

2025

DIAGNOSTIC REPORT

BOOK 2



basic education
Department:
Basic Education
REPUBLIC OF SOUTH AFRICA



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CHAPTER 1

INTRODUCTION

MINISTER'S FOREWORD



It is my honour to present the 2025 National Senior Certificate (NSC) Diagnostic Report. The commendable performance of the Class of 2025 stands as a powerful testament to achievement, resilience and collective effort across our education system. This report captures the successful culmination of a rigorous academic journey undertaken by our learners, one made possible through their unwavering commitment and perseverance, as well as the steadfast support of teachers, families and communities throughout the country. Faced with a demanding and evolving educational landscape, the 2025 cohort rose with purpose and determination, reaffirming our belief in the transformative power of education and the promise it holds for shaping a brighter future for all.

In his State of the Nation Address on 6 February 2025, President Cyril Ramaphosa underscored the unwavering commitment of the Government of National Unity: “Central to our efforts to end poverty and to develop our economy is to provide decent, quality education to every young South African.” These words come alive in the remarkable achievements of the Class of 2025 in the National Senior Certificate (NSC) examinations, a triumph born from the dedication of teachers, learners, parents, and communities across the nation. Their collective perseverance is a vivid reminder of Malala Yousafzai’s words, “One child, one teacher, one book, and one pen can change the world”. The accomplishments of this year’s learners are not just a reflection of academic excellence, but a testament to our shared resolve to build a future of opportunity, equity, and prosperity.

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 the 2025 examinations 87,98% of the candidates obtained the National Senior Certificate and can now access further education opportunities and enter the world of work. In terms of quality, 345 857 learners have obtained admission to Bachelor Studies. All 75 districts obtained a pass rate above 80%.

The Department of Basic Education (DBE) has continued to strengthen its commitment to inclusive education through sustained and targeted support for learners with disabilities and those who encounter barriers to learning. A significant milestone remains the consolidation of South African Sign Language Home Language (SASL HL) as a fully established offering in the National Senior Certificate (NSC), now entering its eighth year in Grade 12.

The National Senior Certificate examinations continue to serve as a steadfast symbol of academic integrity and public confidence, providing assurance that learner achievement is credible, comparable and internationally respected. This standing is reaffirmed by Umalusi, the Quality Assurance Council, through its approval of the 2025 NSC results following a rigorous and comprehensive verification of all examination and assessment processes.



This diagnostic report provides a comprehensive outline of the performance of the Class of 2025 in gateway subjects, home languages, high enrolment first additional languages and the technical subjects. Teachers are encouraged to use it as a teaching tool for the Class of 2026.

As we close the chapter of the Class of 2025 and look to the road ahead, we are reminded that the true legacy of the National Senior Certificate lies not only in certificates awarded, but in minds empowered and futures transformed. *Thuto e matla ho feta tshepe* – education is stronger than iron, stronger than any weapon – because it shapes conscience, unlocks possibility, and builds nations without destroying them. In the achievements of the Class of 2025, we see proof that when education is protected, nurtured and made accessible to all, it becomes South Africa's most enduring force for justice, progress and shared prosperity.



MS GWARUBE, MP

MINISTER OF BASIC EDUCATION

12 JANUARY 2026



1.1 INTRODUCTION, SCOPE AND PURPOSE

A diagnostic analysis of learner performance constitutes a systematic and detailed evaluation designed to determine patterns of achievement and areas requiring improvement in learner outcomes. This approach extends beyond the analysis of examination results to include an examination of the contributory factors influencing performance. It enables the identification of areas in which learners demonstrate competence, as well as obstacles that may impede academic progression. The primary purpose of this analysis is to develop an informed understanding of the challenges identified during the marking of the October/November 2025 examinations.

The 2025 Diagnostic Report on Learner Performance draws on insights from earlier reports, notably those published between 2022 and 2024. It presents a comprehensive evaluation of learner achievement in high-enrolment subjects, the 12 official home languages, technology and technical subjects. The analysis contained in this report is intended to support teachers, subject advisors, curriculum developers and other educational stakeholders by offering evidence-based insights into prevailing strengths and areas of concern across these subject areas.

Consistent with previous editions, the report identifies subject-specific and language-specific areas of underperformance and proposes remedial actions to be implemented at school level in order to improve learner outcomes. The findings are informed by both qualitative and quantitative data sources. Qualitative evidence is drawn from reports compiled by chief markers, internal moderators and subject specialists, while quantitative data is obtained through the analysis of a nationally representative sample of 100 scripts per subject, per paper, across all provinces.

This National Diagnostic Report further provides a longitudinal comparison of learner performance over the preceding five years for each subject, alongside detailed analyses of learner responses to individual examination questions. Through the identification of recurring errors, misconceptions and instances of misinterpretation, the report offers targeted recommendations for improvement. Persistent patterns of weak responses in certain subjects point to ongoing challenges related to curriculum coverage, instructional approaches and, in some cases, gaps in educator subject knowledge.

Part One of the report focuses on monitoring progress in areas previously identified as problematic. It evaluates the extent to which corrective measures have yielded improvement and highlights domains where additional support remains necessary. While the report serves as a national reference, it is also intended for practical application at provincial, district and school levels, with the longer-term objective of embedding diagnostic analysis as a core component of teaching and learning practices throughout the education system.

1.2 METHODOLOGY

This diagnostic report presents a comprehensive analysis of learner performance in the National Senior Certificate examinations, with the purpose of identifying key trends, strengths and areas requiring improvement across subjects. Drawing on both qualitative and quantitative evidence, the report seeks to deepen understanding of learner achievement and the factors influencing examination outcomes. The findings are intended to support informed decision-making at national, provincial, district and school levels, and to guide the development of targeted interventions aimed at strengthening teaching and learning and improving overall learner attainment.

Each subject-specific diagnostic report opens with a comparative presentation of learner performance trends spanning a five-year period from 2021 to 2025. The analysis contained in the 2025 report is informed primarily by qualitative evaluations prepared by chief markers, internal moderators and subject specialists following the marking of the National Senior Certificate (NSC) examinations. In addition, quantitative evidence for the ten high-enrolment subjects and English First Additional Language was obtained through the systematic analysis of a random sample of 100 scripts from each province (a total of 900 scripts) per subject, per question paper, drawn from all provinces. The integration of qualitative and quantitative data enables the identification of subject-specific areas of underperformance and informs the formulation of targeted remedial actions to be implemented at school level to strengthen learner achievement.

The report provides a comprehensive question-by-question and subquestion analysis, organised into three key sections.

Section 1: Performance Trends (2021–2025)

This section presents a longitudinal comparison of learner performance over the five-year period, with specific reference to the number of candidates who sat for the examinations, as well as the numbers and proportions of learners achieving 30 per cent and above, and 40 per cent and above. The data are displayed in tabular and graphical formats to support clear interpretation of performance patterns, including medium-term trends and year-on-year variations.

In addition, performance distribution curves are provided to illustrate the spread of learner results over the most recent three-year period. Shifts in the position of the 2025 curve relative to the preceding two years indicate changes in overall performance: a movement to the right reflects improvement, while a movement to the left signals a decline.

Section 2: Overview of Learner Performance

This section offers a consolidated overview of learner performance in each question paper, identifying areas of relative strength and difficulty. It explores potential factors contributing to observed trends and provides a broad perspective on learner engagement with the assessed content, highlighting any systemic challenges that may have affected outcomes.

Section 3: Diagnostic Analysis of Questions

This section comprises:

- Graphical illustrations of the average percentage scores achieved per question;
- A detailed examination of learner responses to individual questions, indicating levels of performance and explaining observed response patterns;
- An identification of recurring errors and misconceptions evident in learners' work; and
- Recommendations aimed at improving teaching and learning practices, content coverage and methodology, subject advisory support and the effective use of Learning and Teaching Support Materials (LTSM).

Reports compiled by internal moderators from all nine provinces for each subject and question paper have been synthesised, with the key findings reflected in this diagnostic report. It is advised that this report be used in conjunction with the November 2025 NSC question papers, as specific references are made to individual questions. When used in this manner, the report can assist educators in establishing a baseline for the 2026 Grade 12 cohort, informing differentiated teaching approaches, and guiding the planning and implementation of school-based assessment activities throughout the academic year.

1.3 SCOPE AND LIMITATIONS OF THE DIAGNOSTIC ANALYSIS

While the 2025 National Diagnostic Report on Learner Performance offers important insights into learner achievement and examination outcomes, it is necessary to recognise the scope within which the analysis was conducted, as well as certain inherent limitations. These considerations should be taken into account when interpreting the findings and applying them to teaching, learning and support interventions.

1.3.1 Intended Use of the Report

This diagnostic report is not intended to function as a prescriptive guide for classroom practice. Rather, it serves as a reflective and analytical resource to support educators, subject advisors and curriculum planners in understanding learner performance patterns. The findings should be used in conjunction with other data sources, professional judgement and contextual knowledge to inform teaching strategies, curriculum implementation and learner support initiatives.

1.3.2 Focus on Selected Subjects

The analysis is limited to ten high-enrolment Grade 12 subjects, English First Additional Language, the 12 official home languages, and selected technology and technical subjects. These subjects provide a broad indication of national performance patterns; however, they do not represent the full range of subjects assessed in the NSC examinations. Diagnostic analyses for other subjects are produced separately through reports compiled during the marking process by provincial chief markers and internal moderators. Consequently, the findings presented here should be interpreted as subject-specific rather than comprehensive across the entire curriculum.

1.3.3 Predominantly Qualitative Orientation

The report is primarily diagnostic and qualitative in nature. Its central purpose is to provide an informed analysis of learner responses to identify common strengths, weaknesses, misconceptions and instructional challenges across subjects. Quantitative data are included mainly to illustrate performance trends over time and average achievement per question in the NSC examinations. The analysis does not extend to detailed psychometric evaluation, item-level test development or disaggregation by specific learner cohorts. As such, while the quantitative data support the diagnostic findings, they do not constitute an exhaustive statistical analysis, which falls beyond the intended scope of this report.

1.3.4 National-level Perspective

The diagnostic findings presented in this report reflect performance trends at a national level. While they highlight recurring areas of difficulty and common errors, these patterns may not be uniformly applicable across all provinces, districts or schools. Learner performance is influenced by contextual factors such as access to resources, educator expertise, teaching approaches and learner backgrounds, which can vary significantly across regions. The report should therefore be regarded as providing a broad national overview rather than a definitive account of challenges at local levels.

1.3.5 Need for District-level Analysis

In light of regional variation in learner performance, it is recommended that district subject specialists develop district-specific diagnostic reports. Such analyses would enable a more focused examination of local performance trends and challenges, supporting targeted interventions and professional development initiatives that are responsive to district-level needs.

1.3.6 Limited School-level Specificity

The report does not offer detailed diagnostic analyses at individual school level. Given the unique contexts in which schools operate, national trends may not fully reflect the specific strengths and challenges experienced by individual institutions. Schools are therefore encouraged to conduct their own diagnostic analyses based on learner performance data, enabling the design of targeted, context-specific strategies to improve teaching and learning.

1.3.7 Constraints Related to Data Representation

The quantitative data used in this report are derived from a random sample of examination scripts. While the sample size is sufficient to identify general trends, it may not fully capture the diversity of learner performance across all provinces and school contexts. Additionally, despite rigorous moderation processes, variations in marking practices and examination conditions may influence the interpretation of certain results.

1.4 OBSERVATIONS IN LEARNER PERFORMANCE FOR 2025

The 2025 diagnostic reports for the ten key subjects included in this publication (Part 1) indicate an improvement in pass rate at the 30 per cent level across most subjects, with the exception of Accounting, Agricultural Sciences and Mathematics. In these three subjects, a decline is also evident in the proportion of learners achieving 40 per cent and above.

In English First Additional Language, the pass rate decreased at both the 30 per cent and 40 per cent thresholds.

In the home languages (Part 2), improvements in pass rates were recorded in Afrikaans, English, Setswana and South African Sign Language. By contrast, marginal declines were observed in IsiNdebele, IsiXhosa, Sepedi and Tshivenda. Performance in IsiZulu, Sesotho, SiSwati and Xitsonga remained broadly consistent with that recorded in 2024.

A general trend of gradual improvement continues to be evident across the technology and technical subjects.

1.5 AREAS OF CONCERN AND RECOMMENDATIONS TO IMPROVE THE QUALITY OF TEACHING AND LEARNING

The marking of the NSC 2025 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.

1.1.1 Cryptic and Underdeveloped Candidate Responses

An emerging concern evident in diagnostic assessments is the tendency of candidates to provide responses that are cryptic, fragmented and insufficiently developed in relation to the marking guidelines. Rather than offering coherent, elaborated explanations or well-structured arguments, many candidates present brief statements, bullet-like points, or isolated facts that lack justification, depth and synthesis. This pattern suggests not only gaps in content mastery but also challenges in extended written communication and higher-order cognitive engagement as required by curriculum standards and assessment objectives.

One contributing factor to this phenomenon may be the pervasive influence of social media and the broader digital environment on learners' cognitive and communicative practices. Contemporary learners are increasingly immersed in platforms that privilege brevity, immediacy, and visual or abbreviated forms of communication, such as short-form videos, captions, emojis, and character-limited text (Carr, 2010; Rosen, Lim, Smith, & Smith, 2011). These modes of interaction may inadvertently condition candidates to prioritise speed and minimal expression over sustained reasoning and detailed explanation. Research suggests that frequent exposure to rapid, fragmented digital content can affect attention span, depth of processing, and the ability to engage in prolonged analytical tasks (Ophir, Nass, & Wagner, 2009).

Furthermore, the shift towards surface-level information consumption in the digital age may impact candidates' capacity to organise ideas logically and align responses with assessment criteria. Marking guidelines typically reward clarity, structure, justification and the integration of relevant concepts; however, candidates accustomed to informal digital communication may struggle to translate their understanding into academically rigorous written responses (Baron, 2008). This disconnect highlights the importance of explicitly teaching and reinforcing assessment literacy, extended writing skills and metacognitive awareness, ensuring that candidates understand not only what is being assessed but how to communicate their knowledge in a manner that meets established academic standards.

How is this addressed in teaching and learning?

To address the prevalence of cryptic and underdeveloped responses, teachers play a critical role in explicitly scaffolding the skills required for comprehensive, criterion-referenced answers. One effective strategy is the deliberate modelling of high-quality responses. By unpacking exemplar answers and mapping them directly to marking guidelines, teachers can make visible the level of detail, structure and justification expected in each question. This process supports learners in understanding how knowledge must be communicated and not merely recalled.

In addition, embedding structured writing frameworks within teaching practice can assist candidates in organising their responses. Approaches such as paragraph scaffolds, sentence starters and explicit instruction in academic language enable learners to move beyond brief statements towards more elaborated explanations. Research highlights that sustained practice in extended writing, coupled with formative feedback, improves both conceptual understanding and response quality (Graham & Perin, 2007).

Teachers are also encouraged to foster assessment literacy by regularly engaging learners with marking criteria and success descriptors. Activities, such as peer assessment, self-assessment and the annotation of sample responses, help learners internalise assessment expectations and recognise the limitations of overly concise or ambiguous answers. This is particularly important in counteracting habits of minimal expression reinforced by digital communication norms.

Finally, classroom practices that promote focused attention and deeper cognitive engagement, such as longer-form problem-solving tasks, reflective writing and discussion-based learning, may help mitigate the attentional fragmentation associated with digital media use. By intentionally creating spaces for sustained thinking and extended response, teachers can support candidates in developing the endurance and discipline required for comprehensive academic writing.

1.1.2 Reliance on past examination papers

While past papers remain a valuable resource for familiarising learners with examination expectations, they should be used strategically and diagnostically, not as the sole or dominant mode of preparation.

One of the hallmarks of a well-constructed examination is its capacity to challenge learners beyond rote recall and predictable patterns. Examiners intentionally design questions that are innovative, authentic and aligned with real-world contexts, drawing on curriculum frameworks and current affairs to require meaningful engagement and deeper thinking from candidates. Research on assessment design emphasises that high-quality examinations should move beyond repetition of familiar tasks to reflect complex cognitive demands, including analysis, synthesis and problem-solving, which correspond to the highest levels of Bloom's taxonomy and prepare learners for future learning and life challenges (Aldosari, 2025; systematic reviews of authentic assessment design).

In contrast, a reliance on past examination papers, a strategy often adopted by learners and teachers, and sometimes reinforced through narrow examination preparation, can inadvertently cultivate a culture of predictability. When learners focus disproportionately on memorising past questions or formats, they are less likely to develop the critical thinking dispositions and adaptive reasoning skills required by novel questions. Studies in educational research have shown that traditional assessments rooted in repetition and recall fail to foster robust critical thinking, limiting learners' capacity to evaluate, infer and reflect flexibly in unfamiliar contexts.

When teaching and learning environments prioritise preparation for predictable item types, this can narrow learners' understanding of subject matter and diminish opportunities for learners to engage in sustained reasoning, authentic problem solving and originality of thought.

Addressing this challenge requires assessment practices that intentionally disrupt predictability and reward critical thinking, creativity and transfer of knowledge to new situations. By preparing learners for question papers that draw on contemporary issues or real-world scenarios, teachers can better ensure that learners deploy deep understanding rather than rehearsed responses.

1.1.3 Limited Conceptual Understanding and Critical Thinking Skills

One effective approach is the deliberate use of unseen, context-based questions during teaching and assessment. By designing tasks that draw on contemporary issues, real-life scenarios or interdisciplinary contexts aligned with the curriculum, teachers can require learners to apply knowledge in novel ways. Research on authentic assessment demonstrates that such tasks promote deeper learning and improve learners' ability to reason, evaluate and problem-solve in unfamiliar situations (Darling-Hammond & Adamson, 2014; Villarroel et al., 2020).

Teachers can also strengthen critical thinking by explicitly teaching learners how to unpack instructional verbs and analyse question demands. Regular classroom practice that involves discussing why a particular response earns marks—rather than merely what the correct answer is—helps learners move beyond pattern recognition towards analytical engagement. This aligns with research showing that explicit instruction in metacognitive and reasoning strategies enhances learners' adaptability in assessment contexts (Schraw, 2018).

Furthermore, incorporating varied assessment formats—such as open-ended questions, problem-based tasks, short analytical writing and oral justification—can reduce predictability and discourage rote learning. Such variation signals to learners that understanding, reasoning and explanation are consistently valued, regardless of the surface structure of questions.

Ultimately, by modelling flexible thinking, emphasising conceptual connections and reducing dependence on repetitive past-paper drilling, teachers can better prepare learners to engage confidently with innovative examination questions. This approach not only aligns classroom practice with the intentions of high-quality assessment design, but also equips learners with transferable skills essential for lifelong learning.

1.1.4 Lack of Basic Numeracy Skills

During the marking of the October/November 2025 examinations, several candidates' responses revealed a notable lack of basic numeracy skills across a range of questions. Many candidates experienced difficulty with fundamental numerical operations, including addition, subtraction, multiplication and division, particularly when these skills were required within contextualised or multi-step problems. Similar challenges were evident in the manipulation of fractions, percentages and ratios. Research indicates that weaknesses in foundational numeracy significantly impede learners' ability to engage successfully with more complex mathematical reasoning tasks (Siegler et al., 2012).

In numerous cases, candidates appeared to understand the procedural demands of a question but were unable to produce accurate final answers due to computational errors. The absence of estimation skills and limited ability to evaluate the reasonableness of solutions resulted in learners accepting implausible answers without reflection. According to Kilpatrick, Swafford and Findell (2001), numerical fluency is a critical component of mathematical proficiency and underpins successful problem-solving across all content areas.

The excessive reliance on calculators for basic calculations further suggests that numeracy fluency has not been sufficiently consolidated. Studies have shown that over-dependence on calculators at early stages may hinder the development of number sense and mental computation skills (Rittle-Johnson & Schneider, 2015). These deficiencies limited candidates' ability to access higher-order questions, where accuracy in basic numerical processes is essential for progression.

How can numeracy skills be strengthened in teaching and learning?

In order to address the identified shortcomings in basic numeracy, the following research-informed strategies are recommended:

- (a) **Explicit and Continuous Teaching of Numeracy Fundamentals:** Foundational numeracy skills should be taught explicitly and reinforced continuously across grades. Evidence suggests that sustained exposure and practice are essential for achieving numerical fluency and long-term retention (Siegler et al., 2012).
- (b) **Embedding Numeracy Across Mathematical Topics:** Numeracy should be integrated across all areas of Mathematics rather than treated as a discrete component. This approach supports the transfer of skills and promotes conceptual coherence (National Council of Teachers of Mathematics, 2014).
- (c) **Balanced Use of Calculators:** While calculators have a place in Mathematics instruction, learners should first demonstrate competence in manual and mental calculation strategies. Research highlights the importance of developing mental arithmetic skills to support deeper mathematical understanding (Rittle-Johnson & Schneider, 2015).
- (d) **Promotion of Estimation and Self-checking Strategies:** Teachers should place greater emphasis on estimation and the evaluation of the reasonableness of answers. These practices enhance metacognitive awareness and reduce careless computational errors (Kilpatrick et al., 2001).

- (e) Early Diagnostic Assessment and Targeted Intervention: Regular diagnostic assessments should be used to identify gaps in numeracy skills at an early stage. Targeted support programmes have been shown to significantly improve learner outcomes when implemented timeously.

1.1.5 Poor Reading Comprehension Skills

An analysis of candidate responses indicates that poor reading comprehension skills remain a significant barrier to achievement. Many candidates struggled to interpret questions accurately, resulting in responses that were incomplete, irrelevant or misaligned with the demands of the task. In several instances, learners overlooked key words, misread instructions or failed to identify critical information embedded in longer or multi-step questions. This suggests that, although some learners may possess the required content knowledge, they are unable to access and apply it effectively due to limited comprehension of the question text.

Difficulties were particularly evident where questions required learners to infer meaning, integrate information from different parts of a text or interpret questions that combined written language with data presentations such as tables, graphs or scenarios. Research confirms that reading comprehension is not only a language skill but a foundational academic competency that influences performance across all subjects (Snow, 2010). Where candidates misinterpreted command words such as *explain*, *justify*, *compare* or *evaluate*, responses were frequently descriptive rather than analytical, indicating inadequate understanding of assessment verbs and their required cognitive demand.

Furthermore, the limited range of academic vocabulary displayed by some candidates negatively impacted their ability to engage with subject-specific terminology. Cain and Oakhill (2014) argue that comprehension is closely linked to vocabulary knowledge, inferencing ability and the capacity to monitor understanding while reading. These weaknesses contributed to candidates responding impulsively, without fully unpacking the question, which ultimately reduced the quality and relevance of their answers.

What strategies can be implemented to improve reading comprehension skills in teaching and learning?

To strengthen reading comprehension skills, the following strategies are recommended:

- (a) Explicit Teaching of Comprehension Strategies: Learners should be taught how to identify key information, unpack questions and interpret command words. This includes modelling how to underline critical terms and restate questions in their own words.
- (b) Development of Academic Vocabulary: Regular exposure to subject-specific terms and academic language should be prioritised to support accurate interpretation of questions and texts.
- (c) Structured Reading Practice Across Subjects: Reading should be integrated across the curriculum, with routine opportunities for learners to engage with examination-style texts, instructions and data-based contexts.
- (d) Promoting Careful Reading and Self-monitoring: Learners should be encouraged to read slowly, re-read where necessary and check whether their answers align with what the question is asking.
- (e) Regular Diagnostic Interventions: Teachers should use short diagnostic tasks to identify comprehension weaknesses and implement focused support, particularly for learners who struggle to extract meaning from written information.

1.6 MEDIATING THE 2025 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.

1.6.2 Subject Advisors and District Officials

(a) 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.

(b) 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.

(c) 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.

(d) 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.

(e) **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.

1.6.3 Teachers

(a) **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.

(b) **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.

(c) **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.



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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 2025 examinations.

2.1 PERFORMANCE TRENDS (2021–2025)

The number of candidates who sat for the English First Additional Language examination has shown a significant increase of 35 054 candidates compared to that of 2024.

There was a decrease in the pass rate in 2025. Candidates who passed at 30% (Level 2) and above dropped from 99,7% in 2024 to 99,4% in 2025. There was a corresponding decrease in the pass rate at 40% (Level 3) and above from 94,3% to 92,4%.

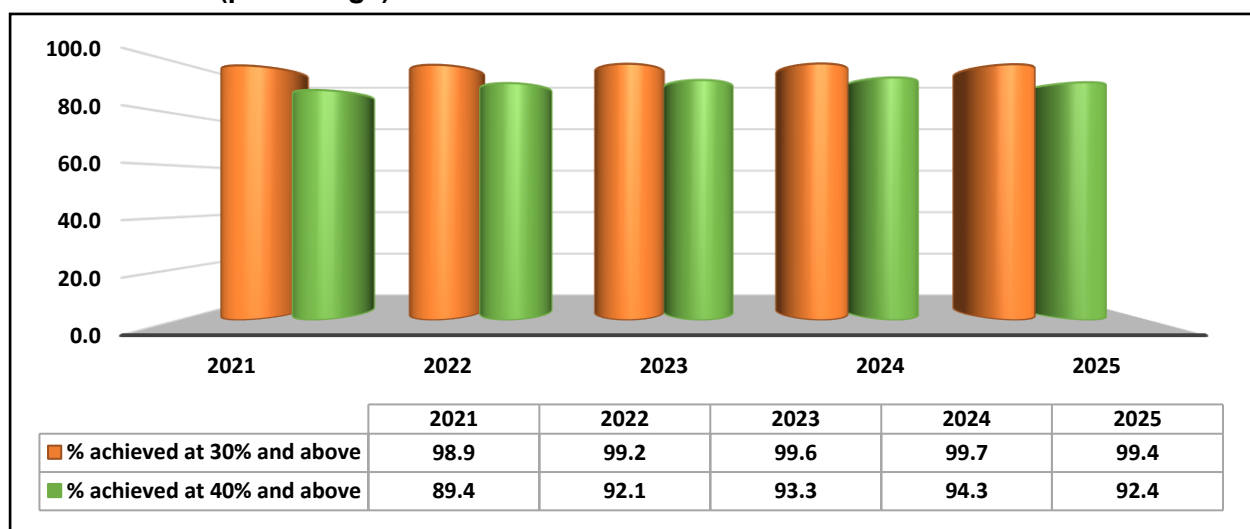
The percentage of distinctions (80% and above) improved slightly from 1,8% to 1,9%. Given the increase in the size of the 2025 cohort, this translates to an increase in the total number of distinctions from 10 505 to 11 755.

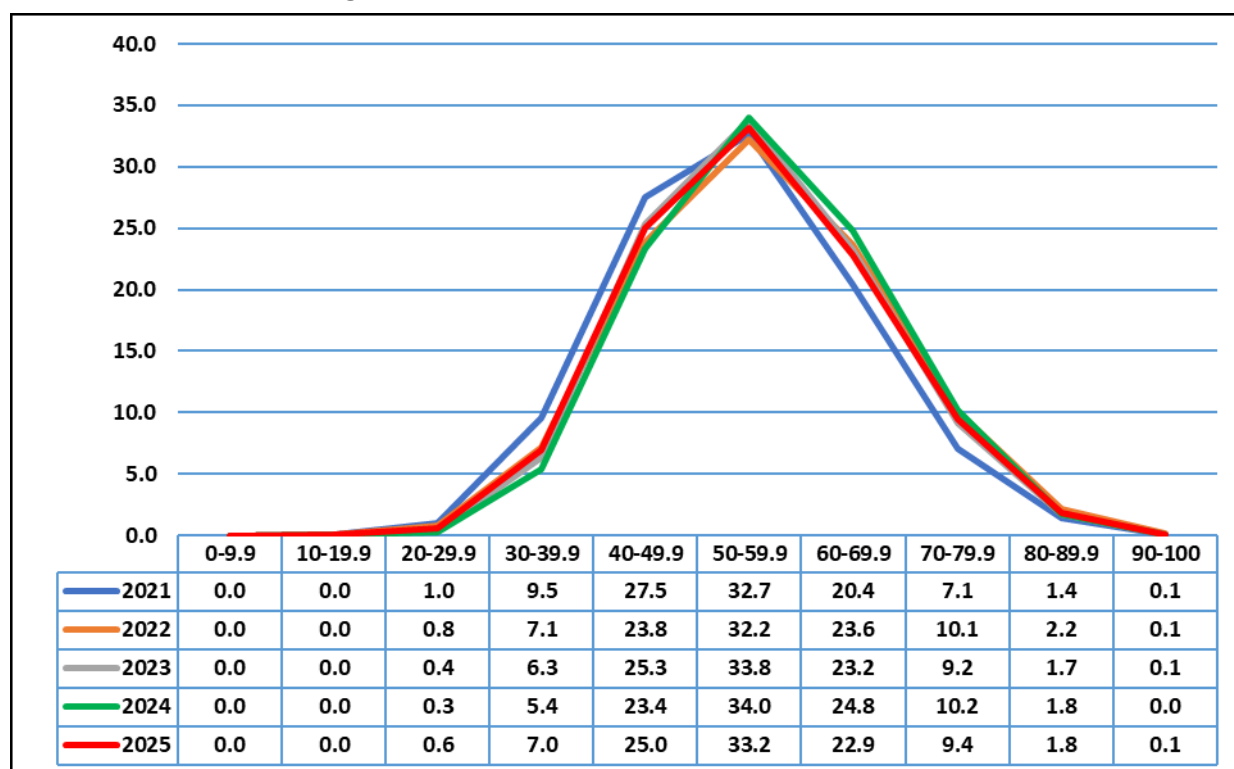
The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2025. The resourcefulness and diligence of the above-average candidates also contributed to the overall results in the subject.

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
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
2025	618 678	614 934	99,4	571 625	92,4

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



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

2.2 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 1

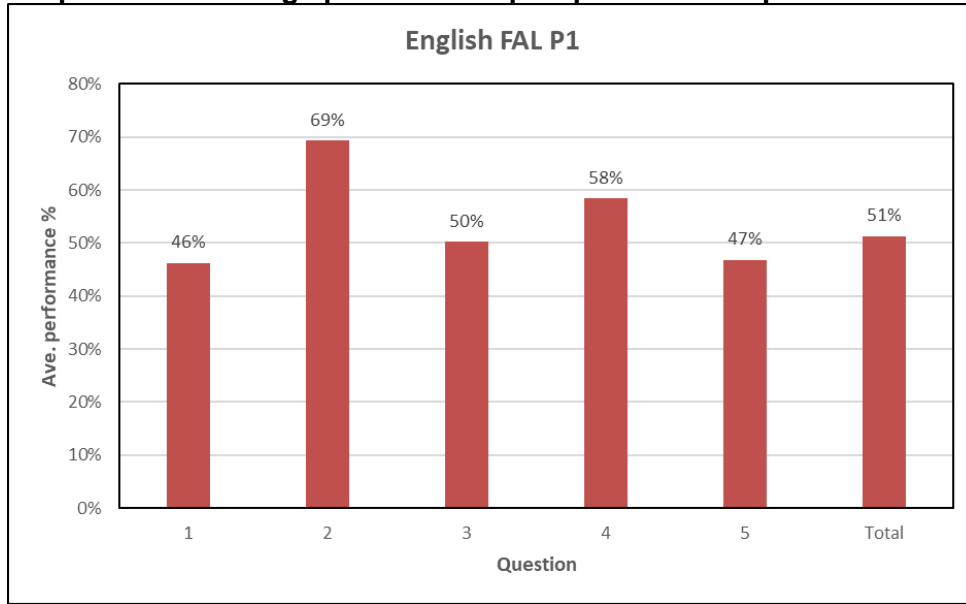
General comments

- (a) The English First Additional Language Paper 1 was fully compliant with the CAPS and all the texts were relevant and accessible to Grade 12 candidates.
- (b) The 2025 cohort experienced challenges with questions that required them to respond in their own words.
- (c) Concepts such as *emotive need*, *relevance of visuals* and *humour* proved to be challenging to a number of candidates.
- (d) Many candidates performed poorly in Question 5.

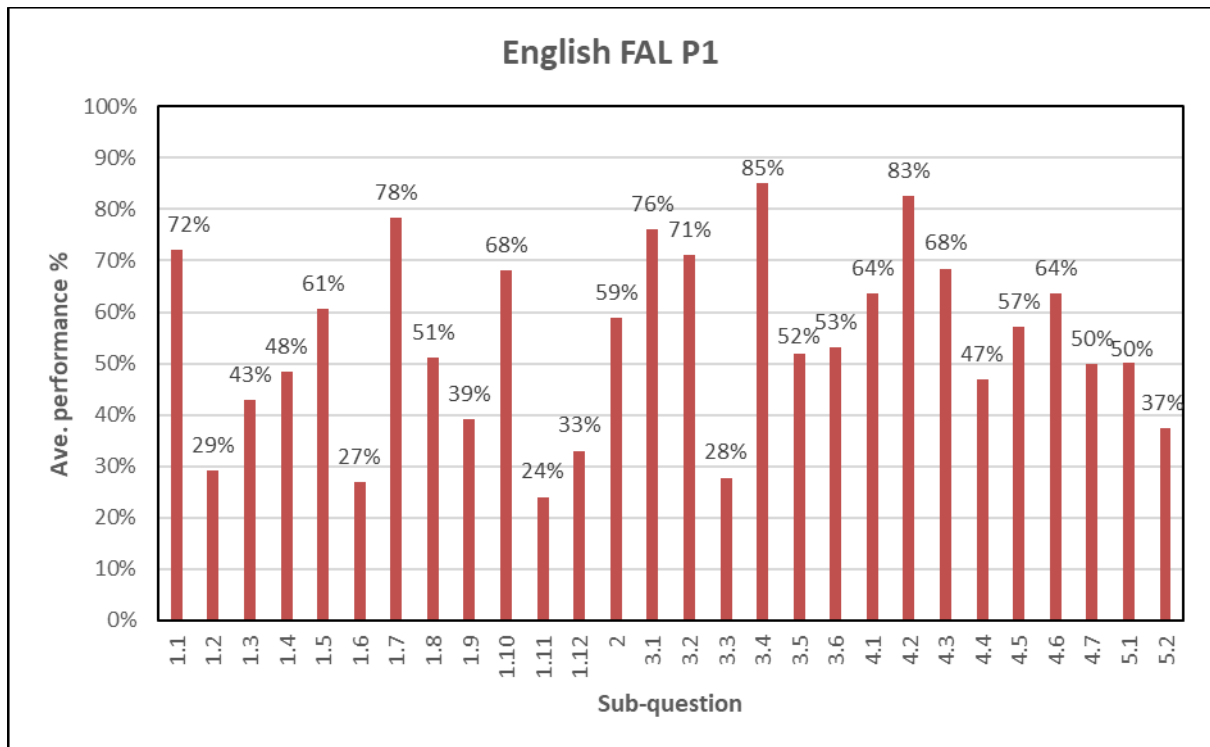
2.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

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, there was a decline in performance in Q1 (53% to 46%), followed by 8% in Q2. Q3 and Q4 improved by 6% and 15% respectively in the sampled scripts. Q5 declined by 3%. The average performance declined from to 53% (2024) to 51% (2025).

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

Common errors and misconceptions

TEXT A

- (a) In Q1.1.1 many candidates were unable to explain why the given statement was false but quoted the relevant line to prove that the music industry did not suffer a great financial loss in 2023.
- (b) Many candidates struggled to quote the correct synonym for 'varied' due to a lack of vocabulary skills.
- (c) Performance in Q1.2.1 was generally poor as most candidates were unable to provide two reasons, using their own words.
- (d) In Q1.2.2 some candidates described the function of the IFPI instead of providing two reasons for the writer mentioning it.
- (e) A few candidates merely wrote 'song' and 'music genre' for Q1.3.1 instead of explaining why '*Water*' and '*Amapiano*' are written in italics.
- (f) Many candidates had difficulty in analysing Q1.3.2 which is an inferential question. They merely lifted from the passage.
- (g) In Q1.4.1 many candidates quoted from the passage instead of explaining the meaning of 'already making waves' in context.
- (h) In Q1.4.2 many candidates quoted verbatim instead of explaining that various cities are mentioned to provide evidence that Tyla's music is enjoyed globally.
- (i) Many candidates performed poorly in Q1.6 as they quoted verbatim instead of using their own words to explain how record companies have changed their approach towards artists.
- (j) In Q1.8 many candidates were unable to respond adequately to the question on whether SA music should be promoted internationally. They merely lifted from the passage instead of providing well-substantiated responses in their own words.
- (k) The performance in Q1.9 was poor as many candidates were unable to explain the link between the title and the passage.

TEXT B

- (a) Some candidates did not perform well in Q1.10 as they based their answers on their own life experiences instead of referring to the visuals in Text B.
- (b) Many candidates did not perform well in Q1.11 due to their poor interpretation skills. They responded to this inferential question as an open-ended one.
- (c) Candidates performed poorly in Q1.12 which was an open-ended question. They did not discuss the relevance of the inclusion of visual 3 as a possible future plan or the idea that the phone and book depict typical activities of a gap year. They provided answers that were not based on Text B.

Suggestions for improvement

- (a) Teachers are advised to teach reading skills and promote vocabulary enrichment in every lesson.
- (b) Curriculum advisors should conduct curriculum strengthening workshops on strategies to enhance reading comprehension, question analysis and answering techniques.
- (c) Teachers should teach learners how to analyse questions based on written and visual texts.
- (d) Learners must be taught to decode questions by analysing the key words and instruction verbs to ensure that they understand the questions fully and that they are able to answer questions in their own words when necessary.
- (e) Teachers should guide learners on how to approach open-ended questions.
- (f) Greater emphasis should be placed on developing inferential skills to support learner success in questions with higher cognitive demands.

QUESTION 2: SUMMARY

Common errors and misconceptions

- (a) Some candidates distorted the original meaning of a few facts when they attempted to write in their own words.
- (b) A few candidates provided two points in one sentence.
- (c) Some candidates did not adhere to the word limit of 70 words as they included supporting evidence.

Suggestions for improvement

- (a) Teachers should teach summary writing skills in every grade.
- (b) Learners should be taught to pay attention to the purpose or context of each summary writing exercise and how to answer accordingly.
- (c) Learners should be given application exercises on the point-form summary on an ongoing basis.

QUESTION 3: ANALYSING AN ADVERTISEMENT

Common errors and misconceptions

- (a) In Q3.1 some candidates performed poorly as they were unable to identify the need to which the advertiser appeals.
- (b) Some candidates performed poorly in Q3.2 as they merely repeated the headline as phrased in the advertisement but failed to explain why the product has improved.
- (c) A few candidates were unable to state the correct function of the apostrophe in context in Q.3.3.1.
- (d) In Q3.3.2 the performance was very poor as many candidates did not focus on the entire visual and scored only 1 out of 2 marks. They did not explain the relevance of the visual

of the heart.

- (e) A large number of candidates performed poorly in Q3.5. They scored only 1 mark as they only referred to the soap that protects against germs and not the blank shield that indicates the absence of germs. This is a clear indication that candidates struggled to interpret visual texts.
- (f) Many candidates provided generic responses in Q3.6 which was an open-ended question. They did not use the information in the advertisement to evaluate whether the advertiser successfully convinces the reader to buy the product.

Suggestions for improvement

- (a) Subject advisors should conduct regular curriculum strengthening workshops to train teachers on how to teach the analysis of advertising skills effectively.
- (b) Teachers should develop learners' understanding of advertising terminology, for example *target audience*, *needs* and *visual and verbal techniques*.
- (c) Teachers should teach learners to interpret a variety of advertising texts to establish what is being advertised and to analyse how visuals and persuasive language are used to convince the reader.

QUESTION 4: ANALYSING A CARTOON

Common errors and misconceptions

- (a) Some candidates did not perform well in Q4.3 as they identified the different types of bubbles instead of explaining why two different types of bubbles were used.
- (b) Performance in Q4.4 was poor as most candidates were unable to describe the contrast in body language clearly.
- (c) Q4.7 was challenging for most candidates. They struggled to identify the humour and were unable to evaluate whether the cartoonist was successful in creating humour.

Suggestions for improvement

- (a) Teachers should reinforce visual literacy skills to allow learners to improve their understanding of how visual and verbal elements contribute to meaning.
- (b) Learners should be taught to study every frame carefully, as well as the cartoon as a whole before attempting to answer the questions.
- (c) The differences between visual and verbal clues, speech and thought bubbles, and the skill of identifying humour must be reinforced on an ongoing basis.

QUESTION 5: LANGUAGE AND EDITING

Common errors and misconceptions

- (a) Many candidates lost marks in Q5.1.1 because they were unable to identify the error.
- (b) Some candidates performed poorly in Q5.1.5. They were unable to provide a suitable synonym in context.
- (c) Many candidates were unable to state the correct part of speech in Q5.1.6.

- (d) Most candidates were unable to obtain marks in Q5.1.7 as they were not able to apply the skill of completing a conditional sentence.
- (e) Performance in Q5.2.1 was poor as most candidates were unable to combine the sentences correctly.
- (f) In Q5.2.2 some candidates could not correctly use the homonym for 'mind' in a sentence.
- (g) Many candidates performed poorly in Q5.2.4. They were unable to replace 'two weeks' with 'fortnight'.
- (h) In Q5.2.5, which tested the correct form of the word, many candidates struggled to provide the correct form of 'benefit'.

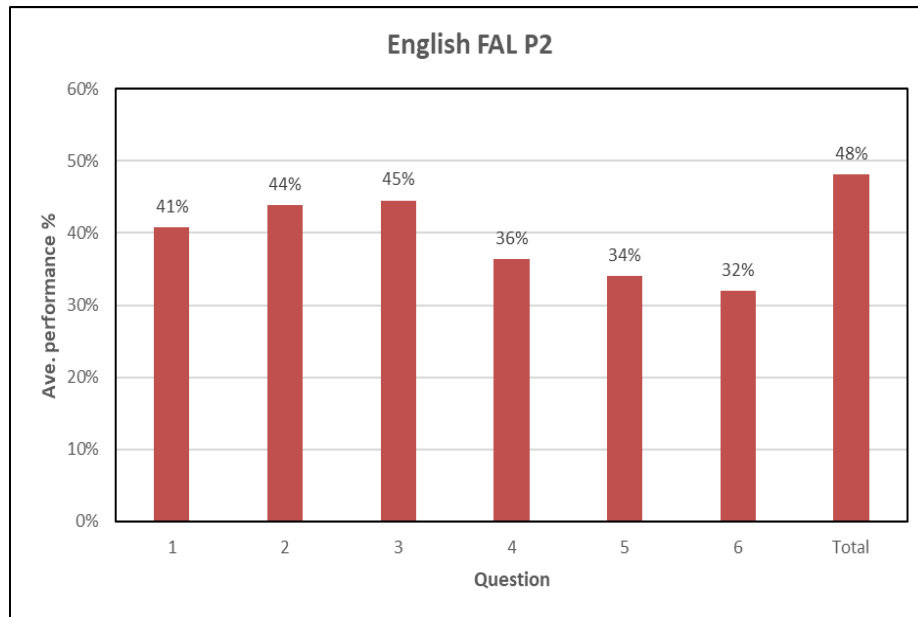
Suggestions for improvement

- (a) Teachers should ensure that the language structures and conventions listed in the *CAPS* are taught as per the Annual Teaching Plan. They are discouraged from relying solely on past question papers to teach language concepts.
- (b) Concepts such as *parts of speech*, *reported speech*, *homonym/synonym/antonym* and *conditional sentences* must be reinforced regularly.
- (c) Learners must be given frequent application exercises to assess their understanding of key language aspects.

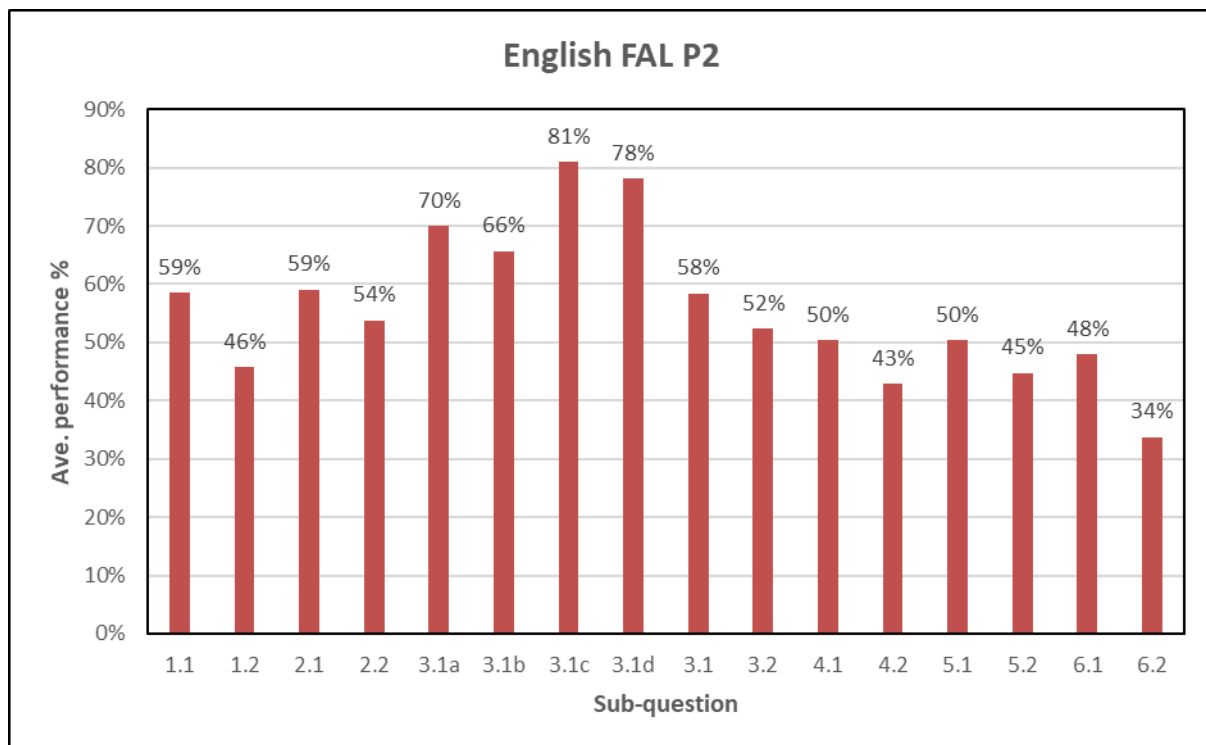
2.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

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 2025 candidates' performance in all six questions. The average performance for Paper 2 declined from 51% to 48%, based on the sample of scripts provided.

Graph 2.5.1 Average performance per question in Paper 2

Q	Topic
1	<i>Cry, the Beloved Country</i>
2	<i>Strange Case of Dr Jekyll and Mr Hyde</i>
3	<i>Macbeth</i>
4	<i>My Children!</i> <i>My Africa!</i>
5	Short Stories
6	Poetry

Graph 2.5.2 Average performance per subquestion in Paper 2

Subquestion	Topic	Subquestion	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	'Eveline'
3.1–3.2	<i>Macbeth</i>	6.1	'Inversnaid'
4.1–4.2	<i>My Children! My Africa!</i>	6.2	'Sonnet 73'

2.6 ANALYSIS OF CANDIDATES' PERFORMANCE IN PAPER 2

Common errors and misconceptions

- (a) Some candidates answered questions on genres that they did not study. This affected their performance.
- (b) Many candidates demonstrated limited success in answering questions based on character (e.g. Q1.1.1, Q2.2.4, Q3.2.3, Q4.1.3 (b), Q5.1.4 and Q6.1.5).
- (c) Most candidates did not score two marks for the time and place questions as they responded to the *time* element as the time of day, such as morning or afternoon.
- (d) Some candidates were unable to replace the underlined word to make a statement true due to a lack of knowledge of the prescribed genre (e.g. Q1.2.7, Q2.1.5, Q3.2.1, Q4.2.5, Q5.2.7, Q6.1.4).
- (e) Most candidates experienced challenges with explaining the relevance of a figure of speech (e.g. Q1.1.2(b), Q2.1.4(b), Q3.1.4(b), Q4.1.4(b), Q5.2.3(b), Q6.2.2(b)), in the given extract or text.
- (f) Many candidates could not explain why a particular tone was used in the given lines (e.g. Q1.1.4(b), Q2.2.1, Q3.2.2, Q4.1.5, Q5.1.5 and Q6.1.6).
- (g) Several candidates were unable to effectively explain the contradiction in responding 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). This led to the loss of both marks.
- (h) Many candidates struggled to infer the character's state of mind in Q1.2.3, Q2.2.2, Q3.1.2, Q4.2.2, Q5.2.2 and Q6.2.6.
- (i) Many candidates gave irrelevant or pre-learnt responses to the questions based on themes (e.g. Q1.2.8, Q2.2.6, Q3.2.7, Q4.1.6, Q4.2.6, Q5.1.7, Q5.2.8 and Q6.1.7).
- (j) Some candidates did not score full marks for the opinion-based questions as they did not provide sufficient evidence from the texts to substantiate their responses (e.g. Q1.1.7, Q1.2.9, Q2.1.7, Q2.2.7, Q3.1.7, Q3.2.8, Q4.1.6, Q4.2.7, Q5.1.7, Q5.2.9, Q6.1.8 and Q6.2.8).

Suggestions for improvement

- (a) Teachers must guide learners on how to use contexts provided as a basis for answering questions based on tone, state of mind and explaining the relevance of figures of speech. Practical exercises should be given regularly to reinforce analysis skills.
- (b) Learners should be encouraged to read and understand their texts well so that they are able to substantiate their responses with specific textual evidence. All texts must be taught in detail.
- (c) Teachers should provide guidance on how to respond to questions based on time and place. Learners must be discouraged from describing the time element as part of the day e.g. in the morning or afternoon.
- (d) Literature lessons should focus on detailed discussions on theme and character analysis.
- (e) Teachers must reinforce skills on how to decode questions by paying attention to instruction verbs and key words.

- (f) Professional learning communities must be established to encourage collaboration among teachers and the sharing of best practices and teaching strategies, especially for challenging prescribed texts.

2.5 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

General comments

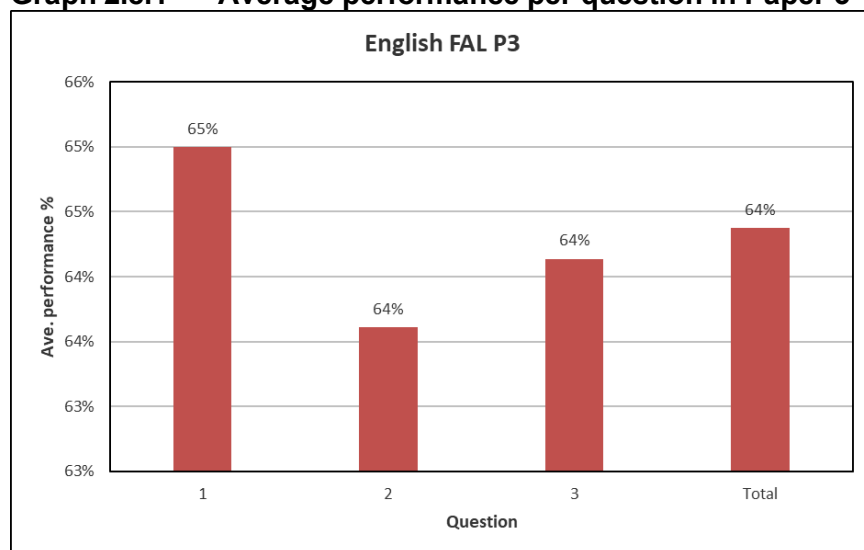
- (a) Candidates performed exceptionally well in this paper, given that this was the first paper to be written.
- (b) Teachers must continue to emphasise that this paper carries the most marks and can make a significant difference to the candidates' results.
- (c) Candidates must be encouraged to prepare 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 were penalised if they responded only partially to a given topic, which was often the result of the candidates' neglecting to pay attention to every aspect of the topic.

2.6 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

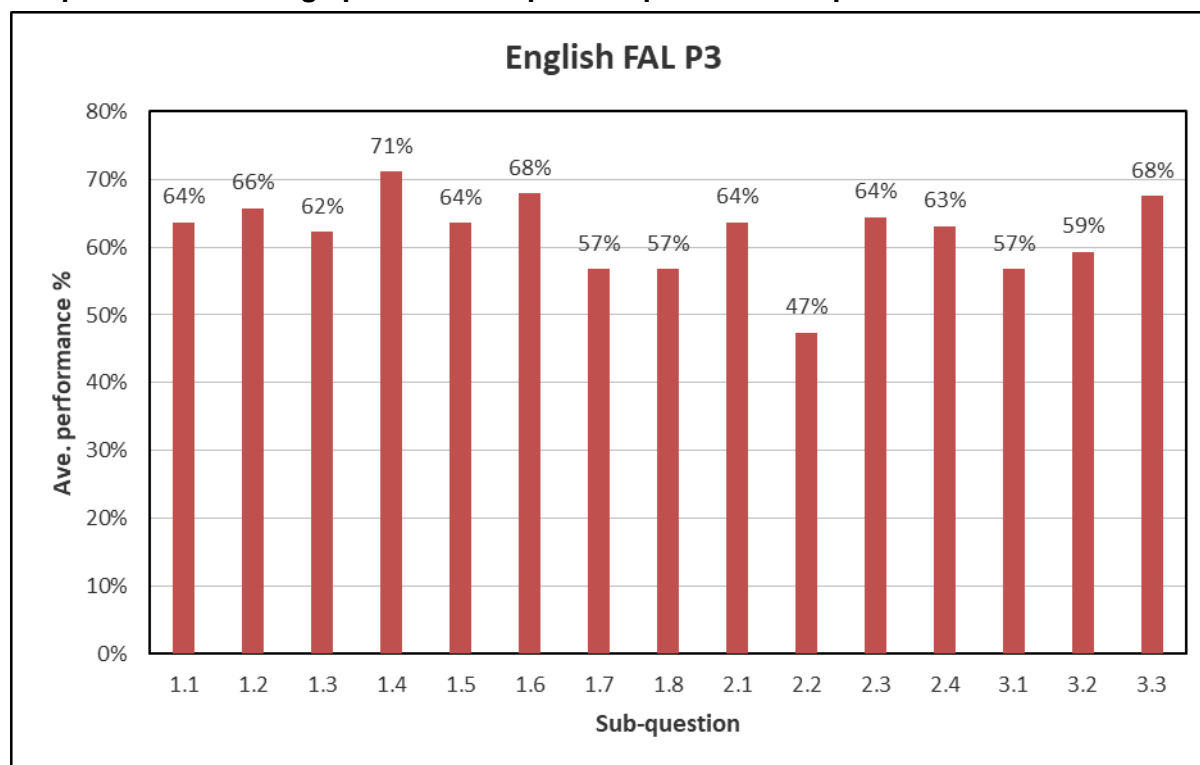
The following graph is based on data from a random sample of candidates' scripts. While this graph might not accurately reflect national averages, it is useful in assessing the relative degree of challenge of each question as experienced by candidates.

The 2025 candidates' performance was comparable to the 2024 cohort. There was an improvement in Q2 and Q3, and a decline in the performance in Q1. The average performance for Paper 3 is the same as 2024, 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) Q1.1 was attempted by a large number of candidates. Some candidates were unable to sustain focus on the story element of the topic.
- (b) Q1.2 proved to be a more challenging topic. Most candidates who attempted it found it difficult to write mature reflective essays.
- (c) Some candidates digressed in Q1.3 by writing about more than one promise.
- (d) While many candidates explored Q1.4 fully, a few candidates provided a mere literal response.
- (e) Q1.5, which was based on a quotation, proved to be challenging to some learners. They did not focus on the entire quotation.
- (f) Q1.6, a pictorial stimulus of an elderly man, was not a popular choice. Most candidates who attempted this topic fared very well, however, a few candidates produced basic literal responses.
- (g) The pictorial stimulus of a cub snarling in Q1.7 elicited both literal and figurative responses. Essays ranged from moderate to outstanding.

- (h) Q1.8 was not a popular choice. Some candidates struggled to interpret the symbolism of the eggs whilst others produced brilliant figurative responses.

Suggestions for improvement

- (a) Teachers should prioritise teaching writing skills in both formal and informal contexts, fostering creativity and enjoyment while developing writing proficiency.
- (b) Learners should be guided on how to select and interpret topics.
- (c) Teachers must reinforce process writing on an ongoing basis. Learners must be encouraged to plan their essays and to begin with a mind map.
- (d) Learners must be taught how to edit their work during the drafting stage.
- (e) Teachers must reinforce the skills of interpreting visual texts both literally and figuratively. This can be done by exposing them to a range of pictures in class.
- (f) Correct use of grammar must be taught and vocabulary building must be encouraged to enhance writing and the overall effectiveness of essays.
- (g) Learners must be trained to adhere to the required length of the essay.
- (h) Teachers are advised to provide constructive feedback to learners, highlighting areas for improvement and encouraging refinement.

SECTION B: LONGER TRANSACTIONAL PIECES

Common errors and misconceptions

- (a) Q2.1 was attempted by a reasonable number of candidates. In general, responses varied between moderate and lower skilful as some candidates were unsure of the format and register of the e-mail. Some candidates omitted the future plans.
- (b) Q2.2 was not a popular choice. Some candidates did not understand the format requirements of a review.
- (c) Q2.3 was the most popular choice. Many candidates did not provide a context or setting. Some candidates did not provide an explanation for how the book was damaged.
- (d) Q2.4 was a popular topic. Some candidates' responses lacked depth as they left out key elements such as making reference to the attendees.

Suggestions for improvement

- (a) Teachers should familiarise themselves with the formats of all transactional texts using the CAPS and the relevant resources provided by the DBE.
- (b) Capacity-building workshops should be conducted to train teachers on the effective use of the marking rubrics.
- (c) Teachers must expose learners to all the different transactional pieces as prescribed in the CAPS document.
- (d) Learners should be taught process writing: to plan, proofread, and edit their work.

- (e) Teachers should train learners to adhere to the required length of the longer transactional pieces.

SECTION C: SHORTER TEXTS

Common errors and misconceptions

- (a) Q3.1 was the least popular choice. Many candidates were unfamiliar with the format and content of the flyer. The weaker candidates only provided the basic aspects such as date, time and venue, omitting the contact details and they did not provide sufficient details on the career exhibition.
- (b) The *WhatsApp* message in Q3.2 was generally well answered. However, many responses exceeded the word limit.
- (c) Q3.3 (Instructions) was the most popular question. Some candidates incorrectly produced the instructions in paragraph-form. Many candidates did not write using the imperative form.

Suggestions for improvement

- (a) Teachers must teach the shorter text formats, tone and register throughout the FET phase to equip learners with the relevant skills to excel in this section.
- (b) Teachers should expose learners to a wide range of shorter transactional pieces as prescribed in the *CAPS* and the *2021 Examination Guidelines*.

CHAPTER 3

ENGLISH HOME LANGUAGE

The following report should be read in conjunction with the English Home Language question papers of the November 2025 NSC examinations.

3.1 PERFORMANCE TRENDS (2021–2025)

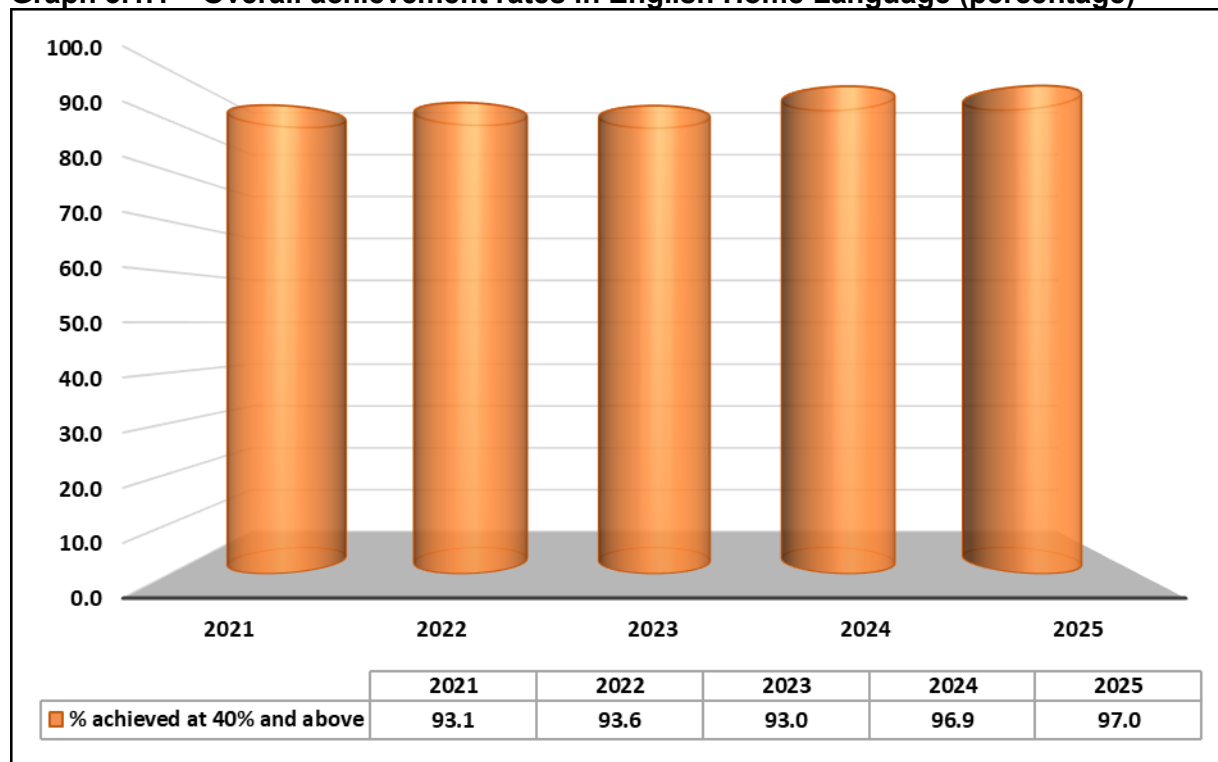
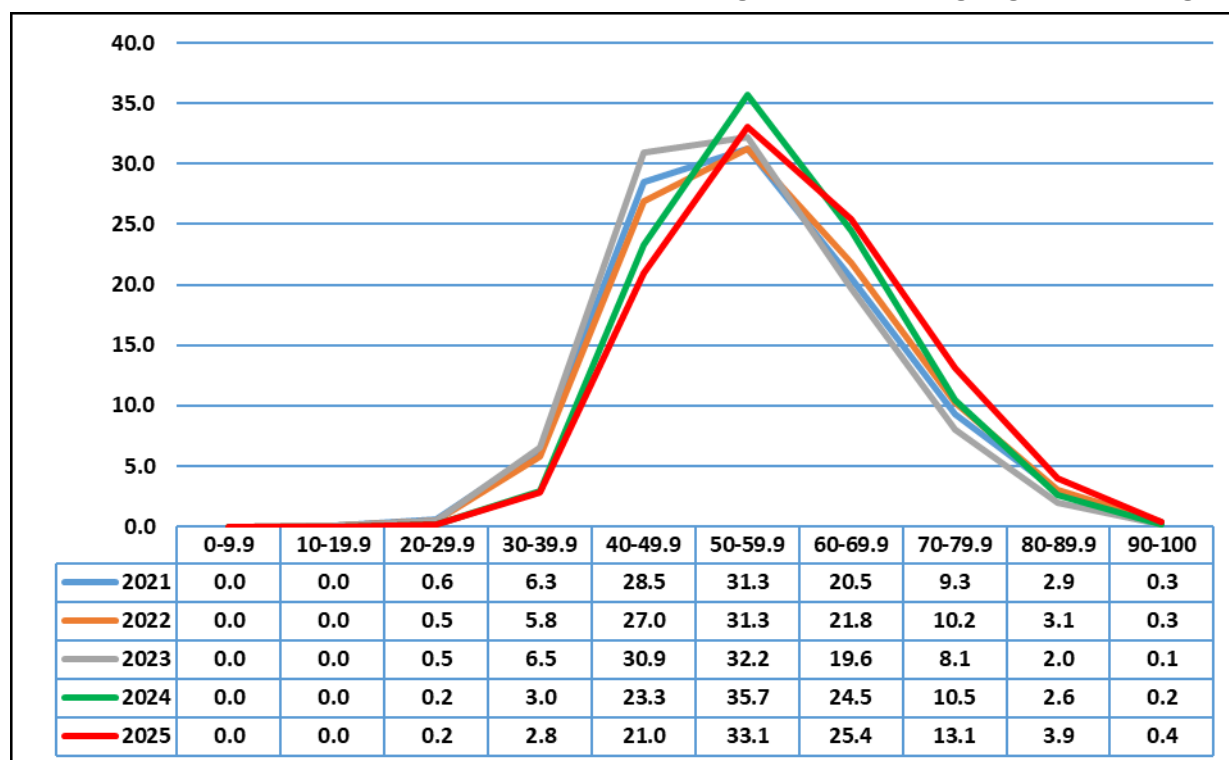
The number of candidates who sat for the English Home Language examinations in 2025 increased when compared to the number of candidates who wrote in 2024.

There was an improvement in the pass rate this year. The percentage of candidates who passed at the 40% level increased from 96,9% in 2024 to 97% in 2025. There was also an increase in the percentage of distinctions (80% and above), which increased from 2,9% in 2024 to 4,3% in 2025.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2025. 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
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
2025	135 099	131 007	97,0

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

3.2 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 1

General comments

- (a) The English Home Language Paper 1 was favourably received by all the relevant stakeholders. The texts appealed to the candidates and were within their frames of reference. Question 2 was particularly accessible, as it provided sufficient marking points for candidates to achieve full marks.
- (b) Candidates found questions requiring technical knowledge of grammatical rules and higher-order critical thinking skills to be challenging.
- (c) There was a marked improvement in the candidates' performance in Question 5.

3.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

QUESTION 1: Comprehension

The comprehension text, ' "PROFIT FOR PURPOSE" IS A KEY MOTIVATION FOR AFRICAN YOUTH ENTERING ENTREPRENEURSHIP', was relevant and relatable. However, a number of candidates could not paraphrase nor extract the relevant information from the text in response to questions requiring these skills. Candidates remain prone to 'lifting' substantial portions of information verbatim.

Common errors and misconceptions

- (a) In response to Q1.2, many candidates 'lifted' the answer, despite the question explicitly stating that the candidate's 'own words' should be used.
- (b) Although Q1.3 was a 'reorganisation' question, many candidates understood the definition of a case study, however, they could not explain why the writer included the two case studies.
- (c) A number of candidates found Q1.6 particularly challenging as they did not link the TIE study findings to Thandi's business principles. Most candidates summed up what the TIE study findings were and then explained what Thandi's business entailed, without providing the clear link.
- (d) In response to Q1.7, many candidates did not understand the instruction, *account for*. Where candidates identified the technical function of the single-line paragraph, they often failed to specify what was being summarised or highlighted, thereby forfeiting the second mark.
- (e) Responses to Q1.8 were poor as a number of candidates did not understand the word *implication*. Answers ranged from a summary of the statistics given in this paragraph, to *explaining* the statistics, whereas they were supposed to have made an inference about the information given.
- (f) Q1.9 was a standard question on diction that has been consistently included over several years. However, some candidates still fail to grasp the subtleties required in their responses, often resorting to excessive lifting of text rather than providing a thoughtful analysis, where they link their choice of diction to the writer's argument.
- (g) Q1.10 was a higher-order question. Many candidates still provided a generic response to

the function of a conclusion instead of honing in on the crux of the question, which required them to comment on the *appropriateness* of the conclusion, and provide a justification for their response.

- (h) Candidates found Q1.11 to be challenging although it was classified as an entry-level question. Most candidates referred to her youth which was mentioned in the question. Many could not identify how she represented the target audience and chose to focus on the written text, rather than on the visual cues.
- (i) Q1.13 deviated from the norm and only focused on three words, 'propel entrepreneurial ambitions', from TEXT A, rather than an entire paragraph. A few candidates did not understand what the expression meant. In most cases, candidates could not link the clause to TEXT B. Very few candidates made reference to support from MTN.

Suggestions for improvement

- (a) The purpose of a comprehension text is not only to understand the content of the text, but also to infer meaning. Questions testing this skill would often focus on *diction, tone, intention, appropriateness* and *point of view*. Therefore, educators should provide learners with texts that will enable them to master this skill.
- (b) Learners should be provided with several opportunities to express themselves, using their own words. This will not only improve their performance in responding to the comprehension questions, but also go a long way in honing their summarising skills.
- (c) Educators must teach learners how to answer middle- and higher-order questions, with particular emphasis on the meanings of key instructional verbs/phrases such as *discuss the implication/to what extent/justify your response*. The instruction word(s):
 - *Discuss* means to explain, to give reasons and draw conclusion(s) from the discussion;
 - *To what extent* allows the learner to assess a statement and express a viewpoint, based on the text; and
 - *Justify* means to motivate an answer with reference to the text.
- (d) Learners should be guided to construct responses in a logical sequence: a clear statement, supporting reference to the text, and then their comment or interpretation.
- (e) Learners must be taught to focus on the whole question and specifically on the mark allocation. Too often, marks are lost because candidates provide superficial responses that lack depth. For example, in Q1.10, the responses only focused on the generic function of the conclusion and not on the entire question. The conclusion normally relates to the most important points that the writer wants to emphasise/sum up, so learners must learn to link the conclusion to the rest of the text.
- (f) The teaching of English Home Language must be strengthened through the application of techniques that cater to the full range of cognitive levels, e.g.
 - Q1.2: 'In your own words, explain what the HSRC study (lines 4–6) investigated.' (lower order – reorganisation);
 - Q1.6: 'Discuss how Thandi's entrepreneurial style illustrates the findings of the TIE study.' (middle order – inferential);
 - Q1.10: 'Is paragraph 9 an appropriate conclusion to TEXT A? Justify your response.' (higher order – evaluative).

This implies that differentiated teaching methodologies must be utilised. A list of instructional verbs is found in both the *CAPS* document (p. 78) and the *Examination Guidelines 2021* (pp. 31–33).

- (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) Learners must be taught that TEXT A and TEXT B are chosen to evaluate whether they can do a question based on comparison. They must know that these texts are linked and approach the question with this knowledge in mind. Educators must use past papers and practise questions that have technical and text-based answers, e.g. *Account for ...* (technical mark: it summarises/highlights/...) and the text-based answer for the second mark (the lessons learned from the case studies/the fact that entrepreneurs prefer to ...).
- (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 Question 2, 'WHY WE GET EXCITED DURING SPORTING EVENTS', to be particularly accessible, which resulted in it achieving the highest average mark in the question paper. Having ten available points contributed significantly to the excellent performance in this question. However, quite a number of candidates still produced responses in points/columns, as reflected in the marking guidelines of past papers.

Common errors and misconceptions

- (a) Many candidates repeated the same point in their summaries and this resulted in only 1 mark being awarded for the point. For example, 'the waiting for games enhances anticipation' and 'expectations of the game make it more rewarding'; 'identifying with' and 'loyalty to' a team, were used as separate points. This had an impact on both their word count and their final mark.
- (b) In a number of cases, candidates did not use the entire word count, and wrote summaries that were as short as 50 words. This generally meant that they failed to capture seven accurate points.
- (c) Poor performance in this question was a result of candidates either writing sentence fragments, instead of providing a fluent paragraph, or quoting sentences verbatim.
- (d) There are still too many candidates who used the format of previous years' marking guidelines, which caused them to waste time writing the quotations, the points, and then a fluent paragraph.

Suggestions for improvement

- (a) As reading culture has declined in recent years, many learners are unable to read for meaning and consequently struggle to distinguish main ideas from supporting detail. The most effective long-term intervention is the introduction and sustained implementation of reading programmes from the foundation phase.

- (b) Learners must be taught to use the word count as a guide and include more than seven points, if possible. This will ensure that maximum points are identified and maximum marks are scored.
- (c) It is advisable that learners be taught to re-read the question (which is written in bold font) each time they write down a point.
- (d) 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.
- (e) It is important that grammar is taught thoroughly in the senior phase, so that learners know the difference between a sentence fragment and a full sentence.
- (f) 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.
- (g) Learners should be taught that the ability to write effective summaries is a life skill through which one can improve one's ability to study and to retain information.

QUESTION 3: Analysing an Advertisement

Candidates were able to relate to the advertisements in Q3 and the explicit structure of the questions allowed them to respond succinctly. They were familiar with the messages of both advertisements. However, learners had a challenge articulating their responses to the higher-order questions.

Common errors and misconceptions

- (a) Q3.1 required candidates to examine the impact of the exclamation mark. Candidates either provided the generic response to the function of the exclamation mark or misinterpreted the impact of the punctuation mark. For example, the exclamation mark was thought to indicate that the advertiser is 'shouting'. The second mark, *the reader is instructed to recycle*, was simply not attained. Most candidates wrote that readers had 'to compost' – which were the words used in the advertisement.
- (b) Many candidates were unable to provide the root word of 'recycling' in response to Q3.2.
- (c) Q3.3 was a middle-order question which focused on the *discussion* of a technique. Where candidates did not score the full three marks, they failed to *discuss the technique given*, and only provided an example and the technique, for which they attained two marks.
- (d) It was also noted (in Q3.3) that candidates lacked the terminology to identify a particular technique and opted to describe the technique. For example, 'APEELING' was described as: the advertiser used 'APEELING' instead of 'APPEALING'. In this instance, the technique was not identified as the advertiser's use of *puns*.
- (e) A number of candidates misunderstood Q3.4. Instead of providing the Standard English equivalent for LETTUCE, in the sentence, 'LETTUCE DO MORE', a number of candidates

replaced the word with another vegetable.

- (f) In Q3.5 candidates did not distinguish between ‘visual image’ and ‘message’. For example, in an answer such as ‘the items at the bottom of the pot clearly illustrate the message’, the candidates failed to mention the message. *Visual image* was also misinterpreted as some candidates commented on the puns used in TEXT E, without linking them to the images in the text.

Suggestions for improvement

- (a) Educators should start teaching advertising techniques in the senior phase so that learners are familiar with the core concepts and terminology by the time they reach the FET phase.
Knowledge of the following concepts are key to better performance in Q3:
- Identifying and explaining features such as font types and sizes, headings, captions, layout and how these affect meaning according to the CAPS document;
 - Understanding and analysing visual and verbal techniques used in advertisements, e.g. persuasive language (slogans, emotive words), imagery, colour, composition, and design choices that influence how a viewer perceives the message;
 - Recognising the target audience, purpose and context – what the advertisement is trying to achieve and whom it aims to persuade or inform;
 - Applying reading/viewing strategies to visual texts: interpreting both the ‘visual’ and ‘textual’ components together and reflecting on meaning beyond what is literally shown or written (e.g. implied messages, values, emotions).
- (b) Learners must be taught the purpose of the different aspects of an advertisement, e.g. *slogan/logo/jargon*.
- (c) The ability to differentiate between persuasive techniques and visual cues must be honed.
- (d) Learners should also be taught to respond to various instructional verbs and to answer a question in its entirety. For example, Q3.5, a higher-order question, (*In your view, which visual image conveys the advertiser's message more effectively? Justify your choice.*) required responses which linked the visual image to the advertiser's message and a justification for the candidate's choice. In an excellent response, the justification would mention why one advertisement is preferable to the comparative one.
- (e) The teaching of language structures and conventions must be emphasised by every teacher – from Grade 1 to Grade 12.
- (f) 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 how the message is conveyed through image and text.

QUESTION 4: Analysing a Cartoon

Q4 was deemed to have been more challenging than in the past. A possible reason for the poor performance in this question was that candidates did not understand the cartoon. Fishing and its associated jargon were unfamiliar to most candidates.

Common errors and misconceptions

- (a) In Q4.1, candidates could not discern Jeremy's attitude towards his father. Responses ranged from disinterested/neutral to unbothered and bored. A possible explanation for candidates' inability to ascribe an attitude to Jeremy was that his facial expression was incongruous with his 'HAPPY FATHER'S DAY' wish.
- (b) Q4.3 was poorly answered because candidates did not recognise the climax. Responses included that Jeremy was waiting for a response from his dad and thus kept on talking until he received the response.
- (c) In response to Q4.4 many candidates were unable to articulate how irony created the humour. A number of candidates merely described the events in the cartoon, and overlooked their nuances. This question revealed the candidates' lack of understanding the cartoon in its entirety.
- (d) Although Q4.5 was extremely easy, a few candidates did not know the functions of an apostrophe.

Suggestions for improvement

- (a) It is crucial that learners be taught to interpret attitude/intention/motive/etc. by examining both the visual and verbal cues provided. Learners should be provided with an extensive list as an exercise in increasing their vocabulary. Teachers could ask learners to match facial expressions/body language with an appropriate adjective.
- (b) Educators must teach learners that irony involves TWO components, reality vs expectation. It is advisable that their answers include a word (for example, 'but'/'however'/'yet') which clearly shows the contrast. While this question paper identified irony as the source of humour, learners must be exposed to all the techniques which cartoonists use to create humour, inter alia *satire/puns/ambiguity/sarcasm*.
- (c) Past question papers and marking guidelines can serve as valuable resources for teachers and learners. These resources will expose learners to the phraseology of the questions and their recommended responses.
- (d) Learners' understanding of, and insight into, cartoons as a genre depend on their frames of reference. Educators should therefore expose learners to a wide variety of cartoons in order to broaden these frames of reference.
- (e) The following could serve as useful guide to prepare learners for Q4:

Focus Area	Content to Teach (CAPS-Aligned)
Humour Components	Sarcasm, irony, satire
Facial Expressions	Show emotion, attitude, reaction
Body Language / Posture	Indicates attitude, confidence, power, mood
Context	Background situation needed to understand the cartoon
Stereotypes	Exaggerated characteristics of groups or individuals
Exaggeration / Distortion	Overstated features to create humour or criticism
Caricature	Deliberate exaggeration of a known figure's physical traits
Symbolism	Objects or images representing deeper ideas
Tone	Cartoonist's attitude: mocking, critical, playful, sarcastic
Message	The main point or argument of the cartoon
Purpose	To entertain, persuade, criticise, or comment on society
Inferencing	Reading between the lines; identifying implied meaning
Levels of Meaning	Literal (what is seen), figurative (suggested), implied (hidden)
Verbal Clues	Captions, speech bubbles, thought bubbles add meaning
Visual Clues	Images and symbols giving extra meaning beyond text
Satire / Irony / Sarcasm	Tools used to criticise or mock social or political issues
Bias / Point of View	Identifying the cartoonist's stance or opinion
Answering Questions	Describe message, interpret clues, assess humour, comment on effectiveness

QUESTION 5: Language and Editing

Overall, there was an improvement in the candidates' performance in Q5. However, too many centres still neglect teaching basic grammar. A weak grasp of formal English vocabulary also contributed to the poor performance in this question.

Common errors and misconceptions

- (a) While most candidates knew the antonym of 'different', in Q5.1, they lost the mark if the antonym was contextually inappropriate.
- (b) Incorrect responses to Q5.2 indicated that candidates' knowledge of both parts of speech and suffixes was lacking.
- (c) Q5.3 focused on the synthesis of sentences to form a complex sentence. Candidates who provided compound sentences were not awarded any marks.
- (d) Candidates were unable to convert reported speech to direct speech, as was required in Q5.4. The following errors were made:
 - Verbs and pronouns remained unchanged;
 - Inverted commas and correct punctuation were omitted;
 - A different version of indirect speech was presented; and
 - The sentence was copied from the question paper and enclosed in inverted commas.
- (e) Knowledge of sentence construction was required to respond to Q5.6. A number of candidates were unable to select the correct subordinate clause from the options provided.
- (f) In response to Q5.8, a number of candidates could not provide a reason for *modus*

operandi being written in italics. A few of them stated that it was a title of a book.

Suggestions for improvement

- (a) Although there was an improvement in the candidates' performance in 2025, there is still a need for a more focused approach to teaching grammar rules and conventions.
- (b) As stated in previous *Diagnostic Reports*, 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) Learners must be taught that when they are asked to provide suitable *synonyms/antonyms/Standard English expressions*, their responses should be contextually correct.
- (d) A critical part of grammar teaching is building the learners' foundational knowledge of *syllables/affixes* and *parts of speech* as well as sentence construction. Punctuation and their correct usage should also feature regularly during instructional time.
- (e) A sound knowledge of language structures and conventions will improve learners' ability to articulate their thoughts and understanding in response to any essay-type question and this will improve their performance in all subjects.
- (f) As learners are exposed to various media (digital and text-based), they should be taught how to navigate seamlessly between these two worlds. The availability of artificial intelligence resources (AI) should be exploited to enhance the teaching and learning of basic grammar rules.
- (g) Subject specialists must emphasise the importance of this paper. They should conduct workshops on approaches to mastering the English Home Language Paper 1 and take into account the recommendations made in this *Diagnostic Report*. Grade 12 teachers tend to focus on the teaching of literature, at the expense of teaching language and creative writing. A plethora of resources are available on the internet and should be made available to learners who do not have access to them.

3.4 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 2

General comments

- (a) The 2025 English Home Language Paper 2 was widely regarded as one of the more accessible papers set in recent years. Its structure aligned with established expectations, with the inclusion of five 2-mark questions in Sections B and C being favourably received by both the candidates and the teachers. Overall, candidates' performance was generally sound. Questions with lower cognitive demands enabled weaker candidates to secure enough marks to achieve a pass, while those requiring higher-order thinking allowed stronger candidates to distinguish themselves.
- (b) The questions in this examination assessed the candidates' ability to recall, contextualise, extrapolate information, identify figures of speech and tone, critically discuss implied meanings, apply reasoning skills, present an informed opinion, and sustain an argument.
- (c) Very few candidates failed to comply with the requirements of the paper in terms of question choice, or relied on direct 'lifting' from the poems and/or extracts in an attempt to answer the questions.

- (d) The concern, expressed in previous *Diagnostic Reports*, that the majority of candidates demonstrate little more than a rudimentary knowledge of their prescribed literary texts, remains valid. Many lacked a basic understanding of the key features of the texts and were dependent on film versions, study-guide summaries and previous years' marking guidelines, rather than on reading the novel and/or play itself. This resulted in limited knowledge of *plot*, *character*, *theme* and *genre*, as well as poor awareness of literary techniques.
- (e) An increasing number of candidates appeared to lack the fundamental skill of reading for meaning. This, together with their poor linguistic competence, prevented them from understanding and responding appropriately to the instruction words used, e.g. *account for*, *explain* and *critically discuss*. They failed to identify the specific requirements of a question; to address all aspects thereof, or to engage with the cognitive demands of the question. This frequently resulted in the loss of the third mark in the contextual questions.
- (f) It was disappointing that a significant number of candidates failed to secure marks in the entry-level or lower-order questions. Basic plot knowledge was lacking and this impacted on their ability to engage with the texts at a figurative level or to provide a critical discussion when required to do so. Responses that were overly general and did not address the specific demands of the question were not credited.
- (g) The practice of reproducing pre-prepared essays and responses drawn from previous years' marking guidelines continued to raise concern. While the use of past papers and marking guidelines is sound practice, the indiscriminate repetition of previously published answers will not lead to success.

3.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

SECTION A: POETRY

Common errors and misconceptions

- (a) A greater number of candidates opted for Q1 this year, possibly because the statement on which the question was based addressed the obvious theme of 'Solitude'. However, the inclusion of *structure* as one of the elements that needed to be discussed was unexpected and seemed to confuse many candidates.
- (b) Responses were slightly better than in previous years, although most candidates presented superficial responses. They provided numerous and relevant quotes but failed to explain how *imagery* (figures of speech) was used to convey meaning. In most cases, only a cursory mention was made of *structure* and/or *tone*.
- (c) Some candidates paraphrased the poem or presented their personal views and beliefs instead of analysing the poem. They need to be cautioned against moralising and using the cliché, 'When days are dark, friends are few' when discussing this poem.
- (d) Most candidates recognised that the speaker reflects on the transient nature of companionship and the enduring reality of solitude, but they needed to explore how the poet conveyed that idea through the use of specific techniques.
- (e) Many candidates responded to the poems in Q2, Q3 and Q4 in a very literal manner, with little or no understanding of their figurative meaning.

- (f) Sadly, despite Wordsworth's sonnet being a popular choice, its overall message that nature is a reflection of the presence of God and that children, with their innate purity and sensitivity, naturally connect to this presence, was poorly understood by the majority of candidates. Responses for Q2.2, Q2.3.2 and Q2.4 were impacted by this lack of knowledge.
- (g) Many candidates failed to recognise that 'Poem of Return' is an Angolan poem addressing the fight for liberation and were unable to answer Q3.1, Q3.3.2 and Q3.4 successfully.
- (h) 'This Winter Coming' was interpreted literally by many candidates who then failed to acknowledge the commentary being made about South Africa in the lead-up to the declaration of the State of Emergency in 1986. Responses to Q4.2, Q4.3.2 and Q4.4 were negatively impacted by candidates' lack of contextual understanding.
- (i) The Unseen Poem (Q5) was favourably received; however, it was disappointing that most candidates performed poorly. A noticeable lack of vocabulary and general knowledge was evident, with many misreading 'buds' as 'bugs,' which significantly affected their interpretation of the poem.
- (j) Limited understanding of the technical aspects of poetry contributed to poor responses. A surprising number of candidates were unable to identify the figures of speech in Q2.3.1, Q3.3.1, Q4.3.1 and Q5.3.1. This also impacted on their ability to deconstruct and discuss the effectiveness of the respective images in Q2.3.2, Q3.3.2, Q4.3.2 and Q5.3.2; in many cases, candidates simply paraphrased the lines or provided a literal explanation. They were unable to discuss the effect of repetition in Q3.2, Q4.2 and Q5.4.2, and many were unable to identify the sestet which prevented them from answering Q2.4 correctly.
- (k) Many candidates were unable to identify or discuss the *tone* (Q3.4, Q4.4 and Q5.4.1) that was evident in a poem.
- (l) In Q5.2, most candidates struggled to understand how the rhetorical question conveyed the speaker's *attitude*.
- (m) Basic literary terminology (e.g. *tone*, *attitude* 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) Although the literary essay questions (Q6, Q8, Q10, Q12 and Q14) were considered accessible, and presented candidates with a clear focus, overall responses were largely disappointing. Weaker candidates often ignored the question, offered superficial narration, shifted the focus of the question or presented pre-prepared essays drawn from previous marking guidelines, with little relevance to the specific questions set in the 2025 paper.
- (b) In *The Picture of Dorian Gray*, many candidates adapted the question to suit their own focus, concentrating on the influence of Lord Henry and Basil Hallward while neglecting Dorian's moral weakness and his inability to change. Similarly, in *Life of Pi*, the uniqueness of Pi's approach to life was largely overlooked. In *Hamlet*, *Othello* and *The Crucible*, most candidates merely listed examples of characters' deceptive behaviour without offering a critical discussion.

- (c) The majority of candidates were unable to formulate and develop a cohesive argument and many essays lacked specific, relevant and accurate textual references to support their points.
- (d) On a positive note, fewer candidates resorted to repeating the question statement as their introduction, at the end of each paragraph, and again as their conclusion.
- (e) It was evident that effective planning was not undertaken by the majority of candidates. This resulted in poorly structured essays that lacked coherent and logical arguments. Candidates also disadvantaged themselves when they wrote their entire essay as planning and then simply re-wrote it. This approach did not improve the quality of the essay and was often the reason for some candidates not completing the paper.
- (f) While the quality of language used has improved generally, careless errors were still evident. Pronouns were incorrectly used, proper nouns were often not capitalised, titles and quotations were not punctuated, and the apostrophe continued to be ignored. Furthermore, many candidates showed a limited understanding of formal register, reflecting a lack of exposure to good quality writing.
- (g) In many instances, candidates demonstrated a lack of knowledge of basic plot details, leading to inaccurate retellings; characters were misidentified or their names misspelt; and generalised statements were made without supporting evidence. This suggests that candidates had not engaged with the prescribed text(s) and were instead relying on rote learning from previous marking guidelines, summaries or film adaptations.
- (h) Many candidates found it difficult to engage with the language in *Hamlet* and *Othello*, or showed a lack of understanding of the central premise of *The Crucible*. Consequently, they were unable to respond appropriately to the contextual questions (Q7, Q9, Q11, Q13 and Q15). They did not possess the in-depth and precise knowledge required to respond successfully to the specific requirements of the questions.
- (i) Lower-order recall questions (Q7.6, Q9.6, Q11.1, Q11.6, Q13.1, Q13.6, Q15.1 and Q15.6) were poorly answered since candidates were unable to identify the context of the extracts. Specific plot points were poorly answered (Q7.1, Q7.2, Q9.1, Q9.2, Q11.2, Q13.3 and Q15.2) and questions that required a discussion (e.g. Q7.5, Q9.4, Q11.4, Q13.5 and Q15.4) lapsed into mere paraphrasing and narration; little insight was displayed. Questions that required the candidates to give their personal reaction to a character (Q7.8 and Q9.8) or to reflect on a character's attitude (Q11.8 and Q13.2) were poorly answered.
- (j) Many candidates did not read the questions in their entirety and the precise requirements of the questions were often ignored. For example, Q9.4 required candidates to discuss what Pi's stunt revealed about his character; instead, they simply explained what the stunt was. Similarly, in Q11.5 candidates ignored the phrase, 'at this point of the play' and discussed Horatio's character in general.
- (k) Despite the last question (Q7.10, Q9.10, Q11.10, Q13.10 and Q15.10) being a higher-order question, candidates did surprisingly well. Up to 2 marks were awarded for basic character knowledge but the third mark remained elusive as candidates were unable to engage in a critical discussion.
- (l) 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 recommended that teachers review this year's question paper and marking guidelines with their learners. Focus on decoding the questions to familiarise learners with their requirements, the development of answering technique and the application of knowledge, rather than simply giving learners access to these resources without mediation.
- (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) There is evidence of inaccurate interpretations of the poems being presented to learners. In particular, there seems to be a misunderstanding that 'Solitude' is written in free verse, which is incorrect. Learners should be explicitly taught the figurative significance of 'This Winter Coming', and that 'Poem of Return' is an Angolan poem and is therefore not concerned with apartheid. Poor contextualisation distorts the meaning of a poem. Teachers are, therefore, requested to research both the context and content of the poems thoroughly and to verify information rather than relying on a single source. Learners must be provided with accurate and relevant historical and biographical background.
- (d) It is essential that the specific details and contexts of individual poems are not incorrectly transferred from one poem to another.
- (e) Teachers must make learners aware of other literary features such as the form/structure of a poem, characteristics of a genre, and author's intention.
- (f) Learners are required to demonstrate a thorough understanding of the texts they study, as this is fundamental to their ability to contextualise events, character behaviour and lines cited in contextual questions. Such depth of knowledge can only be developed through careful and sustained engagement with the prescribed texts, ideally through multiple readings before the final examination.
- (g) Critical thinking skills need to be actively cultivated. One effective way to do so is by encouraging learners to argue a point or justify an opinion during class discussions. This approach allows learners to practise these skills in an informal, supportive environment, thereby building confidence in their ability to think critically.
- (h) Every opportunity should be used to build learners' vocabulary. The meaning 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. Expose learners to a wide range of other texts, guide them in noticing unfamiliar words and model strategies for inferring meaning from context. Encourage learners to incorporate newly learned vocabulary into oral discussions, debates and written responses. This approach will strengthen learners' ability to express themselves successfully and contribute positively to their performance across all three English Home Language examinations.
- (i) The poetry and literary essay rubrics should be mediated with learners so that they understand the basis on which they are being assessed.
- (j) The structure of the literary essay – comprising the introduction, body, and conclusion – along with the use of an appropriate formal register and correct language conventions, including sentence construction and punctuation, should be consistently reinforced. Essays should be written in the present tense and maintain an objective, neutral tone.

- (k) Learners need to understand that a literary essay demands a focused and critical discussion. The introduction must clearly present a thesis statement that directly addresses the question and establishes the position of the argument.
- (l) In a poetry essay, learners should be taught to analyse how specific words (*diction*) and *imagery* are employed by the speaker to create particular effects in relation to the question. They should also discuss how elements such as *tone* and/or *structure* contribute to enhancing the poem's meaning or message.
- (m) Learners must be able to integrate concise, relevant quotations into their arguments. If they are unable to quote accurately, they should instead refer to the key point in the text. Quotations should not be included merely for the sake of citing the text; they must support the argument meaningfully.
- (n) The PEE/PEEL method of structuring an argument should be taught: make a *point* and support it with an *example* or *evidence* from the text that is *evaluated/explained* in relation to the question. Learners should not simply repeat the question at the end of each paragraph in an effort to create the impression that an argument has been developed. Instead, the statement and an example should be *linked* to the question to substantiate the argument.
- (o) Learners must be encouraged to plan their literary essay; there is a range of techniques such as mind-mapping and tabulation which learners can use to plan and structure their essays. 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.
- (p) Literary terms such as *image*, *tone*, *attitude* and *irony*, and how to analyse them in relation to the texts being studied, should be introduced from Grade 8. Learners should be provided with a glossary of appropriate terms to help them articulate these concepts accurately. The use of generic words such as 'negative,' 'happy,' or 'sad' should be discouraged. Tools such as tone or feeling wheels, which are readily available online, can support learners in expressing nuanced ideas.
- (q) 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.
- (r) A discussion of *tone* does not merely require an explanation; the context and overall message must be taken into consideration. Similarly, an element's *effectiveness* lies in its ability to illuminate the poem's underlying message and must form part of the answer.
- (s) Learners should be guided in decoding questions and understanding how different elements of a question are linked. They should be trained to identify key and instruction words and encouraged to re-read both the question and their response to ensure that answers are concise, clear, relevant, and stay within the scope of the question.
- (t) Learners should be made aware of the following:
 - Questions asking them to 'place the extract in context' require a focus on the events immediately preceding the extract, ensuring these events directly relate to the situation depicted.
 - Questions about how something (e.g. *mood*) is achieved require analysis of a technical element—such as *diction*, *punctuation* or *rhetorical devices* – and an explanation of the effect this creates on meaning.

- When asked about a character's *attitude*, learners should identify an emotion or feeling elicited by the character's situation or feelings about another character.
 - A 'critically discuss' question requires learners to provide *evaluation* and *personal opinion* in addition to the *meaning* conveyed in the text.
 - Questions instructing learners to use the extract or the referenced lines as a 'starting point' require them to first refer to the extract and then incorporate relevant details from the remainder of the text.
 - When asked to refer to 'the novel/play as a whole', learners must include material from other parts of the text beyond the given extract.
- (u) Prioritise the teaching of poetry analysis skills: word attack skills, unpacking of imagery, interpreting tone and attitude from diction used. This will empower learners to apply their knowledge more effectively and lead to better quality responses.
- (v) Teachers must also draw learners' attention to 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.
- (w) To promote independent poetry analysis, the prescribed poems can be treated as unseen texts before they are formally taught.
- (x) Stagecraft should be explicitly taught to ensure that learners can effectively respond to questions about directorial choices and staging. Learners need to understand that any choices they suggest must be realistic and supported by a clear justification linked to the character's motivations or reactions. It is essential that all components of the question are addressed. This skill can be reinforced through activities such as having learners act out lines from the text.
- (y) 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.
- (z) It would be helpful if Curriculum specialists:
- Fostered a culture of reading at all levels of schooling;
 - Mediated suitable methodologies for the effective teaching of literature appreciation skills and not just content;
 - Supported teachers by providing workshops and resources that offer accurate and valid interpretations of the new prescribed poems; and
 - Promoted an integrated approach to language teaching and critical language awareness.

3.6 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

General comments

- (a) The Paper 3 examination was well received nationwide, since educators and learners felt that the questions fell within the matriculants' frame of reference. The selection of topics presented this year allowed for a wide variety of responses, benefitting candidates from diverse backgrounds. Improved performance was reported generally, which attested to better preparation for this examination and the advantageous effect of the paper being written prior to the other examinations. Candidates were able to relate to the topics and draw from their lived experience, as well as their general knowledge gleaned from other subject disciplines.

- (b) Candidates who chose topics wisely were able to capitalise on their strengths and employ the genre(s) most suited to them. It is, however, concerning that many candidates were suspected of learning essays off by heart and adapting them to fit a given topic. This practice flies in the face of the practice of creative writing, with the thought processes it entails.
- (c) The continued omission of the second transactional piece worth 25 marks by many candidates, particularly weaker ones, is a matter of grave concern.
- (d) Although there were reports of better knowledge of formats in some instances, candidates were often hamstrung by not knowing the conventions applicable to transactional pieces.
- (e) Language usage remains a cause for concern. The prevalence of vocabulary, sentence construction and punctuation errors in many pieces indicates that, in some instances, language competence remains inadequate. The content of essays and transactional pieces weighs 60% of the total, which favours candidates, but language errors and flawed expression detract from the overall performance. Provincial reports specified that deterioration of correct language usage was witnessed during the assessment of scripts.
- (f) Candidates selected a fairly wide range of topics, although certain essay and transactional topics were more popular than others. It is still evident that writing skills are not sufficiently practised in the FET phase and that learners are not given sufficient exposure to all genres, including visual stimuli.

3.7 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

SECTION A: ESSAYS

Common errors and misconceptions

- (a) Q1.1 elicited many brilliant responses about self-reflection, introspection and identity. However, some candidates did not succeed in linking their essays to 'mirrors'. Lapses in clarity marred some essays. In this topic, as in all the other essay topics, the majority of candidates could not demonstrate a sound knowledge of language conventions. Poor vocabulary and scant idiomatic English often detracted from the final product.
- (b) Since candidates could relate to Q1.2, their responses were well-argued. Concepts such as greed, materialism and corruption were explored, accompanied by anecdotal elements. Candidates could draw from their unique experience and engage in critical discussion. In certain instances, candidates ignored the reference to 'modern world' and merely wrote narratives on not being good enough. Ideas pertaining to aspects such as modernisation, materialism and the obsession with social media were often overlooked. Insufficient planning was also evident, leading to a lack of coherence and abrupt conclusions.
- (c) Although the quotation in Q1.3 was a straightforward stimulus, a minority of candidates misinterpreted the topic. Links to the concepts of 'awkwardness' and 'disengagement' were tenuous. The words 'awkward' and 'resounding' appeared to create confusion. A few candidates wrote an unrelated narrative and ended with the quotation, hoping that the essay would be deemed relevant. It also appeared that a number of candidates had prepared essays prior to the examination and attempted to adapt them to the topic in question. This often resulted in a less-than-satisfactory product.
- (d) The majority of candidates did justice to Q1.4, a very popular topic, responding with a

variety of interpretations, from the troubled history of South Africa to GBV, gang violence and murder. Well-crafted responses regarding physical and emotional trauma mirrored the realities faced by many candidates. Literal and/or metaphorical narrations of harrowing journeys lent authenticity to many candidates' interpretations. The weaker responses tended to lack cohesion and clarity. In some instances, discussions of pain, suffering and the path to self-discovery tended to lose focus and become repetitive.

- (e) In Q1.5, candidates responded with unusual perspectives. Candidates were able to incorporate dark humour in their essays and engage critically with South Africa's political and socio-economic challenges. Irony and satire were effectively employed to expose corruption and crime. Candidates also reflected insightfully on the realities of their personal experiences, such as load-shedding. It was evident that young South Africans see humour in even the most catastrophic situations. However, there were candidates who could not conceptualise humour in their essays, or who seemed not to understand the meaning of the word, 'humour'. It was regrettable that candidates chose a topic which they did not fully grasp when they were spoiled for choice.
- (f) Q1.6 was a popular essay topic and resonated strongly with the candidates. This stimulus permitted learners to showcase nostalgic chronicles of physical, emotional, metaphorical and philosophical journeys and adventures. Whereas many responses were creative and authentic, including the narration of harrowing personal journeys, there were some repetitive, tedious pieces. Essays lacked coherence in certain instances, and many candidates were unable to employ a suitable register. Candidates were hamstrung by poor vocabulary, punctuation and powers of expression. In a few instances, the link to the visual stimulus was tenuous.
- (g) Candidates produced well-written essays relating to the concepts of fate, chance or choices in response to Q1.7. Many of the candidates wrote about life opportunities and life choices made by individuals. There were outstanding analogies about materialism and wealth. While some candidates succeeded in writing excellent narratives, including action-driven stories, and several good reflective pieces were crafted, there were candidates who struggled to develop their ideas. Planning was inadequate in cases where essays lacked substance and focus.
- (h) Candidates who responded to the visual stimulus in Q1.8 generally wrote skilful essays about talent and childhood memories. Creativity and self-expression were explored. In essays that exceeded the word count, candidates were prone to jeopardising their language marks when there were frequent errors or poor expression. Essays that fell short of the required word count tended to be flimsy. Although the stimuli by their nature invite a large scope of literal/figurative/mixed responses and the candidates are free to employ any genres, a link between the stimulus and the essay has to be evident, which was not always the case.

Suggestions for improvement

- (a) Learners should be taught to select topics on which they can write convincingly and authentically. Those who select a topic that they do not comprehend or which falls outside their frame of reference shoot themselves in the foot, which is regrettable when they have eight topics from which to choose. Lessons about planning a number of essays and choosing the most promising one could hone this skill.
- (b) Creative writing should be given greater prominence in Grade 12, as in all the lower grades, since it is a skill that needs regular practice. The tendency to spend the vast majority of tuition time on literature, at the expense of language and creative writing

teaching, is detrimental to the learners' prospects in the examination. Learners should be able to complete three pieces in the allocated three hours.

- (c) All genres should be exemplified and practised in the course of 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. Moreover, teachers should advise learners not to write pre-prepared essays which are subsequently adapted to suit a topic in the question paper. Markers are aware when an essay has been re-purposed to fit into a given topic.
- (d) In the case of visual stimuli, a clear link between the visual stimulus and the essay should be apparent. Creative writing lessons should include the use of visual stimuli, so that learners are able to engage their creativity. Figurative interpretations of visual stimuli should be encouraged, so that learners see beyond the literal appearance of a stimulus. Once again, practice makes a vast difference in the face of a final examination.
- (e) Process writing should be part and parcel of creative writing lessons and the learners' approach to writing tasks. Planning, drafting and editing are essential steps in arriving at a meritorious final product. Unless this process is conducted in the classroom, learners might make use of artificial intelligence to produce essays, only to flounder under examination conditions.
- (f) Learners should be cautioned about narrating film/series plots, or re-hashing popular fiction, instead of expressing original thought.
- (g) The teaching of basic language skills and vocabulary should be strengthened. Spelling, syntax, punctuation, vocabulary and general grammar rules need to be taught consistently in the lower grades and revised in the Grade 12 year. Sentence construction is a general problem, with run-on sentences and comma splices becoming increasingly problematic in creative pieces. Learners who do not read widely cannot improve their vocabulary and are not adept at creating longer texts that require critical thinking. Slang and abbreviations are generally inappropriate in creative essays. The use of appropriate register, tone and style should be taught in language periods and should be applied in creative writing as well.
- (h) Learners should be taught to avoid redundant phrases, for example 'we as people' and 'I personally believe...'. They should ensure, while editing their work, that every word adds value to their essays. While clarity is a key objective in creative writing, verbosity can obscure meaning and detract from the style of the essay.
- (i) Learners should be given more exercises on tenses, so that they can employ the entire range of tenses to convey their message. They should also be cautioned against switching tenses unnecessarily, particularly when there is no logical reason for doing so, such as the use of flashbacks.
- (j) Teachers should revise paragraphing, since several candidates wrote only three or fewer paragraphs. Structure is an essential aspect of essay writing. Greater emphasis should be placed on complying with the stipulated length. Furthermore, no subheadings should be used in an essay. Varying the length of paragraphs should be encouraged. Coherence and cohesion are achieved when ideas are developed logically and logical connectors are used. The flow from the introduction to the conclusion, determined during the planning stage, should be clear.
- (k) Legibility remains a problem: only that which can be deciphered can be credited. Learners should also be taught to write in pen and strike through rough work so that the

final version can be clearly identified. The rough draft should be edited and not merely reproduced in the final version. Correction fluid should not be used. These technical issues should be addressed in the classroom so that they are second nature during the examination.

- (l) More constructive feedback should be given to learners when creative writing has been assessed. Self-assessment and peer assessment are useful mechanisms in encouraging greater critical awareness of effective writing techniques, as well as reducing grammatical errors. Learners should be familiar with the descriptors in the rubric, so that they better understand how to achieve good marks.
- (m) Subject advisors should present more training on strategies that could strengthen creative writing and guide educators towards more productive teaching. Persistent problems in Paper 3, which have surfaced every year, need to be addressed.

SECTION B: Longer Transactional Pieces

Common errors and misconceptions

- (a) Candidates responded to Q2.1, the e-mail, with enthusiasm and came up with innovative products or services to enter the cited competition. Successful pieces were persuasively written and well-motivated. Many learners displayed in-depth technical knowledge about the functioning of their products and employed the correct format. In poor responses, candidates merely described the products, sometimes relying exclusively on the given text, and failing to elaborate on the beneficial nature and practical application thereof.
- (b) The speech (Q2.2), grounded in an African context, was an accessible topic. Candidates were generally able to contextualise aspects of peace and friendship with a positive, uplifting tone. In mediocre responses, candidates presented generic speeches on peace and friendship, without exhibiting audience awareness. In some instances, the African context was omitted. Candidates tended to elaborate on who they were and use clichés such as ‘standing here in front of you’ instead of arresting the audience’s attention in a more creative manner. The correct tone and register were not always evident.
- (c) Many responses to the magazine article in Q2.3 were intelligently composed, displaying practical, insightful guidelines or survival tips. Stronger candidates infused their articles with humour. However, many candidates failed to do justice to this topic since stylistically, it would not resonate with the modern teenager and was therefore not suitable for publication. Awareness of audience is crucial in an article. Moreover, the articles were often written in point form and lacked depth. More information was provided on the problems faced by teenagers than advice. A minority of candidates misinterpreted the topic completely, writing a piece that had no bearing on the given question.
- (d) The formal letter (Q2.4) was a popular topic, eliciting good responses that showcased positive aspects of the school. Some candidates included a critical engagement on the impact of social media commentary. Unfortunately, several candidates replaced the word ‘favourable’ with ‘unfavourable’, resulting in a misinterpretation of the question. Mediocre responses veered off the topic, viz. social media comments by the parents. Furthermore, they showed little audience awareness, using an informal register and casual tone while addressing the principal. Once again, format errors were prevalent.
- (e) In Q2.5 a minority of candidates wrote excellent book reviews, referencing themes of self-identity and producing well-executed critiques. However, a review requires more

than just a synopsis of the book and the majority of candidates offered either a summary of the plot or a mere blurb. Poor marks were awarded where candidates did not produce a review comprising the necessary components as well as critical comments about the book. Poor responses also lacked the style and register unique to this kind of writing. It would appear that this genre is not taught at all in some instances.

- (f) Many candidates contextualised the dialogue (Q2.6) well and presented interesting conversations about cuisine and hospitality-related issues. Although the format is well-established, and some candidates employed authentic stage directions, there was a tendency to use excessive stage directions. The focus should have been on the interaction between two individuals. Responses were often too mundane and narrow, dealing only with food to the exclusion of other aspects such as ambience and service. There were also digressions from the given scenario, especially ignoring the fact that this was the critic's second visit. The register and tone in this piece were sometimes inappropriate.

Suggestions for improvement

- (a) Transactional writing should become a focus area throughout the GET and FET. Section B in Paper 3 carries 50 marks, which is a substantial portion of the examination total. Teaching of the various genres should not be neglected in Grade 12, when regular practice is more essential than ever.
- (b) Aspects such as *tone*, *register*, *style* and *diction* are key aspects of pieces that are written for a particular audience. These aspects, which are taught in language lessons, should be reinforced during the writing of transactional pieces.
- (c) In the FET phase, English Home Language teachers should draw up a schedule to ensure that all transactional writing pieces are adequately covered during 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. Learners should be aware that transactional pieces should suit their purpose and be convincing and authentic.
- (d) Learners need to understand the nature and purpose of the e-mail in order to succeed in what might appear to be a simple topic. The e-mail question often contains a persuasive element. Identifying every keyword in the topic is essential to avoid the overlooking of key aspects or misinterpretation of the topic. While the format is simple and the register is generally informal, the e-mail should be a substantial, logical piece of writing. Learners should be taught to write the required number of words.
- (e) As the speech is a popular topic, greater emphasis should be placed on providing learners with increased practice in this genre. The audience must always be borne in mind, in order to achieve the appropriate register and style of writing. Realism should be an important objective. Rhetorical devices enhance written speeches, elevating them from the mundane to the exceptional, and should be taught in conjunction with language instruction. When learners prepare speeches for orals, techniques could be highlighted, illustrating the practical application of the written piece.
- (f) Learners should be taught to study the instructions carefully before attempting to write an article; the appropriate style, tone and register are crucial to ensure an effective response. Teachers should expose learners to high-quality newspaper and magazine articles so that they have an appropriate frame of reference before attempting to write an article. Learners should be encouraged to include case studies, quotations or relevant details to add substance to their articles. Reading should be prioritised: learners who have no general

knowledge of current affairs struggle to produce newspaper or magazine articles, so strategies should be sought to encourage reading.

- (g) The formal letter is a familiar and popular topic and should be practised frequently to prevent the recurring content and format errors observed every year. Learners should be taught to highlight all the key words in the topic to ensure that no aspect has been misinterpreted. Realistic details should be included to add authenticity to the letter. The register should be business-like and formal, and long introductions should be avoided. The writer should aim for conciseness. Format should be correct so that marks are not lost unnecessarily owing to errors.
- (h) Reviews require considerable knowledge of technical details. Candidates have avoided writing reviews in successive examinations, suggesting that they are unfamiliar with this genre. Learners should be taught what the components of a book review entail. The critique, which is often overlooked, should be unpacked and taught. If teachers are hesitant about tackling technical pieces, subject advisors should rise to the challenge and set the bar higher in transactional writing.
- (i) The dialogue should represent authentic discourse, with emphasis placed on correct tone and register. The topic should be analysed carefully, so that what is seen as an accessible genre does not disadvantage the learner. Two characters should be conversing. The concluding lines should be an effective close. When teaching a dialogue, the appropriate use of language and punctuation should be highlighted by the teacher. It is inappropriate to use language that is too formal and therefore stilted; the language must suit the audience and the purpose. The correct use of punctuation should be emphasised. The effective use of stage directions could enhance a dialogue by providing context and nuances.
- (j) Self-assessment and peer assessment are valuable strategies in improving the learners' preparedness when they apply their minds to transactional writing. Learners should use marking rubrics during peer assessment in order to give them an idea of areas in which they need development.
- (k) Internally set examination papers, as well as common papers, should be pitched at the same standard as the final NSC examination. Provincial, as well as internally-set papers, might deviate from the paper with which the learner will have to grapple at the end of the year.
- (l) Numerous language errors detract from transactional writing. Reports have been received of declining language proficiency. 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. Subject advisors should facilitate greater collaboration between teachers of different phases. Knowledge of language, reading with understanding and the ability to write coherently should be recognised as essential life skills. Learners should aim for conciseness, logic and realism in transactional pieces.
- (m) The formats of different transactional writing pieces should be taught and practised regularly. There is no excuse for faulty formats, since these have been taught in the GET Phase as well as the FET phase.
- (n) Subject advisors should devise new strategies to improve the teaching of transactional writing that will equip teachers in this key component of the English curriculum.

HOOFSTUK 4

AFRIKAANS HUISTAAL

Lees hierdie verslag in samehang met die vraestelle vir Afrikaans Huistaal van November 2025.

4.1 PRESTASITENDENSE (2021–2025)

Die getal Afrikaans Huistaal-kandidate het met 789 kandidate vermeerder vergeleke met dié van 2024.

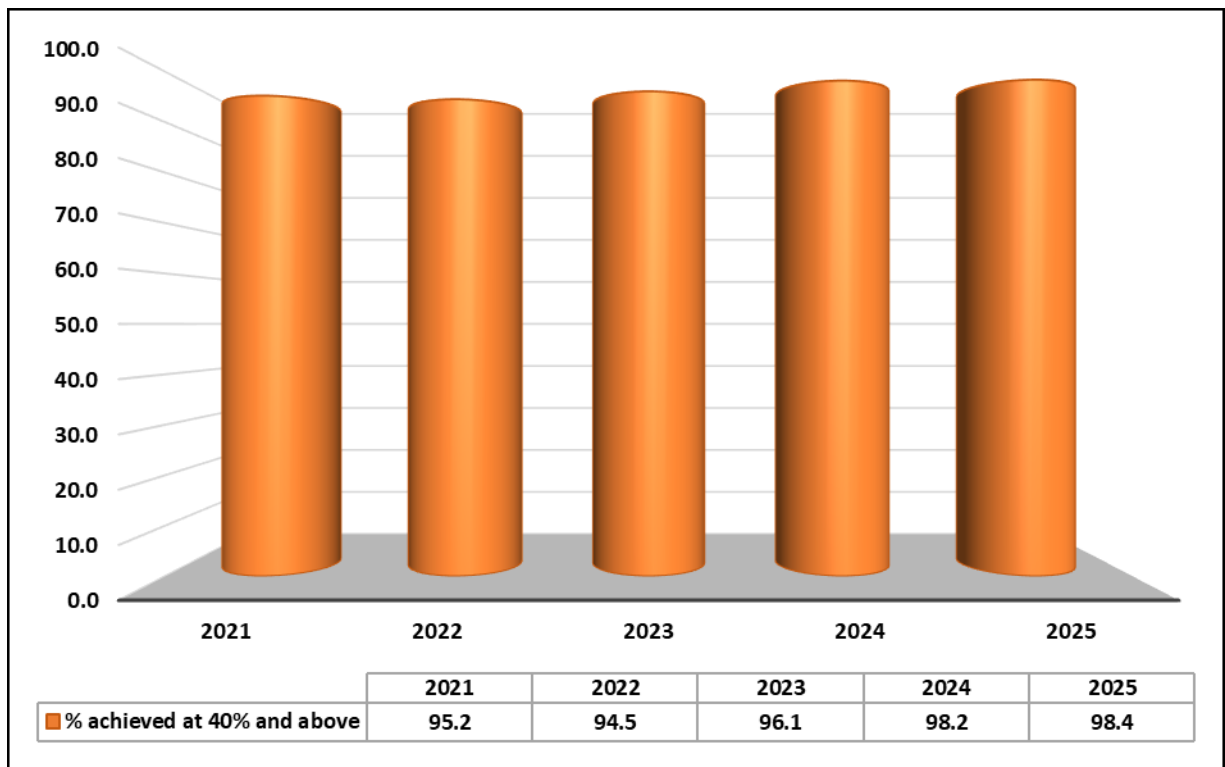
Dit is voorwaar verblydend dat die getal kandidate wat Afrikaans Huistaal in 2025 geslaag het, toegeneem het, veral as in ag geneem word dat die slaagsyfer reeds in 2024 op die hoogste vlak in ses jaar was. Die getal kandidate wat teen die agtergrond van 40% as slaagsyfer geslaag het, het vanaf 98,2% in 2024 tot 98,4% in 2025 toegeneem. Die persentasie onderskeidings (80% en meer) toon ook 'n toename vanaf 6,9% in 2024 tot 7,7% in 2025. Dit dui op 'n toename vanaf 3 296 kandidate met onderskeidings in 2024 tot 3 739 kandidate in 2025.

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.

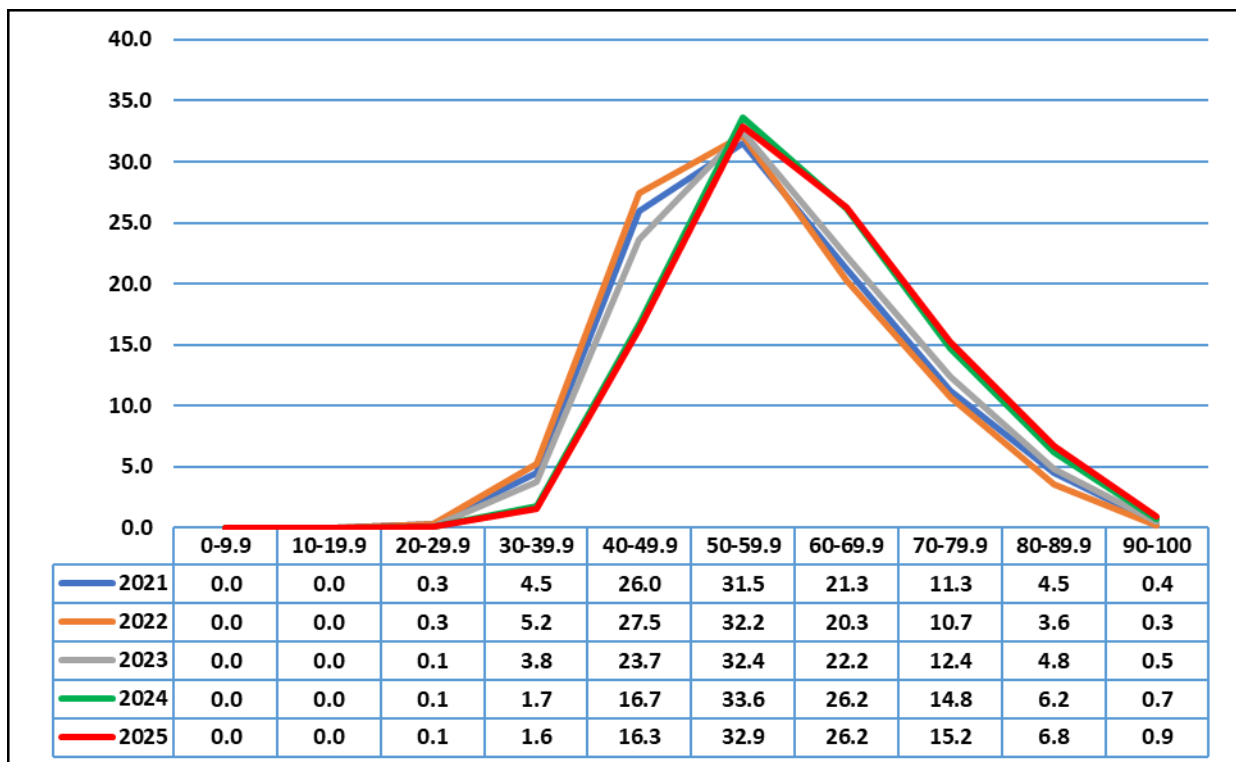
Tabel 4.1.1 Oorsig van prestasie in Afrikaans Huistaal

Jaar	Getal kandidate wat geskryf het	Getal kandidate wat 40% en meer behaal het	% Kandidate wat 40% en meer behaal het
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
2025	48 554	47 772	98,4

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 het voldoen aan die *Kurrikulum-en-assesseringsbeleidsverklaring (KABV)*-voorskrifte en die riglyne in die aangepaste *2021-Eksamenriglyne*.
- (b) Dit blyk dat daar steeds baie kandidate is wat nie vorige jare se eindeksamenvraestelle gebruik om vir die vraestel voor te berei 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 weer eens erg benadeel. Kritiek teen die taalgebruik in vraestelle is juis 'n bewys dat onderwysers en kandidate nie gebruik maak van vorige jare se eindeksamenvraestelle nie.
- (c) Dit is duidelik dat kandidate se leesvaardighede (en gevolglik ook begripsvaardighede) nie op die standaard van 'n graad 12-huistaalvlakleerder is nie. Alhoewel tekste jaarliks meer leerdervriendelik word ten opsigte van die onderwerp, vind kandidate die beantwoording van Afdeling A uitdagend: 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. 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; swak leesvaardighede het 'n negatiewe invloed op kandidate se tydsbenutting.
- (d) Woorde wat gereeld (vir die afgelope vyf jaar al) in vraestelle voorkom (en in die *KABV* voorgeskryf word) blyk steeds onbekend vir kandidate te wees, bv. *geloofwaardig, geregverdig, implikasie, verband hou, afleiding, vooroordeel, gevolge, onderskeidelik, slotsom, geïmpliseerde, bevooroordeel, liggaamstaal/lyftaal, houding, funksioneel, humor, ironie, sarkasties, weersprek* en selfs woorde soos *wanopvatting, enersyds* en *andersyds*.
- (e) Kandidate kan nie kernwoorde in vrae identifiseer nie en dit lei tot ontsporing ten opsigte van wat as antwoorde aangebied word.
- (f) Te oordeel aan die provinsiale verslae is die lengte van die leesbegripteks vir sommige kandidate 'n uitdaging, alhoewel die teks binne die lengtevereiste val wat die *2021-Eksamenriglyndokument* en die *KABV* stel. Swak leesspoed, ontoereikende woordeskat en 'n gebrek aan leesvaardighede beïnvloed kandidate se beantwoording van selfs eenvoudige(r) vrae. Dit lyk of talle kandidate nie weet hoe hulle die teks moet aanpak en effektief daardeur moet werk nie. Die kommer bestaan ook dat kandidate tydens leesbegrip onderrig nie altyd aan vollengte tekste, met die vereiste 700–800 woorde (soos wat die *KABV* voorskryf), blootgestel word nie.
- (g) Die beantwoording van vrae oor visuele geletterdheid en kritiese taalbewustheid is bewys van onderwysers se deegliker onderrig van hierdie aspek. Dit is belangrik dat die KTB-vrae, soos uitgespel in die *2021-Eksamenriglyndokument*, reeds van graad 8 onderrig moet word. Kandidate moet daarteen waak om vrae oor visuele geletterdheid en kritiese taalbewustheid as nie-leerwerk te beskou.
- (h) Die beantwoording van stapelvrae bly 'n bron van kommer: kandidate laat na om 'n reël oop te laat wanneer 'n gedeelte van 'n antwoord uitgelaat word. Die antwoorde word volgens die nasienriglyndokument nagesien, gevolglik is sulke antwoorde verwarrend en word dit verkeerd gemerk. Kandidate behoort 'n aanduiding te gee wanneer 'n

antwoorddeel uitgelaat word, aangesien die antwoorde in die chronologiese volgorde van die vraag nagesien word.

- (i) Die volgende blyk steeds 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: Kandidate ken steeds nie begrippe soos *geloofwaardig*, *implikasie*, *verband hou*, *afleiding*, *vooroordeel*, *gevolge*, *onderskeidelik*, *slotsom*, *geïmpliseerde*, *bevooroordeeld*, *liggaamstaal*, *funksioneel*, *geregverdig* en *weersprek* nie, wat veroorsaak dat 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 Huistaalhersieningsgids, van die Departement van Basiese Onderwys, in 'n voorbeeldvraag voorkom) steeds 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* (Vr. 1.12) skep ook steeds 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. 1.1.1, 1.4, 1.5 en 1.6.
 - Moeilikeidsvlakke: Daar moet in gedagte gehou word dat voorskrifte ook vereis dat die moeilikeidsvlakke van vrae volgens die 40/40/20-beginsel opgestel word. Uiteraard sal van die vrae in vraestel 1 só geformuleer word dat dit 'n uitdaging vir die skrandere kandidaat moet stel – verwys hier spesifiek na Vr. 1.1.2, 1.2, 1.5 en 1.8. Vraag 1.2 en 1.8 is uitsonderlik swak beantwoord, omdat die deursnee kandidaat sukkel om 'n waardeoordeel uit te spreek. Kandidate moet onderrig word ten opsigte van die eise wat gestel word met vraagwoorde soos *evaluateer* en *lewer kommentaar*.
 - Verskillende vraagtipes: Dit blyk dat sekere kandidate ook gesukkel het om vrae te beantwoord waarin van hulle verwag word om vergelykings te tref, bv. Vr. 1.14. Hierdie tipe vrae moet beslis meer met kandidate geoefen word.
 - 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) Daar is steeds kandidate wat nie die teks eers behoorlik deurlees nie. Hulle probeer 'n antwoord vir 'n spesifieke vraag soek en skryf dikwels lang gedeeltes net so oor uit die oorspronklike teks – meestal sonder sukses.
- (b) Multipuntvrae is steeds vir kandidate 'n probleem. (Vr. 1.1.1, 1.3, 1.4, 1.5, 1.6, 1.7, 1.9, 1.12 en 1.13)
- (c) Kandidate moet onnodige herhaling van die vraagstelling in hulle antwoord vermy. Dit is nie net tydrowend nie, maar lei dikwels daartoe dat die eerste gedeelte van die antwoord as 'n afsonderlike (verkeerde) feit beoordeel word en die kandidaat dan punte verloor, aangesien slegs die eerste feit by 'n een-punt-vraag nagesien word.
- (d) Kandidate het onnodige lang antwoorde/verduidelikings by eenpuntvrae, bv. Vr.1.1.2,

1.2, 1.8, 1.10, 1.11, 1.14.1 en 1.14.2, met gevolglike verbeuring van punte (sien (c) hierbo).

- (e) Onvoltooide/Onvolledige beantwoording van stapelvrae: kandidate laat by 2- of 3-puntantwoorde/stapelvrae dikwels die eerste deel van die antwoord uit; hulle dui boonop nie aan watter vraagdeel uitgelaat is nie. Kandidate moet daarop gewys word dat die antwoorde chronologies volgens die vraagvolgorde nagesien word. In gevalle waar dit nie duidelik is watter vraagdeel uitgelaat is nie, verbeur die kandidaat onnodige punte.
- (f) Vaktaalterminologie: kandidate sukkel steeds om iets te beoordeel en waardeoordele uit te spreek aangesien hulle nie verstaan wat onder die begrip *effektief* (Vr. 1.2 en 1.13) asook *ironie* (Vr. 1.4) en *funksionele* (Vr. 1.8) bedoel word nie.
- (g) Kandidate toon gebrekkige kennis ten opsigte van basiese woordeskat wat algemeen in vraestelle voorkom, bv. *ooreenstemmende* (Vr. 1.5), *onderskeidelik* (Vr. 1.6), *kernoorsaak* (Vr. 1.6), *enersyds en andersyds* (Vr. 1.12).
- (h) Kandidate weet steeds nie dat funksiewoorde as deel van die antwoord by vrae oor *effektiwiteit* (Vr. 1.2 en 1.13) en *funksioneel* (Vr. 1.18) noodsaaklik is nie. Hierdie tipe vrae word generies beantwoord en dit lei daartoe dat kandidate die punte verbeur. Kandidate moet onderrig word in die motivering van sodanige antwoorde.
- (i) Woordbetekenis/woordeskat: die kandidate het 'n beperkte woordeskat en ken steeds nie die betekenis van woorde soos *wanindrukke* (Vr. 1.3), *kommerwekkend* (Vr. 1.5) en *slaggate* (Vr. 1.9), wat in vorige vraestelle ook gebruik is, nie – 'n bewys dat vorige jare se vraestelle nie met kandidate deurgewerk word nie. 'n Woord soos *bevindinge* (Vr. 1.5) was ook vir sommige kandidate problematies.
- (j) Sommige kandidate kan nie die verband tussen paragrawe/tekste insien nie, bv. Vr. 1.1.1, 1.5, 1.6, 1.12 en 1.14. Sommige kandidate sukkel om afleidings te maak (Vr. 1.1.1, 1.2, 1.4, 1.5, 1.6 en 1.12).
- (k) Kandidate bied dikwels vae antwoorde aan, of probeer antwoorde uit hulle leëwêreld aanbied, terwyl alle antwoorde binne konteks van die teks aangebied behoort te word. By Vr. 1.1.2, 1.2, 1.5, 1.6, 1.9, 1.13 en 1.14.1 vereis die vrae dat kandidate die konteks moes begryp waarbinne hulle antwoorde moes formuleer, maar heelwat kandidate het vae en irrelevante antwoorde aangebied wat nie met die konteks van die leesteks verband gehou het nie.
- (l) Kandidate slaag dikwels nie daarin om die kernwoorde in die vraag korrek te interpreteer nie. By bv. Vr. 1.1.2 het die woorde *wil bereik* 'n bepalende invloed op die antwoord.
- (m) Die vraag oor *ironie* (Vr. 1.3) bly vir die meeste kandidate 'n uitdaging. Dit is belangrik dat kandidate sal leer dat ironie twee teenoorstaande kante het, maar dis nie 'n blote kontras nie – wat die leser verwag, staan teenoor die werklike toedrag van sake.

Voorstelle ter verbetering

- (a) Soos ook in vorige diagnostiese verslae gemeld, moet klem gelê word op die verbetering van leesbegrip, leesspoed asook -vaardighede en woordaanpakvaardighede om die betekenis van woorde binne konteks van die teks af te lei (soos uitgespel in die KABV bl. 23). Onderwysers moet hulle daarom van die leestegnieke asook die terminologie in die KABV vergewis en dit aan die leerders onderrig.
- (b) Alle aspekte van die KABV moet progressief van graad 10 af onderrig word sodat

leerders nie onkant betrap word met vroeë oor aspekte wat nie onderrig is nie. Onderrig leerders om op sleutelwoorde in vroeë te fokus.

- (c) Maak van vorige jare se matriekeindeksamen vraestelle gebruik om die leerders te onderrig in die vraagstelling van die leesbegrip-toets. Leesbegrip-oefeninge behoort meer gereeld in alle vroeë grade gedoen te word. Beklemtoon bepaalde vaardighede/vraagwoorde/opdragte wat in vraestelle teenwoordig is. Deur vorige jare se matriekeindeksamen vraestelle met die leerders deur te werk, sal leerders blootgestel word aan sekere tradisionele vraestelterminologie soos *funksioneel, geloofwaardig, noodsaaklik, doeltreffend, effektief, enersyds en andersyds, wanindrukke/wanpersepsie, onderskeidelik, evalueer, lewer kommentaar, gepas, geïmpliseer, regverdig* teenoor *geregverdig*, ens.
- (d) Keuse van leestekste: Onderwysers moet seker maak dat leerders 'n wye verskeidenheid tekste van wisselende temas en inhoude gedurende die jaar lees (KABV, bl. 24 en 29). Eksamenselekte 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. Maak gebruik van die mis-indeks (leesgeskiktheidsvlak) om te bepaal of tekste op die korrekte vlak vir 'n spesifieke graad is.
- (e) Rus leerders, veral swakker lesers, met 'n definitiewe resep/metode vir die aanpak van 'n leesteks toe. Leer die leerders dat die vroeë chronologies, volgens die teks se aanbieding, voorkom.
- (f) Hoofletter- en leestekengebruik, sinsbou, woordkeuse en korrekte spelling is steeds van kardinale belang by hierdie vraag.
- (g) Onderrig leerders in tegnieke om moeiliker woorde se betekenis te ontsyfer: Wat is die woord se basis? Wat beteken die voor-/agtervoegsel in hierdie verband? Dit is presies die waarde van woordvorming in die taalperiode!
- (h) Onderrig die leerders om die punttoekenning per vraag as maatstaf te gebruik vir die lengte en omvang van die antwoord.
- (i) Onderrig die leerders om 'n eie mening (binne konteks) te vorm, te evalueer en om afleidings en gevolgtrekkings te maak en hierdie afleiding/gevolgtrekking/mening vanuit die teks te kan motiveer. Die ontwikkeling van kritiese denke tydens leesbegrip-onderrigperiodes is daarom baie belangrik.
- (j) 'n Uitgebreide leesprogram word deur die DBO vereis; wend sodanige periodes aan om leerders bekend te stel aan 'n wye verskeidenheid van leestekste waarmee leesstrategieë m.b.v. wisselende temas en inhoude ingeoefen kan word.
- (k) Kandidaat sukkel om die kern van die antwoorde raak te vat en skryf soms 'n lang uitgebreide antwoord vir een punt. 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 slegs dit wat gevra is, te beantwoord. 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.

- (l) Ontmoedig die leerders om antwoorde met behulp van kolpunte of strepies te struktureer. Daar word slegs EEN punt per kolpunt vir korrekte antwoorde toegeken – selfs al sou daar twee korrekte feite in wees.
- (m) Leerders moet onderrig word in wanneer antwoorde generies van aard is en waarom sodanige antwoorde verkeerd is.
- (n) Leerders moet daarop gewys word dat stapelvrae in vraestelle voorkom. Dit kan goed wees indien leerders reeds van die laer grade af hieraan blootgestel word. Onderrig leerders in die beantwoording van stapelvrae: antwoorde moet chronologies in dieselfde volgorde as die vrae voorkom. Indien die leerder een van die vrae nie kan beantwoord nie, word 'n reël vir so 'n antwoord oopgelaat. Onderrig leerders om die verskillende aspekte van stapelvrae in opeenvolgende reëls te beantwoord.
- (o) Benadruk dat ja/nee-vrae en evalueringvrae gemotiveer moet word.
- (p) Leerders moet onderrig word om die verbande tussen tekste (bv. artikels) en visuele tekste (bv. advertensies/spotprente/strokies) raak te sien.
- (q) Die herkenning van verbindingswoorde by paragrawe (soos in die *KABV* omskryf) sal leesbegrip en 'n geheelbeeld by leerders bevorder.
- (r) Die volgende aspekte word al vir die afgelope vyf jaar as belangrik geïdentifiseer en blyk steeds 'n leemte te wees:
 - Antwoordtegnieke: bv. vereis die antwoord net een woord, 'n frase, 'n volsin of 'n aanhaling?
 - Wát word gevra? Identifiseer kernwoorde deur gebruik te maak van onderstreping/omkringing/uitheffing.
 - 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 met die leerders onderrig word.
 - Die gebruik van kolpunte om antwoorde van multipuntvrae te struktureer, kan leerders benadeel. Slegs een punt word per kolpunt toegeken en indien daar twee feite in een kolpunt voorkom, kan die leerders slegs een punt verdien. Leerders moet eerder geleer word om antwoorde in afsonderlike sinne in een paragraaf aan te bied.
 - Leerders moet onderrig word om spesifieke opdragte in die vraag uit te voer: 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. *Gee EEN woord* beteken slegs die eerste woord van die antwoord (behalwe indien die woord in sinsverband onderstreep is) word nagesien.
 - 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.

VRAAG 2: Opsomming

Algemene opmerkings

- (a) Kandidate het hierdie jaar goed tot baie goed in Afdeling B gevaar. Diegene wat swakker gevaar het, het steeds nie die gevraagde feite in volsinne aangebied nie.

- (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) Enkele kandidate bied steeds nie die opsomming in een samehangende paragraaf, soos wat die opdrag aandui, aan nie.
- (b) Dit blyk dat heelwat kandidate die opsomming beplan, maar die beplanning word nie in alle gevalle doodgetrek of as beplanning aangedui nie.
- (c) Beplanning wat met potlood gedoen word, skep 'n probleem wanneer kandidate nie klaarkry nie, want antwoorde in potlood mag nie nagesien word nie.
- (d) Hooflettergebruik en agterlosige spelfoute is toenemend 'n probleem: nuwe sinne word nie met hoofletters aangedui nie, woorde word lukraak binne sinne met hoofletters gebruik, woorde wat direk uit die teks geskryf word/moet word, word dikwels verkeerd gespel.
- (e) Kandidate skryf toenemend in telegramstyl of laat lidwoorde of die onderwerp van die sin weg. Infinitiefkonstruksies is dikwels volop. Dit lei daartoe dat kandidate punte verbeur by veral evalueringsvrae of vrae wat funksiewoorde in die antwoord vereis.
- (f) Daar is steeds kandidate wat onderrig is om die opsomming hoofsaaklik in hul eie woorde weer te gee. Hulle druk hulself (gewoonlik) swak uit sodra hulle die teks in hul eie woorde omskryf en verwring so die kernbetekenis, met negatiewe gevolge ten opsigte van puntetoekenning. Kandidate moet geleer word om so na as moontlik aan die teks se woorde te bly sonder om direk oor te skryf.
- (g) Kandidate is steeds onbewus daarvan dat die hoofgedagte van elke paragraaf in die teks nie noodwendig altyd die eerste sin is nie. Dit is ook 'n wanopvatting dat daar slegs een hoofgedagte in 'n spesifieke paragraaf kan wees. Onderrig in die laer grade kan dikwels hiervoor geblameer word.

Voorstelle ter verbetering

- (a) Leerders moet geleer word om die opdrag uit te voer, nie net 'n blote opsomming van die teks te gee nie. Wenke moet in 'n wenkformaat aangebied word.
- (b) Leerders moet onderrig word om kernwoorde en verbindingswoorde te identifiseer terwyl hulle deur die teks lees sodat dit makliker is om die verwagte wenke te herken.
- (c) Leerders moet onderrig word dat meer as een wenk wel in een sin kan voorkom, maar die wenke moet as eenheid in een paragraaf aangebied word.
- (d) Onderrig die leerders om nie te veel van die bewoording in die teks af te wyk wanneer hulle wenke in hul eie woorde omskryf nie. Deur die woordorde te verander of een of twee woorde in die sin by te voeg of weg te laat, word seker gemaak dat die gegewe wenk nie 'n aanhaling is nie.
- (e) Informele groepsassessering van opsommings in die klas kan leerders help om sensitief te wees vir onvolledige wenke./sinne.

- (f) 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.
- (g) Onderrig leerders hoe die gebruik van een woord (bv. *kan/wil/moet*) die sinsbetekenis heeltemal kan verander indien wenke byvoorbeeld geïdentifiseer moet word.

AFDELING C: Taalstrukture en -konvensies

VRAAG 3: Advertensie

Algemene foute en wanopvattinge

- (a) Uit die nasiënverslae blyk dit dat kandidate se interpretasie en beantwoording van vrae oor die advertensie jaarliks verbeter. Dit is egter opmerklik dat, alhoewel hulle kennis oor advertensietegnieke verbeter het, kandidate toenemend sukkel om hulself in sinvolle/volledige/feitelike antwoorde uit te druk.
- (b) Evalueringsvrae asook vrae oor manipulering en oorreding bly steeds vir kandidate 'n probleem.
- (c) Die vraestelwoordeskat wat gereeld in vraestelle gebruik word, het sommige kandidate vanjaar weer in hierdie afdeling gepootjie – die woord *tegniek* (Vr. 3.1), *manipuleer* (Vr. 3.2), *stemming* (Vr. 3.4) en die *boodskap* van die advertensie (Vr. 3.4) is deur menige kandidate nie verstaan nie.
- (d) Kandidate laat steeds dele van antwoorde uit. Kandidate kon byvoorbeeld die vraag oor die inligting (Vr. 3.7) beantwoord, maar het nagelaat om die motiveringsgedeelte van die stapelvraag te beantwoord.

Voorstelle ter verbetering

- (a) Leerders moet fokus op sleutelwoorde in vrae en hulle vrae daarvolgens beantwoord.
- (b) Leerders se woordeskat moet uitgebrei word deur ou vraestelle uit te werk en na die terminologieë soos in die *KABV* (bl. 103–106) vervat, te verwys.
- (c) Onderrig die beantwoording van stapelvrae. Ontmoedig die gebruik van kolpunte of ander dergelike struktureringsaanduiders in antwoorde.
- (d) Onderrig terminologie soos *funksioneel*, *geloofwaardig*, *noodsaaklik*, *doeltreffend*, *effektief*. Stel leerders bekend aan funksiewoorde soos *verbeter*, *beklemtoon*, *uithef*, *bevestig*, *wys*, *oorreed*, *manipuleer*, *valueer*, ens.
- (e) Onderrig leerders om verbande/ooreenkomste/verskille tussen visuele tekste en ander inligting raak te sien.
- (f) Ironie ('n mens sou verwag dat ..., maar ...) moet met die leerders ingeef word.
- (g) Leerders moet tydens onderrig gelei word om motiverings vir hulle antwoorde binne konteks te verklaar en om nie generiese antwoorde aan te bied nie. Hoekom Vr. 3.1 vir soveel kandidate 'n probleem was, is onverstaanbaar. Leerders behoort hulle oor die woordgebruik binne konteks van die advertensie te kan uitspreek.

- (h) Onderrig leerders om die totale advertensie in ag te neem voordat hulle die vrae in Vraag 3 begin beantwoord.
- (i) Rus leerders toe met die nodige kennis oor advertensietegnieke en die ABBA-beginsel en wys hulle daarop hoe hierdie basiese kennis in evalueringsvrae gebruik kan word vir die formulering van motiverings.
- (j) Leerder moet onderrig word om nie antwoorde met onderskikkende voegwoorde te begin nie.
- (k) Leerders moet die verskil tussen die visuele uitbeelding, die teks self, taal-/woordgebruik, lyftaal, emosie en klankaspekte kan identifiseer.

VRAAG 4: Strokiesprent

Algemene foute en wanopvattinge

- (a) By hierdie vraag het talle kandidate gesukkel om die humor in Raampie 10 raak te sien en kon hulle daarom nie die vraag oor die kontras beantwoord nie. Hierdie raampie sou hom net so maklik kon leen tot 'n ironievraag.
- (b) Dit is duidelik dat multiraampie-strokiesprente onderrig word, maar dit blyk dat kandidate sukkel om raampies met mekaar te vergelyk, afleidings na aanleiding van woorde/visuele leidrade te maak en/of gesigsuitdrukkings te interpreteer.
- (c) *KABV-terminologie soos visuele bewys (Vr. 4.1), emosie (Vr. 4.2), wat wil hy bereik?/ die doel (Vr. 4.3), valueer die geslaagdheid (Vr. 4.5), antiklimaks (Vr. 4.6) en visuele uitbeelding (Vr. 4.8) het menige kandidate ongelukkig gepootjie.*
- (d) Kandidate het nagelaat om multipuntvrae volledig te beantwoord, bv. Vr. 4.2.

Voorstelle ter verbetering

- (a) Onderrig die leerders (soos op bl. 24 in die *KABV* uiteengesit) om op die visuele tekste te kan reageer deur dit te ontleed, te interpreteer en te valueer.
- (b) Deur die vorige jare se eindeksamen vraestelle met die leerders deur te werk, kan onderwysers leerders effektief toerus om hierdie vraag te beantwoord. Moedig leerders aan om aan die hand van vorige jare se vraestelle vrae vir nuwe strokiesprente uit te werk. Op dié manier raak hulle vertrouwd met die belangrike terminologie wat nodig is vir die beantwoording van dié vraag.
- (c) Leerders moet eers die oorhoofse boodskap van die strokie interpreteer en verstaan alvorens enige vrae daarvoor beantwoord kan word.
- (d) Leerders moet onderrig word ten opsigte van aspekte wat óf die boodskap versterk óf juis die humor of ironie versterk, bv. liggaamstaal en -houding asook gesigsuitdrukking. Kyk na ooreenkomste en verskille. Gee aandag aan sarkasme, humor en ironie. Ook die afwesigheid van woorde (soos in raampie 9) moet ten opsigte van effektiwiteit beoordeel kan word.
- (e) Leerders moet onderrig word in die beantwoording van evalueringsvrae wat funksiewoorde in die antwoorde noodsaak. Leerders moet ook ontmoedig word om "dit"-antwoorde in dié gevalle te gee.

- (f) Wanneer antiklimaks uitgewys moet word, moet die leerders – net soos by ironie- en verskilvrae – na beide kante van die antwoord verwys.
- (g) Onderrig die beantwoording van stapelvrae. Ontmoedig die gebruik van kolpunte om die verskillende dele van die stapelvraag uit te lig; skryf eerder elke antwoord op sy eie reël in die chronologiese volgorde van die vraagstelling.
- (h) Onderrig strokiesprente ten opsigte van die gebruik van ironie, humor, stereotipering, ens. Dan sal hierdie woordgebruik nie onbekend vir die kandidate wees nie.

VRAAG 5: Artikel

Algemene foute en wanopvattinge

- (a) Die gemiddelde persentasie vir hierdie vraag toon 'n merkbare verbetering.
- (b) Dit is egter opmerklik dat daar steeds kandidate is wat nie die basiese taalstruktuurvrae oor byvoorbeeld intensiewe vorme en afkortings ken nie.
- (c) Dit is ontstellend dat taalstruktuuraspekte soos basiese leestekengebruik (Vr. 5.2) en woord-/woorddeelbetekenis (Vr. 5.4) aan menige kandidate onbekend is.
- (d) Selfs die woordsoortvraag, wat kandidate reeds bevoordeel het deur aan te dui dat dit 'n tipe werkwoord is, kon nie beantwoord word nie.
- (e) Kandidate sukkel steeds om funksievrae te beantwoord (Vr. 5.4). Kandidate moet onderrig word in die verskil tussen: *Wat is die funksie van die voorvoegsel?* Teenoor *Wat is die betekenis van die voorvoegsel?*
- (f) Kandidate verstaan steeds nie die verskil tussen die volgende vraagstellingsmetodes nie: *Gee 'n antoniem uit paragraaf 2 ...* teenoor *Gee 'n antoniem vir ... (paragraaf 2).*
- (g) Kandidate beantwoord dikwels nie die tweede deel van stapelvrae nie.

Voorstelle ter verbetering

- (a) Taalstrukture en -konvensies sal vanaf graad 8 meer aandag moet geniet – dit is nie 'n aspek wat eers in graad 12 onderrig kan word nie. Leerders sal 'n veranderde siening ten opsigte van die kennis van taalstrukture en -konvensies moet ontwikkel: dit wat in Vraag 5 gevra word, is leerwerk en bereikbare punte. Kandidate behoort hulle nie vas te staar teen die min punte wat dit in totaal uit die volle vraestel tel nie. Kandidate wat goed tot baie goed in dié vraestel vaar, is juis die kandidate wat ook vir Vraag 5 hoë punte behaal.
- (b) Sinvolle en gefokusde informele assessering van die basiese taalstrukture en -konvensies behoort op gereelde basis met die ander aspekte van taalonderrig geïntegreer te word, byvoorbeeld vrae op daaglikse basis oor Klankleer, Morfologie, Woordsoorte, Sinsleer, Betekenisleer, ens.
- (c) Afrikaans Huistaal as vak is dikwels ver verwyderd van die spreektaal. Leerders moet dus op herhalende wyse aan 'n verskeidenheid van tekste blootgestel word ten einde hulle woordeskat uit te brei. Informele woordeskattoetsies op 'n kompetisiebasis in die klaskamer kan hierdie woordeskatuitbreidings in 'n prettige aktiwiteit verander.

- (d) Doodgewone outydse leer- en drilwerk is steeds belangrike komponente van Afrikaansonderrig.
- (e) Funksiewoorde moet onderrig en beklemtoon word en leerders moet weet hoe om sulke vrae te beantwoord. 'n Vraag oor byvoorbeeld die "funksie" van iets, vereis 'n werkwoord in die antwoord.
- (f) Vraestelfiksheid behoort leerders in staat te stel om opdragte volledig uit te voer – die identifisering van basiese vraesteltaalgebruik en tipe vrae moet herhaaldelik tydens onderrigsituasies uitgelig word. Dit is daarom wenslik om vorige jare se vraestelle op gereelde basis vir hersiening te gebruik.
- (g) Onderrig leerders in die waarde daarvan om vrae te ontleed en om 'n geheelbeeld van stapelvrae te verkry voordat die vraag beantwoord word. Kandidate moet ook die puntetelling van elke vraag in ag neem.
- (h) Onderrig die beantwoording van stapelvrae: merk elke vraag wat gevra en beantwoord is; skryf elke antwoord in sy eie reël onder mekaar neer; indien 'n antwoord uitgelaat word, laat die toepaslike reël vir daardie antwoord oop.
- (i) Leerders moet onderrig word in wanneer 'n antwoord generies van aard is en wanneer die antwoord teksgebaseerd is.
- (j) Onderwysers moet daarteen waak om sekere taalstrukture en -konvensies as minder belangrik te beskou omdat dit nie so algemeen in eindeksamen vraestelle gevra word nie.

4.4 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene opmerkings

- (a) Onderrig en assessering van letterkunde moet altyd teen die agtergrond van die *KABV*-riglyne geskied. Die feit dat kandidate nie die doel of kerngedagtes van uittreksels kan identifiseer nie, is bewys daarvan dat onderrig dikwels net op die blote inhoud van die tekste fokus. Ook die twee kernvrae in poësie: *Wat word gesê? Hoe word dit gesê?* kan dikwels nie geïdentifiseer word nie. Dit is belangrik dat kandidate vertrouwd moet wees met die aspekte in die *KABV* wat op poësie van toepassing is.
- (b) Kandidate behoort op graad 12-vlak kennis te toon van letterkunde-terminologie soos beelde en simbole, vertellerperspektief en die rol daarvan, tema en boodskap, invloed van die milieu/agtergrond op die karakter, stemming en toon, ironiese wending en verbandlegging.
- (c) Dit is verblydend dat kandidate toenemend beter vaar in die beantwoording van die opstelvraag met argumente en motiverings vanuit die genre. Daar is egter steeds kandidate wat in die blote oorvertel van die inhoud verval.
- (d) Dit is belangrik dat die onderrig van die opstelvraag vanaf graad 10 evalueringsaspekte moet insluit, nie net 'n blote weergee van die intrige nie.
- (e) 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.
- (f) Gebrekkige leesvermoë en 'n swak woordeskat veroorsaak toenemend dat kandidate nie verstaan wat van hulle verwag word nie.

- (g) Kandidate wat aan die vorige jare se eindeksamen vraestelle blootgestel word, herken eksamentersinologie en weet wat van hulle verwag word in die beantwoording van die vrae.

Algemene foute en wanopvattinge

- (a) Dit is kommerwekkend dat kandidate nie altyd die intrige, subintriges, karakterisering van karakters, karakterontwikkeling, dramatiese struktuur, milieu en agtergrond by die dramas kan identifiseer nie.
- (b) Kandidate fouteer steeds deur generiese antwoorde te gee eerder as om die gevraagde aspekte op die teksinhoud van toepassing te maak.
- (c) Dit is 'n toenemende verskynsel dat kandidate jaarliks aandui dat hulle sekere woorde nie verstaan nie. Teen die agtergrond van die letterkunde-terminologie behoort graad 12-kandidate in staat te wees om byvoorbeeld *karakter*, *karakterisering*, *karakterontwikkeling* en dan ook *selfkarakteriseer* met mekaar in verband te bring. Dieselfde geld vir woorde soos *ontwikkeling* en *progressie*.
- (d) Ook by die roman word dikwels soveel aandag aan die inhoud spandeer dat kandidate nie vrae oor die narratief en die intrige van die roman kan beantwoord nie. 'n Roman as letterkundige genre is nie 'n blote storie nie. Aspekte soos moontlike betekenis en vertolkings van die storie, karakterisering en karakterontwikkeling, intrige en subintrige, spanningslyn, innerlike en uiterlike konflik, die rol van die verteller en ander karakters, temas en boodskappe, agtergrond en milieu en die invloed daarvan op karakter en tema, stemming en ironiese wending/afloop speel 'n belangrike rol in enige roman en moet bemeester word.
- (e) Kandidate ondervind steeds probleme met die opstelvraag wanneer twee aspekte, byvoorbeeld innerlike en uiterlike konflik, bespreek moet word. Graad 12-kandidate moet in staat wees om evalueringsaspekte in die opstelvraag ook te kan bespreek, byvoorbeeld geloofwaardigheid of magteloosheid.
- (f) 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.
- (g) Kandidate moet blootgestel word aan die gepaste woordeskat wat in eksamen vraestelle voorkom ten einde die vrae te kan verstaan.
- (h) Vir 'n aantal jare al word die volgende faktore, wat 'n negatiewe invloed op die kandidate se prestasie het, uitgelig:
- Onvermoë om instruksies te verstaan en/of uit te voer
 - Gebrekkige begrip aangaande die eise wat die vraag stel, veral by evalueringsvrae
 - Onkunde oor hoe om stapelvrae te beantwoord
 - Kandidate toon steeds 'n gebrek aan begrip ten opsigte van woorde wat herhaaldelik in vorige vraestelle voorkom, soos *kontrasteer*, *uitgehef*, *geregtvaardig* en *regverdig*, *progressie*, *evalueer*, *lewer kommentaar*, *enersyds* en *andersyds*, *onderskeidelik*, *voor-* en *agterplasing*, *geloofwaardig* en *aktueel*.
- (i) Kandidate moet onderrig word dat die persoonlike voornaamwoord "dit" in antwoorde daartoe kan lei dat kandidate hulle punte verloor.

Algemene foute en wanopvattinge in Afdeling A

- (a) Kandidate ken steeds nie die terminologie wat in die *KABV* vir poësie gestipuleer word nie. Kandidate kon dus nie die volgende terminologie identifiseer nie: *retoriese middele* (Vr. 1), *stylfiguur* (Vr. 2.4), *beeldspraak* (Vr. 4.4), *halfrym* (Vr. 4.4) en *progressie* (Vr. 5.1).
- (b) Kandidate sukkel om hulself deeglik uit te druk in antwoorde omdat hulle nie die kern/fokus van 'n vraag kan identifiseer en dit dan beantwoord nie.
- (c) Kandidate sukkel steeds om vrae oor *effektiwiteit* (Vr. 2.1, 2.5 en 5.4) te beantwoord.
- (d) Kandidate fokus nie op spesifieke leidrade/vereistes van die vraag nie, bv. Vr. 4.1 wat eers EEN woord en daarna TWEE opeenvolgende woorde as antwoord vereis.
- (e) Die beantwoording van stapelvrae bly steeds 'n probleem. Kandidate beantwoord dikwels nie al die dele van die vraag nie of laat doodeenvoudig sekere dele uit sonder om aan te dui dat die chronologie van die vraag versteur is.
- (f) Kandidate bied steeds generiese antwoorde aan en verbeur dan punte. Die bepaalde aspek in die vraag moet met die konteks van die gedig skakel, bv. Vr. 2.1, 2.5, 4.2, 4.4, en 5.2.
- (g) Kandidate sukkel steeds met die volgende aspekte: die verskil tussen *stylfigure* en *beeldspraak* (Vr. 2.4 en 5.4), *rymsoort* en *halfrym* (Vr. 1, 2.1 en 4.4) en *stemming* (Vr. 2.2 en 3.2).
- (h) Evalueringsvrae bly steeds vir kandidate 'n uitdaging aangesien hulle óf nie eers die evaluering gee en dan die motivering nie óf nie motiveer nie. (Vr. 2.3, 2.5, 3.4, 3.5, 4.2, 4.4 en 5.4)
- (i) Kandidate verstaan steeds nie evalueringswoorde soos *gepas*, *valueer die effektiwiteit* (Vr. 2.5), *valueer die geslaagdheid* (Vr. 4.2), *waarom is dit gepas?* (Vr. 4.4) en *dink jy hierdie beeld is effektief?* (Vr. 5.4) nie.

Voorstelle ter verbetering

- (a) Die leerders behoort in die beantwoording van die literêre opstel onderrig te word. Kandidate wat daarin slaag om 'n goeie inleiding en slot, asook die verskillende aspekte in verskillende paragrawe weer te gee en die aspekte deeglik uit die gedig met aanhalings te motiveer, verwerf baie goeie punte. Kandidate moet daarop gewys word dat die opstelvraag hom leen tot makliker punte.
- (b) Die volgende aspek moet aan leerders beklemtoon word: In alle gedigte is daar 'n *spreker* aan die woord wat nie die *digter* is nie. In romans en dramas is daar 'n *verteller* aan die woord. Die funksie van die spreker/verteller moet onderrig word en (binne konteks) op die spesifieke teks (-uittreksel) van toepassing gemaak word.
- (c) Die leerders moet onderrig word in die feit dat die verskillende dele van multipuntvrae in die korrekte volgorde aangebied moet word: Vr. 2.1, 3.2, 3.3, 4.1, 4.4, 5.1, 5.2 en 5.4.
- (d) Leerders moet toegerus word om tekste met mekaar te vergelyk, verskillende versreëls wat dieselfde aspek ondersteun, uit te ken en verskille te identifiseer.

- (e) Onderrig van die ongesiene gedig is 'n uitstekende geleentheid om *KABV*-terminologie vas te lê.
- (f) Enige toepaslike terminologie, soos byvoorbeeld *gebedsaspekte*, *sikliese slot* en selfs 'n woord soos *inklusief* wat op 'n vanselfsprekende wyse in die behandeling van 'n spesifieke gedig aangeraak moet word, moet met die leerders onderrig word. Daar kan nie aanvaar word dat dié spesifieke woorde nie in die *KABV* voorkom nie en daarom nie met die leerders behandel hoef te word nie.
- (g) Bemagtig leerders met die kennis oor hoe om evalueringsvrae soos *valueer*, *lewer kommentaar*, ens. te beantwoord. Leerders moet onderrig word in hoe om vrae met behulp van funksiewoorde te beantwoord, aangesien hulle dikwels 'n gebrek aan kennis toon oor die gebruik van funksiewoorde wat noodsaaklik is om te *verduidelik*, te *motiveer* en te *valueer*. Die aanwending van sodanige woorde behoort doelbewus en sistematies aan leerders onderrig te word, aangesien dit 'n integrale rol in die ontwikkeling van analitiese en kritiese denke speel. Voorbeelde van funksiewoorde wat in hierdie verband van belang is, sluit in: *versterk*, *hoogtepunt*, *beklemtoon*, *ondersteun*, *wys*, *verteenwoordig*, *verstaan* en *dui aan*.
- (h) Leerders moet onderrig word om progressie te kan herken.
- (i) Leerders moet onderrig word om die stemming by 'n gedig te kan uitken, net soos wat die boodskap van die gedig belangrik is. Stemming verwys na die algemene atmosfeer of gevoel wat die gedig oproep, terwyl emosie die persoonlike ervaring van die spreker aandui. Voorbeeld: 'n gedig kan begin met 'n stemming van nostalgie, maar later 'n emosie van hoop uitdruk.
- (j) Beklemtoon aan die leerders dat wanneer hulle 'n reël uit die gedig moet aanhaal, die aanhaling korrek moet wees.
- (k) Leerders moet onderrig word om stapelvrae stelselmatig aan te pak: hulle moet die eerste deel van die vraag op 'n reël beantwoord en dan die tweede deel op 'n volgende reël. Indien 'n deel van die vraag uitgelaat word, moet daardie reël oopgelaat word.
- (l) Onderrig basiese aspekte van poësie soos strofepbou, rym en halfrym net so gereeld soos beeldspraak, retoriese middele, stylfigure, ens.
- (m) Onderrig die leerders om die woordbetekenis eers op letterlike vlak te kan herken en dan die figuurlike/simboliese betekenis te verklaar. Daarna moet die leerders seker maak watter aspek van die woordbetekenis gevra is.

Algemene foute en wanopvattinge in Afdeling B en C

- (a) Kandidate ken steeds nie die basiese vraestelwoordeskat wat benodig word om die vrae te verstaan en deeglik te beantwoord nie, bv. *enersyds en andersyds*, *onderskeidelik*, *valueer* en *motiveer*.
- (b) Kandidate ervaar steeds probleme om die twee kante van *verskil*, *konflik* en *ironie* uit te lig.
- (c) Daar is steeds te veel kandidate wat nie voorbereid is om 'n literêre opstel, waarin twee aspekte teenoor mekaar gestel moet word (bv. innerlike konflik en geloofwaardigheid), te kan skryf nie. Kandidate lees nie die volle vraag nie en beantwoord dikwels slegs die eerste deel, naamlik die inleidende stelling tot die vraag. Daar is ook steeds kandidate wat in blote storievertelling verval.

- (d) Daar is steeds kandidate wat voorafvoorbereide onderwerpe by die literêre opstel indwing en nie oor die spesifieke vraag skryf nie.
- (e) Kandidate ervaar steeds probleme met die beantwoording van multipunt- of stapelvrae en beantwoord dikwels nie al die dele van die vraag nie. Dit lei tot verbeuring van punte indien sekere antwoorde uitgelaat is, aangesien die antwoorde in dieselfde volgorde as die vrae nagesien word.
- (f) Kandidate kan steeds nie die kern of fokus van 'n vraag identifiseer nie en dit lei tot lang, omslagtige antwoorde met gevolglike verbeuring van punte omdat die kernantwoord dikwels eers in die slot voorkom en ander foutiewe inligting dan reeds as antwoord in ag geneem is.
- (g) Kandidate lees dikwels nie die volle vraag nie en ontspoor dikwels in hulle antwoorde, bv. hulle lewer nie kommentaar oor die neweteks nie of sien nie raak dat die vraag oor die motoriese moment handel nie.
- (h) Kandidate het basiese terminologie, soos bv. *dramatiese doel*, nie geken nie.
- (i) Evalueringsvrae oor bv. effektiwiteit, geslaagdheid, geloofwaardigheid en geregverdigbaarheid is steeds swak beantwoord, aangesien kandidate óf nie die evaluering eers aandui nie óf nie die motivering byvoeg nie.
- (j) Generiese antwoorde bly steeds 'n probleem. Kandidate motiveer nie antwoorde vanuit die konteks van die genre nie. (Vr. 15.4, 15.9 en 17.2)
- (k) Kandidate staan hulle blind teen woorde in die vraag wat hulle nie ken nie, bv. *progressie*, en lees dan nie die hele vraag nie. Dikwels word die sogenaamde onbekende woord in die res van die vraag verklaar.
- (l) Kandidate ken nie die dramatiese struktuur nie en verbeur daarom punte.
- (m) Kandidate kan steeds nie die verskillende rolle van karakters of dramatiese doel van 'n beskrywing of spreekbeurt identifiseer nie.
- (n) Kandidate is nie in staat om terminologie wat gereeld in vraestel 1 voorkom, in vraestel 2 te herken nie, bv. oorsaak-en-gevolg-verband.
- (o) Dit is kommerwekkend dat vele kandidate basiese inhoudsvrae nie kon beantwoord nie, bv. Map se tatoeëermerke, die datum by *Mis*.
- (p) Kandidate sukkel steeds om die stemming in 'n uittreksel te identifiseer.
- (q) Kandidate sukkel steeds met verbandlegging, bv. watter invloed die stemtoon van 'n karakter op die gedrag van ander karakters het.
- (r) Daar is steeds kandidate wat nie die puntetotaal in ag neem wanneer 'n vraag beantwoord word nie.

Voorstelle ter verbetering

- (a) Lê die volgende woordgebruik by leerders vas sodat hulle die vrae kan verstaan en korrek kan beantwoord: *enersyds* en *andersyds*, *onderskeidelik*, *progressie*, *verwagtinge*, *dramatiese doel*, *ironie*, *dramatiese ironie*, *persepsie* en *wanpersepsie*, *aktuele kwessie* en *universele kwessie*, *stemming*, *karakterisering* en

selfkarakteriserend, karakterontwikkeling, die temas van die roman en drama, o.a. vasgevangenskap teenoor ontvlugting, geloofwaardigheid, uiteindelik teenoor aanvanklik, herhalende motief, vooroordeel, verwagting, gesuggereerde ruimte teenoor visuele ruimte, teendeel, newetekste en aspekte van dramatiese struktuur: eksposisie of uiteensetting, motoriese moment, klimaks of hoogtepunt, afloop.

- (b) Die skryf van literêre opstelle moet ingeoefen word en die volgende aspekte moet by die leerders ingedril word: die inleiding- en slotparagraaf moet verband hou met die opdrag; die opstel moet, ten spyte van verskillende aspekte wat aangeraak word, die eenheidsgedagte ondersteun; enige stelling of argument moet vanuit die konteks van die genre ondersteun/gemotiveer word; taalkonvensies t.o.v. sinstruktuur, paragraafbou en leestekengebruik moet steeds nagekom word.
- (c) Gereelde hersieningstoetsies sal verseker dat leerders die intrige van die roman en die drama, asook die dramatiese struktuur, onder die knie het.
- (d) Interne vraestelle moet aan die vereistes van kognitiewe vlakke en eksamentermnologie voldoen.
- (e) Leerders moet op 'n daaglikse basis in die onderrigsituasie voorberei word op basiese vrae oor konflik, verskil, ironie, afleidings, verbandlegging en evaluering.
- (f) Die beantwoording van stapelvrae moet by leerders ingedril word: die vrae moet in dieselfde volgorde beantwoord word; elke deel van die vraag behoort op 'n volgende reël beantwoord te word; wanneer kandidaat 'n vraag uitlos, moet die spesifieke reël oopgelaat word en die volgende aspek op 'n volgende reël beantwoord word. Leerders moet beseft dat die antwoorde in dieselfde chronologiese volgorde as die vrae nagesien word en wanneer 'n antwoord uitgelaat word, is die volgende antwoord outomaties 'n verkeerde antwoord in die plek van die ontbrekende antwoord, tensy leerders duidelik aangedui het dat 'n antwoord uitgelaat is.
- (g) Rus leerders toe met vaardighede om die kern/fokus van 'n vraag te identifiseer en met 'n glimpen in die vraestel aan te dui. Vraagwoorde (bv. *wie?*, *wat?*, *valueer*, ens.) moet ook omkring word.
- (h) Evalueringvrae of waardeoordele moet op gereelde basis met die leerders geoefen word. Leerders moet met die basiese funksiewoorde (bv. *dui aan*, *beklemtoon*, *hef uit*, *versterk*, ens.) toegerus word, sodat hulle die spesifieke vrae waarvoor dit benodig word, kan beantwoord.
- (i) Die verskil tussen generiese en konteksgebaseerde antwoorde moet ook in informele onderrigsituasies met leerders bespreek word. Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde (Afdeling A, B en C) nie los van die konteks staan nie, maar alle antwoorde moet binne konteks van die gedig/roman/drama/teks/uitreksel aangebied word en op die spesifieke teks/reëls van toepassing gemaak word.
- (j) Leerders moet woordaanpakvaardighede geleer word eerder as dat die onderwyser net vreemde woorde se betekenis gee: Wat is die basis van die woord? Met watter ander woord(-e) toon dié woord 'n ooreenkoms? Wat beteken die voor-/agtervoegsel in die woord? Wat beteken die woord binne die konteks waarin dit gebruik is?
- (k) Die gedagte van watter rol 'n persoon speel, moet gereeld met die leerders behandel word, bv. die onderwyser en leerders het verskillende rolle in die onderrigsituasie, ouers en kinders se rolle verskil in die huisgesin, Greg en sy ma se rolle word omgeruil net voordat hulle Clarens toe gaan, ens.

- (l) Stemming en emosie moet gesamentlik aan die leerders onderrig word: Stemming verwys na die algemene atmosfeer of gevoel wat die uittreksel/ruimte/omstandighede oproep, terwyl emosie die persoonlike ervaring van die spreker aandui.
- (m) Verbandlegging kan daagliks op 'n praktiese wyse aan die leerders gedemonstreer word sodat hulle dit op figuurlike wyse binne 'n bepaalde genre kan identifiseer. So ook die gedagte van oorsaak en gevolg: omdat iets gebeur, lei dit tot 'n gevolglike aksie.
- (n) Karaktereienskappe en karakteriseringstegnieke moet by die roman en die drama onderrig word. Indien die leerders hierdie karaktereienskappe kan leer, het hulle die basiese woordeskat om te kan gebruik indien nodig.
- (o) 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 met die inhoud van die *KABV* volstaan te word.
- (p) Die *KABV*-riglyne ten opsigte van die roman moet aan die leerders beskikbaar gestel word, sodat hulle hulle kan vergewis van wat hulle moet weet. Dit is vir leerders dikwels meer geloofwaardig om die uittreksel uit die *KABV* te sien as wat die onderwyser hulle bloot net inlig wat in die dokument staan.
- (q) Vorige jare se eindeksamen vraestelle moet met die leerders deurgewerk word sodat hulle voorbereid kan wees ten opsigte van vraestelterminologie en soort vrae.
- (r) Onder geen omstandighede moet voorafuitgewerkte literêre opstelle se onderwerpe in formele assessering gebruik word nie.

4.5 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3

Algemene opmerkings

- (a) Die kandidate hanteer die verskillende opdragte goed en dit is verblydend dat kandidate se beantwoording van vraestel 3 jaarliks 'n verbetering toon.
- (b) Daar kom stééds voorbereide opstelle (kapstok-/geblikte opstelle) voor wat onder 'n bepaalde onderwerp ingedwing word. Dit moet sterk ontmoedig word, want leerders word gepeenaliseer as hulle van die onderwerp afwyk of wanneer die goue draad wat moet deurloop, ontbreek.
- (c) Die beperkte woordeskat van baie leerders is 'n groot probleem. Basiese woordeskat en algemene uitdrukkings moet voortdurend aangeleer word.
- (d) Woordorde is 'n algemene probleem, veral wat die posisie van die werkwoord betref. Min kandidate verstaan die tyd–wyse–plek–volgorde.
- (e) Swakker skrywers verval maklik in 'n bespiegelende styl en herhaal hulself ten einde die woordtelling te haal, wat die stukke inhoudloos laat. Swakker skrywers vaar oor die algemeen beter met verhalende opstelle oor bekende situasies en moet in dié rigting aangemoedig word. Sterker kandidate wat nie kreatiewe skrywers is nie, moet aangemoedig word om argumenterend of beredeneerd te skryf. Die meerderheid goeie, gemiddelde en swakker kandidate presteer beter met verhalende opstelle. 'n

Eenvoudige verhaal, goed aangebied, is 'n waarborg vir 'n goeie punt.

- (f) Leerders moet verstaan wat die onderwerp beteken en wat van hom/haar verwag word. Die kandidaat moenie 'n onderwerp kies wat hy/sy nie verstaan nie. Daar is immers ander opsies ook.
- (g) Leerders moet weet dat skryfstukke letterlik of figuurlik aangebied kan word.
- (h) Daar is 'n verbetering in die gebruik van kreatiewe leestekens – sterker kandidate het dubbelpunte, kommapunte of aandagstrepe effektief ingespan.
- (i) Dit is duidelik dat sommige kandidate nie sinvol van die tyd wat aan hulle gegun is, gebruik maak nie. So baie tyd word aan die eerste poging en die oorskryf van die opstel bestee, dat Afdeling B se tweede skryfstuk dikwels afgeskeep word en dan te kort is.

4.6 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3

AFDELING A: OPSTEL

Algemene foute en wanopvattinge ten opsigte van die onderwerphantering:

- (a) 'Dit was waaghalsig, maar ek sal dit weer doen!' Baie kandidate het nie verstaan wat die woord "waaghalsig" beteken nie. Mistastings het voorgekom wanneer kandidate die woord "waaghalsig" met 'n impulsiewe besluit verwar het. Baie kandidate het hierdie onderwerp ook nie deurentyd vervleg nie, maar slegs aan die einde een keer genoem (al is die uitsteltegniek gebruik.)
- (b) 'Wanneer die stiltes jou nooi ...' Sommige opstelle was baie niksseggend, omdat baie kandidate ongelukkig in die strik getrap het om herhalend en baie filosofies die gedagte van "stiltes" te probeer ontsluit, sonder om noodwendig by die "noui"-gedagte uit te kom. Party kandidate forseer net die onderwerp by die slot in.
- (c) 'Is ek die argitek van my eie toekoms?' Heelwat kandidate het hier ook ongelukkig in die strik getrap om herhalende, filosofiese en losstaande gedagtes aan te bied. Kandidate het vergeet dat die opstel vanuit 'n eerstepersoonsperspektief geskryf moet word of kandidate skryf net oor hul toekomsplanne.
- (d) 'Onderwysers kan 'n tegnoslim generasie met wysheid en balans help vorm.' Dit was nie 'n gewilde onderwerp nie. Baie kandidate het slegs oor tegnologie en die voor-/nadele daarvan besin. Kandidate het oor die algemeen nie by al drie kernwoorde uitgekom nie.
- (e) Lekker-dag-planne: Die opstelle het maklik in die blote opnoem van die aangehaalde deugde verval, wat tot gemiddelde opstelle gelei het. Kandidate herhaal dikwels dieselfde idees, wat tot waardevermindering van die opstel lei. Somtyds het die opstelle net in mooiskrygery of prekerie verval.
- (f) Die visuele prikkel van die voetspoor het oor die algemeen tot ongeloofwaardige en daarom onsuksesvolle opstelle gelei, aangesien baie kandidate slegs oor letterlike voetspore geskryf het. Geblikte opstelle het ook voorgekom met net 'n enkele verwysing na 'n voetspoor in die slot, wat nie baie suksesvol was nie.

- (g) Hierdie onderwerp (Vr. 1.7 Dobbelstene) het gelei tot goeie opstelle waarin kandidate oor albei kante van die dobbelsteen/syfers geskryf het. Sommige kandidate wat argumenterende of beredeneerde opstelle aangepak het, se argumente was soms nie geloofwaardig nie.
- (h) Die visuele prikkel oor die hande met geldstukke het in sommige opsigte gelei tot swaarmoedige opstelle. Ander opstelle is gekenmerk deur relatief min inhoud en net 'n blote herhaling van die prikkel self. Daar was ook heelwat opstelle met 'n prekerige styl oor waarom dit nodig is om armes te help.
- (i) Sommige kandidate is geneig om 'n té lang aanloop te skryf en eers by die slotparagraaf by die kern van die opstel te kom. Dikwels was dit tot by die slotparagraaf onduidelik wat die onderwerp van die opstel was, aangesien baie kandidate nie die vraagnommer of die onderwerp neerskryf nie.

Algemene foute ten opsigte van die samestelling van die opstel:

- (a) 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.
- (b) Ekstra aandag moet steeds aan die struktuur van opstelle geskenk word. Lang, lomp paragrawe en sinne veroorsaak dat kandidate onnodig punte verloor. Hulle moet geleer word om korter sinne, een-woord-paragrawe en afwisseling van sinslengtes met vrug te gebruik.
- (c) Die organisasie van die inhoud van die skryfstuk is belangrik: die samehang tussen onderwerp, inleiding, liggaam en slot moet met kandidate behandel word. Progressie in enige opstel verseker dat die spreekwoordelike goue draad slaag. Paragrawe moet hoofgedagtes hê en die hoofgedagtes moet weer met ondersteunende gedagtes uitgebrei word. Daar moet 'n verband tussen die inleiding en slot wees. Die slot moet die verrassingsfaktor bevat, maar terselfdertyd ook die saambindende faktor wees.
- (d) Paragraafbou bly 'n uitdaging. Te veel hoofpunte word in een paragraaf saamgepak of die afbreek van paragrawe is foutief. Kreatiwiteit in sins- en paragraafstruktuur was beperk; daar was byvoorbeeld min eenwoordsinne en enkel-sin-paragrawe.
- (e) Dialoë in opstelle lei dikwels tot baie paragraaf- en leestekenfoute en moet dus onderrig word. Direkte rede moet in sy eie reëlspasie staan met aanhalingstekens, wanneer dit in 'n opstel gebruik word. Moedig kandidate aan om eerder die gebruik hiervan te beperk of dit met omsigtigheid te gebruik.
- (f) Algemene taalfoute wat jaarliks in die diagnostiese verslag aangeraak word, kom steeds voor. (In die volgende afdeling word hierdie algemene foute in meer diepte uitgelig.)
- (g) Swakker kandidate het 'n geneigdheid getoon om frases soos *ons as mense in hierdie wêreld, ek persoonlik dink* te gebruik. Die gebruik van *so* (*So ek dink ons moet ...*) as 'n duidelike plaasvervanger vir 'dus' was steurend. Kandidate se (onaanvaarbare) gebruik van Engels/slordige Afrikaans (*Ek doen./Dit doen.*) is 'n bewys van hulle beperkte woordeskat. Die invloed van woordafkapping (*som* in plaas van *sommige*) kom ook al hoe meer voor. Kandidate verval ook toenemend in niksseggende woordgebruik soos *goed, goeters, dinge, ens.*

- (h) Die korrekte leestekengebruik is moontlik die mees verwaarloosde aspek in skryfwerk; onder meer die gebruik van die komma tussen twee gesegdes, die korrekte gebruik van die komma voor sekere voegwoorde en die korrekte gebruik van aanhalingstekens.
- (i) Woorde, woordkeuses en woordorde word in toenemende mate verkeerd gebruik. Die herhaalde gebruik van *so* en *dan* aan die begin van 'n sin is hinderlik.
- (j) Spreektaal en slordige taalgebruik skep nog steeds probleme: *besluite maak, my pelle, ek gaan nie volgende jaar swot nie, ek gaan saam jou*, ens. SMS-taal in skryfwerk is baie hinderlik: *we* (weer), *da* (daar), *kla* (klaar), *manet* (maar net). Te veel hinderlike pleonasmes kom voor: *ons as mense, in vandag se lewe, ek persoonlik dink, dit was moeilik gewees*.
- (k) Voornaamwoorde in Afrikaans word in toenemende mate verkeerd gebruik, ten spyte van die feit dat kandidate dit in die taalwerkkomponent leer: *die mense wie dit gesê het* in plaas van *die mense wat dit gesê het*.
- (l) Infinitiewe en onvoltooide sinne kom dikwels voor: *om daaglik skool toe te gaan en sewe ure net te sit; wat die akademiese dux in 2021 was*.
- (m) Foutiewe spelling van algemeen gebruikte woorde en woordverwarring kom ook voor, bv. *gladnie, biekie, werêld, lyding* (teenoor leiding), *onverskoning, teveel, onmiddelik, oppad* en *huistoe*.
- (n) Intensiewe vorme en samestellings word as twee woorde geskryf: *bloed rooi gebloos; herfs dag*.
- (o) Hinderlike direkte vertalings uit Engels bly ook steeds 'n probleem: *hy was in tyd, besluite word gemaak* (geneem), en *soos ons buite staan* (terwyl).
- (p) 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*.
- (q) Die lydende vorm word meestal verkeerd gebruik, ten spyte daarvan dat dit in taalkonvensies behandel word: *Dit was genoem dat hy ... (is)*.
- (r) 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.
- (s) Daar is kandidate wat nog nie weet wanneer om hoofletters te gebruik of wanneer nie: soorte bome, voëls, diere, blomme wat nie hoofletters is nie, terwyl eiename (dorpe, stede, riviere, berge, provinsies, streke) met hoofletters geskryf word. Dit is kommerwekkend om te sien hoeveel kandidate byvoorbeeld sommer 'n werkwoord of byvoeglike naamwoord in die middel van die sin met 'n hoofletter skryf.
- (t) Verkleiningsvorme word toenemend verkeerd gebruik, bv. *klein dorp*.
- (u) Kandidate dwing idiome of deftige sinonieme in hulle sinne wat buite konteks is.
- (v) Datums in skryfwerk is in die meeste gevalle verkeerd gebruik: *Hy het op 30 April bos toe gegaan*.

- (w) Daar is steeds te veel gevalle van kapstokopstelle (voorafgeleerde skryfstukke wat by 'n onderwerp ingedwing word).

Voorstelle ter verbetering

- (a) Leerders moet geleer word hoe om die onderwerpe te analiseer, te beplan en dan die opstel te skryf. Kandidate fokus dikwels nie op al die elemente van die vraag nie. Dit is wenslik dat leerders oor 'n onderwerp sal skryf wat vir hom/haar bekend is. 'n Leerder moet eerder oor 'n situasie skryf wat hy/sy iewers ervaar het, as om een of ander onlogiese, surrealistiese, vergesogte situasie uit 'n film of boek weer te gee.
- (b) Onderrig leerders in die struktuur van opstelle. 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) Laat leerders herhaaldelik effektiewe inleidings- en slotparagrawe vir bestaande opstelle skryf. Stel leerders bloot aan ander goeie voorbeelde van effektiewe inleiding- en slotparagrawe. Tydens prosesskryf kan die onderwyser op individuele vlak vir leerders raad gee hoe om hulle inleiding- en slotparagrawe te verbeter.
- (d) Die basiese kenmerke van 'n opstel moet onderrig word – funksionele paraagrafering, korrekte sinsbou, korrekte styl, korrekte puntuasie, gepaste woordgebruik. Dit verseker goeie skryfwerk.
- (e) Die belangrikheid van goeie skryfvaardighede en die unieke stempel wat elke leerder daarop kan afdruk, moet reeds vanaf graad 8 benadruk word.
- (f) Bemagtig die leerders om te kan skryf; nie net deur selfskryfaktiwiteite nie, maar ook deur voorbeelde van goeie skryfstukke aan die leerders voor te lees. Goeie skryfstukke lê in die eenvoud, raak waarneming en slim skryfwerk en nie in mooiskrywery nie.
- (g) 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.
- (h) Bespreek die goedgekeurde assesseringsrubrieke met leerders, sodat hulle presies weet waarvoor punte toegeken word en waarvoor hulle by sekere skryfstukke punte verloor. Dit is wenslik dat alle stelwerkterugvoering aan die hand van die assesseringsrubrieke gegee sal word.
- (i) Onderrig by herhaling die samestelling van 'n opstel, die struktuur en samehang. Leerders moet aan voorbeelde van die geslaagde gebruik van ironie, die verrassingselement of retoriese middele – ook in die slot – blootgestel word.
- (j) Die bespreking van verskillende sienings en invalshoeke vir een onderwerp in die onderrigsituasie sal leerders help om anders en nuut na onderwerpe te kyk.
- (k) Gee aandag aan die letterlike en figuurlike interpretasie van die visuele prikkels.
- (l) Die sukses van 'n goeie skryfstuk hang ook af van die geïntegreerde taalonderrig in die klas. Onderrig dus funksionele paraagrafering en tipografie, kritiese taalbewustheid en algemene taalfoute op 'n daaglikse basis. Selfs tydens letterkunde-onderrig kan hierdie aspekte uitgelig word.

- (m) Daaglikse uitbreiding van woordeskat en woordeskatremediëring binne die onderrigsituasie is nodig, byvoorbeeld: *versorg* i.p.v. *agter jou kyk*; *benodig* i.p.v. *nodig*; *iets bereik* i.p.v. *iets bekom*; *kelner* i.p.v. *bediener*; *gaan skool* i.p.v. *loop skool*; *Ek ken julle vanaf ek kan onthou* i.p.v. *Ek ken julle vandat ek kan onthou*.
- (n) Leerders moet toegerus word met Afrikaanse alternatiewe vir algemeen gebruikte Engelse uitdrukkings. Daar is 'n merkbare toename in direkte vertalings uit Engels. Leerders moet dus die korrekte Afrikaanse uitdrukkings of woorde geleer word, bv. *Ek is slimmer as jy* i.p.v. *ek is slimmer dan jy*; *bestemming* i.p.v. *destinasie*. Dieselfde geld vir: *ek hoop die brief vind u goed*; *Aan die einde van die dag* i.p.v. *uiteindelik*; *die laaste dag van skool* i.p.v. *die laaste skooldag*; *Ek het gevoel om te loop* i.p.v. *Ek het lus gevoel om te loop*; *In vandag se tyd* i.p.v. *deesdae*. Leer die leerders ook die volgende: *jy maak 'n keuse*, maar *neem 'n besluit*; *hy is in tyd* is foutief, dit moet wees *hy is betyds*; *ons het onself geniet* is foutief, dit moet wees *ons het die aktiwiteit geniet*; *soos wat ons buite staan* is foutief, dit moet wees *terwyl/toe*.
- (o) Woordoortolligheid kom steeds voor, bv. *Ek dink by myself*, *ek as mens/persoon* en *mees waardevolste*.
- (p) Alhoewel dit minder voorkom, moet die gebruik van informele woorde, soos *awe*, *bra*, *chomma*, *orait* en *joh*, in skryfstukke van 'n meer formele aard sterk ontmoedig word.
- (q) Die volgende algemene spelling moet met die leerders behandel word: nog steeds, te veel, ewe skielik, glad nie, vandag, goeiemôre/goeiedag, vanaand, terselfdertyd, herinnering, samestellings met *gunsteling* as een woord, bv. *gunstelingboek*, orals, hallo, definitief, familie, fout, s'n, op pad, huis toe, interessant, skielik, forseer, bedel, juffrou Nel, te alle tye, onmiddellik, volwassenes, finansieel, gevoelens, kom tot die besef (nie beseffing nie); eindeksamen, topstudent, matrikulant, om verskoning vra teenoor onbeskof.
- (r) Die volgende woorde wat dikwels verwar word, moet met die leerders behandel word: vir seker – verseker; verewig – vir ewig; waardeer – waardeur; ly/lui/lei; hoe – hou; kan – ken; spuit – spyt; hak – haak; dus – dis; sin – s'n; help – hulp; het – hê; vra – vrae; moet – moed.
- (s) Die foutiewe gebruik van "van" i.p.v. "want" moet met leerders behandel word.
- (t) Die dubbele ontkenningsvorm in Afrikaans moet met leerders behandel word.
- (u) Die korrekte gebruik van voorsetsels moet onderrig word, bv. saam met iemand loop; gesels met my ma, verlang na iemand, ek kyk na die video, ek luister na die radio, ek hoop dit gaan goed met jou, oorsee gaan werk (nie: in oorsee gaan werk).
- (v) Daar kom nie 'n komma na die infinitief nie, bv. om hard te leer is nou noodsaaklik.
- (w) Daar is 'n komma voor/na aangesprokene se naam in die dialoog.
- (x) Die gebruik van die lidwoord verdien ook aandag: Op so 'n jong ouderdom, 'n bietjie, die mense, die meeste, 'n mens, ens.
- (y) Leerders moet onderrig word in die korrekte gebruik van U/u; u as besittlike voornaamwoord in plaas van *u* se of die foutiewe meervoudsvorm *u-hulle*.

- (z) Leerders moet halwe/onvolledige sinne kan uitken, bv. *Die gevoel wat ons gehad het.* of *Hoop dit gaan goed.*
- (aa) Voornaamwoorde in Afrikaans word in toenemende mate verkeerd gebruik, ten spyte van die feit dat leerders dit in die taalwerkkomponent leer: *op dit* (daarop); *Die meisies wie* (Die meisies wat); *met wat* (waarmee).
- (bb) Die korrekte leestekengebruik is moontlik die mees verwaarloosde aspek in stelwerk: Die gebruik van die komma tussen twee werkwoorde van verskillende sinne; die korrekte gebruik van aanhalingstekens en die korrekte gebruik van die komma voor sekere voegwoorde, asook na aanspreekvorme in die dialoog. Leestekens, soos vraagtekens, in vraagsinne uitroepetekens, akuutteken en die beletselteken kan met groot vrug by kreatiewe stelwerk gebruik word. Dit sal vir seker die gebruik van lang en lomp sinne beperk.

AFDELING B: TRANSAKSIONELE TEKSTE

Algemene foute en wanopvattinge

- (a) **INFORMELE BRIEF**
Daar is nog te veel kandidate wat die formaat verkeerd het, bv. die straatadres. Dit jammer dat die "verleentheid" soms baie gemiddeld was en soms platgeval het. Soos in die verlede verval vriendskaplike briewe in gemiddelde inhoud, want die inhoud van die vriendskaplike briewe was baie voorspelbaar. Sommige kandidate het nie by die vriend/vriendin uitgekom wat die vorige jaar in matriek was en 'n soortgelyke verleentheid beleef het nie, of raad oor dié verleentheid gevra nie.
- (b) **FORMELE E-POS**
Die hele formaat is nie altyd neergeskryf nie. 'n Beduidende groep kandidate skryf nog steeds nie die aanhef en slot nie. Sommige kandidate het nie genoegsaam gemotiveer waarom hulle die geskikte kandidaat vir die werk is nie. Sommige kandidate het nie geskikte "kwalifikasies" vir die werk uitgebrei nie. Die toonaard, styl en woordeskat word nie altyd effektief aangewend nie – soms is die taal te informeel vir die formele e-pos.
- (c) **NOTULE EN VERGADERING**
Die kandidate wat wel hierdie onderwerp gekies het, het glad nie die struktuur of vereiste taal onder die knie nie. Sommige kandidate het glad nie 'n benul van die formaat gehad nie. Van die kandidate het die notule in dialoogvorm met aanhalingstekens geskryf. Dié kandidate wat wel hierdie formaat geken het, het baie goeie punte behaal.
- (d) **VERSLAG**
Sommige kandidate het nie 'n volledige verslag met al die nodige inligting verskaf nie. Die verslag se inhoud was gewoon tot swak. Die register van hierdie onderwerp was soms te informeel en die paragrafering was nie korrek nie. Kandidate wat daarin kon slaag om hierdie teks kreatief aan te pak, het goeie punte behaal.
- (e) **HULDEBLYK**
Kandidate vergeet om die persoon te groet en die naam van die persoon aan die begin te noem. Nie al die kandidate het op die motief van die saad en saai uitgebrei nie. Sommige kandidate het net in mooiskrywery verval, terwyl ander slegs herhalende gedagtes van die onderwyser genoem het. Daar is steeds kandidate wat nie daarvan bewus is dat 'n huldeblyk ook aan 'n lewende persoon gerig kan word nie.

(f) ONDERHOUD

Heelwat kandidate het die onderhoud in 'n dialoogvorm geskryf – dit het dan die volgende algemene foute tot gevolg gehad: formaatfoute, te informele en slengtaal, stopwoorde wat so tipies van 'n dialoog is (*okei, ja wel, ai tog*), 'n té lang aanloop tot die onderwerp en niksseggende, losstaande gedagtes. Die dialoogformaat by die onderhoud word nie sterk aanbeveel nie, aangesien hierdie keuse tot alledaagse onderhoude met vele foute lei. Soms het die inhoud van die onderhoud platgeval.

Voorstelle ter verbetering

- (a) Die vereistes van die transaksionele tekste volgens die nasienrubriek moet met die leerders behandel word, sodat hulle die korrekte uitkomst kan bereik.
- (b) Kandidate moet pertinent geleer word om die vrae en instruksies baie deeglik te lees, dan die onderwerpe te analiseer, te beplan en uiteindelik te skryf. As leerders só te werk gaan, sal hulle sien dat onderwerpe dikwels meer as een fokuspunt het om oor te skryf en nie net een nie.
- (c) Die formaat, styl, struktuur, spesifieke doel en teikengroep van verskillende skryfstukke moet onderrig word.
- (d) Dit is belangrik dat onderwysers die leerders onderrig dat 'n spesifieke register by 'n bepaalde skryfstuk pas. Onderwysers moet daarom die onderskeie toon, register en styl wat by spesifieke skryfstukke pas, onderrig en voorbeelde daarvan aan leerders beskikbaar stel.
- (e) Die OPDRAG moet reeds in die eerste paragraaf gemeld word – dit sal verhoed dat kandidate in onduidelikhede verval en fokus verloor.
- (f) Begelei kandidate om die regte keuses by Afdeling B te maak. Swakker kandidate sal bv. sukkel met die notule en verslag. Goeie kandidate moet andersyds dalk afgeraai word om 'n vriendskaplike brief te skryf, want dit is dalk weer te eenvoudig en beperk hulle kreatiwiteit. Die huldeblyk is 'n goeie keuse, omdat leerlinge uit die hart kon skryf.
- (g) Leerders moet aangemoedig word om die beplanning met pen te doen. Die *Finaal* moet duidelik in die vraestel aangedui en die beplanning deurgehaal word.
- (h) Leer huistaalsprekers in Afrikaans spesifiek weer hoe die basiese woordorde in sinne lyk: bywoord van tyd, wyse en dan eers plek.
- (i) Die korrekte leestekengebruik moet onderrig word: die gebruik van die komma tussen twee werkwoorde van verskillende sinne en die korrekte gebruik van die komma voor sekere voegwoorde. Leestekens soos vraagtekens in vraagsinne, uitroepetekens en die beletselteken, asook die aandagstreep, dubbel- en kommapunt kan met groot vrug by kreatiewe stelwerk gebruik word.
- (j) Woordkeuse en woordorde word in toenemende mate verkeerd gebruik en moet aangespreek word.
- (k) Gee aandag aan keurige woordgebruik om swak/slordige taal/direkte vertalings uit te skakel, byvoorbeeld *iemand optel vir ete* i.p.v. *oplaai* of *Ek gaan nou gaan.* i.p.v. *Ek moet nou gaan.* SMS-taal moet uitgeroei word. Algemene foute soos die volgende moet in die klaskamer bespreek word: *wat jy van hou* i.p.v. *waarvan*; *vanaf* i.p.v. *vandat*; *in my opinie/my persoonlike opinie* i.p.v. *volgens my of na my mening*; pleonasmes soos *ek persoonlik, ek dink by myself*.

- (l) Leerders moet onderrig word in treffende, effektiewe inleidingsinne vir die transaksionele tekste. Die vereiste dat 'n e-pos, net soos 'n brief 'n aanhef en 'n slot vereis, moet duidelik onderrig word.
- (m) Leerders moet onderrig word in die korrekte hooflettergebruik asook die gebruik van die formele aanspreekvorm "u": Hoofletters is dikwels verkeerd gebruik soos: *juffrou* i.p.v. *Juffrou*, *my Juffrou* i.p.v. *my juffrou*. Let ook op die gebruik van die kleinletter by *u* en nie *U* nie. Leerders moet gewys word op die foutiewe *u se* en *u-hulle* by tekste van 'n formele aard.
- (n) Gee aandag aan die korrekte gebruik van voornaamwoorde – dit word in toenemende mate verkeerd gebruik: *in dit* (daarin); *mense wie* (mense wat); *met wat* (waarmee).
- (o) Die weglaat van lidwoorde en voorsetsels behoort aandag te geniet, bv. Die meeste mense, *Ek gaan saam die groep oorsee*, (saam met), *ek verlang jou* (na jou).
- (p) Leerders moet onderrig word in die korrekte skryfwyse van datums; nie net in die adres nie, maar ook in die middel van sinne.
- (q) Rus leerders toe met die nodige woordeskat wat in transaksionele tekste benodig word, byvoorbeeld:
- Woorde wat chronologiese verloop aandui: eerstens, tweedens, nadat, wanneer, later, totdat ...
 - Woorde wat verduidelik/oorsaak en gevolg aandui: gevolglik, omdat, hieroor, sedert, na aanleiding van ...
 - Woorde wat vergelyk: kleiner as, anders, verskillende ...
 - Woorde wat die orde van belangrikheid aandui: minder, meer ...
 - Woorde wat veralgemeen: oor die algemeen, deur die bank ...
 - Woorde wat saamvat: ter afsluiting, om saam te vat, ten slotte ...
 - Woorde wat op jou eie standpunt dui: na my mening, ek dink dat, ek glo dat, ek verkies, ek hou van, ek hoop ...

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 (2021–2025)

Inani labafundi abatlole iinhlahlubo zomnyaka wee-2025 isiNdebele iLimi LeKhaya liziin-5 665. Inaneli libonakala likhuphuke ngesibalo esingaba ma-478 nalimadaniswa nelangomnyaka wee-2025.

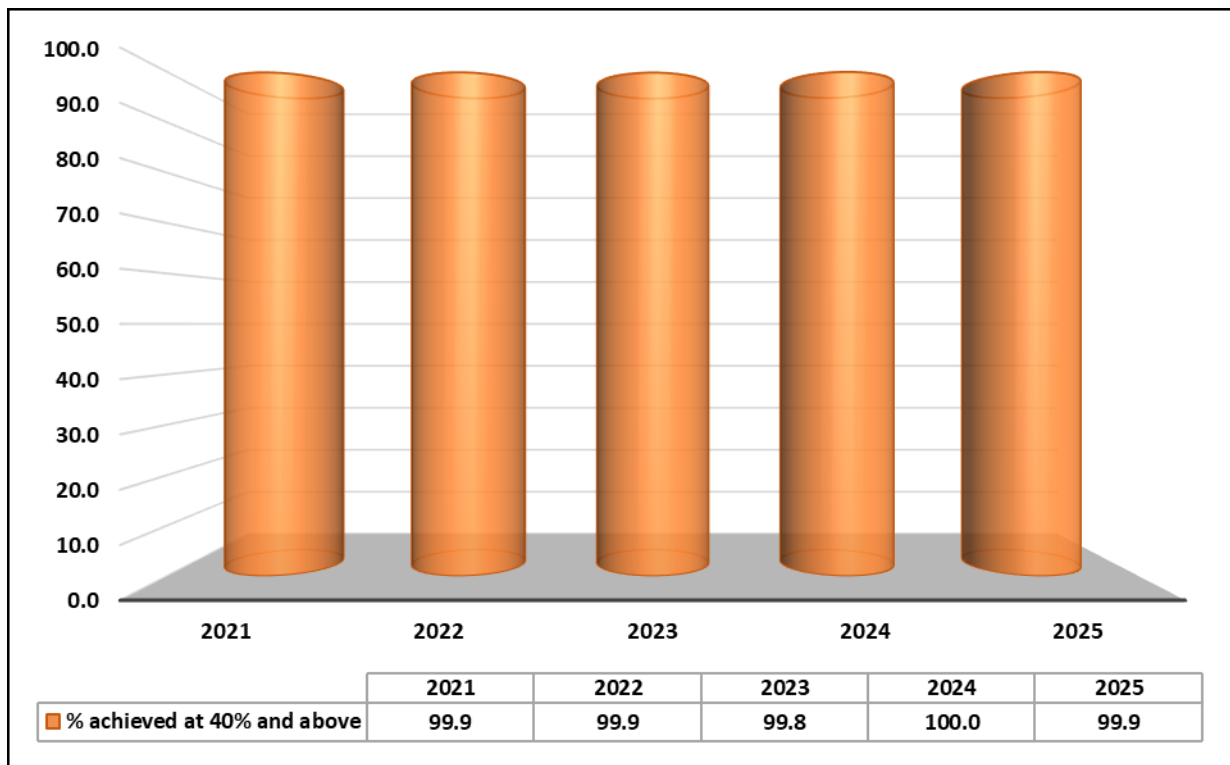
Kube nokwehla okumaphesende ali-0,01 ezingeni lokuphasa kwabafundi umnyaka lo njengombana kube nabafundi aba-4 abangakasiphumeleli isifundwesi. Boke abafundi abatlolileko baphase ngamaphesende ama-40. Ukwelokhu kusuke emaphesendeni ali-100 wangomnyaka wee-2024 kwehlela emaphesendeni ama-99.99 ngomnyaka wee-2025. Kubonakele kunokwehla okuncazana kwamaphesende wabafundi abasiphumelele ngamalengiso isifundwesi. Emnyakeni wee-2024 kube nabafundi abaziin-2 530 abaphumelele isifundwesi ngamalengiso (Level 7) bese ngomnyaka wee-2025 kwaba bafundi abaziin-2 237, nekutjho bona ukuliphumelela kwabo ngamalengiso kwehle ngabafundi abama-293, nekutjho bona behle ngamaphesende ali-9,4.

Amahlelo ahlukahlukeneko wamaqhinga wokufundisa ngokungeneleleko asetjenziswa botitjhere, abeluleki beemfundo nemiNyango yezeFundo weemFunda aragele phambili nokusetjenziswa ngomnyaka wee-2025. Ukukhuthala, ukuzinikela nokusebenza ngokuzikhandla kwabafundi nakho kube nomfakela omkhulu ekuphumeleleni kwabafundi bangomnyaka wee-2025 nanyana kunabafundi abancani khulu abangakasiphumeleli isifundwesi.

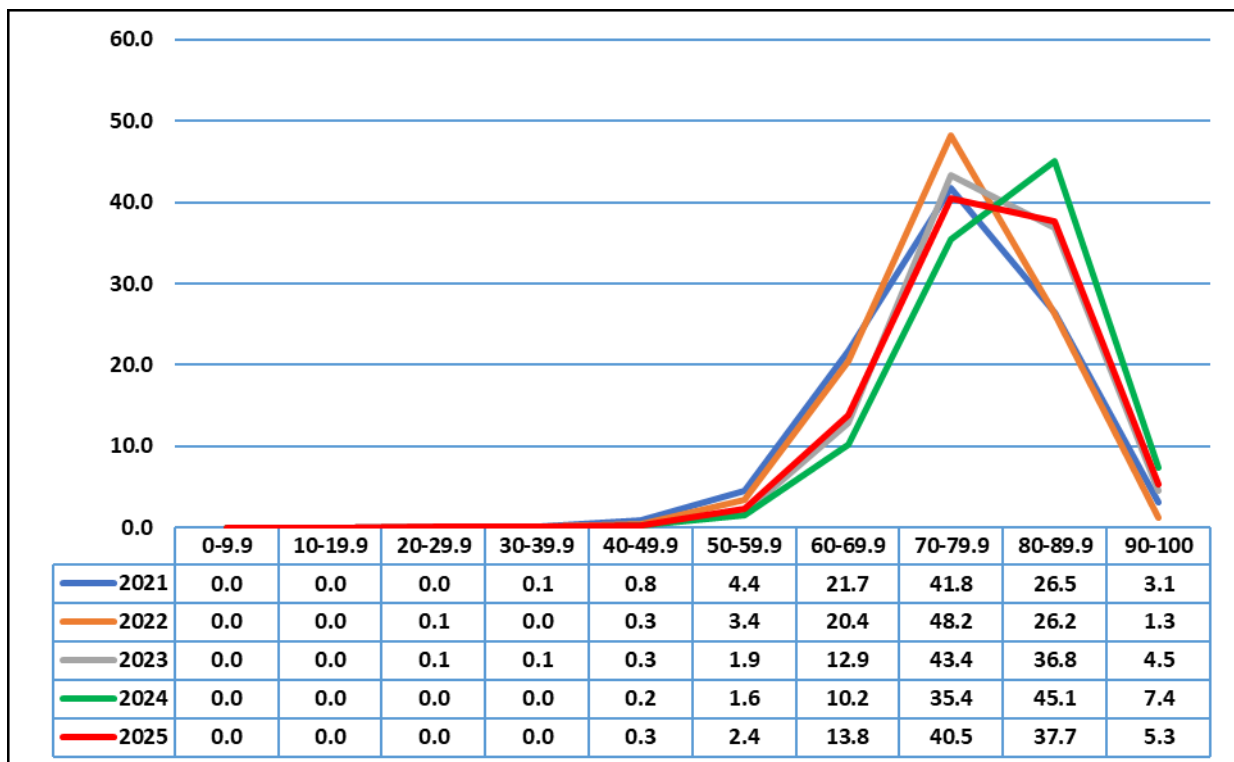
Ithebula 5.1.1 Izinga Lokuphumelela Mazombe isiNdebele iLimi LeKhaya

Umnyaka	Inani labatlolileko	Inani labaphumelele ngamaphesende ama-40 nokuya phezulu	Inani labaphumelele ngamaphesende ama-40 nokuya phezulu
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
2025	5 665	5 661	99,9

Igrafu 5.1.1 Amazinga Wokuphumelela Mazombe isiNdebele iLimi LeKhaya



Igrafu 5.1.2 Ukwabiwa Kwemiphumela Ngokomthalotjhigama (IsiNdebele iLimi LeKhaya)



AMAQHINGA ASETJENZISWEKO UKUFUNDISA ABAFUNDI BANGOMNYAKA WEE-2025

- Ukuhlanyela nabanye abotitjhere ukutlama imibuzo
- Ukutlanywa nokusatjalaliswa kwemiHlahlandlela yeencwadi yezemitlolo, Isib. yeenkondlo iSikhambakhambile, yenovela – UBonakele, neyomdlalo – Ifindo ezabelwe ukufundwa ebangeni le-12.
- 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*).
- Ukusetjenziswa kweenkundla zokuthintana (*WhatsApp platforms*) lapha bekufundiswa bekuhlathululwe ngezakhiwo zamaphepha weenhlahlubo zeLimi lesiNdebele, ukugadangisa iimfundo (*Recordings of lessons*) zamaphepha womathathu bese zithunyelwa kibofunjathwako babafundi.
- Ukunikela abafundi imisetjenzana eminengi yokuzijayeza, khulukhulu imisetjenzana yokurhunyeka, imibuzo emide yezemitlolo, imiThetjhwana yokuPeledwa nokuSetjenziswa kweLimi ebujameni obuhlukahlukene.
- Ukubanjwa kweemfundobandulo lapha abotitjhere bebakhuthazwa ukobana bafundisane bona ngokwabo (*Teach-a-teacher strategy*).
- Ukubukela kokudlalwa komdlalo, Ifindo kanye nenovela, UBonakele, bungopha ngokusizwa yiVusa Group, kube neentlo ezihle khulu kizo zoke iimfunda.
- Ukubanjwa kwama-Marking Standardisation Meetings, ngemva kokutlolwa kweenhlahlubo zakaJuni noSeptemba kutlhadlhule abotitjhere abanengi.

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 kule ngombana baliphumelele ngamaphesende ama-68,5. Ukuphumelela kwabo iphepheli kubonakala kwehle ngamaphesende ali-0,3 nakumadani nokuiphumelela kwabafundi bangomnyaka wee-2024 egade kusilinganiso samaphesende ama-68,8. Inengi labafundi litjengise ukuliphumelela ngezinga eliphakathi naphakathi iphepheli nanyana kukhona idlanzana eliliphumelele ngezinga eliphezulu, elinye laliphumelela ngezinga eliphasi. Nanyana kunjalo kukhona nabafundi abalidlanzana abangakaliphumeleli iphepheli. Umfundi othole imitlomo ephezulu kunabo boke ngofumene imitlomo ema-69, bese kwaba nabafundi abambadlwana abafumene imitlomo eli-12 ekungephasi kunayo yoke imitlomo efunyenweko.

(YELELA: ISITJENGISO ESISETJENZISWE NGENZASI ASIKAFAKI ABAFUNDI BOKE)

OKULANDELA KO 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 umbuzo lo bawuphumelele ngesilinganiso esimitlomo ema-21,9 (**Average mark**) neyenza amaphesende ama-73,3. Ukuphumelela kwabafundi embuzweni lo kubonakala kukhuphuka ngemitlomo eli-0,8 (**Average mark**) nakumadani nokuwuphumelela kwabafundi bangomnyaka wee-2024 ebekumaphesende ama-70,2.

- (b) **Embuzweni wesi-2** okumbuzo **wokurhunyeka**, abafundi abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona bawuphumelele ngesilinganiso esimitlomelo eli-**8,7 (Average mark)** nekumaphesende ama-**87,4 (Average %)**. Umbuzo lo abafundi ukuwuphumelela kwabo kubonakala kwehle ngemitlomelo eli-**0,6 (Average mark)** nekumaphesende ama-**2** nakumadani nswa nokuwuphumelela kwabafundi bangomnyaka wee-2024 ebebawuphumelele ngamaphesende ama-**92,6**.
- (c) **Embuzweni wesi-3** okumbuzo **wesikhangiso** kubonakele abafundi bawuphumelele ngezinga eliphakathi ngombana erhelweni labafundi abali-100 ekwenziwe ngabo ukuhlolwa babonakele bawuphumelele ngesilinganiso esimitlomelo eli-**5,5 (Average mark)** nekumaphesende ama-**54,9 (Average %)**. Ukuphumelela kwabafundi umbuzo lo kubonakala kwehle ngomitlomelo owo-**1,8** nekumaphesende ali-**18**.
- (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-**6,6 (Average mark)** nekumaphesende ama-**65,9**. Ukuphumelela kwabafundi embuzweni lo kubonakala kukhuphuke ngemitlomelo eli-**0,3** nekumaphesende ama-**3**.
- (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-**4,6** nekumaphesende ama-**46,0**. Ukuphumelela kwabafundi embuzweni lo kubonakala kuphuke ngemitlomelo eli-**0,5** nekumaphesende ama-**5**.

5.3 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LOKU-1

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

UMBUZO WOKU-1: (UKUFUNDELA UKUZWISISA)

- (a) Kubonakele kunedlanzana labafundi abasabhalelwa kuphendula imibuzo efuna iimpendulo ezivezwe tjhatjhalazi nezitlhoga bona babuyele etheksthini ukwenzela bona bazifumane naphezu kobana balayelwe ephepheni lemibuzo ukobana ipendulo ngayinye ifumaneka kisiphi isigaba. (*justified*)
- (b) Embuzweni 1.1.5 abafundi abanengi babhalelwe kuveza iintjhihilo umphakathi ozokuhlangabezana nazo ngehlelo leMTbBE nokumbuzo ofuna bona baveze imibonwabo ngehlelweleli.
- (c) Embuzweni 1.1.8 abafundi babhalelwe kuzwisisa umbuzo ukobana ufuna ini. Abafundi baveze iinsetjenziswa ezitlhogeka ngeenkolweni kunobana baveze lezo ezikhambelana nombuzo nezingaphumelelisa ukusetjenziswa kwehlelo leMTbBE.
- (d) Abafundi abanengi abakafundi ngokuzwisisa lokho ebekufunwa mbuzo 1.1.9 nekumbuzo ebewufuna bona batshwaye ngomthelela omuhle nofana omumbi ongaletswa kusetjenziswa kwehlelweleli ekuvuleleni umphakathi amathuba wemisebenzi.
- (e) Kubonakala abanye abafundi bangazwisisi amanye wamagama asetjenziswa lokha nakubuzwa umbuzo. Isib. Amagama athi umthelela, madanisa, umphumela, unobangela namanye.

limphakamiso zokwenza ngcono ukuphendula isifundo sokuzwisisa

- (a) Abafundi abakhuthazwe ukobana bafunde itheksthi amahlandla AMATHATHU bafundele ukuzwisisa okukhulunywa ngakho etheksthini okufaka hlangana nokufunda imibuzo ngaphambi kobana bathome ukuyiphendula.
- (b) Abafundi kufanele balenyukiswe bona emibuzweni yokuthoma esezingeni eliphasi iphepha lemibuzo liyabalayela ukobana iimpendulo zitholakala kisiphi isigaba, bebayeleswe bona nakutlhogekako batlole iimpendulo njengombana zinjalo ephepheni lemibuzo.
- (c) Abafundi kufanele bazi bona izinto ekukhulunywa ngazo etheksthini kuzizinto ezenzekako epilweni yamambala begodu ziyabathinta, njeke kufanele basebenzise ilwazi abanalo abalifumene epilweni mazombe ukuze bakghone ukuphendula imibuzo ekilelizinga.
- (d) Abafundi abakhuthazwe bona bafunde imibuzo ngokuzwisisa. Lokho bangakwenza ngokobana umbuzo ngamunye, khulukhulu imibuzo esezingeni eliphakathi nesezingeni eliphezulu, bayifunde kabili nofana kathathu ngaphambi kobana banikele iimpendulo ezifaneleko.
- (e) 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.
- (f) Abotitjhere abasebenzise amaphepha weenhlahlubo zeminyaka eyadlulako nabanikela abafundi imisetjenzana yesifundo sokuzwisisa ukwenzela bona bajayele indlela imibuzo yesifundo sokuzwisisa ebuzwa ngayo. 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 indlela zokufumana iimpendulo zemibuzo le ngokwamazinga wayo.
- (g) Utitjhere akaqinisekise bona omunye nomunye umfundi uzitshwayela incwadi yakhe bekenze neenlungiso zemisetjenzana le ngetlasini ukwenzela bona nalabo abangakaphenduli kuhle batshwaye iimphoso zabo.
- (h) Kuqakathekile bona abafundi bazwisise bebanamathele kilokho abasuke babuzwe khona. Lokha nabafunda umbuzo, abatiheje bebathalele amagama amumongo avezwa mbuzo lowo. Utitjhere akalemukise abafundi bona umbuzo ungabuzwa ngokobana kuthiwe; 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. Ekufanele kutjhejwe nakuphendulwa imibuzo le kukobana bazokutlonyeliswa ukusekela kwaphela ingasi ukuthatha ihlangothi.
- (j) Kuqakathekile bona abotitjhere bahlathululele abafundi amagama abonakala amumongo embuzweni ngamunye. Lokho bangakwenza ngokusebenzisa amaphepha weenhlahlubo weminyaka eyadlulako ngombana kubonakala indlela yokubuza

ingatjhuguluki.

UMBUZO WESI-2: UKURHUNYEZA

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Abanye abafundi basadzubhula amaphuzu njengombana anjalo etheksthini bangawarhunyazi.
- (b) Abanye abafundi abahlukanisi phakathi kwamaphuzu nemitjhwana esekela amaphuzu lawo.
- (c) Abafundi balwela ukusebenzisa imitjho emide ukuveza iphuzu, lokho kugcine kwenze bona badzubhule iphuzu loke bese badlule inani lamagama afunekako.
- (d) Inengi labafundi lingezelela ngamaphuzu walo angekho etheksthini ebuzweko. Lingezelela ngalokho elizicabangela khona nofana ngalokho elikwaziko ngesihloko ekuthiwa alirhunyaze ngaso lingasaqala lokho okusetheksthini ekufanele lirhunyaze ngakho.
- (e) Kusese nedlanzana labafundi elingalandeli umlayelo wokutlola isirhunyazo 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 ukurhunyaza

- (a) Abotitjhere abafundise abafundi ikghono lokuthalela amaphuzu amumongo nofana afunwa mbuzo.
- (b) Abafundi abazijayeze ukumadanisa iphuzu nesihloko ekuthiwe barhunyaze ngaso ukwenzela bona kubonakale umehluko phakathi komutjho omumethe iphuzu nomutjho osekela iphuzwelo.
- (c) Abotitjhere abafundise abafundi bona nabadzubhula amaphuzu, batjheje isenzo esigandelelako ukobana ngiso esilayela bonyana kufuneka ini esirhunyezweni. Isib; **Sela** amarhalasi alikhomba wamanzi ngelanga, **Lisa** ukuzimadanisa nabangani bakho, njll.
- (d) Abafundiswe ukurhunyaza ngemitjho emifitjhani kodwana enemiqondo epheleleko nezwakalako. Lokho bangakwenza ngokukhithiza amanye wamagama asekelako nangakamumathi amaphuzu anomqondo ofunekako/oqakathekileko.
- (e) 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 kwagama elilodwa nofana ukutjhiywa kwagama elilodwa, amabili, njll. emutjhweni osetjenziswe etheksthini kungikho ukurhunyaza lokho.

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.
- UkuYeleliswa kokuSetjenziswa kweLimi.

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

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi bahluleke ukubona nokuveza itshwayo lethungelelwano le-*Wifi*.
- (b) Abafundi babhalelwe ukulumathisa/ukuhlobanisa ukusetjenziswa kwakasaziwako esikhangisweni ukobaba kuletha muphi umthelela emkhiqizweni okhangiswako.
- (c) Inengi labafundi libonakele libhalelwe kuhlukanisa phakathi kwebizomboleko negama elitlwe ngesiNgisi butjhigama hlangana etheksthini yelimi lesiNdebele.

limphakamiso zokwenza ngcono ukurhumutjha isikhangiso.

- (a) Lokha abotitjhere nabafundisa imihlobo yamaqhinga wokukhangisa, abafundise abafundi amatshwayo (*i-logo*) neenqubo zakhona ukwenzela bona kuzokuba lula ukuphendula imibuzo esezingeni eliphasi ebuza ngamatshwayo la.
- (b) Abotitjhere abafundise abafundi ngomnqopho wokusetjenziswa kwabosaziwako esikhangisweni nabakhona.
- (c) Abotitjhere kufanele bafundise umehluko phakathi kwamabizomboleko namagama atolwe ngesiNgisi etheksthini yelimi lesiNdebele nomthelela wawo esikhangisweni.

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

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi babonakele banganalo ilwazi lemihlobo ehlukenekene yamabhamuza nokobana ibhamuza elithileko lisetjenziswa nakwenziwani nofana nakwenza njani.
- (b) Abafundi abanengi babonakele babhalelwa kumadanisa baveze imiqondo emibili ehlukenekene ngokuqala ezehlakalweni ezimbili ezingafaniko.
- (c) Abafundi abanengi babhalelwe kusekela isiqunto sehlangothi abalithetheko, esikhundleni sokobana basekele bathatha ihlangothi kwaphela.

limphakamiso zokwenza ngcono ukurhumutjha ikhathuni.

- (a) Abotitjhere abafundise ngokungeneleleko imihlobo ehlukenekene yamabhamuza nokobana umhlobo ngamunye uveza muphi umqondo.
- (b) Abafundi bafanele bakhuthazwe bebalenyukiswe ukobana umbuzo ofuna ukobana bamadanise bafanele baveze imiqondo emibili engafaniko evezwa zizehlakalo ezimbili ezimadanisweko.

- (c) Abotitjhere abalemukise abafundi bona imibuzo efuna uthathe ihlangothi kutlonyeliswa kwaphela isekelo lehlangothi abalithetheko.
- (d) Abafundi abalenyukiswe bona amakhathuni akhuluma ngezinto ezenzeka epilweni yamambala, njeke bafanele bakghone ukumadanisa lokho okusuke kwenzeka ekhathunini nobujamo obenzeka hlangana nemiphakathi abaphila kiyo.

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

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi abanengi babonakele banganalwazi lokobana nakukhulunywa ngebinzana lamagama kukhulunywa ngani nokujamiselela ibinzanelo ngegama elilodwa.
- (b) Abanye babafundi babonakele babhalelwa kuhlukanisa imihlobo ehlucahlukene yemitjho nekubenze bona babhalelwe kunikela ipendulo enembako embuzweni 5.7.
- (c) Kubonakele abafundi abanengi baseke nesitjhijilo ekusebenziseni izitjho emitjhweni ebazitlamela yona.

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

- (a) Abotitjhere bafanele bazinikele isikhathi sokufundisa bebalemukise abafundi ukobana ibinzana lamagama liyajanyiselelwa ngegama elilodwa.
- (b) Abotitjhere abanikele abafundi imisetjenzana embalwa lapha balindeleke bona banikele ihlathululo ethileko ngegama elilodwa nekuyinto ezobasiza bona bawazi amagama la.
- (c) Abotitjhere abafundise imihlobo yemitjho le ngokuyihlanganisa nesifundo sezemitlolo nesezokuzitlamela amatheksthi.
- (d) Abotitjhere abangagcini ngokufundisa abafundi izitjho nezaga neenhathululo zazo kwaphela kodwana ababafundise nokobana bazisebenzise emitjhweni abazozitlamela yona kuvele bona bayazazi iinhathululo zazo.
- (e) Abotitjhere kufanele bafundise abafundi ngamagama ahlukahlukene angajamela ibinzana lamagama.
- (f) Abotitjhere abafundise abafundi ngokuthuthukiswa kwelwazimagama okufaka hlangana abomabizwafane, abomafanapeledwa, abomakhambisana, njll.

5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2

Imibono mazombe

(YELELA: ISITJENGISO ESISSETJENZISWE NGENZASI ASIKAFUKI ABAFUNDI BOKE)

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

- (a) Nasitjheja indlela abafundi abasebenze ngayo ephepheneli kutjengisa balidlanzana

abafundi abaliphumelele ngezinga eliphezulu (**70% and above**), abafundi abanengi baliphumelele ngezinga eliphakathi (**Ranging from 50%–69%**) bese elinye idlanzana laliphumelela ngezinga eliphasi (**Ranging from 40%–49%**). Likhona nedlanzana elincani khulu elingakaliphumeleli iphepheli (**39% and below**). Umfundi othole imitlomelo eminengi ukubadlula boke uthole imitlomelo ema-**80 (100%)** nekutjho khona bona uyifumene yoke imitlomelo yephepheli bese umfundi ofumene imitlomelo ephasi kunabo boke ufumene imitlomelo emi-**12 (15%)**. Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona baliphumelele ngesilinganiso esingaba mitlomelo ema-**53,3 (Average mark)** nesimaphesende ama-**66,6 (Average %)**. Isilinganiso sokuphumelela kwabafundi kilomnyaka sehle ngemitlomelo emi-**4,3** bese nawuyitjhugululela emaphesendeni iba maphesende ama-**3,4** nakumadaniswa nokuliphumelela kwabafundi bangomnyaka wee-2024 esasimitlomelo ema-**57.6 (Average mark)** nesasimaphesende ama-**72 (Average %)**.

(b) Abafundi baphumelele kule **esigabeni A** ekusigaba seenkondlo. Emibuzweni eminengi ekhethweko kilomnyaka kubonakele kunokwehla okuncani nakumadaniswa nokuphumelela kwabafundi bangomnyaka wee-2024.

- **Embuzweni woku-1**, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abama-**25** begodu bawuphumelele ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ebu-**8,3 (Average mark)** emitlomelweni eli-10 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-**82,8 (Average %)** nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ikhuphuke ngemitlomelo eli-**0,7** nakumadaniswa nemitlomelo abafundi bomnyaka wee-2024 abawuphumelela ngayo nekutjho bona ikhuphuke ngamaphesende asi-**6,8**.
- **Embuzweni wesi-2**, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha umbuzo lo uphendulwe bafundi abama-**62**. Abafundi bawuphumelele ngezinga eliphezulu umbuzo lo ngombana bawuphumelele ngemitlomelo eli-**7,8 (Average mark)** nekumaphesende ama-**78,5 (Average %)**. Izinga lokuphumelela embuzweni lo lehle ngomitlomelo owo-**1** nalimadaniswa nelangomnyaka wee-2024 ebe limitlomelo ebu-**8,8** nemaphesende ama-**88**.
- **Embuzweni wesi-3**, abafundi abakhetha ukuphendula lombuzo bama-**65** erhelweni labafundi abali-**100** elisetjenziselwe ukuhlola ukuphumelela kwabo. Umbuzo lo abafundi bawuphumelele ngemitlomelo eli-**7,3 (Average mark)** nekumaphesende ama-**73,2 (Average %)**. Nakumadaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2024 embuzweni lo kubonakala kunokwehla ngemitlomelo engange-**0,5** nekumaphesende ama-**4,8**.
- **Embuzweni wesi-4**, erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo umbuzo lo uphendulwe bafundi abama-**47** begodu bawuphumelele ngezinga eliphakathi elimitlomelo emi-**5,3 (Average mark)** emitlomelweni eli-10 eyabelwe wona nekumaphesende ama-**52,8 (Average %)**. Kubonakala kunokwehla ngomitlomelo owo-**1,3** nekumaphesende ali-**13,2** nakumadaniswa nokuphumelela kwabafundi bangomnyaka wee-2024 embuzweni lo.
- **Embuzweni wesi-5, (Ikondlo engakabonwa)**. Abafundi abanengi bawuphumelele ngezinga eliphakathi umbuzo lo. Nakuqalwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo, inengi labo lithole imitlomelo esi-**6,8 (Average mark)** nangaphezulu emitlomelweni eli-10 eyabelwe yona okumaphesende ama-**68,2 (Average %)** nekutjho bona bawuphumelele ngeleveli yesi-**5**. Kubonakala kukukhuphuka okuncani khulu

okumaphesende ali-**0.2** nakumadaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2024.

- (c) Abafundi baphumelele kuhle **esigabeni B** samanovela/ubukghwari bomlomo nakumadaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2024.
- **Embuzweni we-10**, erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo umbuzo lo uphendulwe bafundi abama-**62**. Umbuzo lo abafundi bawuphumelele ngemitlomo-ema-**20,1 (Average mark)** emitlomalweni ema-25 eyabelwe wona nekutjho bona inengi labo liwuphumelele ngamaphesendi ama-**84,4 (Average %)** nekuyileveli ye-7. Kubonakala kunokukhuphuka ngamaphesende ama-**5,2** nakumadaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2024 ebekumaphesende ama-**79,2**. Kunabafundi abanengana abawuphumelele ngemitlomo ema-**25** eyabelwe wona nekutjho bona bawuphumelele ngamaphesende ali-**100**.
 - **Embuzweni we-11**, erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo umbuzo lo uphendulwe bafundi abama-**38** begodu bawuphumelele ngemitlomo eli-**15 (Average mark)** emitlomalweni ema-**25** eyabelwe wona. Ngokwamaphesende imitlomo le iba maphesende ama-**60 (Average %)** nesiingathi kusezingeni eliphakathi. Kubonakala kunokwehla ngamaphesende ama-**2,4** nakumadaniswa nemitlomo eyatholwa bafundi bangomnyaka wee-**2024** ebeyimaphesende ama-**62,4** embuzweni lo.
- (d) Abafundi basiphumelele ngezinga eliphakathi **isigaba C** nekusigaba semidlalo ngombana kiyo yomi-2 imibuzo abayiphendulileko kubonakele kunokwehla nakumadaniswa nekwangomnyaka wee-2024.
- **Embuzweni we-18**, umbuzo lo uphendulwe bafundi abama-**35** erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo. Abafundi abakhetha ukuphendula lombuzo bawuphumelele ngemitlomo eli-**17,5 (Average mark)** nekumaphesende ama-**70 (Average %)**. Okutjho bona inengi labo liwuphumelele ngeleveli yesi-**6**. Kubonakala kunokukhuphuka okungaba maphesende ama-**1,2** nakumadaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2024.
 - **Embuzweni we-19**, erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabafundi umbuzo lo uphendulwe bafundi abama-65 begodu bawuphumelele ngezinga eliphasi. Abafundi abakhetha ukuphendula umbuzo lo bawuphumelele ngemitlomo eli-**11,4 (Average mark)** emitlomalweni ema-25 eyabelwe wona. Ngokwamaphesende imitlomo le iba maphesende ama-**45,5 (Average %)** nekuyileveli yesi-**3**. Izinga lokuphumelela umbuzo lo libonakala lehle ngemitlomo emi-**4,9** nekumaphesende ali-**19,7** nakuqathaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2024 ekwakumaphesende ama-**65,2**.

5.5 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-2

ISIGABA A: IINKONDLO

UMBUZO 1: 'UDLIWA NGOKUKUDLILEKO'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yeenkondlo.

- (a) Kube budisi ukuhlathulula amagama amumongo wesitatimende njengombana kulayele umbuzo.
- (b) Kunedlanzana labafundi elingakhange lithintanise isitatimende esinikelweko neenhlathululo zabo zamagama asetjenziswe ekondlweni nekungilawo athintana bungqophane nesitatimende.
- (c) Esikhundleni sokobana umfundi ahlathulule umuda, uvele abuyelele umuda lowo njengombana unjalo.
- (d) Abanye babafundi bavele banikele zabo iinhlathululo ezingakhambisani namagama adzujulweko, okutjho bona iinhlathululo zabo azinambi emagameni asetjenziswe yimbongi.

limphakamiso zokwenza ngcono umbuzo omude wekondlo

- (a) Abotitjhere bafanele bakhuthaze bebalimukise abafundi ukobana nabafunda umbuzo omude wekondlo bafanele bawufunde ukufikela ekugcineni ukwenzela bona bazi ukobana balayelwe bona benzeni esakhiweni sabo nabatlola umbuzo lo. (Tjheja: Khuyini okulindeleke bona ukwenze esingenisweni, emzimbeni nesiphethweni se-eseyakho.)
- (b) Okhunye okungenziwa botitjhere kulemukisa abafundi babo indlela lomhlobo wombuzo otshwaywa ngayo ngombana lokho kungabenza babe nelulubelo lokufuna ukuthola imitlomelo yoke yesakhiwana ngasinye.
- (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 iinhlahlubo zabo.
- (d) Kufanele abotitjhere benze isiqiniseko sokobana enye nenye ikondlo ngemva kobana bayifundisile batlama umbuzo omude wekondlo leyo bese bawunikela abafundi bona bawuphendule njengomsebenzi wangetlasini nofana wekhaya.
- (e) Okhunye okungasetjenziswa nakufundiswa lomhlobo wombuzo mihlahlandlela yamaphepha weminyaka eyagadungako.

UMBUZO 2: 'ISILILO SAKATITJHERE'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo.

- (a) Abanye babafundi basese nomraro wokuzwisisa bona nakukhulunywa ngobukondlo

kusuke kukhulunywa ngani.

- (b) Nalabo abaziko bona ubukondlo khuyini basuke babe nomraro wokwazi ukobana itshwayo elithileko liveza buphi ubukondlo.
- (c) Abafundi abanengi abayazi imihlobo yeenthombengqondo nekumibuzo ebuzwa elevelini yokuthoma yemibuzo.
- (d) Ukurhunyeka ummongondaba wekondlo nofana wendima yekondlo nakho kusese mraro omkhulu ebafundini abanengi.
- (e) Abafundi abanengi abakghoni ukubuthelala imiqondo bayitlola ngephuzu ELILODWA njengombana kuvamise ukulayela imibuzo eselelevelini yesibili ngokuya kweTaxonomy kaBarret nesetjenziwa khulu nakutlanywa imibuzo yeemFundo zamaLimi.
- (f) Abafundi abanengi babe nomraro nakufanele baphendule umbuzo 2.5 ebewufuna batshwaye ngokungenziwa ziinhlangano ezijamele abotitjhere ukuqinisekisa ukuvikeleka kwabotitjhere. Babonakele batlhoga ilwazi namandla iinhlanganwezi ezinawo.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo.

- (a) Abotitjhere bafanele bafundise abafundi babo ukobana nakukhulunywa ngobukondlo kusuke kukhulunywa ngani.
- (b) Bafanele balemukise abafundi ngamatshwayo ahlukahlukeneko asetjenziwa ziimbongi eenkondlweni zazo nokobana itshwayo ngalinye lisivezela buphi ubukondlo.
- (c) Abotitjhere bafanele bazinikele isikhathi esaneleko sokufundisa ngemihlobo ehluahlukeneko yeenthombengqondo nokobana esinye sihluka njani kwesinye.
- (d) Abotitjhere abagandelele indaba yokobana omunye nomunye umuda ekondlweni umumethe umqondo wawo, njeke nakurhunyenzako umfundi akazame ukubuthelala yoke imiqondo emunyethwe mimida leyo ayitjumege emudeni owodwa njengombana kusuke kulayela umbuzo.
- (e) Abotitjhere abakhuthaze abafundi babo ukobana nakuphendulwa imibuzo eselelevelini yesi-3 ukuya keyesi-5 kutlhogeka baphendule ngelwazi abanalo nelingekho ekondlweni lalokho ekusuke kubuziwe.
- (f) Lokha utitjhere nakafundisa ikondlo akangabalekeli ukuveza tjhatjhalazi umqondo obhamba otjhiwo yikondlo efundwako.

UMBUZO 3: 'IZULU'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo.

- (a) Umbuzo 3.1 bewufuna ubukondlo obusetjenziwe yimbongi emideni emi-2 ehlukeneko yekondlo ebuzweko begodu nokutjho bona bukondlo bani njengembuzweni 2.1.
- (b) Ukurhunyeka ummongondaba omunyethwe yindima yesi-2 nakho godu kubemraro

ebafundini abanengi.

- (c) Abanye babafundi abanalwazi lomnqopho wokusetjenziswa kweenlingisi eenkondlweni njengombana bekufuna umbuzo 3.3.
- (d) Abanye babafundi bakhombise ukungabi nelwazi lokobana nakukhulunywa ngomthelela kusuke kukhulunywa ngani (umbuzo 3.4).
- (e) Imibuzo efuna abafundi baveze imizwa yabo baqalise ezehlakalweni ezenzeka hlangana nomphakathi abaphila kiwo isese mraro kabanye abafundi (umbuzo 3.5).

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo.

- (a) Abotitjhere bafanele bafundise abafundi ukobana nakukhulunywa ngobukondlo kusuke kukhulunywa ngani.
- (b) Abotitjhere bafanele bafundise abafundi ikghono lokubuthelela imiqondo engehla kowodwa owethulwa yindima yekondlo ukuwuhunyeza ngomuda owodwa njengombana kuhlale kufunwa mibuzo emineni engaphasi kweleveli yesi-2 yerhelo lemibuzo yeTaxonomy kaBarret nesetjenziswako lokha nakutlanywa imibuzo.
- (c) Abotitjhere abalemukise abafundi ukobana iinkondlo zirhaywa ngomnqopho wokuveza amaqiniso enzeka hlangana nomphakathi ebaphila kiyo, njeke ilwazi lezinto ezenzeka emphakathini keminye imibuzo liyafuneka. Abangasabi ukunikela iimbonelo ngezinto abazibona zenzeka nofana ebakhe bezwa ngazo emiphakathini abaphila kiyo nofana enarheni mazombe.

UMBUZO 4: 'NGIVUME LEHLE NA?'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo.

- (a) Ukurhunyeka ummango wendima yekondlo kube budisi khulu kabanye abafundi (umbuzo 4.2).
- (b) Abafundi abanengi babhalelwe kuveza ihloso yimbongi yokusebenzisa isezura esisetjenziswe yimbongi emideni wesi-6 wekondlo ebuzweko (umbuzo 4.4).
- (c) Abafundi abanengi babhalelwe kuveza nofana kuhlathulula umnqopho wimbongi wokusebenzisa i-jambamende i-enjambamende/isilungelelamuda ekondlweni ebuzweko (4.5).
- (d) Ukuthintanisa ummoya ozwakaliswa yimbongi ekondlweni nemizwa yabo kusese mraro omkhulu ebafundini abanengi.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo.

- (a) Abotitjhere abafundise abafundi ngamatshwayo wobukondlo nekungiwo enza bona umtlo lo uhluke keminye imihlobo yemitlo.
- (b) Abotitjhere bafanele bazinikele isikhathi sokufundisa abafundi ngobukondlo obuhlukahlukene obuvamise ukusetjenziswa ziimbongi eenkondlweni zazo.
- (c) Abotitjhere bafanele bakhuthaze abafundi bona ngaphambi kobana baphendule umbuzo abathome ngokuwuhlaziya ukwenzela bona batholisise kuhle bona umbuzo

lowo usuke ufuna bonyana benzeni.

- (d) Abotitjhere abafundise abafundi ukobana imbongi isuke ihlose ini nofana kusuke kuyini isizathu sokusebenzisa isezura/i-enjambamende emideni yekondlo.

UMBUZO 5: 'NGIYAZISOLA'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo.

- (a) Abanye babafundi babhalelwe kudzubhula amalungu akha ivumelwano njengombana bekufuna umbuzo 5.1.
- (b) Abafundi abanengi babe nobudisi nabegade bafanele bahlathulule umnqopho nemizwa yimbongi wokusebenzisa umuda omfitjhani ekondlweni negade kufunwa mbuzo 5.3.
- (c) Abafundi abanengi abakafundiswa bona kanengi iimbongi nazirhaya iinkondlo zisuke zinesifundo, umlayezo, isilemukiso nokhunye ezisuke zifuna ukusidlulisela zona njengabafundi bekondlo leyo.
- (d) Abafundi abanengi abanalwazi lokobana umbuzo obuza ngokukholweka nofana ukungakholeki kwesehlakalo nofana ummongondaba othileko ufuna bona umadanise okukhulunywa yimbongi ekondlweni nelwazi wena onalo ngeshlakalweso bese uthatha ihlangothi ozolisekela ngokulisusela emabonini wakho.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo.

- (a) Abotitjhere bafanele bayelelise abafundi babo ukobana navane kuthiwe abadzubhule amalungu akha umhlobo othileko wevumelwano kusuke kulindeleke lawo malungu kwaphela. Nangabe badzubhula igama loke nofana umuda woke abathalele lawo malungu abuzwe mbuzo.
- (b) Abotitjhere bafanele bafundise abafundi ukobana ubude nofana ubufitjhani bemida yekondlo kukhambisana nemizwa imbongi esuke ikiyo nayitlola imida leyo kuye ngokobana isuke ikhuluma ngani.
- (c) Abotitjhere abalemukise abafundi babo bona enye nenye ikondlo irhayelwa thina nofana ikhuluma nathi, njeke ngemva kokuyifunda silindeleke bona siyitsenge bekufike lapha sizwisisa khona bona isitjelani, khuyini imbongi esilimukisa yona ngayo.
- (d) Abotitjhere abalemukise abafundi ukobana ilwazi elitholakala esikolweni lingezelela ilwazi umfundi alifumana emphakathini kanti nalelo alifumana emphakathini linendima eliyidlalako kilelo alithola esikolweni, akahlukaniseki.

ISIGABA B: AMANOVELA/UBUKGHWARI BOMLOMO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yamanovela nobukghwari bomlomo.

- (a) Idlanzana labafundi libhalelwe kuhlathulula bona ngonjani umntwana ekuthiwa ukhulele emthlagweni nalo okuthiwa ukhuliswe adedeswa, esikhundleni salokho bahlathulule indlela abentwanaba abaziphatha ngayo.

- (b) Abanye abafundi bacoce kwaphela ngomlingisi oyedwa batjihiya omunye umlingisi begodu lokho kubenze bona bangafumani imitlomelo epheleleko.
- (c) Idlanzana labafundi licoce ngesehlakalo esisodwa esisivezela bona mbala uBonakele umlingisi okhule nohlakaniphiswe mtlhago begodu lokho kubenza bangakghoni ukufika lapha kubonakala khona bona mbala uphumelele.
- (d) Idlanzana labafundi alikenzi njengombana umbuzo ulayela kodwana livele lazicocela indaba ngobunjalo bayo, babhalelwa kutsenga izehlakalo ezinemba embuzweni.
- (e) Abanye abafundi azange nje bazitshwenye ngokobana bathintanise abalingisi ekuthiwe bacoce ngabo nesitatimende esinikelweko begodu lokho kubenze bona balahlekelwe mitlomelo.

limphakamiso zokwenza ngcono imibuzo emide yamanovela nobukghwari bomlomo.

- (a) Abotitjhere bafanele balemukise abafundi ngendlela yokubuza umbuzo bona kusetjenziswa isitatimende nekuyindlela esetjenziswe pheze kizo zoke iinhlanhlubo neenhlahlubaneni zangomnyaka wee-2025.
- (b) Abotitjhere bafanele bafundise abafundi babo ukobana nabanikelwe abalingisi ababili nofana abathathu ukobana bacoce ngabo balindeleke bona bacoce ngomlingisi oyedwa baqede bese badlulela kewesibili nakhona benza njalo bekuyokufika kewokugcina.
- (c) Abotitjhere bafanele balemukise abafundi ukubona umnqopho omkhulu wokufunda umtlo othileko kukobana ekugcineni sikghone ukuphendula nanyana ngimuphi umbuzo obuzwe ngawo, njeke kuqakathekile ukobana bafunde ngelihlo lokutsenga ukwenzela bona bakwazi ukuqalana nanyana ngimuphi umbuzo.
- (d) Abotitjhere abakhuthaze abafundi bona balise ukucoca ngazo zoke izehlakalo zencwadi nezikude nokuphendula okubuzweko kodwana baqale kwaphela lezo eziphendula bunqophu umbuzo obuziweko.
- (e) Abotitjhere bangasebenzisa iintjengiso zokuphendulwa kwemibuzo yezemitlolo ezima-eseyi ezitholakala ngaphakathi komhlahlandlela wenovela yesihloko esithi; **UBONAKELE**.
- (f) Kutlhogeka bona ama-*subject advisors* enze iimfundo-bandulo, bafundise abotitjhere ngelwazi lokuphendula lomhlobo wombuzo bese abotitjhere balidlulisela ebafundini.
- (g) Okhunye okungasiza ngokubamba iimfundo-bandulwezi kukobana abotitjhere balemukiswe bebefundiswe ngokobana uphendulwa njani umbuzo obuzwe ngehlobo lokusekela nofana ukuphikisana nesitatimende esinikelweko.
- (h) Ngesikhathi kubanjwe iimfundo-bandulo lezi 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) Abanye abafundi babhalelwa nanyana sele balayelwe bona ipendulo ifumaneka esiqetjhaneni esidzujulweko sencwadi esisetjenziwa njengesikhumbuzo sokumumethwe yincwadi leyo evane sitlolwe ngaphambi kobana kutlanywe imibuzo emifitjhani ngencwadi leyo.
- (c) Abafundi abanengi abakghoni ukuphendula imibuzo basebenzise ilwazi abalifumene encwadini nelwazi abavele banalo ngokwabo nekufunwa khulu mibuzo eselelevelini yesi-3 ngokuya kwe*Taxonomy* kaBarret esetjenziwa nakutlanywa imibuzo.
- (d) Abafundi abanengi batjengisa banobudisi bokutsenga nokubuka izehlakalo nezenzo zabalingisi lapha kutlhogeka khona.
- (e) Bahlulwa kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.
- (f) Idlanzana labafundi libhalelwe kunikela iimpendulo ezinqophileko nezitholakala ngaphakathi kwencwadi yenoveli efundweko (imibuzo ebhamba).
- (g) Iimpendulo ezinikelweko azikaqaliswa emibuzweni ebuzweko kodwana ziyahlahlatha nje nekukhombisa ukungabi nelwazi lokumunyethwe yinoveli.
- (h) Ezinye zeempendulo zabafundi ziphumile ngaphakathi kokumunyethwe yinoveli, banikele iimpendulo abazicabangela zona esikhundleni sokobana banikele iimpendulo ezitholakala ngaphakathi kwencwadi.
- (i) Ukuphendula umbuzo ofuna bona abafundi barhunyeye izehlakalo nofana iinkulumo zabalingisi kubonakala kusese mraro kabanye abafundi.
- (j) Abanye babafundi baphendula imibuzo bangakayizwisisi ukobana kuhlekuhle ifuna ini, bajarhela ukuphendula.
- (k) Kubonakala abotitjhere banganasikhathi esaneleko sokufunda iincwadi ezisuke zabelwe ukufundwa emnyakeni lowo nabafundi ngematlasini, njeke bagcina sebalayela abafundi ukobana abayozifundela bona emakhaya bese abafundi abakwenzi lokho.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo.

- (a) Abotitjhere ngokuhlanganyela nabafundi bafanele baziphe isikhathi sokufunda iincwadi ezabelwe ukufundwa ngetlasini.
- (b) Utitjhere kufanele anikele abafundi imisebenzi eminengi yangetlasini neyekhaya ngendlela angakghona ngayo.
- (c) Imisebenzi le ifanele itshaywe ngokuhlanganyela ngetlasini ngelanga elilandelako

bekulungiswe neemphoso ezenziwe bafundi.

- (d) Abotitjhere bangasebenzisa imibuzo neempendulo ezitholakala ngaphakathi komhlahlandlela wenovela le njengeentjengiso zokutlanywa nokuphendulwa kwemibuzo ehlukahlukene.
- (e) Abotitjhere abenze isiqiniseko sokobana omunye nomunye umfundi uba nomhlahlandlela wenovela eyabelwe ukufundwa le.
- (f) Abotitjhere bafanele bakhuthaze abafundi bona bafunde iincwadi ababelwe zona bona bazifunde kilowo mnyaka.
- (g) Bafanele bakhuthaze abafundi bona bakwazi ukunikela imibono ngalokho abakufundileko nofana ngezehlakalo abazizwa zikhulunyiswa encwadini bebakwazi nokuzimadanisa nelwazi abanalo ngepilomazombe/ngamaboni wabo.
- (h) Abafundi abalenyukiswe bona lokho ekusuke kwenzeka nofana kukhulunyiswa endabeni yenovela kungaba nomthelela onjani nange kungaba yinto eyenzeka emiphakathini abahlala kiyo.
- (i) Abotitjhere abakhuthaze bebefundise abafundi babo ukobana emibuzweni efuna bathathe ihlangothi balindeleke bona basekele ukobana kungebanga lani bathathe lelohlangothi ngokususela elwazini abanalo ngepilomazombe.

ISIGABA C: IMIDLALO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yemidlalo.

- (a) Abanye babafundi babhalelwe kunikela iinhlathululo zamagama amumongo wesitatimende esibuziweko.
- (b) Abanye babafundi bacocile ngabadlali abanikelweko kodwana babhalelwa kubanamathiselana nelingemuva nekuyipendulo ebegade ifunwa mbuzo lo.
- (c) Inengi labafundi licoce ngehlangothi elilodwa kwathi abanye bacoca ngamahlangothi amabili kwaphela wombuzo. Abasibanengi khulu abafundi abacoca ngawo womathathu amahlangothi njengombana bekufunwa mbuzo.
- (d) Abafundi abanengi babonakele bangazwisisi ukobana nakukhulunywa ngelingemuva lomdlali kusuke kukhulunywa ngani.
- (e) Lokha umfundi nakacoca ngezenzo zomdlali kubabudisi ebafundini abanengi ukobana bazihlobanise nelingemuva labo kuvele bona ziyakhambisana nofana azikhambisani na.
- (f) Abanye babo bakhombise ukungabi nelwazi lokumunyethwe nofana ilingaphakathi lomdlalo lo.
- (g) Abanye balabo abawaziko umdlalo lo bavele bawucoca ngaphandle kokuveza bunqophu izenzo ezisivezela isizinda nelingemuva lomdlali ngamunye.
- (h) Inengi labafundi livele lazicocela ngemihlobo yabadlali abatholakala ngaphakathi komdlalo esikhundleni sokobana baveze amaqhinga asetjenziswa batloli bemidlalo ukusivezela bona umdlali othileko umdlali onjani ngokwesimilo.

- (i) Abafundi abanengi bacoca ngelingaphakathi lencwadi sekunokobana basebenzise ilwazi abanalo lencwadi ukuphendula umbuzo obuziweko.
- (j) Iimpendulo zabafundi abanengi azilandeleki.
- (k) Izakhiwo zabafundi abanengi akusizo zama-eseyi wezemitlolo. Abafundi batlola amaphuzu wabo ngamapoyinti.
- (l) Inani lamagama elisetjenziswe bafundi ngobunengi alifiki enanini elifunwa mbuzo njengokutjho kwe-*National Examination Guidelines* esetjenziswako lokha nakutlanywa imibuzo.
- (m) Abanye babafundi baphendula njengabafundi abangazange khebafundiswe ukutsenga imitlolo esuselwa ehloko.

Iimphakamiso zokwenza ngcono imibuzo emide yemidlalo.

- (a) Abotitjhere abafundise abafundi isakhiwo sombuzo wemitlolo oyi-eseyi bebabahlathululele ukobana esingenisweni balindeleke bona bathome ngokuhlathulula amagama amummongo wombuzo lowo njengombana basuke batjeliwe embuzweni lowo
- (b) Iinhlatululo zamagama asetjenziswa kanengi nakutlanywa imibuzo kufanele yendlalwe beyihlatululwe ibe sepepeneneni kiwo woke umfundi.
- (c) Abotitjhere abakhuthaze abafundi babo bona batlole ama-eseyi wabo ngendlela okuzobenza bona bazikhakhazise ngawo bebanembe phezu kwalokho okusuke kufunwa mbuzo.
- (d) Abotitjhere abafundise bebagandelele umehluko phakathi kwamaqhinga wokuvezwa kwabadlali nemihlobo yabadlali etholakala ngaphakathi komunye nomunye umdlalo. Okutjho bona ukuhlathululela abafundi ngokuzeleko ngamatshwayo wokuhlukanisa imihlobo yabadlali emdlalweni kuqakathekile.
- (e) Abotitjhere bafanele benze isiqiniseko sokobana banikela abafundi imisebenzi emayelana nemibuzo emide.
- (f) Imibuzo yabo bafanele bayitlame ngokulandela IsiTatimende somThetho-kambiso weKharikhyulamu yeliZwelo.
- (g) Abotitjhere bangasebenzisa iintjengiso zokuphendulwa kwemibuzo ema-eseyi wezemitlolo etholakala ngaphakathi komhlahlandlela wenovela yesihloko esithi; *IFINDO* okhona ngeenkolweni zabo.
- (h) Abotitjhere abanikele abafundi imisebenzi yama-eseyi wezemitlolo njengemisebenzi etlolwa ngetlasini nofana ekhaya.
- (i) Labo ababanikelako abazinikele isikhathi sokobana batshwaye imisebenzi le nabafundi ngetlasini ngombana umsebenzi lo nawunikelwa kwaphela kodwana ungatshwaywa abafundi angeze bazi kobana umbuzo lo bawuphendule zona nofana abakawuphenduli zona.
- (j) Abotitjhere abasebenzise amanye amathemu asetjenziswa nakutsengwa imitlolo esuselwa ehloko, njengamanoveli nemidlalo ukwenzela bona abafundi bangawaboni

- kokuthoma nasele batlola iinhlahlubo zokuphela komnyaka.
- (k) Ama-subject advisors awenze iimfundo-bandulo, bafundise abotitjhere ngelwazi lokuphendula lomhlobo wombuzo bese abotitjhere balidlulisela ebafundini.
- (l) Ngesikhathi nakubanjwe iimfundo-bandulwezi 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 babonakale batlhayela ngelwazi elimumethwe mdlalo lo.
- (b) Abanye babafundi babonakele banganalo ikghono lokuhlobanisa izehlakalo ezikhulunyiswa emdlalweni nezinto ezenzeka epilweni yamambala.
- (c) Abanye babonakele banobudisi bokutsenga nokubuka izehlakalo nezenzo zabadlali lapha kutlhogeka khona.
- (d) Abanye babhalelwe kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.
- (e) Abanye bakhombise ukujarhela ukuphendula bangakazwisisi ukobana umbuzo ufunani kibo.
- (f) Idlanzana labafundi libhalelwe kunikela iimpendulo ezingophileko nezitholakala ngaphakathi kwencwadi yomdlalo ofundweko (imibuzo ebhamba).
- (g) Iimpendulo ezinikelweko azikaqaliswa emibuzweni ebuzweko kodwana ziyahlalatha nje nekukhombisa ukungabi nelwazi lokumunyethwe mdlalo.
- (h) Ezinye zeempendulo zabafundi ziphumile ngaphakathi kokumunyethwe yincwadi, banikela iimpendulo abazicabangela zona nezingatholakaliko ngaphakathi kwencwadi njengombana imibuzo le ingeyelelevi yoku-1 neyeleveli yesi-2. Tjheja: Imibuzo esemalevelini la ifuna iimpendulo ezidzujulwa bunqopha emdlalweni kanti ezinye zazo zithathwa njengombana zinjalo kodwana uzirhunyeze ngawakho amagama ziveze umqondo ofana patsi nalokha ungakazirhunyezi.
- (i) Ukuphendula umbuzo ofuna bona abafundi barhunyeze izehlakalo nofana iinkulumo zabalingisi kubonakala kusese mraro kabanye abafundi.
- (j) Abanye babafundi baphendula imibuzo bangakayizwisisi ukobana kuhlekuhle ifuna ini, bajarhela ukuphendula.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yomdlalo.

- (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 zisuke zikhuluma ngezinto ezenzekako epilweni yamambala, njeke kanengi iimpendulo eziselevelini yesi-3 ukuya keyesi-5 ngokweTaxonomy kaBarrett nesetjenziswa batlami bemibuzo yeenhlahlubo zifuna ilwazi labo abalithola hlangana nomphakathi abaphila kiwo.
- (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) Abotitjhere ngokuhlanganyela nabafundi bafanele baziphe isikhathi sokufunda iincwadi ezabelwe ukufundwa ngetlasini. Abotitjhere abalise ukulayela abafundi bona bayokufunda iincwadezi emakhaya njengombana basenza.
- (g) Utitjhere kufanele anikele abafundi imisebenzi eminengi yangetlasini neyekhaya ngendlela angakghona ngayo.
- (h) Imisebenzi le ifanele itshwaywe ngokuhlanganyela ngetlasini ngelanga elilandelako elabelwe zemitlolo bekulungiswe neemphoso.
- (i) Abotitjhere bangasebenzisa imibuzo neempendulo ezitholakala ngaphakathi komhlahlandlela womdlalo lo njengeentjengiso zokutlanywa nokuphendulwa kwemibuzo ehlucahlukene.
- (j) Abotitjhere abenze isiqiniseko sokobana omunye nomunye umfundi uba nomhlahlandlela womdlalo owabelwe ukufundwa lo.

5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3

IMIBONO MAZOMBE: (YELELA: ISITJENGISO ESISETJENZISWE NGENZASI ASIKAFAKI ABAFUNDI 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. Kunabafundi abathathu abafumene imitlomelo eli-100 ebafundini abali-100 ekwenziwe ngabo ihlolombono kwathi umfundi ofumene imitlomelo emincani ukubadlula boke wafumana imitlomelo ema-27 kweli-100 ebeyabelwe iphepheli. Pheze boke abafundi baliphumelele ngemitlomelo ema-80 nangaphezulu nekutjho khona bona baliphumelele **ngeleveli ye-7**. Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona baliphumelele ngesilinganiso esingaba mitlomelo ema-**92 (Average mark)** nesimaphesende ama-**92 (Average %)**. Isilinganiso sokuphumelela kwabafundi kilomnyaka asikatjhuguluki ngombana nesangomnyaka wee-2024 besivele simitlomelo ema-**92** neyenze amaphesende ama-**92**.
- (b) Abafundi baphumelele kühle **esigabeni A** ekusigaba sama-eseyi. Eenhlokwani zama-

eseyi ezinengi ezikhethweko kilomnyaka kubonakele kunokulingana nanyana kezinye iinhloko kunokwehla okuncazana nakumadaniswa nokuphumelela kwabafundi bangomnyaka wee-2024.

- ***Esihlokweni se-eseyi yoku-1***, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abama-48 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-46 (***Average mark***) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-92 (***Average %***) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo wehle ngomtlomelo owo-1 nakumadaniswa nemitlomelo abafundi bomnyaka wee-2024 abawuphumelela ngayo nekutjho bona yehle ngamaphesende ama-2.
- ***Esihlokweni se-eseyi yesi-2***, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abali-9 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-48 (***Average mark***) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-96 (***Average %***) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ikhuphuke ngomtlomelo owo-1 nakumadaniswa nemitlomelo abafundi bomnyaka wee-2024 abawuphumelela ngayo nekutjho bona ikhuphuke ngamaphesende ama-2.
- ***Esihlokweni se-eseyi yesi-3***, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abama-4 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-46 (***Average mark***) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-92 (***Average %***) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo yehle ngomtlomelo owo-1 nakumadaniswa nemitlomelo abafundi bomnyaka wee-2024 abawuphumelela ngayo nekutjho bona yehle ngamaphesende ama-2.
- ***Esihlokweni se-eseyi yesi-4***, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi ababu-8 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-48 (***Average mark***) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-96 (***Average %***) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ikhuphuke ngemitlomelo emi-2 nakumadaniswa nemitlomelo abafundi bomnyaka wee-2024 abawuphumelela ngayo nekutjho bona ikhuphuke ngamaphesende ama-4.
- ***Esihlokweni se-eseyi yesi-5***, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abali-12 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-47 (***Average mark***) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-94 (***Average %***) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo yehle ngemitlomelo emi-2 nakumadaniswa nemitlomelo abafundi bomnyaka wee-2024 abawuphumelela ngayo nekutjho bona yehle ngamaphesende ama-4.
- ***Esihlokweni se-eseyi yesi-6***, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi aba-2 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-46 (***Average mark***) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-92 (***Average %***) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo

abafundi abawuphumelele ngawo umbuzo lo ifana patsi neyangomnyaka wee-2024.

- **Esihlokweni se-eseyi yesi-7**, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi aba-2 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-46 (**Average mark**) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-92 (**Average %**) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo yehle ngemitlomelo emi-2 nakumadaniswa nemitlomelo yangomnyaka wee-2024 ebeyimitlomelo ema-48, okutjho bona yehle ngamaphesende ama-4.
- **Esihlokweni se-eseyi yesi-8**, ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abali-10 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-48 (**Average mark**) emitlomelweni ema-50 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-96 (**Average %**) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ikhuphuke ngemitlomelo emi-2 nakumadaniswa nemitlomelo yangomnyaka wee-2024 ebeyimitlomelo ema-48, okutjho bona ikhuphuke ngamaphesende ama-4.

(c) Indlela abafundi abaphumelele ngayo esigabeni B yihle ngokudluleleko. Inengi labafundi likwazile ukutlola amatheksthi AMABILI eliwakhethileko ngendlela ehle nelikghonakalise bona lifumane imitlomelo emihle ngokudluleleko. Nanyana kunjalo, kusese khona idlanzana labafundi elikhetha amatheksthi abangazi izakhiwo zawo kuhle nabasakhetha itheksthi yokuthintana eyodwa esikhundleni sokobana bakhethe amatheksthi AMABILI.

- **Incwadi yobungani**: Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abali-100 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-24 (**Average mark**) emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-96 (**Average %**) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ifana patsi neyangomnyaka wee-2024.
- **Ikharikhyulamu Vithaye nencwadi emkhambisani**: Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi aba-4 begodu bawuphumelele ngezinga eliphakathi ngombana inengi labo lifumene imitlomelo eli-16 (**Average mark**) emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-64 (**Average %**) nekutjho bona inengi labo liwuphumelele ngeleveli yesi-5. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo yehle ngemitlomelo eli-7 nakumadaniswa nemitlomelo yangomnyaka wee-2024 ebeyimitlomelo ema-23, okutjho bona yehle ngamaphesende ama-28.
- **Umbiko ongakahleleki**: Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abali-9 begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-23 (**Average mark**) emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-92 (**Average %**) nekutjho bona inengi labo liwuphumelele ngeleveli ye-7. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo yehle ngomitlomelo owo-1 nakumadaniswa nemitlomelo yangomnyaka wee-2024 ebeyimitlomelo ema-24, okutjho bona yehle ngamaphesende ama-4.

- ***I-Inthavyu:*** Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi abama-**53** begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-**24 (Average mark)** emitlomelweni ema-**25** eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-**96 (Average %)** nekutjho bona inengi labo liwuphumelele ngeleveli ye-**7**. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ikhuphuke ngomtlomelo owo-**1** nakumadaniswa nemitlomelo yangomnyaka wee-2024 ebeyimitlomelo ema-**23**, okutjho bona ikhuphuke ngamaphesende ama-**4**.
- ***Ikulumo ehlelekileko:*** Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi aba-**3** begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-**23 (Average mark)** emitlomelweni ema-**25** eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-**92 (Average %)** nekutjho bona inengi labo liwuphumelele ngeleveli ye-**7**. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ikhuphuke ngomtlomelo owo-**1** nakumadaniswa nemitlomelo yangomnyaka wee-2024 ebeyimitlomelo ema-**22**, okutjho bona ikhuphuke ngamaphesende ama-**4**.
- ***I-ajenda namaminithi womhlangano:*** Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona umbuzo lo uphendulwe bafundi aba-**2** begodu bawuphumelele kuhle khulu ngombana inengi labo lifumene imitlomelo ema-**23 (Average mark)** emitlomelweni ema-**25** eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-**92 (Average %)** nekutjho bona inengi labo liwuphumelele ngeleveli ye-**7**. Imitlomelo abafundi abawuphumelele ngawo umbuzo lo ikhuphuke ngomtlomelo owo-**1** nakumadaniswa nemitlomelo yangomnyaka wee-2024 ebeyimitlomelo ema-**22**, okutjho bona ikhuphuke ngamaphesende ama-**4**.

5.7 UKUHLOLISISA UKUPHUMELELA KWABAFUNDI EMBUZWENI NGAMUNYE EMBUZWENI YEPHEPHA LESI-3

ISIGABA A: AMA-ESEYI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

Esigabeni A nekusigaba sama-eseyi asikho isihloko esiphendulwe kumbi nofana ngokungakalingani. Kizo zoke iinhloko abafundi abanikelwe zona ephepheneli bazifunde bebazizwisisa bona zifunani.

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

- (a) Bakhona abafundi abasese nesitjhijilo 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 se-eseyi.
- (b) Abanye babafundi abakghoni ukuqunta imitjho ngendlela ekungiyi lokha nasele babona bona iingaba zabo sele ziba zide khulu. Bavele baqunte imitjho phakathi kweengaba ngehloso yokubalekela ukuba neengaba ezide kanti basuke sebenza ubutjhapo esakhiweni semitjhwabo.

- (c) Kusese khona idlanzana labafundi abathoma imitjho ngeenhlanganiso ezingawuthomiko umutjho, njengabo 'begodu, kodwana, nofana, namkha, ngombana,' njll.
- (d) Abanye abakghoni ukuqunta imitjho kuhle ekugcineni kwekhasi ehlangothini lesidleni. Nabaqunta igama baphadlha ilungu lapho kungakafaneli khona, njengokuthi igama elithi 'zitlhogomele' baliqunte ngalindlela (zitl-hogomele) kunokobana baliqunte ngalindlela (zitlho-gomele).
- (e) Abanye abafundi babuyeleva imiqondo yalokho esele bakhe bakhuluma ngakho ngaphambilini ema-eseyinabo. Njengokuthi akhulume ngento ethileko esigabeni sokuthoma se-eseyakhe bese nasele ayokuqeda i-eseyakhe azizwe aphelelwe maphuzu, athome abuyelele into esele ayivezile endimeni yokuthoma.
- (f) 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 bakghonileko ukuwacabanga ngesihlokweso nekuyinto eyenza bona ama-eseyabo abe mafitjhani. Lokhu kubalobisa imitlomelo yokumunyethweko.
- (g) Inengi labo lisese nomraro naziza endabeni yokusetjenziswa kwelimi. Banomraro mayelana nalokhu okulandelayo:
- *Isipelinghi*: Amanye wamagama basawapeleda kumbi, khulukhulu igama elithi; ukukghona, cabanga, ngcono, ncono, iqiniso, umakhelwana, njll.
 - *Basebenzisa amagama ekungasiwo welimi lesiNdebele*: njengala athi; mama, mara, ukubaluleka, ukuberega, ukudlengula, njll.
 - *Isivumelwano sesenzo/sehloko/sikamenziwa*: Basese nesitjhijilo sokusebenzisa iimvumelwano ezifaneleko emagameni amanengana. Isibonelo (igama elithi 'umnyaka' balitlola lithi 'unyaka', elithi 'iyeleliso' balitlola lithi 'iinyeleliso' igama elifana naleli elithi ilutjha nasele balisebenzise emutjhwani bakhamba balahle isivumelwano salo esithi 'li' basijamiselele ngesithi 'ba' njll.
 - *Ukuhlukaniswa kwamagama*: Abawazi amagama ekufanele ahlangele nalawa ekufanele ahlukane. Isibonelo, ibinzana elithi; 'ngisese mncani' balitlola lihlangane kube ligama elilodwa elithi; 'ngisesemncani'.
 - *Ukurhwalabhisa/ukulwangisa*: Abanye babo nabatlola amagama ekufanele arhwalabhiswe abakwenzi lokho. Bavele balitole njengombana linjalo. Njengegama elithi; 'ukubekwa' bona bavele bathi; ukubekiwa. Igama elithi; 'ukubetjha' bona bathi; 'ukubethiwa' njll.
- (h) Inengi labafundi lisese nomraro wokungakghoni ukusebenzisa amagabhadlhela lapha kufanele khona. Basathoma imitjho, amabizombala namathayitilela ngamaledere amancani. Abazi nokobana amanye wama-akhronimu kufanele atloleke ngamagabhadlhela kwaphela. Abanye babo abakghoni ukuhlukanisa phakathi kweledere eliligabhadlhela nalelo elingasiligabhadlhela.
- (i) 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 lakadwi. Isibonelo, ngalokho-ke, mina-ke, yeke-ke njll.

- (j) Kusese nabafundi abatlola/abakha iingaba ezide ngokudluleleko nofana ezifitjhani khulu, ekungaba ziingaba ezinemida elitjhumu ukuya phezulu nofana ezinemida emithathu kwaphela. Lokho kubenza balahlekelwe mitlomelo yesakhiwo.
- (k) Kusese nedlanzana labafundi elingatloli isiphetho se-eseyi, livele litjhiye indaba ye-eseyi ilenga. Lokhu kwenza bona abafundi abanjalo balobe imitlomelo yokumunyethweko.

limphakamiso zokwenza ngcono umbuzo we-eseyi

- (a) Akukhuthazwe abafundi ukukhetha isihloko se-eseyi ebasizwisisa ngcono nebangakhona ukutlola kuzwakale ngaso.
- (b) Akuqiniswe ukufundisa nokutlolwa kwama-eseyi emisebenzini yangetlasini/yekhaya ukuze abafundi babe nelwazi lokutlola indaba ehle.
- (c) Abafundi abafundiswe ukuhlelela ama-eseyabo ngaphambi kobana bawatlole. Lokhu kuzokwenza bona indaba ye-eseyi abayitlolako ikghone ukuthelelana amanzi kuhle kusukela ekuthomeni kwayo beyiyokufika esiphethweni ngombana izabe ihlelelwe ngaphambi kobana itlolwe.
- (d) Abafundi abafundiswe bona nabahlelela ama-eseyabo baqinisekise bona batlola okungasenani amaphuzu adlula kabu-8 ukuze nasele bayokutlola ama-eseyabo ubude bawo bukghone ukufika emagameni ama-340-390 njengokutjho kwephepha lemibuzo.
- (e) Abafundi abafundiswe ukobana isakhiwo se-eseyi sibunjwa sigaba sesingeniso, iingaba zomzimba nesigaba sesiphetho.
- (f) Abafundi abafundiswe ukutlola isingeniso ngendlela elula nenembako. Lokhu bangakwenza ngokuhlathulula amagama amumongo abawasusele esihlokweni se-eseyi abasuke basikhethile.
- (g) Abafundi abayeleliswe bona basebenzise imitjho emifitjhani, enqophileko nevangileko kwaphela. Akugandelelwe bona balise ukusebenzisa imitjho epandepande nepandepande-vangileko ngombana kanengi lemihlabo yemitjho ngiyo evame ukuba mimitjho ehlangahlangeneko nengazwakaliko abafundi nabayisebenzise ngokungatjheji.
- (h) 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.
- (i) 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.
- (j) Iingaba zomzimba azithelelane amanzi. Okutjho bona umqondo omunyethwe sigaba ngasinye kufanele ulumathane nalo omunyethwe sigaba esilandelako.
- (k) Abafundi abalise ukutlola ama-eseyi amafitjhani. Iphepha lemibuzo naliphakamise inani lamagama ama-340–390 bona kufanele bazwisise ukobana yindaba ezele amakhasi amabili nesiquntu engakghona ukufika enanini lelo lamagama.

- (l) Abafundi bangasizwa ngananzi iindlela endabeni yokusetjenziswa kwelimi:
- **Isipelinghi/Ukupeleda:** Abotitjhere nabatshwayela abafundi imittolo efana nama-eseyi 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 ekungiyi. 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:** Abotitjhere abanikele abafundi irhelo lamagama amukelekako nangamukelekiko ukuthuthukisa ilwazi-magama labo elitlolwe ngaphakathi kwe-*Self-Study Guide ye-Mind-The-Gap* yephepha lesi-3 ukuze nabatlola ama-eseyabo bazi bona ngimaphi amagama ekufanele bangawasebenzisi.
 - **Ukusebenzisa iimvumelwano okungasingizo:** Abafundi abanikelwe imitjho eneemphoso zeemvumelwano ezenziwe ngabomu bese balayelwe bona bazilungise ukuze bakghone ukulemuka ubutjhapho ebavane babenze nabatlola imitjho eneemvumelwano ezingakhambelani nehloko/nomenziwa/nomenzi/njll.
 - **Ukuhlanganisa amagama angahlanganiko nokuhlukanisa amagama angahlukeniko nakatlolwako:** Abafundi abanikelwe irhelo lamagama angahlanganiko lokha nakatlolwako ukuze balifunde ngamalanga bebawazi amagama lawo angahlanganiswako nakatlolwako, njengebinzana elithi; basese bancani, ukuba nemali, njll.
 - **Ukurhwalabhisa:** Nakufundiswa iphepha lokuthoma, abotitjhere abafundise abafundi ukurhwalabhisa ukuze nasele batlola amatheksthi afana nama-eseyi bakghone ukwazi bona ngimaphi amagama ekufanele arhwalajiswe begodu arhwalajiswa nakwenze njani.
- (m) 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*.
- (n) 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*.
- (o) 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.
- (p) Nakufundiswa ama-eseyi akugandelelwe bona ubude beengaba abube mimida emihlanu ukuya kesithandathu bebakhuthazwe bona baqinisekise ukobana bazitlola ngaleyo ndlela iingaba zama-eseyabo.

- (q) Nakufundiswa ama-eseyi akugandelelwe ukobana isiphetho sitlolwe. Abafundi abafundiswe bona isiphetho esihle ngileso esisonga indaba ngokuveza imibono yakho njengomtlozi nofana kunikelwe isiyeliso/isifundo esimayelana nalokho ebegade kukhulunywa ngakho e-eseyini leyo esongwako.
- (r) Akuyeleliswe abafundi ngeemphoso evane bazenze ezivezwe ku-*Diagnostic Report* yomnyaka we-2025 neyeminye iminyaka edlulileko ukuze bangasazibuyeleli.
- (s) Omunye nomunye utitjhere, kusukela egreyidini le-10 ukuya kele-12 kufanele aqinisekise bona uyazibandakanya eemfundweni-bandulo/kuma-*Pre-Marking Standardisation Meetings* azokubanjwa umnyaka ozako ngemva kesinye nesinye isihlahlubo esizokutlolwa sephepha lesi-3. Lokhu kuzobenza bakghone ukufundisa iphepheli nokulitshwaya ngendlela ekungiyiyo bese ekugcineni kusizeka abafundi.

ISIGABA B: AMATHEKSTHI WOKUTHINTANA

limphoso ezivamileko nezibangwa kungalandeli iimfuneko zamatheksthi wokuthintana.

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

UMBUZO 2.1: Incwadi yobungani.

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezenziwe bafundi kilomtlozi zokungatlozi okulandelako:

- (a) Abafundi bayakhohlwa ukutloza isilotjhisu. Kesinye isikhathi batlola igama elithi, 'lotjha' ngaphambi kwesilotjhisu nekuyinto engafunekiko.
- (b) Abanye babafundi bayaratharatha nabatlola isingeniso sencwadi yobungani. Asibi nomnqopho ovezweko ephepheni lemibuzo.
- (c) Nabatlola umzimba wencwadi, abadzimeleli emmongweni obuzwe ephepheni lemibuzo. Bavele baphaphalaze bakhulume ngamatjhuguluko amambi asala asenzeka, ingasi amahle begodu okumatjhuguluko angenzeki epilwenakhe njengoba iphepha lemibuzo libuze ngakhona.
- (d) Abanye batlola umzimba omfitjhani, ongaba sigaba esisodwa nofana inani lamagama elingaphasi kwali-100.
- (e) Abanye abatlozi isilayeliso esinembako. Batjhiya ikulumo ebayikhuluma encwadini ilenga njalo.
- (f) Abanye abatlozi isiphetho esinembako nofana esifaneleko.

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

limphakamiso zokwenza ngcono umbuzo wencwadi yobungani.

- (a) Abafundi abafundiswe bona incwadi yobungani inesilotjhiswo esiphakamisa ibizo lomuntu omtlolelako. **Isib.** Jabulile, Mma, Baba, Mzala, njll.
- (b) Abafundi abakhuthazwe bona esingenisweni balindeleke bona batlole umnqopho wokutlola incwadi leyo ngobufitjhani. Isingeniso singaba mumutjho munye kufika kemithathu ubunengi. Akucocwa iindaba ezinengi lapha.
- (c) Ngesikhathi kufundiswa isakhiwo sencwadi yobungani akukhulunywe ngesakhiwo sakhona bona sinokufana kancani nesakhiwo se-imeyili engakahleleki emzimbeni bebatjengiswe neembonelo zakhona.
- (d) Abotitjhere abanikele abafundi imisetjenzana ngeenhloko ezinqotjhiswe ebantwini abahlukahlukeneko ukuze bakghone ukufunda nokutlola iindima ezizingeniso ezinembako.

UMBUZO 2.2: Ikharikhyulamu vithaye

Isihlokweni siphendulwe kule kodwana kuneemphoso ezenziwe bafundi kilomtlolo zokungatloli okulandelako:

- (a) Kubonakele abafundi pheze boke banganalo ilwazi lesakhiwo somhlobo lo wetheksthi.
- (b) Incwadi emkhambisani nayo kubonakale abafundi bangasazi isakhiwo sayo.
- (c) Abanye abafundi batlola ikharikhyulamu vithaye kwaphela batjhiye incwadi bese abanye batlole incwadi batjhiye ikharikhyulamu vithaye nekuyinto ebalobise imitlomelo.

limphakamiso zokwenza ngcono umbuzo wekharikhyulamu Vithaye nencwadi emkhambisani.

- (a) Abafundi abayeleliswe bonyana bafanele baveze imininingwana eqakathekileko begodu batjengiswe isibonelo sakhona esithololakala ngaphakathi koMhlahlandlela Wokufunda Ikghono Lokuzitlamela okhamba nerhelo elizobasiza bona bazihlole ngemva kokutlola.
- (b) Abafundi abafundiswe bona le yincwadi yokuzihlathulula emtlolo omlando womuntu ngobufitjhani. Umtlolo lo uba nemininingwanakhe, imikhakha akhe aba lilunga layo, imisebenzi akhe ayenza nemininingwana yabantu abangathintwa ukufakaza ngaye.
- (c) Abafundi abayeleliswe bonyana bafanele baveze imininingwana eqakathekileko begodu batjengiswe isibonelo sakhona esithololakala ngaphakathi koMhlahlandlela Wokufunda Ikghono Lokuzitlamela okhamba nerhelo elizobasiza bona bazihlole ngemva kokutlola.
- (d) Abotitjhere abakhuthaze abafundi bona ikharikhyulamu Vithaye kufanele ikhambe nencwadi emkhambisani ngaso soke isikhathi.
- (e) Abotitjhere abaqinisekise bona lokha nakufundiswa lomhlobo wetheksthi yokuthintana bangawubetheli mthlazeni bese baqede abafundi amandla bona bangawukhethi lokha nakutlolwa iinhlahlubo. Abanikele woke amatheksthi wokuthintana isikhathi esaneleko ukuze abafundi bawazi woke ngokuzwisisa bangathembeli kamanye amatheksi kwaphela.

UMBUZO 2.3: Umbiko ongakahleleki

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezenziwe bafundi kilomtlolo zokungatloli okulandelako:

- (a) Abafundi bakopulula isihloko soke esisephepheni lombuzo njengombana usinjalo basenze isendlalelo esifakwa ngeembayaneni somtlolo lo.
- (b) Abakatloli ngamapoyinti njengombana isakhiwo sakhona silindele ngakho.
- (c) Abanye abafundi abakghoni ukuhlukanisa bona umtlolo lo ubika lokho umuntu akubone kusenzeka, bacoca indaba.
- (d) Amaphuzu wabo avezwe njengemibono kunokobana abemaphuzu aliqiniso.
- (e) Abafundi abatloli isiphetho.

limphakamiso zokwenza ngcono umbuzo wombiko ongakahleleki.

- (a) Abafundi abayeleswe bona nanyana kumatheksthi wokuzitlamela kufuze batlole ngezehlekalo ezikholekako ngombana umbiko ongakahleleki umayelana nento umfundi ayibonileko isenzeka.
- (b) Abotitjhere abakhuthaze abafundi bona nakutlolwa lomhlobo womtlolo kufuze bawutlole ngomuntu wesithathu, ekukhulunywa ngaye. Abotitjhere abafundise abafundi bona batlole ngamaphoyinti njengoba isakhiwo sakhona sifuna bona batlole ngawo.
- (c) Abotitjhere abakhuthaze abafundi bona nakutlolwa lomhlobo womtlolo kufuze bawutlole ngomuntu wesithathu, ekukhulunywa ngaye.

UMBUZO 2.4: I-inthavyu

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezenziwe bafundi kilomtlolo zokungatloli okulandelako:

- (a) Ukungatloli isingeniso/isethulo esinganembiko (Esiveza indawo lapha ukuhlungwa/i-inthavyu yenzeka khona, isikhathi sokwenzeka kokuhlungwa/inthavyu, amagama wabantu ababandakanyeka kiyo nomongo wayo.)
- (b) Abanye abafundi abasazi isakhiwo sokuhlungwa/inthavyu ngombana batlola iinkulamo zabantu zidlulele ngaphasi kwamagama wabantu abakhulumako.
- (c) Abatloli imizwa nezenzo zabantu abakhulumako ngaphakathi kweembayana ngaphambi kobana batlole ikulamo yabantwaba.
- (d) Abaphethi ukuhlungwa/inthavyu kuhle ekugcineni kwayo.
- (e) Batlola umtlolo omfitjhani nofana onenani lamagama elitlhayelako nofana elingafiki kwali-100.

limphakamiso zokwenza ngcono umbuzo we-inthavyu.

- (a) Abafundi abatlole isihlokwana esifakwa ngeembayaneni esihlathulula indawo, amabizo wabantu abakhulumako nalokho abakhuluma ngakho.

- (b) Abafundi abayeleliswe bonyana bafanele baveze imininingwana eqakathekileko begodu batjengiswe isibonelo esithololakala ngaphakathi koMhlahlandlela Wokufunda Ikghono Lokuzitlamela okhamba nerhelo elizobasiza bona bazihlole ngemva kokutlola.
- (c) Abotitjhere abakhuthaze abafundi bona ikulumo yabo bangayitloli ngaphasi kwamagama walaba abakhulumako.
- (d) Abotitjhere abakhuthaze abafundi bona imizwa kanye nemisinyikeko yabakhulumako ayitlolwe ifakwe ngeembayaneni.
- (e) Abafundi abakhuthazwe bona ikulumo le iphelele endabeni ingabi nesiphetho (Isib; usale kuhle, khamba kuhle sizakudosela umtato), lokhu kubalobisa imitlomelo ngombana isiphetho sendaba siba sekulumeni yabo, kuzwakale bona seziyaphetha.

UMBUZO 2.5: Ikulumo ehlelekileko

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso zokungatololi isakhiwo esifaneleko salomtlolo. 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 abatololi isingeniso sekulumo ehlelekileko. Bavele bangene endabeni.
- (d) Abakhulumi amaphuzu atjhujileko ngomongo wesihloko esibuzweko.
- (e) Kesinye isikhathi ababi nesiphetho nofana amagama akhombisa ukusonga indaba nasele isemaphethelwenayo.
- (f) Ukutlola umtlolo omfitjhani/inani lamagama elitlhayelako nofana elingafiki kwali-100.

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

limphakamiso zokwenza ngcono umbuzo wekulumo ehlelekileko.

- (a) Abafundi abakhuthazwe ukobana nabatlola ikulumo ehlelekileko bathome ngokutlola isihloko, kulandele indawo nesikhathi ikulumo eyokwethulwa ngaso. Lokhu bangakwenza ngokobana nababani imisetjenzana yangetlasini bathome ngokubatlolisa imininingwana ebalwe ngehla le ngaphambi kobana baragele phambili batlola ikulumo yoke.
- (b) Abotitjhere abakhuthaze abafundi ukobana nabalotjhisiko balotjhise abamukelilwazi ngokulandelana kwehlalo/kweenkhundla zabo nofana bavele basebenzise ibinzana lamagama athi; 'Lotjhani noke'.
- (c) Abafundi abakhuthazwe bona ikulumo yabo bayendlalele ngamagama azokwenza bona abamukelilwazi babe nelulubelo lokobana babalalele. Bangasebenzisa

umbuzoziphendule ukwenzela bona abamukelilwazi babenekanuko yokubalalela.

- (d) Abafundi abakhuthazwe bona lokha nabethula ikulumo yabo badzimelele esihlokweni abakhulumela ngaphasi kwaso.
- (e) Abotitjhere abafundise abafundi bona lomhlobo womtlo ubanesiphetho esisirhunyezo esisonga ikulumo eyethulweko.

UMBUZO 2.6: I-ajenda namaminithi womhlangano

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

- (a) Kusese nabafundi abangalingi nokulinga ukutlola isihloko se-ajenda namaminithi womhlangano. Kukhona-ke nabanye abalingako ukusitlola kodwana ufumane bona asinembali/asirhunyezi ummongo we-ajenda namaminithi womhlangano.
- (b) Abanye abasazi isakhiwo se-ajenda namaminithi womhlangano, nabatlola umzimba wayo abasebenzisi ama-ayithemu ngeenomboro. Bawatlola ngendlela yephrozi, ibe nemitjho.
- (c) Bakhohlwa nokutlola iimfuneko ezifana negama lendawo, isikhathi, ilanga ekutlolwe ngalo i-ajenda namaminithi womhlangano lowo.
- (d) Abakhulumi amaphuzu atjhujileko ngommongo wesihloko esibuzweko.
- (e) Ukutlola umtlo omfitjhani/inani lamagama elitlhayelako nofana elingafiki kwali-100.

Zoke iimphoso ezibalwe ngehla ezenziwe bafundi nabegade batlola i-ajenda namaminithi womhlangano zenza bona balobe imitlomelo yesakhiwo neyokumunyethweko.

Iimphakamiso zokwenza ngcono umbuzo we-ajenda namaminithi womhlangano.

- (a) Abotitjhere abakhuthaze abafundi bona bazitlamele iinhloko ngokurhunyeza lokho okuthiwe batole ngakho ephepheni lemibuzo.
- (b) Abafundi abayeleliswe bonyana bafanele baveze imininingwana eqakathekileko begodu batjengiswe isibonelo sakhona esithololakala ngaphakathi koMhlahlandlela Wokufunda Ikghono Lokuzitlamela okhamba nerhelo elizobasiza bona bazihlole ngemva kokutlola.
- (c) Abotitjhere abakhuthaze abafundi bona ngemva kwesihloko abaveze indawo, ilanga nesikhathi umhlangano obanjwe ngaso/ozokubanjwa ngaso.
- (d) Abotitjhere abakhuthaze abafundi bona iimphakamiso neenqunto ezithethweko ezivela emaminithini azidzimelele esihlokweni ekuthiwe kukhulunyelwe phezu kwaso.
- (e) Abotitjhere abaqinisekise bona lokha nakufundiswa lomhlobo wetheksthi yokuthintana bangawubetheli mthalazeni bese baqede abafundi amandla bona bangawukhethi lokha nakutlolwa iinhlahlubo. Abanikele woke amatheksthi wokuthintana isikhathi esaneleko ukuze abafundi bawazi woke ngokuzwisisa bangathembeli kamanye amatheksi kwaphela.

ISAHLUKO 6

ISIXHOSA ULWIMI LWASEKHAYA

Le ngxelo ilandelayo mayifundwe kunye namaphepha eemviwo esiXhosa uLwimi lwaseKhaya kaNovemba 2025.

6.1 IINDLELA ABAQHUBE NGAZO ABAVIWA (2021–2025)

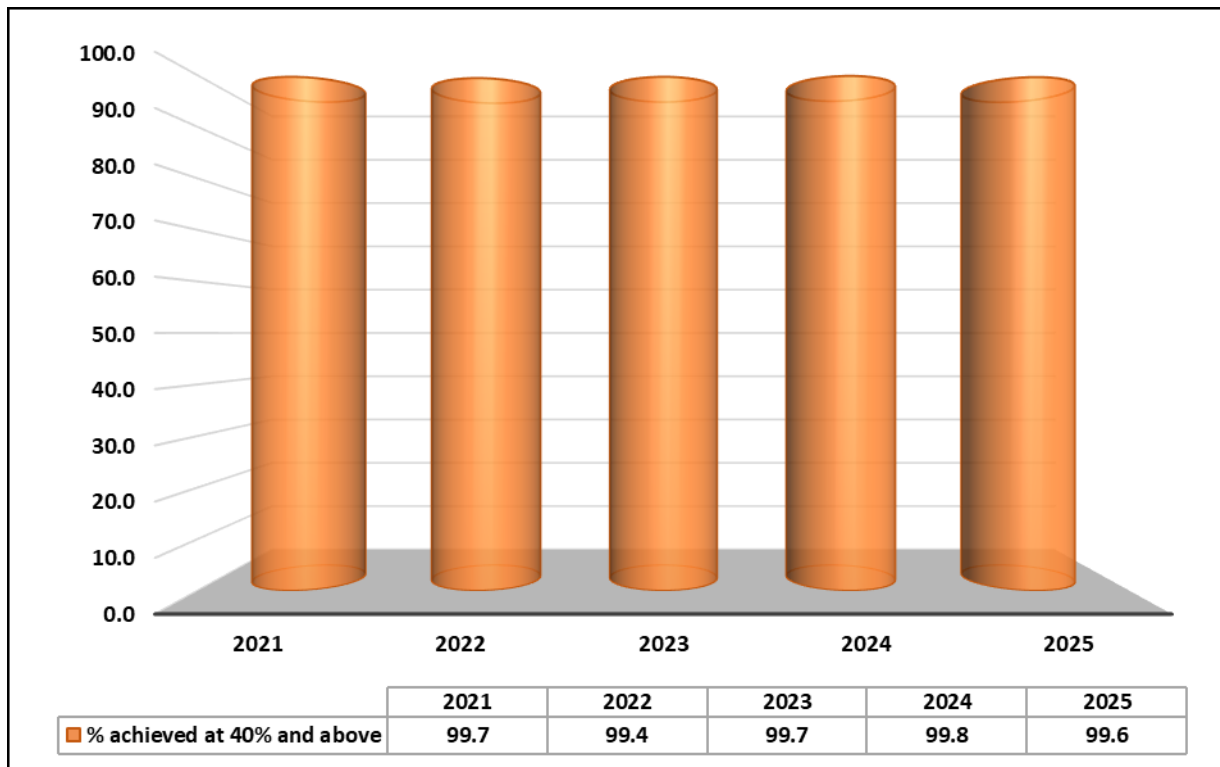
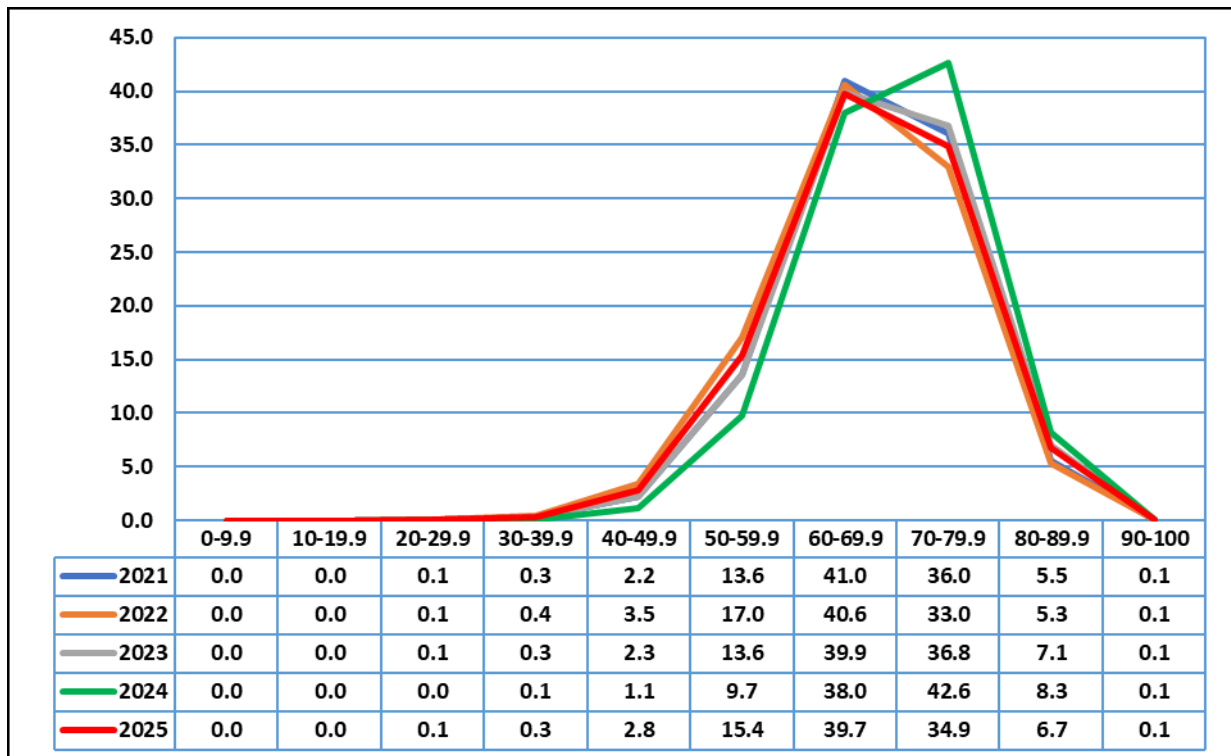
Inani labaviwa besiXhosa, uLwimi LwaseKhaya, bonyaka wama-2025 linyuke ngavisayo ama-8 100 xa lithalekiswa nelonyaka wama-2024.

Lihle izinga lokuphunyelelwa kwesiXhosa uLwimi lwaseKhaya noxa lihlile kunyaka wama-2025. Lehlele kuma-99,6% kunyaka wama-2025 inani labaviwa abaphumelele ukusukela kuma-40% xa lithalekiswa nama-99,8% wonyaka wama-2024. Akuncumisanga kwaphela ukuhla kwezinga lokuphumelela labaviwa abagqwesileyo (kwinqanaba lesi-7) abawe kwiipesenti ezili-6,8% besuka kwi-8,4% yonyaka wama-2024. Xa iguqulelwe kumanani, impumelelo yabaviwa abagqwesileyo ngonyaka wama-2025, ungathi inani lisuke kuma-9 631 angowe-2024 lehla, gungxu laya kuwa kuma-8 193.

Aphumelele ekuvuneni iziphumo ezincomekayo nakulo unyaka amaphulo ongenelelo abesenziwa ngootitshala, abacebisi bezifundo namaphondo, kwinjongo yokuncedisa kwimpumelelo yabafundi besiXhosa. Huntshu! Mlisela nomthinjana wakuthi! Ukuzinikela okunenzondelelo kwabaviwa ngokubanzi kube nesivuno esihle kweli banga kwaye akungekhe kwajongelwa phantsi. Kube sisichumiso kwavela iziphumo ezibukeka okweentyatyambo ezixhotyeni nakulo unyaka.

Ittheyibhile 6.1.1 Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya

Unyaka	Inani labaviwa	Inani labafumene amanqaku angama 40% nangaphezulu	% Ipesenti yabafumene amanqaku angama 40% nangaphezulu
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
2025	122 760	122 278	99,6

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 kuma-99%, ayigungqi kwisihlanu sonke seminyaka edlulileyo. Lihlele kuma-6,7% inani labaviwa abagqwesayo ebelisoloko linyuka minyaka le de laqabelela kwi-8,3% ngowama-2024. Kulo unyaka kunyuke nenani

labangaphumeleliyo konke konke. Ukuhla komgangatho wokuphumelela kuphawuleke ekunyukeni kwenani labaphumelela kwinqanaba lesi-4 nelesi-5 nasekuhlени kwenani labagqwesileyo. Abaviwa abaphumelela ngamanqaku angama-90% ukuya kwi-100% minyaka le nabo bahleli ndawonye kwi-0,1% minyaka le.

6.2 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LOKU-1

Ukuphawula okuthe gabalala

- (a) Baqhube kakuhle kakhulu abaviwa kumbuzo wesi-2, wesi-3 kunye nowesi-4 kwiphepha lalo nyaka. Imbalwa kakhulu imibuzo abangafikelelanga kuyo. Noxa incomeka imibuzwana ekhankanyiweyo ngasentla kukwakho nenani labaviwa abawe ngaphantsi kwenqanaba lesi-3 lokuphumelela kulo nyaka. Oku kubonise ukwehla kwezakhono zabaviwa zokuphendula umbuzo woku-1 ongowokuvavanya ukuqonda iitekisi ezifundwayo. Lo mbuzo ukwangowona uqulethe amanqaku amaninzi. Isikhalo esiye safana kumaphondo onke, sesokungakrobi kwabaviwa kweli phepha kwinqanaba lesi-7. Kuyacaca ukuba uvavanyo lokuqonda lunkqenkqeza phambili ekudodobaliseni ukuphumelela kwabaviwa kwinqanaba lesi-6 nelesi-7 kweli phepha. Konke kubekwe elubala ngamanqaku abawafumene kwimibuzo edandalaziswe kuhlalutyo lwamanqaku angezantsi.
- (b) Abaviwa abasilelanga kuphela kuvavanyo lokuqonda olusekwe kwiprozi babe baninzi nabasilele kumbuzo wesihlanu.
- (c) KwiCandelo A kuphawuleke ukunqongophala kolwazi kwimiba eqhutywa nakukungazi ukuba imibuzo le yesicatshulwa sokuqonda imila njani, isukela phi, iminqaku mangaphi. Olu viwo lubalula ukusilela kwezi zakhono; esokuqonda isicatshulwa ngokusemholweni, ukusifunda ukuze, afumane impendulo, aphenndule ngokusebenzisa imibuzo esuka kwisicatshulwa engaxhomekekanga kumava akhe, ukufikelela kulwazi oluthe dle kwisicatshulwa, imiba ngemiba efuna ukuqondwa kwentsingiselo njengentsingiselo yesihlanganisi, nentsingiselo evela kwakufakelwa isimamva u'ana', kanti novakalelo oluchukumiseka sakusetyenziswa kwimixholo ethile isigama, kunye nengcamango ephambili yomhlathi.
- (d) Ukunqongophala kwamathuba abawafumeneyo okufunda ngesiXhosa kutyumze izakhono zokufunda nokuqonda kwaze kwabenza abakwazi ukuphendula imibuzo elula esekwe kwisicatshulwa. Bebede bangaboni naxa sele bekrotyisiwe ngumbuzo kwimpendulo njengakwingcamango yomhlathi ebiku -1.13, nakule mibuzwana 1.2, 1.4, 1.7, 1.14. Babonakalise ukudinwa kukufunda besaqala.
- (e) Kusekho ukuqhwalala kwizakhono zokufunda izicatshulwa ezibini bezifunda ngokuzizalanisa. Bebenakwazi ukunxulumanisa intsebenziswano kwisicatshulwa zozibini. Kuba yimfuneko ukuqinisekisa ukuziqonda ngokukuko zozibini izicatshulwa u-A kunye no-B osekwa kuzo umbuzo 1.
- (f) Umbuzo 5 usoloko ukho kuluhlu lweengxaki zabaviwa kweli phepha. Nakulo unyaka ubukwanjalo. Nangona bebonakele bephendula kakuhle kwimibuzo 5.6, 5.1, 5.4 no5.7 apho befumene amanqaku akwisi-5, kuyabonakala ukuba bebenyawakhi bonke. I-avareji kumaphondo ibikuma-40-45 eepesenti kulo mbuzo. Baninzi abaviwa abawe ngaphantsi kwenqanaba lesi-3 lokuphumelela. Yile mibuzo ebonakalise ukusokolisa; 5.2 oqulethe impazamo yopelo kwisininzi sehlelo 2A, 5.3-apho kufuneke beze nentsingiselo eziswa zizimaphambili ezahlukeyo, 5.5 ukungazi umsebenzi wesakhi u 'ngo' ukuba sisixelela ngoko abathetha ngako okanye indlela abathetha ngayo,

5.7 apho babonakele bengakwazi ukubhala imo elandulayo nakumbuzo 5.8 apho bekufuneka bechaze intsingiselo eziswa sisimamva sesenzi .

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

UMBUZO 1: UKUFUNDELA UKUQONDA

Kulo mbuzo okuphambili kubonakala ukusebenzisa ixesha ngenjongo yokulandela emva kwamaphepha oviwo kungafundiswa okufanele ukuba kufundiswe. Abaviwa babonakala bengenalo ulwazi lokuba amanqaku eli phepha ema njani, 40 [12]; 40 [12]; 20 [6]. Iindidi zemibuzo ezibuzwayo ngokoxwebhu *iExamination Guidelines* zowe-2021, nhlobo lwemibuzo elula, ephakathi nenzima. Babonakala bengazi ukuba zithathwa phi iimpendulo ezininzi. Umzekelo, ufumanisa umviwa etsala kumava akhe impendulo yombuzo 1.1, 1.2 no-1.3. Omnye umviwa ephendula ecaleni kubuzwe uvakalelo eze nempendulo eluhlobo lomntu ovakalelwayo. Bafanele ukufuna ukuphendula ngokuhambisa nombuzo. Ukusebenzisa isicatshulwa ukuzixhasa kwiimpendulo abazinikayo, ukungawasi so amagama afanelwe ukugqalwa (*key words*) anjengeenkumbulo, umntu uthi akukhumbula into ethile baphendule banike okungacelwanga embuzweni batsibe inkumbulo okanye ukukhumbula loo nto. Kube yingxaki kakhulu ukungaqondi intsingiselo ngokomxholo. Ukuxaka kukho kodwa okweli phepha bekukumxholo othile. Kuseyingxaki ukungazi iimpendulo zombuzo ofuna ingcamango ephambili yomhlathi. Kukwabonakalisa ukungabinandlela yokufikelela kuyo noxa ibuzwa yonke minyaka.

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Ukungazi isikali semibuzo iindidi neentlobo zemibuzo ebuzwa kuvavanyo lokuqonda kuzibonakalisile nakule yokuphendula ngentloko kwimibuzo efuna ukuba ayokukhangela inkcukacha kwisicatshulwa. Imizekelo yemibuzo engezantsi icazulula iindidi zeemposiso abazenzileyo abaviwa kweli candelo.
- (b) *Umbuzo 1.1:* Uninzi luqhube kakuhle kulo mbuzo kodwa lisephezulu inani labaviwa abangawafumananga amanqaku alo mbuzo, liphezulu xa likwipesenti ezingama-37. Ukungawufumani kubonakalisa ukusilela kwesakhono esikhuliswa esikolweni sokufumana inkcukacha ethe dle kwisicatshulwa.
- (c) *Umbuzo 1.2:* Abaviwa abaninzi abawafumananga onke amanqaku alo mbuzo. Uva ngokuxhaphaka kwempendulo ethi, '*ekhwaza Fire, Fire*' ukuba basebenzise ingqondo yabo nentsingiselo eyiyeyabo yokuxaka komlilo endaweni yequlethwe sisicatshulwa. Oku kubenze bahluleke ukuzinika zombini izinto ekubonakala kuzo ukuxaka komlilo abebemele ukuyithatha injalo kwisicatshulwa njengempendulo. Bafumene inqaku elinye bambi bangafumani nelinye. Lilonke isiphene ikwasesokungakwazi ukuchonga inkcukacha ethe dle elulwazi olufumaneka ngokulula kwisicatshulwa.
- (d) *Umbuzo 1.3:* Uninzi luwufumene lo mbuzo kodwa ikho imbinana ebixakwa kukuphawula injongo ekwintetho yenkosi.
- (e) *Umbuzo 1.4:* Bakufutshane kuma-80 eepesenti abaviwa abangayichananga impendulo yalo mbuzo. Abaviwa basokole ukubumba impendulo ngokuhambelana nombuzo. Umbuzo ubufuna umviwa anike iimvakalelo suka bathatha udidi lwabantu abanemvakalelo lunjalo kwitekisi bengalungiselelanga mpendulo.

- (f) *Umbuzo 1.5: Kube kuhle ukufumana abaviwa abayazileyo ingcinga yokungaqiniseki ethwelwe yintsingiselo ka 'Mhlawumbi, ingathi'. Zichanekile impendulo nangona ibekho imbinana ephazamileyo ukuphendula ngokuchanekileyo.*
- (g) *Umbuzo 1.6-1.8: Uninzi luyichanile impendulo ukusuka ku1.6-1.8. Kusabaphulukanisa namanqaku abaviwa ukucaphula obekufunwa kumbuzo 1.7. Kulo mbuzo bekufuneka bacaphule isihlanganisi. Ikho imbinana ebifakele u'u' impendulo ibengu' 'ukuba' ingachaneki. Basafuna ukuntlantlathwa amadolo kulo mba wokucaphula igama.*
- (h) *Umbuzo 1.9: Buyaxhalabisa ubuninzi babaviwa abangakwazanga ukukhetha ukuba isimamva u'ana' sinefuthe elikukuncoma na okanye lelikukuphoxisa. Basadalala ngakumbi ukuxhasa ngokuchanekileyo ukhetho abalwenzileyo.*
- (i) *Umbuzo 1.11: Abaviwa bafumene ubunzima ekufundisiseni ukuze balichukumise igama elikhoyo kwitekisi, 'iinkumbulo'. Bakhala ngezinto ezenziwa ngumlilo kanti ke ngokombuzo ziinkumbulo ezingezi zinto azikhankanyayo ezenza oyike okanye ezisisizathu sokoyika kwabantu.*
- (j) *Umbuzo 1.12: Babebaninzi abaviwa abangasisebenzisanga isakhono sokusebenzisa itekisi ngenjongo yokuxhasa uluvo lombhali abalunikiweyo. Bekufuneka baxhase ukuchaneka kokufaniswa komsindo nomlilo odlwayizayo ngokomhlathi bangqine ukuba nyhani uyichanile umbhali, umsindo uyafana nomlilo odlwayizayo ngezixhobo ezisetyenziswe ngumbhali. Bakubonakalise nangokungafikeleli kwelomsindo icala okanye bangafikeleli kwelomlilo icala okanye bangazithelekisi ngokuthi, 'zombini' zithe.*
- (k) *Umbuzo 1.13: Kubonakele kusekuninzi ukungafikeleleki kwesakhono sokutyhila eyona ngcamango iphambili yomhlathi kubaviwa sebede bahlonyulelwa ngumbuzo. Bazibonakalise abanye ngokusuka bakhuphele nasiphi isivakalisi esikula mhlathi ukubonisa ukuba bayalifuna inqaku. Bambi bebede bazithathe ngambini izivakalisi okubonisa ukuba abakayiqondi ingcamango ephambili ukuba yakhiwa ngesivakalisi esinye.*
- (l) *Kumbuzo 1.18: Kulo umbuzo bebefanele ukungqina uluvo lokuba umfanekiso uxhasa ukufuneka komlilo. Baphulukwe ngamanqaku ngokungakhankanyi ukuba oko bathetha ngako kukumfanekiso. Baphendula ngokungathi batsala kumava abo hayi okukumfanekiso. Umz: 'Ndiyangqina ukuba umlilo usetyenziselwa ukuba umntu akwazi ukuba apheke atye nokwenza shushu endlwini.' Ngokwale mpendulo akuvakali ukuba ukuthatha phi akuthethayo.*
- (m) *Kumbuzo 1.19: Lo umbuzo ubufuna ukuthelekisa kwabo iziqukatho zomfanekiso kunye nezesisicatshulwa ngengqiqo ingakumbi amandla omfanekiso ekuthobeni unyuse izibilini zomntu ofundayo. Eneneni lo mbuzo ubujongene ngqo novakalelo lokufunda ezi tekisi zimbini. Kodwa abaviwa bebesuka baveze libe linye icala. Bebewujonga umfanekiso bangafiki kokuqulethwe ngumhlathi wesi-6 malunga noku kukumfanekiso. Bambi bebesima nje bathethe bangatsho ukuba abakuthethayo kubhekisa ekuthobekeni na okanye ekunyukeni kwezibilini zabo.*
- (n) *Kwimibuzo ethile kubonakala kusekho ukwahlulwa kukuphendula imibuzo yovavanyo lokuqonda. Omnye woonobangela wokohluleka kwabo kukuphendula bengekayiva kakuhle eyona nto uyifunayo umbuzo.*

lingcebiso

- (a) Kucetyiswa ukukungqala ukufundela ukuqonda kungasuke kuvavanywe kungakhange kufundiswe. Makujoliswe kwimixholo ekumaphepha 24–26 eCAPS

ngokuhambelana nenkqubo yokufunda. Izikolo mazikhumbule ukuba asibobuchule bupheleleyo ukufundisa ngokukwiphepha elisele libhaliwe. Malisetyenziselwe kuphela ukuvavanya nokuhlaziya kumalungiselelo oviwo.

- (b) Isebe LezeMfundo lingancedisa ngokwahlulahlula imixholo nezakhono zokufundela ukuqonda emazifundiswe kunyaka ngamnye ukusukela kwibanga le-10 ukuya kwele-12 ukuze kungahlalelwa inketshenketshe ebiphume kwiphepha lebanga le-12 lonyaka odluleyo.
- (c) Malincedise kwakhona iSebe lezeMfundo ngezikhokelo zokufundisa izakhono nolwazi omalufundiswe kuba la maphepha amana ukubaqubula abafundi kuviwo ngalunye. Abasafumani nala manqaku ebesiza lula wokufundela ukufumana ulwazi okuthathelwa kumanqwanqwa asezantsi naphakathi emibuzo.
- (d) Kuhlala kuluncedo ukuqhelisa nokunika ulwazi ngeendidi zemibuzo yovavanyo lokuqonda. (i) Imibuzo ethe gca okanye enempendulo ehleli kanye apha empumlweni yomviwa le ke kuthiwa ikumhlathi, ikwisivakalisi, njalo njalo, (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 lomviwa. Xa becukacela kwizintlu ezingentla imibuzo yovavanyo lokuqonda lwamaphepha eminyaka edlulileyo bazibona sebeqonda ukuba umbuzo ungafuna ntoni kubo.
- (e) Ngeli xesha ootitshala besaxhomekeke kumaphepha eminyaka edlulileyo mabathi phambi kokuya eklasini basebenzisane nabanye ootitshala kumaqela ootitshala ukulungisa impendulo yombuzo othi, 'kutheni iyileyo nje impendulo eyamkelekileyo yalo mbuzo? Lilonke, kuyimfuneko ukuba nootitshala balubhale uviwo oku kwabaviwa phambi kokulufundisa ukuze kuzovela iindidi zeempendulo ezinokufumaneka kuze kuxoxwe izizathu zokungamkeleki kwezinye.
- (f) ISebe lezeMfundo lilonke ukusukela kubacebisi ukuya kuthi ga ezikolweni malinike umgqalisela ukufundiswa okokuba imibuzo elula inamanqaku ali-40% okuba ali-12 amanqaku. Mabawaboniswe ukuba ngawaphi ngokuhambelana neTakzonomi kaBarret. Kwakhona mababoniswe ubuchule bokufikelela kwimibuzo efuna yena umviwa kwesiya sithandathu samanqaku noko azame nokuba sisine ngokufunda eve. Mabayiqatsheliswe ukuba iimpindulo zale mibuzo zezabo ngqo zaye zibamalunga nabakuvileyo ngexesha bebesafunda isicatshulwa malunga nokuqulethwe yitekisi evavanywayo. Kuyakhwinisa ukungafumani ne-12 lamanqaku kula angama-30 amanqaku.
- (g) Mabancediswe ukucazulula umbuzo ngolu hlobo; Mabazibuze, baziphendule kumbuzo ngamnye, ngesicwangciso esinekhohlam yombuzo neyempendulo kwiincwadi zabo. Umzekelo kumbuzo 1.11 obusithi; Xela into eyenza umlilo uxake ngokwalo mhlathi Angabhala umbuzo (i) Ufuna ntoni kum lo mbuzo? Anike impendulo ethi = into ekulo mhlathi (ii) Etheni/Enjani/Enampawu zini? – eyenza umlilo uxake. (iii) Kuthiwa mandize nayo injani? – Impendulo: Kuthiwa mandiyixele. Bayawuthakazelela abafundi lo msebenzi ngakumbi xa utitshala ewukorekisha phambi kwabo. Mabafole. Kukubathantasa okufunekayo nokuncedisayo oku bade bazive bekulungele ukuphendula naxa bewenza. Kuyingozi ukubaxelela nje ngawo, nokubayalela nje ngomlomo ukuba bazenzele ngelabo ixesha.
- (h) Makuncothulwe neengcambu ukuphendula nje ngokuqupha nangokungxama ngakumbi xa umbuzo usithi 'ngokwalo mhlathi'. Kaloku awufuni lwazi lwakhe ufuna ukufunda kwakhe lo mhlathi xa usithi ngokwalo mhlathi. Mabaqheliswe ukuphendula

ngokombuzo. Umzekelo kumbuzo 1.2 umfundi makaqheliswe ukuthi xa ephendula; Izinto ezimbini ekubonakala kuzo ukuxaka komlilo ngokwalo mhlathi (i) ziintetho zabantu zemihla ngemihla (ii) zizenzo zabantu zemihla ngemihla, (iii) ziimvakalelo zabantu zemihla ngemihla. Ngokufanayo ke nakwaba bekuthiwe iinjongo ezifumaneka kwintetho yenkosi.

- (i) Banokuqheliswa ukufumana ingcamango ephambili yomhlathi ngamnye wetekisi abafundi ngokubenza bafunde isivakalisi sokuqala somhlathi. Umzekelo, *'Umlilo ongulozilozi nguwonwa mncinci ngenkangeleleko kodwa uxaka ngokuna wakusetyenziswa njengomqondiso udala umfanekiso ntelekelelo wethemba kwabakhasa phantsi kwentlungu'*. Ukwenza oku ngokuwahlaba onke amagama athetha ukuba umlilo ongulozilozi/mncinci okanye athetha into enye nomlilo ongulozilozi athetha into enye kumhlathi nokuba asisafani isigaba sentetho. Xa bethe bawahlanganisa amagama angahlatywanga bazibona besala nesivakalisi esifutshane esinamagama aphela kwisi-6, esibayeyona ngxam yomhlathi, ngokuhambelana nesihloko.
- (j) Kuyimfuneko kakhulu ezikolweni ukuqinisa izakhono zokufunda umbuzo nangokubacacisela abafundi baqheliswe ukuba nawuphi umbuzo unesenzi esinika umyalelo wowavanyo 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/ezibuzayo ezikhankanywe ngentla. Umzekelo (... igama, ibinzana, intsingiselo, umyalezo, isifanokuthi, ifuthe, ingcebiso) njalo njalo. (iii) Okwesithathu mabakrwelele kwakumbuzo ukuba (okufunwa ngumbuzo ligama/libinzana elitheni, yintsingiselo etheni?
- (k) Kwelinye icala iSebe malihlole, licebisa, lisongeza nangemisebenzi ehlolwayo amandla ovavanyo lokuqonda kumanqaku eli phepha. Umcebisi makaqinisekise ekunye noDH ukuba uyalazi inani labafundi abatya kumanqaku ali-12 nangaphantsi kulo mbuzo, angenelele, nabatya kumanqaku ali-18 amanqaku. Umcebisi notitshala noDH mabaphole bakhamba phakathi kwamanqaku ali-18 ukuya ku-24, baze baqwalasele amanqaku abafundi kwimisebenzi yovavanyo yonyaka.
- (l) Kubonakala kunokunceda ukuqinisa nokuthundeza abafundayo ukuba baziqaphele iimvakalelo zabo xa befunda kuba eminye imibuzo isuselwa kwiimvakalelo zofundayo.
- (m) Kwingxaki yokubonakalisa ukuqonda umfanekiso kunye netekisi eyiprozi makubekwe umnwe ekubeni umviwa afundisise umbuzo. Mabakufunde ukunika amacala amabini empendulo ngokwetekisi yeprozi nangokomfanekiso bangadinwa. Mabaqheliswe ukusebenzisa izihlanganisi ezifana nookanti/ngeli xesha/kodwa ukuze baqinisekise ukuba impendulo iziquka zozibini izicatshulwa okanye iwathatha omabini amacala. Izivumelanisi ezingoo, 'zi' zizibopha zozibini kwangoko izicatshulwa njengaxa athi, 'ziqulethe ...', 'zithetha ...', zombini ... Kungancedisa ukubopha okubini ekufuneka kuchatshazelwe yimpendulo njangaxa kufuneka ethe, kumfanekiso nakumhlathi wesi-6. Okuphambili omakuqhelwe kwaseklasini kukuqinisekisa impendulo ewavelisa omabini amacala. Mabafundiswe ukupheca nezandla ezi ukuze isandla ngasinye simele icala lempendulo azotsho awavelele omabini amacala xa ephendula.
- (n) Makukhuthazwe ukufundiswa kwemizekelo njengezixhobo ababhali abazisebenzisa ngeenjongo zokukhwezela/zokomeleza/zokuqinisa/zokubethelela/zokubonisa ukukholeleka koluvo abalwenzayo (njengokuthundeza/ukuqweqwedisa). Imizekelo leyo isenokuqulathwa ngamabalana angumzekelo nanjengoko, imizekelo isisixhobo sokwenza ungqinisiso nokomeleza amabango awenzayo umbhali.

- (o) Kuyacetyiswa ukuqinisekisa ukuba imisetyenzana yaseklasini esencwadini yomviwa ngamnye imenza umviwa ngamnye aziphendulele imibuzo eyedwa atsho abonwe into ayaziyo nangayaziyo.

UMBUZO 2: UKUSHWANKATHELA

Kuncomeka kakhulu ukunyuka kwenani labaviwa abafumene uinqanaba lesi-7 kulo mbuzo walo nyaka.

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Kulo unyaka uninzi lwabaviwa lukwazile ukuchonga iingongoma ngokuhambelana nombuzo. Kunjalo, lisekho ibathwana elingekakwazi nokuziphawula zosixhenxe iingongoma ezifunwa ngumbuzo.
- (b) Kwakhona basebaninzi abaviwa abasasuke beze nezizezabo iingongoma bezikha kwi entloko hayi kwisicatshulwa. Babonakele ngokuthi baphendule ngamazwi abo baxele ezizezabo izinto ezinokwenziwa ngumntu ofuna ukuzola nokuzithemba.
- (c) Bakwakho abakuqonda ukushwankathela njengokunqunqa okubhaliweyo. Bona babonakala ngokuphungula naloo ngongoma. Ingozi ibakukuba isala loo ngongoma ijinga ingasenamandla okubayingongoma.
- (d) Abapheli abaviwa abachonga iingongoma ezixhasayo endaweni yezingundoqo kwisicatshulwa soshwankathelo.
- (e) Nangona uninzi lukubamba ukubhala ngokomhlathi, kusekho iqedlana labaviwa elingawuthatheli ngqalelo umyalelo wolwimi lwaseKhaya wokushwankathela ngokomhlathi.
- (f) Ukudlulisa inani lamagama kuma-70 angummiselo kuyabachana abaviwa ngokuthi kanti ingxam yesishwankathelo sakhe ikweli nani adlulise ngalo.

Iingcebiso

- (a) Abafundi mabaqeqeshwe ukuze bakwazi ukufunda umyalelo woshwankathelo kuqala phambi kokuba bafunde isicatshulwa soshwankathelo. Amagama angqindilili axela okuqulethwe yitekisi kunye nokufunwa lushwankathelo kuyo. Injongo yokushwankathela ibakula magama angqindilili.
- (b) Ngengqondo yomyalelo wokukhangela kwitekisi makahambe ekhanyisa kanye le ndawo inengongoma ayifunela ukuphendula ayiyeke exhasayo.
- (c) Akho amaziko emfundo abethelela ukuba umfundi asebenzise awakhe amazwi. Mawaqinisekise ukungaphumi mxholweni kumviwa ngokugxila kwisigama sokuhlanganisa okubuziweyo ingatshintshwa konke konke injongo yombhali. Makuqokelwe ngokwenza isivakalisi esinjengokuthi, umzekelo 'Ukuze umntu abenokuzola nokuzithemba kwiintetho neengxoxo azenzayo kufuneka enze okulandelayo/okufana. Akuzifumana zingamabinzana okanye oonogamanye njalo njalo. Makazicwangcise kanje (a), (b) (c), (d), (e), (f) (g). Akugqiba ukuzicwangisa makafumanise atshekisha ukuhambelana kweengongoma nombuzo nesicatshulwa. Makabhale ke ngoku umhlathi olindelwe kuye esebenzisa oo, 'kunye', 'ne ...', 'kanti noku' Naxa e ..., kuyanceda noku ...' njalo njalo.

- (d) Umsebenzi mawuhlelwe njengeminye imisebenzi yobhalo ukuqinisekisa ukuba awunazimposiso.
- (e) Kucetyiswa ukuthi rhoqo kwenziwe imisebenzi engekho sesikweni emininzi yokuzilolonga ebudeni bonyaka ukuze baqhele indlela eyiyo yokushwankathela.
- (f) Kuyacetyiswa ukuba bakuqheliswe ukuzimakisha ngesikhokelo sokumakisha isishwankathelo esikwisikhokelo sokuhlola esixela ukuba mabashwankathele njani. (*Examination Guidelines 2021*).
- (g) Mabazimakishe nabo abafundi okanye bamakishane kwabodwa, oko kuthathwe njengesixhobo sokubakhankathela ekuyiboneni ingongoma engahambelani nombuzo woshwankathelo.

UMBUZO 3: UKUHLALUTYA IINTENGISO

Kowu kwaze kwaqhutywa kakuhle bantu nakulo unyaka! . Okuncomeka ngakumbi kukuqonda baphendule imibuzo bengayikhuphanga kumxholo nenjongo yentengiso. Iimposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo zibe kwimibuzo emibini engu-3.2 nombuzo 3.3.

- (a) *Umbuzo 3:* Baninzi kakhulu abaviwa bonyaka wama-2025 abaqhube kakuhle kumbuzo osekwe kwintengiso kodwa lisekho inani labangakwazanga ukufumana amanqaku apheleleyo. Izizathu ziquka ukungakwazi ukutolika intsingiselo yesigama sentengiso, ukuchonga isigama esikwintengiso esicaciswa yimifanekiso ekwakwintengiso.
- (b) *Kumbuzo 3.1:* Kuncomekile ukubona wonke umviwa ezikhelelela kulo mbuzo.
- (c) *Umbuzo 3.2:* Baqhube kakuhle kakhulu abaviwa kulo mbuzo. Nangona kunjalo bakwabaninzi abohlulwe kwangulo mbuzo manye. Bafuna ukusebenzisa ezabo iingqondo bazakhele umahluko ongenguwo okwisibhengezo, bambi bangqina nje ngaphandle kwesizathu.
- (d) *Umbuzo 3.3:* Uninzi luzamile ukuphendula ngokuchanekileyo kodwa basebaninzi abasileleyo ukuchonga ibinzana elicaciswa ngumfanekiso wetapile. Sibancedisile isivakalisi ebesixhasa umbuzo. Baninzi abaqhathwe kukuqhotseka kodwa bekukokwamehlo hayi ubuso obuhambelana netapile.
- (e) *Umbuzo 3.4:* Kube kuhle ukubukela uninzi luqaphela uqweqwedisayo olwenziwa ngumfanekiso ngqondweni odaleka kwingqondo yomthengi. Liyakhula liyanyelela!!
- (f) *Umbuzo 3.5:* Kuye kwancumisa ukuphawula ubukho babaviwa abakhetha chanekileyo baze baluxhasa ngokuchanekileyo ukhetho abalwenzileyo. Kubekuhle nokuqapheleka chanekileyo kobumbolombini obukwigama, 'ungade' ebekubuzwa ngalo. Kukuqhele kunjalo basebaninzi abaviwa abangawuvayo umahluko kwintsingiselo yegama namandla entsingiselo enobumbolombini okuqweqwedisayo nokulahlekisa abathengi kwiintengiso.

Iingcebiso

Kuhlala 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 asekwini kwimigaqo yokusetyenziswa kolwimi olukwizibhengezo. Mazithathelwe ingqalelo izafobe eziqulathwa zizibhengezo xa kufundiswa

eklasini.

- (a) Kusafuneka ukubethelelwa kwemixholo yezibhengezo eziimpawu nemisebenzi yezibhengezo, izafobe, ukwakheka kwemiyalezo okusisiphumo sokusebenzisana kokubonwayo nesigama nanjengoko imibuzo yoviwo isekwa kuyo.
- (b) *Umbuzo 3.3: NgokweCAPS neExamination Guidelines (2021)* kufanele ukuba kufundiswe ukusebenzisana kwemifanekiso nesigama kwintengiso. Babebaninzi abakuphawuleyo ukusebenzisana komfanekiso wetapile nokubhutyuka kobuso.
- (c) *Umbuzo 3.4:* Umbuzo ububacenga ufuna babone umfanekiso ngqondweni nendlela obaqweqwedisa ngayo ukuze bade bayokuwela ekuthengeni ezi iindondo. Kungakuhle ukuba bangacengwa ukuza kule mifanekiso ngqondweni bawubone ubathenga ukuba bathenge okuthengiswayo. Eneneni iimpendulo zabo beziziyela nje ngenxa yokuba bebesele bethengekile. NgokweCAPS neExamination Guidelines (2021) ngumbuzo obuqwalasela indlela ulwimi nemifanekiso ezityhila ngayo iimbono zomthengisi.
- (d) *Umbuzo 3.5:* Kukho ubumbolombini obusetyenziswayo ngabathengisi. Mabenziwe babubone abafundi baze bayichaze indlela obusebenze ngayo bade bajonge nobuchule bomthengisi ukuze abokuzibona ukuba kungemeyelisela okanye kungamnceda.
- (e) Kucetyiswa ukuqheliswa kwabafundi ngemisetyenzana esesikweni nengekho sesikweni ebandakanya ukusetyenziswa kwemibuzo enemibuzwana (*two-part question*) efuna azixhase.

UMBUZO 4: UKUHLALUTYA IKHATHUNI

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- (a) Baqhube kakuhle kakhulu abaviwa kwimibuzwana 4.1, 4.2, 4.3, 4.4 nowe-4.5. Noko ziimpawu ezo ezibonisa inkqubela phambili ekuqondweni kweetekisi ezibonwayo.
- (b) *Kumbuzo 4.2:* Babebaninzi abayichanayo impendulo yalo mbuzo kodwa ikho imbinana esawuphazamayo umahluko ophakathi kokuchonga nokucaphula. Ukungachaneki kwempendulo kubonakele ngokulibhala ngokuligqibezela eli binzana lingabililo eli likwikhathuni.
- (c) *Ngokombuzo 4.4:* Abaviwa abaninzi bayichanile impendulo yalo mbuzo. Bakho nabaye bayishiyelela le ndawana yokuzenza ngathi akaboni bafakele okunye ukuyicacisa kodwa ibisala ingacaci kwabanye.
- (d) *Kumbuzo 4.5:* Baninzi abaviwa abebelikhelela kulo mbuzo ngeli xesha bekho nabangaxhamlanga kuwo. Izizathu zokungaxhamli zidlula ekungakwazini ukwenza umyalezo. Bambi bawenze ubande ungabinanto inokwenziwa mntu. Abanye bebede baqale ngokuthi, 'funeke' kodwa ungabikho umyalelo othi makwenziweni ngubani.

lingcebiso

- (a) Kuluncedo ukusebenzisa eli cala lonwabisayo kwiikhathuni, zifundwe kudlalwa ngeempawu nemisebenzi yazo, ukuze abafundi baziqhelanise nokuphendula ngazo.
- (b) ISebe lezeMfundo kwalapha ebudeni bonyaka, malikuqinisekise ukuhlolwa nokumakishwa kwemisebenzi engekho sesikweni yokuhlalutya iikhathuni.

- (c) Iziqulatho zomakufundiswe ezikwiCAPS nezikwizikhokelo zokuHlola *Examination Guidelines (2021)* mazisoloko zisentloko zithathelwe ingqalelo rhoqo kufundiswa.

UMBUZO 5: UKUSETYENZISWA KOLWIMI NGOKUCHANEKILEYO NOKUHLELA

Nakulo unyaka baninzi abaviwa abaqhube ngokungancumisiyo kumbuzo wesihlanu. Kulo unyaka kudule kakhulu ukulambatha kokufundiswa kwesakhono sokusetyenziswa kolwimi ngokusemholweni kubhalo.

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) *Umbuzo 5.2:* Babetheka ngenxa yokungalwazi upelo lwesininzi sehlelo 2A.
- (b) *Umbuzo 5.3:* Baninzi abaviwa abangawazanga umahluko kwintsingiselo eziswa zizimaphambili zamagama isihlobo, ubuhlobo abekwiscatshulwa. Iimpendulo bezidlula nasekuthini umahluko kwintsingiselo yesinye nesininzi. Ukungaphenduli ngesivakalisi esizeleyo esakhiwe ngokusembuzweni kuyayilahla impendulo.
- (c) *Umbuzo 5.5:* Uninzi lwabaviwa alufikelelanga kulo mbuzo ngenxa yempazamo yokukrwaqula ekufuneka akufundisise. Umbuzo ubufuna ahlomle ukuba yinyani na okanye bubuxoki ukuthi isakhi u 'ngo' umviwa simxelele into abathetha ngayo okanye indlela abathetha ngayo.
- (d) *Umbuzo 5.8:* Baqhube kakubi kakhulu kulo umbuzo. Abeva nokuba uthini umbuzo. Ipendulo yabo ethi, 'Yimfanozandi' idiza ukungeviwa kombuzo nokungazazi ukuba baphendula umbuzo kuliphi iphepha.

Iingcebiso

- (a) Kubaluncedo ukwabelana kootitshala ngolwazi namava abawazuze kumaziko okukorekisha ekupheleni konyaka odlulileyo kwakwiintlanganiso zokuqala unyaka. Kufuneka ezi ntlanganiso ziqulunqe iindlela ezincedisayo zokuhlangabezana nemingeni ekuhlangenwe nayo ngakumbi kumbuzo 5. Iingxaki zombuzo 5 zikwiingxaki zegrana nentsingiselo abahlangana nazo xa bebhala befunda bethetha beqonda abakufundayo.
- (b) Kungundoqo ukusebenzisa uncwadi, izincoko zabafundi ngenjongo zokubakhwebula kwiindidindidi zamakhwiniba neempazamo zolwimi abazenza mihla le. Jonga le yokuba ngaphezulu kwi-50% yabafundi bengakwazi ukubona impazamo kuzoMasoka.
- (c) Kunganceda ukucebisa kootitshala kwiintlanganiso zabo babelane ngamachiza, okuqulunqa imisebenzi yokuncedisa ukuhlumisa umahluko kwintsingiselo yegama nentsingiselo eziswa ligama kude kuye kuma nangefuthe lokusetyenziswa kwegama.
- (d) Kuyimfuneko rhoqo ukufundisa uzijongile iziqulatho zalo mbuzo ezikwizikhokelo zokuHlola (*Examination Guidelines*) zowe-2021 malunga nobungakanani bamanqaku aqulathwa ngumbuzo nemixholo athathelwa kuyo.

6.4 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LESI-2

Ukuphawula gabalala ngephepha

- (a) Kubonakala ukuhla okungephi kwiziphumo zalo nyaka xa zithelekiswa nezonyaka wama-2024. Licandelo A eliqhube ngcono nonyakanje. Ligqwese ngakumbi kumbuzo wesi-5 nongumbongo ongafundiswa eklassini. Le ngxelo ikuphakamisela phezulu ukusetyenziswa koxwebhu lwesihobe uMTG kunye nesixhobo sokwenza imihlathi esinguPEEL esiphucule indlela abaphendula ngayo abaviwa. Kunjalo, kukho ukungaqhubi kakuhle kweminye imibuzo okuza kucazululwa ngezantsi.
- (b) Ukukhetha ngokungachanekanga kuyingxaki ebe negalelo kumanqaku aphantsi macandelo onke. Kwicandelo ngalinye abaviwa abakhetha ngokungachanekanga bashiyelela amanqaku njengama-25. kwicandelo B and C aze abeli-10 kwabashiyelela umbuzo wesi-5.
- (c) Ukunqongophala kwesakhono sokufunda kubonakele apho abaviwa bebesilela ukulandela imiyalelo, bephendula inxalenye yombuzo endaweni yokuwuphendula wonke. Kumbuzo osisincoko bebebamba libelinye icala lombuzo elinye balishiye. Olu shiyelelo lubonakele ngakumbi kumbuzo osisincoko wencwadi, 'Indlal' inamanyala', apho bathetha ngendlala kuphela beshiyelela umgqwaliso.
- (d) Ilenzi eziqulathe imibuzo ezifana nooChasa/Xhasa, tyhila/phawula zibenegalelo ekuhlени kwamanqaku kuba abaviwa abakuqondi abafanele ukukwenza ukulandela lo mbuzo.
- (e) Kusabonakala kuyintsokolo kubaviwa ukuzixhasa ngemizekelo esencwadini kwiimpendulo zabo. Benza amabango angaxhaswayo.
- (f) Umngeni olulwazi ngezixhobo zohlalutyo kuncwadi usazibonakalisa. Abaviwa baye basokola ukunika ulwazi lwempixano, ubumbolombini, isigqebel, ingxaki yenoveli okanye yedrama.

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.*
Umbuzo 1 usekwe kwimibongo efundiswa eklassini (seen poems). Kulo mbuzo abaviwa bekulindlele ukuba batyhile isigama esisetyenziswe ngenjongo yokuba abaviwa bamthande uLangalibalele kulo mbongo. Babembalwa kakhulu abaviwa abakhetha lo mbuzo kwaye abaqhubanga kakuhle ngenxa yokusokola isakhono sokusebenzisa umbongo ukuxhasa amabango abawenzayo. Bambi bebekhetha isigama nje bangacacisi ukuze lutyhileke uthando olukhwezelwa sisigama kungaveli kwanokukhwezeleka kwabantu okunokwenzeka ngenxa yesigama. Bebekho abebewuphendula ngokushwankathela umbongo lo mbuzo. Ikho imbinana esuke yabhala isincoko esicamngcayo sephepha lesithathu bethathela kumava abo

abengasuki kumbongo. Konke oko kubonisa ukungabikho kwesakhono sokusebenzisa itekisi yombongo ukungqina umbuzo.

- (b) *Umbuzo 2.1, 3.1, 4.1, 2.2,3.2,4.2*
Baqhube kakuhle bonke abaviwa abakhethile le mibuzo baza baqhuba kakuhle kakhulu. Ibeligcuntswana elibonakala lingazazi iimpawu zombongo ochazayo.
- (c) *Umbuzo 2.3, 3.3 no 4.3*
Abaviwa abaninzi abaqhubanga kakuhle kule mibuzo, ngokuthi bangakwazi ukunika intsingiselo enxulunyaniswa nombongo bebhala eyentsusa. Uninzi lutolika 'ukuwohlozeka' ngokubhubha kumbuzo 3.3 abanye ku 4.3 bathethe ngabantu abangekhoyo embongweni abafana nootata uMandela. Kumbuzo 4.3 abanye abaviwa bathetha ngobugqwirha obungangeni ndawo kumbongo.
- (d) *Umbuzo 2.4,3.4 no 4.4*
Kubaswantsulisile abaviwa abaninzi, macala omabini alo mbuzo, elokuxela udidi loxhatshazo kunye nelokunika ingcaciso ngokuxhatshazwa. Babebaninzi abebefumana libelinye inqaku kwicala lokunika ubungqina boxhatshazo obuvela embongweni basilela ekucaciseni uxhatshazo.
- (e) *Umbuzo 2.5, 3.5 no 4.5*
Baqhube kakuhle abaviwa kule mibuzo nangona uninzi belufumana inqaku elinye lemviwaso efumaneka kumbongo. Ukuxhasa ukuba kutheni besithi yiloo mviwaso obekulindelekile bekuyingxaki. Bebekho abasabhidisa ngokunika impendulo engumyalezo endaweni yeyimviwaso okudiza ukungaqondwa komahluko phakathi kwemviwaso nomyalezo,
- (f) *Umbuzo 5:*
Uninzi lwabaviwa lwukhethe lwawuphendula ngokugqwesayo lo mbuzo nangona ingumbuzo ongafundiswanga eklasini. Bawuphendule kakuhle kakhulu ukodlula abawufundisiweyo. Isekhona imbinana engawuchaniyo lo mbuzo kuze kubekho abangawukhethiyo kwaphela abaphisa ngeshumi lonke lamanqaku.
- (g) *Umbuzo 5.1, 5.2, 5.3, 5.4:*
Baphendule kakuhle kakhulu le mibuzo bakhona abambalwa ababonakala begqwidiza kumbuzo 5.3 apho impendulo ibibonakalisa ukungakwazi ukwahlula isakhiwo sangaphandle kwesangaphakathi. Bebenikezela iimpendulo ngokusemxeholweni endaweni ngowesakhiwo sangaphandle.
- (h) *Kumbuzo 5.5* Babebaninzi abaviwa aboyiswe mpela ukuxela ifuthe lokuphindwa kwegama 'isiphiwo' kofunda umbongo. Iimpendulo bezidlula koo- 'lifuthe lokuba nto enye iphindaphindwe kathathu' okudize ukungaqondi intsingiselo yegama 'ifuthe'.

lingcebiso

- (a) Makuthiwe gqolo kubethelelwa ukubaluleka kokufundiswa ukutolikwa kwesihobe endaweni yemibongo emiselweyo kuphela. Ubungqina bokwenziwa kwesihobe makubekho kwiincwadi zabaviwa zeklasini.
- (b) Ukususa ukungaziwa kwemihobe ukuba ululuphi udidi lombongo, iMTG yemibongo ingancedisa kakhulu ukucacisa iimpawu ezisetyenziswayo zokuthatha isigqibo ngodidi lomhobe.
- (c) Makuqulunqwe ngabacebisi indlela elula yokucacisela ootitshala malunga nokuviwasa ngesixhobo sokuxhobisa abaviwa ngesakhono sokuphendula umbuzo osisincoko.

- (d) Malunga nezenzi zombuzo ezihlala zixaka, kungakuhle ukuqheliswa kokubhalwa kwemisetyenzana yokuqondisa. Isenzi esithi 'tyhila' sithetha ukuba ophendulayo makenze abantu abaphulaphule impendulo bayibone into ekubuzwa ngayo. Kungancedisa kakhulu nakwinkcazelo zezinye izenzi ezifana nocacisa, xhasa nophawula.
- (e) Banokuqheliswa abaviwa ukuphendula ngokuchanekileyo imibuzo eqhutywa ligama, 'ifuthe'. Mabacaciselwe ukuba ifuthe liphendulwa ngokwenzeka kofundayo akube elivile igama ekubuzwa ngalo.
- (f) Ootitshala nabacebisi mabathi gqolo benika abaviwa imisetyenzana ebandakanya ukhetho lwemibuzo. Iziphumo zokhetho mazicazululwe kuqinisekiswa ukuba abaviwa abamakishwa iimpindulo ezikhethwe ngokungachanekanga nalapha phakathi enyakeni. Mabakhethe ngokusesikweni beqinisekisa ubukho bombuzo wesi-5 njengoko uxwebhu lokuseta luyalela (*Examination Guidelines 2021*).
- (g) Kuyancedisa ukuthi ngolwaa viwo lukaJuni utitshala azenzele uluhlu lwabaviwa abaphazama imiyalelo yokuphendula, abakhetha ngendlela engachanekanga, lude olu luhlu luye nakwi-ofisi yenqununu neyesithili kuzokubonwa ubuzaza bengxaki. Mabenzelwe amalinge ongenelelo amane ebebona bezikhupha. Umgomo ungabe sowukhaphukhaphu xa ejonga kwakhona kwiimviwo zokulungiselela ezokuphela konyaka ngakumbi xa bebonile ukuba amanqaku alahleka njani. Ubukhulu becala yingxaki edalwa kukuqhawulwa kwamaphepha eemviwo kukhethwe kuphela iincwadi ezenziwa esikolweni ngelilondoloza amaphepha. Yakuyeka inqununu ukuqhawula nabaviwa abashiyelela imibuzo bayaphunguleka.
- (h) Kubacebisi besifundo mayibe kukutya kwabo kwemihla ngemihla ukusebenzisa isixhobo sokuphonononga le misetyenzana ikwiincwadi zabafundi ekhawulelana noku kucetyiswa kule *diagnostic report*. Neenkokheli zolwimi lwesiXhosa mazithi gqolo zitshekisha ubukho bemisetyenzana yoncwadi zihlole, zicebisa ngomthamo nomgangatho wale misetyenzana. Mabaxoxe rhoqo kwiintlanganiso zabo ngefuthe lokungakhethi chanekileyo imibuzo ngakumbi kwiimviwo. Mabaququzelele iindibano apho kuza kubakho uphefumlelwano ngeempazamo zabaviwa xa bephendulayo kunye nendlela yokumakishwa kwesihobe.

ICANDELO B NECANDELO C: INOVELI/UNCWADI LWEMVELI NEDRAMA

(Imibuzo esisincoko soncwadi nemifutshane)

limposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

ICANDELO B: INOVELI NONCWADI LWEMVELI

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

Uninzi lwabaviwa baphendule kakuhle kakhulu kule mibuzo bexoxela iimpindulo zabo ngokusebenzisa isixhobo sokwakha nokucwangcisa umthamo wemihlathi uPEEL. Yimbinana nje eveza ukungayivisisi imibuzo phambi kokuba baphendule esileleyo. Bebekho abaviwa abambalwa abangayaziyo incwadi ababonakele ngokukhuphela izicatshulwa zemibuzwana njengeempindulo zabo.

Umbuzo 7; 9; 11, 13: Imibuzo emifutshane

Abaviwa abaninzi bakhetha umbuzo 7 kweli candelo babekho nabakhethe umbuzo 9. Olu khetho lubangele ukuba le ngxelo igxile kakhulu kumbuzo 7 nombuzo 9. Likho inani elimbalwa kakhulu labaviwa eliphendule umbuzo wesi-7 linika iimpendulo ngencwadi yebanga le-11 u'*Ngenxa Yesithembiso*' ukungqina ukungakulungeli ukubhala uviwo lwephepha lesibini lesiXhosa.

- (a) *Kwimibuzo 7.2, 7.3, 7.6, 7.8, 7.10; 9.1, 9.2, 9.3, 9.7, 9.8, no9.11, 11.1, 11.3, 11.4, 11.10 no11.11* baqhube kakuhle kakhulu abaviwa kule mibuzo ngakumbi kuba ibingqale ekuqondeni nasekukhumbuleni izehlo zebali.
- (b) *Kumbuzo 7.4* abaviwa boyisiwe kukuchasa ukuchaneka kokuthi uMapheza uyaluma bebesuka banike impendulo ethi 'uMapheza akalumi mntu'. Impendulo ilahleka ekusebenzisekeni kwesenzi, u'Chasa' esifuna ubungqina abuthatha encwadini.
- (c) *Umbuzo 7.5* Abaviwa abaninzi banike ingongoma enye ngempixano endaweni yezimbini. Ingxaki ibe kukuwuphendula isiqhelo lo mbuzo wempixano kuba uqhele ukuba namanqaku amabini ngengongoma enye, le nto yongeza kukungawufundiswa kwemibuzo phambi kokuphendula.
- (d) *Umbuzo 7.7, no11.7:* Uninzi lwabaviwa loyisiwe ukuveza ubumbolombini kwiimpendulo zabo bebezolise kwicala elinye. Umzekelo ku 7.7 bebezophendula ngesipolisa esaphula umthetho kuphela bangaliveleli elinye icala lamapolisa esimele nesilwela umthetho, oko kwabangela bangafumani ngaku.
- (e) *Kwimibuzo 7.1, 7.9, 7.12 no7.13* kubonakala abaviwa bebhideka kukutolika, ukutyhila, ukucacisa nokuxhasa intsingiselo yela magama, 'ubunyekenyeke', 'indibongo', intetho 'xa enilume wanigqiba' nesaci 'iliwa libhek'umoya' ngokobungqina obusencwadini. Oku kubonise ukuba abaviwa bayoyiswa kukunxulumanisa iintetha, amagama nezaci ngokwasencwadini baphela benika intsingiselo zentsusa ezingahambelaniyo nomxholo wencwadi. Oku kudiza ukuba abaviwa abaninzi abanaso isakhono sokuqiqisisa (reasoning skill) yiyo loo nto bengaqhubi kakuhle kule mibuzo ingentla.

Iingcebiso

- (a) Makomelezwe ezikolweni isakhono sokucwangcisa ngokusebenzisa isixhobo esinguPEEL nokuba sebezophendula imibuzo eklasini. Sibancedile abaviwa abaninzi sibasusa ekuwanqeni okungabuzwanga bahlale nca kokubuziweyo ukuze ubuthumbu bemihlathi yabo nengxoxo bayibumbe ngokuncomekayo. Oku kubatyhalele ekuwazuzeni wonke amanqaku. Kuyancomeka oku makukhuthazwe kubo bonke abaviwa beseqwibanga le-10. UPEEL usebenza ngokuthi umviwa abeke luvo lwakhe (*point*), azekelise ngokusencwadini, kungasisehlo/isigama (*evidence*), andule acacise ukuba loo mzekelo awunikayo uluxhasa njani uluvo alubekileyo. Bangawaqwela amanqaku ephepha xa benokwenza njalo.
- (b) Makusetyenziswe izikhokelo zokufundisa uncwadi ezifana neMTG yenoveli nakumakhasi ezonxibelelwano afana noTik tok ukuvuselela umdla wabafundi ekufundeni iincwadi ukuze bakwazi ukuphendula imibuzo besebenzisa ubungqina obusencwadini.
- (c) Makusetyenziswe isichazi magama sesiXhosa ukwahlula phakathi kwentsingiselo yentsusa yamagama kunye neyokunxulunyaniswa kuncwadi ukuze abafundi bawazi umahluko batolike iintetha zabalinganiswa ngolwimi loncwadi okanye ngokusemholweni webali.

- (d) Kunganceda kakhulu ukuba kungaqulungwa amaxwebhu ngabacebisi, ooPLC, ootitshala kumaqela abo eeklasta anemisetyenzana ejoliswe kukhetho mibuzo, izenzi eziqulathe imibuzo, nokuhlalutywa kweendidi zemibuzo ukuze bakwazi ukufuna ubungqina bale misetyenzana xa betyelela izikolo bejonga ukufunda nokufundiswa koncwadi.
- (e) Mayingayekelwa indaba yabafundi abathe gqolo bephisa ngamanqaku kuba bengakhethi ngohlobo oluchanekileyo imibuzo kwicandelo B noC. Mawenziwe amalinge okuqinisekisa ngemisetyenzana yaseklasini ukhetho oluchanekileyo kwibanga le-12. Abacebisi nabo mababhinqe omfutshane bejonge le ngxaki ingayekelwa kootitshala nabafundi kuphela.
- (f) Abacebisi mabasebenzise isixhobo sokuphonononga ukufundiswa ngokweATP nokuhlola ngokwe*Exam Guideline* hayi ngokwemibuzo ekumaphepha eminyaka edlulileyo ukuze bakwazi ukubhala nasiphi isincoko okanye baphendule nawuphi umbuzo mabazi (i) amahlandinyuka negalelo lomlinganiswa ngamnye encwadini kuba oko kungakhokelela ekuphenduleni nawuphina umbuzo osisincoko soncwadi. Lilonke, (ii) kubalulekile ukucazulula benze izishwankathelo zabo ngezenzo zomlinganiswa ngamnye nezohlwayo azifumanayo. (iii) Mababhale iingxaki nezisombululo ezisetyenziswe ngumlinganiswa ngamnye ebalini/ izenzo nezohlwayo ezihamba nezo azinikwa yincwadi/ ngabanye abalinganiswa kanti nezombhali wencwadi, kuxoxwe ziphononongwa.

ICANDELO C: IDRAMA

Umbuzo 14 & 16: Imibuzo esisincoko soncwadi yedrama

- (a) Imibuzo esisincoko sedrama iphendulwe kakuhle kakhulu xa ithelekiswa naleyo mifutshane. Abaviwa abaninzi abaphendulele mibuzo baqokelele amanqaku amaninzi kule mibuzo. Nangona kunjalo abaviwa abakhethe umbuzo we-14 baqhube kakuhle xa kuthelekiswa nabo bakhetho umbuzo we-16. Likho inani elingephi labaviwa elibonakele lisoyisakala ukufumana amanqaku ancomekayo abo ngabaviwa (i) abangayitolikanga kakuhle le mibuzo ngakumbi umbuzo 16 bebethetha ngendlala kuphela endaweni yokubandakanya nomgqwaliso kwiimpendulo zabo (ii) abanye bebidanisa abalinganiswa apho izenzo zikaMamQhinebe bezinyhalwa kuMaGatyeeni kumbuzo we-16, abanye abaviwa babonakele. Libekho negcuntswana elisoyiswa kukulandela imiyalelo engokhetho lwemibuzo.
- (b) Ikho imingqandadana ebonakele ingakulungelanga ukubhala uviwo ngokukhuphela izicatshulwa zemibuzwana njengeempendulo zabo. Abanye bebesoyiswa nokunika abalinganiswa amagama abo umzekelo umama kaGugulethu endaweni kaMaGaba. Ukungasebenzisi ulwimi loncwadi kube yinto exhaphakayo nebonisa ukuba olu lwimi alusetyenziswa rhoqo xa kuphethwe incwadi.
- (c) Ukungacwangcisi umsebenzi ngokwemihlathi kubengumngeni odinga ingqwalasela kwimbinana yabaviwa kanti uninzi luphendule kakuhle kakhulu besebenzisa isixhobo sikaPEEL ukudakanca izimvo zabo. Ezinye iimpendulo zabaviwa zibonakala zingahlulahlulwanga ngokwemihlathi ezinye zizimbumbulwana. Uninzi lwabaviwa lube neentshayeleyo ezincamisa umxhelo kodwa kunqongophele iziikumbelo. Isakhiwo semihlathi sisabalulekile, uluvo ngalunye luhlaliswe kumhlathi walo kubekho ukwakhelana nokuthungelana kwemihlathi

lingcebiso

- (a) Mayisoloko isezingqondweni 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) Mabayifundiswe banikwe imisetyenzana kuphela kwindlela yokutolika umbuzo phambi kokuba bafundiswe iindlela zokusibhala isincoko. Mabanikwe imibuzo esisincoko soncwadi njengomsebenzi waseklasini baboniswe indlela yokuwuqhiza umbuzo kugxilwe nakwizenzi eziqulathe okufunwa ngumbuzo lowo (*instructional verbs*).
- (c) 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 sokuqika nesokuhlalutya uncwadi kungabaliswa bali.
- (d) Mawabizwe ngamagama abalinganiswa neendawo ekwenzeka kuzo iziganeko xa kuxoxwa eklasini kungade kwenziwe nokhuphiswano ngabo abalinganiswa neentetha zabo encwadini, kunganceda ekubeni abafundi baqhele ukuwasebenzisa bangababhidanisi xa baphendulayo. Izaci namaqhalo ezisencwadini mazitolikwe ngokwemvelaphi yazo nangokwentsingiselo enxulumene nomxholo wencwadi, loo nto ingaqinisa ekutolikweni chanekileyo kweentetha zabalinganiswa kuncwadi.
- (e) Mawukhalinyelwe umkhwa wokuphendulwa kwesincoko soncwadi kusetyenziswa ubume obuziimbumbulu kuba oko kubangela lungabikho uthungelwano kwisincoko eso sibhalwayo.
- (f) Masibandakanywe isiXhosa kwiinkqubo ezongezelelweyo zokukhulisa ukufundisa nokuhlalutya uncwadi kulungiswa neempazamo zabafundi emva kobhalo loviwo. Oku kungabangela ukuba bazikhumbule iziganeko nabalinganiswa kwezi janra zahlukileyo bangazibhidanisi.
- (g) Abafundi mabafundiswe iindlela zokutolika umbuzo phambi kokubhala isincoko soncwadi. Mayibe ngathi ligwijo le mibuzo; Ufuna ntoni kum lo mbuzo? Etheni? Kuthwa mandiyizise njani? Mayisoloko isezingqondweni zabafundi into yokuba babhala okunokuphikiswa nangubani, yiyo le nto kufuneka umfundi abhale ngokungathi uphendula umntu omphikisayo ngale mibono abhala ngayo, aphuhle kungabikho nto isafuna ukucaciswa.
- (h) Mabakufundiswe ukuxoxela icala lengxoxo abalikhethayo besebenzisa uPEEL kwaye bazixhase ngeziganeko/iimpawu ezibonakala encwadini bangaxoxi nje ngathi bayazincokolela ngomxholo othile.
- (i) Ootitshala nabacebisi besifundo mabasebenzise amaphepha emibuzo yeminyaka edlulileyo ukufumana iziqu zemibuzo, bakugqiba ukuyifundisa incwadi ngokupheleleyo. Bafundiswe abafundi ukuwuhlalutya ngokunambarisha amagama angundoqo kude kube sekupheleni kwawo. Kuhlaziyo mabacaciselwe abafundi isizathu sokuba impendulo enikiweyo ibe yeyona ichanekileyo.

IMIBUZO EMIFUTSHANE YEDRAMA

UMBULO 15 & 17

- (a) Abaviwa baqhube kakuhle kakhulu kule mibuzo ilandelayo: 15.1, 15.2, 15.4, 15.5, 15.6, 15.7, 15.8, 15.9, 15. Kumbuzo 17 ngu 17.2, 17.3, 17.5, 17.7, 17.8, 17.9, 17.10, 17.11 no17.12.
- (b) Kumbuzo 15.3, 15.4, 15.12, 15.13, 17.1, 17.4, 17.6, nombuzo 17.12:
Abaviwa abaqhubanga kakuhle kwaphela kule mibuzo ngezizathu ezahlukeneyo eziqala ekungawutolikini kakuhle umbuzo nasekungalazini ibali lencwadi.
- (c) Umbuzo 15.3
Uninzi lwabaviwa loyisiwe kukubonakalisa ngemizekelo esuka ebalini iindlela abesengozini yokurhaxwa ngazo uZwilakhe.
- (d) Umbuzo 15.4 no 17.4:
Uninzi lwabaviwa alukwazanga ukunika isiganeko esikrotyiswa kuso ziintetha ezicatshulweyo. Bebenikezela nasiphi na isiganeko ezisebalini.
- (e) Umbuzo 15.8 no17.8
Basilele abaviwa abaninzi ukuphawula ngamabinzana 'Olona bambo lwam', ngowam' abawanikiweyo ngokwesiganeko esikwisicatshulwa. Kuvele kwabonakala isikhewu sokungaziwa kwencwadi kwanokucinga ngezinto ezithethwa ngabalinganiswa.
- (f) Umbuzo 15.12; 17.12:
Uninzi lwabaviwa alubanga namandla okunika impendulo echasayo ebifunwa. Bebexhasa endaweni yokuchasa obekufunwa kwaze oko kwabonisa ukunqongophala kwesakho sokucinga ngombuzo obuzwayo.
- (g) Umbuzo 15.13 no 17.13 udize ukungaziwa kweempawu zeendidi zedrama kuba iimpendulo zabaviwa bezingaluxhasi ngokuchanekileyo uluvo lodidi lwedrama abalukhethileyo. Kumbuzo 15.13 bebhankanya sibesinye kuphela kwezininzi isiganeko sikaGugulethu obulele uThobeka nabantwana ze kumbuzo 17.13 abaviwa bathethe ngecala lentlekele bangalixhasi icala lesiyoliso.

Iingcebiso

- (a) Abacebisi mabajonge ukuba ootitshala bayazilandela na iiyure zokufundiswa koncwadi ezikolweni kuze kuthi ukuba azilandelwa banyanzelise nanjengoko uxwebhu lukaCAPS lunyanzeelisa njalo. Kaloku kuyimfuneko ukuba abafundi bafumane ixesha elaneleyo lokufunda nokuhlalutywa kwencwadi. abafundi mabafundiswe indlela yokuhlalutya nokuphonononga umbuzo banganikwa bazizamele, bakhathshwe ukuze bade bakwazi ukuzimela ngokunokwabo. Mayisetyenziswe nemibuzo ekumaphepha eminyaka edlulileyo banike njengemisetyenzana ukuze banambarishe amagama angundoqo.
- (b) Mayibe yinto yeveki ukufundiswa nokunikezelwa kwemisetyenzana yezenzi eziqulathe imibuzo efana notyhila, phawula, xhasa, chasa nongqina, njengoko icacisiwe kwiCAPS kunye noxwebhu i*Mind the Gap* ukuze bakwazi ukuphendula ngokulindelekileyo.
- (c) Amaphondo mawasungule ukhuphiswano apho kuza kube kusenziwa irivyu yeencwadi abazisikelweyo abafundi oko kungancedisa ekubeni abafundi baqonde ukuhlalutywa kweencwadi kufumaneka ulwazi kuvuselele nomdla wokufundwa koncwadi.

- (d) Ukuphefumelana kootitshala abebekumaziko okukorekisha ingalilinge elihle kakhulu ngakumbi unyaka usaqala.oku kungancedisa ukuba bonke ootitshala babe nolwazi olugxile kwiimpazamo ezenziwa ngabaviwa ukuze bakwazi ukuzilwa unyaka usaqala kananjalo bonke ootitshala nabafundi babekumgangatho omnye.
- (e) Makufakwe isiXhosa kwiinkqubo zokuhlaziya kweencwadi ezimiselayo 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 kugxininiswa kwiimpawu zazo ezahlukileyo.
- (f) Ootitshala abatsha ezikolweni nabatsha kwibanga le-12 mabasoloko besungulelwa ucweyo ukuze bafumane umfuthelwano wokufundisa izixhobo zohlalutyo kuncwadi kusetyenziswa imigaqo echazwe kuxwebhu lweCAPS nokusetyenziswa kweerubriki ukwaba amanqaku. Oku kungancedisa ekutolikweni nasekusetyenzisweni kwerubriki njengesixhobo esisemthethweni sokwaba amanqaku kwimibuzo emide yoncwadi. Oku kufundiswa kwabo kusukela ekubeni sebebani ootitshala abatsha ngoku. Ezi rubriki mazincanyathiselwe kwincwadi yomviwa ngamnye ukuze ibe luphawu lokuba uyakuqonda okulindeleke kuye xa aphenula umbuzo osisincoko soncwadi. Oku kungancedisa ekubeni abafundi bayazi indlela yokwabiwa kwamanqaku xa bengawuphendulanga wonke umbuzo.
- (g) Umcimbi weencwadi ezinqongopheleyo ungumngeni kakhulu ufuna ukuqwalaselwa ngokumandla, ukukhawulelana nawo kungasetyenziswa ngamaqela kwenziwe amaxwebhu ahlalutya iincwadi nashwankathela ngokwezixhobo zohlalutyo. Oku kunganceda abafundi abangenazo iincwadi baqonde oku kwebali.
- (h) Kwitopiki nganye efundisiweyo kunganceda kakhulu ukuba kunokusetwa imisetyenzana nokuba ayikho sesikweni isetwe ngokwamanqanaba onke okuqonda nawobunzima oko kukuthi (40 : 40 : 20) ukuze abafundi baqheliswe ukuphendula le mibuzo.

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

Ukuphawula gabalala ngephepha

- (a) Iziphumo zephepha lesi-3 zonyaka wama-2025 zidlisele ngokubazihle ngakumbi xa zithelekiswa nezonyaka wama-2024. Phantse babe baphumelele bonke abaviwa beli phepha nonyakanje. lingcebiso zokufundisa nokubhala izincoko nemihlathi ngezithako uGAPSS (*genre, audience, purpose, structure and style*) noPEEL (*point, evidence, explain, and link*) ezinikwe kolu xwebhu lohlalutyo ziziphumo zonyaka wama-2024 zaze zabethelelwa nangamaphondo ziziphucule iziphumo zowe2025. Sekucaca mhlophe ukuba ukuqinisekisa ukuzisebenzisa kozigcina zizihle iziphumo zeli phepha nakwiminyaka ezayo. Sithi ngxatsho kubafundisi-intsapho, kubacebisi, neenkokeli zokumakisha ngokuhla kwesikhalo sokungachaneki/sokugqwidiza kwiifomathi zemihlathi kwiCandelo B, ngokuthi gqolo niwaba umbengo weli phepha.

- (b) Zisekho kodwa iimpazamo zokungaqondi eziwabambileyo amanqaku kwindawo ephakathi kwabathile abeviwa. Zisukela kwizenzo zokutyeshela imiyalelo yokuphendula imibuzo yeli phepha, ukutyeshela iifomathi, ukubhala izincoko ngesiNgesi kube kuhlolwa ukubhala ngesiXhosa.
- (c) Izenzo ezikhankanywe ku(b) zizibonakalisa ngeendlela ezahlukeyo ngokuphendula ngolu hlobo: (i) Abanye baphendula umbuzo OMNYE wesincoko kwiphepha lonke endaweni yemithathu yephepha lonke. (ii) Abanye kwiCandelo B babhale umbuzo omnye kuphela. (iii) ukubhalwa kweedrafti eziliqela (iv) ukukhuphela imibuzo yephepha injalo, (v) ukubhala ngepensile nangosiba olumbala ubomvu. Zonke ezo mpazamo ziye zibabeke kwinqanaba loku-1 nelesi-2 ngokweziphumo.
- (d) Lisekho iqaqobana labaviwa abaphendula yonke imibuzo babe nomhlathi ngombuzo ngamnye.
- (e) Bakho nababhala iidrafti eziliqela ezingelulo kwaphela ucwangciso ezibhidisa, zilibazise abamakishi ngokuba uninzi kutsha nje aluhlutywa nokuhlutywa. Idrafti esisincoko ayibhalwa eluviweni, isetyenziswa phakathi enyakeni.
- (f) Nangona ihlile ingxaki yokubhala ngolwimi olukrwada, basekho ababhala ulwimi olukrwada nolumanyumnyezi. Luyawehlisa amanqaku eziphumo zabo.

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

ICANDELO A: IZINCOKO

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Nangona kuphumelele phantse wonke umviwa kuninzi lwezincoko kuphawulekile ukusilela ekukhuliseni isincoko ngabaviwa ngokuthi izincoko zabo zitsho ngothotho lwezimvo ezininzi ezingatyetyiswayo.
- (b) Abaviwa babonakalisa ukusokola ukulungelelanisa izimvo zabo kwizincoko abazibhalileyo.
- (c) *Imposiso yokushiyelela amanye amagama kwisihloko xa bephendula izenze zadikidiki izincoko ezishiyelelweyo. Iye yagqamale ngxaki kumbuzo 1.1: 'Sakhangela, sakhangela, uvalo lungongoza, gqi yena encumile' apho abanye bebeshiyelela u'sakhangela' wesibini, bambi bashiyelele 'unxunguphalo', bakushiyelela 'ukuncuma' asuke athi gqi nje kungavakali kuncuma kwanto.*
- (d) *Eyokungaqondwa kweempawu zobhalo kwizihloko, imposiso igquqgisile. Kwakulo mbuzo woku-1 ikoma esetyenziswe ukuphawula amatyeli okukhangela kudale ukubanda kwezincoko zabaviwa. Isincoko esingumbuzo 1.3: **Akuziwa kwezo zinto apha! Umntu ...** Abaviwa abathile bebeba nqum bangazazi ukuba bathi umntu utheni. Kaloku la machaphaza mathathu athi kowafundayo makazigqibezelele ukuba umntu ohamba nxamnye nenjongo ayikhethileyo kwenzeka ntoni kuye kwindlela yokuza kuloo ndawo ayikhethileyo. La machaphaza ebezise ukuvuleka kwesincoko hayi ukuvaleka okuye kwabonakala. Uphawu lokhuzo luqatshelwe ukuba lubhekiswa ekukhuzeni okungalunganga okwenziwayo. Kumbuzo 6 baluqondile uphawu lobhalo elowo wazikhethela loo nto acinga ukuba yeyayo loo bhajethi. Olunye uphawu lobhalo loluphawula isithethi, iimpawu zocaphulo, azibasokolisanga babhalile.*

- (e) Noxa bembalwa abayenzileyo impazamo yokufunda gwenxa okanye ukukrwaqula nje kube nomhlatyana ochaphazele amanqaku ngokumka nawo onke. Ikho imbinana esifunde isincoko sesi-2 yathi '*lintsomi* endaweni ka'*litshomi*' yabhala okungasondelanga nokusondela kobekujongwe kuko sisincoko.
- (f) **Kwabambalwa kubonakele ukusokola ukutolika imifanekiso 1.7. Umfanekiso weebhaloni ezibhale 2025 no1.8. Umfanekiso wamatyotyombe anamanzi nasesitratweni.**Ukusokola bekuvela ngokuthi abaviwa bathathele ingqalelo okuthile kuphela okusemfanekisweni kungenjalo bakhethe iindawana ezingaqatshelwanga nangummakishi kumfanekiso.
- (g) Kuye kwancomeka ukubona abaviwa abafundisiweyo abakhetha isincoko abaza kusibhala basixele, ukuba siludidi luni kodwa impazamo ibekukuba okungaphakathi kwisincoko kungahambelani nohlobo lwesincoko asikhethileyo. Noxa ingambethanga ngoku iya kuze imbethe ngenye imini.

lingcebiso

- (a) Imposiso yokungalandeli imiyalelo nesikhokelo sokuphendula ivela kwingxaki yokulibona kambalwa iphepha lesi-3 elipheleleyo enyakeni. Ootitshala abasezikolweni, nabacebisi mabaqinisekise ukuba xa benika imisebenzi yeklassi okanye uvavanyo, Iphepha lesi-3 malibeyinxalenye yemisebenzi enikwayo. Bakho abanengxaki enkulu amabamane benikwa bakhethe nje imibuzo balungiswe xa bekhetha emininzi okanye bekhetha icandelo elinye.
- (b) Ukulwa ukubhalwa kweedrafti eziliqela kucelwa abacebisi besifundo kunye nootitshala bayijonge iCAPS malunga nombala woyilo noviwo. Mabathathe isigqibo sokuqulunqa iindlela zokufundisa ukucwangcisa ukubhala iphepha lesi-3.
- (c) Ukubhala impendulo ngesiNgesi kwiphepha lesiXhosa kumfaka engxakini umviwa kuba kaloku injongo yoviwo lwesiXhosa kukuvavanya ulwazi analo umviwa lwesiXhosa. Mabalumke kuba ukutshintsha ulwimi abhale ngolunye ulwimi kumenza ukuba angabinaye ummakishi.
- (d) Kwabo babhala into engafundekiyo, amagama amancinci okanye adibeneyo okanye atsolo benza ukuba ingafundeki into abayichithele ixesha bayibhala ize ingabi nako ukufumana amanqaku. Mabacetyiswe ukuba kufuneka nanini lufikeleleke ubhalo abalwenzayo.
- (e) Kubaviwa abasebenzisa usiba olubhala bomvu okanye ipensile, isikolo sifanele sikugade oku kuba kukodwa kuyile nto kuthiwa yi'*irregularity*' ngolwimi lweemviwo. Mabakhunjuzwe ukuba akuvumelekanga ukubhala ngenye i-inki ngaphandle kwexeliweyo eluhlaza okwesibhakabhaka kunye nebhala mnyama. Mawusitshulwe neengcambu lo umkhwa ngamandla womthetho wokubhala iimviwo.
- (f) Phambili ekufundisweni kwesincoko makusoloko kukhokela ukukhuliswa kombono ngesihloko. Lo mbono uqala kwiibono zibe ntathu, zibe ne ngesihloko sisonke. Makulandele ukwakheka kwemihlathi apho athatha into nganye ime ijonge umhlathi. Thatha enye kweza zimvo/ mbono. Makazibuze. Mizekelo mini enokucacisa olu luvo? Uwucacisa athi ungena njani ekuphuhliseni akuchaphazeleyo umviwa okanye uluvo olubekiweyo lo mzekelo eza nawo. Makandule acacise ukuba umzekelo lo ulungele njani ukutyhila oko azama ukukuveza.
- (g) Ukushiyeleleka nokungaqondwa kwesihloko kuyaphazamisa. Kunga umviwa angalungiswa phakathi enyakeni ukuba akwazi ukucaculula isihloko.

- (h) Makuqatshelwe ukungalingi kokusebenzisa ulwimi olumanyumnyezi nolukrwada kwizincoko. Kaloku isincoko ngasinye sibhalelwa ukuba singafundwa nangubani.
- (i) Ukuplana okanye ukuncedisa ukhetho lwezincoko lufumene ukutolikeka gwenxa kuba abaviwa bakhetha izihloko ezine kuluhlu abalunikiweyo babhale izincoko ngazine ngazithathu kanti bekufanele baqulunge iingongoma phantsi kwesihloko ngasinye. Esithe kanti sineengongoma ezininzi besiyakumnceda akhethe sona. Olu luhlu lwenza kubelula ukuphuma nesona sineengongoma eziliqela zokuphuhlisa umxholo. Nalapha esimanyumnyezi masingakhethwa.
- (j) Makugqalwe kufundiswe isakhiwo sesincoko eklasini. Kuquka isakhiwo semihlathi esinokuqhutywa ngokulandela isixhobo uPEEL. Maziphethwe izivakalisi ezide.
- (k) Xa kubhalwa uhlobo ngalunye lwesincoko makulandelwe inkqubo yokubhala okanye lomhlathi kwizifundo nakubhalo abalwenzayo abaviwa (*Jonga kuxwebhu lweCAPS kumhlathi we-3.3*).

ICANDELO B: IMIHLATHI

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

Baxhathisile abaviwa kulo mhlaba wemihlahi. Kunjalo, kusatshila phambili ukutyeshelwa kwemiyalelo nakweli icandelo. Ukuphendula umbuzo omnye kweli candelo endaweni yemibini kukhokelela ekuphulukaneni namanqaku angama-25 onke ekhulwini. Nangona kubonakala ukuzichana iifomathi zemihlathi ethile kusekho imihlathi apho abaviwa babonakalisa ukusilela kulwazi lweefomathi. Kusekho imposiso ehambelana nokungaqiniseki ngeempawu zomhlathi ngamnye. Oko kukuthi omakuqulathwe luhlobo oluthile lomhlathi.

- (a) Ixhaphakile imposiso yokuphendula umhlathi omnye endaweni yemibini kweli candelo.
- (b) Kolu viwo kuye kwabalasela ukunqongophala kolwazi lweefomathi ngakumbi kwabakhethe imihlathi enjengeRivvyu ku-2.6 nenqaku lephephandaba ku-2.3.
- (c) Baqhathule abaviwa ekubhaleni imihlathi enjengeleta esesikweni nentetho engekho sikweni. Nangona bebezonwabele ezi tekisi indawana ebibamba amanqaku, ziimpawu zetekisi. Babonakalise ukungabuchani ncam ubuthumbu ngokomhlathi ngamnye kule mihlathi.
- (d) Imposiso yokungacazululi isihloko inwenwele ekungachanweni komxholo ngabaviwa abaninzi. Ubuthumbu be-obhitshwari buye bangabinakutya kuchanekileyo nanjengoko bebaninzi abebengafiki kubulungisa abumeleyo umlinganisi. Imihlathi ibidludla nokuba ngumlinganisi kukamfi bungahoywa ubulungisa abebulwela.
- (c) Abaninzi abakhethe irivvyu bebephatha kubhala isibhengezo ntengiso. Bekucaca kona ukuba umxholo wokubhalwa ngako ubunomdla kodwa ababhali bebengenalo ufifi lwefomathi yerivvyu kunye neempawu zayo.

lingcebiso

- (a) Kucetyiswa ukuba abafundi baqheliswe ukuyifundisisa yonke imibuzo yezincoko nemihlathi. Oko kuya kubancedisa ukuba baqiniseke ngemibuzo abanokuyiphendula ngokunzulu.

- (b) Mabaqheliswe ukusebenzisa isithako/isixhobo uGAPSS (*genre, audience, purpose, structure and style*) ngalo lonke ixesha xa kucwangciselwa ukuphendula imibuzo esekwe kwimihlathi.
- (c) Umviwa umsebenzisa uGAPSS xa efunda umbuzo alandelelanise ukuze afumane umkhombandlela wokufunwa ngumbuzo. Umfundi makazibuze le mibuzo. (G) Luluphi udidi lomhlathi ekuthiwe mandilubhale?/Ndibhala ntoni? Kuthiwa mandibhale ndingubani? (A) Kuthiwa mandibhalele bani?/Ndibhalela bani ke mna? (P) Ngayiphi injongo?/Kuthwa mandibhale ndithini kuye?/Ndifuna athini ke mna?/(S) Ngokodidi lwenjenra endiza kuyibhala imo yayo injani?/Iqulatha ntoni imihlathi engaphakathi kulo mhlathi? Kobonwa ngantoni ukuba yiyo le ndiyibhalileyo? Iyahambelana nodidi lomntu ekuthiwe mandimbhalele ifomathi yam? (S) Isimbo solwimi lwam ngokombuzo siyacenga/cela/ncoma/thundeza/khalaza? Mazicace kwalapha izangotshe zolwimi aza kuzisebenzisa ngokuhambelana nesimbo asikhethileyo.
- (d) Impumelelo kawonkewonke ingabonakala xa utitshala emsebenzisa xa emakisha umhlathi womviwa uGAPSS. Xa enokuqale amsebenzise njengesixhobo sokuncedisa abafundi ukuhlela umsebenzi wabo phambi kokuba benze idrafti yokugqibela kungakuhle kakhulu. Uhambisana kuhle lo (GAPSS) nerubriki ngakumbi xa umntu sele emsebenzisa ngokumqonda. Abacebisi beSebe mabaqinisekise ukuqondwa kukaGAPSS ngootitshala, ngeli xesha ootitshala bencedisa abafundi.
- (e) Ukukhuliswa ngootitshala nabacebisi kwefayile entuntayo egama lithi, 'ukutya kweetekisi' kungenza kuqiniseke wonke ubani ngenani lemihlathi elilindeleke kudidi ngalunye lwejenra ebhaliweyo. Umhlathi ngamnye mawuqulathe ingcinga enye.
- (f) Kuseyimfuneko ukuqinisekisa ukuba abafundi bawuphawule umahluko phakathi kodliwanondlebe nengxoxo yababini. Mabaqatsheliswe ngakumbi okufanayo nokwahlukileyo kwifomathi nobuthumbu.
- (g) Makuhlale kugxininiswa kwiimpawu ezingundoqo zefomathi kudidi ngalunye lomhlathi. Ngaphezulu zibethelelwe neempawu zefomathi eziyimfuneko. Oo*Chief marker* noo*M* bangancedisa njengoko beziman'ukuxoxwa iifomathi kumaziko okumakisha.

ISAHLUKO 7

ISIZULU ULIMI LWASEKHAYA

Lo mbiko olandelayo kumele ufundwe ngokuhlanganyela namaphepha okuhlolwa esiZulu uLimi Lwasekhaya kaNovemba wezi-2025.

7.1 UKUSEBENZA KWABAHLOLWAYO EMAPHEPHENI OKUHLOLA (2021–2025)

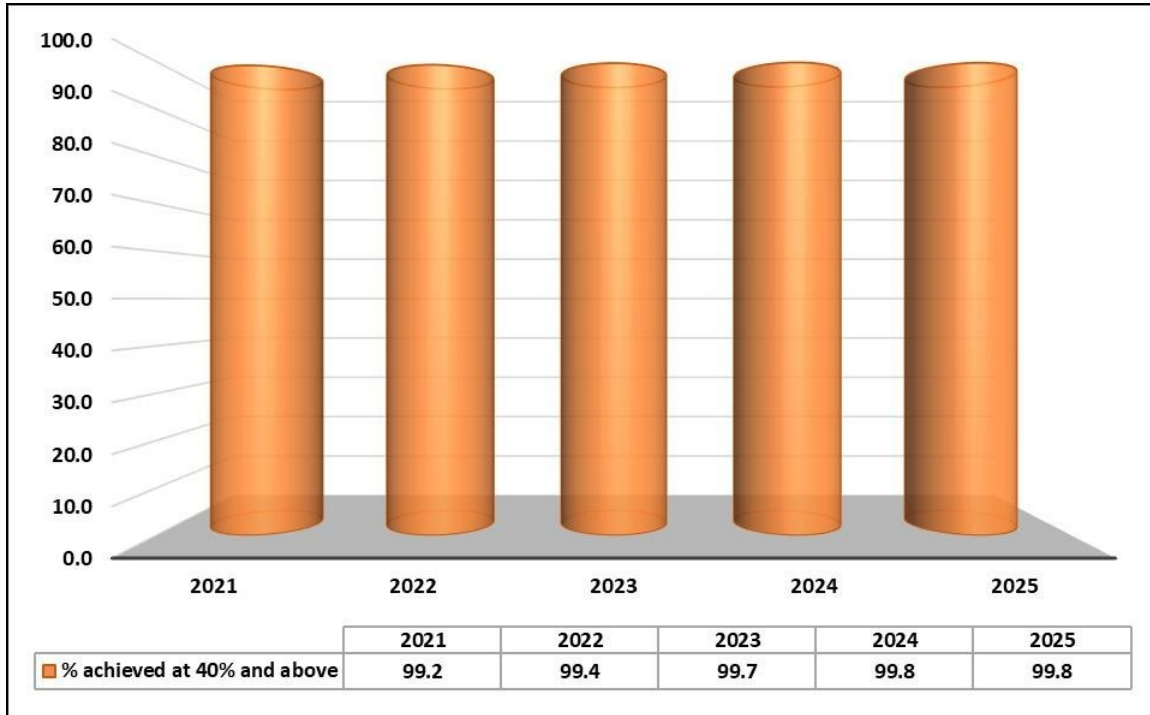
Isibalo sabahlolwayo ababhale ukuhlolwa kwesiZulu Ulimi LwaseKhaya ngonyaka wezi-2025 senyukile ngabafundi abayizi-3 884, uma kuqhathaniswa naleso sowezi-2024.

Kube nokuthuthuka ezingeni lokuphumelela kulo nyaka. Abahlolwayo abaphumelele ngokwezinga lamaphesenti angama-40, lenyukile lisukela emaphesentini angama-99 laya kwangama-99,8. Kube nokuthuthuka okukhulu emaphesentini abaphase ngamalengiso (ngaphezu kwamaphesenti angama-80), kusukela emaphesenti angama-24,5 ngonyaka wezi-2023 kwaya kwangama-35,2% ngowezi-2024. Lokhu kuguqulelwa ekukhuleni kwesibalo esiphelele sabaphumelele ngamalengiso kusukela ezinkulungwaneni ezingama-43 503 kuya kwezingama-63 870. Izindlela ezahlukeneyo zokungenelela ezigculisayo ezisetshenziswe ngothisha, abeluleki besifundo neMnyango yeMfundo yeziFundazwe ziqhubekile nangowezi-2025. Ukuhlinzekwa kwezinsiza nokuzikhandla kwabahlolwayo abangaphezu kwesilinganiso (average) nakho kube nomthelela ekuthuthukeni jikelele esifundweni.

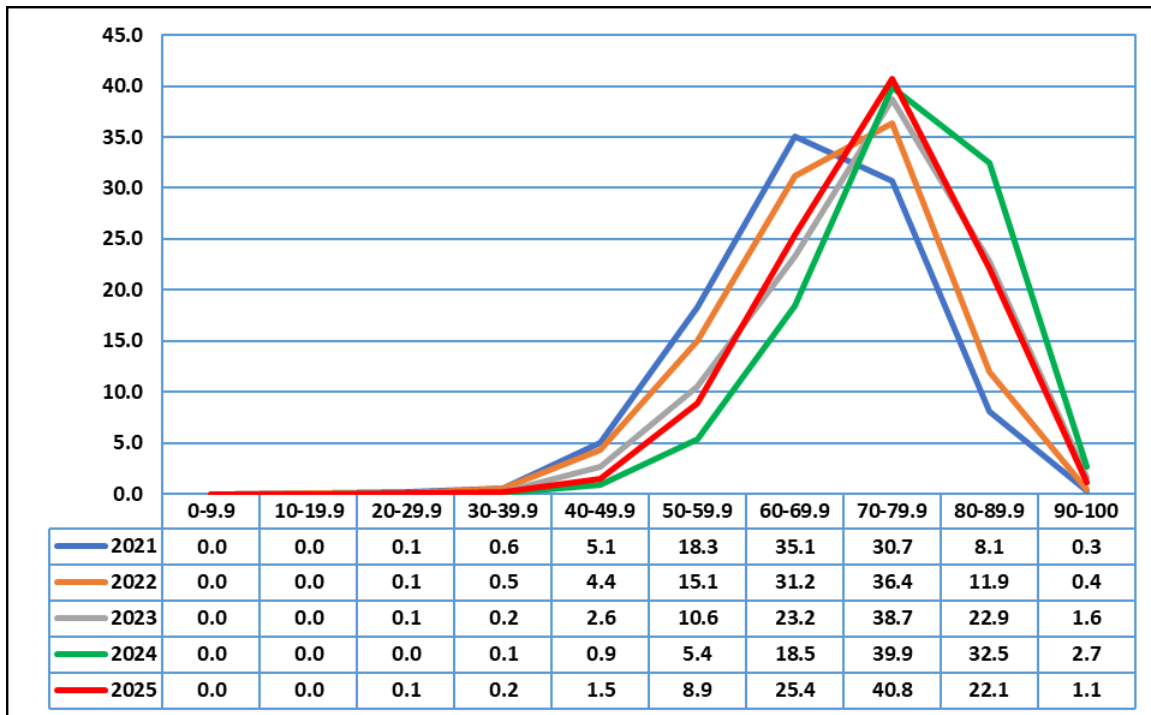
Ithebula 7.1.1 Imiklomelo jikelele ephepheni lesiZulu uLimi Lwasekhaya

Unyaka	Inamba yabafundi ababhalayo	Inamba yabafundi abaphumelela ngama-40% nangaphezulu	I-% labafundi abaphumelela ngama-40% nangaphezulu
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
2025	194 126	193 673	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 bekuvame ukuba kungabi iphepha lapho abahlolwayo benza kangcono khona ngesikhathi sezivivinyo zokuphela konyaka kepha kulo nyaka kubonakala kukhona umehluko ekwenzeni kahle. Nakuba ukwenza kahle kwabahlolwayo kungatholakali kuyo yonke imibuzo kepha umbuzo ofana nesivivinyo sokuqondisisa, ukufingqa kanye nombuzo wesi-4 omayelana nokuhunyushwa kwekhathuni kubonakala benze kangcono kakhulu uma uqhathanisa neminyaka edlule. Kulokhu kuhlolwa kwalo nyaka wezi-2025, kubukeka likhona lthemba lokuthi abahlolwayo bazokwenza kangcono kakhulu kuleli phepha. Nakuba isekhona eminye imithonseyana elesabayo leli phepha.

Abahlolwayo abaningi eziFundazweni zozi-5 (iMpumalanga, iKZN, iGauteng, iFree State kanye ne-Limpopo) ezibhala isiZulu uLimi LwaseKhaya basebenze kahle kakhulu kuleli phepha. Okugqame kakhulu nakulo nyaka wezi-2025 ukwenza kahle kakhulu esifundweni sokuqondisisa esifundwayo kanye nombhalo obukwayo ohambisana nesifundo sokuqondisisa esifundwayo. Inselelo ebonakalile kakhulu lapha kulo mbuzo wokuqala, indlela engagculisi yokuphendula imibuzo evulelekile. Kubukeka sengathi abahlolwayo abaqeqeshekile kahle ngokumele bakwenze uma bebhekene nalolu hlobo lombuzo.

Isifundo sokuqondisisa besimayelana nokugqugquzela ukuba abantu bakhulumisane. Sibheka ukukhulumisana kwabazali nezingane ngendlela efanelekile. Ukukhulumisana kwabazali nezingane ngendlela efanelekile kwenza izingane zikwazi ukukhululeka, zivuleleke ukuze zingagcini seziphathwa ukhwantalala ngenxa yezinkinga ezingakwazi ukuzikhuluma nabazali bazo. Lokhu kungakhulumisana kuze kugcine sekucindezela lezi zingane ezinamahloni. Bese kuthi lezi ezingamaqhalaqhala ziqonele lezi ezingonyube. Akugcini lapho, lezi ezingamaqhalaqhala zigcina sezinesandla esilula. Zishaye ezinye izingane okugcina sezingukudla kwasejele. Lesi siqephu siqhathanisa indlela okwakwenziwa ngayo kudala uma kukhona inkinga emphakathini. Kudala kwakuba nokuxoxisana komphakathi uholwa ngabantu abanjengezinduna namakhosi. Siyiqhathanisa nendlela abantu bamanje abathathela ngayo izinto phezulu, basebenzise udlame uma befuna ukuba kulungiswe izinto. Lesi sifundo sokuqondisisa sibuye sithinte ihlazo lokungezwani kwabantu abayigazi linye. Ngenxa yokuhluleka ukuxoxisana, kuphetha abantu bozalo sebephenduke inkukhu nempaka. Lesi siqephu sibuye sithinte ingxenye ebalulekile yokuxoxisana kwabantu abasebenza ndawonye. Indlela abantu abasezikhundleni abenza ngayo ukukhulumisana nalabo ababaphethe.

Umbuzo 1.1 obudinga abahlolwayo batomule isimo sokukhuluma, ube umbuzo ongabanga nayo inkinga ngoba abahlolwayo bakwazile ukuzibona izimo zokukhuluma. Umbuzo 1.2 nawo osezingeni lokuqala, elisobala, nakhona kube umtithizo. Indaba ithanda ukujiya uma sekufika kumbuzo 1.3 kanye nombuzo 1.4 lapho kudinga ukuba abahlolwayo bafingqe ngamaphuzu, bachaze kafushane. Kuthande ukuba umqansa lokhu ngoba baningi abangakwazanga ukuthola imiklomo ephelele. Nakuba le mibuzo isezingeni eliphansi, ingxenye yokuhlela kabusha. Bakhona abebengayitholi imiklomo ephelele, kule mibuzo.

Kule mibuzo esezingeni elimaphakathi, abahlolwayo bazamile ukwenza kahle nakuba kusekhona leyo mithonseyana engaphenduli le mibuzo ngokugcwele kuhambisana nenani lemiklomo. Kanjalo nale esezingeni eliphezulu kubonakale iningi labahlolwayo lingenzi kahle ekuphenduleni le ngxenye ngokugculisayo. Eyemibuzo yezithombe yona ikhombise ukuthi abaningi sebeyakwazi ukuyiphendula ngendlela elindelekile. Nakuba kusasilele kulo mbuzo

wokuqhathanisa okutholakala emibhalweni yomibili. Kusathanda ukuba yinkinga impela lapha.

Umbuzo 2: Isiqephu besimayelana nalokhu: 'IZINTO ONGAZENZA UMA UFUNA UKUPHUMELELA EMPILWENI'. Lo mbuzo uphendulwe kangcono nakuba besekhona abahlolwayo abalahlekelwa amamaki olimi ngenxa yokucaphuna amaphuzu. Abanye bayehluleka ukwehlukana amaphuzu amqoka nalawo asekelayo. Abanye 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. Isekhona inkinga yalabo abaguqula igama elilodwa bese bezitshela ukuba bafingqile. Lona sekubonakala kuwumkhuba owandile impela. Abanye bebeguqula igama elilodwa kanti abanye abe mabili. Nalabo abebenikezwe ukuba bamake lo mbuzo bathande ukudideka impela. Lena kube yinkinga enkulu impela okudingeka ukuba ibhekiswe kakhulu ngoba sekonakele.

Isiqephu C

Umbuzo 3 (ukuhumusha isikhangisi/izikhangisi): Kulo nyaka isikhangisi besimayelana nemoto yakwa-BMW entsha. Kulesi sikhangisi, zimbili izinto okubonakale ukuba abahlolwayo babe nengqinamba yokuziphendula. Umbuzo we-logo kanye nowesiqubulo. Le mibuzo ithanda ukuba yinkinga. Abanengi bebeziphambanisa lezi zinto. Okunye okube yinkinga kubafundi isu lokuphindaphinda kanye nelemalimbuyiselo. Kuthande ukuba umqansa omkhulu lona. La masu bekuqala ngqa ukuba abekhona ephepheni lombuzo.

Umbuzo 4 (ukuhumusha ikhathuni enamafreyimu axoxa indaba ephela): Abahlolwayo abanengi basebenze kangcono kulo mbuzo nakuba bekhona labo abangakwazanga ukuxoxisa izimpawu kanye namagama njengoba kutholakala kukhathuni ekade behlolwa ngayo. Ikhathuni, ibinamafreyimu ama-4 emayelana nesifundo sokubaluleka ukuba wenze into oyothanda ukuba yenziwe kuwe. Umlingiswa uZulu uphatheka kabi uma uMjeyijeyi ebingelela umlingiswa onguNjomane kuphela ebe ehleli naye. Isikhuni sibuya nomkhwezeli ngoba naye akaphenduli uma ebingelelwa. Amagama afana nenkulumomzimba bekuqala ukuba khona embhalweni wekhathuni obukwayo. Yingakho abahlolwayo abanengi bengazange bawuqonde kahle umbuzo osebenzise leli gama.

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 wokuhlolwa. Kuyakhombisa ukuthi izingxenyane zezakhiwo nezimiso zokusetshenziswa kolimi ezine okuyilezi ezilandelayo azaziwa kahle:

- Ukuthuthukiswa kolwazimagama
- Ukusetshenziswa kolimi
- Izakhiwo zemisho
- Ukuhleleka kwamathekisti
- Ukuhlolisisa indlela ulimi olusetshenziswe ngayo

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

QAPHELA: Othisha abakugweme ukusebenzisa amaphepha emibuzo amadala uma besafundisa. Angawasetshenzisa emuva kokufundisa ukuhlola ukuba abafundi bawuqondile yini umsebenzi obukade ufundiswa.

7.3 UKUHLUZWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI IPHEPHA LOKU-1

UMBULO 1: ISIFUNDO SOKUQONDISISA

Umbuzo 1.1 (Umbhalo A ofundwayo)

- (a) Umbuzo 1.1: **Tomula isimo sokukhuluma esichaza ukuhlenganisa imibono kwabantu ukuze baphume nesixazululo uma kunenkinga. Bhekisa impendulo yakho esigabeni soku-1 (1)**

Kulo mbuzo abahlolwayo bakwazile ukutomula isimo sokukhuluma esidingekayo. Nakuba bezimbili kepha bazikhiphile ngokugculisayo.

Umbuzo 1.2: Nikeza izizathu EZIMBILI ezenza abantu badinge ukuxoxisana. **Bhekisa impendulo yakho esigabeni soku-1 (2)**

Lona umbuzo okulindeleke ukuba abafundi babhale izimpendulo abazicaphune esiqeshini njengoba zinjalo.

Umbuzo 1.3: **Fingqa ngamaphuzu AMATHATHU ngokumele kwenziwa ngabazali ukuze kube nokuxoxisana okwakhayo (3)**

Lona umbuzo obekulindeleke ukuba abahlolwayo bafundisise isigaba sesithathu bese bekipha amaphuzu asemqoka atholakala kuso. Kungagcini lapho bese bewahlela kabusha.

Umbuzo 1.4: **Chaza kafushane ngemiphumela engemihle eyenzeka ezinganeni ezingaxoxisani nontanga ngokwalesi siqephu. Bhekisa impendulo yakho esigabeni sesi-3 (3)**

Lona umbuzo obekulindeleke ukuba abahlolwayo bafundisise isigaba sesithathu bese bekipha amaphuzu asemqoka atholakala kuso. Kungagcini lapho bese bewahlela kabusha. Hhayi ngamaphuzu kepha kube sasigaba. Lo mbuzo uthathe indlela esakufingqa.

- (b) Umbuzo 1.1.5: Igama elibhalwe ngokugqamile esigabeni sesi-3 lichaza: **'onyube'**.

Khetha impendulo eshaya emhlohlweni kulezi ezilandelayo:

- A Abantu abakhalayo
- B Abantu abathusayo
- C Abantu abathulayo
- D Abantu abasabayayo

Umbuzo ofana nalo ubukeka ulula kepha akunjalo. Abahlolwayo bavame ukuqagela nje impendulo. Kuthuke ucilo ezishaya endukwini. kanti okubalulekile lapha ukuba nolwazimagama olufanele oluhambisana nombhalo ofundwayo. Okwesibili ukuqonda umqondongqandi waleso sigaba ukuze impendulo izohambisana nokukhulunywa ngakho kuleso sigaba.

- (c) Umbuzo 1.6: **Ucabanga ukuthi kungaba namuphi umphumela phakathi kwemindeni uma ingakwazanga ukukhulumisana? Sekela impendulo yakho (2).** Abaningi bahlulekile ukunikeza impendulo ekhombisa ukuthi bayaliqonda izinga lalo mbuzo. Nakuba kudingeka impendulo yakho kepha kumele kube ngephusile ihambisane nokutholakala endabeni.
- (d) Umbuzo 1.7: **Yini inhloso yokubhala lesi siqephu? (2)** Lapha abahlolwayo bazamile ukuba baqale ngokubhala Inhloso yombhali, okungaba ukufundisa, ukuqwashisa, ukuxwayisa njalonjalo. Bese besho ukuthi ukuxwayisa ngani. Abanye bebemane bangene esigabeni sesibili bengaqalanga ngokugagula Inhloso kuqala.
- (e) Umbuzo 1.8: **Qhathanisa izindlela ezingafani imiphakathi ebuka ngazo izinto ezidalulwe esigabeni sesi-4** Lolu hlobo lombuzo kudingeka ukuba umfundi awuhlaziye kuqala ngaphambi kokuba aphenule. Lokho kumlekelela ekuqondeni indlela okumele aphenule ngayo ukuze angaphumi emzileni odingekayo. Kubili okumele kuqhathaniswe kulo mbuzo: izindlela ezingefani ezitholakala kulesi sigaba. Okwesibili, imiphakathi etholakala kulesi sigaba. Ngakho-ke kumele kuvele izinhlangothi ezimbili ngokwemiphakathi. Okunye okudingekayo ukuba kubhekwe ukuthi ngabe le miphakathi ihluke ngani uma uyiqhathanisa.
- (f) Umbuzo 1.9: **Uyavumelana yini nokushiwo ngumbhali emagameni adwetshelwe esigabeni sesi-5? Sekela impendulo yakho. (3)** Lona umbono ojulile owethulwa njengesitatimende esinamandla esigabeni sesi-5. Nansi indlela efanele yokuphendula lo mbuzo, esebenzisa isu elinembayo: Ipendulo Eqondile: Yebo, ngiyavumelana ngokugcwele nombhali uma ethi ingxoxo iyona kuphela edala ukuthelelana amanzi phakathi kwemindeni ebixabene.
- (g) Umbuzo 1.10: **Ake uncome indlela umbhali aphethe ngayo lesi siqephu. (3).** Umbhali usiphethe kahle kakhulu lesi siqephu, ngendlela enikeza isisombululo esiphusile futhi esigcizelela inhloso enkulu yombhalo. Ukuqinisa iphuzu eliyinhloko: Ukuphothula ngokuthi ukufakana imilomo (ingxoxo) 'yisona sisombululo okumele wonke umuntu asifunde' kuqinisa umbono wakhe oyinhloko obekulokhu kuxoxwa ngawo esiqeshini sonke. Ukucela ushintsho olwenziwa izinhloko zomphakathi: Umbhali udlulela ngale kokunikeza nje umbono kodwa wenza isincomo esisebenzayo. Ufaka izinhloko zikahulumeni ohlakeni lokubonisa ukuthi inkinga ibhekwe ngeso elibanzi futhi isisombululo sidinga ukubambisana okubanzi komphakathi.
- (h) Umbuzo 1.11: **Shono ukuthi isithombe soku-1 sihambelana kanjani nendaba yokuxoxisana. (1)** Lo mbuzo ubuqala ukubuzwa ngale ndlela. Lapha kudingeka ohlolwayo abuke isithombe bese esho ukuthi sihambelana kanjani nendaba ayifundile. Kungabukeka kulula kanti akunjalo. Okokuqala kumele ohlolwayo azi ukuthi indaba ikhuluma ngani. Bese ebheka ukuthi lokhu akubona esithombeni kunabudlelwano buni nendaba.

(i) Umbuzo 1.12: **Chaza kafushane umuzwa ovezwa ngumuntu osesithombeni sesi-2. (2)**

Lo mbuzo ubudinga ukuba ohlolwayo abukisise kahle isithombe. Abheke ukuthi kwenzakalani kuso. Ngabe lokhu akubonayo kuhambisana kanjani nokufundwe endabeni. Kumele kukhumbuleke ukuthi isithombe/izithombe sisuke/zisuke sengeza noma zengeza ulwazi lwendaba ukuze kube kube nokuhambisana.

(j) Umbuzo 1.13: **Qhathanisa okwenzeka EMBHALWENI B esithombeni sesi-3 ukuyamanise nokufunde EMBHALWENI A esigabeni sesi-3. (4)**

Indlela enhle yokuphendula umbuzo ofuna ukuqhathanisa nokwenza amaphuzu amathathu uma usunikeze umbhalo: Isu elinembayo lokuthola amamaki aphelele (4/4). Hlaziya ngokucophelela izingxenye ezimbili (A no-B): Qala ngokufunda isigaba sesi-3 sombhalo A bese ubuka isithombe sesi-3 sombhalo B. Hlonza amaphuzu ayinhloko noma izingqikithi ezihambisanayo noma eziphikisanayo kuzo zombili izingxenye. Hlela impendulo yakho ibe amaphuzu amabili (2) ahlunganisa zombili izingxenye: Amaphuzu amabili ahlaziya ukuxhumana phakathi kuka-A no-B anganikeza amamaki amabili ngalinye, okwenza kube amane (4) esewonke. Qiniseka ukuthi iphuzu ngalinye likhuluma nge-A futhi no-B.

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. Kanti abanye baguqula igama elilodwa noma amabili bese becabanga ukuthi kuhunyushiwe. Laba bagcina sebelahlekelwa amamaki 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 ukuwakhipha endabeni. Kulabo abangaphendulanga kahle behlulwe ukubona amaphuzu anembayo, bagcina sebethatha amaphuzu asekelwa amaphuzungqangi. Kulo nyaka bekukhona idlanzana labahlolwayo elixubayo. Liqale ngokuhumusha bese kuthi amaphuzu angase kugcineni liwacaphune njengoba enjalo. Bebekhona nabebecaphuna iphuzu elingaphelele ukuze omakayo ezodideka kube sengathi uhumushile noma amaphuzu amabili. Kanti abanye bebelithatha linjengoba linjalo bese beyaliphendukezela. Bangaliqalisi ngamagama aqalayo. Baqale phakathi nendawo.

UMBUZO 3 (UKUHUMUSHA ISIKHANGISI)

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

3.1 Kungani umkhangisi esebenzise isu lokuphindaphinda i-logo kulesi sikhangisi? (2)

IsiZulu, 'Isu lokuphindaphinda esikhangisweni' libaluleke kakhulu ekumaketheni

ngezizathu ezithile. Leli lisu laziwa nangokuthi yi-'frequency' noma 'repetition' ekumaketheni.

Nansi incazelo yokubaluleka kwalo:

Ukwandisa Ukuqashelwa nokukhumbuleka (Increased Brand Recognition and Recall) Ukujwayela Kuholela Ekuthandeni (Mere-Exposure Effect): Abantu bathembekile ekuthandeni izinto abazibona kaningi. Ukuphindaphinda isikhangisi kwenza umkhiqizo wakho ujoyweleke, okwenza abathengi bawuthande kakhulu, ngokwedlulele.

3.2 **Chaza kafushane ukuthi kungani bekunika imalimbuyiselo uma uthenga le-BMW ekulesi sikhangisi. (2)**

Ukusebenzisa imalimbuyiselo esikhangisweni kunezinhloso ezingana zokumaketha eziqonde ukukhuthaza ukuthenga kanye nasekuhlomuliseni amakhasimende. Okubalulekile ukuthi amabhizinisi abolekiso afuna ukufinyelela kubathengi abadinga imali, kanti ezinye izinkampani zisebenzisa imalimbuyiselo njengesixazululo sokuthenga umkhiqizo wazo, ikakhulukazi izinto ezibizayo.

3.2.1 Nazi izinhloso eziyinhloko:

Ukwandisa Amandla Okuthenga (Increasing Purchasing Power)

Isikhangisi semalimbuyiselo sivumela abathengi ukuthi bathenge izimpahla ezibizayo, njengezimoto, izindlu, okokusebenza noma okudlekayo, abangakwazi ukukukhokhela ngemali ephelile ngesikhathi esisodwa.

Lokhu kusiza ukunqoba isithiyo esiyinhloko sokuthenga, okuyinani eliphakeme, bese kwandisa ukwenzeka kokuthenga.

3.2.2 Ukwenza Imikhiqizo Ifinyeleleke (Making Products Accessible)

Amabhizinisi angasebenzisa isikhangisi esihambisana nemalimbuyiselo ukuze enze imikhiqizo yawo kube lula ukuyithola.

3.3 **Chaza ngokusetshenziswa kolimi oluchemile olutholakala kulesi sikhangisi. (2)**

Ezikhangisweni zemoto i-BMW, ulimi oluchemile ngokobulili lusetshenziswa ngendlela yokukhombisa amadoda njengabashayeli abakhulu, abanamandla, kanti abesifazane bavame ukuboniswa njengezithombe nje ezihlobisile noma abagitshezwe emotweni. Lokhu kudala umqondo wokuthi ubudoda buhlolshaniswa namandla, isivini, nobunikazi bemoto.

3.4 **Ngabe isifaniso esitholakala kulesi sikhangisi sisetshenziselweni? (2)**

Isifaniso sisetshenziselwa ukuqhathanisa/ukufanekisa into eyodwa ngenye ukuze umqondo ubonakale ngokucacile, uhehe imizwa, futhi uhlale engqondweni. Okunye okubalulekile ukuthi abafundi bakwazi ukubona izakhi zesifaniso. Okwesibili ukubheka ukuthi ngabe kusuke kuqhathaniswa ini.

3.5 **Phawula ngomthelela wokusetshenziswa kwesiqubulo esitholakala kulesi sikhangisi. (2)**

Lo mbuzo udinga izinto ezimbalwa okumele umfundi aziqonde:

- Okokuqala ukuthi lo mbuzo usezingeni eliphezulu (higher-order question). Ungena ngaphansi kokuncoma ngokwamazinga okuhlakanipha.
- Okwesibili abafundi obekumele bakuqonde igama elithi umthelela ukuthi lichazani embuzweni.
- Okwesithathu, ukubheka ukuthi umfundi uyasazi yini isiqubulo esitholakala

kulesi sikhangisi. Angakwazi ukusibona ukuze abhale ngento ayibonayo. Akugcini lapho uyazi ukuthi siyini isiqubulo esikhanagisini.

- Lezi zikhangisi zisebenzisa umbhalo nezithombe ukuze zidlulise umyalezo:

Izikhangisi zamaphephandaba nezincwadi zisebenzisa izihloko ezidonsayo, izithombe ezicacile, kanye nezincazelo ezimfishane.

Ama-poster namabhilbhodi asetshenziswa ezindaweni zomphakathi, agxile ekuboniseni isithombe esinamandla nesisho esifushane.

Izikhangisi eziku-internet (banner ads) zisebenzisa izithombe ezikhangayo nezihloko ezimfushane ukuze zihehe iso/ihlo.

Ama-brochures/leaflets anikeza imininingwane engeziwe ngomkhiqizo noma insizakalo.

Izinkundla Ezivamile Zokukhangisa

- Umsakazo (Radio Advertising)

Izikhangisi ezizwakalayo ezidlalwa phakathi kwezinhlelo.

Zisebenzisa izwi, umsindo, nomculo ukuze zihehe izethameli.

- Umtshingo we-TV (Television Advertising)

Izikhangisi ezibukwayo nezizwakalayo ezihlanganisa izithombe ezinyakazayo, izindaba, nomculo.

Zisebenza kahle ekudonseni imizwa nasekukhumbulekeni.

- Amaphephandaba nezincwadi (Print Media)

Izikhangisi ezibhalwe phansi ezikumaphephandaba, amaphephabhuku, amaphostars, nama-brochure zisebenzisa izihloko ezinamandla nezithombe ezicacile.

- Izikhangisi zomgwaqo (Outdoor Advertising)

Amabhilbhodi, ama-banner, izikhangisi ezibekwe ezindaweni zomphakathi zihlose ukudonsa iso ngokushesha.

- Inthanethi (Digital Advertising)

- Izikhangisi ku-social media (*Facebook, Instagram, TikTok, YouTube*).

- Banner ads, pop-ups, sponsored posts.

- Mobile Advertising

Zivumela ukulandelela nokukhomba izethameli eziqondile.

Izikhangisi ezithunyelwa nge-SMS, in-app ads, push notifications. Zifinyelela ngqo kubantu ngokusebenzisa amafoni abo.

- Events and Sponsorships

Ukuxhasa imicimbi, imidlalo, noma imikhankaso yomphakathi. Kusiza umkhiqizo ubonakale

futhi uhlotshaniswe nomphakathi.

Kuyancomeka ukuba abafundisi bazinike isikhathi esanele sokufundisa abafundi ukuhlaziya isikhangisi ngokuphelele, basibukisise ukuze bathole konke ngaso. Othisha 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

UKUHMUSHA IKHATHUNI

Inhlosongqangi yalo mbuzo ukwethula ikhono lokuveza umyalezo ngomdwebohlalayo (cartoon) kusetshenziswa ulimi oluhlaziyayo notekhu (*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 abaningi ukuthi bona abakwazanga ukuyamanisa inkulumo kanye nokwenzeka endabeni. Bavesi 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 bekulindeleke 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 engenhlale 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 ophela. Obekwenzeka kwabanye abahlolwayo bebeyithatha njengoba injalo inkulumo bangayihumushi. Yikona kanye lokhu obekwenza abahlolwayo abaningi balahlekelwe amamaki apha.

- (e) Umbuzo 4.5: **Ucabanga ukuthi izimpawu eziyimidwebo emifushane etholakala kule khathuni zisetshenzisweleni? Sekela impendulo yakho.**
Ukukhunyushwa kwezimpawu ezahlukeni 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 oqukethwe 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.

UMBULO 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 (*etimology*).

- 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. Amamaki alahlekile ngoba izakhi zamagama kanye nezingcezu zenkulumo kuseyinkinga.
- (b) Umbuzo 5.2: **Phinda ubhale igama elidwetshelwe elitholakala emgqeni wesi-6 selikhomba ukuphika.** (imaki eli-1)
Abahlolwayo abaningi abakwazanga ukuphendula lo mbuzo. Umbuzo ubuhlola ukuthi bayaziqonda yini izindlela zesenzo. 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 aphansi 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. 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 basenenkinga 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 kuya kuma-26:
- 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 befigqamisa umqondongqangi waleso naleso sigaba.
- (e) Mabafundisise imibuzo baphinde babheke amamaki bese bephendula ngokwemibuzo kanye nawo amamaki.
- (f) Abafundi mabafundiswe ukuqonda ukuthi imibuzo ihlukaniswe ngokwamazinga amathathu. Lokho kusho ukuthi nezindlela zokuphendula azifani.

- (g) Abafundi mabafundiswe 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

- (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 ezikhangisini 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 ezahlukeni 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 nokuvala kwamehlo, ubunjalo bobuso, njl.)
- (j) Ukulandelanisa izenzeko uma ikhathuni inamafreyimu.
- (k) Izinhlobo zabalingiswa bekhathuni nenhloso yokusetshenziswa kwabo.
- (l) Ukuhumusha inkulomo yabalingiswa esezibiyelweni.
- (m) Ukuqondisisa ubudlelwane phakathi kwenkulomo 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 inkulomo 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 zokusetshenziswa kolimi, kudidiyelwe namanye amakhono. Abafundisi mabaqikelele ukuthi uma befundisa lezi zakhiwo nezimiso zokusetshenziswa kolimi, kumele bazisusele esiqeshaneni. Kukhona nehora elilodwa elabelwe ukuba ulimi lufundiswe lungadidiyelwe namanye amakhono (bheka ikhasi lama-26 kuya kwelama-27; ikhasi lama-45 kuya kwelama-47 kanye nasekhasini le-106 kuya kwele-108 ku-CAPS).

Izakhiwo nezimiso zokusetshenziswa 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)

Ukuphawula jikelele

ISIQEPHU A (Izinkondlo)

Bekulindeleke ukuthi abahlolwayo baphendule izinkondlo ezimbili kwezine ezimiswe kanye neyodwa engamiswe. Kuyancomeka ukuthi abafundi abaningi bakwazile ukulandela imiyalelo njengoba injalo, ngisho nokuphendula umbuzo oyimpoqo imbala, okungumbuzo wesihlanu. Lokho kwenze imiphumela yaba mihle kuleli phepha cishe izifundazwe eziningi uma kuqhathaniswa nemiphumela yonyaka wezi-2024.

ISIQEPHU B NO C

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

Imibuzo emide

Lena imibuzo emide abahlolwayo abazame kakhulu ukuyiphendula kahle 1, 6, 10, 12, 14, 16, 18 kanye nowama-20 (inkondlo, inoveli-ubuciko bomlomo kanye nomdlalo). Nakuba basebancane abahlolwayo abaphendula umbuzo 1 omude wenkondlo. Kubukeka sengathi abafundi abakafundiseki kahle ekutheni lo mbuzo uphendulwa kanjani. Kweminye imibhalo yemibuzo emide kuyakhombisa ukuthi izincwadi bazifundile kepha kuntuleka ikhono lokuphendula umbuzo omude omayelana nezitatimende, umbono womsethi wephepha kanye nendikimba okumele bazibhekise kokwenzeka encwadini. Abaningi abakaqondi kahle ukuthi uma ubhala lolu hlobo lombuzo kumele ubheke ukuthi uyaqhathanisa yini noma udaza inkani. Eyokubhala umbuzo omude we-esyi kumdlalo noma kunoveli kuthanda ukuba umqansa kakhulu kwabaningi. Bebexoxa incwadi ngokuyazi kwabo kunokuhlala embuzweni besebenzisa ikhono lokuhlaziya. Abanye abafundi bebegcina sebengaxoxi kahle ngokwe-eseyi ikakhulukazi uma kubhekwa 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-2024.

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 emhloneni. Lokhu kwenze lathuthuka izinga lokwenza kahle kwabo kulo nyaka.

7.5 UKUHLAZIYWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2

ISIQEPHU A: IZINKONDLO

UMBULO 1: (Umbuzo omude) 'MUSANI' – KNN Gcumisa)

'Imbongi ibona singekho isidingo sokukhala uma umuntu eficwa ukufa.'

Hlaziya ngokuhlolisisa lesi sitatimende ubhekise ekukhethweni kwamagama, umoya nethoni kule nkondlo.

Amaphutha kanye nokungaqondisisi imibuzo.

Abafundi abaphendule umbuzo omude wenkondlo babe mbalwa uma uqhathanisa ngonyaka odlule. Abawuphendulile benze kangcono yize bebewenza amaphushana. Nanka amanye alawo maphutha:

- (a) Ukuhlonza umqondo oyinhloko
Isitatimende sibhekisa kumqondo wokwamukela ukufa njengengxenye yokuphila, hhayi njengento okufanele ikhalelwe kakhulu. Imbongi ifuna ukukhuthaza ukwamukela nokubekezela uma kufika ukufa, hhayi ukudabuka ngokweqile.

- (b) Ukuhlonza umoya wenkondlo
Umoya wale nkondlo ungowokukhuthaza ukuthula nokwamukela isimo. Awukho umoya wokudabuka okukhulu, kunalokho kukhona umoya wokuyala nokweluleka abantu ukuthi bangakhali.
- (c) Ukuhlaziya injongo yembongi
Imbongi ifuna ukufundisa abantu ukuthi ukufa akuyona into yokwesatshwa, kodwa into okufanele yamukelwe. Injongo eyokuthi abantu baphile ngokuthula futhi bangakhathazeki ngokweqile uma kufika ukufa kumalunga emndeni.
- (d) Ukusebenzisa ubufakazi enkondlweni
Abafundi kufanele bakhombise ukuthi isitatimende sihambisana nezisho noma imigqa ethile enkondlweni (ngaphandle kokucaphuna yonke inkondlo). Lokhu kubonisa ukuthi bayakwazi ukuxhumanisa umbuzo nombhalo.
- (e) Ukubhala impendulo ebanzi
Impendulo kufanele ibe yizigaba eziningana:
Ukuhumusha isitatimende. Ukuchaza umoya wenkondlo. Ukuchaza injongo yembongi.
Ukuxhumanisa nezibonelo enkondlweni. Isiphetho esifingqa umqondo.

Umhlahlandlela wesakhiwo sempendulo

Isingeniso

Chaza kafushane ukuthi umbuzo ubhekiswe enkondlweni kaGcumisa ethi, 'Musani' Vula ngokuchaza ukuthi isitatimende sibhekisa kumqondo wokuthi imbongi ayisiboni isidingo sokukhala uma kufika ukufa.

Isibonelo:

'Enkondlweni kaGcumisa ethi, "Musani", imbongi iveza umqondo wokuthi ukufa akuyona into okufanele kukhalwe kakhulu uma ihlasela emndenini. Umbuzo lo ubhekiswe kumoya wenkondlo, okhuthaza ukwamukela ukufa njengengxenywe yokuphila.'

Umzimba wempendulo

- (a) Ukuhumusha isitatimende
Chaza ukuthi isitatimende sisho ukuthi imbongi ibona ukufa njengento engagwemeki, ngakho akusizi ukukhala. Ukukhala akuguquli lutho kodwa ukwamukela kuyakhombisa ukuqonda.
- (b) Umoya wenkondlo
Chaza ukuthi umoya wenkondlo ungowokuthula, wokuyala nokweluleka. Awukho umoya wokudabuka okukhulu, kunalokho kukhona umoya wokukhuthaza abantu ukuthi bangakhali.
- (c) Injongo yembongi
Imbongi ifuna ukufundisa abantu ukuthi ukufa akuyona into yokwesatshwa. Injongo iwukukhuthaza abantu ukuba baphile ngokuthula futhi bamukele ukufa njengengxenywe yokuphila.
- (d) Ubufakazi enkondlweni
Khombisa imigqa ethile enkondlweni (ngaphandle kokucaphuna yonke inkondlo)

ekhombisa ukuthi imbongi iyala abantu ukuthi bangakhali.

(e) Isiphetho

Fingqa impendulo yakho ngokuphinda umqondo oyinhloko. Khombisa ukuthi isitatimende sibhekiswe kumoya wokweluleka abantu ukuthi ukufa akuyona into yokwesatshwa kodwa into okufanele yamukelwe. Ngakho-ke, isitatimende esithi imbongi ibona singekho isidingo sokuthi abantu bakhale uma beficwa ukufa sibhekiswe kumoya wokwamukela ukufa.

IMIBUZO 2: 'WE SINXIMFI NDINI' – MSS Gcumisa

Umbuzo 2.1: Shono isizathu esidala isigqi esinensayo ebinzeni loku-1. (1)

Abafundi bahlulekile ukusho isizathu esidala isigqi esinensayo. Abahlolwayo abanengi basabheka kuphela ubude nobufushane bemigqa ukuze kuzohlonzeka isigqi senkondlo. Kanti maningi amasu abhekwayo ukuthola ukuthi isigqi sinjani. Umqondo wenkondlo nomoya ngamanye amasu abhekwayo ukuze kutholakale isigqi senkondlo.

Umbuzo 2.2: Nikeza okufanayo ngomoya otholakala ebinzeni lesi-2 nelesi-3. (3)

Abafundi bayahluleka ukuxoxa ngomoya uma usukhonjwe ebinzeni. La mabinza womabili aqukethe umoya wokukloloda. Imbongi iklolodela lo muntu onomona uma ebuka abanye abantu bephumelela. Imbongi iphinde ithokoze ukuthi lo muntu uyahluleka yingakho isimklolodela.

Umbuzo 2.3: Yini inhloso yembongi yokusebenzisa ukuxhumanamaphakathi ebinzeni lesi-4? (2).

Abahlolwayo bakwazile ukuphendula lo mbuzo. Nakuba abanengi impendulo yabo ibingaphelele. Abazange baliqaphele izinga lo mbuzo. Ngakho-ke abafundi baphendula bagcine ngokuthi ukuxhumana kuyagcizelela abawatholanga amamaki aphelele. Bekumele badlulele phambili basho nokuthi kuphinde kulethe umgqumo omnandi osamculo.

Umbuzo 2.4: Chaza ukuthi sinamthelela muni isimo sokukhuluma esitholakala emgqeni wama-31 nowama-32. (2).

Isimo sokukhuluma sibhekisa kumoya, indlela yokuzwakalisa imizwa kanye nombono wembongi ngesikhathi ibhala inkondlo. Kungaba usizi, injabulo, ukukhathazeka, ukudumala noma ukukhuthaza.

Hlaziya umthelela

Abafundi kufanele bachaze ukuthi leso simo sokukhuluma simthinta kanjani umfundi uma efunda inkondlo.

Umthelela ungaba:

Ukudala umoya othile (isb. wokudabuka, wokukhuthaza, wokukhathazeka).

Ukusiza umfundi aqonde injongo yembongi.

Ukuthinta imizwa yomfundi ukuze azibandakanye ngokujulile nenkondlo.

Ukukhombisa ukuthi imbongi ifuna ukufundisa, ukukhuthaza noma ukukhononda.

Umbuzo 2.5: Ake uncome imbongi ekwethuleni indikimba yale nkondlo. Sekela impendulo yakho.(2)

Abahlolwayo bakwazile ukuphendula lo mbuzo. Nakuba kusasilele ukuthi kumele kuqashelwe izinga lo mbuzo. Indlela oye ubekwe ngayo ubukeka ulula kepha udinga ukudepha. Uma kubuzwa umbuzo osezingeni lokuncoma, abafundi kulindeleke ukuthi bahlulele izinga baphendule ngendlela ehambisana nezinga lo mbuzo, banikeze ubufakazi, bachaze umthelela, bese benza

isiphetho esifingqa impendulo.

IMIBUZO 3: 'IMPI' – SRC SHONGWE

Umbuzo 3.1: Yisho ukuthi yimuphi umqondo ovezwa yisimo sokukhuluma esidwetshelwe ebinzeni loku-1. (2)

Abafundi bayahluleka ukusho umqondo ovezwe isimo sokukhuluma esidwetshelwe. 'Amaviyo nezingeqiwa ntwala,' Lesi isimo sokukhuluma sichaza ingozi enkulu. Ngakho - ke Imbongi yayisebenzisa lesi simo sokukhuluma ukungathekisa izinkinga ezinkulu abantu abafika nazo esikhungweni semfundo ukuzothekela ulwazi ukuze bezophumelele. Le ncazelo ihambisana nomqondo ojulile otholakala kule nkondlo.

Umbuzo 3.2: Chaza kafushane umqondo ocashile otholakala kule nkondlo. (2)

Isihloko senkondlo sithi, 'Impi'. Kepha ngokomqondo ocashile Imbongi ingathekisa imfundo ephakeme nempi. Lokhu ikusho ngoba uma ufuna ukuthola ulwazi olujulile lwakangqondokulu kumele usebenze kanzima, sakulwa ukuze uzoyinqoba le mpi. Uzophumelela ekutholeni ulwazi lwakangqondokulu uma usuphasile.

Umbuzo 3.3: Chaza ukuthi umoya otholakala emgqeni we-15 unamthelela muni kuleli binza. (2)

Umugqa 'Ungebizelwe muntu kule mpi.' Abahlolwayo abaningi bazamile ukuwuphendula lo mbuzo. Nakuba abaningi babenikeza impendulo engagcwele. Kulo mugqa Imbongi iyagqugquzela abantu bazi ukuba asikho isidingo sokuba ulinde ukugqugquzelwa kepha kumele uzisukumele wena. Ulwe le mpi.

Umbuzo 3.4 Ngabe ukuxhumanasigalo okusebinzeni lesi-4 kukwelekelele kanjani ekuqondeni umyalezo waleli binza? (2)

Abahlolwayo bakwazile ukuphendula lo mbuzo. Nakuba abaningi izimpendulo zabo bezingaphelele. Abazange baliqaphele izinga lo mbuzo. Ngakho-ke abafundi abaphendule bagcina ngokuthi ukuxhumana kuyagcizelela abawatholanga amamaki aphelele. Bekumele badlulele phambili basho nokuthi kuphinde kulethe umgqumo omnandi osamculo.

Umbuzo 3.5: Xoxa ngempumelelo yimbongi yokusidwebela isithombe sokushiwo yinkondlo ngokusebenzisa igama 'impi' kule nkondlo. (2)

Bakhona abahlolwayo abakwazile ukusidwebela isithombe sokushiwo Imbongi kule nkondlo. Isithombe ebesidingeka lapha ukusebenza kanzima uma ufuna ukuthola ulwazi lwakangqondokulu. Imfundo ayitholakali kalula, kumele ubekezele futhi usebenze ngokuzikhandla, sakulwa.

IMIBUZO 4: 'IZINGXABO ZOMNYEZANE' – EJ Mhlanga

Umbuzo 4.1: Yisho ukuthi kungani kusetshenziswe izimpawu zokuloba ekugcineni kwemigqa ebinzeni loku-1. (2)

Abahlolwayo lapha abakwazanga ukwethula umsebenzi wezimpawu zokuloba ekugcineni kwemigqa. Okokuqala izimpawu zokuloba zisetshenziselwa ukuba Imbongi iphumule noma isuke iveza ukuthi umqondo sewuphelele. Okunye okudalwa ukuba imbongi isebenzise izimpawu zokuloba ukuveza isigqi senkondlo ngoba inkondlo enezimpawu zokuloba eziningi ekugcineni kwemigqa ukwenzela isigqi.

Umbuzo 4.2: Chaza kafushane okushiwo yimbongi emgqeni wesi-9 kuya kowe-10. (2) 'Ngizinz' ekuthuleni ngijabul' unomphele.'

Ukuzinza kusho ukuba ukuqina, nokunganyakazi kalula esimweni noma emoyeni. Kungasho ukuzinza ngokozwelo, ngokomqondo noma ngokomzimba. Okusho ukuthi umuntu noma into ayiguquguquki kalula, ihlala iqinile futhi izinzile. Ngakho-ke kule nkondlo, imbongi iqonde ukuthi uma isithole le mfundo yakwangqondokulu izoqina inganyakazizwa nanoma yiziphi izimo engahlangana nazo empilweni.

Umbuzo 4.3: Ngabe ukusetshenziswa kwethoni etholakala emgqeni wesi-8 kukwelekelele kanjani ukuqonda okushiwo mbongi kuleli binza? (2) 'Ngilubalubel' ukugxila kwelenjulo,'

Baningi abahlolwayo abangayazi ithoni ukuthi ichazani enkondlweni. Nakuba bekhona abanye abakwazile ukuwuphendula kahle lo mbuzo. Iyini ithoni enkondlweni?

- (a) Incazelo ye-ithoni
Ithoni yenkondlo-umoya noma isimo esidalwa yimbongi ngokusebenzisa amagama, izisho, nezakhiwo ezithile. Ithoni iyindlela imbongi ezwakalisa ngayo imizwa nemicabango yayo.
- (b) Izibonelo zezinhlobo zethoni
Ithoni yokudabuka – uma imbongi ikhuluma ngobuhlungu, usizi, noma ukulahlekelwa. Ithoni yokujabula – uma imbongi iveza injabulo, ukwaneliseka noma impumelelo. Ithoni yokukhathazeka – uma imbongi ikhombisa ukudideka, ukukhononda noma ukunganeliseki. Ithoni yokukhuthaza – uma imbongi iyala, ifundisa, noma ikhuthaza abantu. Ithoni yokuzola – uma imbongi ikhombisa ukuthula nokwamukela isimo.
- (c) Umthelela wethoni
 - Ithoni isiza umfundi ukuthi aqonde injongo yimbongi. Ithoni ithinta imizwa yomfundi, imenza azibandakanye ngokujulile nenkondlo. Ithoni ivula indlela yokuxhumana
 - Ukuphendula umbuzo othi 'Yini ithoni enkondlweni?'
Abafundi kulindeleke ukuthi baphendule ngokuthi ithoni ibhekisela kumoya noma esimweni esidalwa yimbongi. Bakhombise ukuthi ithoni ingaba yinhle, ibe buhlungu, ikhuthaze noma ikhathazeka. Bahlaziye ukuthi ithoni inamthelela muni ekutheni umfundi aqonde inkondlo.

Umbuzo 4.4: Ucabanga ukuthi ukusetshenziswa kwempindwa kube namthelela muni ekuqondeni okushiwo yimbongi kule nkondlo? (2)

Abahlolwayo bahlukene kabili kulo mbuzo. Bakhona abayaziyo impindwa enkondlweni kepha bangakwazi ukunikeza umthelela wayo njengoba isuke isetshenzisiwe kuleyo nkondlo. Abanye-ke nkosi yami, bebengazi nokuthi uma kukhuluma ngempindwa kukhuluma ngani.

Iyini impindwa enkondlweni?

Impindwa enkondlweni ibhekisela ekuphindaphindweni kwemigqa, amagama noma izisho ezithile enkondlweni ngenhloso yokugcizelela umqondo othile, ukudala umoya othile noma ukwenza inkondlo ibe nomculo nokukhumbuleka kalula.

Umthelela wokusetshenziswa kwempindwa enkondlweni Ukugcizelela umqondo

Impindwa iqinisekisa ukuthi umqondo oyinhloko uyabonakala futhi uyakhumbuleka. Ngokuphindaphinda, imbongi igcizelela ukuthi lokho ekushiwo kubalulekile.

Ukudala umoya othile

Uma imigqa ephindaphindiwe ikhuluma ngento ebuhlungu, kudala umoya wokukhathazeka.

Uma iphinda amagama okukhuthaza, kudala umoya wokukhuthaza nokufundisa.

Ukuthinta imizwa yomfundi

Impindwa yenza inkondlo ithinte umfundi ngokujulile ngoba imizwa iyaphindwa futhi iqiniswa. Lokhu kudala ukuthi umfundi azibandakanye ngokumzwela.

Ukudala isigqi nomculo

Ukuphindaphinda kudala isigqi esenza inkondlo ibe nomculo, kube lula ukuyikhumbula. Lokhu kwenza inkondlo izwakale kahle.

Ukukhumbuleka kalula

Impindwa yenza inkondlo kube lula ukuyikhumbula ngoba imigqa ephindaphindiwe ihlala engqondweni.

Umbuzo 4.5: Phawula ngokuhambelana kwesihloko 'izingxabo zomnyezane' nokuqokethwe yile nkondlo. (2)

Abahlolwayo bakwazile ukuwuphendula lo mbuzo. Nakuba ibe khona imithonseyana engawuphendulanga ngokuphelele. Uma ubheka izinga elikuwo. Leli izinga eliphezulu kakhulu. Umfundi kumele acabangisise ngaphambi kokuba aphenjule lo mbuzo Izingxabo - izimpande.

Umnyezane – isihlahla esihlala siluhlaza, esiqinile, esingafi kalula.

Ngakho-ke, izingxabo zomnyezane zisho izimpande eziqinile nezijulile zesihlahla somnyezane.

Enkondlweni kaGcumisa, izingxabo zomnyezane zisetshenziswa njengomfanekiso wokukhombisa ukuqina nokujula kwemfundo. Imbongi ifanisa imfundo nezimpande zesihlahla njengoba izimpande zigcina isihlahla siqinile futhi siphila isikhathi eside, imfundo igcina umuntu eqinile futhi ephila kahle ngokomqondo.

Umthelela womfanekiso

Ukugcizelela ukujula kwemfundo: imfundo ayipheli kalula, iyafana nezimpande ezijulile.

Ukukhombisa ukuqina: umuntu onemfundo uqina njengomuthi onezimpande eziqinile.

Ukukhuthaza umfundi: imbongi ifuna umfundi aqonde ukuthi imfundo iyisisekelo sempilo njengokuthi izimpande ziyisisekelo somuthi.

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

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

Embuzweni wesi-5.1: Shono ukuthi hlobo luni lokuxhumana olutholakala emgqeni woku-1 ukuya kowesi-2. (1)

Abafundi baphendule kahle noma kusekhona imithonseyana esasebenzisa igama ukuxhumana okuyingxemu elingasamukelekile.

Embuzweni wesi-5.2: Chaza kafushane ukuthi kungani imbongi isebenzise I - enjambamenti ebinzeni lesi-2. (3)

Abafundi bahlulekile ukuchaza kafushane ukuthi kungani imbongi isebenzise i-enjambamenti. Ukukhula kolimi kusho nokukhula kwephepha. I-enjambamenti asisayibheki nje ngokubona umqondo wehlela emgqeni olandelayo. Kukhandeka nelukuluku kulowo osuke efunda. Lokhu kudalwa ukuthi usuke efunda ngokushesha. Okunye okubalulekile, njengoba i-enjambamenti itholakala esakhiweni sangaphandle, kubhekwa imigqa. Eminye yemigqa eyakha i-enjambamenti iphinde ibe namanye amasu atholakala kuyo, okungabalwa: ukuxhumana, invumelwano kanye nempindamqondo.

Embuzweni wesi-5.3: Ngabe umugqa we-14 kanye nowe-15 ukulekelele kanjani ukuqonda umqondo wale nkondlo? Sekela impendulo yakho. (2)

Abafundi abaningi bayahluleka ukuthola umqondo wemigqa bese beyeyamanisa nomqondo wenkondlo yonke. Abaningi babuyisa imigqa njengoba injalo, bangaletshi umqondo oqukethwe yileyo migqa.

Embuzweni wesi-5.4: Iyini inhloso yimbongi yokusebenzisa isimo sokukhuluma esibhalwe ngokugqamile ebinzeni lesi-4? (2)

Kulo mbuzo wesimo sokukhuluma, bekungafunwa incazelo yesimo sokukhuluma. Kepha kwakubhekwa ukusebenza kwaso kanye nomthelela waso enkondlweni. Inkinga kodwa ukuthi awukwazi ukuthola ukusebenza kwaso ekubeni ungayazi incazelo yaso kanye nomqondo oqukethwe yinkondlo ukuze uzoyamanisa noma uhlobanise ubudlelwano.

Embuzweni wesi-5.5: Phawula ngokubaluleka komyalezo odluliswa yimbongi ebinzeni lokugcina. (2)

Abafundi bahlulekile ukuphawula ngokubaluleka komlayezo odluliswa yimbongi ebinzeni lokugcina. Abanye abafundi abawugaguli umyalezo, abawugagulile abakuvezi ukubaluleka kwawo.

Okungalekelela abafundi ukwenza kangcono kule mibuzo:

- (a) Abafundi mabafundiswe besesemazingeni aphantsi (amabanga 7–11) ukuhlulza inkondlo kulandelwa amakhono noma amasu asetshenziswa enkondlweni ukuze bawazi, bawejwayele futhi bakwazi nokuwabona ematheksthini.
- (b) Abafundi bangasizakala ngokuthi kuzo zonke izinkondlo bafundiswe kuqala ngesakhiwo sangaphandle nesangaphakathi, umqondo wenkondlo, Indikimba, Umoya, ukukhethwa kwamagama/izimo zokukhuluma/i-enjambamenti/isizura noma imifanekisomqondo. 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 elandelayo.
- (e) Izincazelo zamagama acebile/alukhuni kanye nezimo zokukhuluma ezisetshenziswe enkondlweni mazibhalwe ezincwadini zabafundi zansuku zonke, baphinde bahlolwe ngawo lowo msebenzi.
- (f) Othisha mabazame ngaso sonke isikhathi ukulandela umhlahlandlela ekufundiseni izinkondlo (amakhasi ama-85-86) baqaphelise abafundi ngemibuzo esobala, ehlelwa kabusha, ehlolisayo 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 okusekuqaleni

Musani ukukhala,
Musani ukubibitheka,
Ukuxhumana
okusekugcineni
Pho, nihlushwa yini um' esey' **ekhaya**?
Pho, anithokozi ngani um' esey' **ekhaya**?
Ukuxhumana okutshekile
Uyisigqila **somona**,
Umon'ongumthakathi.

- (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 ongezansi. Okanye libe sekugcineni emgqeni ongenhla bese liba sekuqaleni emgqeni ongezansi 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 beliefundisa ephepheni lokuqala embuzweni wesibili. Mabagcizelele ukuthi uma uyingqa, ubeka uhumushe ngamagama akho lokho okushiwo yimbongi emigqeni.
- (l) Makugcizelelwe ukuthi umbuzo ufundwa kuze kuyofikwa emamakini awo yikhona impendulo izohambisana nenani lamamaki.
- (m) Makuphindwe kugcizelelwe ukuthi uma uzophendula umbuzo, bhekisisa ukuthi lowo mbuzo uthinta miphi imigqa, ungaphenduli ngemininingwane ongabuzwanga ngayo noma ngenkondlo yonke.
- (n) Othisha mabawasebenzise amasu okubuza asetshenziswa ezinkondlweni yikhona abafundi bazowazi, baphendule baqonde ngqo. Isibonelo: inhloso yimbongi.
- (o) Othisha mabaqeqeshe abafundi ngokuphendulwa kombuzo osezingeni eliphezulu odinga ukuba bahlaziye, bahlolisise noma baphawule ukuze 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/umbono noma indikimba. Abafundi abaningi benze kahle kulo mbuzo bayamanise kahle isitatimende besekela ngokutholakala encwadini abayifundayo. Nakuba inhlele yokungakwazisisi kahle ukudaza inkani uma sebenikeza impendulo kusasilelele. Amaphuzu ayatholakala kepha abaningi bangakwazi ukulandela indlela yokubhala i-eseyi edaza inkani.
- (b) Abafundi abaningi bebesekela ngokunembayo becaphuna amaphuzu ngokwencwadi. Lokhu kuyancomeka kakhulu.
- (c) Abafundi abangakaqeqesheki kahle izimpendulo zabo ziveza ukutshekela ohlangothini olulodwa kakhulu futhi bebemane baxoxe indaba. Abazange babukisise ukuthi isitatimende/umbono 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 okusamanothi. Ngakho-ke babhala izimpendulo zabo ngamaphuzu kunokuba kube izigaba ezihambisana nombuzo, njenge-eseyi.
- (f) Kukhona abanye abafundi abanomkhuba wokuthi uma bephendula i-eseyi babhale izihlokwana ezifana nokuthi: isingeniso, umzimba kanye nesiphetho. Kanti Lokhu akudingeki uma umfundi esebhala i-eseyi yakhe. Izigaba yizona ezizihlalela obala ngokwezigaba zazo. Ihlupha kakhulu futhi le nhlele embuzweni omude wenkondlo. Lapha-ke uthola bedwebela izimo zokukhuluma, imigqa ukutshengisa ukuthi bacaphunile enkondlweni.
- (g) Abahlolwayo abasibhali isiphetho se-eseyi, bagcina ngomzimba. Kwamanye ama-eseyi babhala isiphetho sombhalo ofundwayo hhayi isiphetho se-eseyi. Kukhona nalabo abathi sebeyiphethile i-eseyi bese bebhala esinye isihlokwana esithi, 'uvo lwami' kunokuthi kube yinto eyodwa.
- (h) Kukhona nalabo bafundi abakhombisa ukungabi nalo nhlobo ulwazi lwendaba, abaziqambela eyabo indaba engaziwa.
- (i) Amaphutha olimi nawesipelingi aba maningi kakhulu, kwenye inkathi impendulo ingabe isalandeleka.

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

- Abahlolwayo bakwazile ukuphendula imibuzo esezingeni eliqalisayo. Kepha labo

ngabenze isiqiniseko 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 okuhlulaza 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 kokuyohlangana nabafundi. Ayikho indlela yokukwenza ngempumelelo lokhu ngaphandle kokuthi kusetshenziswe izikhathi ezengeziwe okungaba izimpelasonto, amaholidi, ukuthola isikhathi esengeziwe sasekuseni noma ntambama ngaphambi kokuba kuqale amakilasi okufunda.

Abafundi nabo mabagqugquzelwe ukuba bazifunde incwadi, bangagcini nothisha ekilasini ukuze basebenzise isivini esihambisana namakhono abo. Uthisha ohlelayo uyakwazi ukubachukuluza ukuba bafunde ngokubanikeza umsebenzi wasekhaya nsukuzonke bese ewuthatha kubafundi ekuseni singakafiki isikhathi sakhe salelo kilasi yikhona bengezokusizana 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 okuhlulwa ahlukene ngempumelelo.

Ukulandela uhlelo lwesifundo (ATP) kuyasiza ekutheni umbhalo uhlaziyewe/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 neziphaphicwano ezinobudlelwano. Kwesinye isikhathi kungadingeka ukuba baqhathanise kuvele okufanayo noma okungumehluko. Okunye okungenziwa ukuyamanisa ngokwezindikimba ubuciko bomlomo obuyiprozi kanye nalobo obusankondlo njengezibongo namahubo. Izindikimba ezigqamile kulobu buciko bomlomo: ubuqhawe, ubuqili, ubuwula, njl. Akungagcini lapho akubhekwe nesulubezi kanye nomyalezo ezinganekwaneni. Akubhekwe futhi nezinhlalo zezinganekwane.

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

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

ISIQEPHU C

UMBULO OMUDE WOMDLALO

Kule mibuzo abafundi abaningi baphendule kahle. Bakwazile ukuphendula kahle umbuzo omude oyisititimende/umbono 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 oyisititimende.

- (a) Abahlolwayo basenokuningi okumele kulungiswe ukuze baphumelele ngamalengiso embuzweni omude womdlalo. Kusekhona ababhala ama-eseyi anganaso isingeniso kanye nesiphetho.
- (b) Kukhona nabasaxoxa umdlalo wonke sakuwufingqa emzamweni wokuphendula umbuzo omude.
- (c) Abanye babhala ngesakhiwo esingavumelekile lapho bahlela khona i-eseyi ngamaphuzu azimele anganakho ukuthungelana nokugeleza okulindelekile.
- (d) Abanye babafundi abanalo ulwazi lwencwadi. Baphendula okungabuziwe njengokuxoxa ngesakhiwo somdlalo noma umyalezo noma ubungabuziwe.
- (e) Okunye okubonakele, yizimpendulo lapho abahlolwayo behluleka ukulandelanisa kahle izigameko. Lokhu bekuyixova impendulo, i-eseyi igcine ingasagelezi kahle. Uma kungasekho ukugeleza amane anciphe amamaki.
- (f) Abahlolwayo bakha phezu uma bexoxa ngokwesitatimende bagqamise abalingiswa abathintekayo kulokho kepha bantule indlela yokuyamanisa lokhu okutholakala endabeni nesitatimende esiwumbuzo omude.

UMBULO OMFUSHANE WOMDLALO OPHEMULWE KAKHULU: UMBULO 21

Umbuzo wama-21.1: **Gagula uhlobo lwethoni etholakala ekuqaleni kwalesi siqeshana. Bhekisa enkulumeni yomlingiswa onguPhindisiwe. (2)**

Abafundi bahlulekile ukugagula ithoni ekuqaleni kwesiqeshana beyibhekise kumlingiswa. Abafundi abaningi kubonakele ukuba abazi ukuthi uma kukhulunywa ngethoni kukhulunywa ngani. Ithoni embhalweni wobuciko ihambisana nomoya. Ngakho-ke kulesi singenisiso, umfundi angakhuluma ngethoni yokunengwa noma yokucasuka. UNkululeko

ukhombisa ukucasuka kanti noPhindisiwe naye usekhombisa ukucasuka ukulokhu ekhuluma into eyodwa ngoba yena uzibona eseqhubekile nempilo.

Umbuzo wama-21.2: Shono isizathu sokuba khona kodweshu lwangaphandle kulesi siqeshana. (2)

Abafundi abaningi bakwazile ukuphendula ngodweshu olutholakala kulesi siqeshana. Nakuba abanye bebephendula banikeze impendulo engagcwele. Lapha bekudingeka isizathu sokuxabana kwabalingiswa abangoPhindisiwe kanye noNkululeko. UNkululeko ufuna babuyelane kanti uPhindisiwe ushaya phansi ngonyawo ukuba ngeke kwenzeke lokho.

Umbuzo wama-21.3: Nikeza okungafani phakathi komlingiswa onguPhindisiwe kanye noNkululeko uma bekhuluma ngothando lwabo ngokwalesi siqeshana. (3)

Abafundi abaningi abawatholanga onke amamaki ngoba abazange baqale basho okungafani phakathi kwalaba balingiswa. Emuva kwalokho bese besho ukuthi umlingiswa ngamunye unjani ebhekiswe kwezothando.

Umbuzo wama-21.4: Chaza kafushane ngesisusa sodweshu esitholakala esingenisweni salesi siqeshana. (3)

Abafundi abaningi bakwazile ukuwuphendula kahle lo mbuzo. Nakuba bekhona abanye abangakwazanga ukuphendula ngokuphelele. Bebevele bagagule isisusa sodweshu bangabheki ukuthi amamaki angakanani. Ngakho-ke bebelahlekelwa amamaki amanye ngoba bebengaphenduleli amamaki amathathu.

Umbuzo wama-21.5: Chaza umsebenzi womlandi kulesi siqeshana. Bhekisa kumlingiswa onguNkululeko. (2)

Akubona bonke abafundi abakwazile ukuwuphendula lo mbuzo. Inkinga ebe khona ukungaqondi ukuthi ukuthi uma kukhulunywa ngomlandi kukhulunywa ngani. Indlela yokuphendula lo mbuzo ukuqala ubheke ukuthi kwenzakalani kuleso siqeshana. Kuba lula ukubona ukuthi umlandi/umbhali wenzani. Ngabe uyachaza noma uyalandisa yini.

Umbuzo wama-21.6: Ngabe la mazwi abhalwe ngokugqamile alekelele kanjani ekuqondeni isimo emzini kaMathonsi? (2)

Abafundi bahlulekile ukubheka amazwi abhalwe ngokugqamile. Kanti bekulindeleke ukuba abafundi babuke amazwi agqamile bawayamanise nesimo esitholakala kwaMathonsi ngokwalesi siqeshana. Impendulo lapha kwakumele abafundi bayibhekise emzini wakwaMathonsi. Njengoba kufike uNkululeko kwaMathonsi, bayamamukela nakuba bengamazi ukuthi ungubani, uqhamuka kuphi futhi uze ngani. Lokho kutshengisa. Ukuhleleka komuzi onobuntu.

Umbuzo wama-21.7: Ucabanga ukuthi qhaza lini elibanjwe nguMakhangela ukubhebhethekisa udweshu kulo mdlalo? Sekela impendulo yakho. (2)

Bakhona abafundi abakwazile ukulithola iqhaza likaMakhangela kulo mdlalo. Abanye bathi ungumqhathi ngoba uthatha ilobolo kuThamsanqa kanti ngakolunye uhlangothi ulekelela uPhindisiwe indodakazi yakhe ukukhokhela uNkululeko ngesikhathi esesejele. Kunokuba abe umlamuli ngokwenza isenzo ezinobuqotho endodakazini yakhe. Ngabe lesi simo asizange sibhebhetheke.

Umbuzo wama-21.8: Kungabe ukubambisana komphakathi namaphoyisa kusize kanjani ekubanjweni kwezigebe ebezigekeza ebhange iForum? (2)

Lona kube umbuzo ongabanga nankinga. Abafundi bakwazile ukucacisa okwenziwa

ngabantu ababezokhipha imali ebhange. Uma kukhona abakusolayo, babikela amaphoyisa. Kanti abanye abantu babengamane bakushaye indiva nje lokho ngoba bebona ukuthi abahlangene nakho.

Umbuzo wama-21.9: Chaza isizathu sokuba khona kukaNkumbulo kulo mdlalo. (2)

Akubanga umbuzo othande ukuba yinkinga lona. Abafundi abaningi bakwazile Ukuchaza ukuthi uNkumbulo ungumlingiswa ongumngani oqotho kuThamsanqa. Akafunanga ukuba kube nguye omtshela Izindaba zikaPhindisiwe ngoba esabela ukuthi umshado wabo uzophazamiseka.

Umbuzo wama-21.10: Xoxa ngobunzima obubhekana nabantu abasebenzisa izindlela ezinqamulelayo zobugebengu ukubalekela amacala abasuke bewenzile. Bhekisa impendulo yakho kumlingiswa onguPhindisiwe. (3)

Abafundi abaningi bakwazile ukuwuphendula lo mbuzo. Njengoba bekucacisile ukuthi ayikho impunga yehlathi. Nakuba bekhona labo abavilaphayo bangawabheki amamaki ukuze uma bephendula, babhale impendulo eyanele imiklomelo.

Umbuzo wama-21.11: Uyazwelana yini nomlingiswa onguThamsanqa njengoba kuboshwe uPhindisiwe? Yikuphi wena ongakwenza uma ungahle ubhekane nalesi simo? (2)

Abafundi bahlulekile ukuwuphendula ngokugcwele ngoba bagxile kwingxenye eyodwa yombuzo.

Okunye okungenziwa ukuphucula imiphumela

- (a) Othisha kumele bafundise abafundi indlela efanele yokuphendula umbuzo omude. Abafundi akumele baqale ukuhlengana 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 okwesibili uma sekusondela izikhathi zokuhlolwa ikakhulukazi ngoba awumude. Ukuwufunda kanye nje akwenele ngoba lo mdlalo unezinto ezithile ezicashile ezingabadida abafundi uma bengawufundisisanga kaningana.
- (c) Ngesikhathi othisha befunda nabafundi abaqinisekise ukuba baqale bawachaze amasu obuciko alolo lombhalo wobuciko. Bese kuthi uma sebefunda bafunde isahluko ngasinye noma inkundla/ isigcawu bese beyafingqa kubhekwa abalingiswa, izigameko ezitholakala kuso/ kuzo. Bangagcini lapho bese bebhaka amasu obuciko atholakala kulezo nalezo sahluko.
- (d) Othisha mabasebenzise iziqeshana uma benikeza abafundi imisebenzana ebhalwayo noma ingaba mincane kangakanani yikhona bezokwazi ukuphendula babhekise esiqeshaneni uma kubuzwe kanjalo.
- (e) Othisha mabafundise abafundi ukusekela ngokushiwo emdlalweni kungabi ngolwazi lwabo uma kungewona umbuzo ovulekile.
- (f) 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).

- (g) Othisha mabafundise abalingiswa bonke ngisho nabancane kubhekwe neqhaza abalibambile emdlalweni kanye nokuthi yini inhloso yombhali ngokubasebenzisa. Isibonelo, 'uKholekile'.
- (h) 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*. Abeluleki besifundo mabavakashele izikole ngenhloso yokusiza othisha.
- (b) Mabasheshe badlulise ulwazi olusha kothisha olubuya eMnyangweni wezeMfundo ngaso sonke isikhathi.
- (c) Kufanele baqinisekise ukuthi zonke izikole zinemihlahlandlela.
- (d) Kufanele baseke futhi bakhuthaze othisha. Abazame ukuba behlale bekulindele ukuba batholakale uma kukhona usizo oludingekayo.
- (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, kanye neminye imisakazo yasemphakathini)) neminye imisakazo futhi babheke nezindaba zesiZulu kumabonakude.

- (d) Mabanikezwe imisebenzi nezilungiso kubukezwe okufundiwe isonto nesonto, bagqugqazelwe ukufaka izimo zokukhuluma enkulumweni yabo yemihla ngemihla noma bebhala iphepha lesi-2.
- (e) Mabachazelwe kahle ngamazinga emibuzo nendlela okulindeleke ukuthi umfundi aphenule 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.

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 okukholekayo, kuye ngesihloko. Ucwango 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 abaningi kubukeka bezibalekela izithombe esiqeshini A. Laba ababhale ngazo kubonakale benza kahle kakhulu kulolu hlobo lombuzo.
- (d) Kunemibuzo yemibhalo edlulisa umyalezo okubonakalayo ukuthi abafundi abaningi abasondeli kuyona. Umbuzo we-imeyili babembalwa kakhulu abayiphendulile. Kubona abanye benze kahle kakhulu kanti abanye bebhala ungathi baphendula incwadi yomsebenzi noma eyobungani.
- (e) Mabaqaphele okuqukethwe, ithoni, irejista, isitayela kanye nezethameli kulolu hlobo lombuzo abalukhethile.
- (f) Kusekhona abahlolwayo abangakakwazi ukubhala imisho ephelele kahle. Kuyenzeka imisho ibe mide kakhulu noma ibe mifushane kakhulu. Ngaleyo ndlela isigaba noma umusho ulahlekelwa umqondo owuqukethe.
- (g) Abanye abahlolwayo babhala imibhalo emide kakhulu noma bangafinyeleli enanini lamagama abanikezwe wona ngokohlobo lombhalo. Abanye abahlolwayo basabhala umzamo wokuqala ukuthi lapho sebhala umkhqizo wokugcina baphelelwe yisikhathi, lokho kwenza balahlekelwe ngamamaki amaningi,

7.7 UKUHLAZIYWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-3

ISIQEPHU A: IZINDABA

Amaphutha kanye nokungaqondisisi imibuzo

Iphepha lesi-3, yiphepha elidinga ukuthi umfundi acabange, ajule ngesihloko asikhethile anduba abhale ngaso. Kulindeleke ukuthi lokhu umfundi akucabangayo nakubhalayo kube yilokho okukholekayo, kuye ngesihloko. Ucwangingo oluvela emaphepheni luveza ukuthi abafundi bakulo nyaka benze kahle kuleli phepha. Emaphepheni angama-600 eziFundazweni ezinhlanu (Free State, Gauteng, Mpumalanga, Limpopo kanye neKwaZulu-Natal (200) 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).

Ukungalandeli umyalelo 1.1 ephepheni lokuhlolwa othi phendula umbuzo owodwa esiqeshini A, nemibili esiqeshini B. Ukungalandeli umyalelo 3 ephepheni lokuhlolwa othi bhala usebenzise Ulimi ohlolwa ngalo.

Kungenzeka ukuthi abafundi abayifundi imiyalelo ngaphambi kokuphendula imibuzo noma abayiqondi imiyalelo yephepha. Kwesinye isikhathi abafundi abafundiswa ukubaluleka kokufunda nokulandela imiyalelo ngaphambi kokuphendula imibuzo. Kungenzeka ukuthi abanye abafundi abafunda IsiZulu Ulimi LwaseKhaya akusilona Ulimi abaluncela ebeleni noma abalikhuluma emakhaya abahlala kuwo. Bangcina ngokulifunda esikoleni kuphela.

Othisha mabafundise abafundi ukuqala ngokufunda imiyalelo ngaphambi kokuphendula noma imuphi umbuzo.

Othisha abanike abafundi imsebenzi ezohlola abafundi ikhono labo lokulandela kanye nokuqonda imiyalelo. Le misebenzi kumele yenziwe ekilasini.

Othisha abafundise abafundi ikakhulukazi labo Ulimi lwesiZulu okungelona ulimi abalusebenzisa emakhaya amakhono olimi. La makhono awokulalela nokukhuluma, ikhono lokufunda nokubukela, ikhono lokubhala nokwethula kanye nezakhi nezimiso zokusetshenziswa kolimi. Indlela yokufundisa ulimi makugxilwe ekulolongeni la makhono abaliwe kanye nokufundisa ulimi ngokuthi abafundi balusebenzise ezimweni zangempela kunokuthi bafundiswe ulimi lususelwa emagameni ahamba wodwana noma emishweni ehamba yodwa enganiki umqondo akugwenywe.

Ukungakwazi ukubhala indaba ngesihloko umfundi asinikiwe.
Ukungakwazi ukubhala indaba isusela esithombeni osinikeziwe.

Kungenzeka ukuthi abanye abafundi abaziqondi izinhlobo zezindaba ezikhona olimi

LwesiZulu.

Kungenzeka ukuthi abanye abafundi abakwazi ukuqamba indaba isuselwa esithombeni

Othisha abafundise abafundi izinhlobo zezindaba okuyindaba elandisayo, echazayo, eningayo, eqhathanisayo nedaza inkani. Abafundi abafundiswe ikhono lokuhlela imibono ngesihloko abazobhala ngaso. Ababuye bafundiswe ukufunda ukuqonda inhloso yokubhala indaba ngesihloko esithile, inhloso yokuchaza ngokwenzeka/ ukuchaza into noma isimo esithile, inhloso yokuninga ukuze kuvele imizwa yakhe kanye yokuthatheka kwenhliziyo ngesihloko esithile, inhloso yokuqhathanisa amacala amabili kanye nonhloso yokudaza inkani ngesihloko esithile ukuze umfundi akhombise ukuthi uvumelana noma uthatha uhlangothi olulodwa lwendaba. Othisha abafundise abafundi ukuqonda izethameli ababhekise kuzona uma bebhala indaba. Abafundi abafundiswe ukukhetha isimo esihambisana nesihloko ababhala ngaso ukuze indaba izokholeka kube indaba ephilayo.

Othisha abafundise abafundi amakhono okuqamba indaba isuselwa esithombeni kanye nokunika indaba isihloko esiyifanele. Abafundiswe abafundi ukungachazi isithombe. Abafundi abanikezwe umsebenzi wasekilasini noma wasekhaya ukuze kuzololongwa amakhono okuxoxa ngesithombe. Uma befundiswa akugcizelelwe ukuthi isithombe abaxoxa ngaso bangasiqhamukela noma ngayiphi inhloso phakathi kokulandisa, ukuchaza, ukuninga, ukuqhathanisa noma ukudaza inkani.

Ukungakwazi ukusebenzisa ulimi ngendlela efaneleyo uma bebhala indaba.

Ukungakwazi ukubhala izimpawu zokuloba, ukusebenzisa uhlelo kanye nesipellingi.

Ukungakwazi ukubhala izigaba kanye nemisho.

Kungenzeka ukuthi abanye abafundi abaqondi ukuthi ithoni, irejista, Isitayela kanye namagama akhethwayo uma kubhalwa indaba kumele kuhambisane nesihloko.

Kungenzeka ukuthi abanye abafundi abakwazi ukusebenzisa Izimpawu zokuloba, uhlelo kanye nesipellingi okufanele. Kungenzeka ukuthi abanye abafundi abakwazi ukwakha izigaba nemisho uma kubhalwa indaba.

Othisha abafundise abafundi indlela ithono, irejista kanye namagama okumele kutshenziswe ngayo ukuze kuhambisane nesihloko okuxoxwa ngaso. Abafundiswe ukuthuthukisa kolwazi magama ngokuthi kufundwe imibhalo eyengeziwe, ukubakhuthaza abafundi ukuthi bavakashele imitapo yolwazi kanye nokubanika imisebenzi emayelana nokuxoxwa kwendaba ukuze bathuthukise ulwazi magama bakwazi ukuwasebenzisa ngendlela efanele.

Othisha abafundise abafundi izimpawu zokuloba ezahlukehlukene ezisetshenziswa olimini lwesiZulu. Akufundiswe ukuthi zisetshenziswa nanokuthi uma kwenze njani. Akubuywe kufundiswe nehloso yokusebenza kwazo. Abafundi abanikwe izibonelo lapho kusebenze khona izimpawu zokuloba ezahlukehlukene. Uma kumakwa indaba, othisha abasebenzise amakhodi atholakala kurubhrikhi yokumaka indaba. ukuze abafundi bezobona lapho benze khona amaphutha uma bebhala zimpawu zokuloba, uhlelo kanye nesipellingi. Othisha kumele babuye bamake umsebenzi lapho abafundi belungise khona amaphutha.

Othisha abafundise abafundi izinhlobo zemisho okuwumusho oqondile, ombaxa kanye nomagatshagatsha. Ababuye babafundise ukusebenzisa le misho exubile uma kubhalwa indaba. Izigaba kanye nemisho. Abafundi abafundiswe ukwakha izigaba ezithelelanayo

futhi ezithuthukayo kusukela esigabeni esiqalisayo kuye ezigabeni ezenaba nendikimba kuze kube sesigabeni esiphethayo.

Ukungakwazi ukubhala ifomathi yencwadi yakomkhulu /yasemthethweni/yomsebenzi.
Ukungakwazi ukubhala ifomathi yenkulumo-mpendulwano.
Ukungakwazi ukubhala ifomathi ye -Athikhili Yephephandaba.

Kungenzeka ukuthi abanye abafundi abayazi imithetho yokubhala incwadi yakomkhulu /yasemthethweni/
yomsebenzi.

Kungenzeka ukuthi abanye abafundi abayazi imithetho yokubhalwa kwenkulumo-mpendulwano. Kungenzeka ukuthi abanye abafundi abayazii imithetho yokubhalwa kwe-Athikhili Yephephandaba.

Othisha abafundise abafundi imithetho yokubhala incwadi yakomkhulu /yasemthethweni okuyi

UMBUZO 2

Ikheli lomuntu obhalayo kanye nekheli lomuntu obhalelwayo, indlela usuku lwekheli lobhalayo elibhalwa ngayo, indlela okubhalwa ngayo isikhundla sobhalelwayo ngaphambi kokubhala ikheli lobhalelwayo, ukubingelela kobhalelwayo, ukubhalwa kwesihloko, isingeniso, umzimba, isiphetho kanye nokuvalalisa.

Othisha abafundise abafundi imithetho yokubhala inkulumo-mpendulwana okuyi:
Isihloko, isethulo, ukukhuluma kwezikhulumi, ukusetshenziswa kwezimpawu zokuloba, izinto okungamele zisetshenziswe uma kubhalwa inkulumo-mpendulwano njenga obacaphune kanye nabakaki ukuveza imizwa yezikhulumi.

Othisha abafundise abafundi imithetho yokubhala i-Athikhili Yephephandaba okuyi:
Isihloko, igama lobhalile, isingeniso, umzimba kanye isiphetho.
Othisha abafundise abafundi imithetho yokubhala i-Imeyili okuyi:
Ikheli elilodwa lobhalelwayo, ikheli lobhalayo, isihloko, ukubingelela, umzimba kanye nesiphetho.

Ukungakwazi ukubhala ifomathi yenkulumo engalungiselelwe.
Ukungakwazi ukubhala umbhalo uhambisane nenhloso

Kungenzeka ukuthi abanye abafundi abayazi imithetho yokubhalwa inkulumo engalungiselelwe.
Kungenzeka ukuthi abanye abafundi bangaqondi ukuthi yini inhloso yokubhala umbhalo omude odlulisa umyalezo.

Othisha abafundise abafundi imithetho yokubhala. Inkulumo engalungiselelwe okuyi:
Isingeniso, umzimba kanye nesiphetho.

Othisha abafundise abafundi ukuthi inhloso yokubhala uhlobo oluthile lombhalo lutholakala emubuzweni. Kumele abafundi bafundiswe ukufundisisa umbuzo ukuze bezophendula ngalokho okubuziwe embuzweni. Abafundi mabanikwe imisebenzi abazoyibhala ukuze bezofunda ukuqondo inhloso.

Isibonelo:

Inhloso yokuphendula umbuzo:

2.1 Ukucela uxhaso lomfundaze kumasipala.

2.2 Ukubhala ngenkulumo ephakathi komzali womfundi nothisha womfundi mayelana nemiphumela yokuhlola kwamaphakathi nonyaka.

2.3 Ukubeka umbono mayelana nabantu abachitha isikhathi esiningi ngezinto ezingakhi ezinkundleni zokuxhumana.

2.4 Ukukhononda ngokungaphatheki kahle eMnyangweni Wezasekhaya.

2.5 Ukwethula inkulumo yokwamukela abadlali bebhola abasha njengo ungukaputeni.

2.6 Ukwethula umbiko mayelana nothuthuva olusuke esikoleni emva kwemiphumela egagculisi kade kunomncintiswano wonobuhle noswenka.

ISIQEPHU B: IMIBHALO EDLULISA UMYALEZO

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

UMBUZO 2.1: INCWADI YOBUNGANI

Le ngxenye yephepha kubukeka kube yiyona eyintandokazi kakhulu uma kuphendulwa leli phepha. Abafundi bebewazi ukunikeza izizathu zokuthi kungani kumele kube yibo abathola lo mfundaze. Nakuba isekhona-ke leyo mithonsana yabafundi abasahluleka ukubhala belandela ifomathi efanelekile yokubhala incwadi yakomkhulu.

UMBUZO 2.2: INKULUMO-MPENDULWANO

Uma kubhekwa kubafundi abambalwa abamodarethiwe, lona kube umbuzo othanda ukungabi yintandokazi. Nokho okuthokozisile ukuba labo abawuphendulile lo mbuzo abayingcosana, benze kahle kakhulu.

UMBUZO 2.3: I-ATHIKHILI

Lona kube umbuzo ongabanga yintandokazi. Bambalwa kakhulu abafundi abazamile ukuphendula lo mbuzo.

UMBUZO 2.4: I-IMEYILI

Lona kube umbuzo othandwa kakhulu. Abafundi abaningi bawubhale kahle lo mbuzo. Abafundi bayibhale kahle ifomathi ye-imeyili. Kukhona i-imeyili ebonakala kungeyomsebenzi, eyehlukile kule yobungane.

UMBUZO 2.5: INKULUMO ENGALUNGISELELWE

Lo mbuzo awubanga yintandokazi. Kwabawuphendulile benze kahle ukusuka kokwanelisayo kuya ekwenzeni kakhulu.

UMBUZO 2.6: UMBIKO ONGABEKELWE MGOMO

Lo mbuzo waona awuzange uphendulwe ngumuntu.

Lapho abahlolwayo bengenzanga kahle kungaba ukuthi:

- (a) Abazange balandele umyalelo wombuzo.
- (b) Abahlolwayo bahlulekile ukulandela ifomathi efanelekile.
- (c) Abahlolwayo bebesebenzisa imisho emide kanye nesigaba.
- (d) Amaphutha esipelingi ngesikhathi bebhala imibhalo emide edlulisa umyalezo.
- (e) Abafundi abaningi abawenzanga amalungiselelo kanye nokulungisa amaphutha ngokufanelekile.
- (f) Umbhalo awubi naso isingeniso, umzimba kanye nesiphetho esihlelekile.
- (g) Abanye abafundi bebeqalisa imisho yabo ngezihlanganiso. Abafundi kumele bafundiswe ukuba babhekisise kahle umbuzo ngaphambi kokuba baphendule.

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 ezihlokwani 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 lamagama okufanele abhalwe ngoba abafundi babhala umbhalo onenani elincane kunamagama alindelekile yize ulwazi benalo.

- (i) Makukhuthazwe izingane ukulalela umsakazo wesiZulu khona zizokwazi ukuzuza ngokwenzakalayo emhlabeni jikelele ngaleso sikhathi. Isb: 'Izindaba Ezisematheni, eZanamuhla, amaphephandaba namaphephabhuku olimi lwesiZulu.'
- (j) Mabafundise abafundi ukubhala isingeniso esifushane, sihehe, siveze inhloso yokubhala lowo mbhalo, sihlabahlose sishaye emhlohlweni.
- (k) Abagcizelele ukufundisa uhlelo lwezigaba isb. Isingeniso siba nemigqa emithathu, umzimba uba nemigqa eyisihlanu noma eyisithupha.
- (l) Baqikelele ukuthi isingeniso, umzimba kanye nesiphetho kuyathelelana futhi kuhambelana nengqikithi okuzokwenza umyalezo abawudlulisayo ugeleze.
- (m) Makufundiswe upelomagama olufanelekile. Ukuhlukaniswa kwamagama isb: lencwadi>le ncwadi.
- (n) Ukusetshenziswa kosonhlamvukazi: uhulumeni>uHulumeni, umasipala >uMasipala; bese bebhala usonhlamvukazi lapho kungafanele khona isb: uMama >umama njl.
- (o) Abafundi abajwayezwe ukugwema ukubhala imisho emide ethatha sonke isigaba, ingabi nazimpawu zokuloba.
- (p) Abafundisi abagxile ekufundiseni izinhlobo zemisho nokusetshenziswa kwezimpawu zokuloba.
- (q) Abafundiswe ukusebenzisa izihlanganiso ngendlela efanele, bakugcizelele futhi ukuthi izihlanganiso aziwuqali umusho, zinjalo nje futhi azilandelani emshweni owodwa isb: Kanti futhi; futhi ngoba uma njl.
- (r) Makuqikelelwe ukuthi bafundiswa izivumelwano ezifanele isb: Ngonyaka ka-2000> ngonyaka wezi-2000, mhlaka-27> 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 inkulumo (uMengameli uba no-M omkhulu ngoba ukhuluma naye ngqo).
- (v) Bangingi abagaqele isikhundla sokuba umengameli. (mncane u-m ngoba ibizomuntu nje) ngiyakubingelela, Thishomkhulu (ukhuluma naye ngqo), UThwala kumfanele ukuba uthishomkhulu.

- (w) Abafundisi mabafundise abafundi ukufunda imibuzo ngokuqondisisa, babheke ekutheni yini efunekayo kulowo mbuzo balandele imiyalelo.
- (x) Mabafundiswe inkulumo-mpendulwano enabantu abangaphezu kwababili okufaka nengxoxo.
- (y) Mabafundiswe izindlela ezilula zokubhala amalungiselelo ayo yonke imibhalo kafuphi.
- (z) Mabakhuthazwe abafundi ukusebenzisa ulwazi abaluthola kwezinye izifundo nasemitatsheni yolwazi.
- (aa) Abafundiswe ukusetshenziswa kwamagama esiNgisi afakwa kubakaki: UMkhandlu wabafundi (RCL) Ilungu loMkhandlu wabafundi (i-RCL).
- (bb) Amalungu e-RCL anomhlangano nesigungu sabazali (SGB).
- (cc) Abafundi mabafundiswe ukuthi incwadi yobungani akusiyo incwadi abayibhalela umngani kuphela kodwa incwadi eqondene nabantu abasondelene nabo, okuyizihlobo. Baqasheliswe nolimi abalusebenzisayo.
- (dd) Abafundiswe ukusebenzisa amagama angempela obuhlobo. Isb: uyise wakhe/ubaba wakhe (uyise), unina wakhe/umama wakhe (unina), udadewakhe (udadewabo) umfowakhe (umfowabo).

Izincomo ezibhekiswe kubeluleki boLimi

- (a) Ulwazi olusha kufanele luseshe ludluliselwe kothisha kuma-cluster. Mabavakashele izikole ngenhloso yokusiza othisha.
- (b) Mabasheshe badlulise ulwazi olusha kothisha olubuya eMnyangweni wezeMfundo ngaso sonke isikhathi.
- (c) Kufanele baqiniseke ukuthi zonke izikole zinemihlahlandlela.
- (d) Kufanele baseke futhi bakhuthaze othisha.
- (e) Ulwazi noma izinguquko ezintsha ezitholakele ezikhungweni zokumakwa kwamaphepha okuphela konyaka azidluliselwe nasezikoleni.
- (f) Abanikeze abanye othisha ithuba lokuchaza izinguquko esezikhona nabakufundile ekumakweni kwamaphepha abawamakile kulowo nyaka.
- (g) Abeluleki abathole amanye amasu amasha okuthuthukisa imiphumela yesiZulu kwezinye iziFundazwe eziphumelela kangcono olimini lwesiZulu.
- (h) Abeluleki besifundo solimi mabagxile, bavakashele kakhulu izikole ezingasebenzi kahle esiZulwini ukuze kusizakale othisha nezingane.
- (i) Ngesikhathi sokumodareyitha ngamathemu, makube nesikhathi sokuqeqesha/sokunikezela ngolwazi kothisha ngephepha elithile eliyinkinga kubafundi.

- (j) Izinguquko kanye nolwazi olungeziwe alutholakale unyaka usaqala.

IZINCOMO EZIMAYELANA NOKUTHUTHUKISA UKUSEBENZA KAHLE

Okubhekene nothisha

- (a) Abafundisi mabaqaphelise abafundi izimpawu zemibhalo emide edlulisa imiyalezo. Mabagqamise ulwazi lwefomathi yombhalo wesiqephu B.
- (b) Baqaphelise abafundi amagama angaba onoxhaka ezihlokwani 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 emhlokwani.
- (e) Mabaqikelele ukuthi isingeniso, umzimba kanye nesiphetho kuyathelelana futhi kuhambelana nengqikithi okuzokwenza umyalezo abawudlulisayo ugeleze. Makufundiswe upelomagama olufanelekile, ukuhlukaniswa kwamagama isb: lencwadi > le ncwadi, umfowakhe > umfowethu, umama/ubaba wakhe > abazali, ukusetshenziswa kosonhlamvukazi: isifundazwe > isiFundazwe; uMama > umama.
- (f) Mabafundiswe ukubhala imisho enhlobonhlobo, baqikelele ukuthi izihlanganiso zisetshenziswe ngendlela efanele. Amaphutha angagwenywa isb. Kanti; futhi; uma.
- (g) Abajwayele ukubhala imisho emifishane engasebenzisi izihlanganiso.
- (h) Abafundiswe ukuthi bangawanqamuli amagama ngoba kuyabehlula.
- (i) Mabaqikelele ukuthi bafundisa izivumelwano ezifanele. isb. Abothisha (othisha), loyo (lowo), ukuba (ukuthi), ngizoyenza (ngizokwenza), ngiyakubongisa (ngiyakubongela) bafundekile (abafundile), umfowami (umfowethu).
- (j) Mabafundiswe ukusebenzisa amagama esiZulu.
- (k) Mabangabhali ngendlela abakhuluma ngayo, ngokusebenzisa amagama angafanelekile afana nalawa: mawuthanda (uma uthanda), angikhoni (angikwazi); kwamele (kufanele/ kumele); kuze (akukho); kulena ndawo (kule ndawo) solo (selokhu) mosha (chitha); uvesane (uvele).
- (l) Abafundiswe izimo zokukhuluma nezincazelo zazo nokuzisebenzisa emishweni.
- (m) Abafundiswe umehluko phakathi kwebizo elisho umsebenzi owenziwa umuntu kanye nesikhundla esiphethwe yilowo muntu isb: UMbhishobhi, intatheli.

- (n) 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, baqasheliswe nolimi abalusebenzisayo. Abafundiswe ukusebenzisa amagama angempela obuhlobo. Isb: uyise wakhe/ubaba wakhe (uyise), unina wakhe/umama wakhe (unina), udadewakhe (udadewabo).

Okubhekene nabafundi

- (a) Abafundi mababe nezichazamazwi kanye nenqolobane.
- (b) Abazejwayeze ukufunda amaphephandaba namaphephabhuku ukuze bajwayele ulimi lwesiZulu.
- (c) Abagqugquzelwe ukuba balalele imisakazo esakaza ngolimi lwesiZulu (isb. UKHOZI FM) neminye imisakazo futhi babheke nezindaba zesiZulu kumabonakude.
- (d) Mabanikezwe imisebenzi nezilungiso kubukezwe okufundiwe isonto nesonto, bagqugquzelwe ukufaka izimo zokukhuluma enkulumweni yabo yemihla ngemihla noma bebhala iphepha lesi-2 nelesi-3.
- (e) Mabachazelwe kahle ngamazinga emibuzo nendlela okulindeleke ukuthi umfundi 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 2025.

8.1 DIPOELO TŠA MAREMATLOU (2021–2025)

Palo ya balekwa bao ba ngwadilego tlhahlobo ya Sepedi Leleme La Gae ngwageng wa 2025 e hlatlogile ka balekwa ba 3 931, ge e bapetšwa le ya ngwaga wa 2024.

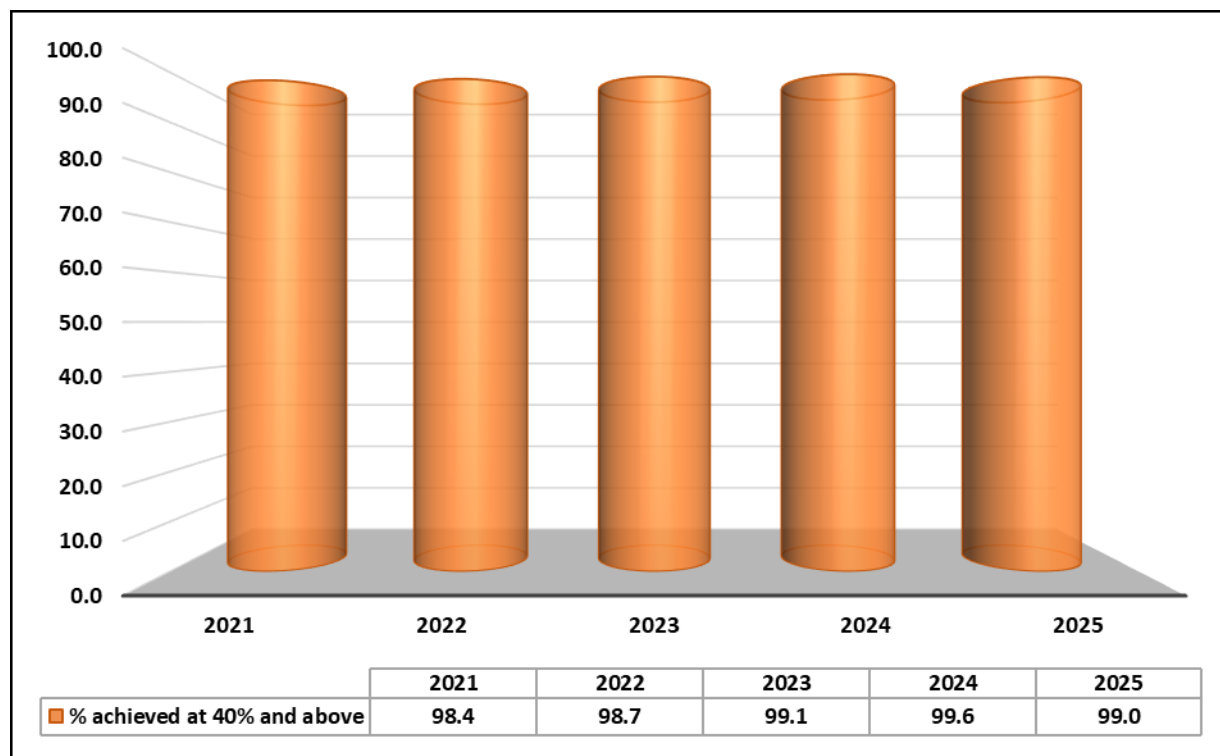
Go bile le go theogela fase ga go tšwelela ga balekwa mongngwaga. Balekwa bao ba tšweletšego maamong a diperesente tše 40, ba ile fase go tloga go diperesente tše 99,6 go fihla go diperesente tše 99,0 ngwageng wa 2025. Palo ya balekwa ba go tšwelela ka dihlora (ka godimo ga diperesente tše 80) e ile tlase go tloga go diperesente tše 3,4 ka ngwaga wa 2024 go fihla go diperesente tše 1,8 ka ngwaga wa 2025.

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 2025. 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.

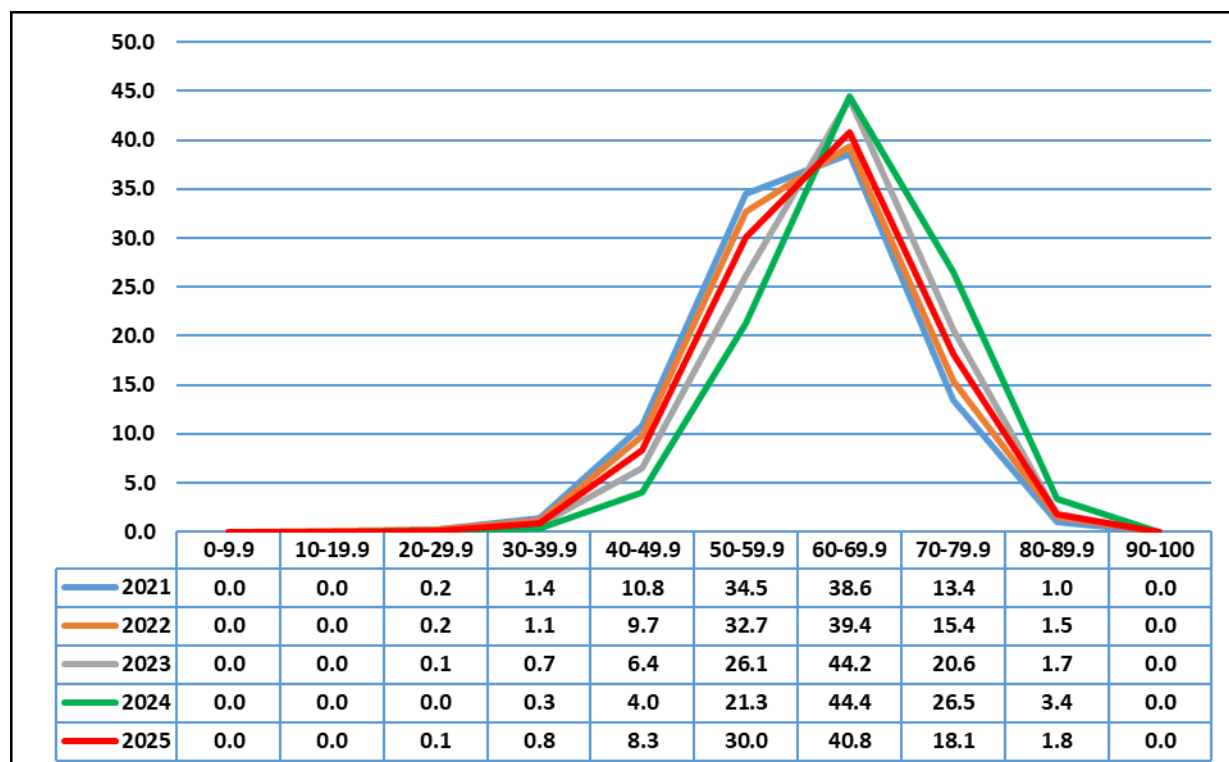
Table 8.1.1 Dipoelokakaretšo tša Sepedi Leleme La Gae

Ngwaga	Palomoka ya balekwa	Palo ya balekwa ba ba tšweletšego ka 40% le go feta	% ya ba ba tšweletšego ka 40% le go feta
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
2025	79 540	78 769	99,0

Krafo ya 8.1.1 Dipoelokakaretšo tša Sepedi Leleme La Gae



Krafo ya 8.1.2 Dipoelokakaretšo tša Sepedi Leleme La Gae



8.2 TEKOLOKAKARETŠO YA DIPOELO TŠA BALEKWA MO GO LEPHEPHE LA 1

Ditshwayatshwayokakaretšo:

- Go itaetša bontši bja balekwa ba arabile dipotšišo tša go amana le tekatlhaologanyo 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 fa dikarabo tše di fošagetšego go tšwa temaneng.
- Go itšhupa go na le kaonafalo ye kgolo mabapi le mabokgoni a go ngwala kakaretšo le ge e le gore go sa na le balekwa ba ba nago le mathata a go se latele ditaelo.
- Go itaetša balekwa ba bantši ba sa šoma gabotse ge go bapetšwa le ngwageng wo o fetilego potšišong ye e lebanego le papatšo. Go lemogilwe gore bontši bja bona ga ba na tsebo ye e tseneletšego ya diponagalo tša papatšo le tirišo.
- Go ipontšha potšišo ye ya go lebana le khathune le yona e phuhlamišitše dipoelo ka ge bontši bja balekwa ba hweditše meputso ya magareng go yona ge go bapetšwa le ngwageng wo o fetilego. Bona ba sa hlaelela tsebo ye e tseneletšego ya diponagalo tša khathune le tirišo.
- Balekwa ba bangwe ba arabile dipotšišo tša go lebana le thutapolelo bokaone ge go bapetšwa le ngwageng wo o fetilego le ge e le gore bontši ga se ba šome gabotse ka ge ba sa palelwa ke diripa tša polelo le tirišo ya tšona.
- Balekwa ba bantši ba arabile **dipotšišo tša 1 le 2** bokaone gomme go na le kaonafalo ya meputso go tšona ge go bapetšwa le ngwageng wo o fetilego mola le potšišo ya **5** e bile kaone le ge e sa le pharela.

8.3 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 1

POTŠIŠO YA 1: TEKATLHAOLOGANYO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- Balekwa ba kitimela go araba dipotšišo pele ga ge ba ka kwešiša se ditemana di se bolelago. Bothata bjo bongwe ke gore ga ba latele mantšutaolo le mantšupotšišo. Mohlala: **potšišo ya 1.1.1** (2) ge ba swanetše gore ba tsopole dika ba ngwalolla mafoko ka moka ntle le go thalela dika tše di tšwelelago temaneng. Balekwa ga se ba tsopola dika ka mokgwa wo di tšwelelago ka gona mo temaneng.
- Balekwa ba bangwe ba paletšwe ke go araba **potšišo ya 1.1.2** (3) bona ga ba laetše dintlha tša maleba. Sebakeng sa go di laetša, ba araba ka mokgwa wa temana.
- Mo go **potšišo ya 1.1.4** (2) balekwa ba bantši ba paletšwe ke go akaretša temana ka tsela ya maleba. Bona ba ngwalolla temana ka moka.
- Balekwa ba bantši mo **potšišong ya 1.1.7** (2) ba itaetša ba paletšwe ke go akanya. Sebakeng sa go akanya seo se dirilego gore rakgwebo a bee Mohlokotsebe le bagwera ba gagwe leihlo, bona ba bolela ka seo se hlohleleditšego Mohlokotsebe le bagwera ba gagwe gore ba utswe. Bontši bo ngwalolla dintlha thwii go tšwa temaneng.

- (e) *Mo go **potšišo ya 1.1.8*** (2) bontši bja balekwa bo paletšwe ke go hlatholla seema le go fa tirišo ya sona. Se se dirile gore ba hlalathe ge ba araba potšišo ye.
- (f) Go itaetša balekwa ba bantši mo ***potšišong ya 1.1.9*** (2) ba paletšwe ke go laetša gore molaotheo o reng, le gona o fapana bjang le ditiragalo tša temana ya bohloko.
- (g) Balekwa ba bantši ba kgonne go ngwala maikutlo mo go ***potšišo ya 1.1.10*** (2) gomme ba palelwa ke go fahlela.

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 laetšwego ke setšweletšwa.

- (a) Mo ***potšišong ya 1.2.2*** (1) balekwa ba paletšwe ke go fa tiragalo ye e tšwelelago seswantšhong sa 1. Sebakeng sa gore ba re monna o phatlaladiše matsogo bona ba re o emišitše matsogo.
- (b) Balekwa ba bantši ***go potšišo ya 1.2.3*** (2) 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.
- (c) ***Potšišo ya 1.2.4*** (2) e paletše balekwa ba bantši. Balekwa ba palo ya tlase ba kgonne go ngwala maikutlo, efela ba palelwa ke go fahlela.
- (d) ***Potšišong ya 1.2.5*** (2) balekwa ba paletšwe ke go šomiša lebopi la 'ka' ge ba fetola potšišo ya ponelopele go laetša gore ba a akanya. Ba paletšwe ke go fa ponelopele ya bona mabapi le mogolegwa.
- (e) Bontši bja balekwa go ***potšišo ya 1.2.6*** (2) ba paletšwe ke phapano magareng ga kgopolo le ntlha. Ba bangwe ba ngwetše kgopolo fela ge ba fahlela ba fahlelela ntlha.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (a) Barutwana ba tlwaetšwe go araba dipotšišo tša tekatlhaologanyo le seswantšho sa go nyalelana le yona ka go fiwa mešongwana ka phapošeng.
- (b) Barutiši ba eletšwa go ruta barutwana go hlatholla ditšweletšwa tša go bonwa.
- (c) Barutwana ba hlathollelwe tatelano ya dipotšišo go ya ka magato a tšona.
- (d) Barutiši ba hlohleletšwa go ruta barutwana mantšutaolo le mantšupotšišo dipotšišong tša go fapana – go sekaseka potšišo ye nngwe le ye nngwe, ka maikemišetšo a go kwešiša se se nyakwago ke potšišo.
- (e) Go bohlokwa gore barutwana ba tlwaetšwe go latela ditaello tše ba di fiwago mabapi le mešomo ya tšatši ka tšatši gore ditlhaahlong 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 mopotso 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 tekatlhaologanyo.

- (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 tekatlhaologanyo 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 tekatlhaologanyo.
- (k) Kabo ya meputso ya mešomo ya tekatlhaologanyo 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 (2023, 2024 le 2025) e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 2: KAKARETŠO

Ditshwayatshwayokakaretšo:

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

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) Balekwa ba bangwe ba paletšwe ke go ntšha dikgopolokgolo tše di laetšago bohlokwa bja mehlare.
- (b) Ba bangwe ba balekwa ba ngwala dikgopolotlaleletšo sebakeng sa go ntšha dikgopolokgolo.
- (c) 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.
- (d) Ba bangwe ba bona ga ba kgone go ntšha dikgopolokgolo tša setšweletšwa, ba ngwalolla dintlha tše di lego setšweletšweng.
- (e) 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.
- (f) Ba bangwe ba balekwa sebakeng sa go šomiša mantšu a bona, ba tšweletša dikgopolo tša bona tše di sego 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 hlalathe.
- (f) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego (2023, 2024 le 2025) e tla thuša balekwa go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 3: PAPATŠO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

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) Balekwa ba bantši go **potšišo ya 3.1** (1) ba paletšwe ke go ngwala karabo ka botlalo. Ba ngwadile fela 'Barutwana ba Mphato wa 10–12', ba tlogela 'ba go ithuta leleme la Sepedi'.
- (b) Go **potšišo ya 3.3.1** (1) tšhomišo ya lediri 'ngwala' go hlaola mošemane yo a lego papatšong e bile bothata go balekwa ba bantši.
- (c) **Potšišong ya 3.3.2** (1) balekwa ba bangwe ba paletšwe ke go fa bonnyane bja puku ye e tšwelelago papatšong. Bona ba anega ditaba tša puku ntle le go nyenyefatša lentšu le 'puku'.
- (d) Balekwa ba bantši mo **potšišong ya 3.4** (2) sebakeng sa go fa tirišo ya fonte ye nnyane bona ba file mohola wa yona ntle le go šetša tirišo. Diperesente tše 99 tša balekwa ba ba swaetšwego ba paletšwe ke potšišo ye.
- (e) **Potšišong ya 3.5** (2) balekwa ba kgonne go tseba mehuta ya dikgokagano tše di tšweleditšwego papatšong efela ba paletšwe ke go fa mohola wa tšona mo papatšong ye.
- (f) Balekwa ba bantši go **potšišo ya 3.6** (2) ba paletšwe ke go hwetša molaetša wa papatšo, ka fao ga se ba kgone go fa tswalano gare ga molaetša wa papatšo ye le seswantšho sa yona.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (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: Mohola le tirišo ya fonte ye kgolo le ye nnyane, mohola wa tšweletšo ya dikgokagano, polelo ya go jabetša le ya go hlohleletša, baamogedi ba tshedimošo, tšhomišo ya maatla a polelo, tirišo ya thekniki ya seswantšho, tswalano gare ga molaetša wa papatšo le seswantšho sa yona, molaetša wa papatšo, 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 fiwe mošomo wa gae ka maikemišetšo a go ba hlohleletša go nyaka mehuta ya dipapatšo.
- (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 (2023, 2024 le 2025) 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 lereo le 'kalo'. Bona ga ba tsebe gore ge re re 'kalo' re bolela ka eng.
- (b) Mo **potšišong ya 4.3** (2) balekwa ba bantši ba šitilwe ke go bapetša tirišo ya polelosefahlego ya mosadi wa pudula ya 1 le monna wa pudula ya 3. Go itaetša ba sa bala potšišo gabotse ka ge ba file papetšo ya mehuta ya dipudula.

- (c) Mo **potšišong ya 4.4** (2) balekwa ba bantši ba palelwa ke go ntšha leadingwa sefahlegong sa mosadi, mola ba bangwe ba kgonne go ntšha leadingwa eupša ba paletšwe ke go tšweletša molao wa dinoko.
- (d) **Potšišong ya 4.5** (2) balekwa ba paletšwe ke go hlatholla ka fao polelo ya monna wa pudula ya 3 e tšweletšago kgethologanyo ka gona le go laetša gore ke kgethologanyo ya eng.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (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, kalo, polelosefahlego bj. bj.
- (g) Sebopego sa pudula ya polelo se laetša segalo sa moanegwa khathuneng. Kwešišo ya segalo e bohlokwa tlhathollong ya potšišo ya khathune ka gona barutwana ba swanelwa ke go rutwa ka segalo bjalo ka ge se dirišwa khathuneng, mohlala: sebopego sa pudula ya manyokenyoke se laetša gore moanegwa o bolela ka segalo sa godimo/sa go befelwa mola sebopego sa pudula ya leru se laetša gore moanegwa o a nagana goba o a lora.
- (h) Bogolo bja ditlhaka le bjona bo laetša segalo le tsela ye moanegwa a bolelago ka gona. Mohlala: ditlhaka tše di kotofaditšwego/tše dikgolo di laetša segalo sa godimo/sa go tšweletša maikutlo a pefelo.
- (i) Maikutlo a baanegwa a bohlokwa tlhathollong 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 (2023, 2024 le 2025) e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 5: THUTAPOLELO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) **Potšišong ya 5.1** (2) balekwa ba bantši ba paletšwe ke go tsopola sehlophantšu sa leamanyiina le tirišo ya sona.
- (b) Go **potšišo ya 5.2** (2) balekwa ba bantši ba itaetša ba sa tsebe gore hiponimi ke eng. Ba mmalwa ba ba filego karabo ya maleba, ba palelwa ke go fahlela karabo yeo ba e tšweleditšego.
- (c) Balekwa ba bantši ba kgonne go fa kganetšo **potšišong ya 5.3** (2) eupša bontši bja bona ba paletšwe ke go fa modirišo.
- (d) **Potšišo ya 5.4** (2) e paletše balekwa ba bantši. Bona ba itaeditše ba paletšwe ke mohuta wa lefoko le go fahlela.
- (e) **Potšišong ya 5.5** (2) Balekwa ba itaetša ba sa kwešiše seo potšišo e se nyakago, ka ge ba sa kgone go hlaloša tirišo ya 'fela' sekafokong se se filwego. Bona ba palelwa le ke go šomiša 'fela' mafokong a bona go laetša ditlhalošo tša go fapana.

Ditšhišinyo malebana le kaonafatšo ya dipolelo:

- (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 (2023, 2024 le 2025) 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

Go hlatsetšwe gore Lephephepotšišo le be le hlamegile gabotse le go ngwalega efela balekwa ga se ba tšwelele ka magetla go ya le ka fao go bego go letetšwe.

Ditshwayatshwayokakaretšo:

- (a) Go sa na le balekwa ba ba šitilwego ka lebaka la go se latele ditaelo le tshedimošo tšeo di tšwelelago matlakaleng a 2–3 a lephephepotšišo la 2. Ba bangwe ba arabile direto tše tharo tša mathomo ntle le go ela sereto sa potšišo ya 5 šedi e lego 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/ditlabelatheto di itaetša e sa le pharela go balekwa ba bantši.
- (d) Balekwa ba bantši ba arabile potšišo ye telele (Thulano) mo go Karolo ya B ya meputso ye 25 gomme ba šomile gabotse ka go potšišo ya 6 le 8 e lego tša padi. Bangwe ba balekwa arabile dipotšišo tša di ditsopolwa go Karolo ya B le ya C gomme ba loba meputso kudu. Bangwe ba arabile Potšišo ya taodišo le ya ditsopolwa tša padi e tee gomme ba lobile meputso ka ge ba se ba latele ditaelo.

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: MOTHOFATŠO

Thwagadima

Potšišo ye ga se e arabje ke balekwa ba bantši gomme le bao ba itekilego mahlatse ga se ba šome gabotse. Balekwa ba šitilwe ke go fapantšha tshwantšhokgopolo, mothofatšo le go tšweletša tirišo ya mothofatšo seretong se.

- (a) Balekwa ba bantši ba paletšwe ke go tšweletša tlhalošo ya sererwa e lego matseno.
- (b) Balekwa ba bangwe ba tsopotše methalotheto yeo e tšweletšago mothofatšo go na le go hlaloša seo se mothafaditšwego go methalotheto ye.
- (c) Tirišo ya mothofatšo le yona e jele letsogo kudu ka fao balekwa ba lobile meputso potšišong ye.
- (d) Ka kakaretšo balekwa ba na le bothata bja go ngwala potšišotelele ya sereto le go e sekaseka go lebeletšwe setlabelatheto seo se botšišitšwego. Bontši bja bao ba arabilego potšišo ye ba hweditše meputso ya fase kudu gomme se ga se leše di wela.

POTŠIŠO YA 2: POTŠIŠO YA SETSOPOLWA

Ke llela go wena

Potšišo ye e arabilwe ke balekwa ba bantši fela ga se ba buna meputso ka ge ba se ba nepiša dipotšišo.

- (a) **Potšišo ya 2.1** (2) Bontši bja balekwa ba šitilwe ke mphiwafela wo ka ge ba paletšwe ke lentšutaelo la 'tsopola'. Bakeng sa go tsopola bona ba ngwadilwe mehlala ya poeletšo le papadišantšu, bangwe ba ngwalollotše methalotheto ye e nago le ditlabelatheto tše di botšišitšwego e lego poeletšo le papadišantšu.
- (b) Mo **potšišong ya 2.2** (2) Bontši bja balekwa ba paletšwe ke go hwetša meputso ka ge ba akareditše sereto ka moka mola potšišo e nyaka kakaretšo ya temanatheto.
- (c) **Potšišo ya 2.3** (2) balekwa ba šitilwe ke go laetša ka fao sereti se dirišitšego mantšu a go ikgetha temanathetong ya 3 eupša bona ba kopollotše mothalotheho ka moka ntle le go kwešiša se potšišo e se nyakago. Potšišo ye e be e nyaka gore ba laetše mantšu a go se tlwaelege a sereti se a dirišitšego ba be fe tirišo ya ona ba lebeletše mothalotheho.
- (d) **Potšišo ya 2.4** (2) Potšišo ye e bile modu wa go galaka go balekwa ba bantši ka ge ba šitilwe ke go tseba dikapolelo tša pebofatšo le pheteletšo tše di dirišitšwego temanathetong ya 4. Bangwe ba balekwa ba wetše potšišo ye godimo ka go ngwala methalotheto ye dikapolelo tše di tšwelelago go yona ntle le go fa tlhalošo ya tirišo ya tšona.

POTŠIŠO YA 3: Potšišo ya setsopolwa

Sebobolane

- (a) Potšišo ye ga se ya arabja ke bontši bja balekwa gomme le bao ba itekilego mahlatse ba laeditše e ba swarišitše kanyakanya ka ge ba se ba šoma gabotse.
- (b) **Potšišo ya 3.2** (2) Potšišo ye e tlaišitše bontši bja balekwa ka ge ba paletšwe ke go hlaloša dikgopolo tša go tšweletšwa ke methalotheto 5 le 6. Balekwa ba kopollotše methalotheto ntle le go araba seo se botšišitšwego e lego go fa dikgopolo.
- (c) **Potšišong ya 3.4** (2) balekwa ba šitilwe ke go hlaloša ka fao mothofatšo o dirišitšwego ka gona mothalotheho wa 16. Bangwe ga se ba bone 'wena' e tšweletša seka sa bomotho mothalotheho wa 16 gomme ba loba meputso. Tirišo e napa e pala kudu ka ge ba sa bolele selo ka yona.
- (d) **Potšišong ya 3.5** (1) Balekwa ba paletšwe ke potšišo ye ka ge ba se ba laetše molaetša/thuto ye e tšweletšwago ke sereto se e lego bohlokwa bja seyalemoya maphelong a batho. Bangwe ga se ba kwešiša gore sebobolane ke polelo ya seka e sego polelothwii bjalo ka ge bona ba šupa sebobolane eke ke sephedi mola sereti se reta seyalemoya.

POTŠIŠO YA 4: POTŠIŠO YA SETSOPOLWA

O Mmagobanake

Bontši bja balekwa ba ba arabilego potšišo ye ba tšweletše ka magetla ka ge ba nepišitše dipotšišothwii. Go araba potšišo ye ga se ya ba morotoga go laetša gore sereto se ba se nwele moro ebile ba dirile kgetho ya maleba.

Potšišo ya 4.2 (2) balekwa ba šitilwe ke go laetša ka fao seka se dirišitšwego ka gona temanathetong ya 1 eupša bona ba fa tlhalošo ya sona. Se ke taetšo ya gore **tirišo** e ba jela letsogo kudu. Bangwe ba file sebakantšu bakeng sa seka ka gona ba iteile phulaša.

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

DIRETO TŠA SESOTHO SA LEBOA – MD KGOBE

Phiri ya bošego

- Balekwa ba bangwe ga se ba araba potšišo ye ka ge ba arabile direto tše tharo tša mathomo ntle le go latela ditaello tše di lego letlakaleng la 2 go lephephepotšišo.
- Balekwa ba bantši ba šitilwe ke go ikgobokeletša meputso potšišong ye ka ge ba se ba kgona go hlatha gore phiri ya bošego ke polelo ya go iphihla ga se sephedi eupša ke lehu.
- Bontši bja bona ba ngwadile ka phoofolo ye go thwego ke phiri ka fao ba šitilwe ke go araba bontši bja dipotšišo seretong se ka ge ba se ba kwešiše gore Phiri ya bošego ke lehu e sego sephedi.

- Potšišong ya 5.1** (2), balekwa ba paletšwe ke go laetša morumokwanoputla le morumokwanotia bona ba ngwalollotše methalotheto ntle le go laetša gore merumokwano yeo ke efe.
- Mo **potšišong ya 5.2** (2) balekwa ba paletšwe ke setlabelatheto se 'sešura'. Se e bile taetšo ya gore mareotheto a mangwe ga a tsebje, ke ka fao potšišo ye e ba tsošitšego fase gomme ba loba meputso ya go kwagala.

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- Balekwa bao ba arabilego **Potšišo ya 1** ba itaetša ba sa tsebe gore mothofatšo ke setlabelatheto se tšweletšago tshwantšhokgopolo gomme ba šitilwe.
- Kwešišo ya ditlabelatheto goba dithekniki tša theto le tirišo ya tšona e sa le lešitaphiri ka ge balekwa ba sa hlhlatha ge ba botšišitšwe ka tšona.
- Balekwa ge ba swanetše go tsopola setlabelatheto, bona ba ngwalolla mothalotheo ka moka ba be ba thalele e le go iphanya le taelo gomme ba loba meputso.
- Sebakeng sa go fa tirišo ya setlabelatheto le gore ke ka lebaka la eng sereti se kgethile setlabelatheto seo gare ga tše dingwe goba sereti se šupa eng ka sona bjalo ka ge se dirišitšwe, balekwa ba hlaloša methalotheto goba setlabelatheto seo gomme meputso ya feta ka tšhetšhe.
- Ba bangwe ba balekwa ba ngwalolla goba go hlaloša methalotheto/temanatheto mola ba kgopetšwe go akaretša. Ka go realo kakaretšo e ja letsogo kudu.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (a) Barutiši ba hlahle barutwana ka tirišo ya ditlabelatheto. Barutwana ba hlalošetšwe ditlabelatheto. Barutwana ba swanetše go rutwa ka ditaelo le tshedimošo tša lephephepotšišo la bobedi letlakaleng la bobedi go efoga go arabja ga direkto tše tharo tša mathomo ntle le go latela ditaelo gomme ba loba meputso. Ba hlahlwe ka go araba karolo ya A, B le ya C. Se se bohlokwa kudu ka ge mphatong wa 10 le 11 ba bala padi/tiragatšo fela.
- (b) Barutwana ba rutwe ka mokgwa wa go araba dipotšišo tše telele tša theto le go latela sebopego sa potšišotelele ka tatelano) – matseno/tlhalošo ya sererwa pele gomme go latele mmele/dintlha go ya ka potšišo gomme ba be le mafetšo goba thumo. Barutwana ba eletšwe gore potšišotelele e ka hlangwa ka setlabelatheto sefe kapa sefe seretong. Barutwana ba rutwe go laetša ditlabelatheto ka moka tše di nyeumago ka gare ga sereto.
- (c) Ge go rutwa dingwalwa, šedi e fiwe theto e sego direkto. Melekwana ya theto ya motheo e ka thuša barutiši go tseba maemo a tsebo ya theto a barutwana.
- (d) Barutwana ba hlohleletšwe go bala direkto tše dintši le go sekaseka ditlabelatheto tša tšona go lebeleletšwe tirišo. Kwešišo ya theto ya maemo e ka kaonafatšwa ka go hlohleletša barutwana go itlhamela direkto tša bona gomme ba hlahlwe ka go šomiša ditlabelatheto tša go fapana ka gare ga direkto tše, go hlaloša gore ke ka lebaka la eng di dirišitšwe le gore ba šupa eng ka tšona.
- (e) Barutwana ba rutwe ka phapano magareng ga mohola wa setlabelatheto le tirišo ya sona. Ba lemošwe gore tirišo ya setlabelatheto ga se go hlaloša methalotheto goba setlabelatheto eupša e amana le gore ke ka lebaka la eng go dirišitšwe setlabelatheto se mothalotheong/temanathetong.
- (f) Diponagalo/ditlabelatheto/mareotheto a rutwe ka botlalo. Barutwana ba rutwe phapano magareng ga ditlabelatheto tša go kwewa le tša go bonwa. Ba lemošwe le gore kelelothallo/entšampamente, sešura, poeletšo, morumokwano, potšišoretoriki bj.bj, ga di bonwe, di a kwewa.
- (g) Barutwana ba laetše phapano ya diponagalo/ditlabelatheto tše di nyakilego go swana goba tše di sepelelanago, mohlala: poeletšo le morumokwano, sekai le kemedi, tshwantšhanyo le tshwantšhišo, thetonyefolo le thetotsholo, khapoletse le morumokwanobedi, tumelokganetši le maganetšani goba kgakantšho, makgethepolelo le potšišoretoriki, bj.bj. le mehola ya tšona diretong.
- (h) Barutwana ba hlahlwe ka mokgwa wa go ntšha dikgopolokgolo temanathetong ye nngwe le ye nngwe le go akaretša kgopolokgolo ya temanatheto ntle le go hlaloša temanatheto.
- (i) Barutwana ba tšewe kgopu ge go ithutwa theto ke gore barutiši ba diragatše sereto ge ba se bala gore barutwana ba kgone go bona seretwa ka leihlo la moya le go kwa segalo sa sereto go utolla maikutlo a sereti le moya wo o fokago.
- (j) Barutwana ba eletšwe gore ba bale sereto pele ba araba dipotšišo tša sona ge ba ngwala mešongwana ya phapoše le gore ba bale potšišo go fihla mafelelong ba e kwešiše gore e nyaka eng e sego go etla phapi ka go bona setlabelatheto ntle le go tseba gore potšišo e reng ka sona. Ba efoge mokgwa wa bona wa go wela potšišo godimo ntle le kwešišo.

- (k) Dipotšišo tša mešomo ya phapoše le ya gae ye ba katišwago ka yona di tšee sebopego sa dipotšišo tša ditlhahlobo go ya ka Tšhupatsela ya tlhahlobo ya 2021. Balekwa ba šogwe ka go fiwa mešomo ye e sego ya semmušo le ya semmušo, ya theto mo dipotšišo tša yona di theilwego godimo ga ditlabelatheto le tirišo ya tšona e sego dipotšišo tša tekatlhaloganyo goba tša kakaretšo. Barutwana ba fiwe mešomo ye meraro go iša go ye mehlano ka sereto se tee nepo e le go netefatša gore ditlabelatheto ka moka tše di dirišitšwego seretong di akareditšwe, go akaretšwa le dipotšišotelele ka direkto tšeo. Dipotšišo di theiwe godimo ga ditlabelatheto goba dithekniki.
- (l) Barutwana ba rutwe go araba dipotšišotelele go lebeletšwe sebopego sa potšišotelele le go kgona go ntšha dikgopolokgolo temanathetong ye nngwe le ye nngwe. Go kaonafatša bokgoni bja bona bja go araba dipotšišotelele barutwana ba fiwe mešomo ye e sego ya semmušo ka direkto ka moka tše ba di rutwago.
- (m) Barutwana ba lemošwe gore go na le mantšutaelo/mantšupotšišo le mantšutaelo gomme ba a hlalošetšwe ka botlalo le gore a fapana bjang.
Lentšutaelo/potšišo – Go dirwa eng? Tsopola goba hlaloša
Lentšutaelo – Go tsopolwa/hlalošwa eng? Seka, morumokwanotia gore barutwana ba kgone go a fapantšha.
- (n) Barutwana ba rutwe le go tlwaetšwa mešomo ka sereto sa go se bonwe le go kwešiša gore ke sereto sa kgapeletšo.
- (o) Bahlahli ba hlahle barutiši ka mekgwakabo ya go ruta theto le diponagalo tša yona ka moka.
- (p) Barutwana ba hlalošetšwe rubriki gore ke setlabela sa mohuta mang le gore e šoma bjang. Ba ka be ba e fiwa gore ba fele ba ikgotšša gore ba swaelwa bjang.
- (q) Barutiši ba hlohleletšwa go šomiša SEPHOLEKE (matl. 27–28) le Tšhupatsela ya Tlhahlobo 2021 ka mehla ge ba beakanya dithutwana tša bona tša tšatši ka tšatši.
- (r) Barutwana ba hlathollelwe tatelano ya dipotšišo go ya ka magato a khoknithifi. Ba be le tsebo gore dipotšišo tša maemo a fase ke dife, re di lemoga bjang ra di araba. bjang.

KAROLO YA B: PADI LE KANEGELOTŠHABA

PADI

POTŠIŠO YA 6 LE 8: POTŠIŠO YE TELELE: THULANO (BADIMO BA BOLETŠE LE KGALAGALO TŠA SETU)

- Balekwa ba bantši ba arabile potšišo ye telele ya padi go feta dipotšišo tša ditsopolwa. Bontši bja bona ba ingapetše, ka ge go balekwa ba ba hlokotšwego bangwe ba kgonne go hwetša palomoka ya meputso ye 25.
- Ka ge phure e sa hlokwe dinaweng go bile le bao ba sa gankantšhwago ke phapano gare ga Thulano le Thulaganyo.
- Ba bangwe ba hlalošetše mehuta ya dithulano eupša ba sa tšweletše lehlakore la bobedi la thulano. Bontši bja bona ba ngwathangwathile fao e lego gore meputso e kaonafetše kudu ngwageng wo wa dithuto wa 2025.
- Tirišo e a tšwelela eupša ba bangwe ba gomela dintlha.
- Sebopego sa potšišotelele le sona se file balekwa bothata ka ge ba bangwe ba sa fe

tlhalošo ya sererwa le mmele/diteng le thumo ka fao ba lobile meputso.

- 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 ditelele mola ba bangwe ba araba tše pedi tša ditsopolwa, se e le taetšo ya gore ga se ba bale ditaelo le tshedimošo.

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

- (a) Kgetho ya maleba mo go Karolo ya B le C e sa le tlhobaboroko go balekwa.
- (b) Balekwa ba bangwe ba arabile potšišo ya ditsopolwa le ye telele go tšwa pukung e tee e se semaka ka ge go dirwa bjalo go mphato wa 10 le 11.
- (c) Balekwa ba bantšinyana ga ba ele hloko taba ya sebopego sa potšišotelele fa go letetšwego gore ba ngwale matseno, e lego tlhalošo ya sererwa, mmele e lego dintlha tša bohlokwa ge go sekwasekwa sengwalwa le mafetšo goba thumo.
- (d) Go itaetša balekwa ba se na tsebo le ye nnyane ya dikanegelotšhaba. Go tšwa go dipego tšeo di rometšwego ga go tshwayotshwayo le ka e tee ka dikanegelotšhaba. Se e ka ba e le taetšo ya gore barutiši ba hloka tlhahlo ka tšona gore ba kgone go di ruta ka dikolong kudu ka ge dipotšišo tša dikanegelotšhaba di ka thuša barutwana bao ba gogago ka kgara go dipotšišo tša padi.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutwana ba rutwe ka ditaelo le tshedimošo mabapi le go araba dipotšišo tša Padi le Tiragatšo goba Papadi.
- (b) Go gatelelwe ntlha ya gore ge o arabile potšišotelele go karolo ya B o gapeletšega go araba ya setsopolwa go karolo ya C.
- (c) Barutwana ba rutwe sebopego sa dipotšišotelele go lebeletšwe rubriki go tšweletša tlemagano ye botse ya dikgopolo mo go matseno, mmele le mafetšo (ge go hlokega). Tlhalošo ya sererwa (Teori) ke matseno, Mmele/Diteng – dintlha tše bohlokwa mabapi le potšišo, Thumo/Mafetšo – Barutwana ba rutwe go ruma potšišotelele go lebeletšwe ka fao potšišo e botšišitšwego ka gona.
- (d) Barutwana ba hlahlwe ka go laetša tatelano ye botse ya dikgopolo tša go nyalelana le sererwa. Ba tlwaetšwe go nepiša sererwa ntle le go kgopamiša nnete goba go tšwa tseleng.
- (e) Bahlahli ba hlahlwe barutiši ka dingwalo le go fa mešomo ya kelo ye e sego ya semmušo go kaonafatša bokgoni bja barutwana bja go ngwala dipotšišotelele. Go gatelelwe tshekaseko ya padi le kanegelotšhaba go lebeletšwe dinyakwa tša tšona le sebopego. Tšhomišo ya mareo a go hlama dipotšišotelele e be lenaneong la dithutotlhahlo tšeo di beakanywago.
- (f) Barutwana ba katišwe ka mešongwana ya motheo go lekola maemo a bona a tsebo ya dingwalo. Ba hlahlwe gore karabo e lebane thwii le sererwa. Kwešišo ya sererwa e tšweletše botebo bja dikgopolo.
- (g) Barutwana ba rutwe go sekaseka, go kwešiša le go tšea sephetho ka potšišo pele ba ka araba.

- (h) Barutwana ba laetšwe le go hlalošetšwa gore meputso ya dipotšišotelele e abja go lebeletšwe rubriki le gore rubriki ke setlabela sa mohuta mang le gona se šomišwa bjang. Magato a rubriki a hlalošwe ka botlalo gore barutwana ba tsebe dintlha tše bohlokwa tše di swanetšego go elwa hloko ge ba ngwala potšišo ye telele.
- (i) Barutiši ba swaye mešomo ya barutwana gomme ba dire le bona diphošollo ka phapošeng gore barutwana ba tsebe fao ba fapogilego gona.
- (j) Barutwana ba fiwe mešomo ya tšatši ka tšatši go lekola maemo a bona a kwešišo. Mešomo yeo e hlangwe go ya ka sebopego sa lephephe la tlhahlobo ya Lephephepotšišo La Bobedi.
- (k) Morutiši a dire diphošollo tša mošomo wo mongwe le wo mongwe le barutwana gore a kgone go utolla mapheko le mafokodi ao a ka bego a šitiša barutwana go tšwelela. Se se ka thuša barutwana gore ba kgone go bona mokgwa wa maleba wa go araba dipotšišo le go ikgobokeletša meputso.
- (l) Go gatelelwe tshekatsheko ya dingwalo go lebeletšwe mareo a dipotšišotelele bjalo ka: morero, thulaganyo, tikologo, thulano le dimelo/tshwantšho ya baanegwa. Mareo a a rutwe ka botlalo. Barutiši ba hlohleletše barutwana gore ba rutane mareo a ka sethaka le go fa barutwana ba bangwe maikarabelo a go katiša ba bangwe.
- (m) Barutiši ba hlahle barutwana ka go dira kgetho ya maleba ya dipotšišo mo Karolong ya B le ya C nepo e le go ikgobokeletša meputso.
- (n) Bahlahli ba hlahle barutiši le go ba lemoša ka ditlhohlo tše barutiši ba bangwe le barutwana ba itemogelago tšona mabapi le dipotšišo tše telele ge ba etetše dikolo goba ka nako ya dikopano.
- (o) Barutiši ba eletšwa go ikgweranya le SEPHOLEKE (matl. 29–30) le Tšhupatsela ya tlhahlobo 2021 kgafetšakgafetša ge ba beakanya dithutwana tša bona tša tšatši ka tšatši le go hlama mešomo.

POTŠIŠO YA 7/9: POTŠIŠO YA DITSOPOLWA

Dipotšišo tše tša ditsopolwa ga se di arabje ke balekwa ba bantši mo ngwageng wa dithuto wa 2025 kudu bao ba latetšego ditaello. Bao ba itekilego mahlatse dipotšišong tše ga se ba šoma gabotse. Bangwe ba lobile meputso ka ge ba arabile potšišo ye telele le ditsopolwa tša padi e le ge ba iphapantšhitše le taelo. Re utollotše gore tirišo e sa ja letsogo go balekwa ba bantši ka ge ba kgona go laetša setlabela goba lereo eupša tirišo ya fošagala.

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

Bontši bja balekwa bo itemogetše bothata bja go kwešiša diponagalo/ditlabela/mareo a dingwalo gomme ka go realo ba šitilwe ke go tšweletša tirišo ya ona.

- (a) Mo **Potšišong ya 7.3/9.3** (2) go no swana le ka 2024, ka 2025 balekwa ba bantši ba paletšwe ke go araba potšišo ye e le taetšo ya gore ga ba tsebe lereo le la bokamorago (boithekgo). Bangwe ba ngwadile kakaretšo ya setsopolwa mola bangwe ba bolela ka tekolanthago gomme se se laetša gore ba hlaelelwa kwešišo ya lereo.
- (b) Mo **Potšišong ya 7.4/9.4** (2) balekwa ba bantši ba lobile meputso ka ge ba file mehola ya poledišano ka kakaretšo ntle le go nepiša poledišano yeo e lego setsopolweng.
- (c) **Potšišo ya 7.10/9/10** (2) e gogišitše balekwa ba bantši ka kgara ka ge ba šitilwe ke go

hlaloša ka fao phekgogo le sehloa di tšweleditšwego ka gona pading ye. Ba hlaloša ditiragalo tša setsopolweng ntle le go araba potšišo.

- (d) **Potšišo ya 7.11 le 9.11.** Lereo la kgegeophetogi ebile nama ya mogaga go bontši bja balekwa. Sebakeng sa go hlaloša ka fao mongwadi a tšweleditšego kgegeophetogi, balekwa ba hlaloša ditiragalo tša sengwalo e le taetšo ya gore ba hloka kwešišo ya lereo le.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (a) Barutiši ba rute diponagalo le mareo a padi ka tsenelelo.
- (b) Tirišo e hlathollwe ka botlalo gore ke selo sa mohuta mang le gore e ka tšweletšwa bjang.
- (c) Barutiši ba rute barutwana tlhalošo ya mareo (ditlabela) a dingwalo, mohlala: mehuta ya baanegwa (molwantšhwa, molwantšhi, mohlohleletši, moanegwaphethegi, moanegwahlaedi, moanegwanyane le baanegwatlaleletšo) tekolapejana, tekolanthago, kgadimonthago, ponelopele, tebelelo ya mongwadi, mothalonako, kgegeophetogi, tema ye e kgathwago ke mongwadi/moanegi, bj.bj. Ba tlaleletše ka go ba fa le tirišo ya mareo a. Tshekaseko le teori di hlalošwe ka botlalo.
- (d) Barutiši ba hlaloše mareo a a felago a gakantšha barutwana ka lebaka la go nyaka go swana ga ona le ge a sa boelele selo se tee. Mohlala: kgegeophetogi le kgegeotiragatšo, bokamorago le kgadimonthago, ponelopele le tekolapejana, tema ye e kgathwago ke mongwadi/moanegi le tebelelo ya mongwadi/moanegi, moanegwahlaedi le moanegwaphethegi, molwantšhwa le molwantšhi, mohlohleletši le moanegwanyane/moanegwatlaleletši, bj.bj. Pharologantšho ya ona e swanetše go laetšwa ka botlalo gore barutwana ba kwešišo tlhalošo le tirišo ya ona ka sengwalong.
- (e) Barutwana ba bale dipuku tše ba di kgethetšwego ba kwešišo ditiragalo ka moka pele ba ka thoma go šomiša methopo ya go fapana. Ba rutwe mareo a padi le tiragatšo pele ba bala dipuku gore ge ba bala ba kgone go bona le go hlaola mareo goba tšona dithekniki ge ba tla be ba bala. Tshekaseko e dirwe ka botlalo e sego go tia mabala a nkwe.
- (f) Barutiši ba fe barutwana mešomo ya ditsopolwa ye go yona ba laetšago dithekniki le tirišo ya tšona gomme mešomo yeo e swaiwe ka phapošeng gore barutwana ba bone mafokodi le ditlhohlo tša bona mabapi dikarabo tše ba di tšweletšago. Mokgwa wa go swaya le barutwana ka phapošeng o ka kaonafatša kwešišo ya barutwana ya dithekniki.
- (g) Melekwana ya motheo, mešomo ya tšatši ka tšatši e lego mešomo ya ka phapošeng, mešomo ya gae le melekwana ye e sego ya semmušo e fiwe gomme e swaiwe.
- (h) Barutwana ba fiwe dimemorantamo/ditlhahlo tša go swaya tša melekwana le ditlhahlobo tša mengwaga ye e fetilego ka morago ga ge ba filwe mešomo ya ka phapošeng ebile e swailwe gore ba kgone go bona mekgwa ya go araba dipotšišo tša go fapana.
- (i) 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 ya 2021.

- (j) Barutiši ba eletše barutwana gore kabo ya meputso e laetša boima bja potšišo gomme ke yona e swanetšego go hlhla barutwana ge ba araba.
- (k) Ka lebaka la phapano ya sebopego sa Lephephepotšišo la bobedi la kreiti ya 10 le 11, fao barutwana ba arabago mohuta wa sengwalo o tee, barutiši ba se lape go gopotša barutwana kgafetšakgafetša ka ditaelo le tshedimošo. Se se tla tlwaetša barutwana sebopego sa Lephephepotšišo le go dira kgetho ya maleba ge ba ngwala melekwana le ditlhahlobo.
- (l) Ka ge leleme le gola, barutwana ba hlohleletšwe go araba dipotšišo tša maphephe a ditlhahlobo tša mengwaga ya go feta (2023, 2024 le 2025) e le ge ba tla be ba ikatiša gore ba se sware bothata mafelelong a ngwaga.
- (m) Barutwana ba hlhlwe kgafetšakgafetša ka dipotšišo go lebeletšwe tatelano ya tšona go ya ka magato a khoknithifi.
- (n) Barutiši ba hlohleletšwa go šomiša SEPHOLEKE (matl. 29–30) le Tšhupatsela ya tlhahlobo 2021 ka mehla ge ba beakanya dithutwana tša bona le mešongwana ya tšatši ka tšatši.

DINGWALOTŠHABA

POTŠIŠO YA 10: POTŠIŠO YE TELELE: Matseno, Moya wo o fokago le Mafetšo a NONWANE, SERETOTUMIŠO le KOŠANA (TODI YA BATLOGOLO)

Go ya ka dipego le phetleko ya dipoelo tša 2025 ga go bohlatse bja balekwa bao ba itekilego mahlatse potšišong ye. Se ke taetšo ya gore Kanegelotšhaba ga e rutwe ka dikolong. Bothata e ka ba gore barutiši ba ka be ba hloka tlhahlo le tsebo ya maleba ka dithekniki tša yona goba dipuku tša Kanegelotšhaba di ka be di se gona ka dikolong gomme se ke tlhobaboroko ka ge setšo sa Bapedi se tlo lewa ke bjelele re lebeletše.

POTŠIŠO YA 11: POTŠIŠO YA DITSOPOLWA

Ga go a ba le maiteko a go araba potšišo ye.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- Bahlahli ba kharikhulamo ba swanetše go hlhla barutiši ka Kanegelotšhaba go buša setšo le bohwa bja Bapedi le Leleme la Sepedi.
- *Indigenous Knowledge System* e bohlokwa go godiša le go lota segagaborena. Barutiši ba kgopele dipuku tša Todi ya batlogolo gore barutwana bao ba sa kgonego go ikarabela go dipotšišo tša padi ba be le mo ba ka itopelago meputso gona.
- Barutiši ba rute barutwana dingwalo tša setšo go hlohleletša kgolo ya leleme la Sepedi.
- Bahlahli ba tsene fase go hlhla barutiši ka dithekniki tša dikanegelotšhaba.
- Kgoro ya Thuto ya Bosetšhaba le yona e kgathe tema go ngwaleng dipukutlhahlo tša go swana le *Mind the Gap* ka Kanegelotšhaba.
- Go bonala dipotšišo tša mohuta wo wa dingwalo di se na morotoga ge o tseba diteng tša puku le setšweletšwa. Se se ka fa barutwana sebaka se sebotse sa go ba le kgetho ye botse ge ba ngwala ditlhahlobo le go ikgobokeletša meputso.

KAROLO YA C: PAPADI/TERAMA

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

- Mo go Karolo ya C go itaetša balekwa ba bantši ba arabile papadi ya O iphihletšeng le *Lehufa* ebile go bile le kaonafalo ya dipelo mo e lego gore diphošo ga se ya ba tše ntši.
- Se ke taetšo ya gore barutwana ba tlwaetšwa go dira kgetho ya maleba.
- Le ge go le bjalo bontši bja balekwa ba itekile mahlatse go arabeng dipotšišo tša ditsopolwa go feta dipotšišotelele ebile ba šomile gabotse go dipotšišo tša ditsopolwa go feta go ye telele.
- Ditaello le tshedimošo e sa le pharela go arabeng dipotšišo tša Tiragatšo go balekwa ba bangwe. Go bile le balekwa bao ba arabilego dipotšišo tša ditsopolwa tša padi le tša papadi gomme se sa beya bokamoso bja bona bja go buna meputso ka mušing.

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) Mo go **potšišo ya 12/14/16** (25) ya Tikologo balekwa ba lekile kudu ge go bapetšwa le mengwageng ya go feta.
- (b) Balekwa ba bangwe ba šitilwe ke go hwetša meputso ya go lebana ka lebaka la go se latele sebopego sa potšišotelele e lego:
 - Matseno/Tlhalošo ya sererwa le
 - Thumo/Mafetšo a taodišo.
- (c) Bontši bja bona ba ikgobokeletše meputso go diteng fao ba tšweleditšego dintlha ka botlalo mabapi le sererwa eupša ka ge sebopego se hlaelela ba loba meputso.
- (d) Bangwe ba lobile meputso ka ge ba ngwadile kakaretšo ya papadi sebakeng sa tikologo.
- (e) Barutwana ba swanetše go sedimošwa ka sebopego sa lephephepotšišo le go efoga tobo ya meputso ka ge bangwe ba bona ba lobile **meputso ka lebaka la go araba ditsopolwa goba dipotšišotelele go sa latelwe ditaello**.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (a) Barutwana ba rutwe tlhamego ya potšišo ya taodišo go tšweletša tlemagano ye botse ya dikgopolo mo go matseno, mmele le mafetšo. Barutwana ba eletšwe gore pele ba tšhollela dikgopolo mabapi le sererwa, ba hlaloše lereo/thekniki pele. Tlhalošo ya sererwa (Teori/Matseno) ke matsenyagae a karabo ya potšišotelele.
- (b) Barutwana ba eletšwe ka mokgwa wa go latelanya dikgopolo mabapi le sererwa. Ba tlwaetšwe go swarelela go sererwa ka go boela go potšišo kgafetšakgafetša go ikgopotša go re ba araba eng.
- (c) Bahlahli ba beakanye dithutotlhallo tšeo morero wa tšona e lego go maatlafatša barutiši go ruta dingwalo kudu go lebeletšwe tshekatsheko ya papadi. Go thalwe lenaneo leo go lona go tšwelelago mareo a go hlama dipotšišotelele ka moka ga tšona.
- (d) Barutwana ba hlahlwe gore karabo e lebane thwii le sererwa. gomme ba tšeiwe kgopu kgato ka kgato go gatelela kwešišo ya sererwa.

- (e) Barutwana ba sekaseke potšišo gore e nyaka eng pele ba araba go efoga go tšwa tseleng ge ba ngwala.
- (f) Barutwana ba katišwe ka dipotšišotelele tša papadi/tiragatšo gore ge ba thetšwa ke dipotšišo tša ditsopolwa ba kgone go itopela meputso go tšona.
- (g) Barutwana ba laetšwe le go hlalošetšwa gore rubriki ke eng le gore e šomišwa bjang.
- (h) Se se ka kaonafatša dipoelo tša bona ka ge ge ba ngwala ba tla be ba tseba gore go letetšwe gore ba arabe bjang le gore meputso e ya go abja bjang.
- (i) Barutwana ba maatlafatšwe go araba dipotšišotelele ka go fiwa mešomo ya tšatši ka tšatši le melekwana ye e sego ya semmušo goba ya mafelelo a beke go ya ka sebopego sa lephephepotšišo la tlhahlobo.
- (j) Barutwana ba dirišwe diphošollo ka phapošeng fao morutiši a hlathollago kgato ka kgato dipotšišo tše barutwana ba gatilego lebatha le go bona mokgwa wa maleba wa go araba.
- (k) Barutwana ba rutwe tshekaseko ya dingwalo go lebeletšwe mareo a dipotšišotelele. Mohlala: thulano, thulaganyo, tikologo, dimelo/tshwantšho ya babapadi le morero.
- (l) Mešomo ya dipotšišotelele e swaiwe ka rubriki gomme barutwana ba dirišwe diphošollo tša mošomo wo mongwe le wo mongwe gore ba kgone go lekola gore ba fahlilwe ge ba e tla kae le go kgona go itlwaetša mekgwanakgwana ye mebotse ya go araba dipotšišo.
- (m) Barutwana ba arolwe ka dihlophana fao ba abelwago dipotšišotelele gore ba di sekaseke gore ba di nwe moro. Sehlopha se se itšego se tla dira Thulano, sengwe thulaganyo, bj.bj. Ka moso bangwe ba dira tikologo, dimelo/tshwantšho ya babapadi le morero go fihla dihlopha ka moka di hwetša sebaka sa go sekaseka dipotšišotelele ka moka.
- (n) Barutwana ba hlahlwe ka sebopego sa lephephepotšišo ka moka ba sa kgethelwe gore ba arabe dipotšišotelele tša padi goba tša papadi. Se se tla fa barutwana sebaka se sebotse sa go dira kgetho ya maleba ya dipotšišo mo Karolong ya B le ya C ntle le go loba meputso ka ge motho a tla be a phopholetša karabo.
- (o) Ditaelo le tshedimošo di ahlaahlwe ka botlalo ntlha ka ntlha gore barutwana ba tlwaele sebopego sa lephephepotšišo le go dira kgetho ya maleba go efoga tobo ya meputso.
- (p) Baswai ba fiwe sebaka dithutotlhahlong go lemoša barutišikabona ka ditlhohlo le diphošo tše di šitišago barutwana go ikgobokeletša meputso. Ba ka abelana gape le ka mekgwanakgwana ya go fapana ya go araba dipotšišo.
- (q) Barutiši ba fiwe sebaka sa go abelana ka mekgwanakgwana ye e ba šomelago go gatelela kwešišo ya barutwana.
- (r) Bahlahli ba abelane le barutiši le barutwana ditlhohlo, bošaedi le mafokodi ao ba itemogelago ona mabapi le mešomo ya dingwalwa ge ba etetše dikolo goba ba na le dikopano.
- (s) Barutiši ba eletšwa go šomiša SEPHOLEKE (matl. 28–29) le Tšhupatsela ya tlhahlobo 2021 nako le nako ge ba beakanya dithutwana tša bona le mešomo ya tšatši ka tšatši.

- (t) Ba netefatše gore peakanyo ya thutwana e felegetšwa ke mošomo wo e sego wa semmušo.
- (u) Barutiši ba beakanye melekwana ya beke le beke go netefatša gore barutwana ba ikatiša nako le nako gore ba tlwaele mehuta ya dipotšišo tša lephephepotšišo la bobedi gomme mešomo yeo e swaiwe.

POTŠIŠO YA 13/15/17: POTŠIŠO YA DITSOPOLWA

Balekwa ka bontši ba arabile potšišo ya 13 le 17 mo ditsopolweng gomme meputso e a kgotsofatša le ge go na le mo ba sa hlaetšago.

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) Mo go **potšišo ya 13.4/15.4/17.4** (2) Balekwa ga se ba badišiša potšišo ka šedi le ka tsinkelo ka fao ba šitilwe ke go hlatha gore potšišo e nyaka thulano gomme bona ba lobile meputso ka ge ba boletše ka poledišano.
- (b) Mo go **potšišo ya 13.10/15.10/17.10** (2). Balekwa ba tšweeditše ponelopele eupša ga se ba šomiše lebopi la 'ka' gomme seo sa ba šitiša go ikgobokeletša meputso.
- (c) Mo go **potšišo ya 13.11/15.11/17.11** (2) *bontši* bja balekwa ba kgopilwe ka ge ba hlakahlakantšha mareo a kgegeophetogi le kgegeotiragatšo mola potšišo e be e theilwe godimo ga kgegeophetogi.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutwana ba rutwe go badišiša potšišo ka šedi le tsinkelo pele ba ka e araba. Tlhalošo/diteori di rutwe ka tsenelelo.
- (b) Ba hlohloletšwe go bala potšišo go fihla mafelelong gore ba kgone go tseba gore potšišo e nyaka eng. Potšišo ge e na le mareo/dithekniiki tše pedi bjalo ka poledišano le thulano bjalo ka 13.4/15.4/17.4 balekwa ba lebelele lentšutaelo gore le lebane le lereo lefe gomme ba tla kgona go fa karabo ya maleba.
- (c) Barutiši ba gatelele gore ponelopele re e bona ka lebopi la 'ka' gomme e be ye e lego gore ga e gona ka pukung ya bona.
- (d) Mareo a bjalo ka kgegeotiragatšo le kgegeophetogi a rutwe mmogo gore barutwana ba kgone go bona phapano ya ona. Go šomišwe tafola go fapantšha mareo a. Barutwana ba hlahlwe gore kgegeotiragatšo e lebane le tiragalo ye e itšego goba molaetša mola kgegeophetogi e lebane le mafelelo a sengwalo. Ka tsela ye balekwa ba tla kgona go di fapantšha gomme ba itopela meputso ge di le gona lephephepotšišong.
- (e) Barutiši ba hlahlwe barutwana gore Lephephepotšišo la Bobedi le theilwe godimo ga dithekniiki goba mareopadi le mareopadi ka gona ba di gatelele ge ba ruta e sego dipotšišokakaretšo.
- (f) Bahlahli ba hlahlwe barutiši ka Lephephepotšišo La Bobedi gomme dithutotlhahlo di be le mešongwana yeo e ka holago barutiši le barutwana.
- (g) Barutwana ba hlahlwe gore ba sekaseke le go kwešiša potšišo ntle le go e wela godimo gore ba fe karabo ya maleba.

- (h) Barutwana ba katišwe ka mokgwa wa go fiwa mešomo ye mmalwa ka papadi fao mareo a papadi goba tšona dithekniki di botšišwago ka mekgwa ya go fapana.
- (i) Mešomo ya tšatši ka tšatši e tšee sebopego sa lephephepotšišo la tlhahlobo go tlwaetša barutwana ka tlhamego ya dipotšišo.
- (j) Ditaello le Tshedimošo di ahlaahlwe ka botlalo ntlha ka ntlha gore barutwana ba tlwaele sebopego sa lephephepotšišo le go dira kgetho ya maleba go efogatobo ya meputso.
- (k) Barutwana ba rutwe dielemente tša papadi ya seyalemoya le go fa mehlala ka go diriša segatišamantšu go bapala tshwantšhotšweledi ya Mahlakung gore barutwana ba kgone go kwa ka fao di dirišitšwego ka gona.
- (l) Barutiši ba beakanye melekwanana ya beke le beke go netefatša gore barutwana ba ikatiša nako le nako gore ba tlwaele mehuta ya dipotšišo tša lephephepotšišo la bobedi gomme mešomo yeo e swaiwe.
- (m) Baswai ba fiwe sebaka dithutotlhahlong go fahlolla barutišikabona ka ditlhohlo le diphošo tše di šitišago barutwana go ikgobokeletša meputso.
- (n) Bahlahli ba abelane le barutiši le barutwana ka mekgwanakgwana ye mebotse, ditlhohlo mašaedi le mafokodi ao ba itemogelago ona mabapi le mešomo ya dingwalwa ge ba etetše dikolo goba ba na le dikopano.

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 dipoele 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 wa go putlaganya peakanyo ga o dirwe. Se se laetša gore balekwa ga ba šetše ditaello le ditshedimošo.
- (f) Balekwa ba bantši ba kgethile **potšišo ya 1.1** (50). Bona ga se ba ba le bothata bja go e araba efela ba bangwe ba šitilwe ke go tšweletša ka moo ba lemogilego go se tshephagale ga bagwera ka gona. Bona ba anega tiragalo le segwera sa bona.
- (g) **Potšišo ya 1.2** (50) e kgethilwe ke balekwa ba mmalwa gomme bona ba hweditše meputso ya maleba ka ge ba kgonne go bolela ka mekgwanakgwana yeo e thušitšego dikolo tša gabobona go kaonafatša dipoelo.
- (h) **Potšišo ya 1.3** (50) e kgethilwe ke palo ye nnyane ya balekwa. Bona ba e kgonne kudu, bothata e bile fela go šomiša mareo a Seisimane go hlaloša maemo a leratadima.
- (i) **Potšišo ya 1.4** (50) e kgethilwe ke balekwa ba mmalwa fela. Bona ba kgonne go fa tlhalošo ye e tseneletšego ya go laetša gore go tseba maleme a mantši go bohlokwa.
- (j) Balekwa ba ba kgethilego **potšišo ya 1.5** (50) ke ba palo ye nnyane. Ba bangwe ba bona ga se ba šoma gabotse ka ge ba itaetša ba gakantšhitšwe ke leinagokwa le la 'mahlophaasanya' gomme seo se dirile gore ba sekamele ka lehlakoreng le tee la bobe bja Tik-tok.
- (k) **Potšišo ya 1.6** (50) e arabilwe ke palo ye nnyane ya balekwa. Bona ba kgonne go tšweletša ka moo basadi e lego baapei ba bakaone go feta banna ka gona.
- (l) **Potšišo ya 1.7** (50) e arabilwe ke palo ye nnyane ya balekwa. Bona ba kgonne go tšweletša dikgopolo tša go ikgetha le ge tlhalelo ya dikgopolo e sa le ye ntši go ya ka kgopolokgolo yeo e tlišitšwego ke seswantšho se.
- (m) Go itaetša **potšišo ya 1.8** (50) le yona e arabilwe ke palo ye nnyane ya balekwa ba ba kgonnago go tšweletša dikgopolo tša go ikgetha go laetša ka fao moetapele wa maleba a swanetšego go hlola moya wa kwano le botee go balatedi ba gagwe.
- (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. Lenanephethagatšo 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 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 tlaa 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 diboepo tše di nepagetšego tša ditšweletšwa tša tirišano.
- (e) **Potšišo ya 2.1** (25) e arabilwe ke balekwa ba bantši. Bona ba šomile gabotse le ge ba bangwe ba sa šitilwe ke diatrese tša lengwalo la semmušo le diteng go ya ka potšišo.
- (f) Balekwa ba bantši **potšišong ya 2.2** (25) ba sa na le mafokodi a go tseba gore boitsebišophelo le lengwalo la go tiišetša kgopelo ya mošomo ke monwana le lenala. Ga ba tsebe phapano gare ga lengwalo la semmušo le lengwalo la go tiišetša mošomo.
- (g) Go **potšišo ya 2.4** (25) Balekwa ba ngwadile potšišotherišano bjalo ka poledišano. Ba tseba sebopego efela diteng e sa la tlhobaboroko. Ba palelwa ke go tseba maemo a mmotšiši le mmotšišwa.

- (h) Mo **potšišong ya 2.5** (25) tlhobaboroko e bile sebopego le diteng tša maleba. Balekwa ba itaetša ba sa tsebe mohuta wo wa setšweletšwa. Ba ngwala athikele ya kgatišobaka go swana le ya kuranta mola di sa swane.
- (i) Palo ye nnyane ya balekwa e kgethile **potšišo ya 2.6** (25). Bao ba e kgethilego ba bile le bothata bja sebopego le diteng ka ge ba ngwala bjalo ka sengwalwana se tee. Hlogo ye nngwe le ye nngwe go lenaneothero ga se ba e abela nako.
- (j) Balekwa ba tseba sebopego sa ditšweletšwa tša go swana le polelo potšišotherišano. Diteng tša maleba go ya ka potšišo le tirišo ke tšona tšeo e sa lego tlhobaboroko.
- (k) Balekwa ba paletšwe ke go araba dipotšišo mabapi le ditšweletšwa tše: potšišotherišano, boitsebišophelo le lengwalo la go tiišetša kgopelo, athikele ya kgatišobaka le lenaneothero le metsotso.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

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

- (a) SEPHOLEKE, Tšhupatsela ya Tlhahlobo ya 2021, Pegophekolo ya ngwaga wo o fetilego, Lenanephethagatšo la mošomo la ngwaga, Maphephepotšišo a mengwaga ye e fetilego (2023, 2024 le 2025) 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 ditlhohlo le tšhalelonthago.
- (d) Barutiši ba hlahlwe le go itlwaetša go beakanya thutwana efe kapa efe ye ba e abago ka diphapošeng. Ba lemošwe go re go se beakanye thutwana ke go tshela melao/dintlhakemo tša Kgoro ya Thuto ya Motheo mo go tšweleleng ga barutwana. Ditokomane tšela di laeditšwego go (a) ke tšona dikokwane tša go thuša morutiši go dira peakanyo ya thutwana. Dipeakanyo tša dithutwana di fapane go ya ka dibeke mo kotareng. Kotara ye nngwe e ka ba le tše nne mola ye nngwe e ka ba le tše hlano. Dipeakanyo tše di dirwa ka maboo, leboo le lengwe le lengwe le ba le peakanyo ya lona.

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

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

- (a) Lenaneophethagatšo 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 mohlalhi 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 dipelo tša thuto ya Sepedi. Barutiši le barutwana ba ka:
 - Diriša dipontšhaponego go aba dithuto (*Zoom*, *Team Link*, *Teams* le tše dingwe).
 - Hlama dihlopha tša *WhatsApp*, *Facebook*, bj. bj.
 - Diriša dikgatišo tša mantšu (*voice notes*).
 - Gatiša dithutwana tše di fapanego gomme tša tla tša bapalwa ka nako ye morutiši a sa bego gona ka phapošeng le ge a le gona.
 - Hlohleletša barutwana go theeletša dithutwana tša tlaleletšo tše di abjago go Thobela FM le diradiong tša setšhaba.
 - Hlohleletša barutwana go tsena go '*Google*' gomme ba fenyekolle maphephepotšišo, ditlhalošo tše di itšego tša mareo goba tshedimošo efe kapa efe ye ba ka bego ba e hlaelela gomme ba nyaka go e fihlelela. Le barutiši ba hlohleletšwa go dira se ka mehla ge ba beakanya dithutwana tša tšatši ka tšatši.

8.8 TŠEO GO ITEMOGETŠWEGO TŠONA MENGWAGENG YE MEHLANO YA GO FETA

8.8.1 Lephephe la pele

- (a) Ge go lebelelwa lephephe le mengwageng ye mehlano ya go feta go ipontšha balekwa ba šoma mo Karolong ya A (Tekakwešišo) le ya B (Kakaretšo)
- (b) Mengwageng ye mehlano ya go feta ge go lekolwa Karolo ya C, e lego thutapolelo, go bonala go se na kaonalafalo. Balekwa ba sa na le mathata a go kwešiša papatšo

(Potšišo ya 3) le Khathune (Potšišo ya 4). Ge e le Potšišo ya 5 ke pharela ka gobane bontši bja balekwa bo tloga bo sa tope selo.

- (c) Go bonala gabotse gore Karolo ya C ga e rutwe ka dikolong. Barutiši ba rena ba tloga ba nyaka tlhahlo ye e tseneletšego malebana le karololwana ye ya Lephephe la Pele.

8.8.2 LEPHEPHE LA BOBEDI

Lephephe le, ka kakaretšo, le na le mathata a mantši moo e lego gore diphošo tša gona di ipoeletša ngwaga ka ngwaga ge go lebelelwa mengwaga ye mehlano ya go feta. Mathata ao a lebane le kwešišo ya mareo, kgetho ya dipotšišo le gona go se tsebe diteng tša dingwalo tšeo ba di filwego, e lego theto, kanegelo, dingwalotšhaba le tiragatšo.

Karolo ya A (Theto)

Ge go lebelelwa mengwaga ye mehlano ya go feta, theto ke lešitaphiri. Ke yona yeo balekwa ba lobago meputso go yona mola e na le meputso ye mentši (Meputso ye 30).

- Balekwa ga ba na le tsebo ya ditlabelatheto. Taba ye e bonala kudu ge go arabja Potšišo ya 5, e lego ya sereto seo se sego sa rutwa ka phapošeng. Go a ipontšha gore barutwana ba rutwa direto e sego theto, ke go re, barutwana ba rutwa diteng tša direto e sego tshekaseko ya tšona.
- Balekwa ba na le diphošo tša kgetho ya dipotšišo tša theto ngwaga ka ngwaga. Ditaello di re molekwa a kgethe direto tše pedi tša go bonwa le sereto seo se sego sa bonwa. Bontši bja balekwa ba kgetha tšeo di bonwego. Go ipontšha gabotse gore bothata bo agetše ka phapošeng.
- Go šišinywa gore barutiši ba hwetše tlhahlo ye e tseneletšego malebana le go ruta theto gore diphošo tše di se ipoeletše ngwaga ka ngwaga.

Karolo ya B (Padi le Dingwalotšhaba)

Tsebo ya diteng tša dipadi tše e gona (*Badimo ba Boletše le Kgalagalo tša Setu*) ka ge ba kgona go tseba baanegwa le diteng tša gona/tšona. Ge e le Dingwalotšhaba tšona ga di arabje ke ba bantši. Go itšhupa gabotse gore ga se dikolo tše dintši tše di balago puku ye ya Todi ya Batlogolo.

Karolo ya C (Tiragatšo)

Ge go lebelelwa mengwaga ye mehlano ya go feta, karolong ye ga se gwa ba le mathata. Taba ye e tloga e bontšha gore ka phapošeng ditaba di sepela gabotse.

Mathata a kgetho ya dipotšišo Dikarolong tša B le C

Mengwageng ye mehlano ya go feta, kgetho ya go fošagala ya dipotšišo e ipoeletša ngwaga ka ngwaga. Ka go realo taba ye e nyaka šedi ye kgolo gore barutwana ba tle ba thušege.

8.8.3 LEPHEPHE LA BORARO

Lephephe le ga le na mathata ngwaga ka ngwaga. Ke lona le thušago go hlatloša meputso ya balekwa. Seo se lemogilwego ke gore balekwa ba bantši ga ba kgethe ditaodišo tša go lebane le diswantšho. Seo se šupa gore barutwana ga ba rutwe mohuta wo wa ditaodišo. Ka gona barutiši ba hlohleletšwa go ruta barutwana ditaodišo tša diswantšho.

KGALO YA 9

SESOTHO PUO YA LAPENG

Raporoto e latelang e lokela ho balwa mmoho le dipampiri tsa Sesotho Puo ya Lapeng tsa Pudungwana 2025.

MEKGWA YA TSHEBETSO (2025)

Palo ya bahlahlobuwa ba ngotseng tlhahlobo ya Sesotho Puo ya Lapeng ka 2025, e nyolohile ka baithuti ba 2355 papisong le ya 2024.

Selemong sena ho bile le ntlafalo e seng kaalo sekgahleng sa ho pasa ha bahlahlobuwa. Sephetso sa bahlahlobuwa ba pasitseng ka diporosente tse 40, se tsitsitse ha se a fetoha diporosenteng tse 99,7 tsa 2024 e ntse e le 99,7 le ka 2025. 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 1,0 ka 2024 ho ya ho porosente tse 1,5 ka 2025.

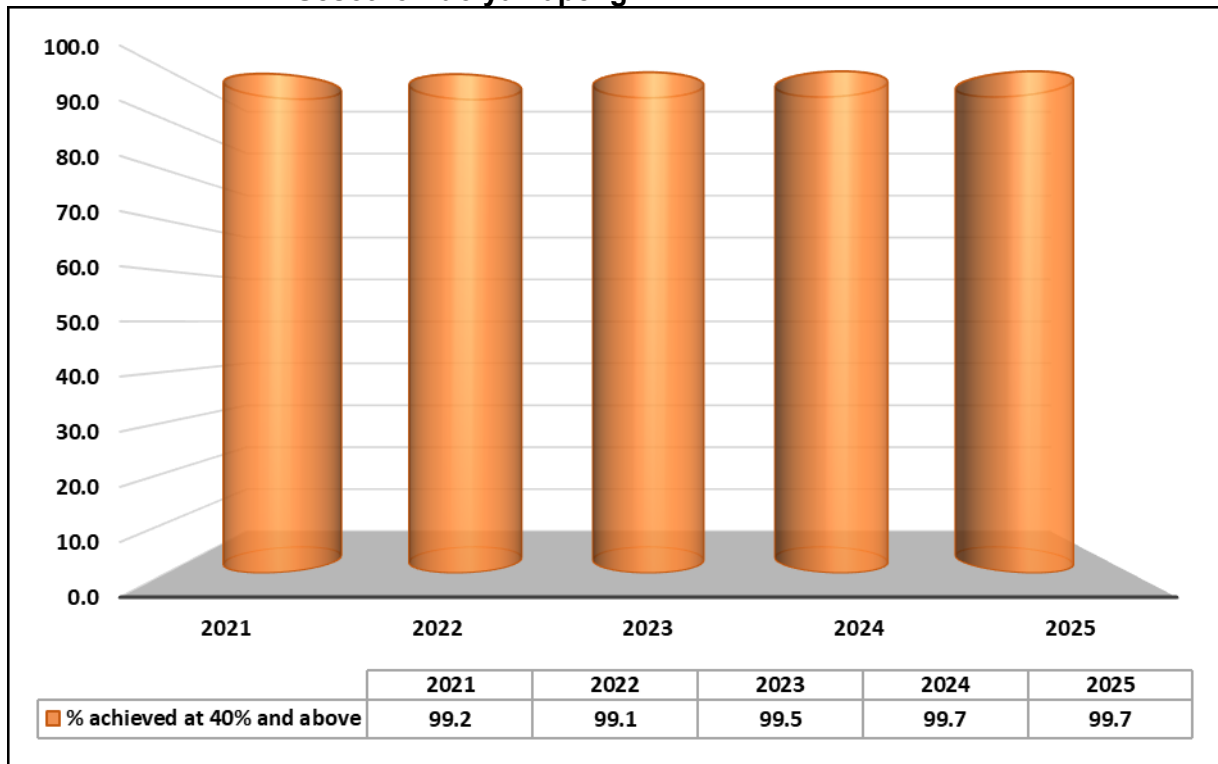
Mawa a fapaneng, a thoholetswang a sebediswang ke matitjhere, baeletsi ba thuto mmoho le mafapha a thuto a diporofensi a ile a ntshetswa pele ka 2025. Mekutu le tshebetso e matla ya bahlahlobuwa ba bokgoni bo hodimo le tsona di phehisitse ntlafalong ka kakaretso thutong ena.

Papetla ya 9.1.1 Sekgahla se akaretsang sa phihlello ho Sesotho Puo ya Lapeng ho tloha ka selemo sa 2021–2025

Selemo	Palo ya ba ngotseng	Ba fihlelletseng 40% le ho feta	% e fihlelletseng 40% le ho feta
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
2025	43 050	42 905	99,7

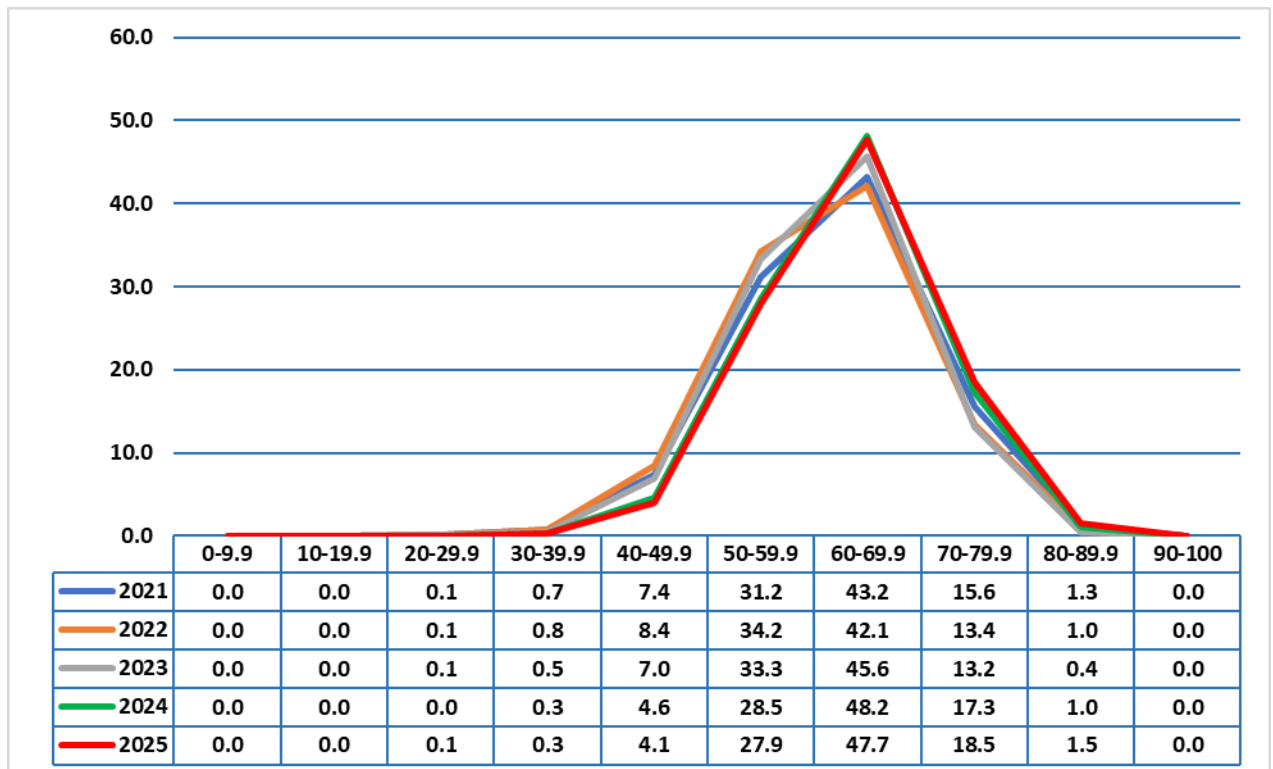
Kerafo ya 9.1.1

**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 TJHEBOKAKARETISO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso.

- (a) Boholo ba bahlahlobuwa bo ipabotse ka tsela e babatsehang haholo ho feta dilemong tse fetileng potsong ya 1 e leng ya Tekokutlwisiso. Sena ke ho ya ka sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng.
- (b) Karolo e kgolo ya bahlahlobuwa e bonahetse e na le tsebo e hodimo haholo ya ho kgutsufatsa tema ya kgutsufatso ka tsela e babatsehang ho feta dilemo tse fetileng mme sena se a thoholetswa.
- (c) Ho karolo ya C ho bile le ntlafalo e kgolo ho papatso ha ho bapiswa le dilemo tse fetileng.
- (d) Bokgoni ba ho araba dipotso tsa khathunu bo nyolohile hanyane papisong le dilemo tse fetileng.
- (e) Potso ya 5 e ntse e le tlhobaboroko. Lemong sena tshebetso ya bahlahlobuwa e bile e seng ntle hohang. Boholo bo ne bo fumana 0 mme ba itekileng ba fumane 4 kapa 5. E bile ka ngope-ya-setshoha hore ho be le ba fumanang 8 ho ya ho 10.

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

KAROLO YA A: TEKOKUTLWISISO

Diphoso tse tlwaelehleng le dikgopolo tse fosahetseng

- (a) **Potso ya 1.5** e thatafalletse bahlahlobuwa ba bangata kaha ba ntse ba thatafallwa ke mareo ana '*manolla*' le '*tomatso*'. Sena se a makatsa hobane mareo ana a sebediswa haholo pampiring ya 2 mme tebello ke hore bahlahlobuwa ba ne ba lokela ho a tseba.
- (b) Bahlahlobuwa ba mmalwa ba hlolehile ho araba **Potso ya 1.9** ka nepo hobane ba ne ba thatafallwa ke lentswe lena '*pharela*'. Sena se amana le kgaello ya tlotlontswe eo e leng bothata kapa yona pharela ho baithuti.
- (c) Tsebo e fokolang ya maelana e iponahaditse moo bahlahlobuwa ba bang ba thatafalletsweng ke ho araba **Potso ya 1.10** moo ho neng ho thwe ba hlalose hore '*ho ithiba ditsebe ka leshoma*' ho bolelang. Kgaello ya tsebo ya maele le maelana e iponahaditse haholo mona.
- (d) **Potsong ya 1.11** bahlahlobuwa ba ne ba lokela ho bolela sebaka moo diketsahalo di etsahallang teng ba be ba hlalose hore ke hobaneng ba realo. Seo boholo ba bahlahlobuwa ba se entseng ke ho fana ka sebaka feela ba sa hlahise tshehetso.
- (e) **Potso ya 1.12** e phelekanyeditse ba bang ba bahlahlobuwa kaha ba fane ka metsamao ya sefahleho jwalo ka hore ngwanana o tiisitse sefahleho bakeng sa hore ba fane ka maikutlo a iponahatsang sefahlehong sa hae a kang a tshabo kapa a ho tshoha.
- (f) Ho bonahala ha bahlahlobuwa ba mmalwa ba sa tsebe dikarolo tsa mmele ka Sesotho kaha ba haelletswe ke ho araba **Potso ya 1.13** e neng e batla hore ba hlalose hore ketso ya ho itshwara '*lefetshwaneng*' ha ngwanana e bolela eng. Kgaello ya tlotlontswe ke yona e bakileng sena.

- (g) **Potso ya 1.14** e bile tshopodi ho bahlahlobuwa kaha ba e arabile ba ipapisitse le diseneke tse hlahang setshwantshong, ba sa ipapisa le seo mohlalobi a se botsang.

Dintlafatso tse ka etswang

- (a) Matitjhere a tlwaetse baithuti ho arabela ho ditema tse fapaneng tsa temakutlwisiso. Ditema tsena di tlamehile le ho kenyeletsa ditema tse tolokang ditshwantsho.
- (b) Matitjhere a hatelle maetsi ao dipotso di botswang ka ona le mokgwa oo di arajwang ka wona. Sena se bolela hore baithuti ba tsebe ho araba potso e hloakang hore ba bolele, ba hlalose, ba manolle, ba tshohle, ba bapise, ba sekaseke, ba sekaseke ka tshetshefo le ho hlwaya maetsi a mang a sebediswang ha ho botswa dipotso.
- (c) Baithuti ba elelliswe ho ela tlhoko kabo ya matshwao pele ba araba potso. Potso e jereng letshwao le le leng e ka arajwa ka polelo kapa ka lentswe le le leng, athe potso e jereng matshwao a mabedi ho ya hodimo, e hloka karabo e hlalositsweng ha batsi. Ho ya ka *Examination Guidelines* ya 2021, ho totobaditswe leqepheng la 20 hore ebang potso e batla hore ho hlaloswe ha batsi, e lokela ho hlakisa jwalo.
- (d) Matitjhere a kgothalletse baithuti ho hodisa tlotlontswe ya bona ka ho sebedisa dibuka tsa tlotlontswe le dibukantswe (dikeshenare). Tshebediso ya difolaya le ditjhate tsa mopeleto e lokela ho kgothalletswa haholo dikolong tsa naha ena.
- (e) Baithuti ba fuwe dipotso ka phaposing ho latela dikgato (kgato e tlase, e mahareng le ya boemo bo hodimo) ho ba tlwaetsa hore ba se ke ba fumana mathata ha ba tlameha ho araba dipotso tsa tlhahlobo. Dikgato tsena di totobaditswe ka hara CAPS, leqepheng la 86–87.
- (f) Baithuti ba rutwe ho bala tema ka tlhoko makgetlo a mararo le ho e utlwisisa pele ba araba dipotso.
- (g) Matitjhere a sebedise bukana ya Temoho e hlokolosi ya puo (*Critical Language Awareness*) eo ba e fuweng ke lefapha ho kwetlisa baithuti ho araba mofuta wa dipotso o batlang temoho e hlokolosi ya puo.
- (h) Dipotso tse amanang le tlhophiso ya ditema (*text organisation*) di ntse di fana ka mathata ha baithuti ba lokela ho di araba. Sena se lokela ho tsepamisetswa maikutlo hara selemo hore ha ba ngola tlhahlobo ya makgaolakgang, ba se ke ba kopana le mathata.
- (i) Matitjhere a rute baithuti ho bala dibuka tse ding tsa maele le dikapolelo ho latela tokomane ya CAPS leqepheng la 110.

KAROLO YA B: KGUTSUFATSO

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso.

- (a) Ho bonahetse ha bahlahlobuwa ba bangata ba kgonne ho ipabola ka ho ngola kgutsufatso e tswileng matsoho, ha ho bapiswa le dilemo tse fetileng ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng. Molemo ke hore bahlahlobuwa ba se ba abelwa matshwao le ha ba ngotse diqotso feela, empa ba tinnngwa matshwao a puo.
- (b) Taba ya ho ngola kgutsufatso ka dintlha e seng diratswana e se e rothela kaha boholo ba bahlahlobuwa bo se bo ngola kgutsufatso ka diratswana.

- (c) Ho ngola kgutsufatso ka dintlha tsa sehlooho e seng tse tshehetsang mohopolo wa sehlooho e ntse e le tlhobaboroko ho baithuti ba mmalwa.

Diphoso tse tlwaelehleng le dikgopolo tse fosahetseng

- (a) Ke palo e tlase haholo ya bahlahlobuwa ba sa kgonang ho ikamahanya le sehlooho sena 'Matshwao a bonahalang ho ngwana ya hlekefetswang sekolong. Bona ba ngotse ka matshwao a ngwana ya hlekefetswang lapeng.
- (b) Bahlahlobuwa ba bangata ba se ba tseba ho hlwaya mehopolo ya sehlooho ho mehopolo e tshehetsang mohopolo wa sehlooho. Ke palo e tlase haholo ya bahlahlobuwa ba sa kgonang ho bona phapano dipakeng tsa mehopolo ya sehlooho le e tshehetsang sehlooho.
- (c) Bahlahlobuwa ba ntseng ba sebedisa tsebo eo ba nang le yona ya tema ba sa ikamahanya le se hlahang temeng ba a rothela.
- (d) Bahlahlobuwa ba ngolang kgutsufatso ka diratswana ho latela CAPS ba ntse ba eketseha haholo ho feta ba ngolang kgutsufatso ka dintlha.
- (e) Tsebo e fokolang ya makopanyi e etsa hore boholo ba bahlahlobuwa bo hlolehe ho hokela dipolelo tsa bona hore e be seratswana se momahaneng.

Dintlafatso tse ka etswang

- (a) Matitjhere a fane ka mesebetsi e mengata ya ho kgutsufatso ditema ka phaposing mme e meng ya yona, matitjhere a itshwaele yona.
Lemong se fetileng temoso ya hore matitjhere a ka sebedisa mawa ana a latelang ho ntlafatso bokgoni ba baithuti ba ho kgutsufatso tema, ho ile ha fanwa ka yona:
- 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) Kaha kgutsufatso e ba le mehopolo ya sehlooho le e e tshehetsang, matitjhere a hatelle phapano pakeng tsa mehopolo eo e mmedi. Baithuti ba rutwe hore hoo e leng mohopolo wa sehlooho ke hofe mme hoo e leng mohopolo o tshehetsang wa sehlooho le hona ke hofe.
- (c) Baithuti ba hopotswe ho ikamahanya le sehlooho, ba se ke ba sebedisa tsebo ya bona e akaretsang.
- (d) Baithuti ba hopotswe ho bala tema eo ba lokelang ho e kgutsufatso makgetlo a mararo hore ba utlwisise se batlwang ke potso pele ba ngola kgutsufatso.
- (e) Ho ngola dintlha ka tatellano ho tla thusa baithuti ho utulla dintlha kaofela hobane ha ba di lobokantse feela, di lahla moelelo wa seo tema e buang ka sona.
- (f) Matitjhere a rute le ho hatelle bohlokwa ba makopanyi ha ho ngolwa kgutsufatso e le ho bopa seratswana se momahaneng.
- (g) Matitjhere a hopotse baithuti ho ngola palo ya mantswe ao ba a sebedisitseng qetellong ya kgutsufatso ya bona.

POTSO YA 3: PAPATSO

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Boholo ba bahlahlobuwa bo hlolehile ho araba **Potso ya 3.2** kaha bo sa tsebe lebaka leo mmampatsi a qadileng ka setshwantsho sa ngwana le borotheo ba Albany ka lona. Ena e bile potso e boima haholo kaha ha ba ka ba e rutwa hara selemo.
- (b) Ho bile le pherekano e kgolo ho **Potso ya 3.3** e buang ka lebaka la hore moshanyana a rwale borotheo hloohong. Ba bang ba bahlahlobuwa ba bone eka ke ngwanana e seng moshanyana setshwantshong mme pherekano eo e lebisitse moo bahlahlobuwa ba bangata ba thatafalletsweng ke ho araba potso ena, yaba ba lahlehelwa ke matshwao a 2.
- (c) **Potso ya 3.5** e sa le bothata ho bahlahlobuwa ba mmalwa kaha ba arabile feela ka hore 'E' ba sa fane ka tshehetso ya karabo ya bona mme ka tsela eo ba ile ba lahlehelwa ke matshwao a 2.

Dintlafatso tse ka etswang

- (a) Leqepheng la 26 la tokomane ya CAPS ho totobaditswe mokgwa oo dipotso tsa papatso di ka ralwang ka wona. Ke boikarabelo ba matitjhere ho ithuisa tsebo ka ho bala leqephe leo le a mang hore a tsebe tsela e nepahetseng ya ho rala dipotso.
- (b) Baithuti ba kgothalletswe ho iphumanela tsebo mehloding e mengata e fapaneng e kang dimakasine, dikoranta, marangrang a dikgokahano diradiong le dithelevesheneng.
- (c) Mawa a ho bapatsa a rutwe le ho manollwa ka botebo ka phaposing. Baithuti ba kgothalletswe ho iqapela dipapatso tsa bona moo ba tlang ho sebedisa mawa ana hore ba tle ba se ke ba a lebala.
- (d) Baithuti ba tsebe tshebediso ya Temoho ya puo e hlokolosi le e susumetsang e hlahang papatsong ka botlalo mme ba e sebedise.
- (e) Baithuti ba hlokomediswe hore ha ba no abelwa matshwao bakeng sa E kapa Tjhe, Nnete kapa Mafosi, Ntliha kapa Mohopolo, lebaka ke lona le abelwang matshwao.
- (f) Matitjhere a botse dipotso tsa papatso a ikamahantse le mefuta ya dipotso e hlahellang ho *Examination Guidelines*.
- (g) Baeletsi ba thuto ba kgothalletswa ho tshwara dikopano le matitjhere e le ho ba hlaha leseding ka mefuta e fapaneng ya dipapatso.
- (h) Baithuti ba fuwe mesebetsi e mengata ya papatso ka phaposing ho ba tlwaetsa ho araba dipotso mme ba bontshwe hore papatso e hohle tikolohong eo ba phelang ho yona. Ho dibiliboto le mengolo e mengata ya dipapatso tikolohong e nngwe le e nngwe.
- (i) Baithuti ba kgothalletswe ho tla ka dikoranta le dimakasine ka phaposing bakeng sa ho imanollwa dipapatso tse fumanehang ho tsona.
- (j) Tshebediso ya mehlodi eo Lefapaha le faneng ka yona e se ke ya qhelelwa ka thoko hobane e tla thusa baithuti haholo hara selemo.

POTSO YA 4: KHATHUNU

Diphoso tse tlwaelehleng le dikgopolo tse fosahetseng

- (a) Methwaela ya bahlahlobuwa e hlolehile ho araba **Potso ya 4.1** kaha ba se na tsebo ya hore pampitshana ya tshireletso ke eng.
- (b) **Potso ya 4.2** bahlahlobuwa ba thatafalletswe ke yona kaha ha ba tsebe matla ao basadi ba ka a fumanang ka ho ba le pampitshana ya tshireletso. Lebaka ke hore ha ba e so iphumane ba le mathateng a kang ao, a hlohang hore ba be le mofuta oo wa pampitshana.
- (c) **Potso ya 4.4** e hlotse bahlahlobuwa ba bangata kaha ba sa tsebe leetsi lena 'tshwaela'. Ba bang ba bile ba thatafalletswe ke ho hlalohanya hore ke hobaneng ha ho thwe monna o kwalletswe ka hokong. Ha ba a kgona ho amahanya boitshwaro ba hae bo bobele ba diphoofole.
- (d) Bahlohlobuwa ba bang ba hlolehile ho arabela ho **Potso ya 4.5** ka nepo. Ba bang ba boletse ha monna ya kwalletsweng a tlang ho kwallwa nako ya matsatsi a 16, ha ba bang ba boletse hore haesale a kwallwa ka matsatsi a 16. Ha ba tsebe letho ka matsatsi a 16 a kgahlanong le tlhekefetso ya bana le basadi.

Dintlafatso tse ka etswang

- (a) Matitjhere a lemose baithuti hore khathunu e etseditswe ho keketehisa kahoo e lokela ho ba le matshwao a boqabodi.
- (b) Matitjhere a rute baithuti ka dibopeho tsa baphetwa ba hlahellang khathunung hore ba tle ba tsebe ho e toloka hantle.
- (c) Baithuti ba tlwaetswe ho fuwa mesebetsi e mengata ya dikhathunu ka phaposing.
- (d) Matitjhere a kwetlise baithuti ka tokomane eo ba e filweng ke lefapha e mabapi le *Critical Language Awareness*.
- (e) Mesebetsi ya dikhathunu kaofela e be ya tse amanang le ditaba tse etsahalang bophelong ba mehleng ena.

POTSO YA 5: TEMA YA PROSA

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

Ho bonahala ha bahlahlobuwa ba bangata ba hlotswe ke potso ena ho tu! Potso ena e ne e ralehile ha tshopodinyana hobane e ne e na le dipotso tse nne feela. **Potso ya 5.1** e ne e jere matshwao a 2, **Potso 5.2** e jere a 2 ha **Dipotso tsa 5.3 le 5.4** di ne di jere matshwao a 3 potso ka nngwe. Ha bahlahlobuwa ba hlolwa ke potso e le nngwe feela ba se ba ntse ba lahlehetswe ke matshwao a 2 kapa a 3.

Diphoso tse tlwaelehleng le dikgopolo tse fosahetseng

- (a) Bahlahlobuwa ba bangata ba arabile **Potso ya 5.1** ho latela mokgwa oo ba arabang pampiri ya 2 ka ona, e le hore lekgotsi le bontsha ho makala ha sethothokisi. Karabo ya bona e ne e lokela ho ikamahanya le ditaba tsa tema.

- (b) Le potsong ena ya **5.2** bahlahlobuwa ba bangata ba arabile ho latela mokgwa oo ba arabang pampiri ya bobedi ka ona, e leng hore anastrofi e fa lentswe le tlisitsweng pele sefutho. Karabo ya bona e ne e lokela ho ikamahanya le ditaba tsa tema.
- (c) **Potso ya 5.3** e thatafalletse bahlahlobuwa hobane ba ne ba qala ho kopana le lentswe 'Tsenkolla'. Ba hlolehile ho tsenkolla lebaka leo mongodi a qadileng polelo ya ho qetela seratswaneng sa 4 ka polelwana ena 'Leha ho le jwalo ...' Sena ke sesupo sa hore tlhophiso ya ditema e sa le tshitabaho.
- (d) **Potso ya 5.4** e sa le bothata ho bahlahlobuwa ba mmalwa kaha ba arabile feela ka hore 'E' ba sa fane ka tshehetso ya karabo ya bona.

Dintlafatso tse ka etswang

- (a) Ho bonahetse hore potso ena ke bothata. Ho ya ka *CAPS*. Ha matijhere a lemoha hore baithuti ba bona ha ba tsebe dikarolo tsa puo e leng Kgodiso ya tlotlontswe le tshebediso ya puo, Dibopeho tsa dipolelo le tshebediso ya puo; Tlhophiso ya ditema le Temoho e hlokolosi ya tshebediso ya puo, a lokela ho ruta dikarolo tseo ka kotloloho. Matijhere a eletswa ho bala *CAPS* ka tlhoko mme a shebe maqepheng a 107–110 a boele a shebe maqepheng a ho qala ho 25 ho ya fihla 28 pele ba kena ho **Makgetha a ditema tsa dingolwa**.
- (b) Matijhere 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*.

9.4 TJHEBOKAKARETISO YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- (a) Pampiri ena e bopilwe ka dikarolo tse tharo e leng Karolo ya A ya dithothokiso, e be Karolo ya B ya sengolwa sa Padi/Tsa bohoholo, e nto ba Karolo ya C ya sengolwa sa Terama. Karolong ya A ho na le thothokiso e le 1, eo e leng ya potso e telele e leng **Potso ya 1** e nto ba dipotso tse kgutshwane tse 3 tseo bahlahlobuwa ba di rutilweng le e le 1 eo ba sa e rutwang ya **Potso 5**.
- (b) **Karolong ya A:** Bahlahlobuwa ba na le kgetho ya dithothokiso tse pedi ho tse nne tseo ba ithutileng tsona ebe ba araba e ba tlamang e leng **Potso ya 5** ya thothokiso eo ba sa ithutang yona. Potso ena ya 5 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 mohlalobuwa 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 (*Le ahlolwa ke mang?*). 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 hohlehohle. Ba sebeditseng hantle ba fumane matshwao a ka bang 6 ho ya hodimo mme ba sa sebitsang hantle ba fumane matshwao a ka bang a 3. Potso e ne e hloka hore bahlahlobuwa ba bontshe kamoo sethothokisi se atlehileng kateng ho sebedisa tomatso ho kgalemela batho ba ahlolang ba bang jwalo ka ha eka bona ha ba na diphoso.

- (d) **Potso ya 2:** Potso ena ke ya mofuta wa dipotso tse kgutshwanyane (*Tlhaho ya Moshoeshe*). Potso ena e arabilwe ke bahlahlobuwa ba bangata mme ha se bohle ba sebeditseng hantle. Ho na le ba fumaneng letshwao le le 1 ha ba bang ba ntse ba fumane matshwao a kgahlisang a ho fihla ho 10. Dipotso tse thatafalletseng bahlahlobuwa e bile 2.3 e neng e botsa ka moelelo o otlohleng le 2.4 e neng e botsa ka mokgabisopuo.
- (e) **Potso ya 3:** Dipotso tse kgutshwanyane (*Tswalo la ka le a hana*). Tshebetso potsong ena e ne e fapafapana. Ba bang ba ne ba fumana 0 ha ba bang ba fumana ho tloha ho 5 ho ya ho 10. Jwalo ka potsong ya 2.4 e neng e botsa ka mokgabisopuo, le mona potsong ena potso ya 3.1 e ne e botsa ka wona. Ebang mohlahlobuwa a sa tsebe mekgabisopuo hantle, le mona o ne a thatafallwa.
- (f) **Potso ya 4:** Le potso ena e ntse e le ya mofuta wa dipotso tse kgutshwanyane (*Ke motsho ke motle*). Tshebetso potsong ena le yona e ntse e fapafapana. Ho na le bahlahlobuwa ba fumaneng matshwao a 10 kaofela ha ba bang ba fumane letshwao le 1 kapa a 2. **Potsong ya 4.5** bahlahlobuwa ba hlolehile ho bontsha tshusumetso eo dikahare tsa thothokiso di nang le yona ho bona. Bothata mona e bile tlotlontswe. Lentswe *tshusumetso* le ba file bothata.
- (g) **Potso ya 5:** (*Nkeke ka ba swetsa*) Kaha potso ena e itshetlehile ho thothokiso eo ba sa ithutang yona, bahlahlobuwa ba hlolehile ho e araba hantle. Ba fihlelletse matshwao a ho tloha ho 0 ho ya ho 4. Ba hlotswe ke bokgabo boo ho neng ho botswa ka bona potsong ya 5.1. Ba hloleha ho arohanya pakeng tsa *tlohele* le *kgonyetso* potsong ya 5.3. Ba boela ba hlolwa ke potso ya 5.6 ka baka la ho hloka tlotlontswe e nonneng. Lentswe *boswele* le neng le fumaneha potsong e bile tshitabaho ho bona.
- (f) Dipotso tse latelang di ne di radilwe ka tsela tse tshwanang mme bahlahlobuwa ba ile ba ema le monna wa mateneng ha ba fumana hore ha ho moo ba ka balehelang teng. Dipotso tse neng di radilwe ka ho tshwana ke tsena tse latelang: 2.4; 3.1 le 4.1. Ho boele ho be le 2.1; 3.2 le 4.2.
- (g) 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 ba lahlehelwa ke matshwao a mangata.
- (h) 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.
- (i) **Karolong ya B:** Tsena ke dipotso tsa Novele le Sengolwa sa bohloholo. Dipotso tse karolong ena ke tse itshetlehileng ho dibuka tse 4 tsa Padi le ho e le 1 ya Sengolwa sa bohloholo. Diporofenseng tsohle tse nang le Sesotho, ho bonahetse hore tsohle di ithuta sengolwa sa padi ya *Tutudu ha e patwe*. Dingolwa tsena tse latelang ho bonahala eka di se di balwa ke bahlahlobuwa ba ngolang nakong ya mariha feela: *Botsang lebitla, Mme; Diepollo, Ke qati e a lomisanwa*.
- (j) **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*. Dingolwa

tsena tse latelang ho bonahala eka di se di balwa ke bahlahlobuwa ba ngolang nakong ya mariha feela: *Haeso Mafotholeng le Seyalemoya*.

- (k) 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 di fapantse 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.
- (l) Potsong e telele ya padi (**Karolo ya B, Potso 12**), ya matshwao a 25, bahlahlobuwa ba ne ba lokela ho tshohla sepheo sa mongodi sa ho bontsha hore titjhere e tlameha ho ba motho ya nang le makgabane feela bophelong. Ba atlehileng ho e tshohla hantle taba ena ba fumane matshwao a fihlang ho 20 athe ba hlolehileng, ba ile ba phelekanyetswa ke lentswe lena 'makgabane'. Sena se bontsha ntlha ya kgaello ya tlotlontswe.
- (m) Potsong e telele ya terama (**Karolo ya C, Potso 20**), ya matshwao a 25, bahlahlobuwa ba atlehile ho bontsha hore lerato la tjelete ke mohlodi wa botle le bobe bophelong ba motho. Ena yona ba e sebeditse hantle haholo kaha ba kgonne ho hlwaya diketsahalo ka hara buka tse tsamaellanang le mohopolo ona.

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

KAROLO YA A (DITHOTHOKISO)

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso.

POTSO 1 HO YA HO 5

- (a) **Potso ya 1:** ('Le ahlolwa ke mang?'), ke ya moqoqo wa thothokiso. Bahlahlobuwa ba e arabileng ha ba bangata. Bahlahlobuwa ba bang ba iphumanetse matshwao a ho tloha ho 0 ho ya ho 4 ha ba bang ba fumane matshwao a ho tloha ho 5 ho fihla ho 8.
- (b) **Potso ya 2:** ('Tlhaho ya Moshoeshoe'), ke ya dipotso tse kgutshwane mme dipotso tse hlotseng baithuti ke tsena: **Potso 2.2** e neng e botsa ka lebotsi le hlahang melathothokisong ya 1 ho ya ho wa 9; **Potso ya 2.3** e neng e botsa ka moelelo o otlolehileng; **Potso ya 2.4** e neng e botsa ka mokgabisopuo mmoho le **Potso ya 2.5** e neng e botsa ka kgonyetso.
- (c) **Potso ya 3:** ('Tswalo la ka le a hana'), mona bahlahlobuwa ba sebeditse ka tsela tse fapaneng. Bahlahlobuwa ba bang ba ne ba fumana 0 ha ba bang ba fumana ho tloha ho 5 ho ya ho 10. Ba bang ba hlotswe ke **Potso ya 3.1** e neng e botsa ka mokgabisopuo; **Potso ya 3.3** e neng e botsa ka moelelo wa mantswe a fumanwang molathothokisong wa 11.
- (d) **Potso ya 4:** ('Ke motsho, ke motle'). Bahlahlobuwa ba bang ba sebeditse hantle haholo mme ba kgonne ho fumana 10. Ba bang bona ba sebeditse hampe hoo ba fumaneng 0. Ho ba bang potso e neng e le boima e bile **Potso ya 4.5** e neng e botsa ka hore ebe polelo e itseng ke ntlha kapa ke mohopolo.
- (e) **Potso ya 5:** ('Nkeke ka ba swetsa'). Bahlahlobuwa ba bang ba hlotswe ke ho araba potso ena yohle hoo ba fumaneng 0. Dipotso tse bileng thata haholo e bile **Potso ya 5.1**

e neng e botsa ka anastrofi; **Potso ya 5.3** e neng e botsa ka bokgabo ba bothothokisi le **Potso ya 5.6** e neng e batla hore ba tshohle bohlokwa ba tshebediso ya lentswelekgohledi, 'boswele'.

KAROLO YA B LE C

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso.

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: Tshohla sepheo sa mongodi sa ho bontsha hore titjhere e tlameha ho ba motho ya nang le makgabane feela bophelong. Bahlahlobuwa ba bang ba kgonne ho bona hore ba ka dumellana kapa ba hanana le mohopolo ona, ha ba bang ba nahanne hore ba lokela ho bontsha hore titjhere ke motho ya nang le makgabane feela, ba se ke ba re letho ka mohopolo o hananang le seo.
- (b) **Potso ya 13:** (*Tutudu ha e patwe*). Ena ke potso ya dipotso tse kgutshwane tsa padi. Potso e ileng ya thatafalla bahlahlobuwa haholo e bile **Potso ya 13.5** e neng e bua ka Shakespeare, Ntsane le Mofolo. Bahlahlobuwa ha ba tsebe letho ka dibuka tsa Shakespeare, tsa Ntsane kapa tsona tsa Mofolo kahoo ho bile thata ho bona ho tseba ka se itseng ka bangodi bao. Potso e nngwe e bile **Potso ya 13.6** e neng e bua ka papiso pakeng tsa Dikgapane le Tselapedi e reng: Dipakeng tsa Tselapedi le Dikgapane ke mang eo re ka reng ke motshepuwa wa Tutudu? Bahlahlobuwa ba hlolehile ho fana ka dintlha tse bontshang motshepuwa ba Tselapedi kapa ba Dikgapane. Potso e nngwe e neng e na le bothata ke **Potso ya 13.13** eo ho yona bahlahlobuwa ba boletseng ka tekelliso bakeng sa ho bua ka tsitsipano. Potso e nngwe e bile **Potso ya 13.14** eo ho yona bahlahlobuwa ba hlolehileng ka hohlehohle ho bontsha tomatso. Bona ba arabile feela ka hore Thebe o ne a rekela boThabang jwala hobane a batla ho senya Tutudu lebitso. Sena se ne se sa bontshe tomatso, mme karabo e amohelehileng e ne e lokela ho bontsha hore Thebe ke titjhere ya boThabang mme o ne a lokela ho ba sireletsa ho e na le hore a ba rekele jwala bo tlang ho senya bophelo ba bona.
- (c) **Potso ya 20:** (*Lejwe la kgopiso*). Ena ke potso e telele ya terama. E ne e ralehile ka mokgwa ona: *Sepheo sa mongodi ke ho totobatsa hore lerato la tjhelete ke mohlodi wa bottle le bobbe*. Mona bahlahlobuwa ba kgethileng potso ena ba sebeditse hantle haholo. Ba kgonne ho hlwaya dintlha tsa bohlokwa ka hara buka ya bona ya padi.
- (d) **Potso ya 21:** (*Lejwe la kgopiso*). Ena ke potso ya dipotso tse kgutshwane tsa terama. Dipotso tse kgutshwane tsa potso ena tse bileng tshita ho bahlahlobuwa e bile tsena tse latelang: **Potso ya 21.3** e neng e hloka hore bahlahlobuwa ba bue ka ngongoreho ya Tsietsi empa bona ba buile ka ho utlwiswa bohloko. Potso e nngwe e bile **Potso ya 21.7** eo ho yona bahlahlobuwa ba hlokileng tlotlontswe ya lentswe 'seholla'. Ba hlotswe ke ho seholla dipuo tsa Naledi ho Tsietsi kamora hoba Tsietsi a lahlehelwe ke mosebetsi. **Potso ya 21.11** e bile thata haholo hobane bahlahlobuwa ba hlolehile ho tseba seabo sa bana ba Tsietsi paleng kaha ba hlahella hanyane feela. **Potso ya 21.14** le yona e ba thatafalletse hobane ba hlolehile ho bontsha ho hloka botsitso ha Naledi.

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) **Potso ya 1:** ('Le ahlolwa ke mang?'). Mofuteng ona wa potso bahlahlobuwa ba lokela ho fana ka selekela se utlwahalang se tsamaellanang le potso. Ba fane ka ntlhakemo ya bona mme seratswana ka seng se jare mohopolo o itseng empa bahlahlobuwa ba kgutsufaditse dikahare tsa thothokiso ena. Bahlahlobuwa ba hlolehile ho bontsha tomatso ka ho phethahala.

- (b) **Potso ya 2:** ('Tlhaho ya Moshoeshoe'). Bahlahlobuwa ba hlolehile ho arabela dipotso tse buang ka mekgabisopuo le bonono ba bothothokisi mme ba a di kopakopanya. Ba hlolehile le bontsha moelelo a otlohleng le o patehileng wa se buuwang thothokisong.
- (c) **Potso ya 3:** ('Letswalo la ka le a hana'). Potsong ena bahlahlobuwa ba kopakopantse kgonyetso le tlhelo. Ba hlotswe ke dikapuo le moelelo wa se buuwang. Tshebediso ya lehlaso le yona e bile tshita e kgolo ho bona. Ba buile ka hore le a natefisa ho e na le hore le fane ka morethetho, le ho hatella mohopolo o phetaphetwang ke lehlaso.
- (d) **Potso ya 4:** ('Ke motsho, ke motle'). Dikapuo di ba thatafalletse. Ba di kopakopanya le dibetsa tsa bothothokisi. Ba hlolehile ho fana ka moelelo wa sejura.
- (e) **Potso ya 5:** ('Nkeke ka ba swetsa'). Jwalo kaha ho se ho boletswe potsong ena ya 5, bahlahlobuwa ba hlotswe ke boholo ba dintlha tseo ho botsitsweng ka tsona e leng anastrofi; phetapheto; kgonyetso, dikapuo le thuto eo thothokiso e buang ka yona.
- (f) **Potso ya 12:** (*Tutudu ha e patwe*). Seo bahlahlobuwa ba neng ba lokela ho se etsa ke ho dumellana kapa ho hanana le mohopolo wa hore titjhere e tlameha ho ba motho ya nang le makgabane feela bophelong. Ba ne ba lokela ho dumellana kapa ho hanana le mohopolo oo. Seo ba sa kang ba se lemoha ke hore ba lokela ho kgetha lehlakore lefe kapa lefe leo ba neng ba ka kgona ho le tshehetsa ka dintlha tse itseng ho tswa bukeng. Ba ne ba lokela ho hlahisa ntlhakemo ya bona feela empa ha ba a ka ba etsa jwalo.
- (g) **Potso ya 13:** (*Tutudu ha e patwe*). Dipotso tsena tse latelang di bile le diphephetso ho bahlahlobuwa: 13.5 (matshwao a 2), 13.6 (matshwao a 2), 13.13 (matshwao a 2) le 13.14 (matshwao a 3). **Potsong ya 13.5** bahlahlobuwa ba hlolehile ho hlakisa sepheo sa mongodi ka tshebediso ya bangodi ba matjhaba. **Potsong ya 13.6** Bahlahlobuwa ba hlolehile ho bontsha hore eo e leng motshepuwa wa Tutudu ke ofe pakeng tsa Tselapedi le Dikgapane. **Potsong ya 13.13** bahlahlobuwa ba hlolehile ho bolela hore ke tsitsipano, e seng teketliso. **Potsong ya 13.14** ba hlotswe ho bontsha tomatso.
- (e) **Potso ya 20:** (*Lejwe la kgopiso*). Potsong ena bahlahlobuwa ba sebeditse hantle haholo. Ba kgonne ho bontsha hore lerato la tjelele ke mohlodi wa botle le bobbe. Ba kgonne ho qolla dintlha tsa bohlokwa ho tswa bukeng tse bontshang bobbe le botle ba ho rata tjelele.
- (f) **Potso ya 21:** (*Lejwe la kgopiso*). **Potsong ya 21.3** ba hlolehile ho bua ka ngongoreho ya Tsietso empa ba buile ka ho utlwa bohloko. **Potsong ya 21.7** ba hlolehile ho seholla dipuo tsa Naledi empa ba ipuetse ka dipuo tseo feela ba sa di sehollle. **Potsong ya 21.11** le teng ba nahanne eka bana ba Tsietso ha ba na seabo polotong ya pale kaha ba hlahella hanngwe feela paleng. **Potsong ya 21.14** bahlahlobuwa ba hlolehile ho bontsha ho hloka botsitso ha Naledi. Ba hlolehile ho bontsha hore qalong Naledi o ne a sa rate Mohlouwa ebile ha ho mohleng a kileng a mo rata empa ha motswalle wa hae a mo hatella hore a ratane le Mohlouwa o se a amohela ho etsa jwalo.

Dintlafatso tse ka etswang

- (a) Matitjhere a kgothalletswa ho sekaseka dikahare tsa buka le ho fumana sepheo sa mongodi sa ho kenyelletsa baphetwa ba itseng leha ba ka bonahala eka ha ba na molemo o mokae.
- (b) Ntlheng ya hore ho be le ntlha e shebahalang eka e ka nna ya thatafalla baithuti e jwalo ka boteng ba bangodi ba kang boShakespear, Ntsane le Mofolo, matitjhere a nke

nakwana ho hlalosa ka bangodi ba kang bao ho nnetefatsa hore baithuti ba rua tsebo e batsi.

- (c) Tsebo ya ho manolla dingolwa e itshetlehile ho ho ithuta tshekatsheko ya sengolwa seo baithuti ba ithutang sona. 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.
- (d) Matijhere a lokela ho ithuisa tsebo ka dinako tsohle, mme a leke ho sibolla ditsela tse fapaneng tsa ho manolla dingolwa. Ba be le boqhetseke ba ho tseba ho manolla dingolwa ka tshekatsheko ka dinako tsohle.
- (e) Tshekatsheko 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.
- (f) Kgothalletso ke ya hore sebopeho sa potso e telele se lokela ho tsepamisetswa maikutlo le ho rutwa hara selemo. Kgatelelo e lokela ho ba ntlheng ya hore moqoqo wa sengolwa o lokela ho ba le selelekela, mmele le qetelo ya wona. Moqoqo o boele hape o be le ntlhakemo eo moithuti kapa mohlalobuwa a lokelang ho e latela.
- (g) Mohlahlobuwa o lokela ho ntshetsa pele moqoqo ka ho bontsha ka mehlala e tswang bukeng ho totobatsa ntlhakemo ya hae.
- (h) 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 hlohang kateng, ke bona bothata.
- (i) Elang tlhoko hore kgatelelo e ntse e le ntlheng ya hore matijhere a lokela ho nnetefatsa hore a sebedisa tlhahisoleding e fumanwang ho CAPS maqepheng a 25–33 hore ba tsebe kamoo ba lokelang ho sebetsana le ditema tsa dingolwa kateng.
- (j) Ditlhodisano tse bang teng pakeng tsa dikolo, ditereke le diporofensi di lokela ho fela hore baithuti bohle ba tle ba thuswe ntle le kgethollo hobane ntlha e lokelang ho ba ka sehloohong ke bokamoso ba baithuti bo lokelang ho nahanelwa.
- (k) Ho lokela 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.
- (l) Ho kgothalletswa hore mehlodi yohle eo lefapha le fanang ka yona, e sebediswe haholo ke baithuti hore ba tle ba thusehe dithutong tsa bona. Mehlodi e se ke ya dula dishelofong tsa dilaeborari tsa dikolo empa baithuti ba ntse ba di hloka.

9.6 TJHEBOKAKARETSO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 3

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

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.

TSHEKATSHEKO YA PAMPIRI YA 3

KAROLO YA A: MEQOQO

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Moqoqo wa **1.1** (Molemo o a bolaya). Ke bahlahlobuwa ba mmalwa haholo ba sa utlwisisang hore molemo ke ho etsa motho e mong hantle. Bona ba ngotse Molemo e le lebitso la motho.
- (b) Moqoqo wa **1.2** (Sehloho se bakwang ke ho utsuwa ha dithapo tsa motlakase). Bahlahlobuwa ba mmalwa ha ba a kgona ho ipabola ka sehlooho sena kaha ba buile ka kamoo mashodu a utswang dithapo tsa motlakase le kamoo a shapuwang kateng ba sa bontshe sehloho se bakwang ke ketso ena.
- (c) Moqoqo wa **1.3** (Leha mashodu ao a bolaile ntja ya ka, feela e ne e lwana ntwana e kgolo). Bahlahlobuwa ba mmalwa ba ngotseng ka sehlooho sena ba ngotse ka hore mashodu a bolaile motswalle wa bona e seng phoofolo hobane ba na le ho bitsa metswalle ya bona 'ntja ya ka'.
- (d) Moqoqo wa **1.4** (Ho nka kgefu kamora ho fumana lengolo la sehlopha sa materiki ho molemo hape ha ho molemo). Bahlahlobuwa ba mmalwa ba ngotse ka lehlakore le le leng feela la taba e seng a mabedi kahoo ba lahlehelwa ke matshwao.
- (e) Moqoqo wa **1.5** (Na sekolo se lokela ho kena matsatsi a mahlano bekeng?). Ke bahlahlobuwa ba mmalwa ba sa kgonang ho fana ka mabaka a kgotsofatsang ho tshhehetsa ntlhakemo ya bona.

Dintlafatso tse ka etswang

- (a) Ke ntho e loketseng hore dihlooho tseo baithuti ba ngolang ka tsona e be tseo ba kgonang ho ikamahanya le tsona. E se be tse buang ka ditaba tsa kgale tseo ba sa tsebeng letho ka tsona.
- (b) Matitjhere a kgothalletswe ho ngodisa baithuti mefuta e fapaneng ya meqoqo kgafetsa hara selemo. Ba kwetlise boiqapelo ba baithuti le ho ba lemosa hore boiqapelo ba bona e be ba ditaba tse kgolwehang.
- (c) Matitjhere a tataise baithuti ho ngola mmapa wa monahano ka nepo. Ba tsebe hore mmapa wa monanano o lokela ho tsamaellana le dikahare tsa moqoqo mme e be dipolelwana tse kgutshwane tse utlwahalang.
- (d) Baithuti ba hlokomediswe hore ha ba ngola dihlahiswa tse pedi tsa moqoqo tlhahlobong, ba habahanye mola sehlahisweng sa pele kapa ba ngole hodimo hore ke mokgwaritso wa pele.
- (e) Matitjhere a rute baithuti ho sekaseka dihlooho tsohle tsa meqoqo pele ba etsa kgetho hore ba tle ba tsebe ho kgetha sehlooho seo ba se utlwisisang ka botlalo.
- (f) Popo ya dipolelo le tshebediso ya makopanyi e batla e ba bothata bo boholo ho baithuti. Ba kwetliswe ho ngola dipolelo tse utlwahalang.
- (g) Baithuti ba bontshwe tshebediso ya diruburiki hore ba tle ba tsebe ditebello tsohle tse tla ba isa pokelletsong ya matshwao a hodimo.

- (h) Matitjhere a lokela ho sebetsana le dintlha tsohle tse ikamahanyang le Pampiri ya 3 ka ho sebedisa CAPS maqepheng a 34–45.

KAROLO YA B: DITEMA TSA KGOKAHANO

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) **Potso 2.1:** (Lengolo la setswalle). Ke bahlahlobuwa ba mmalwa ba sa ikamahanyang le sehlooho sena, ba leboha baahisane ba bona ka ho ba tshepela ho ba salla le matlo a bona. Methwaela ya bahlahlobuwa e ntse e sa kgone ho ngola sebopeho sa mofuta ona wa lengolo ka nepo.
- (b) **Potso 2.2:** (Puo eo e seng ya semmuso). Bahlahlobuwa ba mmalwa ha ba a ikamahanya le sehlooho. Ba ngotse puo ena ba e lebisitse ho batswadi bakeng sa ho thoholetsa baithuti ba ipabotseng dithutong tsa bona.
- (c) **Potso 2.3:** (Lengolo le yang koranteng). Ke bahlahlobuwa ba mmalwa feela ba arabileng potso ena. Boholo ba ba e arabileng ba fositse sebopeho sa mofuta ona wa tema.
- (d) **Potso 2.4:** (Atikele e yang koranteng). Ke palo e tlase haholo ya bahlahlobuwa ba arabileng potso ena. Boholo ba bahlahlobuwa ba ngotseng mofuta ona wa tema bo fositse sebopeho sa yona. Ba e ngotse jwalo ka lengolo la semmuso.
- (e) **Potso 2.5:** (Inthaviu e ngolwang). Potso ena e arabilwe ke bahlahlobuwa ba mmalwa, Boholo ba bona ba e ngotse ka sebopeho sa puisano.
- (f) **Potso 2.6:** (Obitjhuari). Ke bahlahlobuwa ba bangata (80%) ba arabileng potso ena. Ba mmalwa ho bona ba ntse ba ngotse eka mofu ke yena ya buang. Ditaello di ne di re mohlalobuwa a ngole obitjhuari ya rangwane wa hae ya kutseng nako e kgutshwane empa ba bang ba bona ba ngotse hore rangwane ke kgale a kula.

Dintlafatso tse ka etswang

- (a) Matitjhere a sebedise *Examination Guidelines* leqepheng la 24, moo ho buuwang ka dikhathegori tse tharo tsa mofuta ya ditima (A, B le C) ho tataisa baithuti hore ke ditima dife tseo ba lokelang ho ngola ka tsona tlhahlobong ya makgaolakang. Baithuti ba rutwe ditima kaofela tse lokelang ho rutwa ka botebo.
- (b) Baithuti ba lemoswe ho sebedisa rejisetara e loketseng ditemeng tse fapaneng. Ba boele ba hopole hore ba lokela ho sebedisa puo ya semmuso, e seng ya seterateng kapa ya mabatoweng a fapaneng.
- (c) Tse ding tsa ditima matitjhere a itshwaele tsona mme ba bontshwe diphoso ka ho phethahala mme ba bontshwe le kamoo ruburiki e sebediswang kateng.
- (d) Maqepheng a CAPS a 34–37 le ho a 39–44 matitjhere a eletswa hore a bale maqephe ao bakeng sa ho ba le tsebo e batsi ya ditima tsa kgokahano le tshebetso ya ho ngola.
- (e) Titjhere a 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.
- (f) Matitjhere a lemosa baithuti hore sebopeho sa ditima tsa kgokahano ha se mmapa wa monahano. Mmapa wa monahano o itshetleha ho dikahare tsa tema ka nngwe.

- (g) Matitjhere a lokela ho sebedisa mawa a latelang ha a sebetsana le meqoqo mmoho le ditema tsa kgokahano:
- Qala ka ho hlalosa mofuta wa tema ya kgokahano kapa moqoqo oo o tlang ho ruta ka wona. Hlalosa sehlooho, sebopeho, matshwao le ditebello tsohle. (*Explain the features and characteristics of a particular genre in full, the topic and all the necessary details, thus providing the knowledge of the field.*)
 - Fana ka sehlahiswa se phethahetseng hore baithuti ba bone ditebello ka ho phethahala (*modelling the text*).
 - Sebetsa le baithuti ho rala le ho ngola moqoqo kapa tema ya kgokahano ho fihlella pheletsong ya sehlahiswa (*engage in joint construction*).

KGALO 10

SETSWANA PUO YA GAE

Pegelo e e latelang e buisiwe mmogo le dipampiri tsa dipotso tsa Setswana Puo ya Gae tsa Ngwanaitseele 2025.

10.1 MOKGWA WA TIRAGATSO (2021–2025)

Palo ya batlhatlhojwa ba ba kwadileng Setswana Puo ya Gae mo ngwageng wa 2025 e tlatlhogile ka palo e e kana ka 2 038 fa e bapisiwa le palo ya batlhatlhojwa ba ba kwadileng ka ngwaga wa 2024.

Go nnile le tlatlhogo 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 99,7% ka ngwaga wa 2024 go ya go 99,8% mo ngwageng wa 2025. Diporositeng tsa batlhatlhojwa ba ba falotseng ka dinaledi, maduo a 80–89,9%, di tokafetse go tswa go 2.7% ka ngwaga wa 2024 go ya go 5,9% mo ngwageng wa 2025. Gape go nnile le tokafalo e nnye ya batlhatlhojwa ba ba boneng dinaledi ka maduo a 90–100% go tswa go 0,0% ka ngwaga wa 2024 go ya go 0,1% mo ngwageng wa 2025. Palo ya barutwana ba ba falotseng ka dinaledi (80–100%) e tlatlhogile go tswa go 1 491, go ya go 3 417. Dipalopalo tse di tlatlhogileng tsa barutwana ba ba kwadileng mo ngwageng wa 2025 go bontsha fa di nnile le seabe mo tokafalong ya phalolo ka dinaledi.

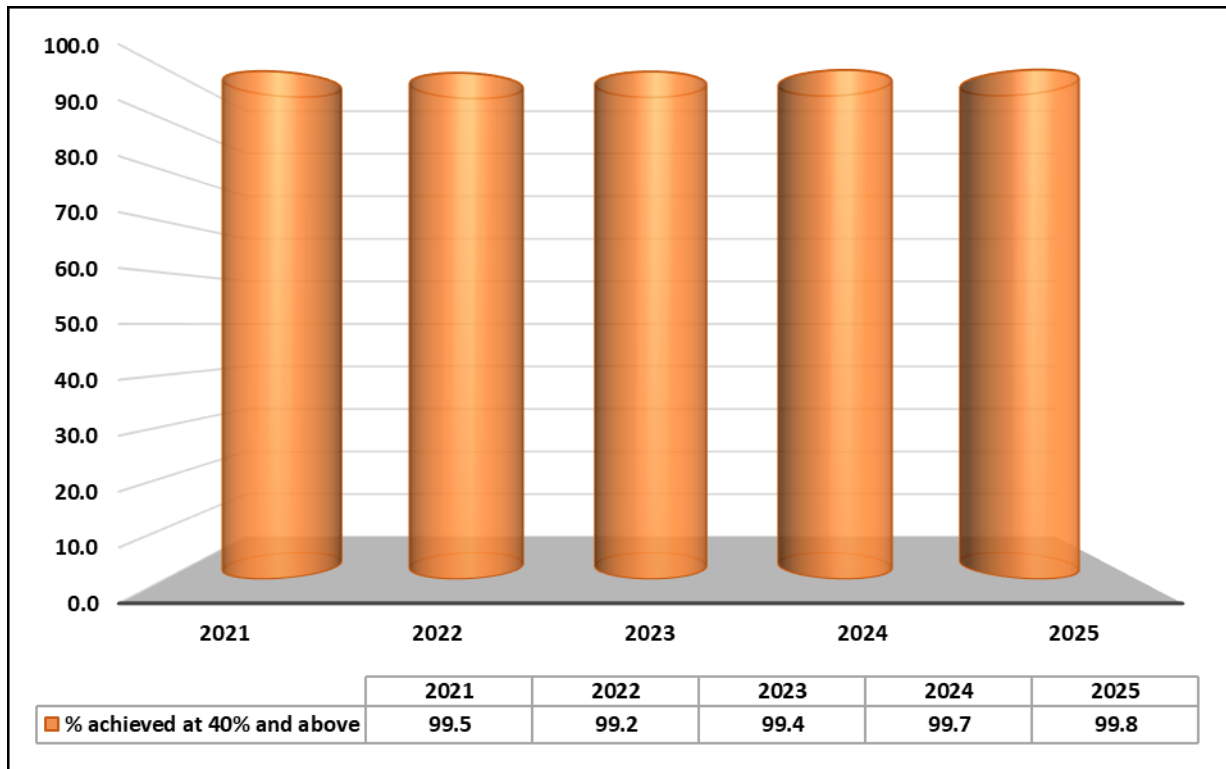
Malepa le mananeo a a farologaneng a a dirisitsweng ke Lefapha la Bosetšhaba, Diporofense, Didika, le Dikolo, a netefaditse gore batlhatlhojwa ba ne ba iketleeleditse tlatlhobo mo ngwageng wa 2025. Boineelo, manontlhotlho le maikaelelo a barutwana ba ba nang le bokgoni le tsona di thusitse thata mo go tokafatseng dipholo ka kakaretso.

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
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
2025	57 269	57 148	99,8

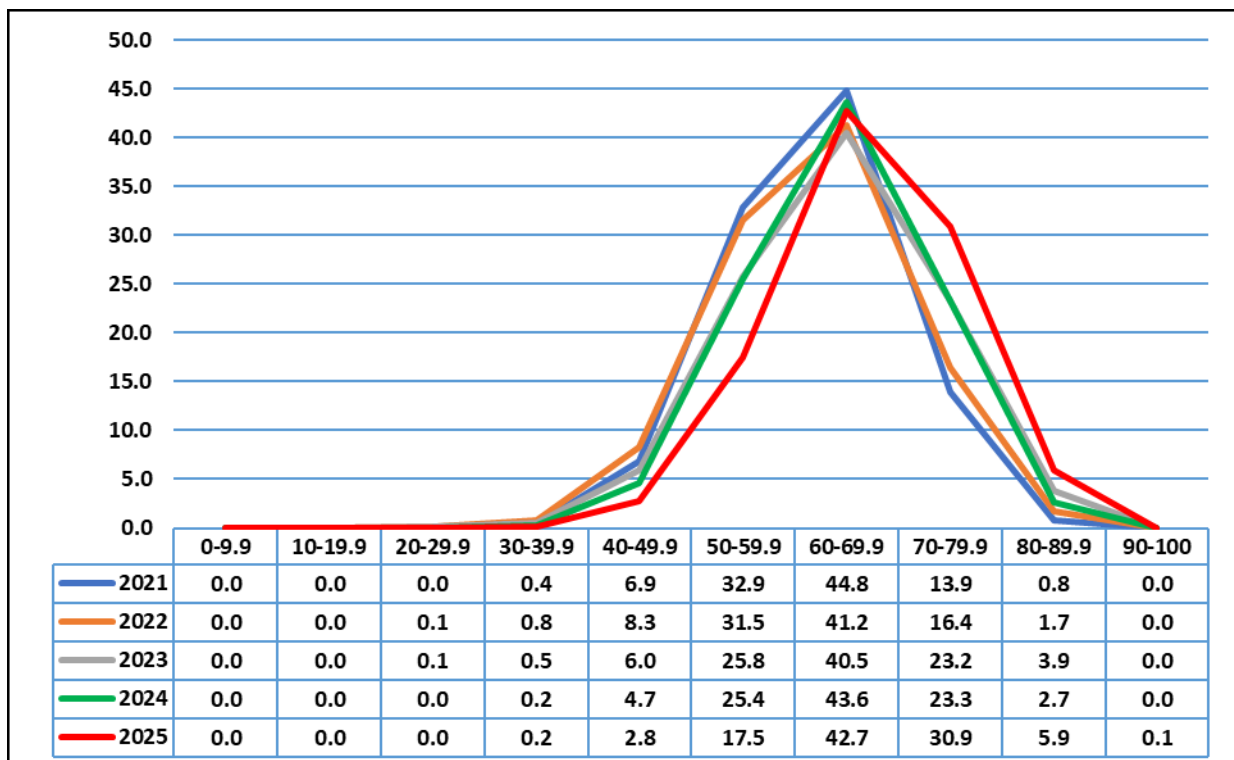
Kerafo ya 10.1.1

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) Go nnile le tokafalo mo tiragatsong ya pampiri e. Go na le batlhatlhojwa bangwe ba ba dirileng sentle fela go na le bangwe ba ba santseng ba sa kgona go dira jaaka go ne go lebeletswe.
- (b) Potso ya tekatlhaloganyo e bone tiragatso e e kgatlhisang. Bontsinyana jwa batlhatlhojwa bo dirile sentle ka jalo bo tlisitse tlhatlhogo mo potsong e. Go buisa ka tsenelelo go santse go tlaela mo go ba le mmalwanyana mme se, se ba reteleditse go napa dipotso dingwe.
- (c) Batlhatlhojwa bangwe ba na le kgwetlho ya mareo, bokao jwa ona, dipotso tse di tlhokang ntlhakemo le papiso ya ditlhangwa.
- (d) Tiragatso mo potsong ya tshobokanyo e wetse tlasenyana. Bokgoni jwa batlhatlhojwa jwa go sobokanya setlhangwa ka mafoko a bona mme ba sa latlhe bokao, bo bone tokafalo. Go palonyana e e rileng ya batlhatlhojwa e e santseng e kopolola setlhangwa. Bangwe bona ba santse ba tlhagisa tshobokanyo ka mokgwa wa dintlha e seng ka temana jaaka go batliwa.
- (e) Tshekatsheko ya papatso e santse e le kwa tlase. Batlhatlhojwa ga ba a sekaseka setlhangwaponi ka tsenelelo. Kitso ya ditogamaano tsa papatso e santse e le tlhobaboroko mo bontsing. Batlhatlhojwa bangwe ba santse ba bina ka tlhako ka ntlha ya dipopegopuo/dikarolopuo.
- (f) Tiragatso mo potsong ya khathunu e bone tokafalo e e namatshang fela go batlhatlhojwa bangwe ba palonyana e e kwa tlase ba ba sa dirang sentle. Batlhatlhojwa bangwe ga ba a kgona go lemoga tshotlo e e dirisitsweng mo khathunung. Temogo ya dipopegopuo le melawana le tiriso ya puo e santse e le kwa tlase.
- (g) Potso ya dipopego tsa puo le melawana ya tiriso e nnile le tiragatso e ntle. Batlhatlhojwa ba le mmalwa ba santse ba na le kgwetlho ya tiriso ya dipopegopuo/dikarolopuo le mefuta ya tsona.

10.3 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

POTSO 1: TEKATLHALOGANYO

Ditshwaelo ka kakaretso

- (a) Bontsinyana jwa batlhatlhojwa bo dirile bontle mo potsong ya tekatlhaloganyo. Potso e, e iponetse tlhatlhogo e e lemosegang mo tiragatsong. Go santse go na le batlhatlhojwa ba le mmalwa ba ba sa kgonang go dira bontle jaaka go ne go solofetswe.
- (b) Kitso ya mareo le tlhaloso ya ona e santse e le kgwetlho mo batlhatlhojweng ba le bantsi.
- (c) Batlhatlhojwa ba palo e e rileng ba kgonne go buisa setlhangwa le dipotso ka tsenelelo mme seo sa ba kgontsha go dira bontle mo tekatlhaloganyong. Go na le ba ba mmalwanyana ba santseng ba na le kgwetlho ya go buisa setlhangwa ka tsenelelo le

go se bapisa le setlhangwapono.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ga ba a kgona go kwala dithuto tsa ga Tshobisa ka botlalo. Bontsi bo kwadile fela saense ba sa kwale dithutego di feletse mo go P1.2.4.
- (b) Batlhatlhojwa ba reteletswe ke go tlhagisa bokao jwa mmodubudu mo go P1.1.7. Ba tlhela kitso ya mareo le bokao jwa ona.
- (c) Mo go P1.1.12, batlhatlhojwa ga ba a kgona go tsaya boemo jwa ga Tshobisa le Mshoboyi gore ba tle ba tlhagise se ba neng ba ka dira eng fa ba latlhegelwa ke bareki. Ba tlhela bokgoni jwa go tlhaloganya setlhangwa le go se dirisa mo matshelong a bona.
- (d) Papiso e santse e le tlhobaboroko mo batlhatlhojweng ba le mmalwa. Bangwe ga ba kgona go dira sentle mo go P1.2.1. le P1.2.2. Ba santse ba sa kgone go bapisa dilo tse di tsamaelanang.
- (e) Go batlhatlhojwa bangwe ba ba diragaditseng bokoa mo go P1.2.4, e e neng e batla didiriswa tsa tshireletso tsa badiri ba ba mo setshwantshong. Batlhatlhojwa ba tlhaetse go tlhagisa didiriswa tse di tobileng tiro e e tlhagelelang mo setshwantshong mme ba neela didiriswa tsa kakaretso. Gape batlhatlhojwa ba tlhela kitso ya mareo a Setswana a didiriswa ka ba dirisitse puo ya seeng.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba rotloediwa go aga tlotlofoko ya barutwana ya mefuta e e farologaneng ya dithutego tsa saense mme ba ba rotloetse go di kwala ka botlalo jaaka Tlhaeletsano ya Saense. Se se tlaa kgontsha barutwana go araba potso P1.1.4.
- (b) Go gakololwa barutabana gore ba lemose barutwana mareo a mašwa mmogo le bokao, ditlhaloso le tiriso ya ona. Tirwana e e ka diriwa fa go dirisiwa ditlhangwa tsa porosa, poko, padi le terama. Gape barutwana ba tlwaediwe go sekaseka tiriso ya mareo mo ditlhangweng gore ba kgone go lemoga bokao jwa ona go tswa mo tirisong. Tirwana e e tlaa kgontsha barutwana go araba dipotso dingwe le dingwe ka bokao jwa mareo jaaka mmodubudu, mo go P1.1.7.
- (c) Barutwana ba katisiwe go buisa setlhangwa sa tekatlhaloganyo ka tsenelelo gore ba se tlhaloganye. Ba rotloediwe go eta ba ikamanya le ditiragalo tsa setlhangwa le go ipaya mo boemong ba se se diragalang. Ba akanye gore fa e ka nna bona mo maemong ao, go ka diragala eng kgotsa ba ka tsiboga jang. Go akanya ka ditiragalo tsa setlhangwa le go ikamanya le tsona, go tlaa thusa barutwana go araba P1.1.12 ka nepagalo.
- (d) Barutabana ba rotloediwa go lemosa barutwana gore setlhangwa A le setlhangwa B ke ditlhangwa tse di nyalanang mo di ka bapisiwang ka tshwano kgotsa ka pharologano. Barutwana ba katisiwe go sekaseka setlhangwa B ka tsenelelo go re ba ete ba lemoga dintlha tsa tshwano le tsa pharologano. Gape ba lemosiwe gore papiso e tshwanetse go nna ka dilo/ditiragalo tse di tsamaelanang. Ba se bapise motho le dikago/go tsena sekolo le go lwala. Mokgwa o wa papiso, o tlaa thusa barutwana go dira sentle mo dipotsong di tshwana le P1.2.1 le P1.2.2.

- (e) Go gakololwa barutwana go efoga go neela se se batliwang ka kakaretso. Ba rotloediwe go toba dintlha tse di batliwang jaaka ba ne ba tshwanetse go neela diaparo tsa tshireletso tsa tiro e e tlhagisitsweng mo setlhangweng. Go toba dintlha ka se se tlhagisitsweng mo setshwantshong go tlaa thusa barutwana go araba P1.2.4 ka botlalo. Barutwana ba rotloediwe go dirisa mareo a Setswana a didiriswa. Fa morutwana a dirisa lereo la puo e nngwe, a newe la Setswana le le maleba.
- (f) Barutabana ba gakololwa go kwadisa barutwana dithutiso tsa tekatlhaloganyo nako le nako. Ba dirise ditlhangwa tse pedi, sa A le sa B mme ba atolose dipotso tsa papiso. Go dirisiwe ditlhangwa tse di kwadilweng le ditlhangwaponono. Barutabana ba rute barutwana go lemoga morero/kgankgolo/thitokgang/ntlhakgolo ya tekatlhaloganyo gore ba kgone go tlhokomela gore tekatlhaloganyo e bua ka ga eng.
- (g) Dikgato tsa go buisa di salwe morago ka botlalo fa go rutiwa tekatlhaloganyo. Barutwana ba gakololwe go buisa setlhangwa gabedi/gararo/go feta gore ba tle ba se tlhaloganye sentle. Morago ba laelwe go buisa dipotso tsotlhe pele ba ka simolola go di araba mme ba ete ba lebelela setlhangwa gape. Setlhangwaponono le sona ba se sekaseke ka tsenelelo, ba buise dipotso mme ba se lebelele gape pele ba simolola go araba. Go botlhokwa gore barutwana ba tlhaloganye ditlhangwa le dipotso gore ba tle ba arabe ka nepagalo. Barutwana ba rotloediwe gore ba dirise molebo o nako le nako fa ba araba potso ya tekatlhaloganyo.
- (h) Go rotloediwe puiso ya dibuka tsa Setswana, tiriso ya dithanodi le bukana ya mareo le melawana ya mopeleto. Thotloetso ya puiso le tiriso ya dikwalo e tlaa tlisetsa barutwana dipoelo tse dintle mabapi le go araba tekatlhaloganyo yotlhe ka tshwanelo. Barutwana ba rotloediwe gore mo puisong ya bona ba ele tlhoko mareo a mašwa ba bo ba batle bokao le tiriso ya ona.
- (i) A bagakolodi ba nne le lenaanenetefatso la go tlhokomela gore dithutiso di kwadisitswe, di tshwailwe e bile go dirilwe ditshiamiso. Ba gakolole barutabana go eta ba katisa barutwana ka go ba botsa dipotso di le mmalwanyana tsa tekatlhaloganyo, ka molomo, fa ba ruta dikwalo.

POTSO 2: TSHOBOKANYO

Ditshwaelo ka kakaretso

- (a) Batlhatlhojwa ka bontsinyana ga ba a dira sentle mo potsong ya tshobokanyo. Tiragatso e wetse kwa tlase fela go na le ba ba dirileng bontle.
- (b) Batlhatlhojwa bangwe ba kwala dintlha tsa kakaretso ka ga se setlhangwa se buang ka ga sona mme tshobokanyo ya bona e farologane le setlhangwa.
- (c) Batlhatlhojwa bangwe ba santse ba na le kgwetlho ya go tlhaloganya se ba se buisang mme se se dirile gore ba retelelwe ke go neela dintlha tse di maleba le se potso e se batlang. Bangwe ba nnile le kgwetlho ya go tlhaloganya setlhangwa fa bangwe ba nnile le ya go tlhaloganya potso.
- (d) Batlhatlhojwa bangwe ba kwala ditlhangwa tse pedi mme ba bo ba sa ralale sa ntlha ka mola go supa gore ga se sona karabo.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa bangwe ga ba a kgona go buisa setlhangwa ka tsenelelo mme ba

tlhaetse go se tlhaloganya. Se se bakile gore ba retelelwe ke go lemoga dintlhakgolo go latela potso.

- (b) Go kopolola dintlha tsa tshobokanyo jaaka di ntse e santse e le bokoa bo batlhatlhojwa bangwe ba nang le bona. Ba tlhabela bokgoni jwa go dirisa mafoko a bona mme ba sa latlhe bokao.
- (c) Batlhatlhojwa bangwe ga ba ele tlhoko taelo ya tekanyetso ya dintlha le ya mafoko. Ba kwala dintlha tsa palo e e fetang kgotsa mafoko a a fetang selekano se se beilweng.
- (d) Bontsinyana bo nnile le kgwetlho ya go sa netefatse mopeleto, bokao le tiriso ya mareo mme tseo tsa latlha bokao jwa setlhangwa. Ba tlhaetse go bona gore setlhangwa se dirisitse lereo bolelo, e seng bolelee. Boemong jwa 'bolelo jo bo lekanyeditsweng', ba rile 'bolelee jo bo lekanyeditsweng' ka jalo ba latlhegelwe ke bokao jwa se ntlha e, e buang ka ga sona.
- (e) Bangwe ba batlhatlhojwa ga ba a nepa matshwao a puiso kgotsa ga ba a dirisa gotlhelele. Se se dirile gore dintlha tsa bona di feleletse di sa tlhaloganyege. Ba bangwe ba feleletsa ba na le dintlha tse pedi mo polelong e le nngwe.
- (f) Go santse go na le batlhatlhojwa ba ba kwalang tshobokanyo ka dintlha. Ga ba kwale tshobokanyo ka temana jaaka taelo ya potso e tlhagisa.

Dikatlanegiso tsa go tokafatsa

- (a) A barutabana ba dirise dikgato tsa go buisa fa ba katisetsa barutwana tshobokanyo. Barutwana ba gakololwe go buisa setlhangwa gabedi, ba buise potso ba bo ba buisa setlhangwa ba eta ba nopola dintlhakgolo go latela potso. Dikgato tse di tlaa thusa barutwana go tlhaloganya se setlhangwa se buang ka ga sona.
- (b) Go ela tlhoko taelo ya potso le go e sala morago go gatelelwe. Ntlha e e thusa barutwana go tshwarelela se se batliwang gape e nolofatsa temogo ya dintlhakgolo. Barutwana ba rotloediwe go ela tlhoko mopeleto wa mareo a a mo setlhangweng gore ba tle ba se ka ba dirisa mareo a a sa dirisiwang mme ba katoga setlhangwa.
- (c) Barutwana ba katisiwe go eta ba thalela dintlhakgolo ka nako ya kamuso ya thuto ya dikwalo go arabela kaelo ya CAPS ya tsenyeletso ya dikgono. Katiso e e ba tlwaetsa le go ba nolofaletsa go lemoga dintlhakgolo mo setlhangweng.
- (d) Barutabana ba rotloetse barutwana go eta ba netefatsa gore dintlhakgolo tse ba di nopolang di nyalana le potso. Kgato e e tlaa ba thusa go fitlhelela dintlha tse di maleba.
- (e) Barutabana ba lemose barutwana gore tiriso ya mafoko a bona e ba kgobokanyetsa maduo a puo. Ba ba gakolole go tlhokomela gore ba se latlhe bokao jwa setlhangwa. Barutwana ba rotloediwe go dirisa makaelagongwe, ditlhaloso tsa mareo le tsa puo ya malepa. Tiriso ya tirwa e ka thusa gore batlhatlhojwa ba kwale ka mafoko a bona. Barutwana ba rotloediwe go ela tlhoko mopeleto le tlhopho e e maleba ya mareo gore ba se latlhe bokao jwa setlhangwa.
- (f) Barutwana ba rotloediwe go dirisa dipolelo tse dikhutshwane fela ba ele tlhoko gore e nna tse di tletseng e bile di tlhaloganyega.
- (g) Tshobokanyo e kwalwa ka temana e seng ka dintlha. Barutabana ba gakololwa go totobaletsa barutwana ntlha e, e bile ba ba katise thata. Temana ya tshobokanyo e

bopiwa ka dintlha di le supa. Boleele mo tshobokanyong bo solofetswe go nna jwa mafoko a a ka nnang 90. Barutabana ba lemose barutwana gore maduo a abiwa fa palo ya dintlha e fitlheletswe le fa dintlha tse dingwe di ka tswa di sa nepagala. Ba tlhomame mo dintlheng di le supa (7).

- (h) Go rotloediwe barutabana go dirisa popego ya karabo ya tshobokanyo jaaka e tlhagisitswe mo kaeding ya go tshwaya. Ba e dirise fela jaaka sethusathuto. Molebo o o dirisitsweng mo kaeding ya go tshwaya, o katisa barutwana go lemoga dintlhakgolo le go bopa tsa bona ka mafoko a bona ba ntse ba bolokile bokao. Gape o ba thusa gore ba se ka ba boeletsa dintlha tse di tshwanang ka bokao. Barutwana ba lemosiwe gore ga ba a letlelelwa go dirisa popego eo go kwala tshobokanyo.
- (i) Barutabana ba rotloediwa go katisa barutwana ka go dirisa ditlhangwa tse di farologaneng. Ba ba rotloetse go oketsa bokgoni jwa go sobokanya ka go sobokanya dintlhakgolo go tswa mo ditlhangweng tsa mefutakwalo e ba e rutiwang. Katiso ya tshobokanyo e gatelelwe mo mephatong e e kwa tlase, gore barutwana ba falole tshobokanyo ka maemo a dinaledi fa ba le mo mophatong wa marematlou.
- (j) Bagakolodi ba Serutwa ba rotloetse barutabana gore ba kwadise dithutiso tsa tshobokanyo kgapetsakgapetsa. Ba katisetse barutwana diteko le ditlhatlhobo nako e santse e le teng. Bagakolodi ba gakolole barutabana go siamisa diphoso tsa mopeleto le tsa tlhopho ya mareo mo tirong nngwe le nngwe ya barutwana. Ditshiamiso tsa ditshobokanyo di kwalwe mo dibukeng e bile e nne karolo ya go ruta le go ithuta.

POTSO 3: PAPATSO/PHASALATSO

Ditshwaelo ka kakaretso

Go nnile le tokafalo mo tiragatsong ya batlhatlhojwa mo karolong ya dipopego tsa puo le melawana ya tiriso ya puo ka kakaretso. Potso ya papatso e nnile le kwelotlase fa ya khathunu le ya tiriso ya puo tsona di bone tokafalo mo tiragatsong. Go santse go na le batlhatlhojwa ba ba sa kgonang go dira sentle.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Mefuta ya puo ya papatso e santse e le kgwetlho mo batlhatlhojweng. Ba santse ba sa kgone go lemoga pharologanyo magareng ga puo e e digelang, le e e tlhotlheletsang. Kgwetlho e, e iditse bontsi go araba P3.4 ka nepagalo.
- (b) Batlhatlhojwa ba tlhabela kitso ya popo ya maina ka tiriso ya dipopegopuo/dikarolopuo tse dingwe. Bontsi ga bo a kgona go dirisa lediri, reka, go bopa leina mo go P3.5.
- (c) Popo ya mediriso e santse e tlhoka go tseelwa matsapa. Bontsi jwa batlhatlhojwa ba reteletswe ke go fetolela polelo e ba e neeilweng go nna modirisotaelo mo bontsing jaaka P3.6 e ne e batla. Gape ba bangwe ga ba ele tlhoko tiriso ya letshwao la tsiboso mo modirisotaelong mme se, se sa ba tlhokisa go bona maduo.
- (d) Batlhatlhojwa ka bontsi ba tlhaetse go buisa le go sekaseka papatso ka tsenelelo gore ba tle ba kgone go araba P3.7 ka nepagalo. Bontsi bo lebeletse fela gore go dirisitswe ditlhakakgolo tse di ntshofaditsweng fela ba se tseye tsia gore tshedimosetso e e kwadilweng ke efe. Ba arabile go latela tlwaelo mme e seng go latela potso.

Dikatlanegiso tsa go tokafatsa

- (a) A barutwana ba lemosiwe pharologano magareng ga puo e e digelang le e e tlhotlheletsang. Puo e e digelang ke e e dirang gore moreki a se akanye gabedi, e dira gore a tseye tshwetso go reka se a neng a sa rulaganya/ikaelela go se reka. Puo e e tlhotlheletsang ke puo e morekisi a e dirisang go ratisa moreki kuno gore a tle a akanye go reka. Ka puo e, moreki o santse a ka ikakanya sentle. Tshedimosetso e ya pharologano ya dipuo tse, e tlaa thusa barutwana go araba potso e tshwana le P3.4 ka nepagalo.
- (b) Popo ya maina ka dipopegopuo/dikarolopuo tse dingwe ke karolo ya dipopego tsa puo le melawana ya tiriso. Maina a a bopiwang ka dipopegopuo/dikarolopuo tse dingwe a bidiwa mainamatswa. Barutabana ba rotloediwa go ruta dipopegopuo/dikarolopuo ka botlalo ba katise barutwana ka dikao tse dintsi tsa mainamatswa. Katiso e, e tlaa nolofaletsa barutwana go araba P3.5.
- (c) Mediriso ya madiri ke karolo e e botlhokwa e e tshwanetseng go elwa tlhoko ke barutabana ba fa ba ruta lediri. Mo modirisong, modirisotaelo ke modiriso o o nang le bongwe le bontsi. Modirisotaelo o farologana le e mengwe ka gore o tlhoka tiriso ya letshwao la tsiboso (!). Ga go na taelo fa letshwao le le sa dirisiwa. Sekao: Reka! Gape modirisotaelo mo bontsing re o bopa ka go gokelela mogatlana –ng mo lediring. Sekao: Re kang! Barutabana ba gakololwa go gatelela dintlha tse fa ba ruta modirisotaelo mme se se tlaa kgontsha barutwana go araba dipotso di tshwana le P3.6 sentle.
- (d) Barutabana ba rotloetse barutwana go buisa le go sekaseka papatso ka botlalo. Ba ba lemose gore le fa ba bona go kwadilwe ka ditlhakakgolo tse di ntshofaditsweng, ba buise se se kwadilweng gore ba tle ba kgone go araba potso e tshwana le P3.7. Tshedimosetso nngwe le nngwe e e mo papatsong e buisiwe ka botlalo. Ba se tseye tshwetso epe ka potso ba sa buisa setlhangwa ka tsenelelo.
- (e) Barutwana ba kwadisiwe dithutiso tsa papatso nako le nako. Ba newe tšhono ya go araba dipotso tse di farologaneng tsa ditlhangwa tse di farologaneng tsa papatso. Se se tlaa ba kgontsha go sekaseka ditlhangwa tse di farologaneng ka nepagalo. Barutabana ba se ikaege fela ka dipotso tse di tlhagelelang mo makwalopotsong a a fetileng mme le bona ba itlhomele dipotso ba dirisa ditlhangwa tse di mo makwalopotsong. Dipotso e nne tsa puo ya papatso, malepa/ditogamaano, tiriso ya dipopegopuo/dikarolopuo mo papatsong. Katiso e e tseneletseng ya setlhangwaponi sa papatso e tlaa thusa barutwana go araba dipotso dingwe le dingwe tsa papatso.
- (f) Bagakolodi ba Serutwa ba rotloediwa go tlhokomela gore papatso e a rutiwa e bo e tlhatlhabiwa ka botlalo. Ba rotloetse go kwalwa ga ditshiamiso.

POTSO 4: KHATHUNU

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Go buisa khathunu le go e sekaseka ka botlalo e santse e le kgwetlho mo batlhatlhojweng bangwe. Ga ba a buisa mmuisano/motlotlo wa barutegi 6 le 7 go lemoga maikutlo a a senolwang ke puo ya bona le gore ba tle ba a tshegetse go tswa mo puisanong eo mo go P4.3.
- (b) Bontsi jwa batlhatlhojwa bo santse bo tloisiwa kgati ke tiriso ya dipopegopuo/dikarolopuo mo dipolelong. Ga bo a kgona go lemoga gore lediri tlhoka, le dirisitswe jang mo khathunung ka jalo ba tlhabela go nepa P4.5.

- (c) Batlhatlhojwa ba nnile le kgwetlho ya go lemoga tshotlo e e tlhagisitsweng mo khathunung. Kgwetlho ya go lemoga tshotlo mo khathunung e iditse batlhatlhojwa go araba P4.6 ka nepagalo.

Dikatlanegiso tsa go tokafatsa

- (a) Puiso le tshekatsheko ya khathunu ka botlalo ke kgato ya botlhokwa mo thutong ya khathunu. Barutabana ba gakololwa go rotloetsa barutwana go sekaseka se se diragalang mo khathunung le go buisa tshedimose tso yotlhe ka botlalo. Gape barutwana ba lemosiwe gore maikutlo mo setlhangwaponong ga a senolwe fela ke puo ya mmele. A kgona gape go senolwa mo puisanong/motlotlong. Thotloetso e, le tshedimose tso e e neilweng, di ka thusa barutwana go araba potso e tshwana le P4.3.
- (b) Barutwana ba lemosiwe tiriso e e farologaneng ya lediri. Ba lemosiwe gore lediri le ka dirisiwa jaaka lediritota kgotsa ledirilethaedi. Lediritota ke fa lediri le dirisitswe go kaya bokao jwa lona jwa tlhologo fa ledirilethaedi lona tiriso ya lona e tlhela bokao jwa tlhologo jwa lediri leo. Gape re lemoga ledirilethaedi ka tiriso ya lona. Le dirisiwa mmogo le lediritota mo polelong e le nngwe e bile le tla pele ga lediritota mo polelong. Temoso ya tiriso ya madiri fa e le botlalo, e tlaa kgontsha barutwana go araba potso P4.5 ka nepagalo. Barutabana ba rotloetse barutwana go lemoga dipopegopuo/dikarolopuo le tiriso ya tsona mo ditlhangwaponong.
- (c) Tshotlo ke puo kgotsa tiragalo e e ganetsanang le se babuisi ba se solofetseng. Ke togamaano e e tlišang tshegiso mo khathunung, e ikaegile ka go thulana ga se se solofetsweng le se se diragalang, e dirisediwa go tlhagisa ditlamorago tse di ganetsanang le se se solofetsweng jaaka fa barutegi ba tlhoka tiro kgotsa ba kopa madi a tlanelo (R350). Tshotlo e ke ya ditiragalo/puo, yona e tlhagisa puo e e kayang se se farologaneng le se se buiwang. Barutabana ba rotloedwa go lemosa barutwana tiriso ya tshotlo mo khathunung gore ba tle ba kgone go araba P4.6 sentle.
- (d) A Bagakolodi ba Serutwa ba tlhokomele gore khathunu e rutiwa ka botlalo e bile dithutiso tsa yona di kwalwa ka bontsi. Ba rotloetse barutabana go bota dipotso tsa khathunu tsa togamaano le go tsenyeletsa tsa dipopegopuo/dikarolopuo. Ditshiamiso di dirisiwe jaaka karolo ya go ruta le go ithuta.

POTSO 5: TIRISO YA PUO

Dipotso tse di tlhatlho bang dipopegopuo/dikarolopuo le melawana ya tiriso, makaelagongwe, malatodi, tlotlofoko, mefuta ya dipolelo di botlhokwa thata mo lokwalopotsong lo gonne ke lwa batlhatlhojwa ba Setswana Puo ya Gae.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Temogo ya tiriso ya dipopegopuo/dikarolopuo mo dipolelong e santse e sa jese diwelang. Batlhatlhojwa ba le bantsi ba tlhaetse go lemoga gore leina le dirisitswe jang mo polelong. Tiragatso mo mofuteng o wa potso, e santse e sa kgotsofatse jaaka re itemogetse ka P5.1.
- (b) Maemo a tlotlofoko ya batlhatlhojwa a santse a le kwa tlase. Bontsi bo reteletswe ke go tlhagisa lekaelagongwe la dikhai, jaaka go ne go lebeleletswe mo go P5.2.
- (c) Bontsi jwa batlhatlhojwa bo santse bo sa itse mefuta ya dipolelolwanakala le popego ya tsona. Go tlhela ga kitso e go ba iditse go araba P5.3 ka nepagalo. Ga ba a kgona go neela mofuta o o neng o solofetswe wa polelwanakala.

- (d) Tiriso ya makwalwatshwana e santse e sa jese diwelang. Tlhaelo ya kitso ya bokao le tiriso ya mafoko e dirile gore batlhatlhojwa bangwe ba se arabe P5.5 sentle.
- (e) Batlhatlhojwa bangwe ba tlhabela kitso ya dipopegopuo/dikarolopuo. Ba reteletswe ke go lemoga gore leinatswako, rremogolo, le bopilwe ka dipopegopuo dife. Bontsi ga bo a kgona go supa gore leina le tswakantswe le letlhaodi go bopa leinatswako le. Ba bangwe ba santse ba tlhakatlhakanya letlhaodi le letlhalosi. Tlhaelo e ya kitso ya dipopegopuo/ dikarolopuo e tlhokisitse batlhatlhojwa go napa potso P5.7.
- (f) Tiriso ya dipopegopuo/dikarolopuo mo dipolelong e santse e le kgwetlho mo batlhatlhojweng ba bantsi. Ga ba a kgona go dirisa letlhophi jaaka sediri sa polelo mo go P5.8. Ba bangwe ba tlhakatlhakanya tiriso ya letlhophi jaaka sediri le kgatelelo ya leina.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba rotloediwa go ruta barutwana tiriso ya dipopegopuo mo dipolelong. Ba lemose barutwana diponagalo/dipopego tsa tiriso e e farologaneng ya dipopegopuo. Diponagalo tse ke tsona tse di tlaa thusang barutwana go lemoga tiriso mo dipolelong. Temoso e ya diponagalo tsa tiriso e tlaa thusa barutwana go araba dipotso di tshwana le P5.1 le P5.8. Barutabana ba gakololwa le go lemosa barutwana gore fa ba dirisa popegopuo e nngwe ntle le leina ga ba a tshwanela go dirisa leina mo tirisong eo. Ditirwana tsa tiriso di kwalwe kgapetsakgapetsa go katisa barutwana. Barutabana ba gakololwa go totobaletsa barutwana tiriso e e latelang:
- Sediri sa polelo
 - Sedirwa sa polelo
 - Letiro la polelo
 - Thui
 - Tatlhelwa
 - Tlhalosi ya felo, kopanelo, sediriso, tshwantshanyomokgwa
 - Go supa kgatelelo
- (b) Kago ya tlotlofoko le tiriso ya puo ke karolo ya thulaganyo ya ngwaga ya go ruta (*ATP*) mo *CAPS* (tsebe 69, 72 le 75). Barutabana ba rotloediwa go lemosa barutwana mafoko le makaelagongwe/malatodi a ona, makwalwatshwana fa ba ruta dikgono tse dingwe. Temoso ya makaelagongwe, malatodi le makwalwatshwana e dirile le ka nako ya thuto ya dikwalo. Se se tlaa ungwela barutwana go le gontsi mo dipotsong di tshwana le P5.2, P5.4 le P5.5.
- (c) Barutabana ba gakololwa gore ba totobatse mefuta ya dipolelwanakala le diponagalo tsa tsona tse di tlaa thusang barutwana go di lemoga le mo ditlhangweng dingwe le dingwe tse ba di dirisang. Sekao: polelwanakalaina e simolola ka lekopanyi gore/fa; polelwanakalatlhaodi e simolola ka thuanitlhaodi mme lediri la yona le felela ka mogatlana –ng; jalojalo. Katiso e e tlaa thusa thata mo go arabeng P5.3.
- (d) A barutwana ba lemosiwe mefuta e e farologaneng ya mainatswako. Ba newe le dikao tse dintsi tsa mainatswako ao. Temoso e e tlaa ba kgontsha go napa P5.7. Mefuta ya mainatswako ke e e latelang: leina + letlhaodi; leina + leina; leina + lerui; lediri + letlhalosi; leina + lediri; lediri + leina; lediri + letlhophi; lediri + lediri.
- (e) Go gakololwa le go rotloetsa barutabana go oketsa dipotso tsa dipopegopuo/ dikarolopuo fa ba dirisa makwalopotso a a fetileng. Barutabana ba ete ba tsenyeletsa

dipotso tsa dipopegopuo tse di dirilweng mo nakong e e fetileng gore barutwana ba nne ba di gakologelwa.

- (f) Tsebe 98–99 ya CAPS e tlhagisa lenaane la dipopego tsa puo le melawana ya tiriso ya puo mme di tlhoka go tsewa tsia le go totobadiwa ka botlalo. Barutabana ba gakololwa go ruta dikarolopuo/dipopegopuo le melawana ya tiriso puo ka tsenelelo.
- (g) Barutabana ba rotloediwa go kwadisa dithutiso pele barutwana ba kwala diteko le ditlathlho. Dithutiso tseo di direlwe ditshiamiso tsa dithutiso ka botlalo.
- (h) A Bagakolodi ba Serutwa ba rotloetse barutabana go kwadisa dithutiso tsa dipopego tsa puo le melawana ya tiriso ya puo. Ba netefatse gore dipopegopuo/dikarolopuo di akarediwa tsotlhe. Bagakolodi ba Serutwa ba gakololwa go nna le lenaanenetefatso le ba tlaa le dirisang go lekola gore a dithutiso di a kwalwa e bile di a tshwaiwa le go siamisiwa.

10.4 THADISO YA TIRAGATSO YA BATLHATHHOJWA MO PAMPIRING YA BOBEDI

Ditshwaelo ka kakaretso

- (a) Tiragatso mo pampiring ya bobedi e tokafetse. Dikarolo tsotlhe tsa pampiri e di bone tokafalo le fa gona go santse go na le gore go ka tokafalela go ya pele.
- (b) Palo ya batlathlojwa ba ba arabileng potso ya tlhamo ya poko e tlathlogile go feta ngwaga e e fetileng. Tiragatso ya bona le yona e bone tokafalonyana le fa bontsi bo nnile le kgwetlho ya go sa buise potso ka botlalo.
- (c) Bontsi jwa batlathlojwa bo arabile go ya ka melawana le fa go santse go na le ba ba santseng ba sa ele melawana tlhoko. Bangwe ba arabile tlhamo ka dintlha e seng ka temana fa bangwe ba sa araba P5 e e tshwanetseng go arabiwa ke botlhe.
- (d) Batlathlojwa ga ba ise ba kgone go tshwarelela gore go na le mofuta wa leboko le mofuta wa poko.
- (e) Batlathlojwa bangwe ba santse ba sa kgone go lemoga, go nopola dikao le go neela diponagalo dingwe, dikapuo le thitokgang.
- (f) Mesola ya diponagalo le dikapuo le yona e santse e le kgwetlho mo batlathlojweng ba le mmalwa.
- (g) Tiragatso mo tthamong ya padi le terama e santse e kgorelediwa ke batlathlojwa ba ba sa buiseng potso ka botlalo, ba sa lemoge fa potso e na le matlhakore a mabedi. Ba bangwe ga ba tlhagise matseno le go khutlisa ditlhamo tsa bona.
- (h) Bontsi jwa batlathlojwa bo dirile bontle mo dipotsong tse dikhutshwane tsa padi le terama fela go na le ba ba sa kgonang go dira sentle. Batlathlojwa bangwe ba na le kgwetlho ka ditiragalo tsa mefutakwalo e. Go santse go na le dipotso tse dikhutshwane tsa padi le terama, tse di santseng di gwetlha batlathlojwa gonne ga ba buise nopo ka tsenelelo.
- (i) Tiragatso e nnile bokoa mo dipotsong tsa seabe sa ditiragalo tsa baanelwa/badiragatsi mo tsewetsong ya ditiragalo/morero. Kitso e e kwa tlase ya ditiragalo tsa dikwalo e

tlhodile tsibogo e e bokoa. Potso ya papiso ya mafelokgang/badiragatsi le yona e tlodisitse batlhatlhojwa bangwe kgati.

10.5 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

KAROLO YA A: POKO (DIPOTSO 1–5)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Bangwe ba batlhatlhojwa ba ba arabileng P1, ga ba a ranola setlhogo kwa matsenong. Ba bangwe ga ba a neela maikutlo a a farologaneng a leboko la loso la ga rre. Bangwe ba kopolotse leboko jaaka le ntse ba sa dire se potso e se batlang fa ba bangwe ba kwadile ka ga maitemogelo a loso ka kakaretso.
- (b) Go na le batlhatlhojwa ba ba santseng ba ise ba kgone go farologanya poko le leboko. Ga ba na kitso ya mofuta ya poko le ya maboko. Tlhaelo e, e ba reteleditse go neela mofuta wa leboko mo go P2.1 le wa poko mo go P5.5.
- (c) Tlhagiso ya thitokgang/se leboko le buang ka ga sona mo go P4.1, P5.1 e santse e le tlhobaboroko mo batlhatlhojweng. Boemong jwa go neela thitokgang ya leboko, ba neela setlhogo kgotsa tlhaloso ya lona.
- (d) Temogo ya dikapuo le tlhagiso ya mesola ya tsona e santse e le kgwetlho mo batlhatlhojweng. Bangwe ba reteletswe ke go nopola sekao sa sekapuo le go neela leina la sona mo go P2.2. Ba bangwe bona ga ba a kgona go lemoga dikapuo tse di tlhagelelang le mesola ya tsona mo go P3.3 le P4.3.
- (e) Diponagalo tsa poko le mesola le tsona di santse di tseisa batlhatlhojwa bangwe sedidi. Ga ba a kgona go neela diponagalo tse di tlhagelelang le mesola ya tsona jaaka ga P2.4 le P4.4 di ne di batla. Batlhatlhojwa bangwe ba reteletswe ke go tlhagisa morumo wa temana le mofuta wa yona go latela P3.1. Se se supa gore batlhatlhojwa ba tlhaela kitso ya diponagalo tsa poko.
- (f) Mo go P3.4 le P4.2, batlhatlhojwa bangwe ba reteletswe ke go neela maikutlo a a senolwang mo mabokong fa ba bangwe bona ba sa kgona go tshegetsa maikutlo ao.
- (g) Go na le batlhatlhojwa ba ba sa kgonang go bapisa ditiragalo tsa leboko le matshelo a bona mo ba ka tsayang tshwetso ka ga tsona. Ga ba a kgona go tlhagisa gore ke tshwetso efe e ba ka e tsayang ka ditlamorago tsa botsotsi mo go P4.5.

Dikatlanegiso tsa go tokafatsa

- (a) A barutwana ba lemosiwe gore tlhamo nngwe le nngwe e simololwa ka matseno. Mo matsenong go ranolwa setlhogo. Dintlha dingwe tsa thanolo ya setlhogo di thusa mo kagong ya mmele wa tlhamo, di ikaegile ka setlhangwa se se mo isong. Barutabana ba lemose barutwana gore tlhamo e setlhogo sa yona se batlang maikutlo e tlhoka gore ba tlhagise maikutlo ao, ba bo ba a tshegetse go tswa mo lebokong. Gape ba ba lemose gore maboko a mangwe, jaaka la loso lwa ga rre, a na le maikutlo a a farologaneng. Barutwana ba rotloediwe go tlhoma mogopolo mo lebokong le le mo isong mme ba tile go kwala dintlha tsa kakaretso tse di sa tlhagelelang mo lebokong. Tshedimosetso e e tlaa thusa barutwana go araba potso e tshwana le ya P1 bontle.

- (b) A barutabana ba katise barutwana go sala dintlha tsa setlhogo morago fa ba kwala tlhamo. Gape ba se kopolole leboko mme ba dirise malepa a tshokokanyo go kwala ka mafoko a bona. Barutabana ba kwadise ditlhamo tsa maboko, a mangwe a dirisiwe ka nako ya go ruta mme a mangwe a kwalwe jaaka dithutiso go bo go diriwe ditshiamiso.
- (c) Leboko ke setlhangwa se se tlamilweng ke mmoki, a boka mongwe kana sengwe se se rileng. Poko yona ke thuto ka ga maboko. Barutabana ba rotloediwa go lemosa barutabana mefuta ya maboko le mefuta ya poko le ditshegetso/diponagalo tsa yona. Temoso e e tlaa ba thusa ka P2.1 le P 5.5. Leboko ke la mofuta mongwe wa poko le bo le wela mo mofuteng o o rileng wa maboko go latela sebopego le diteng tsa lona. Sekao: leboko la P2.1 ke la poko ya segompiano/sešweng e bile ke leboko la eleji/letlhologela.
- (d) Barutabana ba rotloediwa go fatlhosa barutwana ka maele a go lemoga thitokgang/morero/kgankgolo/se leboko le buang ka ga sona. Barutwana ba lemosiwe gore morero/kgankgolo e ka tlhagisiwa ka polelwana e e tlhalosang, go ya fela ka mmoki/mokwadi/mofuta wa leboko. Sekao: thitokgang/morero/kgankgolo/se leboko le buang ka ga sona mo lebokong la Botsotsi mo go P4.1, ke ditiro tse di maswe tsa botsotsi/bosetlhogo jwa botsotsi. Barutwana ba se ka ba kwalolola setlhogo.
- (e) Barutabana ba gakololwa gore ba neele barutwana mefuta ya dikapuo, diponagalo tsa tsona le mesola. Nako le nako fa ba sekaseka maboko le ka nako ya thuto ya padi/terama/tekatlhaloganyo/tshobokanyo ba neye barutwana tšhono ya go nopola dikao tsa dikapuo, ba neele maina le mesola ya tsona, ba bo ba bolele gore ba di lemogile jang. Tirwana e e ka dirwa ka molomo le ka go kwalwa. Katiso e e tlaa nolofaletsa barutwana dipotso di tshwana le P2.2, P3.3 le P4.3 mme e tokafatse tiragatso ya bona.
- (f) Diponagalo tsa poko ke karolo ya maboko e e tshwanetseng go toutiwa mo thutong nngwe le nngwe ya maboko. Barutabana ba tlhagisetse barutwana maina a diponagalo, gore di lemogiwa jang le mesola ya tsona. Barutwana ba rotloediwe go dirisa tshedimosego eo mo lebokong lengwe le lengwe le ba le sekasekang. Ba lemoge diponagalo, ba di nopole ba bo ba neye maina le mesola ya tsona. Tirwana e e tlaa ba kgontsha go nepa dipotso di tshwana le tsa P2.4, P4.4 le P3.1. Leboko lengwe le lengwe le kwalelwe thutiso ya diponagalo le mesola ya tsona.
- (g) Maikutlo a a tlhagelelang mo lebokong a fitlhelwa mo tirisong ya mafoko a mmoki. Barutwana ba rotloediwe go buisa leboko ka tsenelelo le go lemoga tiriso ya mafoko ka botlalo. Puiso e e tlaa ba thusa go lemoga maikutlo a mmoki a a renang mo lebokong, e bo e ba kgontsha go ikamanya le leboko mme le bona ba nne le maikutlo a a rileng ka ga se se buiwang/diragalang. Molebo o wa puiso, o tlaa thusa barutwana go araba dipotso di tshwana le P3.4 le P4.2. Barutwana ba gakololwe gore fa potso e batla tshegetso ya lebaka, ba neye karolo ya ntlha ba bo ba tshegetsa gore ba se latlhegelwe ke maduo ape.
- (h) Barutwana ba rotloediwe go buisa maboko ka tsenelelo, gore ba thusege mo go tlhaloganyeng se leboko le buang ka ga sona. Gape ba tlaa thusega mo go tlhaloganyeng bokao jwa ditlhagiso/maele a a dirisitsweng mo lebokong. Puiso e e tlaa ba kgontsha go ikamanya le se ba se buisitseng mme ba tseye ditshwetso dingwe ka matshelo a bona. Molebo o, o tlaa thusa barutwana go kgona go tsaya ditshwetso/dikgato go dira kana go efoga se se buiwang mo lebokong. Se se tlaa ba nolofaletsa potso e tshwana le P4.5.
- (i) Barutwana ba kwadise dithutiso tsa maboko otlhe a a tlhaotsweng. Dipotso tsa

dithutiso di akaretse tlhamo le dipotso tse dikhutshwane. Dipotso tse dikhutshwane di botse ka ga diponagalo, o di bone jang, dikapuo, mesola, maikutlo le tshegetso, mefuta ya poko le ya maboko, tlhaloso ya mela. Barutabana ba gakololwa gore fa ba dirisa makwalopotso a a fetileng ba atolose dipotso tsa ona gore ba katise barutwana ka sengwe le sengwe. Leboko le le sa tlhaolwang le ete le tsenyeletswa mo dithutisong tsa maboko.

- (j) Bagakolodi ba Serutwa ba ele tlhoko gore maboko a a tlhaotsweng a a rutiwa e bile a tlhatlhojiwa 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/DITLHANGWA TSA SETSO LE TERAMA (DIPOTSO 6, 8, 10, 12, 14, 16, 18)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Go kwala matseno mo tlamong ya padi le ya terama e santse e le tlhobaboroko mo batlhatlhojweng ba bantsi. Ga ba tseye matseno jaaka karolo ya karabo ya tlhamo. Go itlhokomolosa matseno go ba tidisa go simolola go ela tlhoko se tlhamo e leng ka ga sona. Gape ga ba tshwarelele gore potso e batla eng ka jalo ba retelelwe ke go tshegetsa ngangisano mo mmeleng wa tlhamo mme ba anele ditiragalo tsa lokwalo jaaka di ntse. Ba simolola ditlhamo tsa bona ka dintlha tsa mmele. Go tlola matseno go ba tidisa go supa fa ba tlhaloganya setlhogo. Gape go ba itsa go nyalanya setlhogo le ditiragalo tsa tlhamo mme ba feleetse ba anela ditiragalo tsa lokwalo fela.
- (b) Batlhatlhojwa bangwe ba tlhaetse go lemoga gore potso ya tlhamo ya padi le ya terama di na le dikarolo tse pedi. Ditlhamo tsa bona di arabela fela karolo e le nngwe ya potso. Mo go P12 ba tlhagisa ditshwetso mme ba tlogele ditlamorago fa ba bangwe ba tlhagisa ditlamorago ba tlogela ditshwetso. Mo go P18 gona ba tlhagisitse ditiro tsa bothuntsebe mme ba tlhaele go tlhagisa kutlobotlhoko e di e tlisitseng.
- (c) Batlhatlhojwa ba santse ba lebala go tlhagisa ngangisano mo mmeleng wa tlhamo. Ga ba nyalanye dintlha tsa bona le setlhogo. Ba bua fela ka ditiragalo tse di amang moanelwa/modiragatsi ba sa di golaganye le potso. Ba itlhokomolosa setlhogo mme ba feleetse ba anela ditiragalo tse di etang di bapa le seo setlhogo se se batlang.
- (d) Go na le batlhatlhojwa ba ba santseng ba kopakopanya baanelwa le badiragatsi. Ga ba itse gore bafe ke ba mofutakwalo ofe.
- (e) Ditlhamo tsa batlhatlhojwa ka bontsi di tlhaela bokhutlo. Batlhatlhojwa ka bontsi ba santse ba sa kgone go khutlisa ditlhamo tsa bona sentle. Ba di tlogela fela ba sa di wetsa. Go tlhaela ga matseno le ngangisano mo tlamong go itsa batlhatlhojwa go kgona go kwala bokhutlo jwa tlhamo ka gore bokhutlo bo sobokanya matseno le mmele. Bo garela se go ntseng go buiwa ka ga sona.

Dikatlanegiso tsa go tokafatsa

- (a) Matseno ke motheo wa tlhamo nngwe le nngwe. Ke karolo ya botlhokwa, mo tlamong, e e tshegetsang mmele wa tlhamo le bokhutlo jwa yona. Matseno a gokaganya tlhamo yotlhe gore e nne le mooko. Barutabana ba gakololwa gore ba lemose barutwana gore matseno ke thanolo ya setlhogo. Ke karolo e e supang, go tloga kwa tshimologong, gore barutwana ba tlhalogantse setlhogo. Gape a ba thusa go lemoga popego ya setlhogo gore a se na le dikarolwana di le pedi kgotsa jang. Dintlha dingwe tsa thanolo ya setlhogo kwa matsenong di thusa barutwana ka dintlha tsa mmele wa tlhamo mme di tlise ntlha ya ngangisano mo tlamong. Di thusa barutwana go eta ba nyalanya

dintlha tsa mmele le setlhogo. Barutabana ba katise barutwana go kwala matseno ka go ba neela ditlhogo di le mmalwa tsa padi le terama mme ba kwale matseno a tsona ditlhogo tseo. Ba tshwae tiro eo mme ba neele kaelo e e maleba.

- (b) A barutabana ba rotloetse barutwana go buisa potso ka tsenelelo, ba e sekaseke go bona sebopego le ditlhokego tsa yona. Barutwana ba rotloediwe gore ba tlhokomele gore fa ba araba potso e e nang le dikarolo tse pedi ba di tlhagise ka bobedi. Gape ba tile go tlhalosa thata gore ba tle ba efoqe go anela ditiragalo tse di sa amaneng le potso. Sekao: P12 – neela ditshwetso tse di tshotsweng ke Kgori, o bo o neela ditlamorago tse di sa siamang tse di mo amileng, le tse di amileng Matsetseleko, jj. Mo go P18 – neela ditiro tsa ga Motsamai tsa bothuntsebe, o bo o bontsha kutlobotlhoko e di e tlišitseng go ba lelapa la gagwe, jj. Barutabana ba rotloediwa go dirisa kaedi ya go tshwaya ya lokwalopotso lo, go bontsha barutwana sekai sa go kwala tlhamo ba toba se potso e se batlang. Go ithuta go buisa potso ka tsenelelo le go ikatisa go araba se potso e se batlang, go tlaa baya barutwana mo maemong a a siameng a go araba potso nngwe le nngwe, e e ka bodiawang, ya tlhamo.
- (c) A barutwana ba totobalediwe go eta ba nyalanya potso le dintlha tse ba arabang ka tsona. Ba bontshe ngangisano ka go golaganya ditiragalo tse ba di tlhagisang le setlhogo. Ba tlhokomele gore ba se kopolole setlhogo jaaka se ntse mo temaneng e nngwe le e nngwe mme e sa amane ka gope le se se buiawang. Nyalanyo ya setlhogo le ditemana e tsamaisane le se temana e se buang/e se buileng. Molebo o o tlaa ba efosa go kwala ditiragalo tsa lokwalo jaaka di ntse ntswa ba sa arabe potso.
- (d) Barutabana ba fatlhose barutwana ka diponagalo tsa padi le terama. Ba ba lemose diponagalo tsa tshwano le tsa pharologano. Sekao: bobedi di na le mafelokgang, morero, jj. Batho ba ba dirisiwang mo pading ba bidiwa baanelwa fa ba terama e le badiragatsi, jj.
- (e) Tlhamo e khutlisiwa ka go garela se go ntseng go buiwa ka ga sona. Barutwana ba ka digela/garela ka go dumelana le setlhogo, ba bo ba tshegetsatsa tumelano eo. Ba golaganya polelo e ba tswalelang/garelang ka yona le thanolo ya setlhogo.
- (f) Bagakolodi ba Serutwa ba gakolowa go netefatsa gore barutabana ba kwadisa dithutiso tsa ditlhamo tsa dikwalo. Ba netefatse gore ba dirisa ruboriki go di tshwaya le gore ditshiamiso di a diriwa.

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

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba tlhabela kitso ya ditiragalo tsa dikwalo tse ba di buisang, ba reteletswe ke go dira papiso ya go tshwantshanya mafelokgang/badiragatsi ba ba neilweng mo go P13.7 le P19.11. Gape ga ba a kgona go farologanya badiragatsi mo go P17.11. Bangwe ba ne ba dira papiso ya bona ka dilo tse di sa tsamaisaneng. Ba bangwe bona ba tlaetse go buisa P13.7 ka botlalo gonne yona e ba kaetse gore ba bapisa mafelokgang ao ka eng.
- (b) Batlhatlhojwa ba tlhabela bokgoni jwa go lemoga gore ditiro/dikgato tsa baanelwa/badiragatsi bangwe di na le seabe mo go tsweleng ga ditiragalo/morero wa padi/terama. Bangwe ba reteletswe ke go bontsha seabe seo mo go P13.8/P17.4/P19.4 jaaka go ne go solofetswe. Gape batlhatlhojwa ba tlhabela go tlhagisa ditiragalo tse di tsweleng/morero o o tsweleng mo go P13.8/P17.4/P19.4

- (c) Bokgoni jwa go nopola/lemoga semelo sa baanelwa/badiragatsi e santse e le kgwetlho mo batlhatlhojweng bangwe. Batlhatlhojwa bangwe ga ba a kgona go tlhagisa semelo sa moanelwa/modiragatsi yo mo isong go latela P13.10/P17.10/19.10. Ba bangwe ba neetse semelo sa moanelwa/modiragatsi yo o fosagetseng; se se kaya fa ba sa ba itse sentle. Batlhatlhojwa ba bangwe bona ba itse semelo fa ba bangwe ba sa kgone go se tshegetsa go tswa mo ditiragalong tse di amang baanelwa/badiragatsi kgotsa mo dipuong tse ba bangwe ba di buang ka ga bona.
- (d) Go lemoga thuto go tswa mo moanelweng/modiragatsing e santse e le kgwetlho mo batlhatlhojweng. Bangwe ba batlhatlhojwa ba reteletswe ke go tlhagisa se ba ithutleng sona go tswa mo moanelweng/modiragatsing yo o kailweng mo go P13.11/P17.6/P19.6.
- (e) Kitso ya mareo le bokao jwa ona e mo maemong a a kwa tlase mo batlhatlhojweng. Go sa itse bokao jwa lereo, tshusumetso, go ba iditse go araba P13.13 jaaka go solofetswe.

Dikatlanegiso tsa go tokafatsa

- (a) A barutabana ba kaele barutwana gore fa ba buisa ba ete ba dira dipapiso tsa ditiragalo tse di diriwang ke/di diragalelang baanelwa/badiragatsi mo dikwalong. Ba ba lemose le gore go bapisiwa ka go tshwantsha/go farologanya ka dilo tse di tsamaisanang, sekao: setso, maitsholo, ditiro jj. Kaelo e e tlaa kgontsha barutwana go araba potso nngwe le nngwe ya papiso.
- (b) Barutabana ba rotloetse barutwana go buisa ditiragalo le go di sala morago ka tsenelelo. Ba ete ba tlhokomela ka moo baanelwa/badiragatsi ba tlhotlheletsang go gatela pele ga ditiragalo/morero ka teng. Sa pele barutwana ba rotloediwe go tshwarelela merero ya dikwalo tse ba di buisang gore go tle go nne bonolo go lemoga fa o tswetswa ke moanelwa/modiragatsi mongwe kgotsa tiragalo nngwe. Barutwana ba gakololwe gore mo go arabeng dipotso di tshwana le P13.8/P17.4/P19.4 ba tlhagise ditiro/dikgato tse di dirilweng ke moanelwa/modiragatsi yo o fa isong, ba bo ba tswalele karabo ka go tlhagisa ka moo ditiragalo tsa buka di tswetseng ka teng ka ntlha ya se moanelwa/modiragatsi a se dirileng. Fa potso e bua ka go tswetsa morero, barutwana ba gakololwe gore go lebeletswe gore ba neele ditiro/dikgato tsa moanelwa/modiragatsi mabapi le morero mme ba garele karabo ka go neela morero o o tsweditweng.
- (c) Semelo sa moanelwa/modiragatsi se tlhagisiwa ka ditsela tse di farologaneng mo dikwalong. Se ka tlhagisiwa ke mokwadi, ke dipuo/ditiro tsa moanelwa/modiragatsi ka boena, ke dipuo tsa baanelwa/badiragatsi ba bangwe. Barutabana ba gakololwa go lemosa barutwana ditsela tse tsa go fitlhelela semelo sa moanelwa/modiragatsi mme ba ba rotloetse go tsamaya ba nopola dintlha tsa semelo fa ba ntse ba buisa dikwalo. Barutwana fa ba ka buisa dikwalo ba sekaseka ditiro le dipuo tsa baanelwa/badiragatsi go fitlhelela dintlha tsa semelo, ba tlaa kgona go araba potso nngwe le nngwe e e ka ga semelo. Barutwana ba rotloediwe go ela tlhoko gore fa potso e tlhoka tshegetso ba tshwanetse go e neela. Ba dirise ditiro le dipuo tse ba lemogileng/agileng semelo ka tsona go nna tshegetso ya sona.
- (d) Barutabana ba gakololwa gore ba lemose barutwana gore go na le ditsela tse di farologaneng tse ba ka ikungwelang thuto ka tsona mo dikwalong. Ba ba lemose gore go gontsi go ba ka go ithutang go tswa mo baanelweng/badiragatsing. Barutwana ba rotloediwe go sekaseka, ka tsenelelo, ditiro, dimelo, dipuo tsa baanelwa/badiragatsi, ditsela tse ba tsibogelang dikgwetlho ka tsona, gore ba tle ba ithute sengwe go tswa mo go bona. Molebo o wa go nopola thuto o tlaa kgontsha barutwana go ithuta sengwe

go tswa mo moanelweng/modiragatsing mongwe le mongwe.

- (e) Kago ya tlotlofoko ke ntlha ya botlhokwa mo thutong ya dikwalo. Barutabana ba gakololwa go lemosa barutwana mareo le ditlhaloso tsa ona mo dithutong tsa dikwalo le mo dikgonong tse di farologaneng. Gape barutwana ba kaelwe ka mekgwa e e farologaneng ya go bopa bokao jwa mareo fa ba buisa dinopolo. Ba kaelwe gore go susumediwa ke mongwe go raya gore o ithuta sengwe mo go ena, o go fetola gore o dire dilo, o di bone, o tsiboge, o be o bue jaaka ena. Ditiro, semelo le dipuo tsa moanelwa/modiragatsi di kgona go susumetsa ditiro, semelo le dipuo tsa mmuisi. Kaelo e, e tlaa kgontsha barutwana go araba potso e tshwana le P13.13 ka botlalo.
- (f) Dithutiso tsa dipotso tse dikhutshwane di tlhoka go kwadisiwa kgapetsakgapetsa. Barutwana ba katisiwe ka dipotso tsa padi le terama. Barutabana ba rotloediwa go tshwaya dithutiso mmogo le barutwana jaaka karolo ya go ruta le go ithuta.
- (g) Go rotloediwa Bagakolodi ba Serutwa go sekaseka dithutiso tse barutabana ba di kwadisang barutwana gore ba netefatse gore di maleba. Gape ba rotloetse barutabana go tshwaya dithutiso le go tlhola ditshiamiso tsa barutwana go re di nepagetse gore ba tle ba tsewelele go ikatisa ka tsona.

ELA TLHOKO: Dipotso tse di latelang ga di a arabiwa ke motlhatlhojwa ope mo tlhatlhobong e. Dipadi – P6, P7, P8, P9, P10, P11; Ditlhangwa tsa setso – P14, P15; Terama – P16.

10.6 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

Ditshwaelo ka kakaretso

- (a) Tiragatso mo pampiring e, e bone tokafalo. Go na le palonyana e nnye ya batlhatlhojwa ba ba boneng maduo a a kwa tlase fela bontsi bo dirile sentle. Batlhatlhojwa ba senotse fa ba kgonne go tlhaloganya le go buisa dipotso tsa pampiri e gonne ba dirile sentle, ke ba le mmalwanyana ba ba bontshitseng ba sa buisa ditlhogo ka tsenelelo.
- (b) Ditlhamo tsotlhe tsa lokwalopotso lo di arabilwe. Palo ya batlhatlhojwa ba ba arabileng ditlhamo tsa ditshwantsho e tlhatlhogile tota e bile dipotso di arabilwe bontle ka bobedi. Ditlhogo le diteng di ne di le maleba le setshwantsho se se tlhophilweng le fa go ne go le ba le mmalwa ba ba kgonneng go neela ditlhogo, mme ba retelelwa ke go di tlhalosa le go tlhagisa dikao tse di maleba mo go 1.8.
- (c) Ditlhamo di arabilwe tsotlhe, fela, batlhatlhojwa bangwe ba santse ba tlhabela kitso ya mefuta e e farologaneng ya ditlhamo. Ga ba kgone go lemoga ditlhogo tsa yona. Ba kwala tlhamo e e sa tseyeng letlhakore jaaka tlhamo ya ngangisano. Bangwe ba kwala tlhaloso jaaka kanelo. Mo ditlhogong tsa ditshwantsho, batlhatlhojwa ba bantsi ba kwala tlhamo ya kanelo. Go nnile le tokafalo ka go nnile le bangwe ba ba kgonneng go kwala tlhamo ya maitlhamo ka setshwantsho sa P1.8.
- (d) Sebopego sa ditlhangwa dingwe tsa tirisano se santse se retelela batlhatlhojwa bangwe. Ba fositse sebopego sa imeili go le gonnye go gaisa mo dingwageng tse di fetileng. Ke palo e le nnye ya batlhatlhojwa ba ba fositseng sebopego sa P2.4 (Athikele ya Makasine) le P2.5 (Potsotherisano).
- (e) Tiriso ya ditshwantsho mo go Karolo B e nolofaeditse batlhatlhojwa go tlhaloganya se dipotso di se batlang e bile ba arabile ka mokgwa o o nepagetseng bogolosegolo P2.2.

- (f) Go santse go na le batlhatlhojwa ba ba sa buiseng le go latela ditaello tsa dipotso ka botlalo. Ba santse ba araba setlhangwa sa tirisano se le sengwe fela boemong jwa di le pedi.
- (g) Batlhatlhojwa ba dirisa dikgato tsa go kwala fela go bangwe ba ba di tlodisang matlho. Ba bangwe ba kwala fela lenaanepaakanyo fa bangwe ba sa le kwale gotlhelele. Ga ba supe setlhangwa sa ntlha le e seng go se thala mola.

10.7 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

KAROLO YA A: TLHAMO

Diphoso ka kakaretso le go sa tthaloganye dipotso

- (a) Batlhatlhojwa bangwe ba reteletswe ke go neela matseno a a solofetsweng. Mo go ba ba lekileng go a neela, go bangwe bao matseno a bona a tlhaelang go ngoka. Ditlhagiso di simolola fa gare e bile ga di supe go tthaloganya setlhogo ka botlalo. Dintlha tsa mmele di tlhela tomagano le go dibela dintlha. Ditlhamo tse dingwe ga di na bokhutlo jo bo solofetsweng.
- (b) Lereo kgopolola mo go P1.1, le gakile batlhatlhojwa bangwe. Bangwe ba ne ba latlhegelwa ke mopeleto wa kgolegelo, mme ba dirisa kgolego ka jalo ba latlhe bokao jwa setlhogo.
- (c) Bangwe ba batlhatlhojwa ba ba arabileng P1.2 ga ba a kgona go tlhalosa seane sa, kgomo mogobeng e wetswa ke namane, ka gobo ba kwadile ka ngwana yo o sa utlweng molao wa batsadi o tla utlwa wa manong. Ba katogile bokao jwa seane se se dirisitsweng. Ba bangwe ga ba a totobatsa gore kgomo e ka nna motsadi kgotsa moeteledipele, ba dirisa mongwe le mongwe le fa e le tsala.
- (d) Mo go 1.4, go na le batlhatlhojwa ba ba reteletswe ke go tlhalosa seabe sa bona jaaka badiragatsi. Bangwe ga ba tthaloganye gore tota tiro ya modiragatsi ke eng. Ba tlhalosa mananeo a thelebišene. Ga ba neele maitlhamo a bona a fa ba ka nna badiragatsi ba thelebišene. Ba bangwe ba reteletswe ke go tliša bokhutlo jwa tlhamo jo bo senolang molemo wa go nna modiragatsi, kgotsa seabe sa bona go thusa le go godisa setheo le tiro ya bodiragatsi.
- (e) Batlhatlhojwa bangwe ga ba a kgona go lekalekanya dintlha mo tthamong ya P1,5. Ba reteletswe ke go lemoga gore tlhamo e, ke e e sa tseyeng letlhakore mme ba tseye letlhakore. Bangwe ba etile ba latlhegelwa ke bokao jwa lereo, tiragatso jaaka le dirisitswe mo setlhogong se.
- (f) Go santse go na le batlhatlhojwa ba ba sa tseyeng letlhakore fa ba kwala tlhamo ya ngangisano mo go P1.6. Bangwe ga ba tthagise ntlhakemo ya bona. Ba kwala fela mme mmuisi o tlaa utlwa fa a ntse a tswelletse gore a motlhatlhojwa o a dumela kana o a ganetsa.
- (g) Palo e e namatshang ya batlhatlhojwa e arabile P1.7 le P1.8 fela ba santse ba tlhela go kwala mefuta e mengwe ya ditlhamo ka ditshwantsho. Bontsi bo kwala tlhamo ya kanelo.

- (h) Go santse go na le batlhatlhojwa bangwe ba ba sa direng letlhomeso le thulaganyo/ipaakanyetso ya go kwala tlhamo. Ba bangwe ba thadile letlhomeso le le se nang dintlha tse di lekaneng. Bangwe ga ba le kwale gotlhelele. Setlhangwa sa ntlha se kwadilwe fela kgato e, ga e botlalo gone setlhangwa sa bofelo se ntse se phephetha diphoso.
- (i) Bokgoni jwa go nyalanya ditlhogo le mefuta e e farologaneng ya ditlhamo e santse e le kgwetlho mo batlhatlhojweng. Batlhatlhojwa bangwe ba kwala tlhamo ya kanelo boemong jwa ya tlhaloso fa bangwe ba kwala ngangisano boemong jwa tlhamo e e sa tseyeng letlhakore kgotsa ba kwala e e sa tseyeng letlhakore boemong jwa ngangisano.

Dikatlanegiso tsa go tokafatsa

- (a) Go rotloediwa barutabana go tsaya nako ba katisa barutwana go kwala matseno a tlhamo. Barutwana ba katisiwe ka mefuta yotlhe ya ditlhamo go tsenyeletsa le ditshwantsho. Go kwala matseno ke go ranola/tlhalosa setlhogo ka botlalo. Motlhatlhojwa a dire gore thanolo ya setlhogo e gogele/ngoke. Barutabana ba katise barutwana go kwala matseno ka ditlhogo tsa mefuta ya ditlhamo. Matseno ao a tshwaiwe mme go agelelwe dikarolo tse dingwe tsa tlhamo mo go ona.
- (b) Dintlha tsa diteng tsa mmele di tlhoka go nyalana. Temana nngwe le nngwe e nne le ntlhakgolo ya yona. Barutwana ba rotloediwe go efoga go boeletsa dintlha. Bokhutlo jwa tlhamo bo tlhagisiwe ka go supa le go gatelela se go ntseng go buiwa ka ga sona. Bo nyalane le setlhogo, bo nne tshobokanyo e e maleba e e kgodisang. Morutwana o ka garela tlhamo ka go dumelana le setlhogo kgotsa ntlha nngwe mo thanolong ya setlhogo.
- (c) Barutabana ba rotloetse barutwana go buisa dikwalo tse di farologaneng go lootsa puo, mopeleto, tlotlofoko, popego ya dipolelo le tiriso ya manatetshapuo. Ba rotloediwe go eta ba netefatsa mopeleto wa bona. Ba ithute mareo a mašwa go oketsa tlotlofoko ya bona. Kgato e e tlaa ba thusa go itse mopeleto le bokao jwa mareo ba bo ba kwala ditlhamo tsa dipotso di tshwana le P1.1 le P1.4 ka botlalo.
- (d) Barutwana ba rotloediwe go eta ba nopola diane fa go buisiwa dikwalo. Ba sekaseke ditlhaloso tsa tsona mme ba buisane le barutabana ka tsona. Barutabana ba lemosa barutwana ditlhaloso tsa diane go atolosa kitso ya bona ya diane. A barutabana ba dirise nako ya thuto ya tekatlhaloganyo le dikwalo go lemosa barutwana diane le bokao jwa tsona. Ba ba katise go di dirisa go kwala ditlhamo ka tsona. Katiso e e tlaa thusa barutwana go arabela setlhogo sa P1.2 ka nepagalo. Ba ba lemosa gore fa go buiwa ka kgomo le namane, phala le phalana, tau le malawana jalojalo, go a bo go lebeletswa ngwana le motsadi/yo o eteletsweng pele le moeteledipele.
- (e) Setlhogo sa tlhamo ya ngangisano se naya barutwana tšhono ya go dumela kgotsa go ganetsa. Ntlha e ke ponagalo ya tlhamo ya ngangisano e e lemosang gore barutwana ba tshwanetse go tlhopha letlhakore le ba inyalanang le lona. Letlhakore leo ke lona le le bidiwang ntlhakemo. Barutabana ba rotloetse barutwana go tsaya ntlhakemo kwa tshimologong ya tlhamo mme ba tsewelele ka go e tshegetsatshegetsa le go e dibela go fitlha kwa bokhutlong. Tshedimosetso e e tlaa kgontsha barutwana go kwala tlhamo e e maleba ya P1.5. A barutabana ba dirise setlhogo sele se ba katisitseng matseno ka sona, ba katise barutwana go kwala tlhamo ya ngangisano.
- (f) Tlhamo e e sa tseyeng letlhakore le yona fela jaaka ya ngangisano e na le matlhakore a madedi. Pharologano magareng ga tsona ke gore tlhamo e e sa tseyeng letlhakore

yona e kwalwa ka matlhakore otlhe. Morutwana a dumelane le setlhogo a bo gape a ganetsane le sona. Kwa bokhutlong ke gona jaanong a tlhagisang ntlhakemo/letlhakore la gagwe. Tlhaloso e e tlaa thusa barutwana mo go kwaleng tlhamo ya P1.5. A barutabana ba dirise setlhogo sele se ba katisitseng matseno ka sona, ba katise barutwana go kwala tlhamo e e sa tseyeng letlhakore.

- (g) A barutwana ba lemosiwe ditlhogo tse di farologaneng tsa mefuta ya ditlhamo jaaka e tlhagelela mo CAPS (tsebe 34–35). Barutabana ba kwadise barutwana thutiso ka go ba neela ditlhogo tsa ditlhamo mme ba ba laele go di bapisa le mefuta ya ditlhamo tsa tsona.
- (h) Barutabana ba katise barutwana go kwala tlhamo ka ditshwantsho. Ba ba neye ditshwantsho tse di farologaneng go tlhama ditlhogo tsa mefuta e e farologaneng ya ditlhamo. Morago a ba ba kwadise matseno ka ditlhogo tseo, ba bo ba feleetse ba kwadile tlhamo ka mefuta eo. Katiso e e tlaa tokafatsa boitlhamedi jo bo solofetsweng ka tiriso ya ditshwantsho.
- (i) Letlhomeso/lenaneopaakanyo ke kgato ya ntlha ya dikgato tsa tlhamo jaaka di tlhagisitswe mo CAPS (tsebe 31–34). Le tlhagisa dintlhakgolo tsa tlhamo go tloga ka matseno go fitlha ka bokhutlo. Se se netefatsa gore temana nngwe le nngwe ya mmele e nne le ntlhakgolo ya yona. Le neelana ka kakanyo ya gore dintlha tsa ditemana di tlaa latelana jang le go netefatsa tomagano ya tsona. A go kwalwe thutiso ka ga letlhomeso/ lenaneopaakanyo. Dikgato tse dingwe tsa tlhamo le tsona di totobadiwe. Barutwana ba rotloediwe go di dirisa ka botlalo.
- (j) 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 tlhaloganye dipotso

- (a) Batlhatlhojwa ba le bantsi mo go P2.1 ba santse ba tlhabela kitso ya dikamano. Boemong ba go kwalela ntsala, ba kwalela tsala. Ba ba mmalwa ba na le bothata ka sebopego sa lekwalo la botsalano. Sekao: ba dirisa matshwao a puiso mo go sa tshwanelang, ba tlola mola morago ga go kwala khoutu ya poso. Ba kwala 'Dumela' mo tumedisong e seng mo temaneng ya ntlha. Ba khutlisa lekwalo la botsalano ka 'weno/ka boikokobetso'. Ba dirisa ditlhakaina le sefane le go saena kwa bokhutlong le go tseketletsa.
- (b) Go batlhatlhojwa ba ba mokaonyana fela ba ba santseng ba tsiediwa ke go kwala sebopego se se nepagetseng sa imeili mo go P2.2. Ba santse ba kwala imeili jaaka go kwalwa lekwalo la semmuso le le tlwaelegileng, ba dirisa diaterese tsa lekwalo la semmuso. Ba tlaetse go supa mametlelelo ka tiriso ya letshwao la phini e e gokelelang tšhelete/go bontsha ditlankana tse ba di romelang ka go kwala maina a tsona (setshwantsho sa koloi, setshwantsho sa letshwao la tsela, jj). Bangwe ga ba a kwala lefoko, romela, fa ba feditse go kwala molaetsa.
- (c) Batlhatlhojwa mo go P2.3, thadiso, ga ba a tlhagisa tshedimosetso e e botlhokwa jaaka go solofetswe. Ba tlogetse dintlha/ditlhokego dingwe tse di solofetsweng kwa ntle jaaka: setlhogo sa buka, leina la mokwadi, leina la baphasalatsi, tlhwatlhwa ya buka le morero.

- (d) Mo potsong ya athikele ya makasine, P2.4, batlhatlhojwa ba supile fa ba sa tlhaloganya lereo 'bojanala'. Ba reteletswe ke go bontsha seabe sa bojanala mo matshelong a batho/ka moo bo leng mosola ka teng.
- (e) Batlhatlhojwa bangwe ba ba tsibogetseng P2.5, puo, ba supile fa ba santse ba na le kgwetlho ka dintlha dingwe tsa botlhokwa tse di tshwanetseng go tlhagelela mo setlhangweng sa puo. Ga ba a tlhagisa setlhogo sa puo, ga ba dumedise batsenelapitso go ya ka maemo a bona, ga ba ikitsise le maemo a bona. Ga ba tlhagise se se tlhodileng pitso, maitlhommo a pitso eo/se pitso e ikaeletseng go se fitlhelela. Ga ba a tshikinya se se ka diriwang go efoga matsapa a a leng teng. Ba tlhaetse go garela puo ya bona jaaka go solofetswe jaaka go neela molaetsa o o garelang, go leboga batsenelapitso le molaetsi. Go batlhatlhojwa bangwe ba ba gakilweng ke lereo, tirisodikgoka.
- (f) Go kwala setlhangwa se se nepagetseng sa potsotherisano e santse e le kgwetlho mo batlhatlhojweng ba le mmalwa. Ba e tlhagisitse ka sebopego sa temana fa bangwe ba bona ba kwadile mmuisano. Batlhatlhojwa bangwe ba tlhaetse go kwala setlhogo, ditumediso, kelelo ya dipotso le dikarabo go ya ka fa go lebeletsweng ka teng. Ga ba a eta ba dirisa letshwao la potso mo go tlhokegang.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba rotloediswa go dirisa CAPS (tsebe 36–37) go fatlhosa barutwana ka ditlhokego tsa lekwalo la botsalano. Ba ba supetse sekao sa aterese ya lekwalo le. E se na matshwao a a sa tlhokegeng e bile e sa tlole mola morago ga khoutu ya poso. Gape ba totobaletse barutwana gore, Dumela, o dirisiwa fela mo temaneng ya ntlha ya lekwalo. Barutwana ba totobalediwe ntlha ya gore bokhutlo jwa lekwalo le ga se Weno/ka boikokobetso, e bile go dirisiwa leina la mokwadi fela ntle le sefane/ditlhakaina. Barutabana ba gakololwa go lemosa barutwana mareo a botsalano le dikamano tsa ona jaaka mogoloo/monnao, ntsalao/tsala ya gago jj.
- (b) Barutabana ba fatlhose barutwana go kwala sebopego se se nepagetseng sa lekwalo la maranyane/ilmeili e e tswileng diatla. Ditlhokego tsa lekwalo la maranyane/imeile di totobadiwe. Barutwana ba lemosiwe fa mofuta o wa lekwalo o na le dikarolo tse pedi ebong:
KAROLO YA A e e akaretsang dintlha tse di latelang: **GO TSWA GO**: Aterese ya moromedi, **GO**: Aterese imeile ya mokwalelwa le **BA BANGWE**: Diaterese tsa batho bao imeili e tshwanetseng go ba fitlhelela.
KAROLO YA B e akaretsa dintlha tse di latelang; **SETLHOGO**: Kakanyo ka se moletsa o leng ka ga sona. Diteng tsa lekwalo. Taelo e e maleba ya lekwalo le. Letshwao la phini e e gokelelang tšhelete (le bontsha se se mametleletsweng/gore go mametlelelwa fa). **ROMELA**: (fa o feditse go kwala molaetsa, o a o romela). Go supiwe pharologanyo ya aterese ya imeile le ya makwalo a a tlwaelegileng (dikolo.masunya@outlook.com). Barutabana ba ka dirisa diselefounu, dilepotopo go tlhagisa tiragatso ya thuto ya imeile/lekwalo la maranyane.
- (c) Thadiso ke setlhwangwa se se begang/nayang kakanyo ka ga buka/filimi/motshameko jj. E neela ka tshedimosetso le go tsosa kgatlhego ka ga se se thadisitsweng. Thadiso e neelana ka tshedimosetso e e maleba jaaka: leina la mokwadi/motaki, motlhagisi, setlhogo sa buka/filimi/motshameko, leina la mophasalatsi, tlhwatlhwa fa e le buka, le lefelo leo e ka bonwang kwa go lona. Ga e na sebopego se se rileng. Mothadisi a neele morero/kgangkgolo ka ga setlhangwa, a bo a tseye tshwetso le go tlhagisa maikutlo a gagwe. Barutabana ba rotloediswa go fatlhosa barutwana ka tshedimosetso e gore ba tle ba itse go kwala thadiso ka nepagalo.

- (d) A barutwana ba gakololwe gore athikele ya makasine e kwalwa ka dikholomo e bile e tlhoka setlhogo se se ngokang le leina la mokwadi le tlhagisiwe. Barutwana ba rotloediwe go lebelela dikao tsa diathikele mo dimakasineng/lokwalodikgannyeng. Ba rotloediwe le go buisa dikwalo ka bontsi gore ba tle ba kgone go fitlhelela mareo a mantsi a mašwa ba bo ba batle ditlhaloso tsa ona. Kgato e, e tlaa thusa barutwana go godisa tlotlofoko ya bona mme ba kgone go araba potso nngwe le nngwe ka tshwanelo.
- (e) Barutabana ba fatlhose barutwana gore puo ke setlhangwa se se tshwanetseng go tlhagisa dintlha tse di latelang: Setlhogo, ditumediso, temogo ya balaletsi le balalediwa, ikitsiso, tlhagiso ya setheo se mmui a tswang kwa go sona fa go le maleba, matseno a a ngokang, maitlomo a puo, ditiragalo tse di tlhodileng puo eo, ditlamorago, thotloetso le go khutlisa puo ka go leboga batlapitsong. Barutwana ba gakololwe gore bokhutlo jwa puo ya bona bo neelane ka tharabololo e e maleba.
- (f) A barutabana ba kaele barutwana go kwala potsotherisano e e tswileng diatla. Ba lemosiwe gore potsotherisano e na le yo o botsang dipotso (molaolapotsotherisano) le yo o di tsibogelang (motsenelapotsotherisano). Ba ba lemose gore letshwao la potso ke sediriswa sa botlhokwa mo potsotherisanong. Dikarabo di nne le dintlha di le mmalwa go farologana le mmuisano. Setlhogo se tlhagise gore potsotherisano e ka ga eng, e magareng ga bomang, lefelo le nako fa go tlhokega. Ditumediso le ikitsiso ke tsona tse di simololang potsotherisano. Motsenelapotsotherisano a ka neelwa tšhono ya go botsa fa go le sengwe se a ratang go se itse. Go felelediwa ka ditebogo le ditaelano. Dintlha di nne maleba, di tlhagisiwe ka tatelano le tlhomamo.
- (g) Puo, mopeleto, tlotlofoko, popego ya dipolelo le tiriso ya manatetshapuo, diane tse di fatlhogileng di ungwela barutwana go le go golo. Barutwana ba rotloediwe go buisa dikwalo tse di farologaneng go itootsa mabapi le dintlha tse.
- (h) Bagakolodi ba Serutwa ba rotloediwa go ela tlhoko gore barutwana ba kwadisiwa dithutiso tsa ditlhangwa tsa tirisano ka botlalo. Ba totobaletse barutabana go lemosa barutwana gore ditlhangwa tsa tirisano di arabiwa di le PEDI mo tlhatlhobong. Ba tlhokomele gore ditlhangwa tse di kwadilweng di tshwaiwa ka tsenelelo ka tiriso ya ruboriki mme barutwana ba kwale ditshiamiso. Barutabana ba lekole ditshiamiso tsa barutwana ba bo ba ba lemose diphoso tse ba di dirileng fa di santse di le teng.

SEHLUKO 11

SISWATI LULWIMI LWASEKHAYA

Lombiko lolandzelako kumele ufundvwe ngekuhlanganyela nemaphepha eluhlolo lweSiswati Lulwimi Lwasekhaya lwaLweti 2025.

11.1 INDLELA LABASEBENTE NGAYO BAHLOLWA (2021–2025)

Linani lebahlolwa lababhale luhlolo lweSiswati Lulwimi Lwasekhaya ngemnyaka we-2025 lisetulu ngemakhulu lasiphohlango nemashumi lasihlanu nemfica (859) nalicatsaniswa nalelo lelibhale ngemnyaka we-2024.

Akukabi nekukhuphuka ezingeni lekuphumelela kwebafundzi lonyaka. Linani lebahlolwa labaphumelele ngemaphesenti la-40 lisimeme kumaphesenti la-99,7 ngemnyaka we-2024 nangemnyaka we-2025. Kube nengucuko lencane kumaphesenti alabaphumelele ngemalengiso. Ehlile esuka kumaphesenti la-31,3 ngemnyaka we-2024 aya kumaphesenti la-30,2% ngemnyaka we-2025. Linani labaphumelele ngemalengiso ngemnyaka we-2024 libe tinkhulungwane letisitfupha, likhulu nemashumi lasikhombisa (6170) ngemnyaka we-2025 kuya kulabatinkhulungwane letisitfupha, emakhulu lamabili nelishumi nakubili (6212) ngemnyaka we-2025.

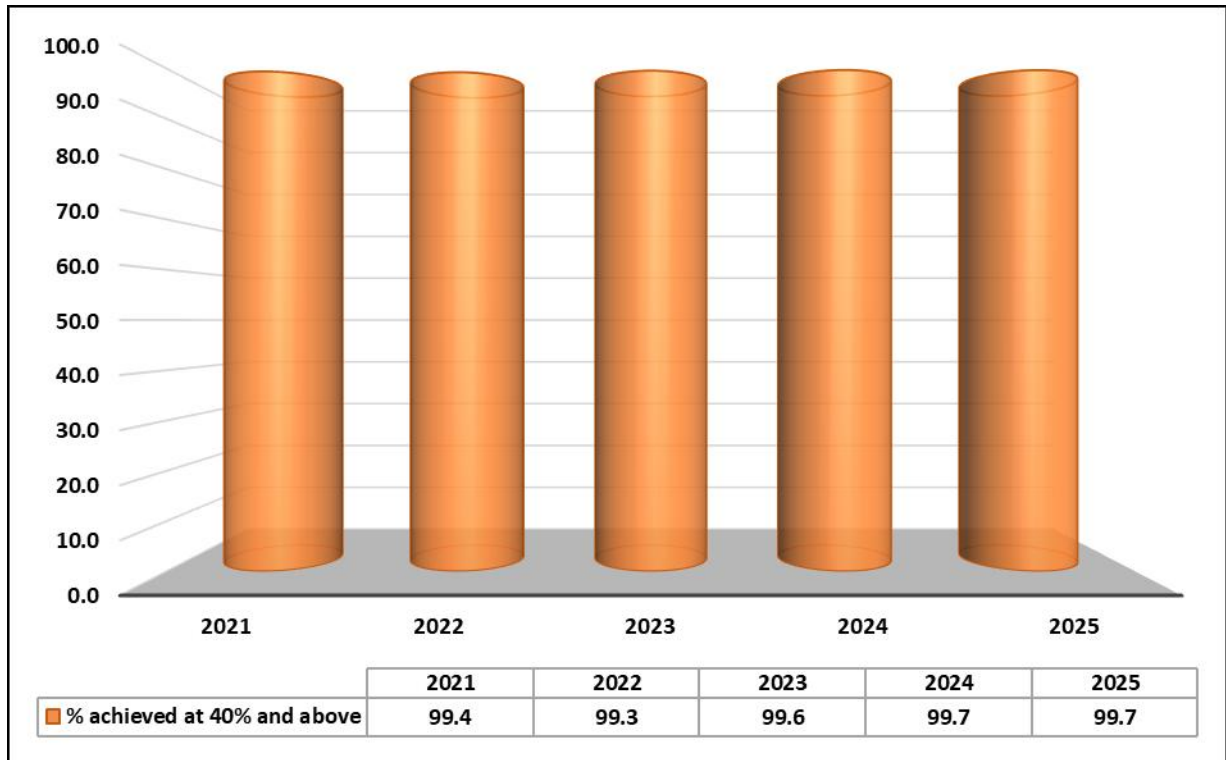
Emasu lahlukahlukene lancomekako ekusita bafundzi labesetjentiswa bafundzisi, belulekitifundvo neMatiko etifundza phambilini, kuchutjekwe nawo nakuwo lomnyaka we-2025.

Emakhono ekuticambela nekutimisela kwebafundzi labaphumelela ngetulu kwe-avereji kube nemtselela lomuhle kulokusimama kwemphumelelo yebafundzi kulesifundvo jikelele.

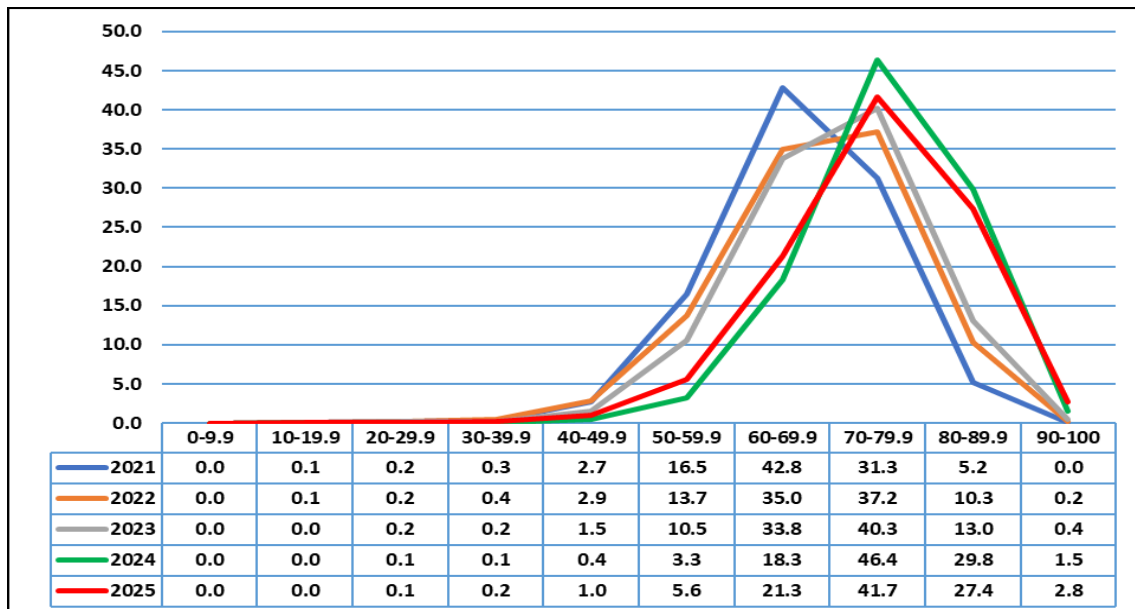
Lithebuli 11.1.1 Emazinga emphumelelo yebahlolwa jikelele, eSiswati Lulwimi Lwasekhaya

Umnyaka	Linani Lababhalile	Linani Labaphumelele Nge-40% Nangetulu	% Alabaphumelele Nge-40% Nangetulu
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
2025	20,571	20,507	99,7

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



Igrafu 11.1.2 Kwabiwa kwemamaki ebahlolwa ngendlela yegrafu Siswati LuLwimi LwaseKhaya



Emaphesenti ebahlolwa la-98,8 alabo labaphumelele ngesilinganiso se-avareji lengetulu kwemaphesenti la-50 nakacatsaniswa nemaphesenti la-99,3 e-avareji yemnyaka we-2024. Kube nekwahla lokuncane esibalweni sebahlolwa labaphumelele ngelizinga le-6 nele-7.

11.2 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-1

Kuphawula jikelele

- (a) Bahlolwa basebente kahle kakhulu kuleliphepha lekucala kepha nakucatsaniswa isampuli nebemnyaka lowengcile we-2024 babe ngaphasi kwabo, beka-99 emaphesenti kepha ngemnyaka we-2025, angema-98 emaphesenti ebahlolwa labaphumelele kuleliphepha lokukhombisa kutsi imiphumela yehle ngeliphesenti linye kulesampuli yalaba-100 leyentiwe.
- (b) Kulesampuli yebahlolwa laba-100, kubonakele kutsi nanobe basebente kahle bahlolwa labanyenti kulomnyaka we-2025 kepha emibutwei 1 kuye embutweni 4 emaphesenti ehlile kunalawa emnyaka we-2024 ngaphandle kwembuto 5 lapho bahlolwa bakhuphuke khona ngemaphesenti la-16.6.
- (c) Bahlolwa basebente kahle kakhulu kulombuto we-5 kulomnyaka we 2025 ngobe kulesampuli yebahlolwa laba-100 labahlolwa baphumelele ngemaphesenti la-56.2 kantsi kulomnyaka we-2024 bahlolwa batfola emaphesenti la-39. Lokukhuphuka kwalamaphesenti kukhombise kutsi bahlolwa bawuvisisile lombuto nalabo bemnyaka we-2024.
- (d) Uma kubukwa i-avareji yaleliphepha lalomnyaka we-2025, kubonakala kutsi yehlile ngemaphesenti la-2.41. Umnyaka we-2024 bahlolwa bebanemaphesenti la-79.1 kantsi kulomnyaka emaphesenti angema-76.69.

11.3 KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-1

Emaphutsa lavamile nekungavisisi umbuto

UMBUTO 1: SIVISISO

- (a) Bahlolwa labanye abakaveti lokujabulisako lobekubutwe embutweni 1.5 endzimeni ye-2 etheksthini. Bevaveta tinkinga labahlangabetana nato labadla imbuya ngelutsi.
- (b) Bancane bahlolwa labangakaphendvuli kahle Umbuto 1.8 lobutwe ngemiphumela yebucimicimi bagezi ekufundzeni nasekufundziseni. Bona bebaphendvula ngekubuya kwagezi, hhayi ngekuphatamiseka uma ahambile.
- (c) Banyenti kakhulu bahlolwa labangakawuphendvuli kahle Umbuto 1.9. Bebabutwe kutsi live laseNingizimu Afrika liwutfufukisa njani umnotfo uma bafundzi bafundza nge-inthanethi. Bona bevaveta indlela imfundvo letfutfuka ngayo.
- (d) Kube khona bahlolwa labambalwa labaphambanisa emafreyimu etibonwa embutweni 1.2.4. Labo bahlolwa bebaphendvula ngefreyimu lebangakabutwa ngayo. Benta ngatsi kumele bakhutse kantsi kumele baphendvule ngawo omabili.
- (e) Bahlolwa labanye bakhombise kungavisisi itheksthi uma bayifundza. Loko bekuvetwa ngulendlela labaphendvula ngayo ngobe uma kutsiwa ababuke imphendvulo endzimeni letsite, bebatsatsa timphendvulo lebaticabangele tona hhayi letikuletheksthi.
- (f) Bancane kakhulu bafundzi labangayifundzi itheksthi sanhlobo. Loko kubonakala

ngekutsi esikhundleni sekuphendvula imibuto lebutiwe, babhala tinombolo temibuto bese bahamba bacaphuna imigca letsite kuletheksthi ibe timphendvulo tabo.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Akufundzisiswe kahle imibuto bayivisise ngembikwekubhala timphendvulo.
- (b) Akunikwe bafundzi imisebenti yetivisiso lefaka onkhe emazinga emibuto njengobe kubekiwe kuSISEYENE/CAPS.
- (c) Akufundzisiswe bafundzi ematheksthi labatawajabulela. Loko kutawenta kutsi uma banikwa imisebenti bayitfokotele kuyenta.
- (d) Akugcizelelwe kunika bafundzi ematheksthi lamabili uma kufundziswa sivisiso. Itheksthi A kanye natheksthi B lokusibonwa kute bafundzi betayele kuwacatsanisa.
- (e) Akukhutsatwe kufundzisa ematheksthi ekuticambela uma kusacala kufundziswa sivisiso hhayi latsetfwe emaphepheni eluhlolo lolwedlulile. Lawo maphepha labhaliwe angasetjentiswa uma sekutikhatsi tekubuyeketa nekulungiselela luhlolo.
- (f) Akunakwe nebafundzi labanetihibe umnyaka usacala kute nabo bakhone kufundza bavisise loko labakufundzako. Labo bafundzi banganikwa ematfuba langetiwe.
- (g) Onkhe emadokhumenti akasetjentiswe uma kufundziswa. Lawo madokhumenti ngulawo lahambisana neluhlolo lwebafundzi njengedokhumenti yeSISEYENE/i-CAPS kanye nenkhombandlela yekuhlola (*Exam guidelines*).

UMBUTO 2: SIFINYETO

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bancane kakhulu bahlolwa labangakawuphendvuli kahle lombuto.
- (b) Labanye bahlolwa bakhokha emaphuzu bese abasabhali ngewabo emagama.
- (c) Kunebahlolwa labambalwa labahlanganisa emaphuzu, esikhundleni sekutsi babhale ngalinye, bona bafaka sihlanganiso emkhatsini walawo maphuzu lebawakhokhile.
- (d) Bakhona bahlolwa labafundza itheksthi yesifinyeto bese bayifinyeta ngendlela yabo. Labanye bahlolwa bakhombisa kungevisisi umbuto kutsi ufuna bakhokhe emaphuzu lahambisana nesicondziso, bona bavele batiphendvulele ngendlela yabo.
- (e) Labanye bahlolwa bafinyeta ngelinani leliphasi kakhulu kunaleli lelilindzelekile bese loko kwenta kutsi angabhalwa onkhe emaphuzu lasikhombisa.
- (f) Bancane kakhulu bahlolwa labehlulwa kupela emagama. Uma bafinyeta benta emaphutsa lamanyenti elulwimi.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Akufundvwe ematheksthi lacanjiwe lahambisana nelizinga lebafundzi bakamatekuletjeni bese bafundzi bafundziswa indlela yekukhokha emaphuzu.
- (b) Belulekisifundvo abagcizelele kuhlangu kwebafundzisi kute bahlomisane ngendlela yekufundzisa sifinyeto.

- (c) Akuniketwe imisebenti leminyenti eklasini bese kusetjentiswa irubhriki yekumaka sifinyeto uma kumakwa.
- (d) Akunakwe lenkhulumo nobe umbhalo lobhalwe wacindzetelwa kutsi nguwo umbuto lebewuphendvulako.
- (e) Akufundziswe kutsi liphuzu neliphuzu linemibono lesekelwako ngako-ke, akungatsatfwa lemibono lesekelako njengeli-phuzu.
- (f) Akwentiwe indlela yekusitana kwebafundzisi labasetikolweni letehlukahlukene kwentele kuhlomisana tindlela tekufundzisa sifinyeto.

UMBUTO 3: KUHLATIYA SIKHANGISI

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labanyenti abakawuphendvuli kahle Umbuto 3.1. Bacelwe kutsi bakhokhe libitombici lelisesikhangisweni. Labanye bebabhala inkhulumo yonkhe, bangakhoni kukhipha lelibitombici.
- (b) Bancane kakhulu bahlolwa labaphendvule kahle kulombuto 3.2. Bahlolwa babutwe kutsi sicubulo salesikhangisi sibahunga njani batsengi, bona bavele babhale sicubulo njengobe sinjalo, bangaphendvuli lababutwe kona.
- (c) Labanye bahlolwa abakakhoni kuphendvula Umbuto 3.6 lapho bebacelwe kutsi balungise inkhulumo bayente ingatsintsi imiva, bona bebavele bayibhale njengobe injalo nobe bangabhali lutfo.
- (d) Embutweni 3.7, bekulindzeleke kutsi bahlolwa babhale bufakazi bekutsi lesikhangisi siyabandlulula ngekwelulili. Linyenti lebahlolwa alikamboni lomuntfu lomsikati, bona basuke babuka letinkhomati kuphela kantsi bekumele babhale kubili.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Uma kufundziswa libito, akugcizelelwe tinhlobo temabito ngembikwekufundziswa kwemisho.
- (b) Akufundziswe kusetjentiswa kwelulwimi ngalokujulile (Critical language awareness)
- (c) Akugcizelelwe kufundziswa kuhumusha tikhangisi kusetjentiswa Sitatimende Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE likhasi- 107)
- (d) Akufundziswe indlela yekuhumusha tibonwa.
- (e) Akuhanjelwe imihlanganosikolo bese kufundziswa ngetindlela tekufundzisa tikhangisi.
- (f) Akunakwe inkhombandlela yeKuhlola yemnyaka we-2021 uma kufundziswa sikhangisi.
- (g) Bafundzi abanikwe imisetjentana leminyenti ngeliviki kuceceshela luhlolo lwethemu ngethemu kute betayele imibuto yesikhangisi.

UMBUTO 4: KUHLATIYA IKHATHUNI

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labanye babe nebumatima bekubukisisa tibonwa letikulekhathuni. Bakhona labangazange babone kutsi yini lekhombisa kutsi labantfu labasefreyimini ye-1 abakhulumi ngendzaba lejabulisako embutweni 4.1.
- (b) Babe khona bahlolwa labanye labahluleke kucaphuna inkhulumo lekhombisa kutsatsa luhlangotsi embutweni 4.2.
- (c) Banyenti bahlolwa labangakawuphendvuli kahle Umbuto 4.5 lapho bebabutwe kutsi kushiwo ngani kutsi lenkhulumo iyinkhulumonkholelo. Labanye bebangabhali lutfo kantsi labanye bebangaphendvuli imphendvulo lengiyo.
- (d) Bancane kakhulu bahlolwa labahluleke kubhala inkhulumo lebutwe embutweni 4.7 lekhomba emandla ekuphatsa.
- (e) Labanye bahlolwa banebumatima bekuhumusha ikhathuni. Loko kuvetwe ngulemibuto ledzinga kutsi bahumushe labakubona kulekhathuni.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Akufundziswe emakhathuni ekuticambela, hhayi kwetsembela emakhathunini latsetfwe emaphepheni eluhlolo lolwedlulile kuphela. Bafundzi kutawubasita kutsi nabo batentele abo emakhathuni nobe batihumushele emakhathuni lasephephandzabeni nobe lasemaphephabhukwini.
- (b) Akufundvwe tonkhe tinhlobo tetinkhulumo kube kusetjentiswa nemanotsi lasekhasini le-24 kanye nelikhasi le-107 kudokhumenti yeSISEYENE/i-CAPS.
- (c) Akusetjentiswe inkhombandlela yekuuhlola yemnyaka we-2021 uma kufundziswa emakhathuni lesesigabeni – C lapho kukhulunywa khona ngendlela yekuuhlola emakhathuni.
- (d) Akufundziswe bafundzi indlela yekwakha tinkhulumo kute kube malula uma sekumele batakele tabo tinkhulumo njengobe bekubutiwe embutweni 4.7.
- (e) Belulekisifundvo kumele bente umihlanganosikolo bese bacela bafundzisi labanelikhono lekuhumusha emakhathuni kube ngibo emahambembili ekucobelelana ngelwati lwaloluhlobo lwesifundvo.
- (f) Bafundzisi ababe nenshisekelo yekucamba ematheksthi latibonwa.

UMBUTO 5: IPHROZI

Emaphutsa lavamile nekungavisisi umbuto

- (a) Babembalwa bahlolwa labaphendvule lombuto 5.2 kahle. Bebacelwe kutsi bakhokhe umusho wonkhe lonesiga senkhulumo kepha bona bebakhokha lesiga, hhayi umusho wonkhe.
- (b) Bancane kakhulu bahlolwa labangazange baphendvule kahle Umbuto 5.3, lapho bekumele baphindze babhale umusho bese bafaka mcondvophika weligama

lelicindzetelwe. Labo bahlolwa abakakhoni kubhala ligama leliphikisa lelicindzetelwe, 'sekuphela' bona baphendvule batsi, 'sekungapheli.'

- (c) Linyenti lebahlolwa alikawuphendvuli kahle Umbuto 5.5. Bekumele babhale umusho ngeligama, 'bothishela' libe ngumentiwansombo.
- (d) Labanye bahlolwa bebangabhali lona ligama lelisha labebacelwe kutsi balitsatse endzimeni yesibili bese babhala ngalo umusho. Esikhundleni sekutsi babhale imisho ngeligama, 'umgalafawu' lichaze imoto lendzala, bebabhala nobe ngani lendzala njengabomakhalekhikhini njll.
- (e) Bahlolwa labanye abakawuphendvuli kahle Umbuto 5.7. Bekumele babhale lomusho lobewutsi, 'Bantfu labasha, banini nelwati lwekutsi tigitjelwa tiyingoti, tihlonipheni! Bawucale ngekutsi, 'Nkhosikati Mhayise...'. Bona bebangantjintji lapho kumele bangabhali njengenkhumumbiko, bebaphindze babhale lomusho njengobe unjalo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Kumele kufundziswe tiga tenkhulumo letitfolakala kumitfombolwati leyehlukahlukene.
- (b) Akufundziswe tonkhe takhi netimiso telulwimi letiphatselene nekwakhiwa kwemisho nekutfufukisa lulwimi, kunakwe kakhulu lokumele kufundziswe lokusekhasini le-104 kuya kule-107.
- (c) Uma kufundziswa, akucalwe ngekufundzisa emabito bese kufundziswa kwakha imisho ngembikwekufundzisa mentiwangco namentiawansombo. Akusetjentiswe imitfombolwati uma kufundziswa lesifundvo, Sibonelo: 'Luju LweLulwimi LweSiswati Libanga12'.
- (d) Akufundziswe yonkhe imisebenti lebekiwe eSitatimendeni Sekharikhulamu yavelonkhe (SISEYENE) kute bafundzi bakhone kuphendvula yonkhe imibuto lephatselene neTakhi neTimiso Tekusetjentiswa kwelulwimi.
- (e) Belulekisifundvo abagcizelele kuhanjelwa kwemihlanganosikolo yekusitana ngendlela yekufundzisa, ikakhulu tifundvo letinebumatima kubafundzi njengayo inkhulumongco nenkhulumombiko. Kutawucelwa bafundzisi kutsi bacobebele labanye ngendlela yekwetfula lesifundvo.
- (f) Akulandzelwe luhlelo lwekufundzisa (ATP) uma kufundziswa, kungatsatfwa emaphepha eluhlolo lolwedlulile kunikwe bafundzi kutsi bawabhale. Akukhutsatwe kubhalwa kwematheksthi lacanjelwe imisebenti yaseklasini.

11.4 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2

Kuphawula jikelele

Kuleliphepha lesibili bahlolwa basebente kahle kakhulu esigabeni A etinkondlweni nakucatsaniswa neminyaka leyedlulile we-2024 nowe-2023. Kube khona umhlolwa lophumelelele kahle kakhulu watfola emaphepheni la-98. Kulomnyaka we-2025 bente ncono bahlolwa ngekuphendvula umbuto loyindzabambhalo uma kucatsaniswa neminyaka 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) Lincane kakhulu linani lebahlolwa labakhetse lombuto. Kulesampuli yemaphepha la-100, bancane kakhulu bahlolwa labawubhalile. Labakhetse lombuto abakawuphendvuli kahle lokukhombisa kungawuvisisi.
- (b) Abakawuvisisi umbuto, babhale ngesakhiwo sangehandle.
- (c) Labanye bavele babhale imigca yenkondlo njengobe injalo.
- (d) Lababhale indzabambhalo, abalandzeli sakhiwo. Kute singeniso, umtimba nesiphetfo. Labanye abakabhali ngetindzima.
- (e) Labanye babhale tindzima letingatselelani emanti.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abatetayete kuhlatiya kahle umbuto loyindzabambhalo yenkondlo.
- (b) Abadvwebele emagama labalulekile kulombuto bese baphendvula loko lababutwe kona.
- (c) Abafundziswe kubeka liphuzu balisekele ngekucaphuna enkondlweni.
- (d) Akusetjentiswe emarubhrikhi kumaka tindzabambhalo kute kuklonyeliswe ngalokufanele nebafundzi bayati indlela labatawuklonyeliswa ngayo.
- (e) Abanikwe imisebenti leminyenti yekubhala indzabambhalo yenkondlo kute bafundzi betaye kuyibhala.
- (f) Akuhlelwe tikhatsi lapho kutewuhlonyiswana khona ngetindlela tekufundzisa indzabambhalo emaklasteni.
- (g) Akusetjentiswe Inkhombandlela Yekutifundzela Tinkondlo, 'Lalela Ngwane' (i-Mind The Gap) letfolakala kubahloli belulwimi lwasekhaya nakuwebhusayithi. Tonkhe tinkondlo letikhetsiwe tihlutiwe kulandzelwa idokhumenti yeSISEYENE/ye-CAPS.

UMBUTO 2: IMIBUTO LEMIFISHA YETINKONDLO

Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto 2.1, bafundzi labanyenti balahlekelwe ngemamaki ngobe bakhombise kungasati secamagama. Abakakhoni nekubona kutsi nguliphi ligama leleciwe.
- (b) Umbuto 2.2, kusenebafundzi labangakhoni kubona imvumelwanosicalo leyecako nekusho kutsi kungani kutsiwe nguloluhlobo lwemvumelwano.
- (c) Umbuto 2.3, labanye bayehluleka kwesekela babhekise enkondlweni kutsi kungani kutsiwe lenkondlo iyilirikhi.

- (d) Umbuto 2.4, linyenti likhombise kwehluleka kuveta sifundvo lesifundvwako enkondlweni.
- (e) Umbuto 2.5, labanye abakakhoni kuveta ingcikitsi yenkondlo, bavele bavete kubumbana kwayo nenkondlo ngaphandle kwekuyisho.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Akugcizelelwe kutsi secamagama ngobe kweciwe ligama lelitsite, bese liyalivetwa lelo gama njalo uma kwentiwa inkondlo lecuketse secamagama.
- (b) Akunikwe sizatfu kutsi kungani kutsiwe imvumelwanosicalo leyecako uma kufundvwa inkondlo eklasini.
- (c) Akufundvwe timphawu letenta kuvele luhlobo lwenkondlo, sibonelo, akuvetwe timphawu letisenkondlweni letenta kutsiwe loluhlobo lwenkondlo liyilirikhi.
- (d) Ayivetwe kucala ingcikitsi yenkondlo ngembikwekutsi kuphawulwe ngekubumbana kwayo nenkondlo yonkhe.
- (e) Akwentiwe tibonelo letinyenti kubuye kwentiwe netivivinyo temibuto ngemazinga lahlukahlukene ekubamba kwengcondvo.
- (f) Akubukwe Inkhombandlela Yekutifundzela Tinkondlo, 'Lalela Ngwane' (*i-Mind The Gap*) emaklasini nasekhaya kwengeta lwati lwebafundzi.
- (g) Akusetjentiswe lokucuketfwe kuSISEYENE ekufundziseni kufundza nekwehlwaya imibhalo yetinkondlo.

UMBUTO 3

Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto 3.1, bafundzi abakhoni kwenta umehluko emkhatsini welilunga, emagama nemsindvo uma kwesekelwa imvumelwanosicalo. Esikhundleni sekutsi batsi icala ngemalunga lafanako batsi icala ngemagama lafanako nobe ngemisindvo lefanako.
- (b) Umbuto 3.4, bafundzi abasati simeleli. Bebanika timphendvulo letingasondzelani nekutsi libhodlela limele tjwala ngoba lusha lucedza busha balo lunatsa tjwala
- (c) Umbuto 3.5, bahlolwa bebangasebentisi silulumagama lesifanele kuchaza umoya lakuwo sonkondlo. Bebahluleka kunika sizatfu sekutsi kungani sonkondlo abe kulowo moya.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Akucaciswe kahle ngalesikhatsi kufundvwa eklasini umehluko emkhatsini welilunga, umsindvo kanye neligama.
- (b) Akwentiwe imisebenti leminyenti lefaka, 'simeleli' nekutsi sisetjentiswe ngalokufanele yini enkondlweni.
- (c) Akwakhiwe luhla lwesilulumagama lesingasetjentiswa kuchaza umoya lasuke akuwo sonkondlo njengekukhatsateka, lusizi, injabulo, kudvumisa, kutfukutsela, kubalisa njll. Akubukwe netintfo letibalwe enkondlweni letesekela umoya.
- (d) Akugcizelelwe kusetjentiswa kwenkhombandlela Yekutifundzela Tinkondlo, 'Lalela Ngwane' (*i-Mind The Gap*) lelungiselelwe kusita labo labanebumatima ekuhluteni tinkondlo.

- (e) Akwentiwe imihlanganosikolo kugcizelelwe tingucuko letentiwe kunkhombandlela yekuhlola/*Examination Guidelines we-2021*.

UMBUTO 4

Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto 4.1, bafundzi baphambanisa imphindza nemphindvwa bese balahlekelwa ngemamaki. Kusekhona labasabhala kutsi sidvonsamoya siphumuti.
- (b) Umbuto 4.2, bafundzi baphambanisa imphindvwa nemphindza bese balahlekelwa ngemamaki.
- (c) Umbuto 4.4, bahlolwa bekulindzeleke kutsi bachaze lokushiwo ngusonkondlo emgceni we-20 newe-21. Bona bebachaza umugca we-20 bashiye umugca we-21 nobe bachaze umugca we-21 bashiye umugca we-20 kantsi bekumele bafinyete lemicondvo lekuyo yomibili lemigca.
- (a) Umbuto 4.5, bafundzi labanyenti behlulekile kuchaza kutsi lokuba ngumcaba kusho kwehla kakhulu emtimbeni nobe kondza kakhulu. Beaveta lokugula kakhulu bangachazi ngesimo semtimba lesivetwa ngulesihloko lesitsi: 'Ngobe Sewungumca'.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Akufundvwe kuvisiswe umbuto ngembikwekutsi uphendvulwe kubuye kunakwe nelinani lemamaki lelibekelwe lowo mbuto.
- (b) Bahlolwa abatetayete kwehlukana emagama eTemibhalo labadidako, babe nendlela yekuwahlukanisa.
- (c) Abataye kwehlukana imphindza nemphindvwa, luchumano nemvumelwano, sifanangwaca nesifanankhamisa, sifutamsindvo nesifanamsindvo.
- (d) Akwentiwe ematfuba ekusebenta nobe kufundza ngemacembu kuphendvulwe kubuye kwesekelwe timphendvulo. Kungasetjentiswa emaphepha lengcile emibuto.
- (e) 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 sisetjentiswa ngemphumelelo.

UMBUTO 5

Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto 5.1, bahlolwa baphambanise luchumano nemvumelwano.
- (b) Umbuto 5.5, bahlolwa abakakhoni kuchaza kutsi ligama, 'emadloti' likhetseke kahle yini uma kuchazwa lamachawe lalwela inkhululeko.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi uma bacedza kufundza kuhluta tinkondlo letifundvwe eklasini, kumele banikwe labangakatifundzi eklasini batihlute
- (b) Akubukwe kukhetseka kwemagama enkondlweni, kuhambisana kwalelo gama nalokushiwo yinkondlo nobe umcondvo lojulile walenkondlo.
- (c) Akwaxhiwe emacembu emaklasini kute asitane kucikelelwe kutsi lowo nalowo mfundzi uyatibandzakanya, uveta luvo lwakhe.
- (d) Akucikelelwe kusetjentiswa kwelulwimi lolufanele uma kuhlutwa tinkondlo.

- (e) Akucikelelwe kusetjentiswa kwelulwimi lolufanele uma kuhlutwa tinkondlo.

SIGABA B NA C

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

Emaphutsa lavamile nekungavisisi umbuto

- (a) Lombuto awukaphendvuleki kahle ngobe bewudzinga lizinga lelisetulu lekucabanga kwengcondvo. Bewushubile.
- (b) Bewudzinga bahlolwa bati kutsi lesihloko: 'Tibopho Telutsandvo' sihambisana ngayiphi indlela nalokwentiwa balingisi labakulenoveli.
- (c) Bahlolwa bebacoca lendzaba esikhundleni sekutsi baphendvule umbuto lababutwe wona.
- (d) Esikhundleni sekutsi bachaze lokwentiwa nguLomusa lokuhambelana nesihloko, bebabhala lokwentiwa nguMlungisi kantsi abakabutwa ngaye.
- (e) Labanye bahlolwa bebakhona kuwuphendvula kahle batfole onkhe emamaki abo la-25.
- (f) Linani lemagama alikalandzelwa ngalokufanele, labanye babhale beca sibalo semagama lesibekiwe, labanye babhala kube kufisha kakhulu.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Linani lemagama alikalandzelwa ngalokufanele, labanye babhale beca sibalo semagama lesibekiwe, labanye babhala kube kufisha kakhulu.
- (b) Akuhlaliywe sihloko ngembi kwekucala kubhala, loko kutakwenta kutsi kube malula kubhala singeniso sendzabambhalo.
- (c) Ayifundvwe eklasini inoveli kwentelwe kutsi wonkhe umfundzi abe nelwati ngobe akusibo bonkhe labakhona kutifundzela emakhaya.
- (d) Akubukwe tonkhe tigateko letihambisa naleso sihloko lekubhalwa ngaso kute kwetayetwe bafundzi kwesekela sihloko ngalokufanele.
- (e) Akwentiwe litfuba lekubhala indzabambhalo ngemacembu eklasini kute bafundzi basitane.
- (f) Akwentiwe litfuba lekubhala indzabambhalo ngemacembu eklasini kute bafundzi basitane
- (g) Akusetjentiswe njalo irubhriki yekumaka indzabambhalo eklasini ngobe iyincenye yetinsita uma kufundziswa nobe kumakwa indzabambhalo. Bafundzi abayetaye kute bati lokutidzingo uma kubhalwa indzabambhalo.
- (h) Akwaxhiwe luhla lwetigateko loluhambisana nesihloko lababhala ngaso eklasini/emacenjini kute betaye kukwenta loko uma banikwe nobe ngusiphi sihloko.

- (i) Akwetayelwe kubala nekunaka linani lemagama njalo uma kubhalwa loluhlobo lwembuto eklasini.
- (j) Akwetayelwe kubala nekunaka linani lemagama njalo uma kubhalwa loluhlobo lwembuto eklasini.
- (k) Akugcugcutelwe kubaluleka kwekukhetsa kahle imibuto esigabeni B na C kute kuncandvwe kulahleka kwemamaki.

UMBUTO 14, NE-16: UMDLALO (IMIBUTO YENDZABAMBHALO)

Emaphutsa lavamile nekungavisisi umbuto

- (a) Lombuto uphendvuleke kahle kakhulu kepha babe khona labangakawuphendvuli ngalokulindzelekile. Bahlolwa bekumele babhale ngalokutsandzekako nalokungatsandzeki emmangweni lokwentiwe badlali labatsite emdlalweni.
- (b) Kulesampuli yebafundzi labalikhulu, ba-51 labawuphendvulile. I-avareji ngemaphesenti la-80.
- (c) Labangakawuphendvuli kahle bebangawesekeli kahle emaphuzu abo baphindze bangaveti kutsi lokwentiwe ngulabadlali kuyatsandzeka nobe akutsandzeki. Labanye bebabhala ngalokungatsandzeki kuphela bashiye loku labakwentile lokutsandzekako.
- (d) Bafundzi baphambanisa emagama ebadlali labasemdlalweni nebalingisi labasenovelini. Batsi Ncobile bekatsandzana naMacaleni esikhundleni sekutsi naCelani. Umlingisi longuMacaleni utfolakala enovelini hhayi emdlalweni.
- (e) Kukhona labambalwa bahlolwa lababhale indzaba lengakahleleki, kute singenisiso nesiphetfo.
- (f) Labanye bahlolwa babenebulukhuni bekusebentisa timphawu tekubhala nekuhlela kahle tindzima kute titselelane emanti.
- (g) Labambalwa bafundzi abakalandzeli kahle sihloko, bebabhala ngalokwenteka emmangweni, bangaveti kutsi bekwentiwa badlali balomdlalo.
- (h) Labanye bahlolwa bebacoca nobe bavele bafinyeta loko labakukhumbulako lokuphatselene nemdlalo lokungaphendvuli umbuto.
- (i) Kunebahlolwa labangawati lomdlalo bavele batsatse itheksthi yembuto we-15 bayibhale njengobe injalo.
- (j) Kukhona bafundzi labangalilandzeli linani lemagama lelimiselwe kubhalwa kwendzabambhalo
- (k) Bafundzi baphendvule Umbuto 14, bangawuphendvuli Umbuto 16.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi kumele bafundziswe kuhlatiya umbuto ngalokuphelele, bangawukhi etulu.

- (b) Kumele bawufundze umdlalo babe nelwati lwako konkhe lokwentiwa badlali.
- (c) Kumele batetayete kubhala tindzabambhalo letehlukahlukene kute bafundze kusebentisa emaphuzu lafanele kuphendvula umbuto lobutiwe baphindze besekele ngekucaphuna emdlalweni.
- (d) Abafundze kutsatsa badlali njengebantfu labaphilako labangahlangana nabo emmangweni ngobe umbhali ubhala ngaloko lakubona kwenteka emimangweni lesiphila kuyo.
- (e) Umdlalo awufundvwe eklasini ngesikhatsi lesengetiwe kute bafundzi bawujabulele futsi bawuvise.
- (f) Ayisetjentiswe njalo eklasini irubhrikhi yekumaka indzabambhalo ngobe iyincenye yetinsita uma kufundziswa nobe kumakwa indzabambhalo, bafundzi abayetaye kute bati lokutidzingo uma kubhalwa indzabambhalo.
- (g) *SISEYENE/I-CAPS* akulandzelwe ngekucophelela ngobe kukhona tonkhe timphawu nemigomo lokumele kulandzelwe uma kubhalwa indzabambhalo.
- (h) Akusetjentwe ngemacembu eklasini kutfolakale emaphuzu laphendvula umbuto ngalokufanele.
- (i) Abetayetwe kubhala indzabambhalo eklasini bafundzi, bangacali kuyibhala uma sekubhalwa umsebenti lohlelekile nobe luhlolo.
- (j) Akwentiwe tibonelo tesingeniso nesiphetho eklasini letitawusita kutsi bafundzi batayeke kukwenta loko uma sebabukene netivivinyo nobe luhlolo.
- (k) Abetayetwe bafundzi ngaso sonkhe sikhatsi kutsi indzabambhalo ayisuselwa enhloko kepha encwadzini lefundvwe eklasini.
- (l) Abetayetwe bafundzi ngaso sonkhe sikhatsi kutsi indzabambhalo ayisuselwa enhloko kepha encwadzini lefundvwe eklasini.
- (m) Akugcizelelwe ngaso sonkhe sikhatsi kutsi indzabambhalo ayisuselwa enhloko kepha encwadzini lefundvwe eklasini.
- (n) Akusetjentiswe Inkhombandlela Yekutifundzela umdlalo, '*Kutawuba Njalo*' (i-Mind The Gap), kanye nedokhumenti yeSISEYENE/ye-CAPS kutfolakale lwati ngekuhlaliywa kwemdlalo. Letinsita tenta kube lula kufundza ngesakhiwo semdlalo kanye netimphendvulo temibuto labangahle babe nayo bafundzi.

SIGABA B NA C

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

Emaphutsa lavamile nekungavisisi umbuto

- (a) Linyenti lebafundzi likhetse Umbuto 11 kulemibuto lemifisha.

- (b) Umbuto 11.1, lombuto bewudzinga bafundzi basho umoya lokuletheksthi. Labanye bahlolwa abanawo emagama lafanele ekuchaza umoya. Esikhundleni sekutsi batsi ngumoya wekukhatsateka nobe wekwesaba bebatsi Mlungisi weva inhloko idvuma.
- (c) Umbuto 11.2, bafundzi abakhoni kuveta kubaluleka kwebalingisi, ikakhulu umlingisi lomcoka. Abati kutsi inkinga ibukene naye, utfolakala kusukela ekucaleni kwemdlalo kuyefika esiphetfweni
- (d) Umbuto 11.4, bafundzi labanyenti abati kutsi yini sigameko, bavele basho similo nobe bachaze simo kunekutsi basho loko lokwentekako/lokusigameko.
- (e) Umbuto Umbuto 11.8, bafundzi labahluleke kulombuto ngulabangayati lenoveli ngobe labayatiko babonile kutsi tinkinga taMlungisi atikasombululeki.
- (f) Umbuto 11.9, bahlolwa labanyenti abakawuvisisi lombuto. Abasati sibiketelo.
- (g) Umbuto 11.11, linyenti lebahlolwa alikakhoni kwesekela kutsi Lomusa ungumlingisi loyindilinga nobe cha. Abavisisi kutsi umlingisi loyindilinga ngumlingisi lonjani.
- (h) Umbuto 11.12, bahlolwa bahlanhlatsile. Bebangakhoni kubeka secwayiso ngendlela lefanele. Bebabhala ngalokwentiwa ngumalume waMlungisi bangaveti kahle kutsi utecwayisa ngani tetsamelilwati

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Inoveli ayifundvwe eklasini ngekwetigaba tayo, loku kutawucinisekisa kutsi wonkhe umfundzi uyayati
- (b) Akufundziswe tinchazelo temagama lasetjentiswa kutemibhalo nobe uma kuhlutwa inoveli njengesibiketelo, sibekandzaba, ludvweshu, sicakacaka, luvutfondzaba, siphetho lesiyingwijikhwebu, emasu ekuveta balingisi, tinhlobo tebalingisi.
- (c) Ngaso sonkhe sikhatsi uma kufundvwa sehluco, akubutwe ngalamagama eTemibhalo kute bafundzi bawetayeke njengesecwayiso, ingcikitsi, njll.
- (d) Yonkhe imibuto kuleliphepha yeyame esakhiweni semdlalo lesingumgogodla wayo yonkhe imibuto lebutwako nakuhlolwa, ngaloko kufanele bafundzi basati.
- (e) Kumele bati letinchazelo telulwimi lolusetjentiswa kuloluhlobo lwetemibhalo bese bayatihlatiya.
- (f) Abachazelwe umehluko emkhatsini wemlingisi loyindilinga nemlingisi losicaba kwentiwa netibonelo uma kufundvwa.
- (g) Akufundziswe kwesekela imibono/timphendvulo tabo ngetigameko letisemdlalweni.

- (h) Akufundziswe kuhlatiya lokudzingwa ngumbuto. Akusetjentiswe Inkhombandlela Yekutifundzela Umdlalo, '*Kutawuba Njalo*' (i-Mind The Gap), kute batfutukise lwati lwetekuhluta umdlalo. Akusetjentiswe idokhumenti yeSISEYENE/ye-CAPS.
- (i) Akugcugcutelwe likhono lekutihlutela inoveli, Sibonelo: Abangatjelwa kutsi loku ludvweshu. Akufundziswe kutsi yini ludvweshu bese bayatitfolela lona enovelini.
- (j) Akwentiwe umsebenti wasekhaya newaseklasini ngemibuto lephatselene nenoveli lofundvwako. Akucinisekiswe kutsi kuyamakwa kwentiwa netimphendvulo temisebenti kute babone lapho behluleka noma baphumelela khona

UMBUTO 15 NE-17: UMDLALO (IMIBUTO LEMIFISHA)

Emaphutsa lavamile nekungavisisi umbuto

- (a) Labanye bafundzi baphendvule Umbuto 15 kepha bancane kakhulu labaphendvule Umbuto 17.
- (b) Kukhona-ke bafundzi labambalwa labangakaphumeleli kahle kulombuto. Labanye bentiwa kungabi nelwati lolujulile ngalomdlalo, ngatsi abakawufundzi. Labebangaphumeleli behluleke kakhulu kulemibutwana lelandzelako lengaphasi kwembuto 15.
- (c) Umbuto 15.2, bafundzi abakhoni kuveta kutsi timbali letibekwa ethuneni tiluphawu lwani. Labanye bebatsi tekumvalelisa kantsi kulomdlalo betiluphawu lwelutsanvo nenkhumbulo
- (d) Umbuto 15.3, labanye abakhoni kubona lokukuletheksthi lokungenta kutsi lomdlalo ube ngumdlalohlaya, lokukhombisa kutsi abatati timphawu tetinhlobo temdlalo.
- (e) Umbuto 15.6, kukhona bafundzi labahluleke kuchaza kutsi Mtingelwa wetseke kahle yini ligama lakhe. Abakhoni kuchaza kutsi umuntfu lotingelwako ngulonjani.
- (f) Umbuto 15.9, labanye bahlolwa abakabuki kutsi imphendvulo yabo kumele incike emagameni lacindzetelwe lashiwo nguHleta ngaNcobile. Bona baphendvule ngelwati lwabo lwekutsi emantfombatana lasesigabeni sekukhula ahlanyiswa lutsandvo.
- (g) Umbuto 15.11, awukaphendvuleki kahle lombuto, bewudzinga kutsi bacatsanise budlelwano baLaHleta naNcobile kuletheksthi nakuluvutfondzaba. Bebachaza budlelwano kuletheksthi bangacatsanisi neluvutfondzaba. Kungenteka abalwati luvutfondzaba lwalomdlalo, bakhetsa kungabhali lutfo ngalobudlelwan

Tiphakamiso tekutfutukisa imiphumela yebahlolwa

- (a) Akwentiwe onkhe emasu ekuvetwa kwebadlali lokufaka ekhatsi kwetseka kahle kwebadlali emabito abalandzele.
- (b) Akwentiwe taba tekutsi lomdlalo ufundvwe eklasini ngekwetinkhundla, kute kucinisekiswe kutsi bawati wonkhe.

- (c) Kumele bawufundzise umdlalo bawati, bafundze kuhlatiya lokudzingwa ngumbuto. Abasebentise Inkhombandlela Yekutifundzela Umdlalo, 'Kutawuba Njalo' (i-Mind The Gap), kute batfutukise lwati lwetekuhluta umdlalo. Bafundzisi abasebentise idokhumenti yeSISEYENE/ye-CAPS
- (d) Akufundziswe tonkhe timphawu temdlalo letikhona kudokhumenti yeSISEYENE/ye-CAPS (Likhasi le-28).
- (e) Abafundziswe tonkhe tinhlobo temidlalo. Sib. Senamisi, umdlalo wemoya, umdlalo wasesiteji, umdlalohlaya.
- (f) Akucikelelwe kutsi bahlolwa bayasivisisa sakhiwo semdlalo. Sib. Yini luvutfondzaba, ubona njani kutsi loku luvutfondzaba.
- (g) Abahlaliye umdlalo kute bakhone kubona luvutfondzaba, sicakacaka njll, loko kutawenta kutsi bataye kwati loku lokutimphawu taleso naleso sakhiwo.
- (h) Abaniketwe imisebenti yasekhaya neyaseklasini ngemibuto lephatselene nemdlalo lofundvwako. Akucinisekiswe kutsi kuyamakwa kunikwe nemiphumela yemisebenti kute kubonakale lapho behluleka noma baphumelela khona.
- (i) Akubukwe emaphepha emibuto eluhlolo lolwendlulile uma sekufundziswe yonkhe imibhalo kutfole imibuto leyehluhlukenene ngekwemazinga ayo nekutsi iphendvulwa njani.

11.6 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-3

Kuphawula jikelele

- (a) Bahlolwa basebente kahle kakhulu kuleliphepha ngobe nakucatsaniswa isampuli nebemnyaka lowengcile we-2024 babe ngetulu kwabo, beka-83 emaphesenti kepha ngemnyaka we-2025, a-84 emaphesenti ebahlolwa labaphumelele kuleliphepha.
- (b) Linyenti lebahlolwa likhombisile emakhono latfutukile ekubhala ngobe baphumelele ngemalengiso nangelicophelo lelisetulu.
- (c) Bahlolwa labanyenti bativise 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-2025 emaphesenti akhuphuke ngemaphesenti la-3 nakucatsaniswa nemnyaka lowengcile we-2024.

Emaphutsa lavamile nekungavisisi umbuto

SIGABA A: TINDZABA

UMBUTO 1

- (a) Bambalwa bahlolwa labaphendvule Umbuto 1.1 lonesihloko lesitsi: 'Kwadzela tibukeli. Esampulini yalabalikhulu ba-08, bahlolwa labawuphendvulile, batfole emaphesenti la-

84. Loko kungenteka bahlolwa labanye banebumatima bekubhala indzaba ngesigameko sinye.

- (b) Babe mbalwa kakhulu bahlolwa labaphendvule Umbuto 1.2 lonesihloko lesitsi: 'Letimoto letinyenti kangaka.' Esampulini yalabalikhulu ba-11, bahlolwa labawuphendvule kahle lombuto, batfola emaphesenti la- **88**. Lelinani likhombisa kutsi bahlolwa abakakhoni kujula ngesihloko.
- (c) Banyenti kakhulu bahlolwa labakhetse kuphendvula Umbuto 1.3. Basihumushe kahle kakhulu lesihloko ngekuveta tizatfu letibente batsi: 'Sekuphilwa ngekwesaba kuletinsuku'. Esampulini yalabalikhulu, ba-49 bahlolwa labakhetse kuphendvula lombuto, batfola emaphesenti la-**85**. Nanobe kunjalo, labanye babo basebentisa irejista lengemukeleki kulesihloko babuye basebentise nelulwimi lwenhlamba.
- (d) Bambalwa bahlolwa labaphendvule lombuto, esampulini yalabalikhulu ba-13 bahlolwa labawuphendvulile, batfola emaphesenti la-**84** labakhetse kubhala ngesihloko lesisembutweni we-1.4 lesitsi: 'Hulumende akalawule tinkhundla tekuchumana.' Lelinani lelincane lebahlolwa labakhetse lesihloko, likhombisa kutsi kusenenkinga kuloluhlobo lwenzaba lapho kumele umhlolwa avete luvo lwakhe.
- (e) Nakuwo umbuto we-1.5 bambalwa bahlolwa labakhetse lesihloko. Esampulini yalabalikhulu ba-13 bahlolwa labawuphendvulile, batfola emaphesenti la-**81**. Kulabakhetse kubhala ngesihloko, 'Kuhlala nemfihlo' Kusesekhona labanye labanenkinga yekubhala tindzaba letingakholeki letinye tihle tiphuma esihlokweni bese tindzima tilahlekelwa kutselelana emanti.
- (f) Balinani lelincane bahlolwa labaphendvule umbuto we-1.6, 1.7, newe-1.8. Baphendvule kahle kakhulu ngobe kulesampuli yalabalikhulu, labo bahlolwa labakhetse letitfombe batfole emaphesenti lasukela kula-85 kuya kula-87. Kunalabo labakhombise lizinga leliphasi lekucamba indzaba lesuselwa esitfombeni.
- (g) Kusekhona bahlolwa labacitsa sikhatsi ngekubhala tinhlaka tekucala netesibili ngembikwekubhala indzaba, lokubenta bacitse sikhatsi. Lokuyinkinga kutsi labanye bayakhohlwa kudvweba umugca lovundile kuletinhlaka lokwenta labahlolako bamake indzaba yekucala labahlangana nayo bese balahlekelwa ngemamaki lamanyenti.
- (h) Kunebahlolwa labanye lababhala lokungenamcondvo, indzaba ingakhulumi yonkhe.
- (i) Bancane kakhulu bahlolwa labatsatsela tihloko ephepheni lemibuto bente ngato indzaba lengalandzeleleki.
- (j) Labanye bebahlolwa basebentise lulwimi lolungemukeleki sanhlobo (inhamba) etindzabeni tabo, kakhulukati kuletihloko letilandzelako: Sekuphilwa ngekwesaba kuletinsuku, Hulumende akalawule tinkhundla tekuchumana, Kuhlala nemfihlo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Akugcizelelwe indlela lekwakhiwa ngayo imisho, indlela lekujutjwa ngayo emagama

emshweni, indlela lekuhlelwa kubuye kwakhiwe ngayo tindzima nendlela tindzima letitselelana ngayo emanti

- (b) Akufundziswe kubhalwa kwemisho lemifisha nobe kusebentisa tihlanganiso letifanele.
- (c) Bafundzisi abafundzise tihlobo letehlukene temisho lefaka ekhatsi umusho locondzile, lombici nalomagalagala.
- (d) Belulekisifundvo abakhutsate kufundziswa kwetimpawu tato tonkhe tihlobo tetindzaba uma basemihlanganwenisikolo nebafundzisi.
- (e) Lokunye lokumele kwentiwe bafundzisi kutsi kufundziswa indlela yekufundzisa tihlobo tetindzaba emaklasteni babuye banikane netibonelo taletinhlobo, bagcizelele kutsi ngasinye sihloko bahlolwa bangasihumusha ngendlela lebasiva ngayo.
- (f) Bafundzisi abasebentise titfombe eklasini kute bafundzi betayeke kucoca ngato, lokutawenta kutsi kube lula kubhala tindzaba letiphatselene netitfombe.
- (g) Akufundziswe indlela lekusetjentiswa ngayo irubhriki kute bafundzi bati emazinga ekuhlola indzaba ngembikwekubabhala tindzaba tabo.
- (h) Bafundzisi bayakhutsatwa kutsi banike bafundzi inkhombandlela yemibhalo yekuticambela Liphepha le-3 'Umlalati,' babuye babafundzise nekuyisebentisa.
- (i) Emihlanganwenisikolo, belulekisifundvo abagcugcutele bafundzisi kutsi basebentise luhlelosifundvo, luhlelomsebenti kanye neluhlelo lwekuhlola kute bagcile kuloko lokufanele kufundziswe ephepheni le-3.
- (j) Akufundziswe emakhonosisekelo elulwimi lasekhasini le-34 kuye ekhasini le-36. Tibonelo letinye tingatfolakala edokhumenteni yeSISEYENE/ye-CAPS ekhasini le-104 kuya ekhasini le-107.
- (k) Lokunye lokubalulekile kufundziswa kwesakhiwo sendzaba (tingeniso, umtimba nesiphetfo) kanye nendlela yokubhala ngesigameko sinye uma indzaba inesidzingo saloko.

SIGABA B: IMIBHALOMBIKO

UMBUTO 2.1: INCWADZI YEBUHLOBO

- (a) Bahlolwa labanyenti bakhetse lombuto futsi basebente kahle kakhulu. Esampulini yalaba-100, labawuphendvulile batfole i-avareji yemaphesenti la-85. Bakhonile kubhala incwadzi yebuhlobo bahalalisela dadzewabo lotsenge imoto lesezingeni lelisetulu futsi kwekucala kutsi kube nemoto ekhaya kubo. Kubekhona bahlolwa labangakaveti imininingwane lelindzelekile; lokwente bangakhoni kutfole emalengiso kuloluhlobo lwencwadzi.
- (b) Basekhona bahlolwa labambalwa labangakabhali kahle sakhiwo sencwadzi njengelikheli, sibingelelo, singeniso, umtimba, siphetfo nesivaleliso. Labo bahlolwa bayasayina ekugcineni kwencwadzi yabo nobe bahlanganise kutsi, 'Ngimi dzadzewenu Thokozile' kantsi loko kusuke sekuliphutsa.

UMBUTO 2.2: I-IMEYILI YEMTSETFO

- (a) Ba-17 kuphela bahlolwa labaphendvule Umbuto 2.2 we-imeyili esampulini yalaba-100. Basebente kahle kakhulu batfola i-avareji yemaphesenti la-84. Lelinani likhombisa kutsi basekhona bahlolwa labasengakakwati kubhala luhlobo lwalombhalombiko.
- (b) Bahlolwa labanyenti baphambanise i-imeyli lesemsetfweni nencwadzi yemtsetfo. Labanye bebabuye babhale likheli lekucala nelesibili njengasencwadzi, kube likheli le-imeyli selibhaliwe.
- (c) Labanye balabahlolwa abakasibhali kahle sakhiwo se-imeyli. Bebaphambanisa sihloko nesibingelelo bente kwangatsi lesakhiwo siyefana nesencwadzi.

UMBUTO 2.3: INKHULUMO LEHLELEKILE

- (a) Banyenti bahlolwa labaphendvule lombuto futsi basebente kahle. Esampulini yalabalikhulu, ba-38 labawuphendvule batfola emaphesenti la-83. Bambalwa bahlolwa labasenenkinga yesakhiwo senkhulumo lehlelekile, kakhulukati sendlalelo sayo nendlela labayiphetsa ngayo. Emaphuzu ekukhutsata lasebakhulile ngekubaluleka kwekutsi badle kahle bawetfule ngemalengiso lababatekako.

UMBUTO 2.4: I-ATHIKILI YELIPHEPHANDZABA

- (a) Ba-12 bahlolwa labaphendvule lombuto. Esampulini yalabalikhulu labawuphendvulile batfola emaphesenti la-81. Emakhono ekubhala i-Athikhili yeliphephandzaba akhombisa kutfutfuka kakhulu. Loko kubonakele etimphendvulweni tebahlolwa lapho bebacwayisa babhikishi ngemonakalo labawentako ngalesikhatsi babhikisha. Nanobe kunjalo, babekhona lebangawuvisisi umbuto lobutiwe.
- (b) Bambalwa bahlolwa labasenenkinga yesakhiwo se-athikhili yeliphephandzaba, kubhala ngemakholoni nekusebentisa emafonti lehlukene, kufaka emakheli ekushiya imilayeto, kubeka tiphakamiso, kugceka nobe kugcugcutela ema-athikheli lafana nalawa.

UMBUTO 2.5: INKHULUMOLUHLLOLO

- (a) Banyenti bahlolwa labakhetse kubhala lenkhulumoluhlolo futsi bayibhale kahle kakhulu kepha babe khona labanye labayibhale ngatsi yinkhulumomphendvulwano.
- (b) Bambalwa bahlolwa labasenenkinga yesakhiwo senkhulumoluhlolo. Labanye bebangabacambi emabito alabakhulumako. Labanye abafaki sendlalelo nemlandzi kantsi futsi babhala imishwana lenjengekutsi, 'Sawubona' bese lomunye atsi, 'Yebo' lokwenta kutsi ingahehi inkhulumoluhlolo yabo nobe ingakhombisi likhono lekuticambela.
- (c) Bahlolwa labanye abati kutsi inkhulumoluhlolo ihlelekile nekutsi kucala lowo lobite lomunye kukhuluma. Bancane kakhulu bahlolwa labayishiya ilenga ingenasiphetfo inkhulumoluhlolo yabo.
- (d) Basekhona bahlolwa labambalwa labanenkinga yemoya, irejista nesitayela uma babhala inkhulumoluhlolo.

UMBUTO 2.6: LUHLELO NEMAMINITHI EMHLANGANO

- (a) Bakhona bahlolwa labawuphendvulile lombuto. Esampulini yalaba-100 ba-20 labawuphendvulile baphumelela ngemaphesenti la-74. Bahlolwa labawuphendvulile lombuto bakhombise lwati lolusezingeni lelisetulu lwaloluhlobo lwembhalombiko kepha lamaphesenti akhombise kutsi kusekhona kungavisisi indlela yekubhala i-ajenda nemaminithi emhlangano.
- (b) Labanye bahlolwa bebacedzela i-ajenda kuphela bangawabhali emaminithi.
- (c) Linyenti lebahlolwa belihlanganisa i-ajenda nemaminithi ndzawonye bese lehluleka kwehlukana titfombo netibhidvo lesetilungele kudliwa.
- (d) Bahlolwa labambalwa belingabhali emaminithi ngesikhatsi lesengcile, belivele libhale ngatsi kuyakhulunywa ngaleso sikhatsi.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Kwekucala akugcizelelwe kubhalwa kwemisho nekuhleleka tindzima temibhalombiko.
- (b) Akugcizelelwe kutsi kunetinhlobo letehlukene temisho kanye nemtselela wekusebentisa imisho lemifisha nalemidze.
- (c) Akufundziswe sakhiwo sembhalombiko ngasinye. Bafundzisi bakhumbule kutsi kumele ngamunye umbhalo ube nesingeniso, umtimba nesiphetho.
- (d) Belulekisifundvo abagcizelele indzaba yemihlanganosikolo lapho kutawufundziswa khona ngato tonkhe tinhlobo temibhalombiko kanye netimphawu tato tonkhe.
- (e) Kukhutsatwa kutsi bafundzisi bafundzise, 'Takhi Netimiso Telulwimi' njengobe tibhaliwe esitatimendeni/edokhumenteni ye-Caps, likhasi le-104 kuya ekhasinini le-107.
- (f) Akunikwe bafundzi emarubhriki ekuhlola imibhalombiko batewati kutsi kulindzelweni uma kuhlolwa nekutetayeta kuhlola umsebenti wabo ngembikwekwetfula umkhicito wabo wekucina.
- (g) Bafundzi abetayetwe kufundza ticondziso, kuhlala ngembi kwekubhala kute bakhutse tihloko labativisisako.
- (h) Bafundzisi bayakhutsatwa kutsi banike bafundzi inkhombandlela yemibhalo yekuticambela Liphepha le-3, 'Umlalati,' babuye babafundzise nekuyisebentisa.
- (i) Emihlanganwenisikolo, belulekisifundvo abagcugcutele bafundzisi kutsi bagcile kuloko lokufanelwe kufundziswe ephepheni le-3 kanye nemakhonosisekelo ekhasini le-34 kuya kule-36 kuSISEYENE/idokhumenti ye-CAPS.

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 2025, Gireidi ya 12.

12.1 MAITELE A KUSHUMELE KWO DOWELEAHO (2021–2025)

Tshivhalo tsha vhalingiwa vho riwalaho mulingo wa Tshivenda Luambo lwa Hayani nga 2025 tsho gonya nga 2 659 musi tshi tshi vhambedzwa na tsha 2024.

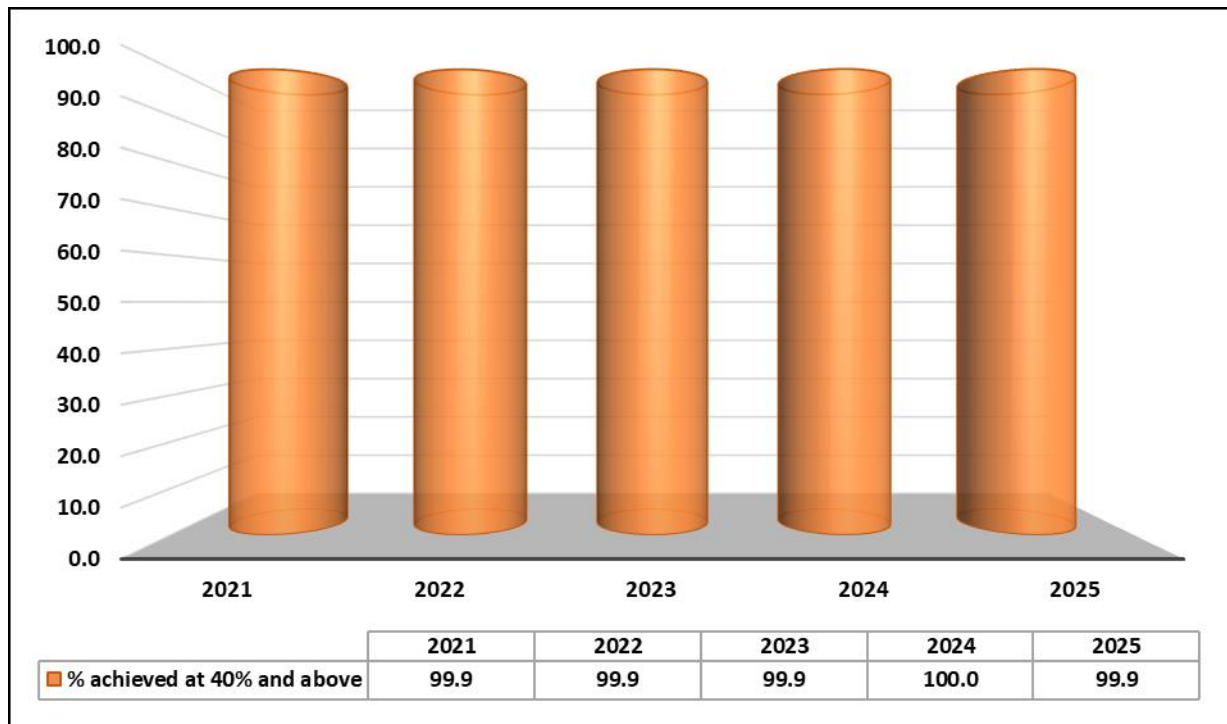
Kuphasele kwo vha kwo dzula kha 100,0% kha riwaha wa 2024. Naho zwo ralo, kha riwaha wa 2025 kwo tsela kha 99,9 phesenthe kha avho vho phasaho nga vhuswikeleli ha ntha, Vhuswikeleli ha nthesa (hu fhirisaho 80%), ho engedzeaho u bva kha 11,6% nga riwaha wa 2024 u ya kha 11,9 nga riwaha wa 2025.

Afha ri fhululedza vhadededzi, vhaletshedzi vha thero na mihasho ya pfunzo ya mavundu kha u da na zwitirathedzhi na dzimbekanyamushumo dzo fhambanaho dza u dzhenelela u nea thikhedzo hu songo tumuwaho nga riwaha wa 2025. U vha na zwiko na vhudikumedzeli ha vhalingiwa vho vhaho ntha ha tshikalo zwo disa khwinifhadzo nyangaredzwa kha thero.

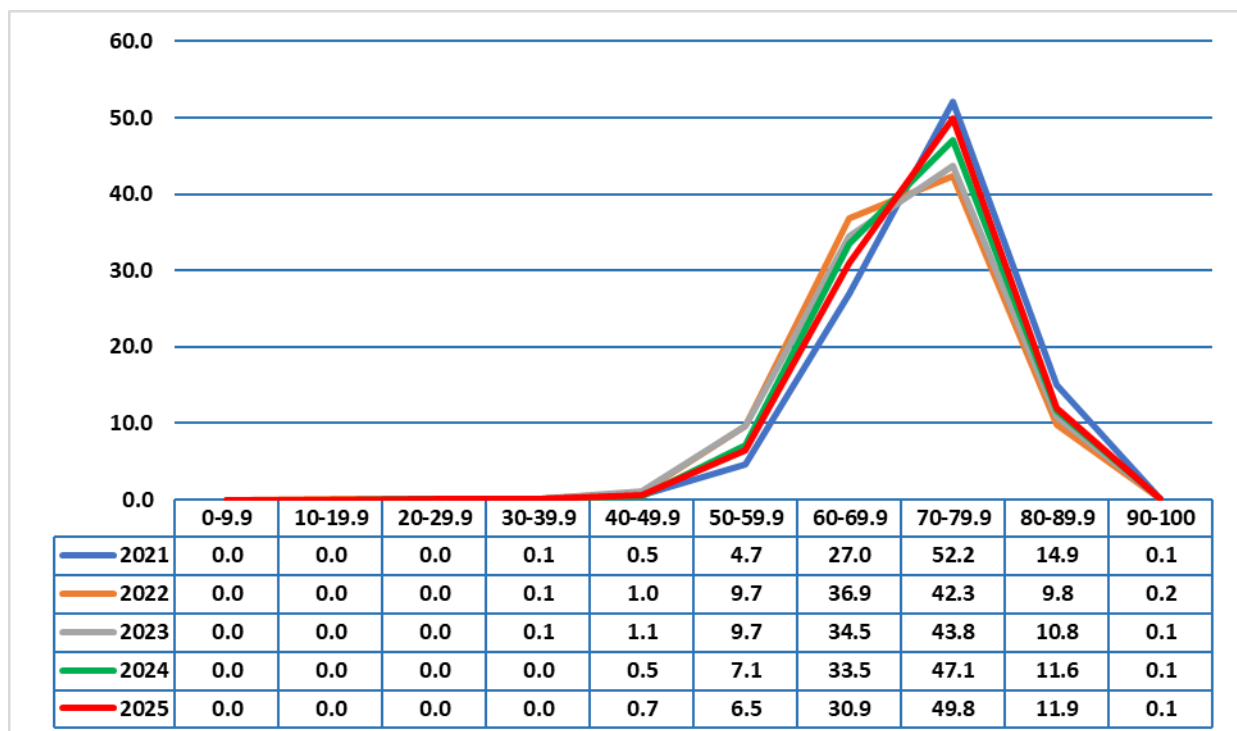
Thebulu ya 12.1.1 Tshikalo tsha kushumelenyangaredzi kha Tshivenda Luambo lwa Hayani

Nwaha	Tshivhalo tsho riwalaho	Tshivhalo tsha vho wanaho 40% na u ya ntha	Phesenthe yo wanaho 40% na u ya ntha
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
2025	20 915	20 904	99,9

Girafu ya 12.1.1 Tshikalo tsha kushumele kha Tshivenda Luambo lwa Hayani



Girafu ya 12.1.2 Girafutshitumbe ya kuavhelwe/kuphadaladzelwe kwa kushumele (Tshivenda Luambo lwa Hayani: 2021–2025)



Kushumele kwa vhalingiwa

Mbambedzo ya kuphasele kha miŋwaha ya 2024 na 2025. Ho vha na u ima fhethu huthihi ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 2 (30–39%) nga 0,0% nga 2024 na 0,0% nga 2025. Ho vha na u gonya ha vhalingiwa vho phasaho nga vhuimo ha 3 (40–49%) u bva kha 0,5% u ya kha 0,7 nga 2025. Avho vho phasaho nga vhuimo ha 4 (50–59%) vho tsela fhasi nga 0,6% u bva kha 6,5% yo wanalaho nga 2025. U gonyela hohu ntha hu divhonadza nga u gonyela ntha hu vhonehalo ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 6 (70–79%). Havho vho engedzea u bva kha 47,1%, ha vha na u gonyela ntha u ya kha 49,8% ya mahola. U gonyela ntha hu dovha ha divhonadza kha vhuimo ha 7 (80–89%) ho vha na u gonyela ntha nga 0,3%, u bva kha 11,6% nga 2024 u ya kha 11,9% nga 2025. Maŋwe malisambilu ndi a u ri ho vha na u ima fhethu huthihi ha tshivhalo tsha vho phasaho nga 90–100% nga 0,1% nga 2024 na 0,1% nga 2025.

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 vhaŋwe vhatukutuku vhane vha sumbedza u kundelwa kha mbudziso iyi. Avho ndi vhaŋa vhane vha kha di vha na thaidzo ya u sa vhalo mafhungo lwa vhudzivha, hu tshi katelwa na u sa vhalo mbudziso muthu a ya a toda hune ha vha na phindulo yoneyone. Vhukoni ha vhagudi vhu khagala vhunga kha munanguludzo wo vangwaho, mbalotshikati yo vha maraga dza 24 kha dza thanganyelo ya 30 yo randelwaho.

Manweledzo

Kha mbudziso iyi vhalingiwa vho kundelwa u diwanela maraga nnzhi vhukuma naho hu na vhaŋwe vho wanaho dzotho. Izwi zwi a tea u lidzelwa na mifhululu vhunga u niwala manweledzo tshi tshi tou vha tshikili tsha vhuhogwa tshi konwaho nga vha si vhanzhi. Mbalotshikati yo vha maraga dza 8 kha dza 10 dzo randelwaho.

Kushumisele kwa Luambo

Vhukoni ha luambo ha fomaŋa vhu tea u dzhielwa ntha vhukuma. Vhukoni ha vhalingiwa vhu sumbedza u gonyela ntha kha mbudziso ya 3 na ya 4 dzi kwamaho khungedzelo na khathuni nga u sielisana. Hone-ha, vhuleme vhuhulwane vhu kha di vhoneala kha Mbudziso ya 5 ya Luambo na Kushumisele; afha ndi he vhunzhi ha vhalingiwa vha vhoneala vha tshi kundelwa u shuma khwiŋe vhunga vho wana maraga dza u bva kha 0 u ya kha dza 10 (0%–100%). Nwaha uyu mbudziso iyi yo sumbedza u tsela fhasi zwihulu nahone zwi sa fushiho na luthihi.

12.3 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 1 (P1)

MBUDZISO YA 1: Tholokanyondivho

Vhukhaki vhu anzelaho u itwa na kupfeselele 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 nga vhadalo.
- (b) Vhalingiwa vha si gathi vha kha ñi ita vhukhaki ha u tou anulula mafhungo a re kha ndima ye vha vhudzwa uri vha sedze/vhale one/yone, a vha vhuyi vha ita ndingedzo ya u fhindula mbudziso vha tshi shumisa maipfi avho, afho hune zwa konadzea. Vhañwe vhalingiwa vha si gathi vha kha ñi sumbedza u vha na ndowelo i si yavhudi ya u pfuka mbudziso vha songo vhuya vha lingedza u dzi fhindula na luthihi.
- (c) Vhunzhi ha vhalingiwa vha kha ñi vha na thaidzo kha mbudziso dza mirero na maambele. 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 vhalingiwa vha si gathi vha kha ñi kundelwa u sumbedza u pfesesa mbudziso idzi, zwo ralo vha sokou 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 vhane vha fhindula nga u tou anulula mbuno dzo tou ralo u bva kha ndima/mafhungo, 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 vhushaka kana 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) Maambele, 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 ili sia u bva kha gireidi ya 4–12.

- (c) Vhalingiwa kha vha pfumbudzwe vhukuma kha ili sia vhunga, mbudziso ya 1 i yone yo faredzaho maraga nnzhi vhukuma kha ili bammbiri la mbudziso .
- (d) Izwi zwi nga konadzea arali vhalingiwa vha newa ndowendowe tshifhinga tshothe. Vhagudisi vha humbudzwa uri vha sedze pulane dza u funza dzi re kha Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga na Tsumbandila ya u linga u thusedza vhalingiwa nga ndila yoneyone.

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 u tou nombora mbuno naho vho eletshedzwa uri vha nwale nga phara.
- (b) Vhaxiwe vha vhalingiwa vha kha di tou anulula maipfi o tou ralo u bva kha zwi re ngomu mafhungoni, ngeno ndaela i tshi tou vha khagala tshothe.
- (c) Vhukhaxhi ha girama, mupeleto, khethekanyo ya maipfi, vhudanzi na zwigwa zwa u vhala, zwi tshi katela na kupatekanyelwe kwa maipfi, kha vhunzhi ha vhagudi hu kha di vha vhuleme vhuhulu vhukuma.
- (d) Hu na vhalingiwa vhane vha diengedzela manwe mafhungo avho, hu si zwi bvaho mafhungoni e vha newa lini. Izwi zwi vhonele musu vha tshi nea mbuno dzi siho mafhungoni o newaho.
- (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*'fhedzi, sa zwine ndaela ya vha laedziswa 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 munwalo wonewone wa Tshivenda, kha zwi gudiswe vhalingiwa lwa tshothetshothe.
- (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 n̄waha uno. Vhalingiwa vho wana maraga dza n̄tha kha dza n̄waha wo fhelaho. Hu ɖi vha na u khakhisea huṭuku ha vhalingiwa vha si gathi kha M3.2 na M3.6 (U sa pfesesa mbudziso i kwamaho murero na ya thekeniki/thodea dza khungedzelo.)

Vhukhakhi vhu anzelaho u itwa na kupfeselele ku si kwone.

- (a) Vhañwe vhalingiwa vha kha ɖi kundelwa u ṭhaṭhuvha 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 n̄wala vhushaka ha maipfi na thekeniki dzo shumiswaho kha khungedzelo zwi tshi yelana na milayo ya (AIDA) kuñwalele kwa zwiṭalusi zwa khungedzelo.

Ngeletshedzo dza makhwinisele

- (a) Khungedzelo kha i funzwe vhagudi misi yoṭhe. Thekeniki dzoṭhe 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 netshedza phindulo dzi re na vhushaka na dzi re dzonedzone.
- (b) Luambo lwa u ṭhaṭhuvha/vhudzivha kha lu gudiswe vhukuma. Kha vha sedze Tshitatamennde tsha Pholisi ya Kharikhulamu na u linga na Tsumbandila ya u linga uri vha thusee kha hezwi zwi re kha Aphenikisi (siaṭari la 104).
- (c) Vhalingiwa kha vha newe ndowendowe misi yoṭhe, ngauri ndi wone mushonga muhulwane une wa ɖo ṭuṭula vhukuma vhukoni ha vhalingiwa.

MBUDZISO YA 4: U sengulusa khathuni

Na kha yeneyi mbudziso, vhalingiwa vho sumbedza u gonyela n̄tha zwiṭuku musi zwi tshi vhambedzwa na zwa n̄waha wo fhelaho.

Vhukhakhi vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Thaidzo khulwane ndi ya u sa vhala zwavhuṭi mafhungo o n̄walwaho kha khathuni na u ṭalela zwifanyiso; izwi zwi fhedza zwi tshi khakhisa vhañwe vha vhalingiwa. Vhalingiwa vha kha ɖi vha na vhuleme ha u ɖivha luambo lwa muvhili lwo ṭanwaho.
- (b) Vhañwe vhalingiwa a vha ɖivhi ndeme ya khathuni kha mañwalwa a u tou vhona.

Ngeletshedzo dza makhwinisele

Vhalingiwa vha tea u newa ndowendowe nga vhudalo tshifhinga tshothe. Vhalingiwa Kha vha gudiswe vhukuma tshikili tsha u talela 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 u sa shuma zwavhuḏi kha mbudziso iyi musi zwi tshi vhambedzwa na minwaha yo fhelaho. Kushumele kwa vhalingiwa kwo tsela fhasi kha mbudziso iyi.

Vhukhakhi vhu anzelaho u itwa na kupfeselele ku si kwone

Vhalingiwa a vha koni u khethekanya na u talusa thinwaipfi dza muambo, mupeleto, tshivhumbeo tsha fhungo, vhudanzi, tshalutshedzo ya maipfi, figara dza muambo, luambo lwa musanda, mitshila ya maiti, mamudi, maambaitwa, luambo lwa maambeke nz. Izwo 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 zwituku kha kufhindulele kwa mbudziso iyi nwa wo fhelaho, vhalingiwa a vho ngo shuma zwavhuḏi, lune maraga dza vha u bva kha 0– 0 kha dza 10 dzo faredzwaho nga mbudziso iyi.

Ngeletshedzo dza makhwinisele

- (a) Vhagudisi na vhaletshedzi vha kharikhulamu vha thero iyi kha vha takutshedze vha funze na u pfumbudzana na vhalingiwa, u itela ukhwinisa kushumele kwa vhalingiwa kha mbudziso iyi. Figara dza muambo, divhafhungo, mamudi na thinwaipfi kha zwi funzwe nga maanda.

Tshikili tsha divhaluambo ndi tshingano kha u tandulula masia othe a vhugudi ha luambo lufhio na lufhio. Luambo kha lu funzwe lu kha nyimele kha masia othe: sa a girama, maanea, oraḽa, 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 KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA VHUVHILI (P2)

Mahumbulwazwao

Mashudumavhi, hu kha di vha na vhaḽwe vhalingiwa vhaḽe vha kha di tou vhaḽa bugu dzo randelwaho nga nḽha na vhaḽa vhaḽe a vho ngo vhuya vha vhaḽa na luthihi zwawo. Vhalingiwa vha shandukisa bammbiri ili la vho nga tholokanyondivho, ngauralo vha vho nea phindulo dzavho vho livhanya na zwipiḽa zwi newaho kha bammbiri la mbudziso *fhedzi* hu si u bva kha zwothe zwi re buguni dzo randelwaho.

Vhalingiwa vho shumaho zwavhuḍi ndi avho vho sumbedzaho vhukoni ha u vhala bugu vha dzi pfesesa, vha dovha vha kona u fhindula 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 nḱwaha wo fhelaho, vhalingiwa vha si vhanzhi vho lingedza u fhindula mbudziso ndapfu (M1) ya Vhurendi fhedzi a vha ngo shuma zwavhuḍi u fana na miḱwaha yo fhiraho.

Vhalingiwa vha si vhanzhi vha kha ḍi sumbedza u sa pfesesa kana u kundelwa u tevhedza ndaela. Vhaḱwe vhalingiwa vho fhindula lushaka luthihi fhedzi lwa maḱwalwa (Nganea kana ḍirama), zwe zwa ita uri vha si shume zwavhuḍi na khathihi. Ngauralo vho fhindula mbudziso ndapfu na pfufhi kha lushaka luthihi lwa maḱwalwa. Vhaḱwe vho fhindula mbudziso pfufhi mbili u bva kha Khethekanyo nthihi, ngeno vhaḱwe vho fhindula mbudziso pfufhi nthihi na ndapfu nthihi u bva kha yeneyo Khethekanyo nthihi (B kana C). Vhaḱwe vhalingiwa a vho ngo tevhedza ndaela, izwo zwo vhonele nge vha sokou fhindula mbudziso dzothe dza ili bammbiri. Izwi zwo huvhadza kushumele kwa vhalingiwa nga ndila i vhaḱwaho. Vhalingiwa vhanzhi vho shuma zwavhuḍisa kha Khethekanyo ya C (ḍirama), 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)

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kunangelwe kwa mbudziso ndi thaidzo khulwane kha vhaḱwe vha vhalingiwa. Tshavho ndi u sokou wela mbudziso nga nḱha, vha fhindula dzothe nga u tevhekana hadzo. A vha tsha tevhedza ndaela, zwi tshi ya nga thebulu ya zwi re ngomu na mutevhe wa u sengulusa wo ḱekedzwaho kha ili bammbiri la mbudziso; ngeno zwothe hezwi zwo ḱekedzwa kha 'Ndaela na mafhungothangeli' mathomoni a bammbiri la mbudziso.
- (b) Kha M1 vhalingiwa vho kundelwa u sumbedza ndila ye murendi a shumisa ngayo kunangelwe kwa maipfi/dikishini na zwiga u bveledza thero ya tshirendo. Kufhindulele kwa mbudziso ndapfu i kha ḍi vha khaedu khulu ine vhalingiwa vha vha nayo. Vhalingiwa vha khou sokou nḱwala maanea a si na marangaphanda, mutumbu na magumo zwo lundwaho tshidele. Kha vhalingiwa ho anda u sokou nḱwala mafhungo a sa tshimbilelani na zwo vhudzizwaho, huḱwe 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 6, zwine zwa vha kushumele kwa fhasi vhukuma.
- (c) Kha mbudziso dzi toḱaho thekeniki ya vhurendi, vhalingiwa vho sokou fhindula zwi sa elani. Tsumbo: M2.2, M3.2, M4.2, na M5.2. Vhalingiwa vha dovha vha vha na khaedu ya u buletshedza tshipiḱa tsha puloto na u nea thikhedzo dzo khwathaho. Tsumbo: kha M7.3, M9.3 na M11.3. Vha dovha haḱhu 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 siangane na fhethuvhupo zwi vhangaho nga nthani ha kutshilele kwa vhaanewa/vhatambi. Tsumbo: M 7.7, M9.7, M11.5, M13.8 na M15.8. Izwi zwo ita uri vhalingiwa vha fhedze tshifhinga khathihi na u xeledwa nga maraga nnzhi vhunga ho vha hu tshi khou tode a u newa mbuno fhedzi.

- (d) Mbudziso inwe na inwe, u ya nga bugu nga bugu, dzo linganyiswa u bva kha dzi sa kondi dzi todeho 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, M13.1 na M15.1 Afha ndi hune vhunzhi ha vhalingiwa vha khou diwanela maraga nnzhi vhukuma, fhedzi hu kha di vha na vhanwe vhalingiwa vhanwe vha kha di kundelwa nga u fhindula mbudziso idzi zwi tshi vhangwa nga u sa vha na ndugiselo/u sa funzwa, kana muvanyano wa izwi zwothe.
- (e) Musi vhalingiwa vho vhudziswa mbudziso dza u talusa na/kana u talutshedza muhumbulo muhulwane na ndivho ya hone, sa kha M2.4, M3.4, M4.4. Vhanwe vho kundelwa u nea thouni ya vhurendi, nahone vha dovha vha kundelwa u talutshedza uri zwi khou bvisela khagala zwifhio afho he zwa shumiswa hone. Tsumbo: M2.3, M3.3, M4.3, na M5.3. Kha mbudziso ndapfu hedzi: M6, M8, M10, M12 na M14 vhalingiwa vho kundelwa u nswala marangaphanda, mutumbu une khawo phara inwe na inwe ya kona u fara muhumbulo wayo, hu tshi katelwa na magumo a fushaho. Vhalingiwa vha nswala mafhungo vha sa iti dziphara. Vhalingiwa vha nswala dzibulethe vha tshi buletshedza mbuno vha sa tikedzi nga zwi bvaho buguni.
- (f) Kha M7.8 na M9.8, vhalingiwa vho kundelwa u nea masiandaitwa ane a khou todiwa zwi tshi kwama zwi bvaho buguni.
- (g) Mbudziso dzi todeho mulaedza na/kana thero/ndivho (7.6, 9.6, 11.11, 13.7 na 15.7 vhalingiwa a vha ngo dzi kona zwavhudi. vhalingiwa vho kundelwa u fhindula mbudziso i todeho milaedza/ndivho dza munwali dzi bveledzwaho nga vhaanewa/vhatambi.
- (h) Kha mbudziso dzi todeho 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 xeledwa nga maraga nnzhi vhukuma. Hunwe 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 todeho uri vha nee muhumbulo wavho/u thatuvha na u takalela, sa M2.5, M3.5, M4.5, M5.5, M7.11, M7.12, M9.11, M9.12, M11.7, M11.12, M13.11, M12. M15.11 na M15.12 dzine dza vha dza tshikili tshi todeho vhudzivha zwi tshi livhisaho kha vhudifhinduleli, vhanwe vha

vhalingiwa vho vha na vhukondi ha u wana maraga dzothe ngauri vha vha na vhushaedzi ha u nkedza zwo teaho tshothetshothe zwi sumbedzaho nyaluwo dzavho sa vhathu.

Ngeletshedzo dza makhwinisele

- (a) Kha Tshivenda HL P2, bugu dzo randelwaho hu kha di shuma dzenedzila dzo thomaho nga 2017, fhedzi hu tou vha na tshanduko ntswa dzi kwamaho vhurendi ho randelwaho. Ho no vha na mutevhe muswa wa vhurendi ho randelwaho 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 bammhiri 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 musi vha tshi ya u dzhena mulingoni. Vhagudisi vha tea u nea vhalingiwa tshikhala tsha u kona u fhindula mbudziso dzine a vha athu u tangana nadzo vhukati ha nwaha 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 nthu. Vhalingiwa kha vha funzwe uri musi ho pfi kha vha nee tshivhalo tsha mbuno vha ite nga u ralo, vha nee 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/mutoli uri a si siedze dziñwe maraga musi a tshi tola phindulo dza vhalingiwa.
- (c) Vhalingiwa vha nga si kone u vha na ndivho ya vhudzivha/yo godombelaho arali vha songo nweledza ndivho ya zwo faredzwaho manwaloni kana buguni dze vha randelwa dzone. Naho vhu tshi tou vha vhurendi fhedzi, nahone vhu tea u gudiwa nga vhudalo. A ri lavheleli uri mugudisi a latele vhalingiwa uri vha digudele/digudise nga vhothe hayani, hu si na ngeletshedzo dzi bvaho khae ngomu klasini. Zwirendo zwi nga vha zwi zwipufhi hani, fhedzi zwi tea u senguluswa nga vhuronwane hu tshi dzhielwa nthu zwitalusi zwothe zwa vhurendi sa zwo tanwaho kha CAPS (masiatari 28–29).
- (d) Kha uyu murole wa Gireidi ya 12, vhalingiwa vha lavhelelwa u tana vhukoni ha nthu u fhirisa u sokou topola thikho/thodea/thekeniki ya manwalwa. Izwi zwo vheva zwavhuḁi khagala kha Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga (masiatari a 28–31). Vhagudisi vha tea u vhona uri a zwo ngo edana u sokou topola/bula thikho/thodea/thekeniki ya manwalwa, fhedzi vha tea u kona u talutshedza uri thikho/thodea/thekeniki ya manwalwa i thusedza hani u bvukulula tshidziki/nwongo wo faredzwaho nga iyo thikho/thodea/thekeniki ya manwalwa.
- (e) Vhubvumbedzwa/vhuanewa vhu tea u funzwa kha nyimele – mvumbo ya mubvumbedzwa/muanewa i nga si kwamanyiswe na muḁe 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 ndivho yo dziaho zwi tshi kwama kutshilele/zwiito/vhudifari ha avho vhaanewa. Siangane, fhethuvhupo, tshifhinga na

lutendo na zwone zwi na t̃huthuwedzo khulwane kha milaedza i tanwaho nga bugu yeneyo.

- (f) Thero na milaedza na zwone a zwo ngo tea u sokou rwelwa ngomani hu si na ndivho yo goḁombelaho. Vhadededzi vha tea u sumbedza vhalingiwa uri thero na milaedza zwi bvukululwa hani afho kha zwipiḁa zwo fhambanaho zwa zwibveledzwa, ngauralo vhalingiwa vha ḁo konaha u topola thero u bva kha mafhungo o newaho, 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 ñwala 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 ḁivha izwi, muḁifho munzhi wa tshibveledzwa tshine vha khou tshi vhala, u ḁo pfuvha.
- (h) Vhalingiwa kha vha pfumbudzwe u tevhedza ndaela dzi re kha Bammbiri la mbudziso uri vha vhe na vhuḁifhulufheli musi vha tshi ḁo 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 konḁisele kana u kwanyeledza/tshipeledza t̃hathuvho ya liñwalwa i bvaho kana i netshedzwaho nga vhagudi. Arali vhagudi vha tshi ḁivha zwitalusi/t̃hodea dzo fhambanaho dza zwibveledzwa zwa u vhala, vha nga kona u bvisela khagala mihumbulo na kuvhonele kwavho vho ḁisendeka kha izwo zwibveledzwa. Arali vhagudisi vha sumbedza u vha na ndivho ya vhudzivha/yo goḁombelaho ine ngayo vha nga kona u khwaḁhisedza mihumbulo/kuvhonele kwavho, ndi honeha hune kha vhalingiwa vha ḁo anwa mitshelo i fushaho ya vhuswikeleli ha nthesa, ha u ḁo kona u fhindula mbudziso dza maimo a nthā nga vhone vhañe.

12.6 KUSHUMELANYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA VHURARU (P3)

Mahumbulwazwao

- (a) Vhunga bammbiri ili li lone lo faredzaho maraga nnzhisa mulingoni (Maraga dza 100), zwo ralo ndi zwa ndeme uri vhagudisi vha dzhieze nzhele ndeme yaḁo kha u khwinisa kushumele kwa vhalingiwa mulingoni.
- (b) Ro sumbedza uri Bammbiri la u Thoma na la Vhuvhili a tuḁula zwikili zwi toḁeaho uri mulingiwa a kone u t̃hwaedzela vhukoni hawe kha vhuñwali ha zwibveledzwa zwa vhusiki. Mulingiwa u kona u ñwala maanea kana tshibveledzwa tshifhio na tshifhio tsha u tou ñwala arali a tshi kona kushumisele kwone kwa thinwaipfi, ḁivhaipfi, ḁivhafhungo, mupeleto, vhudanzi khathihi na zwikoḁeli zwa luambo, sa figara dza muambo, luambo lwa u t̃hathuvha, mirero na maambeke. Kha izwi zwothe,

nyombedzelo i tea u vha kha tshivhumbeo tsho teaho tsha liṅwalwa liṅwe na liṅwe, vhunga liṅwalwa liṅwe na liṅwe li na tshivhumbeo tshaḽo tshi li ḽalulaho kha maṅwe maṅwalwa.

- (c) Ndeme ya u ṭhaṭhuvha na u pfesesa ṭhoho ndi zwi teaho u dzhielwa nṭha vhukuma u itela uri mulingiwa a si liane na ṭhoho ya mafhungo, a vho polika a xedza ṅwongo/tshidziki/vhuṭala. Arali mulingiwa a xedza vhuṭala ha ṭhoho ya mafhungo u a ṅewa ndaṭiso a vho xeletwa nga maraga dzi si na vhukono hu tshi tevhedzwa rubriki.
- (d) Vhalingiwa vha tea u tevhedza ndaela dzo ṅekedzwaho uri vha fhindle nga ngona. Vhupulani kha vhu itwe kha phindulo dzoṭhe dza vhalingiwa ngauri zwa sa ralo hu ḽo vha na u fhambana tshoṭhe na zwine rubriki ya ṭoḽa zwone.

12.7 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI ḽA VHURARU (P3)

KHETHEKANYO YA A: MAANEA

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha M1.1 zwo vha khagala uri vhaṅwe vhalingiwa vha si vhanzhi a vho ngo pfesesa ṭhoho nge vha khakhiswa nga ipfi 'shushaho' ngauri vha zwi dzhia uri heli ipfi 'shushaho' li khou amba u ṭavhanyedza, vha vho ṅwala maanea ane a amba nga ha u ṭavhanyedza. Kha ṭhoho iyi ndi hone he vhalingiwa vha wana maraga nnzhi vhukuma. Ṭhoho iyi ndi yone yo nangeswa nga vhanzhi.
- (b) Kha M1.2 Vhunzhi ha vhalingiwa vho i nangaho a vho ngo buleshedza vho sedza zwitenwa zwe zwa ḽisa tshedza kha vhutshilo havho.
- (c) Hu ḽi nga na kha M1.3, M1.4, M1.5 na M1.6, vhalingiwa vho sumbedza ṅḽivho ya lushaka lwa maanea, vhunga vho shuma zwavhuḽi kha mbudziso idzi, ngeno vha si gathi vho kundelwa u ṅea maanea o vhibvaho/dziaho.
- (d) Kha M1.7 vhalingiwa vho kona u ḽivha ṭhalutshedzo ya tshifanyiso tsho ṅewaho, izwi zwo vhoneala musi vha tshi kona u ḽivha uri tshifanyiso itsho tsho faredza mulaedza wa ndeme ya u setsha zwidzidzivhadzi zwikoloni. Mbudziso iyi a yo ngo nangwa nga vhanzhi vhunga vhalingiwa vhe na ṅḽowelo ya uri mbudziso ya zwifanyiso i a konḽa.
- (e) M1.8 vhalingiwa vho i nangaho vho ṅwala maanea ane a takadza vhukuma ngauri tshifanyiso itsho tsho vha tshi khagala tshoṭhe kha vhunzhi ha vhaswa vhunga vha tshi funesa muzika. Mbudziso iyi yo fhindulwa nga vhalingiwa vha si gathi nahone vho i lingedzaho vho wana maraga nnzhi.
- (f) Vhukhakhi ha luambo ho vhonealaho ndi vhu tevhelaho:
 - Mupeleṭo wo khakheaho
 - Khethekanyo ya maipfi
 - Vhudanzi

- Ndongazwiga/kushumisele kwa zwiga zwa u vhala
- Tswayo
- Girama
- Thouni na redzhisitara na vhupulani zwi sa elani na maanea o nkedzwaho.

Ngoni ya kuṁwalele kwa maanea i tea u tevhedzwa zwi tshi kwama ndaela. Hone-ha, naho vhunzhi ha vhalingiwa vha tshi ṁwala pulane mathomoni, vha kundelwa/hangwa u tala mutalo wa u buḁa kha pulane dzavho, nga zwenezwo 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 ṁḁei na khathihi, vhunga i tshi nga kanganyisa/khakhisa vhamaki/vhaṁḁoli, vha vho avhela maraga kha mushumo u si wone.

- (g) Vhaṁwe vhalingiwa vha si vhanzhi vho kundelwa u bvisela khagala mihumbulo yavho ngauri a vha na zwikili zwo teaho zwa vhusiki ha u ṁwala.

Ngeletshedzo dza makhwinifhadzele

- (a) Vhalingiwa vha tea u kona u ṁathuvha na u sengulusa ṁhoho uri hu si vhe na zwidodombedzwa zwi bvukululaho ṁhoho zwine vha nga zwi sia ṁḁa. Vhalingiwa vha songo kungiwa na u kokodzwa nga ipfi lithihi fhedzi li re kha ṁhoho! Arali hu na zwiṁwe zwine mulingiwa a si zwi pfesese kha ṁhoho, kha i litshe a nange iṁwe.
- (b) Vhukoni ha u nanga ndi tshikili tsha vhuṁhogwa lune vhalingiwa vha tea u khwathelwa vhukuma. U kona u nanga zwo mu teaho, mulingiwa a nga ḁi zwi guda kha mishumo ya oraḁa. Mulingiwa kha a nange a tshi tevhedza zwine zwa mu takadza, vhukoni hawe, tshenzhemo, khathihi na tshitaela tshawe tsha vhuṁwali.
- (c) Vhalingiwa vha tea u tevhedza ndaela, nga maanda zwi tshi yelana na vhupulani vhu teaho u ṁaniwa 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 ṁwala ndi tshikili tshi si na vhanzhi, ngauralo ndi zwa ndeme uri ṁḁowendowe dza zwi kwamaho zwifanyiso ndi dzi teaho u shumiwa kha mishumo ya u ṁwala ha fomaḁa na ha inifomaḁa.
- (e) Tshivhumbeo na vhupulani ndi zwa ndeme kha vhuṁwali vhuṁwe na vhuṁwe, 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 ṁthesa ha vhuṁwali ho goḁombelaho.
- (f) U dzudzanya na u sedzulusa ndi zwone thikho dza vhupulani. Dirafuthi/mvetamveto ya u thoma ndi i livhisaho kha tshibveledzwa tsha vhuvhili tsho dzudzanyiwaho, tsho sedzuluswaho lwa vhudele. Vhalingiwa vha tea u vhalulula mushumo wavho u itela u khwaedzela vhukhaxhi 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 vhuñwali ndi zwi teaho u gudwa u itela u khwinisa vhuñwali. Izwi zwi nga totomodza tshothe tshikili tsha vhukoni ha u ñwala 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 kupfeselele ku si kwone

- (a) Kha M2.2 na M2.3 vhalingiwa vhanzhi vho kundelwa u pfa zwine mbudziso ya khou toda zwone. Vhalingiwa vha khou kundelwa vhukuma nga u ñea tshivhumbeo tshone-tshone tsha athikili ya magazini na mufhindulano. Vhalingiwa vha fhindula nga u sokou tou buletshedza mbuno dzi kha tshivhumbeo tsha phara, vha litsha u fhindula mbudziso yo fhelelaho vha tshi tevhela zwiñalusi zwa athikili ya magazini na mafhindulano.
- (b) Vhuñwe vhutudzetudze ho vhonala kha u sa fhindulwa ha M2.4 (Imeili) nga vhalingiwa vhanzhi. Vhalingiwa vho fhindulaho mbudziso iyi, a vho ngo shuma zwavhudi. Vhalingiwa kha vha gudiswe tshaka dza imeili na zwivhumbeo zwa hone nga vhudalo. Kha vha funzwe zwiñalusi zwa imeili zwothe nga u angaredza.
- (c) Kha M2.1 na M2.5 vhalingiwa vha vhonala vha na vhushaedi ha u sa ñivha tshivhumbeo tsha vhurifhi ha foma na nganeavhutshilo ya mufu. Mbudziso idzi dzo nangeswa nga vhezhi ha vhalingiwa fhedzi a vho ngo wana maraga nnzhi khadzo.
- (d) Vhuñwe vhutudzetudze ho vhonala kha u sa fhindulwa ha M2.6 (Tshipitshi tsha foma). Vhalingiwa a vha ñivhi tshivhumbeo na zwiñalusi zwa tshipitshi nga vhudalo. Hu vhonala uri tshibveledzwa itshi a tshi khou tou funzwa vhalingiwa nga ngona, vhunga vha sa ñivhi tshivhumbeo tshatsho nga vhudalo.

Ngeletshedzo dza u khwinifhadza

- (a) Vhagudisi vha tea u ñea vhalingiwa tsumbo dzo teaho, u itela gudisa vhukoni ha tshivhumbeo tshonetshone tsha zwiñveledzwa, uri vha do konaha u lugisela mbudziso dzo faredzaho izwi kha mulingo u daho. Arali vhalingiwa vha ya u ñwala mulingo vha songo ñilugisela lwo teaho, itsho tshi tou vha tshivhi tshi si na khangwelo kha mugudisi. Kha vha ñee vhalingiwa zwivhumbeo zwa zwiñveledzwa zwothe, uri vha kone u ñwala nga ngona pulane yazwo kha mulingo hu si na vhuleme.
- (b) Tshitatamennde tsha Kharikhulamu ya Pholisi ya u Linga (CAPS), tshi khagala kha uri tshibveledzwa tshiñwe na tshiñwe tshi teaho u gudiwa ndi tsha lushaka lufhio u swika vha tshi ya kha Gireidi ya 12. Vhagudisi vha tea u funza vhagudi zwiñveledzwa zwothe hezwi u itela uri vhalingiwa vha vhe na u nanga ho angalalaho musi vha tshi dzhena mulingoni.

- (c) Uri vhalingiwa vha n̄wale zwibveledzwa zwo lundwaho tshidele, zwo vhumbwaho nga zwipida zwa mafhungo zwo faranaho zwavhudi, nahone nga ndila i tevhekanaho, vha tea u funzwa (naho hu u tou kombetshedzwa) **u pulana, u vhalulula na u dzudzanya/sedzulusa mishumo** yavho.
- (d) Vhagudisi na vhaletshedzi vha kharikhulamu vha thero heyi, vhothe vha tea u dzhiela n̄tha ndeme ya pfunzo nga u ita vhupfumbudzi ho khwathaho vhukuma kha masia othe. Vhupulani hu itwe kha zwibveledzwa zwothe hu si na u kundelwa, hu tshi katelwa na kha khethekanyo ya B.
- (e) Vhalingiwa kha vha pfumbudzwe kha ndaela na tshivhumbeo tsha bammberi uri vha vhe na vhudifhulufheli musi vha tshi livhana na mulingo.

KAVANYISA KA 13

XITSONGA: RIRIMI RA LE KAYA

Xiviko lexi landzelaka xi fanele ku hlayiwa xikan'we na mapapila ya swivutiso swa xikambelo xa Xitsonga: Ririmi ra le Kaya xa Hukuri 2025.

13.1 MATIRHELO KU YA HI MALEMBE (2021–2025)

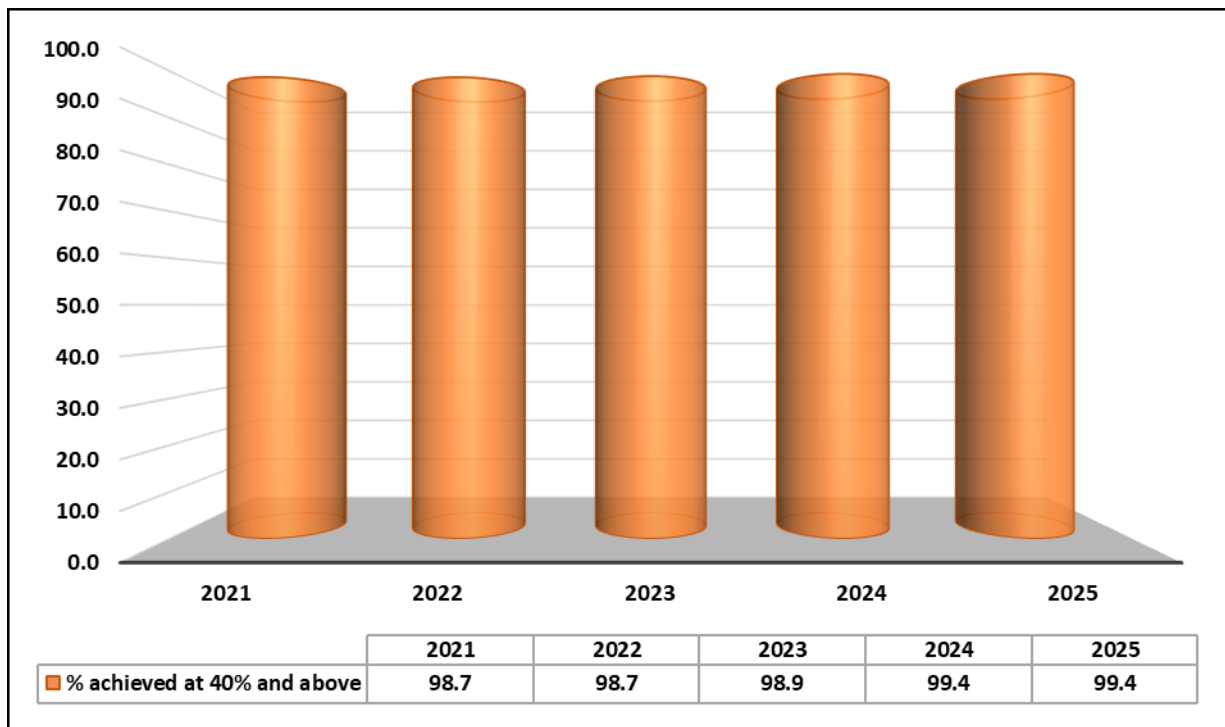
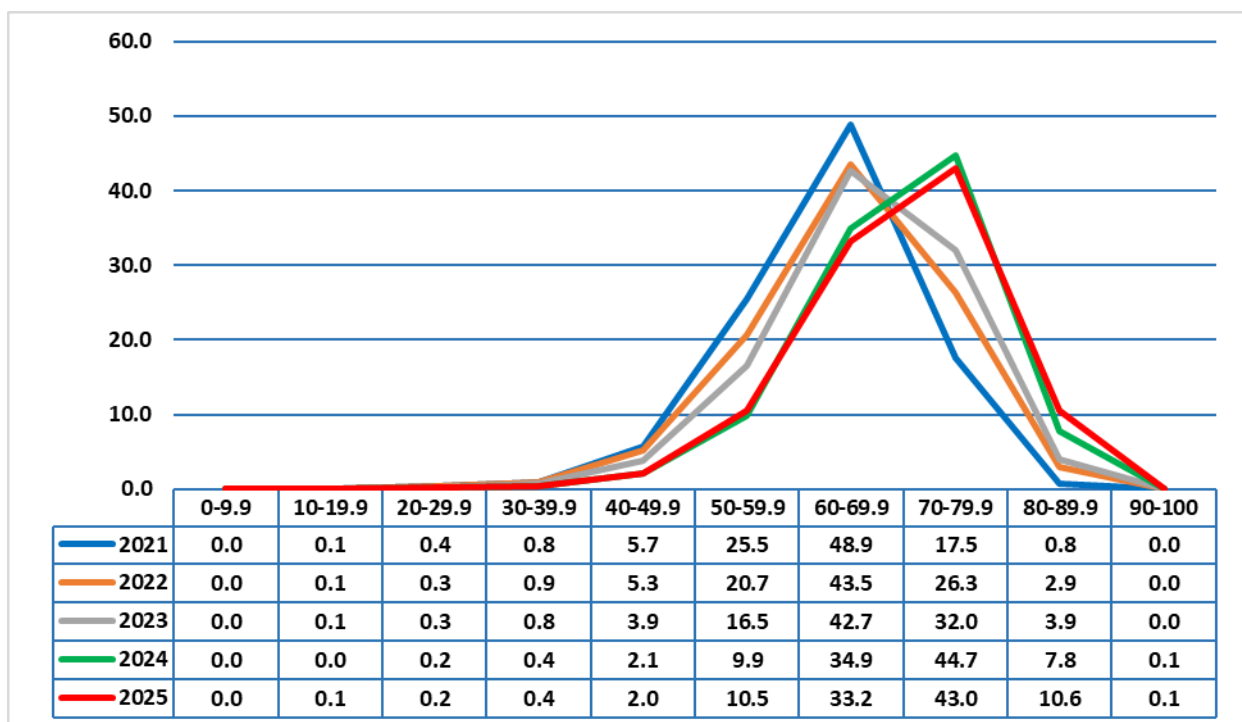
Nhlayo ya vakamberiwa lava tsaleke xikambelo xa Xitsonga Ririmi ra le Kaya hi 2025 yi yile ehenhla hi nhlayo yo ringana 1 298 loko yi pimanisiwa na ya 2024.

Mapaselo na le ka lembe ra 2025 hi lama antswaka. Tiphesente ta vakamberiwa lava paseke hi 40% (Levhlele ya 3) ta ha fana na ta 2024, leti a ku ri 99,4% tanihileswi na hi 2025 ku nga 99,4%. Nakambe ku vile na ku antswa ka mapaselo ya tiphesente ta tinyeleti (kusuka eka 80% ku ya ehenhla), leti tlakukeke kusuka eka 7,9% hi 2024 kufika eka 10,7% hi 2025.

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 2025. 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
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
2025	31 611	31 418	99,4

Girafu ya 13.1.1: Kulelo ra matirhelo hi ku angarhela eka Xitsonga Ririmi ra le Kaya**Girafu ya khevhe ya 13.1.2 yo kombisa kulelo ra matirhelo eka Xitsonga Ririmi ra le Kaya.**

13.2 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Papila leri ri na swiyenge swinharhu. Swivutiso hinkwaswo swa papila leri i ntlhanu naswona vakamberiwa a va boheka ku swi hlamula hinkwaswo.
- (b) Vakamberiwa votala va tirhile kahle eka Xiyenge xa A, xa xikambelantwisiso hambileswi va ha ri ki kona lava nga tirhangiki himfanelo. Votala vakamberiwa va kumile timaraka ta le xikarhi ka 20 na 30 ehenhla ka 30. Maraka ya le henhla i 30 ehenhla ka 30, ya le hansi i 06 ehenhla ka 30.
- (c) Eka Xiyenge xa B, xa nkomiso wa ndzima, vakamberiwa va tirhile hindlela ya kahle. Nhlayo yotala ya vakamberiwa yi kumile timaraka ta le xikarhi ka 6 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 9 ehenhla ka 10. Maraka ya le henhla i 10 ehenhla ka 10.
- (e) 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.
- (f) 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

Vakamberiwa votala va tirhile hindlela ya kahle swinene. I nhlayo yitsongo ya vakamberiwa lava tsandzekeke ku pasa eka xivutiso lexi.

Swihoxo leswi endlweke hi ku angarhela na ku hupa matwisiselo

- (a) Ku na nhlayo ya le henhla ya vakamberiwa leyi tirheke 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 leyi nga tirhangiki kahle.
- (b) Eka Xivutiso xa 1.5 vakamberiwa van'wana va tsandzekile ku kombisa ku yelana exikarhi ka nhlokomhaka na hungu 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) Eka Xivutiso xa 1.6.2 nhlayo yitsongo yi tsandzekile ku nyika nhlamuselo ya xivulavulelo lexi nge: 'Vadyondzisi va khomile nghavitla' hi marito ya vona vini, va xi hlamurile hindlela ya xivulavulelo.

- (d) Nhlayo yitsongo yi tsandzekile ku nyika xivangelo eka Xivutiso xa 1.7, xo va vadyondzisi va vona swi antswa ku tshika ntirho malembe ya vona yo huma penceni ma nga si fika.
- (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 ematshan'weni yo tsundzuxa vadyondzi ku ya hi xivutiso, vona a va tsundzuxa vadyondzisi.
- (h) Van'wana vakamberiwa eka Xivutiso xa 1.13 a va nga vulavuli hi vaakatiko, a va hlamusela leswi vona va nga swi endlaka ku pfuna ximunhuhatwa lexi nga eka xitshuriwa xa B.
- (i) Van'wana vakamberiwa eka Xivutiso xa 1.15 va tsandzekile ku kombisa ku fanana loku nga kona ku ya hi hungu ra 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) Vadyondzisi va fanele ku tlhela va dyondzisa nakambe mahlamulelo lamanene ya swivutiso leswi lavaka ndzemukiso.
- (f) Va fanele va dyondzisa vadyondzi mahlamulelo lamanene ya swivutiso leswi lavaka switsundzuxo.
- (g) 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.
- (h) Eka hungunkulu leri humelerisiwaka hi xitshuriwa xa B, vadyondzi va fanele ku dyondzisiwa ku hlamusela hi vuenti, va nga kongomisi eka xifaniso ntsena.

- (i) I swa nkoka ku va vadyondzisi va dyondzisa vadyondzi ku hlamula swivutiso leswi lavaka matitwelo ehenhla ka mhaka yo karhi, no tihela va seketela tinhlamulo ta vona.
- (j) Vadyondzi va fanele ku dyondzisiwa mahlamulelo lamanene na vutshila byo yelanisa, byo hambanisa na byo fananisa switshuriwa swo tsariwa/thayipiwa (swa A) na swo voniwa (swa B).

XIVUTISO XA 2: NKOMISO

Votala vakamberiwa va tirhile kahle eka ku tsala nkomo. I vakamberiwa vatsongo lava nga lo kopa swivulwa swa ndzima ematshan'weni ya ku hlawula timhakankulu ta nkomo 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 matwiselo

- (a) Vakamberiwa van'wana va tikomba va nga hlayangi swileriso. Va tsarile hindlela yo longoloxa mikutlunya ematshan'weni yo tsala hi xivumbeko xa ndzimana; van'wana va tsarile marito yo hundza 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 nkomo, ku ri hi ku papila ra swivutiso ri swi vekile erivaleni leswaku nhlokomhaka a yi tsariwi.
- (d) Ku na vakamberiwa van'wana lava 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 nkomo wa vona vini ku ya hi matwiselo 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 nkomo.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku dyondzisa vadyondzi vutshila byo tsala nkomo.
- (b) Va fanele ku dyondzisa vadyondzi ku hlaya xitshuriwa xa nkomo kambirhi kumbe kanharhu va nga si hlamula xivutiso.
- (c) Vadyondzi va fanele ku dyondzisiwa leswaku va tsala leswi va lerisiweke ku humelerisa swona eka nkomo, ku nga ri ku tsala hi vutivi bya vona mayelana na nhlokomhaka leyi nga eka nkomo.
- (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 nkomo 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

Votala vakamberiwa 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) Xivutiso xa 3.4 lexi a xi lava va hlamusela mboyamelatlhelorin'we lowu humelerisiwaka hi marito lama nge: 'Switimulatorha swa xiyimo xa le henhla swi kumeka eka hina ntsena' xi tikerile vakamberiwa van'wana. Va lo kopa xivulwa, ematshan'weni yo kombisa leswaku a hi ntiyiso, na le ka man'wana mavhengele swa kumeka.
- (b) Eka Xivutiso xa 3.6 vakamberiwa votala va tsandzekile ku yisa xivulwa lexi landzelaka eka tlhelo ra nandzulo: 'Eka hina ku xava lava nga na swa le mandleni.'

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 ma le xikarhi.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo

- (a) Vakamberiwa votala eka Xivutiso xa 4.3 va tsandzekile ku nyika xivangelo xo va ximunhuhatwa xa nomboro ya 1 xi vilerisiwa hi huwa leyi biwaka hi ximunhuhatwa xa nomboro ya 2.
- (b) Votala vakamberiwa eka Xivutiso xa 4.4 va tsandzekile ku boxa matitwelo ya ximunhuhatwa xa 1 ku ya hi swiendlo swa xona.
- (c) Eka Xivutiso xa 4.5 lexi a xi lava leswaku vakamberiwa va boxa vumunhu bya ximunhuhatwa xa 2 ehenhla kaloko xi te xi le ku voneni mahungu, van'wana va tsandzekile ku boxa vumunhu lebyi.
- (d) Vakamberiwa votala eka Xivutiso xa 4.6 va tsandzekile ku nyika ntirho wa risivikomba 'letiyani' leri nyikiweke exivulweni.

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 matwisiselo

- (a) Eka Xivutiso xa 5.2 vakamberiwa votala va tsandzekile ku nyika ntirho wa xirhangi lexi tikisiweke eka 'tisola'.
- (b) Vakamberiwa votala eka Xivutiso xa 5.3 va tsandzekile ku yisa xivulwa lexi nge: 'Vanhu va ya eka madokodela va lava ku tiva leswaku va fanele va dya yini' eka vun'we. Va yisile swiphemu swin'wana eka vun'we, va siya swin'wana.
- (c) Votala vakamberiwa eka Xivutiso xa 5.4 lexi a xi lava leswaku va lulamisa swihoxo swa matsalelo eka xivulwa lexi nge: 'Leswi a swi onhi chumu emirini ntsena loko va nga vuyeleli ku dya xilo xin'we minkarhi hikwayo', va tsandzekile ku lulamisa himfanelo.
- (d) Van'wana vakamberiwa eka Xivutiso xa 5.5 va tsandzekile ku hlamusela leswaku xigego lexi nga eka xivulwa lexi nge: 'Mhaka ya swakudya i **tlakulavaxurhe**' a va ta xi tirhisa loko ku humelerile yini.
- (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: 'Swakudya leswi nga na mafurha kumbe chukele ro tala swi nga ku ngenisela mavabyi.'

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 ma 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 endlweke hi ku angarhela na ku hupa matwiselo

- (a) Vakamberiwa van'wana eka xiyenge xa A xa vutlhokovetseri va tsandzekile ku landzelela swileriso swa mahlawulelo ya swivutiso na ku landzelela mpimo wa marito lowu lerisiweke eka xivutiso xa xitsalwana xa 1. Vakamberiwa van'wana va hlawurile swivutiso swinharhu swa ndzawulelo ematshan'weni ya swimbirhi. Hikwalaho ka leswi a va hlamulangi Xivutiso xa 5, lexi nga riki xa ndzawulelo naswona lexi bohaka.
- (b) Leswi swi vangile leswaku eka xiyenge xa A va koreketeriwa swivutiso swimbirhi ntsena ematshan'weni ya swinharhu. Hileswaku va va va titsonisile ku koreketeriwa xivutiso lexi nga na timaraka ta 10 xa Xivutiso xa 5.
- (c) Van'wana vakamberiwa eka xiyenge xa B na C va hlawurile swivutiso swimbirhi swa ximbangu kumbe swimbirhi swa xitsalwana kasi a va fanele va hlawurile xin'we xa ximbangu na xin'we xa xitsalwana.
- (d) Leswi swi endlile leswaku va koreketeriwa xin'we ntsena kutani va va va titsonisile ku koreketeriwa xivutiso xa xiyenge xa C/B lexi nga na timaraka ta 25 ku fana na xa xiyenge xa B/C tanihileswi swiyenge leswimbirhi swi kucetelanaka.
- (e) Loko mukamberiwa a sungurile hi ku tsala xivutiso xa ximbangu/xitsalwana eka xiyenge xa B a ku koreketiwa xona kasi loko a sungurile hi xa ximbangu/xitsalwana eka xiyenge xa C a ku koreketiwa xona; kutani loko a nga hlawulangi himfanelo lexi landzelaka eka xiyenge lexin'wana a xi nga koreketiwi.

- (f) Nhlayo ya le hansi ya vakamberiwa lava hlawuleke Xivutiso xa 1 xa xitsalwana xa xitlhokovetselo yi hlamurile hindlela yo tsana swinene. A va hlamuselang ndlela leyi mutlhokovetseri a tirhiseke ririmi hindlela ya vutshila hayona na ku tlhela va kongomisa eka mitila leyi va nyikiweke yona ya 5, 6, 9, 31 na 35. Van'wana va va tsala hi endlelo ra mikutlunya 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 switlhokovetselo leswi.
- (h) Vakamberiwa van'wana va tsandzekile ku tshaha mitila 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 mitila 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 mitila ta masiku hinkwawo kumbe marito lama kombisiweke no tlhela va kombisa hilaha mutlhokovetseri a ma tirhiseke hakona eka switlhokovetselo. Hindlela yoleyo a va lahlekeriwa hi timaraka ti3.
- (j) Van'wana va tikeriwile hi ku hlamula swivutiso swa maraka yi1 eka swivutiso xa 2.5, 3.5, 4.5 na 5.5 laha swin'wana a swi lava va hlamusela ntshikelelo/ntiyisiso lowu veke kona eka xitlhokovetselo hi ku tirhisiwa ka tithekiniki leti tirhisiweke no nyika tinhlamuselo ta mitila eka mitila leyi hlawuriweke ya 19, 5, 6, 3 na 4.
- (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 nkhlukelano 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 ntiyiso wa mhaka leyi nge: 'Hixitalo endzhaku ka mintlontho yin'wana na yin'wana leyi munhu a hlanganaka na yona evuton'wini ku na leswinene leswi taka' va ri karhi va kongomisa eka Lindiwe na vana va yena.
- (p) Swi vile tano na le ka Xivutiso xa 20 laha van'wana va tsandzekeke ku kombisa ntiyiso wa mhaka leyi nge: 'Vatswari hambiloko va languterile leswinene ntsena eka vana va vona, swa endleka leswaku va va tisela swo biha leswi va nga swi rindzelangiki', hi ku kongomisa eka leswi humeleleke Talenta na nuna wa yena Mufundhisi Gezani Munene.

- (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: 11.7, 11.13, 21.7 na 21.13.
- (r) Van'wana vakamberiwa va tsandzekile ku nyika tidyondzo leti faneleke eka swivutiso swa 11.10, na na 21.11 laha votala va nyikaka xitsundzuxo.
- (s) Votala vakamberiwa va tsandzekile ku boxa mixaka ya mintlimbo no tlhela va seketela tinhlamulo ta vona eka swivutiso swa 11.5 na 21.5.
- (t) Eka Xivutiso xa 11, xa ximbangu, vakamberiwa votala va tsandzekile ku hlamula xivutiso 11.9 lexi a xi lava va hlamusela hi ku komisa xivangelo xo va Godi a nga ri kona endhawini leyi va yi boxeke eka 11.8 le henhla. Va lahlekeriwile hi timaraka ti2.
- (u) Vakamberiwa votala va tsandzekile ku hlamula swivutiso swa ndzemukiso swa 11.11 na 21.4. Va hlamurile onge i swivutiso leswi lavaka dyondzo kumbe switsundzuxo.
- (v) Votala va tsandzekile ku hlamula xivutiso xa 21.8, xa timaraka ti2 lexi a xi lava va boxa leswaku i mani loyi a landziweke hi Fumani na leswaku u n'wi landzile hindlela yihi.
- (w) Van'wana vakamberiwa va tsandzekile ku hlamula xivutiso xa 21.9 xa timaraka ti2, laha a va fanele va hlamusela hi ku komisa leswi Matodzi Rambuda na Daniel Kanama a va yela swona emutini wa ka Munene.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku tsundzuxa vadyondzi nkoka wa ku landzelela swileriso/switsundzuxo, ku katsa na swa mahlawulelo ya swivutiso. Vadyondzi va fanele ku xopaxopa xivutiso, va kumisisa leswi kahlekahle xi lavaka swona, va nga si sungula ku xi hlamula.
- (b) Vadyondzi va fanele va dyondzisiwa maxopaxopelo lamanene ya matirhiselo ya ririmi eka swithhokovetselo.
- (c) Va fanele va dyondzisiwa ku tshaha mitila himfanelo, va tlhela va tiva na leswaku ntila i yini tanihileswi yi vaka yi nomboriwile eka xithhokovetselo. Va fanele va tolovetiwa na ku tirhisa mifungo yo tshaha (swirhatana swo tshaha).
- (d) Loko va tsala switsalwana swa matsalwa, a va hlohleteriwe ku tirhisa vutshila byo fana na lebyi tirhisiwaka eka switsalwana swa vutitumbuluxeri swa Papila ra 3. Xitsalwana xa matsalwa xi fanele ku va na manghenelo, miri na mahetelelo naswona manghenelo na mahetelelo swi fanele ku koka rinoko. Xi fanele xi va na tindzimana.
- (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, switsundzuxo, 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 hlohotela 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 1.4 na 1.5 na switsalwana swo voniwa swa 1.6 na 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, 1.3 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 2.2, 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, 2.5 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 mikunguhato 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 ririmi hindlela yo hoxeka. Swikombiso:
- **Mirhi** ematshan'weni ya **miri**.
 - **Thlela** ematshan'weni ya **tlhela**.
 - **Byala** ematshan'weni ya **byalwa**.
 - **Tshembha** ematshan'weni ya **tshemba**.

- **N'wansati** ematshan'weni ya **wansati**.
 - **Mimiti/Miminti** ematshan'weni ya **miti**.
 - **Tiphilisi** ematshan'weni **maphilisi**.
 - **Timovha** ematshan'weni ya **mimovha**.
 - **Xibedlhele** ematshan'weni i ya **Xibedhlele**.
 - **Mona** ematshan'weni ya **wona**.
 - **Cheka** ematshan'weni ya **kamba**.
 - **Mara/Marha** ematshan'weni ya **kambe**.
 - **Mehe** ematshan'weni ya **mina**.
 - **Zama** ematshan'weni ya **ringeta**.
 - **Halalisela** ematshan'weni ya **hoyozela**.
 - **Mutsongo** ematshan'weni ya **ntsongo**.
 - **Bukha** ematshan'weni ya **languta**.
 - **Na** ematshan'weni ya **ndza**.
 - **Nexe** ematshan'weni ya **ndzexe**.
 - **Nyangha** ematshan'weni ya **n'hwet**.
 - **Gada** ematshan'weni ya **rindza**.
 - **Hantlisa** ematshan'weni ya **hatlisa**.
 - **Khuluma** ematshan'weni ya **vulavula**.
- (i) Eka Xivutiso xa 1.1, xa xitsalwana xa ndzungulo lexi nge: 'Ndzi swi kotile!' vakamberiwa votala va hlamurile kahle. Va nyikile tinhlamulo hi tindlela to hambanahambana ku kombisa ntokoto wa swiyimo swo hambanahambana kusukela eka matitwelo yo karhi kufika eka leswi va swi voneke no dyondza hi ku va va hlanganile na swona.
- (j) Xivutiso xa 1.2 lexi nge: 'Vutomi bya namuntlha' xi hlamuriwile hi nhlayo ya le henhla ya vakamberiwa, lava kumeke timaraka to antswa.
- (k) Vakamberiwa van'wana eka Xivutiso xa 1.3, lexi nge: 'Loko a ndzo fikelela milorho ya mina,' va hlamurile va koxometa leswi languteriweke naswona xivutiso lexi xi hlamuriwile hi nhlayo yo vonaka.
- (l) Eka xitsalwana xa nkanelo xa Xivutiso xa 1.4 lexi nge: 'Ku va mfumo wu nyika vadyondzi swakudya eswikolweni 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 vatsongo lava hlamuleke xivutiso lexi.
- (m) Xivutiso xa 1.5 lexi nge: 'Tindhawu ta vutshunguri bya mani na mani ti fanele ku tshama ti ri karhi ti tirha minkarhi hinkwayo. 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 yitsongo naswona matirhelo mo va exikarhi.
- (n) Eka swivutiso swa 1.6 kufika ka 1.8 swa switsalwana swo voniwa, vakamberiwa van'wana va tsandzekile ku tithyela tinhlomhaka leti fambelanaka na swifaniso leswi nyikiweke naswona swi hlamuriwile hi nhlayo yitsongo ya vakamberiwa. Matirhelo hi lama tsakisaka.
- (o) Swivutiso swa muxaka wa swifaniso vakamberiwa va tikomba va nga swi tsakeli swinene. Va tikomba va chava ngopfu ku hlamula swivutiso leswi hikokwalaho ko pfumala vutitshembi byo hlavutela leswi swi nga eswifanisweni.

- (p) Van'wana vakamberiwa a va swi koti ku xopaxopa xifaniso leswaku va ta twisisa mongo wa xona.

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 ma 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 hlohotela vadyondzi ku hlaya xiletelo xa Papila ra 3 xa *MIND THE GAP*.

XIYENGE XA B: SWITSHURIWA SWA SWITSALWAMBIKO

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xiyenge lexi vakamberiwa van'wana va tsarile xitsalwambiko xin'we ntsena ematshan'weni ya swimbirhi. Leswi swi endlile leswaku va koroketeriwa ehenhla ka timaraka ta 25 eka ta 50.
- (b) Vakamberiwa votala a va tsalangi mikunguhato eka switsalwambiko swa vona.
- (c) Eka Xivutiso xa 2.1 xa 'Papila ra xikaya/xinghana', vakamberiwa van'wana a va tirhisangi xivumbeko lexi faneleke. Va tsarile onge i papila ra ximfumo/mafundza. Van'wana a va twisisangi xivutiso.
- (d) Votala vakamberiwa a va tsalangi siku ehansi ka adirese; naswona van'wana va tsarile vito ra n'hweti hi Xinghezi.
- (e) Nhlayo yitsongo yi tsarile na xivongo eka nsariso. Van'wana va sayinile endzhaku ko tsala vito, ku ri hi ku ku sayiniwa eka papila ra ximfumo/mafundza. Leswi swi kombisa leswaku van'wana a va tivi swihlawulekisi swa papila ra xikaya/xinghana.
- (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 tsakisaka.
- (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 dokodela, hambi ku ri ndhawu laha sejari yi nga kona.
- (i) Nhlayo yitsongo ya vakamberiwa lava hlawuleke Xivutiso xa 2.3, 'Nhluto' yi tsandzekile ku boxa vito ra tsalwa leri va ri hluteke na na ku humelerisa swihlawulekisi leswi languteriweke naswona timaraka ta vona ti tsanile.
- (j) Nhlayo yitsongo eka lava hlawuleke Xivutiso xa 2.4 xa 'Xiviko' a va boxangi vito ra muganga wa ka vona laha holo leyi tshoviweke yi nga kona. A va tsalangi swiyimo swa vona hambi ku ri xivongo xa supurithendente. Na vito ra xitichi xa maphorisa a va tsalanganaswona timaraka ta vona ti tsanile.
- (k) Vakamberiwa va tsandzeka xivumbeko na swihlawulekisi swa xiviko.
- (l) Xivutiso xa 2.5 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 xiphiko xa malongoloxelo ya timhaka, mahungu ma pfilungana, ma nga landzelelani hindlela ya kona.
- (m) 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.
- (n) Xivutiso xa 2.5 xa 'Inthavhiyu' 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.

- (o) 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 'Mubasisi' 'N'wini wa feme'. Leswi swi va ngenisa eka nxupulo wa rhubiriki hikuva i swihlawulekisi swa nkoka swa matsalelo ya n'wangulano.

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 2025 NSC examinations.

14.1 PERFORMANCE TRENDS (2021–2025)

The number of candidates who sat for the South African Sign Language examinations in 2025 decreased by 18 candidates, compared to that of 2024.

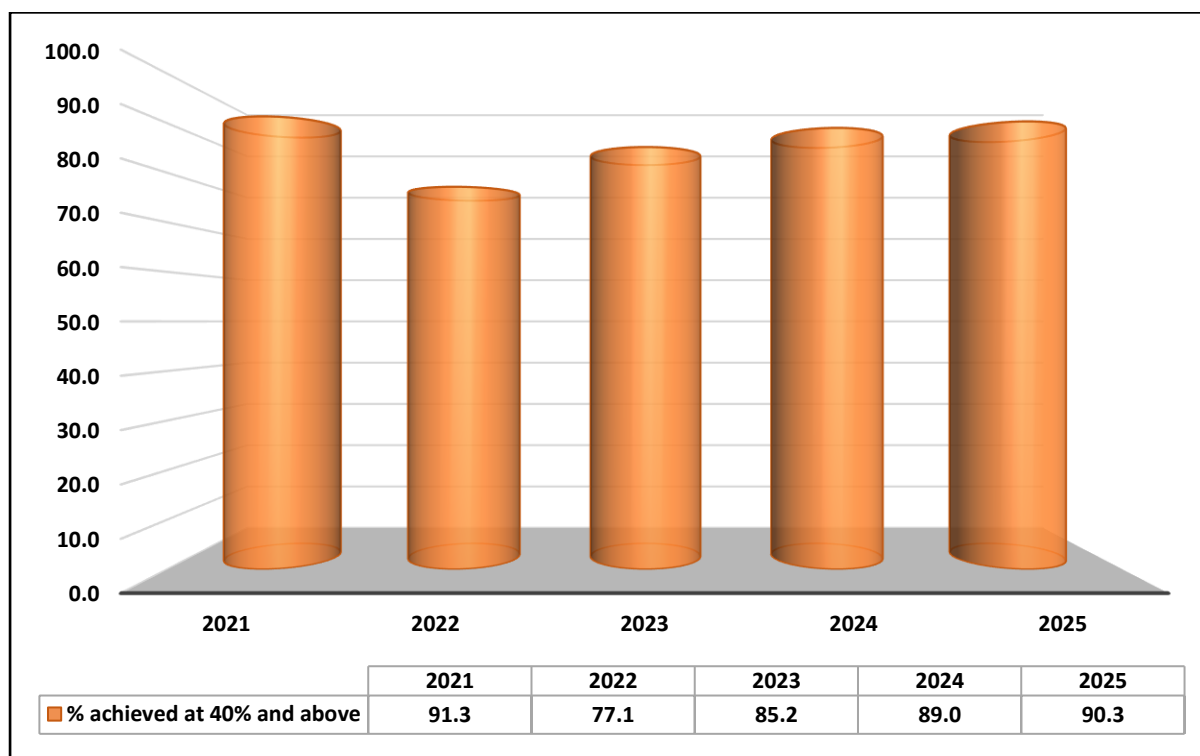
There was an improvement in the pass rate this year. Candidates who passed at the 40% level improved from 89% in 2024 to 90,3% in 2025. The distinction rate for 2025 is 0,6%.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2025.

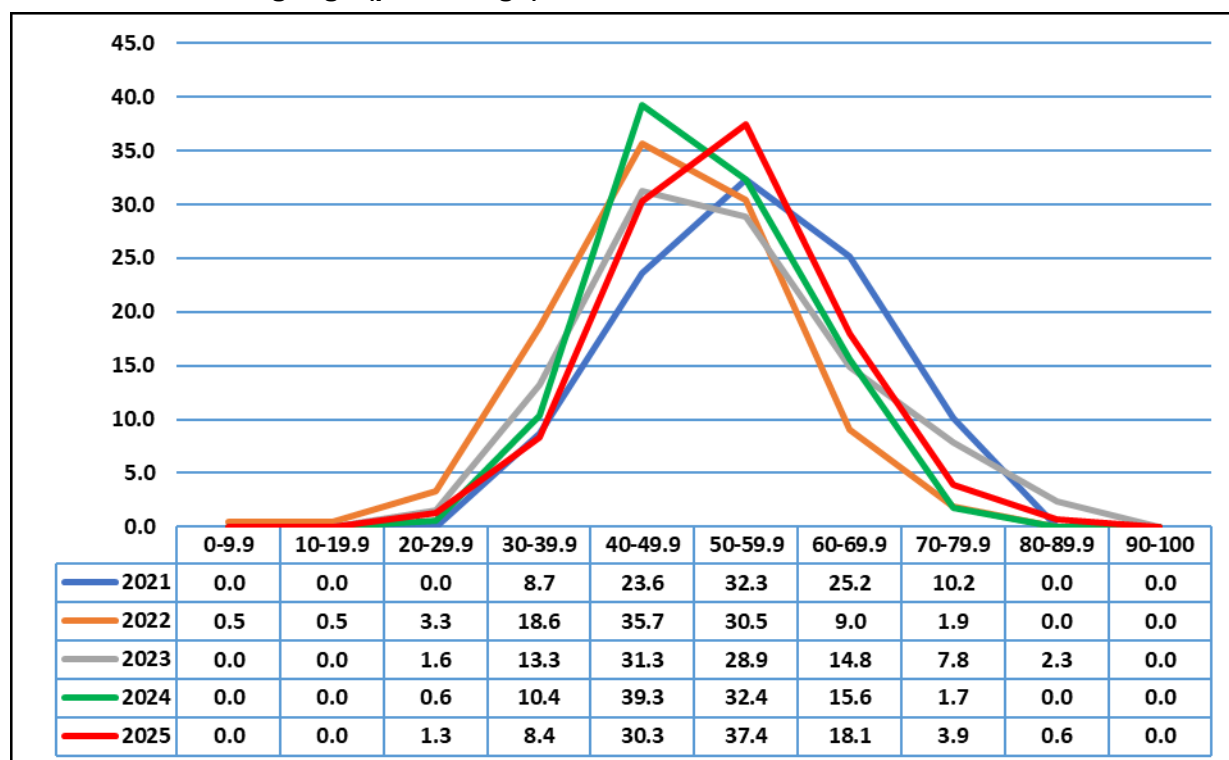
Table 14.1.1 Overall achievement rates in South African Sign Language Home Language

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2021	127	116	91,3
2022	210	162	77,1
2023	128	109	85,2
2024	173	154	89,0
2025	155	140	90,3

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 PAPERS 1 AND 2

General comments

- (a) The question papers were set in accordance with the prescripts of the *2021 NSC Exam Guidelines for the Setting of Home Languages*, as required for all school-based and provincial assessments.
- (b) It was encouraging to note that candidates were able to complete the question paper within the prescribed timeframe, as specified in the *SASL Examination Guidelines* document.
- (c) The accurate cataloguing of responses in separate folders for each section assisted significantly with the marking process. The numbering of questions in the folders was congruent with the signed numbering.
- (d) As observed in previous examinations, candidates experienced difficulty with questions that required *application, analysis, evaluation* and *synthesis* of content. Questions that required candidates to *interpret, deduce and infer meaning, critically explain* and *substantiate*, continued to pose a challenge.
- (e) A recurring pattern observed was that candidates tended to scan the question and, in doing so, failed to attend to specific requirements of the question. As a result, many candidates provided incomplete responses and consequently forfeited marks.
- (f) The underperformance of candidates in 'Language Structures and Conventions' remains a concern. It was noteworthy that candidates were able to use the correct language structure fluently during signed communication, yet experienced difficulty when responding to questions related to metalinguistics, that is language about language. Greater attention is required to strengthen the understanding of the functioning of SASL linguistics.

14.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

QUESTION 1: Comprehension

Common errors and misconceptions

- (a) The response required in Q1.5 was on the legal position of steroids in medical and sport settings. Most candidates only provided the legal position in one setting and not in both as the question required.
- (b) Candidates responded to Question 1.9 by providing in-depth descriptions of how to approach a friend, with caution, who is suspected of using steroids. However, only a few candidates explained the reason *why* the friend should be approached with caution.
- (c) Most candidates responded correctly to Q1.10 by providing both the meaning of 'peer pressure' and a detailed explanation of how it contributed to steroid abuse. Candidates were able to score between two to three marks.
- (d) Q1.12 required three *other* punitive measures, beside the *banning* of athletes who use steroids. Candidates did not consider the question carefully and most included *banning* as one of the punitive options.

- (e) In Q1.13 candidates were expected to give two reasons why injecting steroids was considered to be highly risky. However, most candidates only offered one reason.
- (f) Most candidates experienced difficulty with Q1.14, which required them to focus on the link between the image and the text. Instead, they provided a detailed description of the image, with no indication of how the image linked to the text.
- (g) Candidates were required to comment on the *character* of the athlete who used steroids in Q1.15. More candidates ought to have responded correctly to this question, as they were exposed to the meaning and study of *character* in literature.

Suggestions for improvement

- (a) Learners should be encouraged to be concise and explicit in their responses. Long-winded responses tend to become vague and should be avoided.
- (b) Teachers need to emphasise the importance of the mark allocation, as this will determine the required depth of the learners' responses, or the number of points to be included.
- (c) The importance of responding fully to a question must be emphasised. Partial responses were common and contributed to candidates not achieving the maximum score.
- (d) 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.
- (e) The 40–40–20 distribution of cognitive levels should be applied rigorously. This will ensure that learners are progressively exposed to increasing levels of difficulty and cognitive demand.
- (f) Multiple and frequent opportunities should be created for learners to engage in higher-order critical thinking. This will enhance their performance when confronted with such questions in the national examinations.
- (g) Familiarity with the signs and meanings of instructional verbs will advantage learners. Learners should be exposed to questions that incorporate such verbs, such as 'give examples', 'identify', 'critically discuss', 'compare', 'motivate' and 'justify'.
- (h) Comprehension texts are generally on issues/events that are current and generate widespread interest. It is advisable that teachers expose learners to prevailing newsworthy issues in the form of reading material, videos, discussions and debates.

QUESTION 2: Summary

Common errors and misconceptions

- (a) A number of candidates tended to add their own points or thoughts to the summary. Although these points/thoughts were related to the content, they were not signed in the original text.
- (b) Summaries that included contextually inaccurate points resulted in incoherent presentations.
- (c) There was no evidence of a draft recording or hand-written points to be recorded in the rough notes. As candidates did not plan their summaries, they frequently repeated points or digressed while attempting to recall the seven key points. This lack of planning also

resulted in extended pauses between successive points.

- (d) Some candidates recorded the seven points of the summary as individual clips, whereas the summary should have been recorded as one continuous video comprising the seven points.
- (e) Candidates who responded with points that were vague or lacked sufficient detail were disadvantaged.
- (f) Candidates performed poorly in the language component when key words and phrases were 'lifted' from the text and presented in their summaries.

Suggestions for improvement

- (a) To achieve a fluent and coherent presentation, teachers should emphasise that a summary requires only the main point to be extracted from each chunk.
- (b) Learners should view the signed text carefully. This will enable them to identify the main idea and to understand the different points that support it (the main idea).
- (c) Planning is essential in preparing a summary. Prior to signing the final summary, learners must be encouraged to plan – by synthesising the points into a main idea.
- (d) Learners should be advised to avoid spending time signing/fingerspelling irrelevant details such as names, places, dates and times.
- (e) Teachers must ensure that the summary recording is compliant with the guidelines and presented as one clip, inclusive of all the essential points constituting the comprehensive summary.
- (f) Summarising skills can be accomplished by commencing with shorter texts and progressing to longer texts. Teachers can develop original resource packs which could be used in the classroom.
- (g) Learners should be encouraged to express the main points using their own signs, as far as is possible, rather than signing verbatim from the text. It is recommended that the instruction to the Summary should read: **SUMMARISE IN YOUR OWN WORDS, AS FAR AS IS POSSIBLE.**

QUESTION 3: Analysing an Advertisement

Common errors and misconceptions

- (a) Q3.1 required a response on the identification of the target audience. The majority of the candidates indicated that the target audience comprised individuals who wanted to buy VW cars.
- (b) In Q3.2, candidates offered a vivid description of the movement of the car instead of explaining the intended effect of the movement of the car on the viewer.
- (c) Q3.4 required two points on the use of contrast to highlight the superiority of a car serviced by VW. Most candidates signed one point and accordingly scored only one mark.
- (d) In Q3.5, candidates mimicked the movement of the robotic mechanic instead of explaining to whom the robotic mechanic could be compared and the justification for their choice.

- (e) In response to Q3.6, very few candidates made reference to the AIDA principle to support the effect of the animation on the desire for the service.

Suggestions for improvement

- (a) The AIDA principle is most effective in teaching advertising techniques and facilitating the skills in interpreting advertisements. This principle should be taught to learners from Grade 10 and reinforced in Grade 12.
- (b) Learners must be encouraged to engage with the technical terminology associated with advertisements in their responses. This will reflect a deeper understanding of the impact of the advertisement and its features.
- (c) Questions on *target-audience, appeal, movement, animation, speed, setting, lighting, camera techniques* and the overall impact and the purpose of such features are predictable questions. Teachers should emphasise these features of advertising to enable learners to have a solid understanding of this section.
- (d) Learners must become familiar with question types associated with the advertiser's *intention* and the *impact* of specific special effects and how these effects reinforce the advertiser's overall purpose.
- (e) Teachers should develop resource packs (videos 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 engaging and relevant to the learners.

QUESTION 4: Analysing a Cartoon

Common errors and misconceptions

- (a) Most candidates responded correctly to the first three questions on:
- The contrasting frames and the mood associated with each context
 - How the cartoonist varies drawing strokes to differentiate between movement and sound
 - The drawing techniques the cartoonist uses to highlight the humiliated learner
- (b) In Q4.4 candidates gave a vivid description of the teacher's action of shaving his head. However, they were unable to translate this action into an interpretation of the character of the teacher, as was required.
- (c) The majority of the candidates were unable to identify the *social issue* exemplified in Q4.5. Although they were able to accurately describe the sequence of the story in the frames, most were unable to identify the overall theme.

Suggestions for improvement

- (a) Learners must be able to view the cartoon as a whole and engage with its broader social context. Teachers must emphasise that beyond the humour, wit and absurdity there is always an important social or moral message being conveyed.
- (b) Cartoon interpretation and analysis skills should be taught according to the CAPS. This should include achieving an understanding of the following aspects:
- Intention of the cartoonist in the portrayal of real-life scenarios;
 - Visual effects and effectiveness;
 - Illustration/drawing techniques such as strokes, sizes and shapes;

- Figurative and literal interpretation of the drawings; and
 - Depiction of humour, sarcasm and emotions.
- (c) Teachers should create opportunities for recreational exposure to cartoons and progress to the literary study of cartoons that highlight current issues. Features such as *irony*, *intention* and *satire* should be highlighted in the interpretation of cartoons.
- (d) The need for learners to deconstruct questions and identify their specific requirements must be emphasised. Many candidates are disadvantaged by failing to respond to what is explicitly required.

QUESTION 5: Language Structure and Use

Common errors and misconceptions

- (a) Q5.1 required the candidates to identify the specific *number classifier*. Most candidates did not identify and sign the *number classifier* correctly. Instead, they signed the complete sentence from the clip, revealing that they either did not know the classifier or they did not understand the question.
- (b) Q5.2 was a multiple-choice question that required candidates to choose the correct linguistic category for different 'words' that have similar meanings. The majority responded correctly with the term 'polyseme'.
- (c) Candidates had to identify the weak hand deletion and give an explanation of the phonological process, in Q5.3. The majority of candidates were unable to identify and explain this linguistic process.
- (d) Most candidates identified the neologism in Q5.4, but were unable to explain the reasoning in the new sign.
- (e) Candidates are now familiar with indicating verbs (as this has been frequently assessed) and the majority responded correctly to Q5.5.
- (f) In Q5.6, candidates were expected to convert the sentence into a rhetorical question. Most candidates used the correct key sign 'why' to achieve the conversion, but the SASL structure was incorrect.

Suggestions for improvement

- (a) The teaching of basic features of syntax and linguistics must be a focus 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 this is a comprehensive, illustrated guide to the teaching of 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 categories, 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 2025 South African Sign Language Home Language (SASL HL) Paper 2 was fair and accessible to candidates across different levels of ability. The structure of the paper enabled weaker candidates to engage with lower-order questions, while stronger candidates were afforded opportunities to demonstrate higher-order thinking skills. Despite this, overall learner performance was disappointing.
- (b) The paper provided opportunities to assess candidates' understanding of *personification*, a range of poetic devices (including *metaphor*, *pace*, *use of space* and *mood*, *interpretation of signed clips*, *themes*, *character relationships*, *conflict*, *climax*) and outcomes in longer stories and drama. However, many candidates relied on retelling or paraphrasing content, rather than engaging in critical analysis.
- (c) A significant number of candidates lacked the essential interpretive skills required for the study of literature. Instead of analysing poems or texts, many candidates retold stories without providing insight or critical commentary. This, together with limited language proficiency, prevented candidates from responding appropriately to the cognitive demands of the questions, particularly where critical thinking was required.
- (d) Many candidates struggled to interpret examination questions correctly, especially with regard to action verbs such as *explain*, *compare* and *critically discuss*. They experienced difficulty in recognising the precise demands of the questions and in addressing all required components. This often resulted in the loss of the second and/or third mark in contextual questions.
- (e) Candidates demonstrated insufficient understanding of key literary concepts. In particular, the integrated concept of *metaphor* and *space* was often interpreted as two separate ideas rather than a unified analytical concept. Limited understanding of *pace* and *character relationships* was also evident. Furthermore, candidates did not apply the literary PEEL techniques as outlined in the study guides. Their responses were generally descriptive, unfocused and did not sufficiently address the demands of the questions. Many candidates paraphrased or narrated the plots of the prescribed stories and drama.
- (f) In responding to the questions, many candidates failed to refer directly to the signed clips in Section A and the extracts provided in Sections B and C. A significant number of candidates also failed to answer the essay questions effectively, often providing generic responses rather than addressing the key concepts and requirements of the questions.

SECTION A: POETRY

Common errors and misconceptions

- (a) In response to the poetry essay (Question 1), many candidates paraphrased or narrated the content of the poem rather than engaging in a critical analysis. They failed to critically discuss the use of *personification* as required by the question.
- (b) A significant number of candidates demonstrated a limited understanding of the question. They did not engage in a thorough discussion, nor did they support their responses with relevant evidence from the poem. In addition to this, many candidates did not adhere to the required essay format. This resulted in essays which lacked logical flow, coherence and structure.
- (c) When required to discuss the use of personification, some candidates could not analyse

the use nor explain the effect of the personification. As a result, responses lacked depth and did not reflect critical engagement with the topic.

Suggestions for improvement

- (a) Teachers should use past NSC examination papers and their marking guidelines as teaching resources to guide learners on how to structure responses to the poetry essay, without relying on them exclusively. Learners should be exposed to and guided through the poetry essay rubric to improve their understanding of assessment expectations.
- (b) Learners must be explicitly taught to apply the PEEL method when structuring their essays. Arguments should be developed in a clear, logical and well-organised manner, supported by relevant evidence from the poem and linked directly to the question. Previous NSC papers should be used regularly to reinforce these skills, while ensuring that learners are not taught to rely on them exclusively.
- (c) Teachers should encourage and cultivate the use of effective, mature and appropriate academic language in poetry essays to enhance the quality and clarity of learners' responses.
- (d) Learners need to improve their signing skills and presentation techniques. They should be guided to demonstrate appropriate SASL structures and formal signing styles. They should also be instructed to refrain from using spoken language or merely narrating the poem during their responses.

SECTION A: CONTEXTUAL QUESTIONS POETRY

Common errors and misconceptions

- (a) Q 2.4 stated that the poem is structured into three stanzas and required candidates to evaluate how the pace develops across these stanzas. Candidates were therefore expected to correctly identify and analyse the pace of Stanzas 1, 2 and 3 in their correct sequence within the poem. However, many candidates were unable to correctly identify and place the stanzas in the correct sequence, which prevented them from accurately evaluating the pace of the relevant stanza and resulted in the loss of full marks.
- (b) In questions 3.1 and 5.1, candidates were required to identify and explain the mood at the end of the poem. However, as candidates were more familiar with analysing the mood at the beginning of a poem, many incorrectly assumed this was required and did not pay sufficient attention to the wording of the question. As a result, a significant number of candidates referred to the mood at the beginning of the poem, indicating a misinterpretation of the question and leading to a loss of marks.
- (c) In Q3.4 some candidates treated *metaphor* and *pace* as separate concepts and failed to discuss *pace*, despite the availability of a supporting clip. This reflected a limited understanding of integrated poetic devices and resulted in generalised, superficial responses.
- (d) In Q4.3 some candidates experienced difficulty discussing the effective use of *repetition*. This was deemed to be a higher-order question. Candidates' responses tended to be vague and descriptive, with limited focus on explaining how repetition was used effectively within the poem.
- (e) In Q5.4 many candidates failed to interpret the metaphor of the spotlight accurately. This highlighted a limited understanding of poetic devices and an inability to analyse metaphor in the context of the poem.

Suggestions for improvement

- (a) Teachers should conduct a comprehensive evaluation of the 2025 question paper and the marking guidelines to ensure that candidates are well-prepared for the 2026 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 learners presenting correct interpretations of the poems. They should also be taught to focus on the key features of the question, presented in the poetry essay.
- (c) Critical thinking abilities should be strengthened and can be developed 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*, the *use of space*, *metaphor*, *conflict*, *irony*, *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 produced inadequate responses to the essay questions (Q6, Q8, and Q10). Instead of engaging directly with the requirements of the questions, candidates tended to summarise or retell the story or drama, demonstrating limited analytical engagement.
- (b) Candidates paid insufficient attention to the specific focus of the topics presented in these questions, and this affected their ability to critically engage with the questions. A number of relevant references were overlooked. In Q6, many candidates described the complex relationship between Mandisa and Asa in *Asa Stands Up for Herself* without sufficiently analysing it in relation to the question. In contrast, candidates generally responded well to Q8, which focused on *Together We're Strong*. Most candidates were able to critically discuss the special relationship between Ma Monikazi and Nontsikelelo, with only a few experiencing difficulties in sustaining deeper critical engagement. In response to Q10 (*Living on the Edge*) most candidates were able to provide contextual references as evidence. However, very few candidates were able to critically discuss the impact of their socio-economic differences on Tarone and Kim's relationship. Their responses lacked

sufficient evidence to sustain their points of view.

- (c) Most candidates failed to present logically structured essays that aligned with the essay rubric guidelines. There was limited alignment between the arguments presented and the dramas or stories referenced. Furthermore, the evidence and textual citations provided were generally insufficient to substantiate their claims. In many instances, candidates either lacked focus on the prescribed texts or presented arguments that were unclear and insufficiently developed.
- (d) Most candidates did not effectively plan their literary essays, resulting in poorly structured responses with limited logical progression. The overall presentations, SASL structure and signing fluency, were strongly influenced by spoken language structures, which were evident throughout the signing process.

Suggestions for improvement

- (a) Teachers should conduct a thorough analysis of the question paper and marking guidelines for November 2025 to prepare candidates for the NSC examinations. The use of previous NSC examination papers and marking guidelines should guide teaching and assessment practices in the forthcoming academic year.
- (b) Learners should be encouraged to invest greater effort in analysing and interpreting examination questions in order to demonstrate a clear and accurate understanding of what is required.
- (c) To enhance learner performance and deepen understanding, teachers should provide timely and constructive feedback on literary essays. This will assist learners in addressing misconceptions related to the prescribed literature and ensure meaningful engagement with the essay topics, thereby improving both analytical skills and appreciation of literary texts.
- (d) Learners should be familiarised with literary essay rubrics. Emphasis should be placed on the formal structure of a literary essay, namely the introduction, body and conclusion, as well as the appropriate use of formal language and linguistic structure.
- (e) The PEEL method should be taught and consistently applied as an effective framework for structuring literary arguments. This approach requires learners to present a clear point, support it with relevant textual evidence, and analyse the evidence in relation to the question.
- (f) Learners should be encouraged to plan their literary essays using strategies such as mind-mapping or structured layouts to organise ideas logically. They should also be taught to avoid (a) summarising the text and (b) providing generalised interpretations, when presenting their arguments.
- (g) Teachers should guide learners on how to engage meaningfully with the extracts and clips provided in the examination paper, before responding to the questions. Learners should be discouraged from providing generalised responses that are not grounded in the given material.
- (h) Learners should be supported in organising their literary essays to present clear, coherent and logical arguments. Examples and evidence must be directly linked to both the prescribed texts and the examination questions, to strengthen responses. Language use and structural presentation should be concise and formal, and learners should be discouraged from relying on spoken language structures. Arguments and reasoning should flow logically throughout the essay.

QUESTION 7/9/11: Contextual Questions

- (a) The responses to the extracts and clips were inadequate. Many candidates provided generalised answers to the contextual questions (Q7, Q9, and Q11), which indicated a limited ability to use the given extracts and clips effectively. This lack of skill negatively impacted on their performance, particularly in terms of content understanding, in middle- and higher-order questions.
- (b) In Q7.1, candidates were unable to identify Mandisa's character as presented in the extract. Instead, they discussed her character in general terms, without making specific reference to the extract.
- (c) In Q7.2, candidates failed to account for Asa's reaction to being forced to apply more lipstick. They did not use the extract as a point of reference and consequently were unable to obtain full marks.
- (d) In Q7.4, many candidates could not provide a plausible outcome for the situation presented, especially, what might have happened if Mandisa were unable to involve Asa in her plans. This is indicative of candidates' inability to think creatively.
- (e) In Q7.8, a number of candidates experienced difficulty in responding to comparative questions: instead of comparing emotions across the two extracts, they tended to list concepts without making meaningful comparisons.
- (f) In Q9.4, although most candidates appeared to understand the question, they did not provide sufficient textual references to indicate how Nontsikelelo fulfilled her mother's prediction. This resulted in the loss of marks.
- (g) In Q9.6 the majority of the candidates demonstrated limited knowledge of the climax of the story and were, therefore, unable to provide an adequate response to the question.
- (h) In Q9.8 a number of candidates appeared unfamiliar with the historical background of the story and were consequently unable to provide valid reasons for Albertina leading the women's march.
- (i) In Q9.9 many candidates struggled to discuss the theme of education with reference to the text as a whole. They were unable to engage critically with the theme nor explain its holistic significance to Albertina.
- (j) In Q11.2 candidates struggled to explain Kim's attitude while she was at the Deaf Lectures Office. Many were unable to use appropriate terminology to fully articulate her attitude. This affected their ability to achieve full marks.
- (k) In Q11.5 most candidates had difficulty providing an outcomes-based response. They were expected to explain possible outcomes if Kim had shared her challenges with the lecturer. However, many misinterpreted the question and instead focused on the lecturer having challenges with Kim.
- (l) In Q11.7 the majority of the candidates did not adequately explain how Kim reacted to Amy's advice. Instead of analysing her reaction, many candidates provided a summary of the advice itself.
- (m) In Q11.8 a number of candidates failed to respond appropriately to the question on the usefulness of an interpreter between Kim and Amy. They did not refer to the extract and

instead provided generalised responses and incorrectly assumed that the interpreter was part of the interaction.

- (n) In Q11.9 a large percentage of the candidates found the comparative question to be challenging. Rather than comparing reactions across both extracts, they listed concepts without establishing clear comparative links.
- (o) In Q11.10 candidates were unable to provide adequate responses or critically analyse the ironic events presented in the drama. This question highlighted candidates' limited understanding of irony and their difficulty engaging in critical discussion.

Suggestions for improvement

- (a) Teachers should make systematic use of previous NSC examination papers to familiarise learners with the range and style of questions, including the use of poetic devices, extracts and clips. Regular exposure to these papers will help learners build confidence and develop the skill of responding succinctly while making accurate reference to the relevant extracts and clips.
- (b) Consistent practice using past examination papers should be prioritised to strengthen learners' understanding and application of poetic devices. This is particularly important for questions based on extracts in Q7, Q9, and Q11, as well as clips across Sections A, B, and C, which require learners to interpret meaning within a specific context.
- (c) The DBE study guides provide valuable explanations and examples of poetic devices and character development. Learners should be guided to develop a sound understanding of each character as presented in the study guides, as well as the broader background and context of the characters in the prescribed stories and dramas.
- (d) Learners should be explicitly taught how to respond effectively to extract- and clip-based questions by keeping their answers focused, relevant and concise. Teachers should actively discourage unnecessarily long or unfocused responses and instead emphasise precision and clarity.
- (e) A thorough knowledge of the prescribed texts is essential for learners to demonstrate critical insight and provide well-developed responses, particularly to questions that are allocated higher marks. Critical engagement with the texts enables learners to substantiate their answers and achieve full marks.
- (f) Teachers should reinforce key instructional verbs such as *account for*, *critically discuss*, *explain* and *describe* regularly. Understanding these terms is essential for learners to interpret questions accurately and respond appropriately.
- (g) Learners should be taught to recognise and respond to questions across different cognitive levels. This understanding will enable them to adjust the depth and complexity of their responses accordingly, thereby ensuring that they provide the required level of insight to obtain maximum marks.

14.5 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

General comments

- (a) There has been a satisfactory performance by candidates in Section A. The same cannot be said of their performance in Section B. It was also noted that the skills and format prescribed in the CAPS were not achieved, specifically in the transactional texts.

- (b) It was also evident that many candidates chose to respond to Q1.1(narrative) and Q1.6.1 (visual). In response to the visual, the majority of the candidates gave a satisfactory narrative presentation.
- (c) 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.
- (d) In Section B, Q2.1 and Q2.4 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 narrated made sense.
- (e) Candidates were able to complete both the essay and the transactional texts within the prescribed time. This was evident in their responses.
- (f) The interpretation of the topics was mostly relevant though the incorrect format was applied in Q 2.3. Often candidates do not conclude their content for the transactional text and this results in an incomplete response.
- (g) The presentations of the essays were satisfactory overall with a slight decline from 2024 NSC. This demonstrates that the guidelines for Creative Recording distributed to the schools were underutilised.

14.6 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

SECTION A: Essays

Common errors and misconceptions

- (a) Q1.1 was the second most popular topic that was chosen by the candidates. Their responses were satisfactory. Candidates provided a clear introduction to the essay; the content of the body outlined the challenges that had been faced. However, in many cases, the focus of the essay, *Life has to be embraced* was not always clear. A number of candidates also did not provide an adequate conclusion.
- (b) Responses to Q1.2 were above average. The purpose of the essay was a description of 'A conversation that had an impact on one's life'. The candidates who chose this topic performed well as the content was relevant and there was an effective placement of characters, which facilitated a coherent conversation. The conclusion was satisfactory as candidates were able to outline the impact the conversation had had on them. This was also one of the more popular topics.
- (c) Candidates responded satisfactorily to Q1.3 as they were able to give reflective responses, which, in some cases, were accompanied by a motivation in the conclusion.
- (d) Candidates who chose to respond to Q.1.4 *Parents make the correct decisions* as a discursive essay scored a below average mark as they were unable to give solid views on whether the decisions made by parents were correct. In their conclusion, they were unable to substantiate their points.
- (e) The overall performance in Q1.5 was pleasing. Most candidates argued in favour of social media having an age restriction of 18.
- (f) Q1.6.1 was the most popular visual. The candidates responded to the picture depicting a baby crawling, walking and running. The responses were satisfactory – with some content being literal on the development of the baby, while others provided a figurative response.

- (g) Candidates who chose Q1.6.2 gave a literal response of a workplace – a robot that was overworked. Their performance was fair, however, many candidates' responses lacked creativity.
- (h) Q1.6.3 was the least popular visual. The candidates who responded to the topic gave a fair presentation with a figurative response.

Suggestions for improvement

- (a) Compliance with the recording and signing processes, as set out on page 27 of the *CAPS*, should be ensured, namely the 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 assist in focusing on the topic and developing an essay with depth.
- (c) Learners must read and re-read their essays prior to the final recording to eliminate incoherence and similar structural errors.
- (d) Teachers should expose learners to the organisation and presentation of the various essay types and provide regular opportunities for them to practise these skills.
- (e) Learners should avoid using gestures and mime for the entire essay as it limits their language and grammatical ability.
- (f) Greater emphasis should be placed on essay presentation skills, followed by meaningful feedback to learners, aligned with the criteria set out in the rubrics.
- (g) Identifying the essence of the topic is essential. Learners should be encouraged to explore the range of ideas that may arise from a given topic, so that their signing is original and authentic while remaining creative.
- (h) Where candidates are required to respond to images, there must be a direct link between the essay and the visual stimulus. Learners should address the elements contained in the picture and pay close attention to detail, particularly where additional images are included, for example in Q1.6.1 the world globe and the graduation hat.
- (i) More classroom-based opportunities should be afforded to learners to engage meaningfully with images, in order to determine both literal and figurative connotations.

SECTION B: Transactional Texts

General comments

- (a) Candidates completed the transactional texts within the allocated time of 2–3 minutes.
- (b) Q2.1 and Q2.2 were the most popular topics. The performance in these questions was satisfactory.
- (c) Responses to transactional texts showed a slight decline compared to 2024. The performance for Q2.1 was satisfactory, whereas performance in Q2.3 was poor.
- (d) The responses reflected a lack of planning and, in some cases, the incorrect format was used.

- (e) The use of spoken language style was evident in certain presentations.

Common errors and misconceptions

- (a) Q2.1 which required a *thank-you message*, was the most popular topic selected. Candidates were able to give an authentic 'thank you' presentation to the organisation that assisted in repairing the vandalised library and their points were substantiated.
- (b) Candidates who responded to Q2.2 delivered a satisfactory *complaint* to the Broadcasting Complaints Commission of South Africa. The complaint was substantiated with valid points and its impact was clearly outlined.
- (c) Most candidates who chose Q2.3, the *News Item*, were unable to apply the correct format. Candidates were required to deliver a presentation on climate change; however, they instead signed about provincial weather patterns. The content and structure resembled a list and were insufficient for the presentation on climate change.
- (d) Most candidates who responded to the *Formal Report* (Q2.4) provided satisfactory presentations. The introduction and content of their reports were appropriate; however, the conclusion was inadequate. This affected the structure and flow of the presentation.
- (e) The candidates' performance in the *Dialogue* (Q2.5) was disappointing and below average. Although the correct format was applied, many candidates deviated from the required transactional content. As a result, the marks awarded for the dialogue were predominantly categorised as either *Elementary* or *Inadequate*, in accordance with rubric.
- (f) In Q2.6, candidates were required to deliver a *eulogy*. Performance was assessed as moderate, with only a few responses reaching a skilful level.

Suggestions for improvement

- (a) Transactional text formats must be taught thoroughly. Learners need to practise continuously to ensure that they 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 set out in the assessment rubrics and presentation 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.
- (g) Teachers should ensure that all learners have a copy of the *Creative Recording of Essays and Transactional Texts*.

14.7 GENERAL COMMENTS FOR PAPERS 1, 2 AND 3

- (a) Although technical competence was significantly improved in this examination, schools must be aware that candidates within a school differ with regard to height, size of torso and length of arms. Cubicles should preferably be built larger to allow all candidates to

sign fluently, in a comfortable and unrestricted signing space.

- (b) A confined signing space compels candidates to sign too closely to the camera and clarity of the content is compromised. 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. The recorded answers of the candidates should preferably be copied to a USB, rather than to a DVD.
- (d) 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.
- (e) Learners must be given constructive feedback after school-based assessments in order for them to understand their strengths/weaknesses and to ensure improved performance.
- (f) The recording room should have solid blue/green backgrounds for recording. Where background curtains are used, these should be secured and not transparent. Examination officials must avoid unnecessary movement while candidates are doing their SASL examinations.
- (g) Teachers should collaborate in professional clusters to ensure the following benefits:
 - Sharing of knowledge and individually developed resources;
 - Engaging in discussions on the study of literature;
 - Mediating the rubrics and reinforcing the teaching of recording skills;
 - Collaboration in the setting of quality question papers;
 - Peer moderation of school-based assessments; and
 - Addressing challenges.
- (h) Preparation of learners for final examinations should be consistently implemented throughout the year. There should be frequent informal assessments to monitor 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. Learners must have a thorough understanding of the question's requirements prior to responding to it, in its entirety.
- (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 expose learners to a range of dialects, teachers should use 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;
 - Sign Language Workshop Training Manual (2015–2018);
 - Spring School Manual and DVD;
 - MTG Study Guides for the literature texts;
 - SASL HL subject terminology DVD; and
 - Recording of essays and transactional texts.

HOOFSTUK 15

AFRIKAANS EERSTE ADDISIONELE TAAL

Lees hierdie verslag in samehang met die vraestelle vir Afrikaans Eerste Addisionele Taal van November 2025.

15.1 PRESTASITENDENSE (2021–2025)

Die getal kandidate wat Afrikaans Eerste Addisionele Taal in die 2025-eksamen afgelê het, het in 2025 substansieel toegeneem met 4 215 kandidate in vergelyke met 2024.

Daar was 'n geringe toename in die slaagsyfer hierdie jaar. Kandidate wat op die 30%-vlak (vlak 2) geslaag het, verbeter van 94,1% in 2024 tot 94,5% in 2025. Daar was 'n geringe afname in die slaagsyfer op die 40%-vlak (vlak 3) oor die afgelope jaar vanaf 79,6% tot 79%.

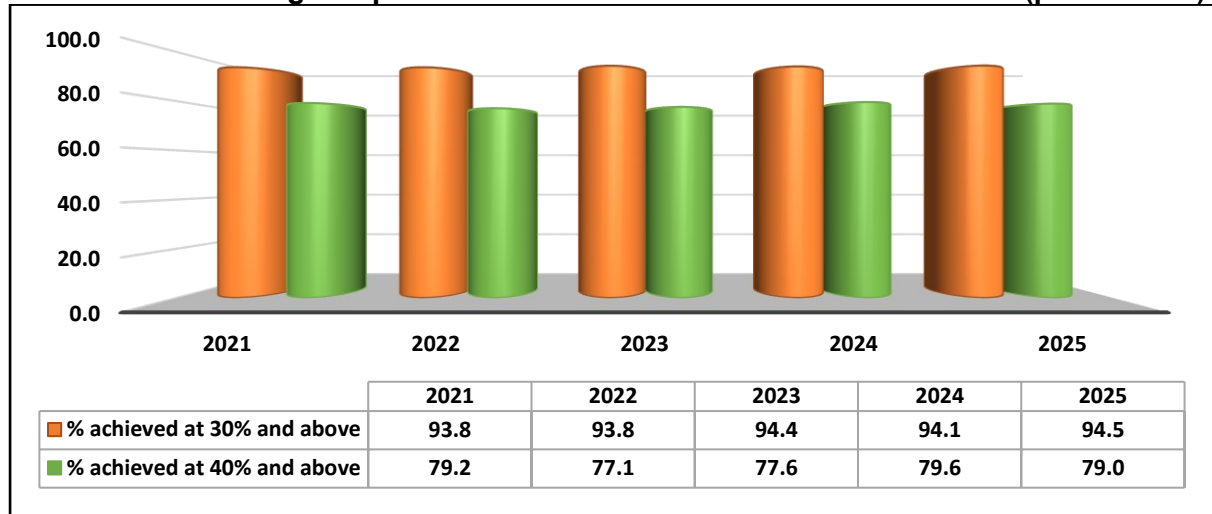
Daar was ook 'n verbetering in die persentasie onderskeidings (80% en hoër), wat gestyg het vanaf 6,4% in 2024 tot 6,5% in 2025. Gegewe die toename in die grootte van die kohort van 2025 dui dit op die vermeerdering in die getal onderskeidings van 6389 tot 6763.

Die verskeie, noemenswaardige intervensiestrategieë wat in 2025 deur onderwysers, vakfasiliteerders en provinsiale onderwysdepartemente gevolg is, was suksesvol. Die vasberadenheid en deursettingsvermoë van die bogemiddelde kandidate het tot die verbetering in Afrikaans Eerste Addisionele Taal bygedra.

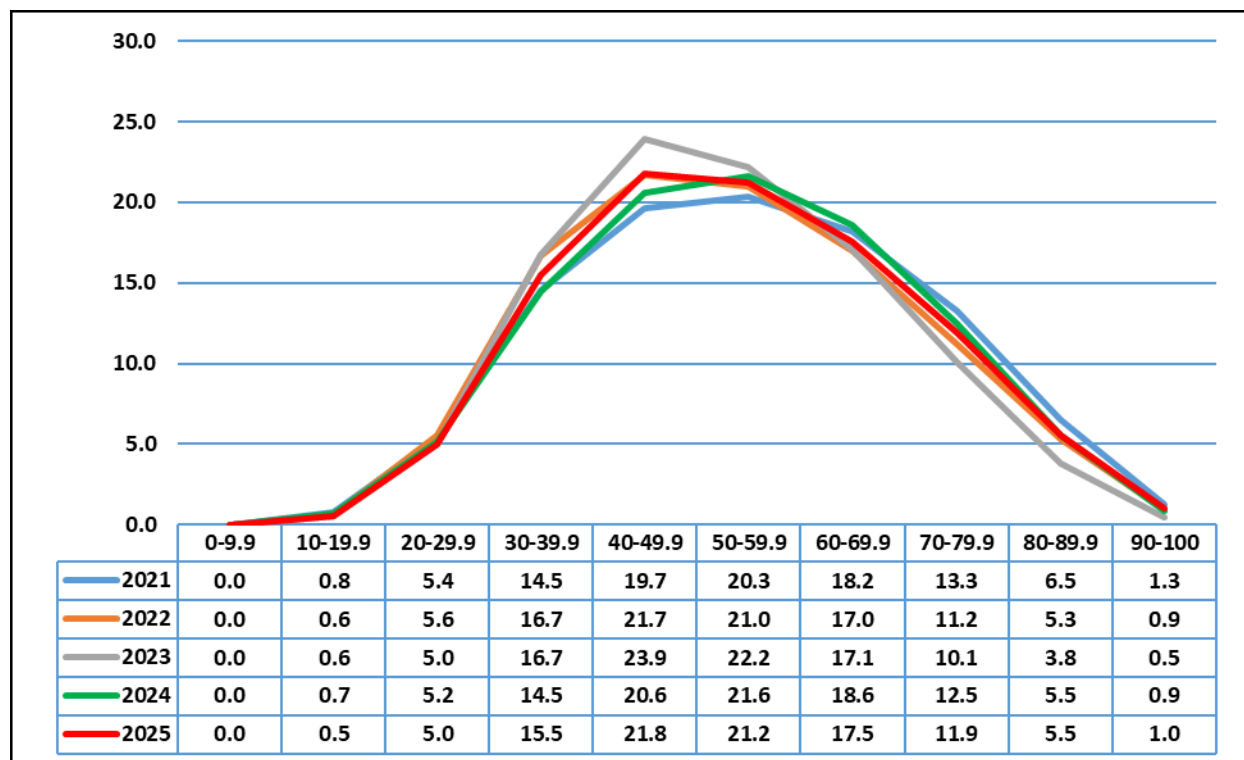
Tabel 15.1.1 Oorsig van prestasie in Afrikaans Eerste Addisionele Taal

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
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
2025	104 041	98 279	94,5	82 183	79,0

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 KANDIDAATPRESTASIE IN VRAESTEL 1

Algemene opmerkings

- (a) Die vraestel voldoen aan die *KABV*- en *2021-eksamenriglyne*. Die verspreiding van kognitiewe vlakke is in ooreenstemming met die voorgeskrewe vereistes. Die korrekte verspreiding van maklike, gemiddelde en moeilike vrae binne die kognitiewe vlakke is korrek toegepas.
- (b) Baie kandidate het 'n swak taalbasis. Hulle woordeskat, taalgebruik en kennis van basiese taalreëls is onvoldoende. Hulle sukkel dus om antwoorde duidelik te formuleer, verstaan nie altyd hoe om die puntetotaal te hanteer nie en kan hul mening nie in hul eie woorde verduidelik nie. Dialektiese variante word al meer toegelaat, maar dra steeds by tot swakker prestasie waar Standaardafrikaans verwag word. Die swak toepassing van taalkonvensies en -strukture beïnvloed kandidate se prestasie negatief. Dit blyk dat taalonderrig soms agterweë gelaat word as gevolg van die fokus op Letterkunde wat baie tyd en omvattende onderrig vereis. Basiese taalkennis wat reeds voor graad 12 bemeester moet word, ontbreek. Veral die gebrek aan woordeskat en die maklike oorskakeling na Engels is kommerwekkend.
- (c) Kandidate gebruik nie studiegidse, werkboeke en ander bronne genoegsaam nie. Hulle het toegang tot baie materiaal, maar sukkel steeds met opdragte en instruksiewoorde wat algemeen gebruik word. Onderwysers moet hulle leer hoe om hierdie bronne effektief te gebruik. Die magdom inligting beskikbaar by skole, in distrikte en op die internet, veral vorige vraestelle én die relevante nasienriglyne, word nie met vrug in die voorbereiding vir Vraestel 1 gebruik nie. Kandidate sukkel daarom steeds om vraag 3, 4 en 5 suksesvol te beantwoord.
- (d) Afrikaans Eerste Addisionele Taal is uitdagend vir kandidate wat moontlik net in die klas aan Afrikaans blootgestel word. Hulle sukkel veral met die hoër vlak 3 tot 5 kognitiewe denkvlakke. Verskillende tipes vrae en woordaanpakstrategieë moet gereeld in die klas ingeoefen word en in 'n verskeidenheid oefeninge of tuiswerkopdragte toegepas word, sodat kandidate kan leer hoe om die vrae te benader. Onderrig moenie deur Engels as medium gedoen word nie, want dit lei tot verwarring, swak uitbreiding van woordeskat en verminder noodsaaklike blootstelling aan die taal. Tydens die nasienproses word alle Engels geïgnoreer. Kandidate moet gereeld die terminologie hoor, verstaan en kan toepas, veral in visuele geletterdheid en kritiese taalbewustheid. Terminologie, soos vervat in die *KABV*, moet in die onderrig gebruik word, anders gaan kandidate deurlopend sukkel met interpretasie en toepassing.
- (e) Kandidate moet die 10-minute-leestyd met vrug gebruik om die instruksies en wat by elke afdeling verwag word, deur te lees, hulle tyd na behore te beplan en te sien wat van hulle verwag word. Leesstukke kan ook deurgelees word ten einde 'n idee te vorm van waaroor dit handel. Laat hulle hierdie tyd en vaardigheid in alle assessering in die klas toepas.
- (f) Kandidate moet met aandag lees, kernwoorde onderstreep en nie lukraak aanhaal nie. Hulle moet die fokus van die vraag verstaan en presies daarop reageer. Die puntetotaal moet ook deurlopend aansluit by die beantwoording van die vraag en opdrag.
- (g) Onvoldoende woordeskat is steeds die grootste struikelblok. Woordeskat moet daaglik in alle taallesse ingebou word en die *KABV* moet as riglyndokument dien.

Gebruik vakspesifieke terminologie sodat kandidate vertrouwd kan raak met 'n wye verskeidenheid woordeskat – van die basiese tot die meer uitdagende woordeskat. Begelei kandidate in die beantwoording en hantering van vakspesifieke terminologie. Kandidate moenie afgerig word om vraestelle te beantwoord nie. Hulle moet eerder die vaardigheid aanleer om op enige leesstuk, visuele tekste en taalvrae te reageer.

- (h) Die *KABV* en *Eksamenriglyne* moet altyd eerste geraadpleeg word. Onderwysers moet vorige vraestelle se vraagstelling en terminologie bestudeer en dit by hulle klasonderrig en eie assessering insluit. Voorbeelde van vrae in November 2025: figuurlike taalgebruik (Vr. 1.4); motiveer 'n stelling wat waar is (Vr. 1.7); gee voorbeelde (Vr. 1.9); verduidelik persoonlike bande (Vr. 1.11); pas beskrywing by inhoud (Vr. 1.14); ondersteun (Vr. 1.16); relevansie (Vr. 1.22); retoriese vraag (Vr. 3.2); mening (Vr. 3.3); motiveer 'n stelling wat onwaar is (Vr. 3.5); ouderdomsbeperking (Vr. 3.5); toeganklikheid (Vr. 3.7.2); belangrike inligting in 'n advertensie (Vr. 3.8) en gepastheid/gebruik van visuele elemente (Vr. 1.16, 1.18, 3.4 en 3.9).
- (i) Die tekste in die vraestel is relevant en voldoen aan al die nodige vereistes. Kandidate kon maklik met die tekste identifiseer, want dit sluit by hulle leëwêreld aan. Die meeste kandidate het die inhoud van die tekste goed verstaan. Die vereistes soos vervat in die beleidsdokumente is toegepas en is op standaard vir graad 12-kandidate. Kandidate sukkel met visuele tekste soos advertensies en strokiesprente omdat hulle nie genoegsaam aan visuele geletterdheid blootgestel word nie. Kandidate kan ook nie vrae beantwoord wat verwag dat hulle 'n aspek moet "identifiseer" nie. Hierdie tipe vraag moet onderrig word, aangesien dit blyk dat die meerderheid kandidate dit glad nie onder die knie het nie. Die meeste kandidate kon op 'n sinvolle manier met die tekste in AFDELING A (Leesbegrip) identifiseer: Teks A: "Mr Beast ... koning van *Youtube*, prins van *TikTok*", want hy is 'n bekende vir die kandidate en Teks B, wat handel oor beroepsinligting, is in hierdie tydperk van hulle lewens relevant. In AFDELING B was Teks C, "Maak jou eksamen-sessies maklik", eweneens relevante inhoud, aangesien kandidate toe besig was met hulle finale eksamen.

In AFDELING C sukkel kandidate met die terminologie en begrip van advertensies (Teks D oor die skryfkompetisie) en strokiesprente (Teks E oor Anna en Sara), omdat hulle nie tydens onderrig deurlopend aan sodanige visuele tekste en vrae oor visuele geletterdheid blootgestel word nie. Die vrae oor kritiese taalbewustheid blyk steeds 'n uitdaging vir baie kandidate te wees. Die teks in Vraag 5.1 (Teks F: "Seun samel drie ton kos in vir diere in nood") 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 opsomming vereis 'n spesifieke vaardigheid. Kandidate moet die instruksies mooi lees en nie lukraak aanhaal nie. Hulle moet in eie woorde, in volsinne en puntsgewys antwoord. Onderwysers moet van 'n verskeidenheid tekste gebruik maak en verskillende opdragte inoefen. Hulle moenie altyd net sewe paragrawe gebruik om opsommings te oefen nie. Die inhoud van die opsomming is goed bekend in die kandidate se leëwêreld en deur die korrekte tegnieke en vaardighede te gebruik, kon kandidate goed vaar in hierdie afdeling.
- (k) Kandidate moet elke opdrag aandagtig deurlees en korrek uitvoer. As daar gevra word om 'n paragraaf te voltooi, moet hulle slegs die woorde invul wat uitgelaat is. Waar keuses gegee word, moet hulle net die korrekte opsie neerskryf.

- (l) Kandidate moet gereeld blootgestel word aan langer en moeiliker vrae. Hulle moet die verskil tussen direkte en indirekte vrae kan herken. Onderwysers moet daarteen waak om net Vlak 1- en Vlak 2-vrae in die klas te onderrig en te assesseer. Kandidate moet gelei word om te kan aflei, te evalueer en waardering uit te spreek.
- (m) Sommige kandidate nommer die vrae verkeerd, laat vrae net uit of laat oop spasies en nommer dan verder verkeerd. Hulle moet leer hoe om 'n vraestel korrek te nommer en te beantwoord. By interafhanklike vrae verloor kandidate punte omdat verkeerde antwoorde lei tot verkeerde motivering en slegs een deel van die vraag beantwoord word.
- (n) Taalstrukture en woordeskat moet reeds vanaf graad 8 sterk ontwikkel word. Die hele Taaldepartement moet saamwerk sodat graad 12-leerders goed voorberei is om taalstrukture en -konvensies toe te pas.
- (o) Kandidate verstaan dikwels nie die strekking van tekste, tegnieke in advertensies, hoe prente/statistiek die inligting ondersteun of die humor in strokiesprente nie. Hulle moet leer om die konteks volledig te interpreteer, veral by advertensies en strokiesprente. Die skrywer se bedoeling word dikwels nie verstaan nie, omdat kandidate nie met diepte en die nodige begrip binne konteks van die teks lees nie.
- (p) Swak spelling verander dikwels die betekenis van woorde. Wanneer kandidate foneties spel of streekstaal gebruik, lei dit soms tot 'n foutiewe antwoord – veral by suiwer taalvrae in veral Afdeling C.
- (q) Kandidate verloor punte wanneer verkeerde grammatika en woordorde die betekenis verander. Basiese taalreëls moet beter toegepas word.
- (r) Kandidate sukkel om WAAR/ONWAAR-vrae te motiveer. Hulle gee soms 'n verkeerde motivering, los dit heeltemal uit of skryf slegs die teenoorgestelde van die gegewe stelling sonder om konteks in gedagte te hou.

15.3 ANALISE VAN KANDIDATE SE PRESTASIE IN VRAESTEL 1

AFDELING A: LEESBEGRIP

VRAAG 1

Algemene opmerkings en foute

- (a) Daar is 'n merkbare verbetering in Afdeling A en B in 2025 in vergelyking met 2024. Gebrekkige woordeskat en onvoldoende onderrig van advertensie- en strokiesprenttegnieke bly 'n groot uitdaging, veral in Afdeling C. Kandidate lees nie die vrae behoorlik nie en beantwoord dan verkeerd of onvolledig. Dit wil soms voorkom asof kandidate sekere tipe vrae verwag (wat hulle ingeoefen het) en dan daarvolgens beantwoord, eerder as om die vrae wat wel in die vraestel is, deeglik te bestudeer en hierdie spesifieke vrae te beantwoord.
- (b) Agtergrondkennis van die inhoud in Teks A het kandidate bemagtig om die teks en vrae beter te interpreteer. Kandidate het goed gevaar met Vlak 1- en Vlak 2-vrae. Hoërorde-vrae was uitdagend vir kandidate, veral waar afleiding, interpretasie of insig in taalnuanses vereis is. Die visuele teks is oorwegend goed beantwoord. Spesifieke probleemvrae was: 1.7, 1.8, 1.9, 1.10, 1.11, 1.15, 1.16 en 1.21.

- (c) Kandidate sukkel steeds met figuurlike taalgebruik en die kwalifisering daarvan, soos in Vr. 1.4. By Vr. 1.14 het sommige kandidate slegs die vraag in die antwoord herhaal. In Vr. 1.15 het kandidate 'n hele paragraaf as antwoord aangehaal in plaas daarvan om in die antwoord op "waarom hulle so goed pas" te fokus.
- (d) By Vr. 1.7 het kandidate nie verstaan dat 'n aksie as verduideliking gegee moes word nie. Kandidate het deurmekaar geraak met Vr. 1.8 en 1.9 en het die antwoorde omgeruil. In plaas van "onveilige plekke" het kandidate slegs "plekke" geantwoord as kritiek oor Mr Beast se video's, wat daartoe gelei het dat kandidate punte verbeur.
- (e) By die kolomvraag (Vr. 1.10.) kon die kandidate nie aflei dat "plastiekverwydering" by "besoedeling" aansluit nie. Die redes hiervoor is moontlik swak afleidingsvaardighede en gebrekkige woordeskat. By Vr. 1.11 het kandidate gesukkel om sy Suid-Afrikaanse meisie, Thea Booysen, as Jimmy se persoonlike band met Suid-Afrika te identifiseer. Dit blyk dat kandidate nie die woord "bande" verstaan het nie. By Vr. 1.14 en Vr. 1.15 het kandidate aanhalings geskryf in plaas daarvan om in eie woorde te beantwoord soos die vraag vereis. By Vr. 1.15 het kandidate die aanhaling as antwoord voorgehou, wat verkeerd is, omdat die instruksiewoord "waarom" in die vraagstelling dui op 'n verduideliking wat in eie woorde gestel moet word.
- (f) By Teks B is vrae 1.17, 1.21 en 1.22 swak beantwoord. Kandidate het nie die instruksies behoorlik gelees nie. By die afleidingsvraag oor waarom daar so min masjien-operateurs is wat vroulik is, het kandidate na bestuurvermoëns verwys, wat nie op die vraag van toepassing is nie. Dit dui daarop dat kandidate nie die vrae of hul beantwoording behoorlik deurdink het nie. By Vr. 1.21 het kandidate die vraag nie binne konteks beantwoord nie. By Vr. 1.22 het baie kandidate nie tot by die bronverwysing en datum gelees nie, en gevolglik is onnodig omvattende antwoorde gegee. Kandidate met beperkte woordeskat sukkel om antwoorde goed te verwoord.
- (g) By vrae soos Vr. 1.17 het kandidate gesukkel om afleidings te maak na aanleiding van die inligting in die teks. Baie kandidate haal slegs lukraak aan.
- (h) Kandidate het gesukkel met die maak van afleidings, bv. by Vr. 1.10 (Kolomvraag). Kandidate moet geleer word om by wyse van eliminerings te kyk na die fynere nuanses binne konteks.
- (i) Kandidate lees nie die vraag as geheel nie, verloor fokus in die beantwoording of beantwoord slegs een deel van die vraag. Dit lei daartoe dat die antwoord gedeeltelik of algeheel afwyk van die fokus in die vraag.

Voorstelle ter verbetering

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

- (a) Leerders moet die vrae versigtig lees en oplet na alle aspekte van visuele tekste soos bronverwysings, inligting, die persentasies en datum.
- (b) Leerders moet daarvan bewus gemaak word dat geen Engelse woorde/begrippe nagesien mag word nie. Dit geld vir alle assessering in alle grade. Leerders moet poog om makliker Afrikaanse woorde of 'n omskrywing te gebruik om by die antwoord uit te kom, eerder as om in Engels te antwoord.
- (c) Afrikaans moet as 'n geïntegreerde vak aangebied word. Leerders moet daaglik in die klas geleentheid kry om hulle vaardighede in lees, praat en skryf te ontwikkel.

Remediëring moet deurlopend plaasvind.

- (d) Leerders moet die instruksieblad (p. 2) deeglik bestudeer en alle algemene sowel as spesifieke instruksies toepas, bv. begin elke vraag op 'n nuwe bladsy, laat reëls tussen antwoorde oop, ens. Leerders moet ook let op die nommering van vrae.
- (e) Leerders moet daaraan herinner word dat hulle nie met potlood mag skryf nie.
- (f) Lees met 'n spesifieke doel moet voortdurend aangemoedig word. Leerders moet blootstelling kry aan 'n verskeidenheid tekste, visuele tekste ingesluit. Gereelde inoefening van afleiding, interpretasie, bronlees en die gebruik van bronverwysings is noodsaaklik. Alle tegnieke en terminologie soos vervat in die *KABV* en vakinhoud moet aan leerders onderrig word en in vrae en vraestelle ingeoefen word.
- (g) Woordaanpakvaardighede moet onderrig word, want dit help leerders om vrae beter te verstaan en die fokus te identifiseer. Woordeskatuitbreiding, veral terminologie, verskillende tipes vrae en vrae wat Vlak 3- tot 5-beantwoording vereis, moet doelgerig en deurlopend onderrig word. Leerders moet onder meer weet dat woorde wat met koppeltekens geskryf word, as een woord gesien word, bv. "nommer-een-inhoudskepper".
- (h) Stel leerders bloot aan voldoende informele assessering vir hersiening van leesbegrip, advertensies, strokiesprente en ander visuele tekste. Toets deurgaans kritiese taalbewustheid, spelling, woordeskat, die doel en boodskap van tekste. Assessering kan mondeling of skriftelik geskied. 'n Taalhandboek is nie voldoende in die onderrig van Vraestel 1 nie. Onderwysers moet met vrug gebruik maak van vorige vraestelle en leerders aan 'n verskeidenheid vraagstellings blootstel.
- (i) Leerders moet daarteen waak om verbatim aan te haal wanneer die instruksie dit nie vereis nie.
- (j) Leerders moet geleer word om nie die vraag in die antwoord te herhaal nie.
- (k) Leerders moet daarop let dat paragraafverwysings hulle begelei na die fokus van die vraag en die antwoord moet hierby aansluit.
- (l) Leerders moet in 'n verskeidenheid lees- en interpretasietegnieke onderrig word. Dit sluit in hoe om:
 - Voorspellings te maak;
 - Afleidings uit die teks te maak;
 - Woordbetekenis uit konteks te bepaal;
 - Toepaslike inligting te vind;
 - Tussen feit/mening en letterlike/figuurlike betekenis te onderskei;
 - Geïmpliseerde betekenis, skrywer se houding en doel te identifiseer;
 - Kritiese taalbewustheid (gevoelstaal, manipulering, aanname, ens.) toe te pas;
 - Verbande te trek tussen mense, plekke, gebeure en woordeskat wat daarmee gepaard gaan (verhouding/verband, ens.);
 - Evaluerend, krities en waarderend op tekste en inhoud te reageer; en
 - Generiese antwoorde te vermy.
- (m) Kritiese denke en die motivering van 'n konteksgebaseerde opinie moet voortdurend ontwikkel word. Gebruik meer tekste wat kritiese denke vereis, ten einde leerders se vermoë te ontwikkel om op hoërde-vrae te reageer.

- (n) Leerders moet assesseringstaal en bepaalde instruksiewoorde verstaan, bv. voltooi, bespreek, motiveer, verduidelik, lei af, hoe verskil ..., hoe jy met iets/iemand kan identifiseer, ens. Dit moet reeds vanaf die laer grade aangeleer en ingeoefen word.
- (o) Leerders moet aangemoedig word om met alle assessering al die beskikbare tyd te gebruik en antwoorde deeglik na te gaan voordat hulle die antwoordstelsel inlewer. Leerders moet geleer word om hul antwoorde weer deur te lees om spelfoute en formulering te verbeter, veral in klasopdragte.
- (p) Leerders moet die gegewe instruksies uitvoer ten einde vrae suksesvol te beantwoord, bv. een woord moet slegs een woord wees. Die antwoord kan in 'n frase of sin aangebied word, maar dan moet die een woord op die een of ander manier aangedui/uitgelig wees. Indien die vraag vereis dat leerders in hulle eie woorde moet antwoord, mag aanhalings glad nie gebruik word nie.
- (q) Leerders moet gereeld oefening in lees kry om sodoende hulle leesspoed en die akkuraatheid in lees te verbeter. Om met begrip te lees, is 'n noodsaaklike vaardigheid.
- (r) Leerders moet let op woorde wat in die opdrag/vraag in hoofletters geskryf is. Dit lei hulle na dit wat getoets word en wat die antwoord veronderstel is om in te sluit.
- (s) Tydsbestuur moet deel van leerders se voorbereiding wees. Onderwysers moet die voorgestelde tyd per afdeling met leerders inoefen, bv. 10-minute-vooraflees en 50 minute vir Vraag 1, soos op bl. 2 van die vraestel uiteengesit.
- (t) Gebruik die terugvoer in hierdie verslag om herhalende foute te voorkom en onder- rig te beplan. Onderwysers moet vorige jare se nasienriglyne (*DBO-webwerf* en *Thutong*) deeglik bestudeer en aan leerders verduidelik.
- (u) Onderwysers moet beskikbare DBO-bronne en ondersteuningsmateriaal oor kritiese taalbewustheid en visuele geletterdheid bestudeer en prakties toepas. Vakadviseurs moet 'n leidende en ondersteunende rol hierin speel. Dit is raadsaam dat interne moderatore en hoofnasieners vir hierdie vraestel ná afloop van elke eksamen-nasiensessie 'n opleidingssessie met onderwyseres hou om algemene foute in die provinsie per vraestel uit te wys en aan te dui hoe daar verbeter kan word. Onderwysers moet ook aandag gee aan die voorstelle vir verbetering soos op die *Roadshows* voorgestel word. Dit blyk dat baie van dieselfde uitdagings wat in hierdie aanbiedings en vorige jare se diagnostiese verslae uitgelig is, geensins bespreek is nie; daarom is dieselfde foute weer in 2025 herhaal.

AFDELING B: OPSOMMING

VRAAG 2

Algemene opmerkings en foute

Kandidate bestudeer nie die opdrag deeglik nie en gebruik steeds aanhalings direk uit die teks sonder om kernidees in EIE VOLSINNE te verwoord.

- (a) Kandidate moes sewe wenke opsom. Dieselfde probleem as in 2024 het in 2025 voorgekom by die sewe wenke oor hoe om 'n eksamensessie makliker te maak. Baie kandidate het – soos in 2024 – wel die sleutelwoorde raakgesien, maar kon nie die volledige, spesifieke wenke identifiseer nie. Al kon kandidate dus kernwoorde vind, kon hulle nie die volledige wenk duidelik formuleer nie. Wanneer kandidate in eie

woorde/sinne skryf, word die werkwoord soms uitgelaat, wat lei tot onvolledige sinne en derhalwe onvoldoende uitdrukking van die wenk. Daar was twee wenke wat oor twee sinne gestrek het, wat kandidate moes koppel om 'n volledige wenk weer te gee. Om punte vir hierdie twee wenke te verdien, was baie uitdagend vir kandidate, omdat hulle nie wenke in volsinne/volledig aangebied het nie.

- (b) In die 2025-teks was die wenke oor vier paragrawe versprei en sommige paragrawe het meer as een wenk bevat. Kandidate het gesukkel om die sewe korrekte wenke uit drie of vier paragrawe te haal en die kern te identifiseer. Kandidate wou in elke paragraaf 'n wenk identifiseer, omdat hulle gewoond is aan een feit per paragraaf.
- (c) Formaatfoute kom nog gereeld voor. Sommige kandidate gebruik die Huistaal-formaat (paragraafvorm) in plaas daarvan om die opsomming puntsgewys van 1 tot 7 te skryf, soos vereis.
- (d) Baie kandidate gebruik ondersteunende gedagtes of voorbeelde as wenke en fokus nie op die wenk as sodanig nie.
- (e) Sommige kandidate maak steeds hulle eie feite op wat geen relevansie met die teks het nie. Dit gebeur toenemend.
- (f) Baie kandidate skryf te lank en hou nie by die toegelate 70 woorde nie. Die meeste kandidate dui ook nie die woordtelling aan nie.
- (g) Kandidate onderskei steeds nie tussen beplanning en die finale weergawe nie. In 2025 het baie nie beplan voordat hulle hul finale opsomming geskryf het nie. Hulle haal ook nie die beplanning deur of dui dit duidelik as "beplanning" aan nie. Dit lei daartoe dat die eerste antwoord (dikwels die ongeredigeerde weergawe) nagesien word.

Voorstelle ter verbetering

- (a) Leerders moet die spesifieke opdrag uitvoer, soos in 2025 waar wenke gevra is. Onderwysers moet leerders help om kerngedagtes van voorbeelde en uitbreidings te onderskei. Hulle moet leer om die kern uit 'n sin of paragraaf te haal. 'n Wenk moet iets wees wat uitgevoer kan word.
- (b) Die beantwoording van die opsomming is 'n vaardigheid wat deurlopend aangeleer en ingeoefen moet word. Gee aandag aan die volgende:
 - Volg die instruksies van die vraag.
 - Leerders moenie eie inhoud of afleidings byvoeg nie. Hulle moet hou by die konteks en inhoud van die gegewe teks. Dit is 'n tegniek wat leerders in ander leerareas ook kan help.
 - Leerders moenie 'n onnodige inleiding gee of uitbreiding/verduideliking van die wenk as 'n aparte wenk gebruik nie. Slegs een wenk per punt moet genoem word. Die vereiste aantal woorde moet altyd in gedagte gehou word.
 - Die opsommingstekste moet met aandag en begrip gelees word. Leerders moet daarteen waak om te aanvaar 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.
 - Leerders wat té kripties of té omslagtig beantwoord, benadeel hulself.
 - Leerders moet leer om by elke wenk wat hulle neergeskryf het, terug te gaan na die opdrag en seker maak dat die wenk wel die opdrag beantwoord, met korrekte inligting uit die teks. Hulle moet ook seker wees dat dit 'n uitvoerbare wenk is.
- (c) Leerders moet gereeld aan verskillende tekste en opdragte blootgestel word. Hulle moet weet wat terme soos *wenke*, *instruksies*, *redes*, *hoofgedagtes*, *feite*, *voordele* en *nadele*, ens. beteken en hoe dit in verskillende tekste voorkom.
- (d) Leerders wat al die wenke aanhaal se opsommings raak soms te lank en lomp en hulle benadeel hulleself.
- (e) Leerders moet leer om kort, presiese punte te skryf, bv. een woord in plaas van 'n lang beskrywing. Hulle moet ook beter skryfkeuses maak, soos om eerder 'n kommapunt as 'n voegwoord te gebruik waar dit gepas is.
- (f) Leerders moet weet dat wenke verkieslik met 'n werkwoord of "Jy moet ..." moet begin. Dit lei tot gefokusde wenke.
- (g) Onderwysers moet aan leerders verduidelik wat met direkte aanhalings bedoel word, wat dan beteken dat leerders nie in hulle eie woorde beantwoord het nie.
- (h) Die amptelike nasienriglyne (*2021-Eksamenriglyne*) se rubriek moet aan leerders verduidelik word. Handboekriglyne is dikwels verouderd. Druk die riglyne uit en laat leerders dit by hulle hou wanneer opsommings geoefen of getoets word.
- (i) Onderwysers moet dieselfde nasienmetode gebruik as in die NSS-eindeksamen. Tydens terugvoering aan leerders moet onderwysers duidelik uitwys hoe leerders hulle tegniek en punte kan verbeter.
- (j) Sommige leerders doen nie die opsomming nie, omdat hulle nie weet hoe nie of omdat hulle hul tyd verkeerd bestuur. Onderwysers moet beklemtoon dat die opsomming 10 van die 80 punte is en nie goedsmoeds uitgelaat moet word nie.
- (k) Leerders moet oefen hoe om binne die voorgeskrewe 20 minute die beplanning én finale weergawe te skryf. In klassituasies moet onderwysers hulle leerders volgens die tydsaanduiding op bladsy 2 van die vraestel assesser en gereeld sulke toetssituasies skep om tydsbestuur te verbeter.

AFDELING C: TAALSTRUKTURE EN -KONVENSIES

VRAAG 3: ADVERTENSIE

Algemene opmerkings en foute

- (a) Die *Eksamenriglyne* van 2021 stel die vereistes baie duidelik. Van hierdie vraag se 10 punte mag slegs 2 punte vir eksplisiete taalvrae wees. In hierdie vraestel was dit spelling (Vr. 3.1) en die getal wat in woorde geskryf moes word (Vr. 3.6). Dit is die afdeling van die vraestel waarin kandidate die swakste gevaar het. Die hoofrede hiervoor is steeds beperkte woordeskate en ontoereikende onderrig van advertensietegnieke. Die vlak 3- tot 5-vrae en die vrae oor visuele geletterdheid,

sowel as kritiese taalbewustheid en advertensietegnieke was vir sommige kandidate uitdagend.

- (b) Vraag 3 se vrae oor kritiese taalbewustheid het die volgende ingesluit: retoriese vraag, visuele aspekte, advertensie-inligting, die adverteerder se mening, ouderdomsbeperking en weglating van inligting.
- (c) Tipiese foute by die beantwoording van hierdie vrae: By Vr. 3.2 kon kandidate nie die doel van 'n retoriese vraag in konteks verduidelik nie. By Vr. 3.3 was antwoorde te algemeen; die begrip *mening* is nie toepaslik binne die konteks-spesifieke inhoud gebruik nie. By Vr. 3.4 kon kandidate nie die verband trek tussen die blokkies wat rang'n podium voorstel nie. By Vr. 3.5 het kandidate gesoek na ouderdomsaanduiding wat nie daar was nie, en hulle gebrek aan die vermoë om hulself uit te druk, het hulle in die steek gelaat. By Vr. 3.9 het ongeveer die helfte van die kandidate na al drie prente verwys, in plaas daarvan om slegs een uit die advertensie te kies, soos deur die vraag vereis is. Kandidate lees nie die vraag in totaliteit nie. By Vr. 3.7.1 sukkel kandidate met "in te skryf".
- (d) Die taalvrae is swak beantwoord, omdat kandidate nie spelling en telwoorde ken nie. Dit is basiese leerwerk.

Voorstelle ter verbetering

- (a) Onderwysers moet die taalstrukture en -konvensies soos uiteengesit in die *KABV* deeglik bestudeer en dit eksplisiet en deurlopend onderrig. Verduidelik alle begrippe én die praktiese toepassing aan leerders. Advertensietegnieke moet dringend en doelgerig onderrig en ingeef word deur relevante terminologie te gebruik. Waak daarteen om dit in Engels aan leerders te verduidelik. Onderwysers moet opleidingssessies in hulle distrikte en provinsies bywoon waar advertensietegnieke en visuele geletterdheid behandel word.
- (b) Stel leerders aan 'n verskeidenheid advertensies bloot. Dit help hulle om advertensietegnieke, visuele tegnieke en manipuleringsstrategieë te verstaan. Hulle moet begryp hoe taalgebruik die leser beïnvloed, watter bedoeling die adverteerder met sekere woorde het en hoe die insluiting of weglating van inligting betekenis struktureer. Verduidelik dat die ABBA-beginsel hier geld en dat die waarde van advertensies dikwels in eenvoud en subtiele boodskappe opgesluit lê. Doen gereelde oefening in evaluerende en kritiese denke oor advertensies.
- (c) Leerders moet terminologie wat sterk in advertensies figureer, en die funksie daarvan in 'n spesifieke vraag, kan identifiseer, bv. homoniem, voornaamwoord, intensiewe vorm, leestekens, bevelsin, vraagsin, stelsin, ens.
- (d) Leerders moet bewus wees daarvan dat konteks sentraal in die ontleding van advertensies staan. Alle detail is betekenisvol en moet ontleed word. Onderrig moet fokus op simbole, lettertipes, vetdruk, foto's en hul impak, titels en subtitels, uitleg, plasing van mense en objekte en watter inligting noodsaaklik in 'n advertensie is. Die funksie en effek van leestekens, herhaling, alliterasie, slagspreuke en taalstrategieë moet doelbewus onderrig word. Leerders moet kan verduidelik waarom 'n advertensie suksesvol is of nie. Uitlegvoorstelle wat impak verhoog, moet geoef word. Woordeskatontwikkeling moet met visuele geletterdheid geïntegreer word. Dit sluit die ontleding van visuele aspekte, doel, impak en manipuleringsstrategieë in. Gee meer blootstelling aan vrae wat die doel van stylfigure en taalstrategieë toets. Fokus voortdurend op visuele geletterdheid en kritiese taalbewustheid.

- (e) Leesstrategieë moet doelgerig toegepas word. Soeklees kan hier baie effektief gebruik word. Intensiewe lees moet ook ingeoefen word, aangesien alle detail in advertensies bepaalde betekenis oordra.
- (f) Die konteks en die doel van 'n advertensie moet altyd in gedagte gehou word.
- (g) Wys leerders daarop dat hulle 50 minute het om Vraag 3, 4 en 5 (Afdeling C) te beantwoord. Tydsbestuur moet vooraf geoefen word.
- (h) Die onderrig van advertensies in Vraestel 1 ondersteun die ontwerp van advertensies in Vraestel 3.

VRAAG 4: STROKIESPRENT

Algemene opmerkings en foute

- (a) Basiese inhoud en begrip van die strokiesprent is oor die algemeen goed bemeester. Kandidate het vanjaar beter gevaar in die beantwoording van die strokiesprent. Visuele elemente is meestal korrek geïdentifiseer, maar die interpretasie was nie altyd suksesvol nie.
- (b) Hoërorde-interpretasies (emosies, tegnieke, aksie en geloofwaardigheid) was problematies. Wisselwerking tussen taal en visuele leidrade is nie voldoende benut nie. Die tekort aan voldoende woordeskat bly die grootste struikelblok, wat direk bydra tot swak interpretasie van toon, bedoeling en subtiele betekenis. By Vr. 4.2.1 het kandidate gesukkel om die tegniek te identifiseer wat wys dat Anna kwater word. Kandidate het ook die karakters met mekaar verwar. Kandidate het spesifieke probleme gehad met Vr. 4.7, omdat hulle nie geweet het wat die woord *geloofwaardig* beteken nie. Daar was swak verbandlegging tussen die situasie en betekenis. Kandidate het na die karakters en hulle optrede verwys ten einde geloofwaardigheid te probeer bewys, eerder as om 'n persoonlike ervaring of veralgemening van die situasie tussen sibbe te beskryf. By Vraag 4 was gevoelstaal, liggaamstaal en liggaamshouding, skryftegnieke, bewegingslyne en geloofwaardigheid van die aspekte wat getoets is.
- (c) By Vr. 4.2.1 het kandidate gesukkel om progressie aan te dui en by Vr. 4.2.2 is die karakters verwar.
- (d) By Vr. 4.3 het kandidate met die woord "gryp" gesukkel.
- (e) Kandidate ken nie die verskil tussen 'n *homofoon* en 'n *homoniem* nie.
- (f) Kandidate lees die vrae nie volledig nie en ontleed nie wat presies gevra word nie. Instruksies per vraag, veral "verwys slegs na die visuele/verbale", is nie gevolg nie. Kandidate hou nie die punttoekenning per vraag in gedagte nie, wat lei tot óf te min óf irrelevante inligting. Leesstrategieë (intensiewe lees en lees met begrip) word nie voldoende toegepas nie.
- (g) Woordeskatgebreke beïnvloed interpretasie én taaltoepassing. Die wanbegrip van vraagbedoeling en beperkte taalregister lei tot verkeerde interpretasies.

Voorstelle ter verbetering

- (a) Leerders moet verstaan wat die doel van strokiesprente is en die relevante vaktaal rondom liggaamstaal en -houding, gesigsuitdrukkings, dialoog, gedagtes, ens. ken.

Onderwysers moet visuele geletterdheid meer intensief onderrig, veral interpretasie, konteks, humor, toon en bedoeling. Voorafblootstelling aan moeiliker woordeskat in visuele tekste moet deel vorm van die voorbereiding om strokiesprente suksesvol te interpreteer.

- (b) Taalaspekte wat eie is aan strokiesprente, bv. leestekens, direkte/indirekte rede, sinsoorte, ontkenning, uitroepe, tussenwerpsels, gevoelstaal, konteksgebonde woordgebruik en figuurlike taalgebruik, moet aan die hand van 'n verskeidenheid strokiesprente onderrig, ingeoefen en bemeester word. Gebruik van gestruktureerde pre- en post-leesvrae word aanbeveel om taalverwerking en interpretasievaardighede te versterk. Die strokiesprent kan leerders help met die skryf van 'n dialoog in Vraestel 3.
- (c) Leerders moet die konteks van die hele strokiesprent in ag neem en verstaan dat alle detail belangrik is. Hulle moet elke raampie bestudeer en visuele aspekte, soos liggaamshouding, gesigsuitdrukings, beweging, toon, woordkeuse en die verhouding tussen taal en beeld kan interpreteer. Eksplisiete onderrig van konteks en bedoeling is noodsaaklik om waninterpretasie te voorkom. Pre-leesvrae kan gebruik word om leerders te help om vooraf op die konteks en tema te fokus. Leerders moet die vloei van kommunikasie in die strokiesprent verstaan sodat hulle verstaan watter boodskap oorgedra word.
- (d) Onderrig moet die doel van strokiesprente binne konteks verduidelik en wys hoe gesigsuitdrukings, gevoelstaal, sarkasme, vooroordeel en ironie die kommunikasie-modus versterk. Onderwysers moet doelbewus fokus op die interpretasie van humor, toon en sarkasme in strokiesprente. Post-leesvrae kan gebruik word om leerders te lei om toonverskille en onderliggende bedoeling te identifiseer. Let ook op die gevoelstaal wat in woorde opgesluit lê, soos in Vr. 4.1 en Vr. 4.4.1 en aksies soos in Vr. 4.2.2 en Vr. 4.3.
- (e) Leerders moet weet dat spelfoute dikwels die betekenis van die antwoord verander, bv. "lag en laag" of "oop" teenoor "op". In sulke gevalle kan dit tot foutiewe betekenis lei en verbeur die kandidaat die punt.
- (f) Die dinkborrel, spraakborrel, inhoud, boodskap, agtergrondinligting, raampies, lettergrootte, lettertipe, bewegingslyne, karakters, gesigsuitdrukings, liggaamshouding en visuele middele moet volledig geïnterpreteer kan word. Onderwysers moet kandidate begelei om te fokus op hoe om boodskap, visuele leidrade en taalbetekenis sinvol te verstaan en daarop te reageer. Vroeë blootstelling aan moeiliker woordeskat ondersteun beter begrip van dialoog, ongesproke bedoeling/implikasie en inligting binne visuele tekste.

VRAAG 5: ARTIKEL EN PRENT

Algemene opmerkings en foute

- (a) Hierdie vraag fokus op taalaspekte en die toepassing van taalkonvensies wat eksplisiet getoets word. Hierdie vraag is deurlopend swak beantwoord en instruksies is nie gevolg nie. Die algemene prestasie in hierdie vraag was onvoldoende. Ten spyte van geringe verbeteringe in sekere vrae toon die algemene resultate dat baie leerders nie oor die nodige taalbegrip of -vaardighede beskik nie en nie genoeg voorberei vir hierdie vraag nie.
- (b) Woordvorming en spelling bly 'n groot struikelblok. Kandidate sukkel met woordvorming en die verandering van woordsoorte vir betekenis, bv. Vr. 5.1.1,

Vr. 5.1.2 en Vr. 5.1.7. By Vr. 5.1.3 het kandidate "ge-" aan die tweede werkwoord gevoeg. Reëls vir meervoude (Vr. 5.1.6) en verkleinwoorde (Vr. 5.2.3) word nie bemeester nie. By Vr. 5.1.8 het kandidate die wyse na die plek geplaas. Intensiewe vorme word dikwels verkeerd of kreatief geskep, maar nie volgens die vereiste struktuur gegee nie (Vr. 5.2.4). Kandidate sukkel steeds met woordorde (Vr. 5.1.8) en lydende en bedrywende vorm (Vr. 5.1.11).

- (c) Basiese taalbegrippe soos voornaamwoorde (Vr. 5.1.5), voorsetsels (Vr. 5.1.9) en lettergreepverdeling (Vr. 5.1.12) is beter beantwoord as in die verlede. Woordsoorte is oor die algemeen swak beantwoord. Beperkte woordeskat het oor die algemeen 'n negatiewe impak op die beantwoording van Vraag 5.
- (d) By die ontkennende vorm in Vr. 5.2.6 laat leerders óf die tweede *nie* weg, óf gebruik te veel negatiewe aanduiders.
- (e) Kandidate lees nie die vrae deeglik nie en beantwoord dikwels nie wat gevra word nie. Eenwoord-antwoorde word gereeld verkeerd gespel. Leerders jaag deur vraestelle, skryf in Engels waar dit nie toegelaat word nie, nommer verkeerd en hou nie by basiese eksameninstruksies (bv. laat reëls oop, begin nuwe afdelings op nuwe bladsye, ens.) nie.
- (f) Taalreëls word nie konsekwent in onderrig herhaal of vasgelê nie. Daar word te veel fokus op letterkunde geplaas, ten koste van goeie taalpraktyke. Kandidate herken nie algemene instruksies, bv. skryf, verbind, verdeel, vorm en gee een woord, nie.

Voorstelle ter verbetering

- (a) Die herhaling en inoefening van taalreëls in gr. 10 tot 12 is van kardinale belang. Reëls moenie in isolasie aangeleer word nie, maar geïntegreerd binne konteks toegepas word. Doelgerigte ontwikkeling van woordeskat moet van alle onderrig deel vorm. Alle opdragte moet korrek uitgevoer word.
- (b) Onderwysers moet 'n volledige lys van vereiste taalaspekte volgens die *KABV* en die *JOP* opstel en dit gereeld inoefen. Transformasies soos lygend/bedrywend, skryf in 'n ander tyd, direkte/indirekte rede, meervoude, verkleinwoorde en saamgestelde woorde moet gereeld geoefen word. Dit word jaar na jaar swak beantwoord.
- (c) Leerders moet aangemoedig word om geen vrae oop te laat nie.
- (d) Leerders moet reeds vanaf gr. 8 leer hoe woord- en sinskonstruksie, werkwoorde, woordorde en ander taalkonvensies nagesien en beoordeel word. Dit sal hulle toerus om beter antwoorde te gee en uiteindelik prestasie in die finale graad 12-eksamen verbeter.
- (e) Leerders moet leer dat taalantwoorde altyd binne konteks van die teksgedeelte/sinskonstruksie moet pas. Onderwysers moet stelselmatig gebruik maak van foutanalise om probleemareas te identifiseer en remediëring vir regstelling te beplan.
- (f) Gereelde spel oefeninge en die eksplisiete onderrig van alle voorgeskrewe taalaspekte is noodsaaklik. Leesopdragte, begripstoetse en woordeskatuitbreiding moet geïntegreerd deel van assesseringspraktyke vorm.

- (g) Voldoende inoefening, deur gebruik te maak van vorige vraestelle en modelvrae, is nodig om leerders vertrouwd te maak met vraagstelling, instruksies en die tegniese aspekte van taaleksamens.
- (h) Die suksesvolle hantering van Vraestel 1, die inoefening van taalstrukture, die sinvolle uitbreiding van woordeskat en beter spelling sal lei tot groter sukses in Vraestel 2 en 3 ook.
- (i) Leerders moet wegbeweeg van die idee dat hulle nie vir die taalvraestel hoef te leer nie.

15.4 AFRIKAANS EERSTE ADDISIONELE TAAL VRAESTEL 2

INLEIDEND

Die onderrig en beantwoording van letterkunde moet benader word met die wete dat 'n beduidende aantal kandidate sukkel om letterkundevrae suksesvol te beantwoord as gevolg van hulle gebrekkige leesvermoë, beperkte woordeskat en onvermoë om vrae binne die konteks van 'n spesifieke letterkundegenre korrek te interpreteer en te motiveer. Hierdie tendens het ook in 2025 duidelik na vore gekom, veral by vrae wat hoërorde-denke, -interpretasie en -evaluering vereis het.

Die milieu waarbinne, of die agtergrond waarteen, die onderskeie letterkundetekste afspeel, asook die tydskonsep en sosiale konteks van tekste, val dikwels heeltemal buite kandidate se verwysingsraamwerk. Gevolglik vind kandidate dit moeilik om hulle betekenisvol met karakters en gebeure te vereenselwig en om antwoorde konsekwent binne konteks te formuleer. Die ontleding van Vraestel 2 dui daarop dat onvoldoende kontekstualisering tydens onderrig 'n direkte invloed op kandidate se prestasie het, veral by vrae wat die volgorde van gebeure toets, vrae wat konteks toets en vrae oor oorsaak en gevolg.

As die vereistes soos uiteengesit in die *KABV* en die verskillende kognitiewe denkvlakke bereik wil word, is die blote lees van 'n genre en 'n algemene verstaan van die inhoud daarvan nie voldoende nie. In 2025 het kandidate veral gesukkel om kennis toe te pas en antwoorde te motiveer waar abstrakte begrippe soos *identifiseer*, *geloofwaardig*, *direkte gevolg* en *positiewe gevolge* gebruik is.

Die verstaan en toepassing van letterkundige terminologie binne die konteks van die roman, drama, kortverhaal en gedig bly van kardinale belang. Die ontleding van die 2025-vraestel toon egter dat hierdie vaardighede nie konsekwent bemeester is nie. Kandidate antwoord dikwels nie volledig nie en steun op oppervlakkige kennis of sekondêre bronne, eerder as op 'n deeglike studie van die voorgeskrewe teks. Kandidate moet kan voltooi, herorganiseer, afleidings maak, analiseer, interpreteer, evalueer en waardeur en dit nuut op soortgelyke kontekste toepas. Lewenslesse moet uit letterkunde geleer word en boodskappe moet in die werklike lewe toegepas kan word.

- (a) Elke genre wat bestudeer word, die titel en die slot ingesluit, moet deeglik bemeester word en moet die fokus in die formele onderrig wees. 'n Roman, drama, kortverhaal en gedig vereis elk 'n ander invalshoek en onderrigmetode. Selfs die kernterminologie en intrige in elke genre het kenmerkende eienskappe wat pertinent onderrig moet word om suksesvolle toepassing in assessering moontlik te maak.
- (b) Die voorgeskrewe kortverhale en gedigte word onderrig met die doel om kandidate bekend te stel aan en vertrouwd te maak met hierdie genres en om hulle te bemagtig om hierdie kennis in toekomstige leer- en assesseringsituasies toe te pas.

Elke kortverhaal en gedig se unieke inhoud en kenmerke verbreed kandidate se algemene begrip van die genre. (Die voorgeskrewe werke bly onveranderd in 2026.)

- (c) Kandidate moet besef dat letterkunde veel meer behels as slegs die toetsing van inhoudelike kennis van die roman, drama, kortverhaal of gedig en dat dit nooit as 'n leesbegripoefening benader mag word nie. Die antwoorde kan dus nie direk uit die teks/uittreksel wat voorsien word, aangehaal word nie. Die teks bly slegs 'n prikkel.
- (d) Die *KABV* vorm die basis vir die onderrig van letterkunde. Onderwysers moet let op die voorbeelde, vraagstellings en verduideliking van die onderrigmetodiek rakende letterkunde soos hierin vervat. Kandidate moet sistematies blootgestel word aan die vereiste woordeskat en letterkundige begrippe soos uiteengesit in die *KABV* en *Eksamenriglyne*.
- (e) By die roman en kortverhale word die volgende aspekte onderrig, ingeoefen en geassesseer:
- Die tipiese kenmerke van die genre, asook hoe intrige, subintrige, karakterisering, konflik, verteller, ruimte, tyd en ironie die tema en boodskap ondersteun
 - Die identifisering en interpretasie van gevoelstaal en die invloed wat sekere woorde en gebeure op karakters, lesers en die verhaal het
 - Terminologie soos houding, verhouding, emosie, reaksie en optrede
 - Die verstaan en verloop van gebeure, asook die oorsaak en gevolg daarvan
 - Die funksionele toepassing van beeldspraak en stylfigure binne konteks
 - Die feitelike motivering van WAAR/ONWAAR-stellings
 - Die skrywer se bedoeling met spesifieke woordkeuses, die inhoud, titel en slot
 - Die rol van newekarakters in die ontwikkeling van die hoofkarakter en die intrige
 - Kritiese taalbewustheid binne konteks van die genre. Dit sluit aspekte in soos letterlike/figuurlike taalgebruik, stereotipering, manipulerings, vooroordeel, geloofwaardigheid, positiewe/negatiewe impak, ens.
- (f) By dramas word die volgende aspekte onderrig, ingeoefen en geassesseer:
- Die bepaalde kenmerke van die drama en hoe intrige, subintrige, karakterisering, konflik, ruimte, tyd, dialoog, beeldspraak, dramatiese ironie en struktuur-elemente soos motoriese moment, verwikkeling, klimaks en ontknoping die tema en boodskap ondersteun
 - Die interpretasie van gevoelstaal en karakterverhoudings, die verstaan en verloop van gebeure, asook die oorsaak en gevolg daarvan
 - Die funksionele toepassing van beeldspraak en stylfigure binne konteks
 - Die feitelike motivering van WAAR/ONWAAR-stellings
 - Die dramaturg se bedoeling met spesifieke woordkeuses, die inhoud, titel en slot
 - Die rol van newekarakters in die verstaan van die hoofkarakter en intrige
 - Kritiese taalbewustheid binne konteks van die genre. Dit sluit aspekte in soos letterlike/figuurlike taalgebruik, stereotipering, manipulerings, vooroordeel, geloofwaardigheid, positiewe/negatiewe impak, ens.
- (g) By gedigte word die volgende aspekte onderrig, ingeoefen en geassesseer:
- Die identifisering en verduideliking van retoriese taalgebruik, beeldspraak en stylfigure binne konteks
 - Die bepaling van die digter se bedoeling, tema en boodskap
 - Die verband tussen vorm, klank, rym, ritme, herhaling en betekenis
 - Die kommunikatiewe rol van toon en stemming
 - Die weergawe en motivering van sintuiglike ervarings

- Die bydrae van denotatiewe en konnotatiewe betekenis, sowel as leesteken-gebruik, tot die verstaan van die gedig
- Die gebruik van verskillende tegnieke in die skep van 'n gedig wat 'n belangrike rol speel in die verstaan van die gedig
- Die chronologie binne konteks van gedigte (waar van toepassing)
- Kritiese taalbewustheid binne konteks van die genre. Dit sluit aspekte in soos letterlike/figuurlike taalgebruik, stereotipering, manipulerings, vooroordeel, geloofwaardigheid, positiewe/negatiewe impak, ens.

15.4.1 OORSIG VAN KANDIDATE SE PRESTASIE IN VRAESTEL 2

Algemene opmerkings

- (a) Die vraestel is gepas en voldoen aan die vereistes van die *KABV* en die huidige *Eksamenriglyne*. Dit is op standaard vir graad 12 Afrikaans Eerste Addisionele Taal-kandidate. Die uittreksels uit die verskillende genres is gepas vir die doel en die voorgeskrewe aantal woorde per uittreksel is gehandhaaf. Die verspreiding van kognitiewe vlakke het kandidate in staat gestel om hul kennis en vaardighede op verskillende vlakke te demonstreer.
- (b) Kandidate wat deeglik voorberei het, die voorgeskrewe werke goed bestudeer het en die beskikbare tyd effektief benut het, het van gemiddeld tot goed in Vraestel 2 gevaar. Kandidate wat swak voorbereiding gedoen het, nie oor die basiese kennis van die inhoud beskik nie of wat verkeerde vraagkeuses uitgeoefen het, het baie swak presteer. Daar was weereens kandidate wat vrae oor genres beantwoord het wat hulle nie behandel het nie. Beperkte woordeskat en swak uitdrukkingsvermoë het steeds 'n beduidende negatiewe invloed op prestasie, veral waar motivering, interpretasie en evaluering vereis is. Vraagwoorde en eksamentermnologie soos voorgeskryf in die *KABV*, bly uitdagend vir baie kandidate, en dit kan waarskynlik daaraan toegeskryf word dat kandidate tydens onderrig nie voldoende aan alle denkvlakke blootgestel word nie. Inhoudelike verwarring oor die verskillende karakters, veral newekarakters, lei ook tot foutiewe beantwoording van sekere vrae.
- (c) Die meeste kandidate kon die vraestel binne die vasgestelde tyd voltooi. Waar kandidate nie betyds klaargekry het nie, kan dit hoofsaaklik toegeskryf word aan swak tydsbeplanning en die poging om vrae oor meer as die vereiste getal genres te beantwoord, in plaas daarvan om slegs te fokus op genres wat behandel is.
- (d) Voorbeelde van taalgebruik, terminologie en vraagformulering in die vraestel waarmee kandidate gesukkel het, sluit onder meer die volgende in: *identifiseer, direkte gevolg, positiewe gevolge, geloofwaardig, manipulerend, angstig, vyandig, agterdogtig, geïmpliseerde betekenis, figuurlike betekenis, simbool, innerlike konflik, houding, verhouding, reaksie, spesifieke ruimte, kursief gedruk en eufemisties*. Die ontleding van die kandidate se response toon dat baie kandidate nie die betekenis en toepassing van hierdie kernbegrippe binne konteks verstaan het nie. Dit is kommerwekkend, aangesien hierdie woordeskat en terminologie direk verband hou met die vereistes van die onderskeie genres en aspekte wat volgens die *KABV* en *Eksamenriglyne* konsekwent onderrig behoort te word.
- (e) Kandidate se beperkte woordeskat en swak uitdrukkingsvermoë het 'n beduidende negatiewe impak op hulle vermoë om vrae in diepte te beantwoord. In baie gevalle is die kern van die vraag nie geïdentifiseer nie en is antwoorde generies geformuleer sonder voldoende fokus op konteks. Sommige kandidate het die vraag in die antwoord herhaal sonder om betekenisvolle nuwe inligting by te voeg.

- (f) Die ontleding dui verder daarop dat sommige kandidate hulle antwoorde op film- of videoweergawes van voorgeskrewe werke, eerder as op die geskrewe teks, gebaseer het. Dit het daartoe gelei dat vrae buite konteks beantwoord is en foutiewe interpretasies gemaak is. Gedigte kan slegs volgens die voorgeskrewe teks en bron onderrig en beantwoord word, aangesien moontlike afwykings in formulering en uitleg in ander bronne 'n direkte invloed op betekenis en interpretasie het.

15.5 ANALISE VAN KANDIDATE SE PRESTASIE IN VRAESTEL 2

INLEIDEND

Kandidate se prestasie in Vraestel 2 wissel van baie goed tot baie swak. Hierdie prestasieverskille kan hoofsaaklik toegeskryf word aan onvoldoende voorbereiding, gebrekkige taalvermoë, onvoldoende woordeskat en die onvermoë om vrae op hoër kognitiewe vlakke te beantwoord. Die ontleding van kandidate se response toon dat kandidate sukkel om afleidings te maak, eie opinies duidelik te formuleer, antwoorde sinvol te motiveer, te evalueer en te waardeer op grond van die inhoud van die teks. Generiese antwoorde wat nie binne konteks van die voorgeskrewe genre geformuleer is nie, kom gereeld voor. Selfs by vrae waar langer response vereis word, word antwoorde dikwels swak aangebied of heeltemal uitgelaat.

In baie gevalle is vrae opnuut soos leesbegripvrae hanteer en is daar lukraak uit die onderskeie uittreksels aangehaal, sonder begrip van konteks. Kandidate let nie voldoende op puntetoekenning nie en slaag nie daarin om interafhanklike vrae sistematies te benader nie. Sleutelwoorde en vraagwoorde word nie geïdentifiseer nie, wat daartoe lei dat antwoorde afwyk van die kernfokus van die vraag.

Dit blyk dat kandidate slegs op sekere hoofmomente in die romans en dramas en sekere kortverhale of gedigte fokus en daarvoor voorberei, in plaas daarvan om al die genres volledig en in diepte te bestudeer en so te leer.

Kandidate lees nie die algemene instruksies, inhoudsopgawe en kontrolelys deeglik nie en benut nie die 10-minute-leestyd sinvol nie. Instruksies by individuele vrae word dikwels geïgnoreer en opdragte word nie korrek uitgevoer nie. In verskeie gevalle het kandidate meer as die vereiste twee genres beantwoord, wat 'n direkte negatiewe invloed op prestasie gehad het.

Die gebruik van Engelse woorde lei tot lomp en onvolledige response en strek tot kandidate se nadeel. Verder nommer sommige kandidate vrae verkeerd of laat vrae uit, wat die logiese volgorde van antwoorde beïnvloed.

Dit wil voorkom asof die plasing van die vraestel op die eksamenrooster 'n rol speel in kandidate se voorbereiding. Kandidate is geneig om tale af te skeep wanneer dit naby of selfs op dieselfde dag as ander inhoudsvakke geskryf word of die laaste vraestel op hulle eksamenrooster is. Kandidate moet vroegtydig bewus gemaak word van die plasing van die vraestel en doelgerig begelei word in gebalanseerde 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 deeltydse kandidate beantwoord hierdie vraag, omdat dit ooreenstem met die struktuur van vorige vraestelle. Hulle het egter weinig indien enige kennis van die roman. Soms beantwoord kandidate Vraag 1, omdat dit die eerste vraag in die vraestel is en nie omdat hulle die roman behandel

het nie. Diegene wat dit wel beantwoord het, het swak presteer. Wanneer kandidate hier die verkeerde keuse uitgeoefen het, haal hulle lukraak uit uittreksels aan of herhaal ander vrae in antwoorde. Enkele skrifte waar hierdie vraag beantwoord is, was tussen ander skrifte waar Vraag 4 of 7 beantwoord is. Kandidate het dan dikwels nog twee ander genres beantwoord, maar in ooreenstemming met die *Eksamenriglyne* en die Algemene Nasienriglyne van Vraestel 2, is die laaste genre dan nie nagesien nie,

VRAAG 2: DIE ONGELOOFLIKE AVONTURE VAN HANNA HOEKOM

Al minder kandidate beantwoord hierdie vraag, maar hulle toon steeds gemiddelde tot goeie begrip van die roman. Slegs enkele skole bestudeer dit nog.

- Vr. 2.6: Kandidate lees nie die vraag behoorlik nie en hulle gebrekkige woordeskat maak dit moeilik vir hulle om die korrekte afleier te kies.
- Vr. 2.7: Baie kandidate fokus op karakters (soos Sharon en Margot) wat tegnies nie deel is van Hanna se gesin nie.
- Vr. 2.17: Baie kandidate sukkel om hierdie vraag te verstaan en het eerder net die situasie verduidelik as om die "identifiseer"-aspek van die vraag te bespreek.

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 antwoorde waar die meeste vrae glad nie beantwoord is nie en geen kennis van inhoud en karakters weerspieël het nie. Baie swak prestasie is behaal.

VRAAG 4: LIEN SE LANKSTAANSKOENE

Ongeveer dieselfde hoeveelheid kandidate het hierdie vraag beantwoord as in 2024. 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: 'n Beduidende aantal kandidate behaal nie volpunte vir die vraag nie. Baie antwoorde toon dat kandidate nie die inhoud binne paragraafkonteks kan interpreteer en toepas nie. Daar is ook beperkte kennis van newekarakters en hulle rol in die roman. Kandidate het lukraak woorde uit die gegewe teks aangehaal.
- Vr. 4.1.2: 'n Paar kandidate antwoord buite konteks met die woord "eie".
- Vr. 4.1.4: Baie van die kandidate antwoord Wouter i.p.v. Miemie.
- Vr. 4.2: Kandidate ken nie die karakters nie en noem enige karakter waaraan hulle kan dink. Daar is ook kandidate wat hierdie insident verwar met Hein wat Lien vra om saam met hom matriekafskeid toe te gaan.
- Vr. 4.3.1: By hierdie keusevraag kies die gemiddelde en swakker leerder metafoor i.p.v. hiperbool.
- Vr. 4.3.2: In die meeste gevalle kan kandidate die vetgedrukte woorde verklaar, maar sukkel om dit binne konteks van die verhaal te verduidelik. Baie veralgemeende antwoorde is ontvang.
- Vr. 4.4: Die kandidate fokus nie op die woord "spaar" in die teks nie en praat dus oor hoe Lien die gesin ondersteun, eerder as die spaargeld vir die vliegtuigkaartjie. Sommige kandidate het ook "waarom" en "waarin" met mekaar verwar.
- Vr. 4.5: Kandidate verstaan nie die woord "identifiseer" nie en weet nie hoe om die vraag te beantwoord nie. Hulle sukkel om hulself in die karakter se leefwêreld te plaas.

- Vr. 4.8: Baie kandidate verdien slegs een punt, omdat hulle nie die vraag en die punte-toekenning in ag neem nie. Hulle gee dus net een antwoord, i.p.v. die twee antwoorde wat verwag is.
- Vr. 4.9: Kandidate verstaan nie die woord "eensaam" nie en verwar dit dikwels met "alleen".
- Vr. 4.10: Kandidate se gebrekkige kennis van die newekarakters en die rol wat hulle in die roman vertolk, lei tot swak geformuleerde antwoorde. Hulle kan dus nie die karakter by die gevolg pas nie.
- Vr. 4.11: Kandidate ken nie die verloop van die verhaal nie, wat veroorsaak dat hulle sukkel om die gebeure in die korrekte volgorde te plaas.
- Vr. 4.12: Kandidate se beperkte woordeskat veroorsaak dat hulle hulle antwoorde nie behoorlik kan formuleer nie. Die woord "gelos" het baie in antwoorde voorgekom, wat die betekenis beïnvloed het.
- Vr. 4.15.2: Kandidate sukkel om die antwoord met Vraag 4.15.1 te verbind. Die meeste kandidate fokus op Tibbey, eerder as die innerlike konflik wat Meneer van Biljon ervaar.
- Vr. 4.16.2: Die woord "geloofwaardig" is vir sommige kandidate moeilik om te verstaan en beïnvloed hul antwoord.
- Vr. 4.17: "Direkte gevolg" was vir sommige kandidate moeilik om te verstaan. Kandidate begin deur te verduidelik hoe hulle saam gewerk het, maar kom nie uit by hoe dit hulle verhouding direk beïnvloed het nie.
- Vr. 4.18: Baie kandidate sien net die woord "waarom" en mis die "verkeerd"-aspek. Dit lei tot swak beantwoording van die vraag. Antwoorde fokus op waarom Roos dit gedoen het en nie waarom dit verkeerd van haar was om dit te doen nie.
- Vr. 4.19: Baie kandidate verdien slegs een punt, omdat hulle nie die vraag en die punte-toekenning in ag neem nie. Hulle gee dus net een antwoord, i.p.v. die twee antwoorde wat verwag is. Die fokus was ook meer op Tibbey eerder as die gevolg op Lien. Die gebruik van die woord "rolstoel" het ook baie probleme in antwoorde veroorsaak.
- Vr. 4.20: Kandidate fokus op die tema of die slot en nie altyd op die verband tussen die twee nie.

VRAAG 5: POPPIE – DIE DRAMA

Baie min kandidate beantwoord hierdie drama en die prestasie wissel van gemiddeld tot baie swak. Kennis van die fyner inhoud en selfs die basiese storielyn ontbreek. Die kandidate het nie 'n goeie begrip van die konteks waarbinne die drama afspeel nie en dus vaar hulle swak. Verder beantwoord baie kandidate hierdie vraag óók aangesien dit die eerste vraag in AFDELING B is.

- Vr. 5.1: Hierdie vraag vereis dat kandidate spesifieke woorde uit die drama moet gee. Baie van hulle het gesukkel om dit reg te doen.
- Vr. 5.2: Omdat baie van die kandidate nie die isiXhosa-kultuur verstaan nie, sukkel hulle met hierdie vraag.
- Vr. 5.3: Kandidate sukkel om afleidings te maak oor karakters se optredes of reaksies in sekere situasies.
- Vr. 5.4: In hierdie vraag moes kandidate noem hoe 'n plek 'n positiewe invloed op die hoofkarakter het. Die kandidate sukkel om hierby uit te kom.
- Vr. 5.5.2: In hierdie vraag moet die kandidaat verduidelik waarom 'n sekere antwoord uit twee verskillende opsies gekies is. Baie kandidate kan nie regtig by die motivering uitkom nie omdat hulle kennis van die drama swak is.
- Vr. 5.7.2: By hierdie vraag moet die kandidate verduidelik wat 'n aanhaling binne konteks beteken. Hulle sukkel hiermee.
- Vr. 5.8: Hierdie vraag vereis dat die kandidate verduidelik waarom 'n sekere gebeurtenis in die drama hulle goed laat voel. Die kandidate slaag nie daarin om by die kern van die

vraag uit te kom nie. Hulle response is vaag, hoofsaaklik omdat hulle sukkel om antwoorde sinvol te verwoord.

- Vr. 5.10: Hierdie vraag vereis dat kandidate gebeurte uit die drama in chronologiese volgorde plaas. Die kandidate sukkel hiermee, omdat hulle die storielyn nie goed onder die knie het nie.
- Vr. 5.13: Hier vereis die vraag dat kandidate moet kan verduidelik hoekom die hoofkarakter hulle laat jammer voel vir die karakter. Die kandidate se gebrekkige woordeskat en swak verstaan van die drama lei daartoe dat hulle baie met hierdie vraag gesukkel het.
- Vr. 5.15: Die vraag vereis dat kandidate verduidelik hoekom hulle met 'n sekere gebeurtenis of optrede van karakters kan identifiseer. Die gebrekkige woordeskat en begrip van die drama bring mee dat die kandidate met die vraag sukkel.
- Vr. 5.16.2: Hierdie vraag vereis dat die kandidaat verduidelik hoekom karakters se optrede geloofwaardig is, deur die konteks in ag te neem. Die kandidate sukkel hiermee as gevolg van die gebrekkige woordeskat en swak begrip van die teks.
- Vr. 5.19: Hierdie vraag vereis dat die kandidaat twee positiewe gevolge van 'n lewensles in die drama vir die hoofkarakter moet kan identifiseer. Die kandidate sukkel met hierdie vraag.

VRAAG 6: PALJAS

Minder kandidate doen hierdie drama. Prestasie vir hierdie vraag varieer van goed tot uiters swak. Dit blyk dat kandidate na die fliek gekyk het en die vraag dan met hierdie kennis aangepak het.

- Vr. 6.1.2 en 6.1.3: Kandidate sukkel met woordeskat en beantwoord dan verkeerd.
- Vr. 6.2: Die vraag vereis dat kandidate vooraf gebeurte moet kan identifiseer. Die meeste kandidate sukkel om by die kern van die vraag uit te kom en skryf baie wyd.
- Vr. 6.5.2: Die vraag vereis dat die kandidaat 'n uitdrukking binne konteks van die drama moet verduidelik. Baie van die kandidate sukkel hiermee.
- Vr. 6.6.2: Die vraag vereis dat die kandidaat die betekenis van 'n aanhaling binne konteks moet gee. As gevolg van gebrekkige woordeskat sukkel kandidate hiermee.
- Vr. 6.8: Hierdie vraag vereis dat die kandidaat voorbeelde gee van hoe 'n gebeurtenis iemand se lewe positief beïnvloed. Die kandidate sukkel om feitelik korrek te beantwoord.
- Vr. 6.9: Hier vereis die vraag dat die kandidate moet kan verduidelik hoekom hulle met een van die karakters se gesindheid rakende iets spesifieks kan identifiseer. Die kandidate sukkel hiermee.
- Vr. 6.10: Chronologie vereis dat kandidate die drama se gebeurte goed ken. Omdat hulle die drama nie in detail ken nie, vaar kandidate swak in hierdie vraag.
- Vr. 6.13: Die kandidaat moet kan verduidelik hoekom 'n karakter se optrede reg is binne konteks van die drama. As gevolg van swak woordeskat en begrip van die drama, het kandidate met hierdie vraag gesukkel.
- Vr. 6.15: Kandidate sukkel om by Sakkie du Toit uit te kom.
- Vr. 6.16: Kandidate se gebrek aan inhoudelike kennis lei daartoe dat hulle nie die direkte gevolg van 'n insident kan gee nie.
- Vr. 6.17: Hier moet die kandidaat verduidelik hoe die karakter dit regkry om vir die kandidaat te wys dat sy kwaad is. Die kandidate sukkel met die vraag as gevolg van swak begrip van die teks, beperkte woordeskat en swak interpretasie van gevoelstaal.
- Vr. 6.19: Die kandidaat moet verduidelik watter positiewe impak 'n spesifieke lewensles op 'n karakter het. Die kandidate sukkel om daarby uit te kom as gevolg van swak woordeskat.

VRAAG 7: FIELA SE KIND – DIE DRAMA

In AFDELING B word hierdie drama die meeste beantwoord. Kandidate het redelike tot goeie prestasies behaal. Hulle fokus in baie van die antwoorde is verkeerd. Hulle ontleed nie die vrae nie en is nie vertrouwd met die fyner detail van die drama nie. Kandidate ken nie die newekarakters en hulle belangrike rol in die drama nie. Gebrekkige woordeskat beïnvloed response nadelig.

- Vr. 7.1: By die voltooi-vraag moet kandidate feite uit die drama binne die gegewe konteks invul. Hoewel die kandidate antwoorde verskaf, is dit in baie gevalle verkeerd, wat daarop dui dat kandidate die storielyn nie goed genoeg verstaan nie.
- Vr. 7.1.3: Baie kandidate ken nie die newekarakters nie.
- Vr. 7.2: Hierdie vraag benodig kennis van vooraf gebeure om dit te kan beantwoord. Baie van die kandidate sukkel hiermee, omdat hulle die storielyn nie goed onder die knie het nie. Hulle lees nie weer die konteks in die uittreksel nie. Kandidate beantwoord nie met Fiela as konteks nie en fokus op Elias, Lukas of Mr. Kapp.
- Vr. 7.4.2: Kandidate sukkel om hulself korrek uit te druk en te verwoord.
- Vr. 7.5: Kandidate sukkel om te bewys dat "nes" op 'n vergelyking dui.
- Vr. 7.6: Hier moet die kandidate 'n feit uit die drama aanbied om te bewys dat die stelling WAAR is. Baie van die kandidate sukkel met bewyse in goed gestruktureerde sinne. Kandidate herhaal slegs die vraag of haal uit die teks aan, omdat hulle nie weet hoe om die "kinderwagter"-idee met detail te bewys nie.
- Vr. 7.7: Die kandidate moet verduidelik hoekom hulle ook iemand wat iets verkeerd doen, sal beskerm. Kandidate sukkel om by die rede uit te kom, hoofsaaklik as gevolg van swak begrip van die teks/vraag en gebrekkige woordeskat.
- Vr. 7.8: Hier moet die kandidate verwys na die gebeurtenis, terwyl Nina en Lukas saam in die Bos was. Dit het voor die uittreksel gebeur. Die kandidate sukkel om binne konteks te beantwoord. Kandidate lees nie die vraag binne konteks nie.
- Vr. 7.10: "Gevolg" en "gebeure" is vir sommige kandidate onbekende begrippe en daarom sukkel hulle om die skakeling te maak.
- Vr. 7.11: Hierdie vraag fokus op die chronologie van gebeure in die drama. Kandidate sukkel met die vraag. Dit wys opnuut dat kandidate die storielyn nie so goed onder die knie het nie. Omdat die tydlyn baie naby aan mekaar was, verwar kandidate die feite.
- Vr. 7.12.2: Die vraag toets die kandidaat se begrip van geloofwaardigheid en die verstaan daarvan binne konteks. Kandidate sukkel hiermee as gevolg van gebrekkige woordeskat en kennis van die fyner detail in die drama.
- Vr. 7.13.2: Hierdie vraag verwag dat die kandidaat moet kan verduidelik waarom die karakter konflik ervaar oor iets wat hy van 'n ander karakter vereis. Hier moet die kandidaat ook die vooraf gebeure binne konteks van die twee karakters verstaan. Kandidate sukkel met hierdie vraag, omdat hulle die storielyn nie goed genoeg ken nie en 'n swak woordeskat het.
- Vr. 7.15: Die woord "gevolg" pootjie die kandidate wat nie in hierdie konsep onderrig is nie.
- Vr. 7.18: Die vraag vereis dat kandidate die positiewe gevolge van die lewensles op 'n karakter moet evalueer. Baie van die kandidate sukkel hiermee weens 'n gebrekkige woordeskat. Kandidate sukkel om twee gevolge te verwoord, want die feite is nou vervleg en hulle moet die fyn nuanseverskille in die drama deeglik ken.
- Vr. 7.20: Kandidate moet kennis dra van 'n verskeidenheid temas in die drama en sinvol daarop kan reageer.

VRAAG 8: KORTVERHALE

Al minder sentrums beantwoord hierdie genre, maar die gemiddelde prestasie bly steeds laag. Kandidate vaar swak, omdat hulle nie die inhoudelike van die kortverhale ken nie en die karakters in die verskillende kortverhale met mekaar verwar. Baie kandidate bestudeer

nie al die kortverhale ter voorbereiding vir hierdie eksamen nie en leer nie die inhoud van elke kortverhaal intensief nie. Woordeskat in die kortverhale blyk 'n probleem vir baie kandidate te wees en kandidate verstaan nie wat hulle lees nie.

- Vr. 8.1.1: By die voltooi-vraag lees kandidate nie die opdrag na behore nie en ken nie die feite uit die kortverhaal om dit binne die gegewe konteks in te vul nie. Baie kandidate sukkel om die antwoorde taalkundig korrek in te pas.
- Vr. 8.1.5: Gebrek aan woordeskat lei tot swak motiverings.
- Vr. 8.1.7: Kandidate sukkel om by twee voorbeelde uit te kom. Kortverhale se inhoud moet baie goed bestudeer word.
- Vr. 8.1.8: Die woord "verantwoordelik" is vir kandidate moeilik om te verstaan en daarom kan hulle dit nie verduidelik nie.
- Vr. 8.1.9: Kandidate sukkel om met Tasu te identifiseer, veral as hulle nog nie self drome moes prysgee nie.
- Vr. 8.2.2. (b): Die woord "geloofwaardig" is 'n moeilike begrip vir kandidate as dit nie onderrig is nie.
- Vr. 8.2.3: Kandidate kan nie die betekenis van die woorde korrek aflei nie.
- Vr. 8.2.5: "beveel aan" is nie na behore onderrig nie en daarom sukkel kandidate om dit te verstaan.
- Vr. 8.2.6 (b): Kandidate kan nie verduidelik wat met die vergelyking bedoel word nie. Hierdie betekenis, motivering of verduideliking van stylfigure moet onderrig word.
- Vr. 8.2.7: Die gebrek aan inhoudskennis lei daartoe dat kandidate nie insidente en direkte gevolge daarvan kan identifiseer nie.
- Vr. 8.2.8: Weens kandidate se swak uitdrukkingsvermoë sukkel hulle om waardering vir karakters se optrede sinvol te verwoord. Die vraag is swak beantwoord.
- Vr. 8.2.9: Woordeskat bly steeds uitdagend vir die meeste kandidate. Hulle kan nie gevolge identifiseer nie.

VRAAG 9: GEDIGTE

Poësie bly verreweg die gewildste tweede keuse as genre, hoewel die kombinasie van Vraag 4 (*Lien se Lankstaanskoene*) en Vraag 7 (*Fielia se kind – Die Drama*) ook toenemend gewild raak. Kandidate het merkbaar beter presteer in "*Ken jy die see ...*" as in "*Krisis*". Omdat "*Ken jy die see ...*" reeds in vorige eksamens getoets is, kon kandidate ou vraestelle benut en sodoende meer vertrou raak met die tipe vraagstelling.

Kandidate ervaar steeds uitdagings, omdat vrae oor gedigte nie meer slegs op literêre aspekte fokus nie, maar ook op interpretasie, evaluering, waardering en die verstaan van woordbetekenis en begrippe. Dit is veral waar 'n verband tussen twee aspekte getrek moet word dat kandidate sukkel om vrae volledig en sinvol te beantwoord. Die gedigte is oor die algemeen baie goed beantwoord.

- Vr. 9.1.1: Kandidate verwar digter en spreker.
- Vr. 9.1.5: Vir baie kandidate is die woord "tegniek" 'n onbekende term. Tegnieke in digkuns moet na behore onderrig word.
- Vr. 9.1.6: Kandidate sukkel met hierdie vraag en dit is as verwarrend ervaar. Slegs die sterker, taalvaardige kandidate kon die vraag suksesvol beantwoord.
- Vr. 9.1.7: Baie kandidate sukkel met hierdie vraag, omdat hulle nie verstaan wat met "OPEENVOLGENDE woorde" bedoel word nie.
- Vr. 9.1.10: Baie kandidate kan nie die skei-deel behoorlik verstaan nie en gevolglik is hierdie vraag baie swak beantwoord. Herhalingstegniek en die effektiwiteit daarvan is uitdagend vir kandidate.

- Vr. 9.1.11: By hierdie vraag sukkel baie kandidate om 'n eie opinie te formuleer. Hulle vind dit moeilik om met die deel oor innerlike konflik te identifiseer en kan hul gedagtes nie suksesvol verwoord nie.
- Vr. 9.2.1: Kandidate sukkel met hierdie vraag (a tot c), omdat hulle die paragraaf nie goed verstaan nie en onseker is oor watter woorde in die oop spasies ingevul moet word.
- Vr. 9.2.2: Die meeste kandidate kan hulle antwoorde nie in eie woorde uitdruk nie en haal bloot uit die gedig aan.
- Vr. 9.2.3: Kandidate verstaan nie die woorddeel *buur* in hierdie konteks nie. Hulle is ook nie vertrouwd met die letterkundige konteks van die gedig waarin die woord gebruik word nie. Hulle verwys na die betekenis in plaas van die rede.
- Vr. 9.2.4: Kandidate verduidelik slegs die direkte woorde of herhaal die aangehaalde woorde in plaas daarvan om te let op die fokus of om te verduidelik waarom dit gebruik is.
- Vr. 9.2.8: Kandidate vind hierdie vraag uitdagend, want hulle kan nie die les by die viskoper plaas nie. Die meeste kandidate verstaan die agtergrond van hierdie vraag verkeerd.
- Vr. 9.2.9: Kandidate verstaan nie die inhoud van die gedig nie en haal net uit die gedig aan. Hulle is ook geneig om die vraag in hul antwoord te herhaal.
- Vr. 9.2.10: Kandidate raak te betrokke by die hartseer en emosie. Hulle kom nie by die gepastheid in die slot uit nie.

Algemene voorstelle ter verbetering

- (a) Onderwysers moet leerders onderrig in die beantwoording van Vraestel 2, want dit vereis 'n ander vaardigheid as Vraestel 1 en 3.
- (b) Leerders moet die verskillende tipes vrae en die doel met elke vraag verstaan.
- (c) Die inhoud van elke genre self is die basiese vertrekpunt tot die onderrig daarvan. Onderwysers moet dus seker maak dat leerders sodanige inhoud baie goed ken en kan herroep. Dit sluit direk aan by gewone Vlak 1- en 2-vrae! Lei leerders om hierdie tipes vrae nie té omslagtig te beantwoord nie. Hulle moet net antwoord wat gevra word.
- (d) Karakters vorm die basis van die storielyne in die onderskeie genres. Gevolglik speel deeglike kennis van die verskillende karakters, asook hulle korrekte name en vanne, 'n kardinale rol in die verstaan van die inhoud van die genres. En dit sluit die newekarakters in.
- (e) Intrige dryf die inhoud. Daarom moet die chronologie van gebeure intensief, deurlopend en progressief onderrig word. Leerders moet geleer word om feite/gebeure te herorganiseer.
- (f) Letterkundige terminologie en die toepassing daarvan binne konteks moet in alle grade deeglik onderrig en geassesseer word. Dit sluit woordeskat soos ruimte, milieu, titel, slot, boodskap, tema, toon, stemming, konflik, karakterisering, oorsaak en gevolg, dialoog, toneelaanwysings, verteller/spreker, skrywer/dramaturg/digter, slot, hoogtepunt, ens. in. By die studie van gedigte is daar heelwat terminologie wat van kardinale belang is en wat leerders móét ken. Onderwysers móét dus alles onderrig wat in die KABV aangedui word.
- (g) Die *KABV* gee al die relevante inligting oor presies wat onderrig moet word. Let op na die afdeling *Lees en kyk*, sowel as kruisverwysings na ander komponente van

die vak en die woordelys aan die einde van die *KABV*-dokument rakende terminologie. Maak dit deel van die beplanning vir die onderrig van letterkunde. Rol die woordelys af en laat leerders afmerk wanneer 'n komponent onderrig is.

- (h) Onderwysers en leerders moet gebruik maak van beskikbare studiemateriaal en aanlyn sessies om deeglik voor te berei vir Vraestel 2. 'n Verskeidenheid bronne moet in die onderrig- en leerproses gebruik word. Gebruik die inligting wat by werkwinkels aangebied word, diagnostiese verslae en aanlyn inligtingsessies om kennis uit te brei en te bevestig. Die gebruik van vorige vraestelle is 'n goeie onderrigmetode om leerders aan 'n verskeidenheid vrae en vraagstelling bloot te stel. Dit moet egter onder leiding van onderwysers gedoen word. Leerders moet die vrae verstaan voordat hulle by die korrekte antwoorde kan uitkom!
- (i) Onderrig woorde wat op gevoelstaal en emosies dui deur in elke situasie te praat oor die karakter se gevoel, wat die leser emosioneel ervaar en wat die leser kan waardeer van die karakter se hantering van situasies. Vra gereeld vrae oor die houding van die karakter/leser en hoe dit (moontlik) verander.
- (j) Oorsaak en (direkte) gevolge van insidente of optredes in die verloop van elke verhaal/genre moet deeglik verduidelik word.
- (k) Die verteller/spreker/karakter/ruimte se doel en bedoeling moet telkens verduidelik word en leerders moet kan motiveer hoekom.
- (l) Die gebruik van sekere tegnieke, die skrywer se bedoeling daarmee en die gebruik van sekere taal/woorde behoort binne konteks en situasies verduidelik te word. Dit gaan hier om evaluering en waardering en daarom moet leerders gelei word om die impak hiervan op hulle as lesers te verwoord.
- (m) In elke genre is daar verskeie boodskappe, lesse of lewenslesse wat uit verskillende situasies geleer kan word. Onderwysers moet leerders deurlopend hieraan blootstel, dit duidelik uitleg en deeglik bespreek. Leerders moet leer om hulle eie opinies sinvol te verwoord.
- (n) Tydens onderrigssessies moet leerders blootgestel word aan vrae wat alle denkvlakke insluit. Hulle moet geleer word hoe om hierop te reageer.
- (o) Studiegidse moenie blindelings/slaafs gevolg word nie. Die *DBO*-goedgekeurde, gedrukte teks is die enigste teks om in onderrig en assessering te gebruik. Die flik of video oor 'n voorgeskrewe boek is nie inhoudelik die ware bron nie en in geen terme volledig of teksgetrou nie.
- (p) Onderwysers moet 'n verskeidenheid vrae in hulle eie vraestelle gebruik. Daar moet ook gereeld vernuwing wees ten einde voorspelbaarheid te voorkom.
- (q) *VOO* is 'n fase waar leerders begelei moet word om te groei in die verstaan van genres/letterkunde en moet van graad 10 af aan dieselfde formaat as die *NSS*-vraestel blootgestel word. Let op die volgende in die opstel van vraestelle:
 - Uitleg: spasiëring, lettergrootte, lettertipe, hoofopskrifte, wat is in vetdruk/hoofletters en wat 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, identifiseer, verduidelik, ens.

- Gepaste punttoekenning. Lei leerders om altyd bedag te wees op die punte-toekenning, want dit gee dikwels 'n aanduiding van hoe omvattend die antwoord behoort te wees en hoeveel feite/redes ingesluit moet word.
 - Logiese volgorde in vrae
 - Goeie, gepaste taalgebruik, gepaste formulering van vrae ingesluit
 - Die vereiste verspreiding van die kognitiewe vlakke en die moeilikheidsgraad binne elke vlak. Raadpleeg die *KABV* en die huidige *2021-Eksamenriglyne*.
- (r) Beklemtoon die feit dat hulle net TWEE vrae oor twee verskillende genres moet beantwoord. Hulle moet net die genres beantwoord wat hulle behandel het.
- (s) Die uittreksels uit die onderskeie genres, soos dit in Vraestel 2 is, is bloot om konteks te skep. Dit dien hoegenaamd nie dieselfde doel as die tekste vir leesbegrip (in Vraestel 1) nie. Reëlverwysings is 'n terugverwysing na die uittreksel om bepaalde vrae te kan beantwoord. Vrae word egter steeds oor die hele genre gevra, met meer fokus voor of na die gegewe uittreksel.
- (t) Vrae moet aandagtig gelees en deeglik ontleed word. Leerders moet dit altyd binne konteks beantwoord. Algemene of generiese antwoorde is gewoonlik nie voldoende nie, want dit spreek nie die fokus van die spesifieke vraag aan nie.
- (u) Leerders moet gewoon raak aan die assesseringstaal wat in Vraestel 2 gebruik word. Dit sluit die opdragte wat gegee word in, bv. voltooi, beskryf, verduidelik, motiveer, identifiseer, rangskik, kies die korrekte antwoord, haal aan, ens. Dit sluit ook woorde in wat afleiding, evaluering en waardering insluit, 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, ens.
- (v) Onderrig ook ander opdragte wat in vrae voorkom, bv. twee opeenvolgende woorde of twee aparte woorde of slegs een woord.
- (w) Kritiese taalbewustheid moet voldoende geïdentifiseer of beantwoord/toegepas kan word. Verwys na vorige vraestelle sowel as die *KABV*.
- (x) Léér leerders om die fokus in elke vraag te identifiseer. Hierdie fokus moet duidelik in die antwoord wees, anders is die vraag nie binne konteks beantwoord nie of net vaagweg beantwoord.
- (y) Die kolomvrae het hierdie keer op oorsaak en gevolg gefokus. Leerders moet weet dat elke optrede/gebeurtenis/insident deur iets veroorsaak is; daarom het dit gebeur. Daaruit vloei altyd 'n gevolg; direkte of uitgestelde gevolg. Begelei leerders in die verstaan van hierdie begrippe. Indien leerders dit verstaan, verbeter dit kennis en begrip van karakters, intrige en chronologie, sowel as die evaluering en waardering van optredes en gebeure.
- (z) Leerders moet weet dat feitefoute die beantwoording van vrae negatief beïnvloed. Dit gebeur veral waar langer response verwag word, want die feitefout verhoed dat daar verder gelees word.
- (aa) Leerders moet weet hoe om die instruksies by die vrae te volg en die opdragte uit te voer. Leer hulle dat vrae oor bv. kontras, ironie, 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.

- (bb) Die tegniek om interafhanklike vrae/stapelvrae korrek te benader, moet onderrig word. Die keuse/antwoord by die eerste deel van hierdie vrae is belangrik, want dit beïnvloed die tweede deel van die vraag, wat gewoonlik motivering is. Keuse en motivering moet altyd bymekaar aansluit!
- (cc) Leerders moet WAAR/ONWAAR-vrae met feite en in goed gestruktureerde sinne kan motiveer.
- (dd) Leerders se woordeskat in letterkunde moet baie aandag geniet. Leerders moet die tekste intensief lees en 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.
- (ee) Wys leerders herhaaldelik daarop dat hulle nie Engels moet gebruik nie. Hulle benadeel hulleself.
- (ff) Leerders mag nie met potlood skryf nie.
- (gg) Tydens die graad 12-eksamen moet leerders die inhoudsopgawe van Vraestel 2 deeglik bestudeer en leer om die kontrolelys te gebruik.
- (hh) Leerders moet let op die tydsaanduiding van 75 minute vir elke afdeling en die 10-minute-leestyd sinvol gebruik.
- (ii) Leer kandidate watter tipes vrae vereis kort, direkte antwoorde ('wie', 'wat', 'waar', 'wanneer', ens.) en dat 'motiveer', 'verduidelik', 'waarom', ens. in volledige sinne met goeie redenasievermoë aangepak moet word.
- (jj) Onderwysers en leerders moet in gedagte hou dat Afrikaans Eerste Addisionele taal sekere vereistes volgens die *KABV* en vakinhoud het. Dit kan nie vervlak word as gevolg van leerders se gebrekkige taalvermoë, beperkte woordeskat, leer/lees sonder insig, swak skoolbywoning, tekort aan onderwysers en ander sistemiese probleme nie. 'n Taalvlak bepaal die inhoud en assessering van daardie bepaalde vlak en daar moet 'n mate van vernuwing in elke vraestel wees.
- (kk) Onderwysers moet daarteen waak om die inhoud en terminologie in Engels te verduidelik. Woordeskat en uitdrukkingsvermoë word juis tydens klasonderrig verbeter en dit is waar hulle optimaal aan Afrikaans blootgestel moet word.
- (ll) Fotostateer die inhoudsopgawe, instruksieblad en kontroleblad en plak dit in leerders se boeke, sodat hulle gewoon kan raak aan die vraagnommers en instruksies.

15.6 OORSIG VAN KANDIDATE SE PRESTASIE IN VRAESTEL 3

Algemene opmerkings

- (a) Die vraestel is regverdig en voldoen aan die vereistes van die *KABV* en die huidige *2021-Eksamenriglyne*. Daar is 'n goeie keuse van lang en kort transaksionele tekste en 'n verskeidenheid opstelonderwerpe waarmee kandidate kon identifiseer, omdat dit by hulle leef- en ervaringswêreld aansluit en binne hulle verwysingsraamwerk val. Die opstelonderwerpe 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. Kandidate kon self besluit as watter tipe opstel hulle die gekose onderwerp wou aanbied.

- (b) Al die visuele tekste is duidelik, maar sommige kandidate se interpretasie daarvan was nie in alle opsigte geslaagd nie as gevolg van 'n gebrek aan die nodige woordeskat of die gebruik van te veel Engelse woorde, veral by Vr. 1.6. Sommige kandidate sukkel by Vr. 1.7 met korrekte woordeskat soos *verf* en *kwas*. By Vr. 1.8 kon kandidate goeie opstelle skryf, maar het gesukkel met die Afrikaanse woord *swaai* en het deurlopend *swing* gebruik. Party kandidate sukkel met 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 of waar kandidate probeer het om voorafvoorbereide opstelle by 'n sekere onderwerp in te forseer. Die eenvoudige bewoording van die onderwerpe by Vr.1.1 tot 1.5 het dit vir die meeste kandidate makliker gemaak om fokus te behou.
- (d) In baie opstelle ontbreek 'n interessante inleiding, goed gestruktureerde paragrawe en 'n treffende of samevattende slot. In sommige gevalle word afgewyk van die fokus in die opstel, as gevolg van die lang, omslagtige sinne en swak parafering.
- (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. wanneer hulle baie lang opstelle skryf of so in detail beplan, dat hulle nie genoeg tyd gehad het om hulle finale pogings oor te skryf nie.
- (f) Onderwysers en kandidate dui aan dat daar enkele voorbeelde van woordeskat in die vraestel was waarmee kandidate gesukkel het, bv. die frase *sien uit* (Vr. 1.3), *gedenkdien* (Vr. 2.3), *namens* (Vr. 2.4) en *bakens* (Vr. 3.3).
- (g) Die taalgebruik in die vraestel is gepas, toeganklik en op die vlak van verstaanbaarheid vir graad 12-kandidate. In hulle eie response sukkel baie kandidate egter 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 of baie herhalende gedagtes. Sommige kandidate sukkel ook om fokus te behou en dit lei tot gebrekkige samehang.
- (h) Baie kandidate sukkel steeds met die formate in Afdeling B en C. Kandidate het sekere formate beter onder die knie, bv. die vriendskaplike brief, huldeblyk en die informele toespraak in Afdeling B en die dagboekinskrywings in Afdeling C. Formaatfoute by die dekbrief (Vr. 2.2), die uitnodiging (Vr. 3.1) en instruksies (Vr. 3.3) is kommerwekkend. Kandidate ken nie die kenmerke en vereistes van die verskillende lang en kort transaksionele tekste nie en dit wil voorkom asof slegs sekere tekste se formate ingeoefen word, terwyl ander nie die nodige aandag kry nie. Die gegewe konteks en opdragte by sommige transaksionele tekste word ook nie altyd gevolg nie en kandidate skryf ongefokusde skryfstukke.
- (i) Kandidate neig al meer na die gebruik van streektaal.
- (j) Kandidate se beperkte woordeskat en/of onvermoë om hulself behoorlik in Afrikaans uit te druk, het 'n baie negatiewe impak op hulle vermoë om sinvol te skryf en fokus te behou. Dit lei daartoe dat by veral die opstelle die gekose onderwerp nie voldoende en geslaagd ontwikkel nie en dikwels in herhaling verval. In enkele gevalle

misinterpreteer kandidate die onderwerp, wyk daarvan af of forseer voorafgeleerde opstelle by sekere onderwerpe in.

- (k) Al meer kandidate maak toenemend gebruik van Engelse woorde/frases en sommige kandidate lewer selfs response wat grootliks in Engels geskryf is. Hierdie tendens het 'n nadelige invloed op kandidate se prestasie. Die beginsel in die nasienproses geld dat Engelse woorde toegedruk word en net die res van die respons word nagesien. Dit lei daartoe dat sommige kandidate baie swak punte behaal, want die inhoud is dan nie voldoende ontwikkel nie en gewoonlik ontbreek samehang in 'n groot mate. Kandidate lei al meer woorde direk uit Engels af en poog dan om dit in Afrikaans te skryf, bv. *lyf* vir *lewe*.
- (l) In 2025 het die meeste kandidate se skryfstukke aan die vereiste aantal woorde voldoen en daar was baie min onnodige lang skryfstukke. Kandidate wat nie gemaklik genoeg met gekose onderwerpe is nie en ook nie voldoende beplan nie, verval dikwels in herhalende idees en die gebrek aan ontwikkeling van die onderwerp. In sommige gevalle is skryfstukke te kort, wat die inhoudspunt ook negatief beïnvloed.
- (m) Tydens die afgelope 2025-eksamen was daar meer kandidate wat gepoog het om voorafvoorbereide opstelle by onderwerpe in te dwing. Sodanige opstelle is nie 'n ware weergawe van kandidate se kreatiewe vermoëns en taalvaardighede nie en is selde geslaagd.
- (n) Taalstrukture en -konvensies is weereens gebrekkig toegepas. Algemene taalfoute is deurlopend begaan. Dit sluit in foutiewe spelling, ontkenning, voorsetsels, woordorde, tye, voornaamwoorde, foutiewe woordkeuses (wat betekenis beïnvloed), voegwoorde, infinitief en leestekens. Te veel taalfoute beïnvloed uiteindelik die inhoud, samehang en vloei in die respons. Leestekengebruik en lettergreepverdeling bly problematies.
- (o) Enkele kandidate het nie die vereiste DRIE vrae gedoen nie en dit word toegeskryf aan swak tydsbeplanning.
- (p) Sommige kandidate neig steeds na geforseerde mooiskrywery of oordrewe beskrywende taalgebruik. In sulke gevalle gebruik kandidate te veel intensiewe vorme, idioome en uitdrukkings wat nie werklik betekenis oordra nie. Dit verskraal uiteindelik die inhoud en versteur die fokus.
- (q) Terwyl sekere kandidate in detail beplan, 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 aan te dui. Wanneer beplanning nie deurgehaal word nie, word dit as finale skryfstuk beskou en nagesien.
- (r) In AFDELING B en AFDELING C fokus kandidate soms nie op al die inligting wat in die vraag aangebied is nie en wyk dan af van die fokus van die vraag, bv. Vr. 2.2 (Dekbrief), Vr. 2.3 (Huldeblyk) en Vr. 3.1 (Uitnodigingskaartjie).
- (s) Toon en register by party van die transaksionele skryfstukke is geforseerd of nie korrek hanteer nie. Die teikengroep word ook nie deurlopend in gedagte gehou nie. Soms slaag die skryfstuk nie in die doel nie.
- (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. Dit is kandidate wat duidelik in skryfwerk onderrig is en aan alle tekste en die korrekte formate blootgestel is.

15.7 ANALISE VAN KANDIDATE SE PRESTASIE IN VRAESTEL 3

AFDELING A: OPSTELLE

Algemene opmerkings en foute

- (a) Kandidate se skryfstukke is hoofsaaklik verhalende en beskrywende opstelle. Selfs onderwerpe wat hulle beter leen tot die ander opsteltipes, word dikwels as verhalende en beskrywende opstelle aangebied. Meer kandidate het in 2025 die visuele prikkels gekies en het die prikkels beter hanteer as in 2024. Kandidate wat goed onderrig is en goeie beplanning en redigering gedoen het, het goed tot uitstekend presteer. Sekere onderwerpe is beter deur kandidate hanteer, terwyl ander onderwerpe minder suksesvol aangepak is. Let op ander opmerkings in hierdie verband.
- (b) Vraag 1.1 (Dit het ek by my maat(s) geleer) was waarskynlik 'n gewilde keuse, omdat kandidate hier uit eie ervaring kon skryf. Kandidate kon oor die algemeen persoonlike ervarings met hul vriende beredeneer of beskryf en die meeste kandidate vorm 'n duidelike narratief. Die meeste kandidate behou fokus in hierdie opstel. Die inhoud is meestal relevant en vloei logies. Sommige kandidate se ervarings is baie eenlynig weergegee en volwassenheid en interessante idees ontbreek soms. Kandidate skryf hoofsaaklik verhalende en beskrywende opstelle oor hierdie onderwerp en vertel bloot van situasies of tye toe hulle saam met hulle maats was en sekere dinge geleer het. Waar kandidate baie foute met die verlede tyd gemaak het en 'n gebrek aan woordeskat het, het dit die inhoud verskraal. Swakker response het die volgende tendense aangedui: beperkte inhoud; aanbieding te kort; gebrek aan parafering en herhaling sonder ontwikkeling. Sommige kandidate het slegs beskryf wat 'n goeie maat is en nie by die leerervaring uitgekom nie.
- (c) Vraag 1.2 (Die huis op die hoek van die straat) was ook 'n gewilde keuse en het goeie opstelle opgelewer. Hier kon kandidate ook uit eie ervaring praat. Sommige kandidate skryf baie spanningsvolle verhale en ander gee interessante en unieke interpretasies van die onderwerp. Aangesien hierdie vraestel ruimte laat vir eie interpretasie, lei dit tot interessante invalshoeke. Kreatiewe idees in beskrywende en verhalende opstelle is deur sommige kandidate aangebied. Daar was opstelle met te lang inleidings, wat dan ontwikkeling van die onderwerp benadeel. Die gebrek aan voldoende woordeskat en veral woordordefoute bly egter steeds die oorhoofse rede vir swak skryfwerk. Sommige kandidate sukkel om oorspronklik of verbeeldingryk te skryf en die slot kom soms onlogies voor of ontbreek heeltemal.
- (d) Vraag 1.3 (Ek sien uit na 2026!) was baie gewild en die sterker kandidate lewer uitsonderlike skryfwerk. Hierdie onderwerp is in die kandidate se ervaringsveld en vind aanklank by kandidate wat vanjaar met hierdie saak in hulle lewens gekonfronteer is. Sommige kandidate het egter fokus verloor wanneer hulle te veel klem op die huidige jaar gelê het. Sommige kandidate se idees is oor die algemeen voorspelbaar en is met min detail uitgebrei. Enkele kandidate skryf asof hulle 2026 reeds ervaar het en sommige verstaan nie die frase "sien uit" nie. Sommige kandidate sukkel met die toekomsgerigte refleksie. Kandidate se swak taalgebruik, sinskonstruksie en parafering doen afbreuk aan die oordra van 'n duidelike fokus.
- (e) Vraag 1.4 ("nee" is die moeilikste woord om te sê) was gewild onder sterker kandidate en hulle skryf oor hul eie ervarings. Onder die deursnee kandidate was dit nie 'n gewilde keuse nie. Sommige kandidate benader die tema relevant, emosioneel en kreatief. Sommige kandidate het egter sekere Afrikaanse woorde, byvoorbeeld *moeilikste* met *maklikste*, verwar. Die woord *nee* is ook gelees as *nie*. Sommige

kandidate se woordeskat laat hulle in die steek en die idees is dikwels herhalend om by die woordtelling te bly.

- (f) Vraag 1.5 (Vryheid). Alhoewel dit nie 'n gewilde onderwerp was nie, kon sommige kandidate met oortuiging en kreatiwiteit skryf. Sommige kandidate het veral oor hul eie vryheid van hul ouers en skoolreëls geskryf. Sommige kandidate sien die onderwerp as uitdagend as gevolg van die abstrakte interpretasie of beperkte woordeskat. Sommige kandidate het die onderwerp letterlik geïnterpreteer en oor die dorp *Vryheid* geskryf. Hier is ook goeie fokus behou. Sommige kandidate neig tot die gebruik van Engelse woorde om vryheid te omskryf.
- (g) Vraag 1.6 (Prent: Iemand wat vasgeketting is en 'n selfoon vashou). Kandidate wat hierdie onderwerp gekies het, het dit oor die algemeen goed hanteer, omdat dit ruimte vir verskillende invalshoeke laat. Kandidate wat wel hierdie prikkel gekies het, kon met oortuiging skryf. In enkele gevalle is hierdie prikkel figuurlik geïnterpreteer. In sommige gevalle kom die gebruik van Engelse woorde voor, soos bv. *cellphone* i.p.v. *selfoon*; *social media* i.p.v. *sosiale media*. Hierdie onderwerp betrek weliswaar die leefwêreld van die kandidate, maar gebrekkige woordeskat en veral die korrekte gebruik van Afrikaanse terminologie was vir sommige kandidate 'n groot uitdaging. Sommige kandidate lewer oppervlakkige antwoorde, omdat hulle gewoonweg oor selfone skryf. Onvoldoende beplanning lei daartoe dat kandidate se idees nie deurlopend samehangend is nie.
- (h) Vraag 1.7 (Prent: Verfkwas wat pad oopverf en figuur volg die pad). Hierdie onderwerp was gewild onder sommige kandidate en hulle kon dit op verskillende maniere interpreteer. Soos gewoonlik met prente die geval is, is dit op verskillende maniere aangepak, maar nie altyd geslaagd nie. Beperkte woordeskat is as een van die hoofredes hiervoor aangevoer. Baie kandidate is nie bekend met basiese Afrikaanse woorde soos *verf*, *kwas* en *skildery* nie. Hier moet in gedagte gehou word dat dit een van die onderwerpe is wat die hoër denkvlakke verteenwoordig. Sommige kandidate konsentreer net op een fokuspunt en dit verskraal die inhoud en kreatiwiteit in die respons.
- (i) Vraag 1.8 (Prent: Kind alleen op 'n swaai). Hierdie onderwerp was gewild en sommige kandidate skryf oor hul eie kinderjare. In sommige gevalle is die prikkel verkeerd geïnterpreteer en ingeoefende opstelle is hier gebruik. Kandidate ken nie die Afrikaanse woord *swaai* nie en gebruik die woord *swing* in hulle opstelle. Kandidate wat goed fokus kon behou, het 'n volwasse aanslag gehad en kreatiewe invalshoeke gebruik.
- (j) Kandidate fokus nie op kernwoorde in Vraag 1.1 tot 1.5 nie en sodoende ontwikkel onderwerpe nie na behore nie. Gebrekkige woordeskat by onderwerpe waar kandidate nie met gesag kon skryf nie, lei tot onnodige herhaling van beperkte idees. Sommige kandidate sukkel om die kern van die onderskeie onderwerpe te bepaal en daarop te fokus. Detail en kreatiwiteit ontbreek en swak paragrafering beïnvloed die vloei van idees en lei tot gebrekkige samehang. Die aanloop tot die werklike onderwerp is so lank dat fokus verlore raak.
- (k) Sommige kandidate kies onderwerpe waarmee hulle nie ten volle vertrouwd is nie en bied 'n minder geslaagde opstel aan.
- (l) Kandidate skryf soms lang, lomp sinne en paragrawe wat dan tot baie spel- en taalfoute en verkeerde sinskonstruksies lei.
- (m) In enkele gevalle is die hele opstel in Engels geskryf. Dit is onaanvaarbaar en die

kandidaat word gepeenaliseer en verbeur alle punte. Sommige kandidate flans idees saam of gebruik woorde uit die vraestel om onderwerpe aan te pak.

- (n) Die aantal opstelle wat ingedwing word, omdat dit vooraf voorberei is en dan by 'n onderwerp wat vae raakpunte het, gebruik is, is kommerwekkend. In sulke gevalle is daar soms enkele raakpunte, maar te min detail wat die fokus van die gekose onderwerp ondersteun. Die woordeskat is ook nie altyd relevant nie.
- (o) Kandidate beplan nie na behore om samehang in die inhoud te behou nie.
- (p) Basiese taalreëls is nie deurlopend goed toegepas nie.
- (q) Swak paragrafering beïnvloed die samehang en ontwikkeling van die onderwerp nadelig.
- (r) Kandidate gebruik informele taal (sleng) en sms-taal in opstelle wat dan dikwels lei tot onverstaanbare sinskonstruksies.
- (s) Kandidate interpreteer sekere woorde in onderwerpe verkeerd en sodoende raak die invalshoeke problematies.

Voorstelle ter verbetering

- (a) Leerders moet in graad 10 tot 12 blootgestel word aan 'n verskeidenheid opsteltipes en skryfaktiwiteite.
- (b) Konstruktiewe kommentaar moet na elke skryftaak aan leerders gegee word en verbeteringe moet gedoen word.
- (c) Leerders moet geleer word om verskillende opsteltipes te skryf en kennis neem van hoe om 'n skryfstuk aan te pak.
- (d) Onderrig moet aan die hand van prosesskryf plaasvind. Beplanning, redigering en finale poging moet gereeld ingeoefen word.
- (e) Die nasienrubriek moet met leerders deurgewerk word en sekere belangrike aspekte moet duidelik uitgelig en verduidelik word.
- (f) Deurlopende skryf bepaal die sukses van kandidate se hantering van en prestasie in Vraestel 3. Herhalende foute deur leerders begaan, moet deurgaans uitgewys en reggestel word. Leerders moet werklik verstaan wat hulle verkeerd doen en wat die regte ding is. Slegs dan kan groei plaasvind.
- (g) 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.
- (h) 'n Suksesvolle opstel begin by die regte keuse van onderwerp. Leerders moet begelei word om 'n onderwerp te kies wat by hulle persoonlikheid, leef- en ervaringswêreld pas. Indien daar 'n woord(e) in 'n onderwerp is wat 'n leerder nie verstaan nie, moet die leerder liever 'n ander onderwerp kies. Hulle moet die fokus van die onderwerp verstaan, sodat hulle dit in die opstel kan behou.
- (i) Leerders moet die struktuur van 'n opstel verstaan. Daar moet 'n duidelike inleiding wees wat die onderwerp aanspreek en aandag trek. Die daaropvolgende paragrawe moet goed gekonstrueer wees en ontwikkeling van die onderwerp moet logies wees.

Die samehang tussen paragrawe moet duidelik wees. Die opstel moet met 'n interessante, samebindende slot afgesluit word. Die korrekte sinskonstruksie en paragraaf-ontwikkeling verseker 'n gepaste uitsonderlike struktuur.

- (j) Die onderrig van taalstrukture en -konvensies is uiters belangrik in die beter hantering van Vraestel 3. Leerders moet weet hoe om basiese taalbeginsels soos die korrekte gebruik van tyd en infinitief, ontkenning, woordorde, toepassing van direkte rede, leestekengebruik, ens. te gebruik.
- (k) Die interpretasie van visuele prikkels moet by die onderrig ingesluit word. Leerders moet begelei word in die korrekte benadering tot visuele prikkels en hoe om dit dan aan te pak.
- (l) Reflektiewe skryfwerk, ontwikkeling van idees en gevoelstaal moet onderrig word sodat leerders meer kreatiewe skryfstukke kan aanbied.
- (m) Onderrig leerders om 'n onderwerp sinvol en logies te ontwikkel deur verskillende idees in te sluit. Daar moet duidelike progressie in enige opstel wees en nie herhaling van beperkte idees nie.
- (n) Leerders moet opreg en uit die hart skryf. Leerders moet waak teen oorbeskrywings en mooiskrywery om te beïndruk. Idiomatiese taalgebruik en beskrywende woorde moet bydra tot die kommunikasie in die opstel en nie verkeerdlik ingeforseer word nie. Sekere leestekens, bv. die ellips, die vraagteken en die uitroepeteken word ook soms oormatig en ondoeltreffend aangewend.
- (o) 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 basiese boustene van enige skryfstuk is, en dan ander taalaspekte soos die korrekte woordkeuse, spelling, woordorde, tye, voorsetsels, voornaamwoorde, 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 dat ons gewone sinne met 'n hoofletter begin en met 'n punt of ander gepaste leesteken eindig. Al meer leerders skryf net alles aanmekaar, sonder enige hoofletters en punte.
- (p) Gebruik konkrete voorbeelde om paragraafontwikkeling en samehang in te oefen. Oefen ook tegnieke om 'n goeie inleiding en slot te kan skryf. Baie leerders toon 'n totale gebrek aan hierdie vaardigheid. Gebruik modeltekste om te wys hoe emosie, detail en refleksie geïntegreer word.
- (q) Voortdurende woordeskatuitbreiding en die gepaste gebruik daarvan moet deel vorm van die onderrig. Selfs in die onderrig van leesbegrip, opsomming, taalleer en letterkunde kan daar voortdurend verwys word na strukture en konvensies wat suksesvol in Vraestel 3 toegepas kan word.
- (r) Lettergreepverdeling word deurlopend verkeerd toegepas. Leerders moet eerder 'n korter woord gebruik of die volledige woord in die volgende reël skryf, anders lei dit tot onnodige foute.
- (s) 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*.

- (t) 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 of 'n verduideliking gebruik word. Verduidelik opnuut aan leerders wat gebeur indien hulle Engels in hulle skryfwerk gebruik.
- (u) Leerders moet weekliks in hulle skryfjoernaal skryf, al is dit net een paragraaf, 'n inleiding of slot of reaksie op 'n prikkel. Laat leerders soveel as moontlik opstelle as informele assessering skryf. So kan hulle leer om hulle gedagtes sinvol te verwoord. 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. Dit word dan 'n deurlopende leerproses en-leerders kan telkens verbeter en ten minste probeer om nie weer dieselfde foute te begaan nie. Moenie die waarde van 'n skryfprogram onderskat nie. Dit verseker dat al die verskillende skryftekste deur die loop van graad 10-12 deeglik onderrig en vasgelê word.
- (v) Moedig die lees van tydskrifartikels, koerantberigte en kort essays aan. Brei deurgaans leerders se algemene woordeskat uit. Die gebruik van Afrikaanse musiek, advertensies en voorlesings op potgooie kan ook bydra tot die uitbreiding van leerders se woordeskat en kreatiwiteit.
- (w) Gebruik beskikbare ondersteuningsmateriaal soos die *Skryfgids*. Alles wat onderrig moet word om goeie opstelle te skryf, is hierin vervat.
- (x) Leerders moet onthou om die vraagnommer en opstelonderwerp boaan hulle skryfstukke te skryf. Beplanning moet netjies deurgehaal word en die finale weergawe moet duidelik as *Finaal* aangedui word. Die aantal woorde wat hulle gebruik het, moet onderaan geskryf word. Leerders mag nie met potlood skryf nie en glimpenne mag ook nie in antwoordstelle gebruik word nie. Dit is deel van die eksameninstruksies.
- (y) Oefen leerders se tydsbeplanning in die beantwoording van Afdeling A. Gee 80 minute, soos vir AFDELING A, en laat leerders in hierdie tyd hulle onderwerp kies, beplan, redigeer en die finale opstel skryf. Gepaste tydsbestuur is van uiterste belang.

AFDELING B: LANG TRANSAKSIONELE TEKSTE

Algemene opmerkings en foute

- (a) Vraag 2.1 (Vriendskaplike brief waarin jy vir jou maat vertel van 'n lekker konsert wat jy bygewoon het). Kandidate hou by die meer bekende tekstipes en daarom was dit 'n gewilde keuse. In die meeste gevalle behou kandidate die fokus hier goed. Sommige kandidate noem slegs dat hulle by 'n musiekkonsert was, maar kon nie detail verskaf nie. Voorsetsels en voornaamwoorde is dikwels verkeerd gebruik. Die tydsvorm is verkeerd gebruik. Dit wil voorkom asof kandidate al minder foute met formaat maak, maar daar is steeds diegene wat die formaat nie korrek toepas nie. Die aanhef waar kandidate *Liewe*: gebruik, die verkeerde toepassing van die slotparagraaf en afsluiting en die gebruik van *Lewe* in plaas van *Liewe* kom steeds voor. Die inleidingsparagraaf raak dikwels 'n lang, byna generiese aanloop en is swak geformuleer. Dit sluit dikwels groet aan die ontvanger in, maar fokus verder glad nie op die onderwerp nie. Kandidate se swak uitdrukkingsvermoë en hulle gebrekkige woordeskat verskraal die inhoud van die brief. Sommige kandidate verwar steeds die formaat van die vriendskaplike brief met die formele brief. Die verkeerde gebruik van *soek* in bv. *Ek soek om jou te vertel* in plaas van *Ek wil jou vertel* kom dikwels voor. Die uitdrukking van emosie is vir sommige kandidate problematies en daarom neig hulle maklik om in Engels te skryf. Sommige kandidate sukkel om kreatief te skryf en beantwoord dikwels die vraag met

basiese idees rondom die kernwoorde in die vraag. Die nodige detail ter wille van uitbreiding word nie gegee nie.

- (b) Vraag 2.2 (Dekbrief (Formele brief) aan die hoof van Laerskool Sonskyn om jou CV te ondersteun en redes aan te voer vir jou aansoek om die pos as onderwysassistent). Hierdie onderwerp was glad nie gewild nie. Heelwat kandidate wat hierdie onderwerp gekies het, het gesukkel met die formaat sowel as die fokus. Kandidate gee die inligting (CV) wat verskaf is net so weer, sonder enige addisionele relevante inligting. Dit wil voorkom asof die inligting wat by hierdie onderwerp gegee is, kandidate verwar het. Gevolglik is die opdrag nie korrek uitgevoer nie. Die leerders sukkel met toon en formaliteit en om by 'n goeie motivering uit te kom. Sommige kandidate gebruik onvanpaste persoonlike inligting wat nie in 'n dekbriëf hoort nie. Kandidate moet baie aandag gee aan die tipe vraag en situasie wat geskep word en toepaslik daarop reageer.
- (c) Vraag 2.3 (Huldeblyk vir jou oom se gedenkdiens). Kandidate raak al meer vertrou met hierdie tekstipe en alhoewel die woord *gedenkdiens* as moeilik uitgewys is, is die onderwerp redelik goed hanteer. Enkele detail ontbreek, soos byvoorbeeld die kultuur en tradisies wat nie genoem is nie. Die huldeblyk se formaat kan maklik met leerders ingeoefen word en verskillende scenario's kan gebruik word om die basiese inligting wat in 'n huldeblyk moet wees, aan te vul. Kandidate verwar soms die formaat wat in Engels gebruik word en verskil van die formaat in Afrikaans. Die onderskeid tussen 'n huldeblyk aan 'n oorledene en vir 'n lewende persoon verskil en moet as sodanig onderrig word. Die gebruik van voornaamwoorde is problematies en moet baie aandag geniet. Maak kandidate voortdurend attent op "hy/sy/haar/ hom", ens. Die skep van 'n emosionele en inhoudelike ruimte help kandidate om in die meeste gevalle die fokus te behou.
- (d) Vraag 2.4 (Informeel toespraak namens die graad 12-leerders oor die vyf jaar wat julle saam op skool was). Hierdie vraag was ook gewild en sommige kandidate met voldoende woordeskat het met oortuiging geskryf. Die formaat van hierdie tekstipe was in sommige gevalle problematies. Enkele kandidate skryf 'n informele briëf i.p.v. 'n informele toespraak. Die woord *namens* is verkeerd verstaan en kandidate het net oor hulself geskryf en nie die graad 12-groep verteenwoordig nie. Sommige voornaamwoorde is ook verkeerdelik gebruik, bv. *hulle* i.p.v. *julle*.
- (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 in 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) Die kern en doel van transaksionele tekste moet duidelik aan leerders verduidelik word, veral die verskil tussen opstelle en transaksionele skryfwerk. Transaksionele tekste is meer prakties as opstelle en dit word gewoonlik geskryf met 'n bepaalde doel voor oë. Die skrywer van die briëf of die persoon wat die huldeblyk lewer of aansoek doen vir werk of 'n toespraak lewer, 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 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) Gereelde inoefening van al die verskillende transaksionele tekste 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. Laat leerders die tipe skryfstuk en kernwoorde in die vraag omkring om duidelik fokus te behou.
- (d) Daar moet altyd konstruktiewe terugvoering aan leerders wees oor die werk wat hulle gedoen het, sodat remediëring gedoen kan word. Dis veral belangrik waar formaatfoute verkeerd toegepas word.
- (e) Onderwysers kan leerders se woordeskat 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. By die huldeblyk kan 'n formaat met basiese inhoudsdele onderrig word, op so 'n manier dat leerders slegs die nuwe inhoud by die nuwe opdrag en gegewe situasie hoef aan te pas. Sekere woordeskat kan reeds vooraf ingeoefen word soos wat dit op sekere transaksionele tekste van toepassing is.
- (f) Verduidelik aan die leerders hoe punte volgens die rubriek toegeken word, sodat hulle kan weet aan watter vereistes en kenmerke 'n lang transaksionele teks moet voldoen.
- (g) Sinsbou en algemene taalgebruik is van kardinale belang by hierdie skryfstukke. 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 (Uitnodigingskaartjie om jou maats na jou 18^{de} verjaarsdagpartytjie uit te nooi). Hierdie onderwerp was gewild, maar in sommige gevalle het belangrike inligting ontbreek. Die formaat is ook nie altyd goed toegepas nie. In sommige gevalle antwoord kandidate in paragraafvorm. Engelse woorde kom ook dikwels voor. Noodsaaklike detail soos *datum*, *tyd*, *plek*, *rede vir die uitnodiging* en *antwoord asseblief*, het ook ontbreek. Kandidate sukkel om sinvol uit te brei en bereik dan nie die vereiste getal woorde soos voorgeskryf nie. Kandidate moet op die instruksie fokus en veral let op die formaat van 'n uitnodiging en die kommunikatiewe aspek van hierdie skryfstuk.
- (b) Vraag 3.2 (Dagboekinskrywings: die aand nádat jy jou gunstelingonderwyser gegroet het en die aand nádat jy vir die eerste keer in die nuwe onderwyser se klas was). Dit was wel 'n gewilde keuse en is oor die algemeen goed hanteer. Enkele kandidate se inskrywings het nie baie detail en emosie ingesluit nie. Dit kom voor asof die formulering van die onderwerp hiertoe bygedra het. Daar is nie eksplisiet gevra dat

kandidate oor hul emosies moet skryf nie. Woordordefoute en die gebruik van Engelse woorde het baie voorgekom. Die meeste kandidate raak goed vertrouwd met hierdie skryfstuk, die gepaste toon word gebruik, persoonlike refleksie en chronologiese samehang is duidelik sigbaar. Dit dui op die groeiende vertrouwdheid met 'n ekspressiewe skryfstyl en interne dialoog. Sommige kandidate skryf baie kripties en gebruik sms-taal of sleng. Sommige kandidate maak steeds net een inskrywing ten spyte van die opdrag wat aandui dat dit twee inskrywings moet wees. Sommige kandidate skryf die dagboekinskrywings in briefformaat.

- (c) Vraag 3.3 (Rigtingaanwysings vir 'n onderwyser hoe om van die taxi-staanplek onder in die dorp tot by julle skool te kom) was eweneens 'n gewilde keuse en kandidate hanteer dit oor die algemeen goed. Die nodige woordeskat om duidelike en sinvolle rigtingaanwysings te gee, sonder om onnodig uit te brei, ontbreek egter by sekere kandidate. Dit kom voor asof enkele kandidate nie die woord "bakens" verstaan het nie. Rigtingaanduidende woorde is ook 'n uitdaging. Sommige kandidate bied ook hulle aanwysings in paragrawe aan en nie puntsgewys, soos in die instruksie gevra is nie. Kandidate verstaan die basiese struktuur, maar algemene foute sluip in, bv. vae rigtingaanduidings, gebrek aan logiese chronologie en die verkeerdlike gebruik van voornaamwoorde, voorsetsels en werkwoorde as instruksie.
- (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 tekskenmerke 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) Leerders moet besef dat transaksionele tekste prakties of funksioneel van aard is en dat dit gewoonlik geskryf word met 'n bepaalde doel voor oë. Die persoon wat die uitnodiging ontwerp, dagboekinskrywings maak of rigtingaanwysings gee, wil iets daarmee bereik. Hy/Sy verwag 'n bepaalde reaksie. Die een wat die uitnodiging maak, verwag dat mense die partytjie sal bywoon. Die dagboekinskrywings se doel is om sekere emosies na vore te bring. Die persoon wat die aanwysings doen, verwag dat dit tot die letter uitgevoer sal word en die eindpunt bereik sal word. In hierdie afdeling behoort die doel 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. Laat leerders kort-kort die formaat skryf en dui algemene foute aan.
- (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) Onderwysers moet gereeld konstruktiewe en opbouende terugvoering aan leerders gee 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 uitnodiging), gevoelstaal en funksionele leestekens (bv. by die dagboekinskrywings) en sinsoorte (opdragsinne/bevelsinne by rigtingaanwysings).
- (f) Verduidelik die relevante rubriek aan leerders, sodat hulle kan weet aan watter vereistes 'n kort transaksionele teks moet voldoen.
- (g) Afrikaans is 'n geïntegreerde vak en daarom moet leerders besef dat sinsbou en algemene taalgebruik by alle skryfwerk van groot belang is.
- (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 die beantwoording van Vraestel 3 en die hantering van die verskillende afdelings asook wat van hulle verwag word.
- Kreatiewe skryfwerk moet gereeld geoefen word en geen afdeling moet afgeskeep word nie.
- Onderwysers moet voortdurend poog om leerders se woordeskat uit te brei, soos bv. die gebruik van 'n woordmuur in die klaskamer waar basiese spelling elke dag gesien kan word.
- Onderwysers moet saam met leerders redigeringsoefeninge in 'n paar skryfstukke doen sodat leerders verstaan wat redigering behels.
- Beplanningstrategieë soos gedagtekaart/breinkaarte moet verduidelik word.
- 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, asook die *KABV* en die *Skryfgids*.
- Bestudeer die vereistes, opstel en rubrieke vir Vraestel 3 deeglik. Stel u eie vraestelle in hierdie formaat soos vir NSS op en rig die onderrig ook daarvolgens.
- Daar word aanbeveel dat vakfasiliteerders/provinsiale interne moderatore/hoofnasieners werkswinkels/digitale platforms gebruik om 'n intensiewe kursus aan te bied oor die korrekte gebruik van die rubrieke, die onderrig van prosesskryf en die toepassing van korrekte formate, asook die nasienproses; veral aan beginneronderwysers. Standaardisering van skryfwerk binne skool- en distriksverband word sterk aanbeveel.
- Hieronder volg sekere woordeskat waarmee leerders vanjaar gesukkel het. Dit kan die begin van u woordmuur word.

KORREKTE WOORD	VERKEERDE GEBRUIK	KORREKTE WOORD	VERKEERDE GEBRUIK
hoop	hope	nee	nie
links	lings	ander	anders
suster	sister	om te	want toe
asseblief	assemblief	wanneer	wen
gelukkig	gellukig	wil hê	soek
wêreld	werêld	na skool	agter skool
gunsteling	gunstelling	ken	weet
wanneer	waneer	wat	dat
môre	more	glo	belowe
klere	kleure	word	woord
lewe	lyf	wanneer	toe

hele	hulle	daardie	daai
lieuwe	lewe	moeilik	hard
sê	se	verloor	gelos
deel	part	ek wil	ek want toe
ek wil sê	ek soek om te sê	verstaan	onderstaan
twintig	twentig	my	mei
ek hoop dit gaan goed	ek hoop jy is goed/reg	selfone	'n selfone
selfoon	selfoun	eerste keer	eerste tyd
mooi/lekker	mooilike	ons	ons se
regtig	rerag	help	hulp
ek en my broer	my broer en ek	klaar	kla
neem die foto	vat die foto	aan jou linkerkant	op jou linkerkant
so	soo/soe	ek sal dit hanteer	ek sal dit handel
met	wit	is gebore	was gebore
ander	anner	aan die einde	in die end
word	bekom	ruik	reuk
was	vas	goeie les	goed les
hy het gelieg	hy het gelig	ja	ya
slaapkamer	bedkamer	nog steeds	stil
die gras is lank	die gras is groot	gisteraand	verlede nag
ek gaan skool toe	ek gaan toe die skool	ek mag	ek maag



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