



NATIONAL SENIOR CERTIFICATE

2018 DIAGNOSTIC REPORT PART 2



Advancing the Potential of Education



TABLE OF CONTENTS

MINISTER'S MESSAGE	1
CHAPTER 1:	2
1.1 INTRODUCTION, SCOPE AND PURPOSE	2
1.2 METHODOLOGY	3
1.3 LIMITATIONS	4
1.4 GENERAL FINDINGS AND AREAS OF CONCERN	4
1.5 KEY RECOMMENDATIONS	5
1.6 RESPONSIBILITIES	6
CHAPTER 2: ENGLISH FIRST ADDITIONAL LANGUAGE	7
2.1 PERFORMANCE TRENDS: PAPERS 1–3 (2014–2018)	7
TABLE 2.1.1: OVERALL ACHIEVEMENT RATES IN ENGLISH RATES FIRST ADDITIONAL LANGUAGE	7
GRAPH 2.1.1: OVERALL ACHIEVEMENT RATES IN ENGLISH RATES FIRST ADDITIONAL LANGUAGE	7
GRAPH 2.1.2 PERFORMANCE DISTRIBUTION CURVES IN ENGLISH FIRST ADDITIONAL LANGUAGE PERCENTAGE	8
2.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1	8
2.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1	8
FIGURE 2.3.1 AVERAGE MARKS PER QUESTION EXPRESSED AS A PERCENTAGE IN PAPER 1	9
FIGURES 2.3.2: AVERAGE MARKS PER SUBQUESTION EXPRESSED AS A PERCENTAGE IN PAPER 1	9
2.4 AVERAGE OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 1	10
2.5 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 2	15
2.6 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2	15
GRAPH 2.6.1: AVERAGE MARKS PER QUESTION EXPRESSED AS A PERCENTAGE IN PAPER 2	16
GRAPH 2.6.2: AVERAGE MARKS PER SUBQUESTION EXPRESSED AS A PERCENTAGE IN PAPER 2	16
2.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 2	17
2.8 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3	18
2.9 DIAGNOSTIC QUESTION ANALYSIS FOR PAPER 3	19
GRAPH 2.9.1 AVERAGE MARKS PER QUESTION EXPRESSED AS A PERCENTAGE IN PAPER 3	19
GRAPH 2.9.2 AVERAGE MARKS PER SUBQUESTION EXPRESSED AS A PERCENTAGE IN PAPER 3	19
2.10 ANALYSIS OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 3	20

CHAPTER 3: ENGLISH HOME LANGUAGE	23
3.1 PERFORMANCE TRENDS: PAPERS 1-3(2018)	23
GRAPH 3.1.1: OVERALL ACHIEVEMENT RATES IN ENGLISH HOME LANGUAGE	23
GRAPH 3.1.1: OVERALL ACHIEVEMENT RATES IN ENGLISH HOME LANGUAGE	23
GRAPH 3.1.2: PERFORMANCE DISTRIBUTION CURVES (ENGLISH HOME LANGUAGE:2014-2018)	24
3.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1	24
3.3 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 1	24
3.4 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 2	28
3.5 ANALYSIS OF LEARNER PERFORMANCE PER SECTION IN PAPER 2	29
3.6 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3	32
3.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 3	32
HOOFSTUK 4: AFRIKAANS HUISTAAL	36
GRAFIEK 4.1.2: PRESTASIEVERSPREIDINGSKURWE (AFRIKAANS HUISTAAL:2014-2018)	37
4.2 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 1	37
4.3 ANALISE VAN LEERDERPRESTASIE IN INDIVIDUELE VRAE IN VRAESTEL 1	38
4.4 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 2	43
4.5 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 2	44
4.6 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3	47
4.7 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3	47
ISIQEPHU 5: ISINDEBELE ILIMI LEKHAYA	50
5.1 IPHEPHA LOKU -1 KUFIKA KELESI-3(2018)	50
ITHEBULA 5.1.1 IZINGA LOKUPHUMELELA MAZOMBE ISINDEBELE ILIMI LEKHAYA	50
IGRAFU 5.1.1 AMAZINGA WOKUPHUMELELA MAZOMBE ISINDEBELE ILIMI LEKHAYA	50
IGRAFU 5.1.2 UKWABIWA KWEMIPHUMELA NGOKOMTHALOTJHIGAMA (ISINDEBELE ILIMI LEKHAYA: 2014-2018)	51
5.2 UKUPHUMELELA KWABATLOLI SEKUKOKE EPHEPHENI LOKU-1	51
5.3 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LOKU-1	52
5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2	55
5.5 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE	55
5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3	60
5.7 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE	60
ISAHLUKO 6: ISIXHOSA ULWIMI LWASEKHAYA	66
6.1 IINDLELA ABAQHUBE NGAZO ABAVIWA: AMAPHEPHA 1-3 (2018)	66
ITHEYIBHILE 6.1.1: IMPUMELELO NGOKUBANZI YESIXHOSA ULWIMI IWASEKHAYA	66
IGRAFU 6.1.1: IMPUMELELO NGOKUBANZI YESIXHOSA ULWIMI IWASEKHAYA	66
IGRAFU 6.1.2: UKUHLULWAHLULWA KWABAVIWA NGOKWENDLELA ABAQHUBE NGAYO (SIXHOSA ULWIMI IWASEKHAYA: 2014-2018.	67

6.2	AMAGQABANTSHINTSHI NGEBDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LOKU-1	67
6.3	UKUHLALUTYWA KWENDLELA ABAQHUBE NGAYO ABAVIWA KUMBUZO NGAMNYE KWIPHEPHA LOKU-1	68
6.4	AMAGQABANTSHINTSHI NGENDELELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LESI-2	73
6.5	UKUHLALUTYWA KWENDLELA BABAQHUBE NGAYO ABAVIWA KWICADELO NGALINYE KWIPHEPHA LESI-2	74
6.6	AMAGQABANTSHINTSHI NGENDELELA ABAQHUBE ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-3	76
6.7	UKUHLALUTYWA KWENDLELA ABAQHUBE NGAYO ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-3	76
ISAHLUKO 7: ISIZULU ULIMI LWASEKHAYA		79
7.1	UKUSEBENZA KWABAHLOLWAYO EMAPHEPHENI OKUHLOLA:1-3(2018)	79
	ITHEBULA 7.1.1: IMIKLOMELO JIKELELE EPHEPHENI LESIZULU ULIMI IWASEKHAYA (2014-2018)	79
	IGRAFU 7.1.1: MIKLOMELO JIKELELE EPHEPHENI LESIZULU ULIMI IWASEKHAYA (2014-2018)	79
	IGRAFU 7.1.2: UKUHLAZIYA KOKUSEBENZA KWABAHLOLWAYO KUBHEKWA AMA-CURVES EPHEPHENI LESIZULU ULIMI IWASEKHAYA:2014-2018)	80
7.2	UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LOKU-1	80
7.3	UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LOKU-1	81
7.4	UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-2	86
7.5	UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2	86
7.6	UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-3	95
7.7	UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-3	95
KGAOLO YA 8: SEPEDI LA GAE		99
8.1	DIPOELO TSA MARAEMATLOU: MAPHEPHE A 1-3 (2014-2018)	99
8.1.1	DIPOELOKAKARETISO TSA SEPEDI LELEME LA GAE	99
8.2	TEKOLOKAKARETISO YA DIPOELO TSA BANA MO GO LEPHEPHE LA 1	100
8.3	GO FETLEKWA GA DIPOTSISO TSA LEPHEPHE LA 1	101
8.4	TEKOLOKAKARETISO YA DIPOELO TSA BANA MO GO LEPHEPHE LA 2	105
8.5	GO FETLEKWA GA DIPOTSISO TSA LEPHEPHE LA 2	105
8.6	TEKOLOKAKARETISO YA DIPOELO TSA BANA MO GO LEPHEPHE LA 3	110
8.7	GO FETLEKWA GA DIPOTSISO TSA LEPHEPHE LA 3	110
KGAOLO YA 9: SESOTHO PUO YA LAPENG		113
9.1	TSHEBETSO HO YA KA DILEMO:DIPAMPIRI TSA 1-3(2018)	113
	PAPETLA YA 9.1.1: SEKGHLA SE AKARETSANG SA PHIHLELLO HO SESOTHO PUO YA LAPENG HO SESOTHO PUO YA LAPENG HO TLOHA KA SELEMO SA 2014-2018	113
	KERAFO YA 9.1.1: HO FETOFETOHA HA TSHEBETSO SEPHETHONG SA BAHLAHLOBUWA (SESOTHO PUO YA LAPENG: 2014-2018)	113
	KERAFO YA 9.1.2: METHINYA YA TSHEBETSO HO PHATLALLA LE DILEMO YA SESOTHO PUO YA LAPENG: 2014-2018.	114

9.2	TJHEBOKAKARETSO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1	114
9.3	TSHEKATSHEKO YA TSHEBETSO YA BAHLAHLOBUWA POTSONG KANNGWE PAMPIRING YA 1	115
9.4	TJHEBOKAKARETSO YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2	119
9.5	TSHEKATSHEKO YA TSHEBETSO YA BAITHUTI POTSONG KA NNGWE PAMPIRING YA 2	120
9.6	SESOTHO PUO YA LAPENG P3	122
9.7	TSHEKATSHEKO YA PAMPIRI YA 3	122
KGAOLO 10: SETSWANA PUO YA GAE		125
10.1	MOKGWA WA TIRAGATSO: DIPAMPIRI TSA 1-3 (2014-2018)	125
	PAPETLANA 10.1.1: DIPHITLHELELOKAKARETSO TSA SETSWANA PUO YA GAE	125
	KERAFO YA 10.1.1: DIPHITLHELELOKAKARETSO TSA SETSWANA PUO YA GAE	125
	KERAFO YA 10.1.2: TSHUPO YA PHATLHALATSO YA TIRAGATSO (SETSWANA PUO YA GAE: 2014-2018)	126
10.2	THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA	126
10.3	TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA	127
10.4	THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI	133
10.5	TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI	133
10.6	THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO	136
10.7	TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO	137
SEHLUKO 11: SISWATI LULWIMI LWASEKHAYA		141
11.1	INDLELA BAHLOLWA LABASEBENTE NGAYO: EMAPHEPHA 1-3(2018)	141
	LITHEBULI 11.1.1:EMAZINGA EMPHUMELELO YEBAHLOLWA JIKELELE, ESISWATI LULWIMI LWASEKHAYA	141
	IGRAFU 11.1.1: EMAZINGA EMPHUMELELO YEBAHLOWA JIKELELE, ESISWATI LULWIMI LWASEKHAYA	141
	IGRAFU 11.1.2: KWABIWA KWEMAMAKI EBAHLOLWA NGEKWENDLELA YEGRAFU (SISWATI LULIMI LWASEKHAYA: 2014-2018)	142
11.2	SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-1	142
11.3	KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-1	143
11.4	SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2	146
11.5	KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-2	147
11.6	SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-3	152
11.7	KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-3	152
NDIMA YA 12 :TSHIVENDA LUAMBO LWA HAYANI (HL)		156
12.1	SIANGANE YA KUSHUMELE: MABAMMBIRI A 1-3 (2014-2018)	156
	THEBULU YA 12.1.1 TSHIKALO TSHA KUSHUMELEYANGAREDZI KHA TSHIVENDA LUAMBO IWA HAYANI	156
	GIRAFU YA 12.1.1 TSHIKALO TSHA KUSHUMELE KHA TSHIVENDA LUAMBO IWA HAYANI	156
	GIRAFU YA 12.1.2 GIRAFUTSHITUMBE YA KUAVHELWE / KUPHADALAZELWE KWA KUSHUMELE (TSHIVENDA LUAMBO IWA HAYANI: 2014-2018)	157
12.2	KUSHUMELANYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI	157
12.3	KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI .A 1(P1)	158

12.4	KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI A2(P2)	160
12.5	U SENGULUSA KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI A2 (P2)	161
12.6	KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI A3 (P3)	163
12.7	KUSHUMELE KWA VHALINGIWA I KHA BAMMBIRI A3 (P3)	163
KAVANYISA KA 13: XITSONGA: RIRIMI RA LE KAYA (HL)		166
13.1	MATIRHELO KU YA HI MALEMBE: MAPAPILA YA 1-3 (2014-2018)	166
TAFULA RA 13.1.1: KULELO RA MATIRHELO HI KU ANGARHELA EKA XITSONGA: RIRIMI RA LE KAYA		166
GIRAFU YA 13.1.1: KULELO RA MATIRHELO HI KU ANGARHELA EKA XITSONGA RIRIMI RA LE KAYA		166
GIRAFU YA KHEVHE YA 13.1.2 YO KOMBISA KULELO RA MATIRHELO EKA XITSONGA RIRIMI RA LE KAYA		167
13.2	NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1	167
13.3	NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2	168
13.4	NKATSAKAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2	171
13.5	NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2	171
13.6	NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3	173
13.7	NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3	173
CHAPTER 14: SOUTH AFRICAN SIGN LANGUAGE HOME LANGUAGE		175
14.1	PERFORMANCE TRENDS IN PAPERS 1-3	175
TABLE 14.1.1 OVERALL ACHIEVEMENT RATES IN SOUTH AFRICAN SIGN LANGUAGE HOME LANGUAGE		175
GRAPH 14.1.1 OVERALL ACHIEVEMENT RATES IN SOUTH AFRICAN SIGN LANGUAGE HOME LANGUAGE PERCENTAGE		175
GRAPH 14.1.2 PERFORMANCE DISTRIBUTION CURVES IN SOUTH AFRICAN SIGN LANGUAGE HOME LANGUAGE PERCENTAGE		176
14.2	OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1	176
14.3	ANALYSIS OF LEARNER PERFORMANCE IN PAPER 1	176
14.4	OVERVIEW OF LEARNER PERFORMANCE IN PAPER 2	180
14.5	ANALYSIS OF LEARNER PERFORMANCE IN PAPER 2	180
14.6	OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3	181
14.7	ANALYSIS OF LEARNER PERFORMANCE IN PAPER 3	182
14.8	GENERAL COMMENTS FOR PAPERS 1,2 AND 3	183

MINISTER'S MESSAGE



The Class of 2018 sat for the National Senior Certificate (NSC) examinations in a year that the world united in celebrating the 100th anniversary of the birth of the icon, Nelson Rolihlahla Mandela. In his State of the Nation Address, the President of the Republic of South Africa, the honourable Cyril Matamela Ramaphosa acknowledged that in 'celebrating the centenary of Nelson Mandela we are not merely honouring the past, we are building the future'. The founding father of democracy in South Africa believed that 'education is the most powerful weapon which you can use to change the world' and that 'education is the great engine of development'. The centenary celebration of the birth of a profound struggle hero and global citizen, who left an indelible mark on shaping the freedom we enjoy today, is coated with a layer of gold by a 3% increase in the NSC pass rate from 75.1% in 2017 to 78.2% in 2018. I am pleased to release the 2018 *National Diagnostic Report on Learner Performance*. This report is in its eighth year of publication and serves as a comprehensive analysis of candidates' performance in the NSC examinations.

This Diagnostic Report provides teachers, subject advisors, curriculum planners and social partners with insight into learners' performance in the ten (10) key subjects, English First Additional Language and the twelve (12) official home languages currently offered in the NSC examinations. The Department of Basic Education (DBE) is offering a detailed analysis of learners' performance in each of the official home languages for the second time. In 2018, the first cohort of candidates sat for the NSC examination in South African Sign Language Home Language and this diagnostic report focuses on key observations in learner performance in this new subject. The diagnostic report is presented in two parts. Part 1 comprises the diagnostic reports of the 10 key subjects and Part 2 contains the diagnostic reports for English First Additional Language and the 12 home languages.

The pivotal purpose of the diagnostic report is to serve as a catalyst to improve the quality of teaching and learning through reflection and remediation at all levels of the system. The data and accompanying analyses that were prepared post the taking of the 2018 NSC examinations, have been used to identify strengths and weaknesses in candidates' knowledge and skills.

In the 2018 report a detailed per-question analysis of learners' responses is given for each of the 10 high-

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

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

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

In conjunction with the *National Diagnostic Report on Learner Performance*, the DBE will – through targeted interventions – continue to capacitate teachers to develop responsive and appropriate instructional programmes that will successfully address the areas of weakness identified in this report. I am confident that through this Diagnostic Report and the myriad of other interventions implemented in the system, there will be a positive impact on learner performance in 2019.

**MRS AM MOTSHEKGA, MP
MINISTER OF BASIC EDUCATION**

3 JANUARY 2019



CHAPTER 1

1.1 INTRODUCTION, SCOPE AND PURPOSE

The 2018 Diagnostic Report serves as a teaching and learning resource tool in the 10 high-enrolment subjects, English First Additional Language and the 12 official home languages. This is the fifth year that the NSC examinations are based on the CAPS. In 2018, South African Sign Language Home Language was introduced as an examinable subject and the first diagnostic report for the subject focuses on key observations in learner performance. It is essential that the 2018 diagnostic report should be used in conjunction with the 2014 to 2018 diagnostic reports for the 10 key subjects and English First Additional Language, and the 2017 diagnostic reports for Home Languages.

Once again, this report presents an evaluation of learner performance in the selected subjects and home languages by highlighting the areas of weakness in each of the subjects and articulating the remedial measures to be adopted at school level to improve performance in these subjects. The findings and recommendations are based on qualitative data that are drawn from the subject reports compiled by the chief markers, internal moderators and subject specialists post the marking process. In the 10 key subjects and English First Additional Language, quantitative data was also gathered from the analysis of 100 scripts per paper, per subject, randomly selected from each province.

As a result this *National Diagnostic Report on Learner Performance* provides teachers, subject advisors, curriculum planners and curriculum implementers with a picture of learner performance in each of the key subjects. The Diagnostic Report in each subject commences by presenting comparative data on the performance trends observed over a five-year period in the subject. In the 10 key subjects and English First Additional Language, it also provides an overall performance of candidates per question, per question paper, in each subject. Common errors, misinterpretations and misconceptions identified during marking and suggestions for improvement are also provided. The poor quality of answers provided by some candidates in certain subjects continues to suggest gaps in the scope of content coverage, teaching methodology and the content knowledge of some teachers.

Attempts have been made to track progress made in the subject and in content areas which were highlighted as problematic in previous years. Progress, or lack thereof, in the areas mentioned should determine the extent to which further interventions are necessary in 2019. This also suggests that continued reference to previous diagnostic reports is essential since the areas of weakness identified in previous years may still be applicable in certain cases. It is these recurrent areas of weakness that must become the baseline for intervention by subject advisory services in the new academic year.

It is envisaged that subject-based diagnostic analysis will be institutionalised within the pedagogical practice, not only at national level, but also at provincial, district and school levels. It is hoped that the diagnostic report will be seen as a key resource that will be utilised effectively by every Grade 12 teacher and subject advisor in 2019. Subject advisors are encouraged to mediate this key resource in their workshops with teachers in the new academic year.

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

1.2 METHODOLOGY

In the 10 high-enrolment subjects and English First Additional Language, 100 scripts per question paper were randomly selected from each province during the marking. These scripts included samples of low, medium and high achievement scores.

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

Based on the analyses, a detailed explanation is provided per question/subquestion under the following three main headings:

Section 1: Performance Trends (2014–2018)

A comparative analysis is presented in this section of learner performance over the last five years in terms of the number of learners who wrote, the number and percentage of learners who achieved at 30% and above, and the number and percentage of learners who achieved at 40% and above. The information is represented by tables and graphs to enable easier interpretation of any trends, especially on changes over the medium term, as well as changes from year to year.

Performance distribution curves are also provided to present the distribution of learner scores in the last three examinations graphically. Any improvement or decline in the performance can be observed from the position of the 2018 graph, relative to previous years. If the 2018 graph slants to the right of the two previous graphs it suggests an improvement in performance, while a slant to the left indicates a decline in performance.

Section 2: Overview of Learner Performance

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

Section 3: Diagnostic Question Analysis

This includes the following:

- A graphical representation of the average percentage marks obtained per question;
- An analysis of the performance of learners in each specific question, stating whether the question was well answered or poorly answered (and the reason);
- Common errors and misconceptions that were identified in candidates' responses; and
- Suggestions for improvement in relation to teaching and learning, content and methodology, subject advisory support and provision and utilisation of LTSM.
- The reports from all nine provinces for each question paper, for each subject, were consolidated and the findings are summarised in this report. It is recommended that this report be read in conjunction with the November 2018 NSC question papers since particular references are made to specific questions in the respective question paper, in each subject. This will enable teachers to establish a baseline for the new cohort of Grade 12 learners in 2019; develop strategies for differentiated learning and provide a frame of reference for the development and design of school-based assessment during the course of the year.

1.3 LIMITATIONS

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

The focus of this report is more qualitative than quantitative. The quantitative aspects are limited to the performance trends in each subject and the average performance per question in the 2018 examination papers. While further quantitative data would have been useful in providing feedback for the purpose of test development, this is not the intention of this report.

This report therefore provides a national summary of the areas of weakness. District specialists should not only refer to the provincial report, but must be encouraged to develop a district diagnostic report. Ultimately, there should also be a school diagnostic report, which focuses specifically on the areas of weakness at school level.

1.4 GENERAL FINDINGS AND AREAS OF CONCERN

The 2018 diagnostic reports for the 10 key subjects covered in this publication (Part 1), indicate that the pass rate has improved in five (5) of these subjects (Accounting, Economics, History, Mathematics and Physical Sciences) at the 30% and 40% levels. In Life Sciences, the pass rate has increased at the 30% level and in Agricultural Sciences and Mathematical Literacy, the pass rate has increased at the 40% level. However, the pass rate has declined to varying degrees at the 30% level in Agricultural Sciences, Business Studies and Geography. In the home languages (Part 2) the pass rate has improved at the 40% level in Afrikaans, IsiNdebele, Siswati and Tshivenda; remained the same in two home languages (Sesotho and Sepedi) and declined to varying degrees in five home languages (English, IsiXhosa, IsiZulu, Setswana and Xitsonga).

Five years after the implementation of the *Curriculum and Assessment Policy Statement (CAPS)* in Grade 12 the standard and quality of the NSC examinations, based on the CAPS, is considered to be stabilising. In most subjects there was an improvement in the quality of the learners' responses in the 2018 NSC examinations. Moreover, it is imperative that we reflect on, and learn from, the performance of candidates of the 2018 NSC examinations.

The following areas of concern were identified in past diagnostic reports and they are, once again, highlighted as concerns in the 2018 NSC examinations:

- In 2017, new prescribed literature was introduced in the home languages and in 2018 it was evident during the marking of learners' scripts that many candidates still do not have a solid understanding of the themes, plot, motifs, characters and literary devices. In most home languages the vast majority of candidates either misinterpreted or gave limited responses to higher-order questions. There is therefore a need to enhance thinking in an abstract context.
- In new subjects, such as SASL HL, Technical Sciences, Technical Mathematics and the technologies, candidates' responses indicated that more effort needs to be invested to ensure that the class of 2019 has a firm understanding of new topics.
- It was further noted that in a number of schools the quality of learners' responses has improved. However, it is a cause for concern that in many schools learners had a mediocre understanding of subject matter and this translated into poor quality responses and misconceptions. This diagnostic report is geared towards addressing these concerns.
- However, in 2018 it was once again evident that candidates performed well in questions that required lower-order thinking skills and performed poorly in questions that demanded analytical, evaluative and problem-solving skills. In view of this, teachers are encouraged to expose learners to a wide array of exercises that also include questions that assess higher-order thinking skills.

- In addition to the above, it was also observed that in subjects that require the use of mathematical and calculation skills, candidates were severely disadvantaged by their lack of these cardinal skills.
- In most subjects, there was a lack of understanding and ability to apply subject terminology. Generally, poor language and poor reading skills have been illuminated as stumbling blocks in learner performance. It was noted that learners did not understand the meaning of a range of cognitive verbs used in questions. In view of this, integrated language teaching across the curriculum must be reinforced in all schools.

1.5 KEY RECOMMENDATIONS

1.5.1 Language in Teaching

The language classroom is not the only context where learners can improve their language skills. It must be stressed that language across the curriculum is a central part of the learning experience. Teachers in all subjects are encouraged to work collaboratively to integrate a school-based language strategy that aims to improve learner performance. In an effort to build learners' language proficiency and their confidence in decoding both the Language of Learning and Teaching (LoLT) and the Language of Assessment, teachers are encouraged to add their own language aspects as these apply within the context of their schools or classrooms. The following points serve as a guide to teachers:

- Firstly, it is imperative that learners must have a firm understanding of action verbs that are used in the phrasing of questions. It is also essential that learners understand the meaning of each action verb in its context and in terms of the cognitive demand that is expected.
- In line with the above point, subject terminology and definitions must be clearly understood by learners. A firm understanding of subject matter can only be guaranteed if learners understand terminology and concepts used in the subject.
- There needs to be greater emphasis on aspects of language competence and examination technique.
- Language and comprehension skills must be developed in each classroom, in all subjects.

1.5.2 Diagnostic Reports from 2014 to 2018

Diagnostic reports published from 2014 to 2018 are pertinent to gain a holistic grasp of learners' performance and to identify weaknesses in the teaching and learning of the 10 key subjects (Part 1). Part 2 of this diagnostic report, first published in 2017, will serve as a teaching and learning tool in the language classroom. Both Part 1 and Part 2 must be used to prepare the class of 2019 for the 2019 NSC examinations.

1.5.3 Past Question Papers

Past question papers should be used as a teaching and learning tool, but teachers need to guard against teaching to the paper. A question paper serves as one of the resources for revision purposes. It must be stressed that the CAPS and the examination guidelines for each subject must be followed to ensure that all topics are covered.

1.5.4 Integrated Intervention Strategies

Integrated intervention strategies must be used to address gaps in teaching and learning. Such strategies could include:

- Teachers from different schools in a given circuit or district could collaborate to support one another in mediating challenging topics to learners;
- Regular revision of challenging topics;
- Study groups could be formed and learners who have firmly grasped topics can support those who have a limited understanding of topics; and
- Teachers from different schools can build an item bank of higher-order questions and this bank can be used as a resource for revision purposes.

1.6 RESPONSIBILITIES

Provincial Education Departments:

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

Subject Advisors and District Officials

- Subject advisers at district level should convene workshops with the teachers under their jurisdiction and conduct on-site support visits.
- Subject advisers should also monitor the improvement plans of their teachers, looking specifically for the inclusion of recommendations emanating from the individual subject reports.
- District officials should closely monitor curriculum coverage to ensure that all the topics in a subject have been covered according to the Annual Teaching Plan (ATP). This will ensure that all topics receive due attention, allowing candidates to be better prepared for the examination.
- The monitoring process also needs to focus on the standard and quality of the assessment tasks used for SBA, as these tasks prepare learners for the NSC examinations. It also provides an opportunity for teaching and learning interventions to gain traction well before the NSC examinations take place.

Teachers

- As indicated in the diagnostic reports for each subject, merely recalling procedures or specific content on the part of learners will not enable them to respond fully to the demands of the question paper. Teachers should therefore ensure coverage of the curriculum and the full range of cognitive levels in their teaching and assessment strategies.
- Teachers must prepare learners adequately by creating learning opportunities to reflect, analyse and evaluate the content, in order to develop their holistic understanding and applied competence.

CHAPTER 2

ENGLISH FIRST ADDITIONAL LANGUAGE

The following report should be read in conjunction with the English First Additional Language question papers of the November 2018 examinations.

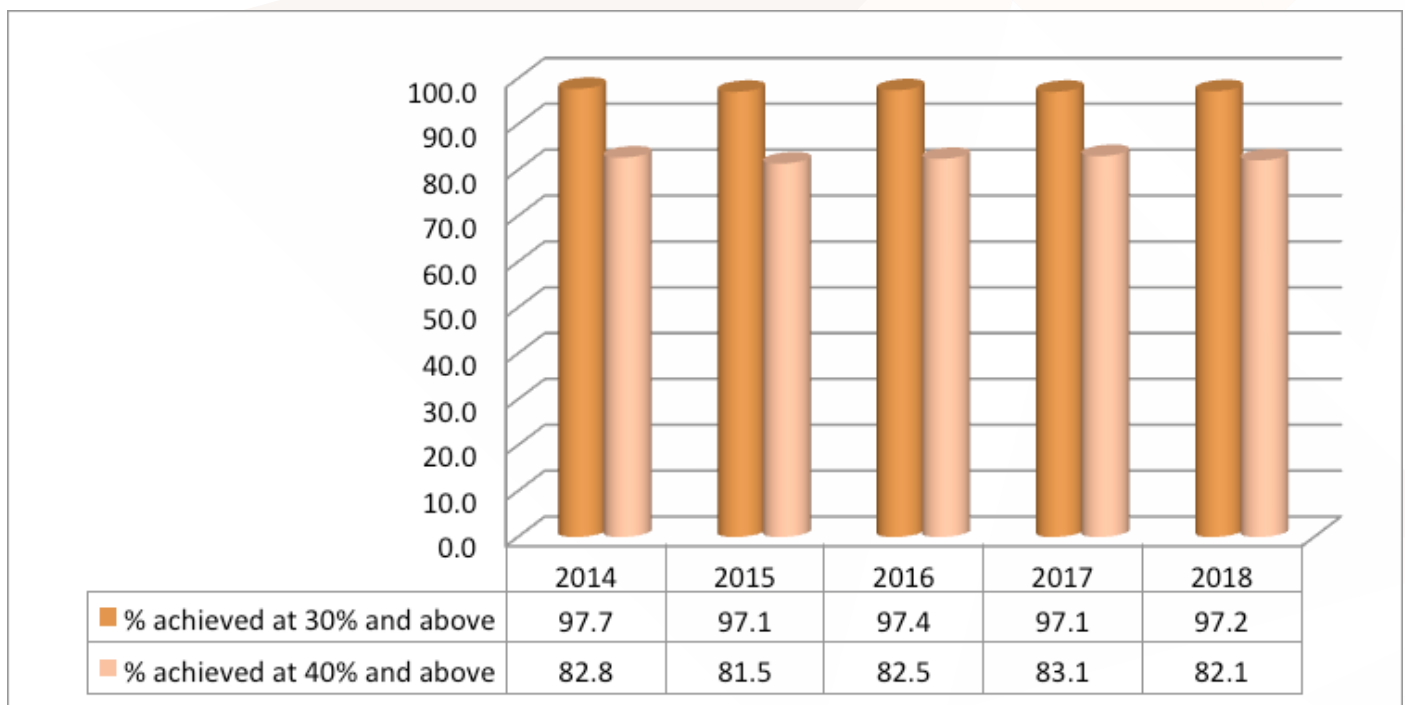
2.1 PERFORMANCE TRENDS: PAPERS 1–3 (2014–2018)

The number of candidates who sat for the English First Additional Language examinations in 2018 decreased by 4 192 in comparison to that of 2017. The performance of the candidates in 2018 is consistent with that of the previous year with 97,2% achieving at the 30% level. There was a marginal decline at the 40% level with 82,1% achieving at that level.

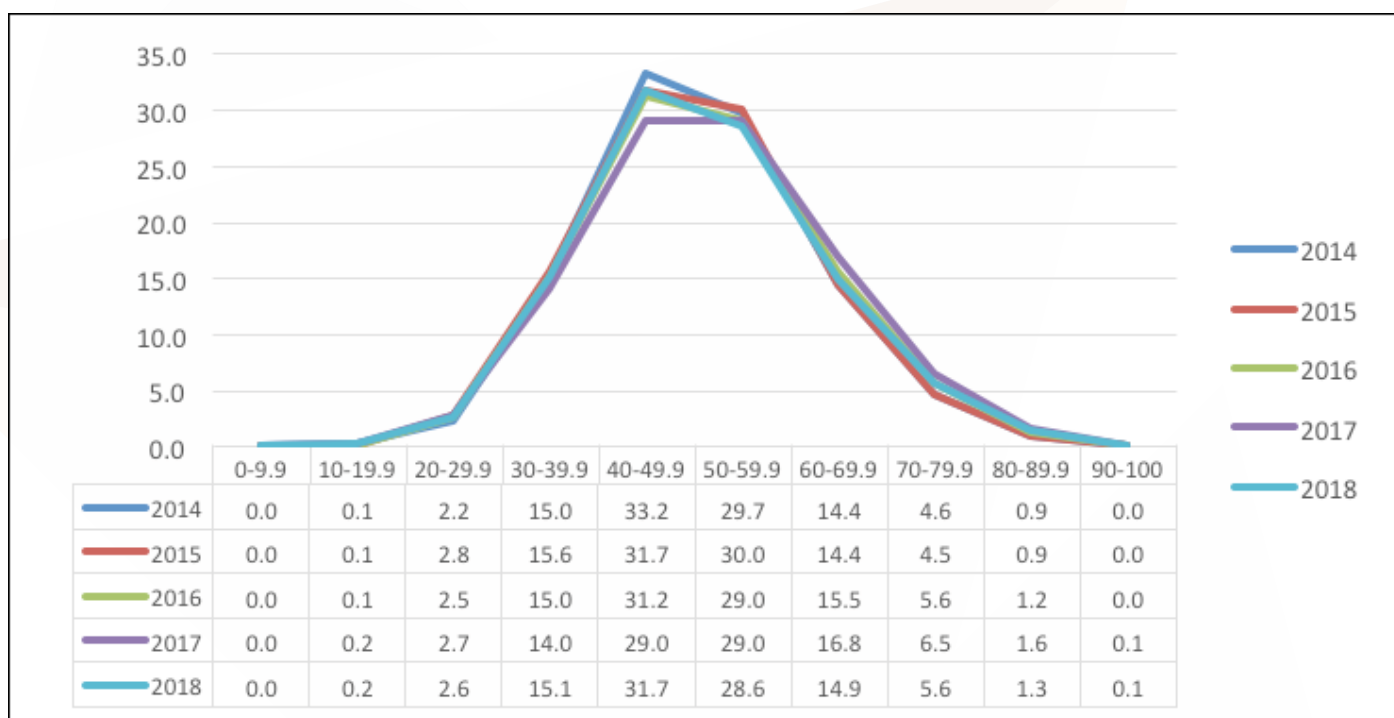
Table 2.1.1: Overall Achievement Rates in English First Additional Language

Year	No. wrote	No. achieved at 30% and above	% achieved at 30% and above	No. achieved at 40% and above	% achieved at 40% and above
2014	432 933	423 134	97,7	358 373	82,8
2015	543 941	528 157	97,1	443 083	81,5
2016	547 423	533 361	97,4	451 468	82,5
2017	503 151	488 572	97,1	418 018	83,1
2018	498 959	485 112	97,2	409 878	82,1

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)



Graph 2.1.2 shows an decrease of 1% in the number of candidates who passed English FAL at 40–49.9%. The graph further shows that there is a decline in performance above 70%.

2.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1

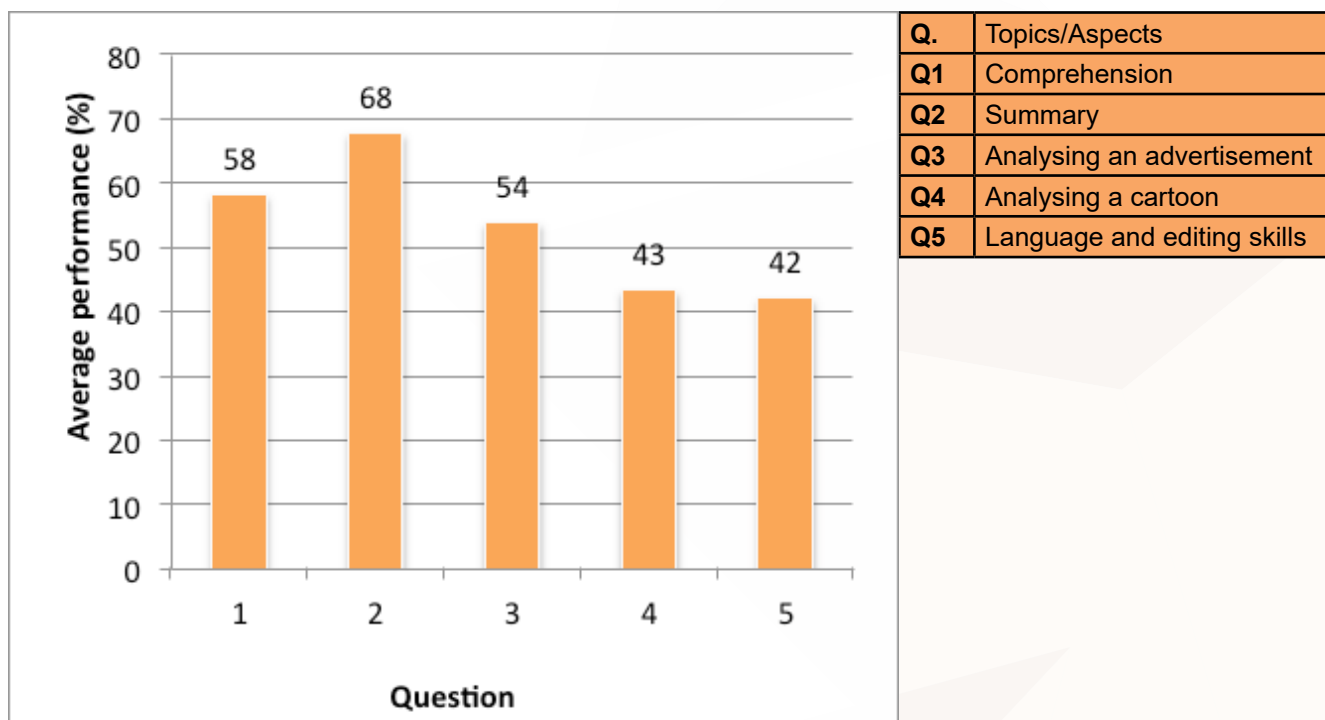
General Comments

- There has been an improvement in performance in this paper; however, the open-ended questions remain problematic.
- Candidates who did not do well displayed a lack of vocabulary and a clear inability to interpret questions beyond lifting information from the passages or visual stimuli.
- Performance in the summary question showed great improvement. However, too many candidates were still not able to use their own words.
- There has been an improvement in the question testing advertising skills.
- Performance in Q5 remains a concern. A large number of candidates could not answer some basic language conventions correctly. Formal language teaching deserves attention.

2.3 DIAGNOSTIC QUESTION ANALYSIS FOR PAPER 1

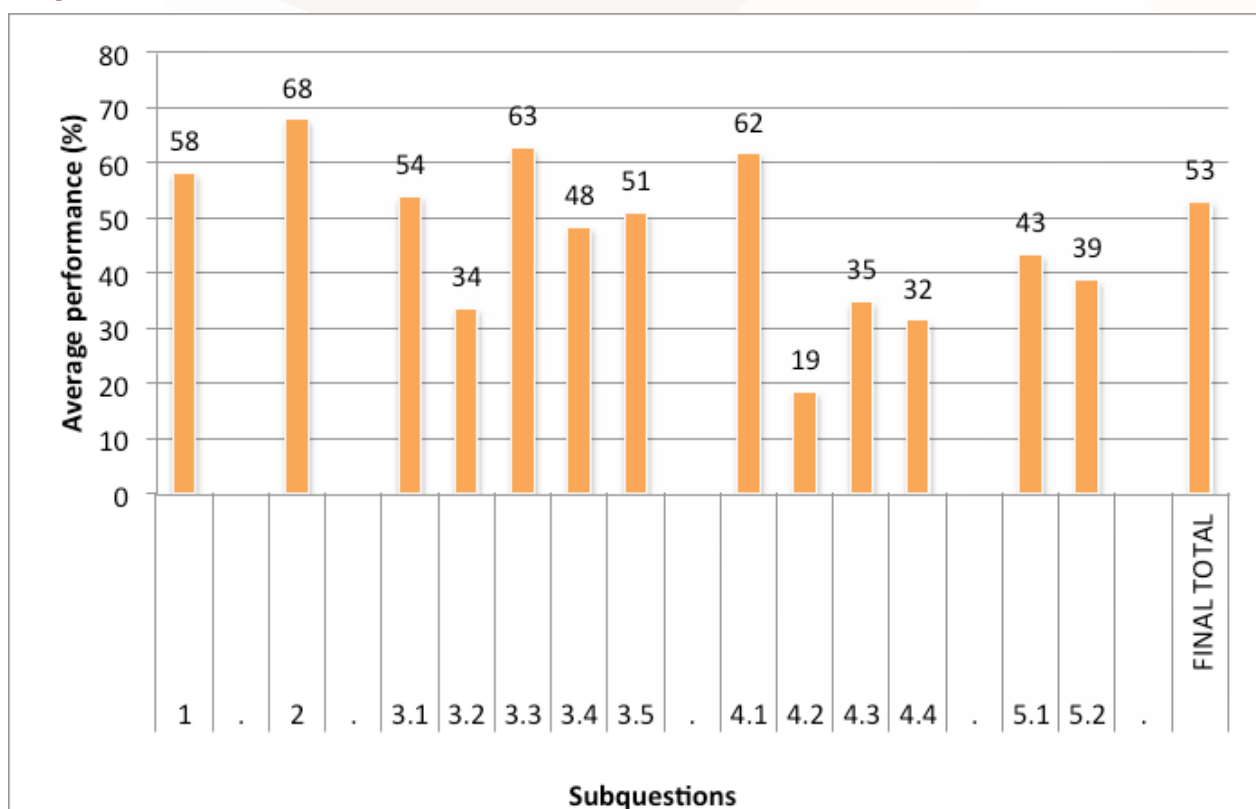
The graph below is based on data from a random sample of candidates. This graph might not accurately reflect national averages, but it should still be useful in assessing the relative degree of success achieved by candidates.

Figure 2.3.1: Average Marks Per Question Expressed as a Percentage in Paper 1



In this sample, the performance of candidates in Q4 and Q5, which tested visual literacy, as well as language and editing skills, continued to decline. This is the section of the question paper where candidates achieved the lowest marks. Candidates performed best in Q2 which assessed summary writing skills.

Figure 2.3.2: Average Marks Per Subquestion Expressed as a Percentage in Paper 1



2.4 ANALYSIS OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 1

QUESTION 1: COMPREHENSION TEST

Common Errors and Misconceptions

TEXT A

- a. In Q1.1.1, candidates did not understand ‘consecutive’ words and quoted phrases. This is an indication that learners are not exposed sufficiently to types of questions found in final examination papers at school level.
- b. No attempt was made to use OWN words in Q1.1.2. Candidates struggled to read with understanding.
- c. Many candidates, even the stronger ones, battled to explain ‘turned into a mass consumer movement’, as most of them got to answering the widespread/worldwide/global buying and selling, but failed to express how the industry had exploded in Q1.2. Thus, candidates showed a lack of understanding and lacked vocabulary.
- d. Candidates lacked understanding and vocabulary to answer Q1.3, and simply wrote ‘sneakerheads are a market or a kind of sneaker’.
- e. Candidates answered Q1.5 by quoting the entire paragraph. Candidates lacked the ability to follow instructions. The most common mistake was to not mention the ‘RUN-DMC music video clip’. Candidates lacked the ability to read for meaning and understanding.
- f. Candidates who failed to answer Q1.6 correctly had a very poor command of the language. This is indicative of a lack of reading for meaning in context.
- g. In Q1.7, candidates did not know the types of media, or they failed to name the respective media mentioned in par. 8. Candidates lacked understanding of the concept ‘media’.
- h. Most candidates lacked interpretation as they failed to answer Q1.8.1 correctly. They were unable to read and work out meaning in context.
- i. Candidates had difficulty stipulating: ‘the sneakers must be on your feet and that you then use your feet as transport’ in Q1.8.2. This showed a lack of understanding of the text as a whole.
- j. Most candidates who answered Q1.9.1 incorrectly did not realise that ‘fairly recent’ referred to a time frame. This is an indication of candidates’ lack of interpretation of the text.
- k. Candidates did not know that Instagram exists or that it is a social media application in Q1.9.2. This showed a lack of knowledge about social media.
- l. In Q1.10, candidates’ responses were vague or quotations were used without real understanding. This might be due to a lack of understanding of the word ‘benefits’.
- m. Candidates did not refer to paragraph 13 in Q1.11 to reread the writer’s view, or if they did, they did not understand ‘transcend boundaries’ and therefore responded incorrectly.
- n. In Q1.12, candidates did not indicate how the title related to the passage. This showed a lack of understanding of the passage as a whole.

TEXT B

- a. Candidates failed to mention any action related to using a cellular phone in Q1.13. There was a lack of understanding of the visual.
- b. In Q1.14, candidates failed to mention the actions of the boy and made no reference to how his actions mimicked those of the woman/his mother. Candidates lacked understanding of the question.
- c. Performance in Q1.15 was poor as candidates could not arrive at the message conveyed in the visual text. There was a lack of understanding and interpreting of the text as a whole.

Suggestions for Improvement

- a. Teachers should use every available opportunity to expose learners to various texts to hone their comprehension skills. These should include visual texts, good verbal texts as well as audio texts. If learners understand that not only the reading passage, but also the questions have to be understood, the quality of their responses should improve.
- b. The importance of adhering to instructions should be instilled in learners. They must be taught to scrutinise questions for key words and instructions, like *name*, *explain* and *state*, to ensure that marks are not lost. Furthermore, learners must be taught to differentiate what each instruction requires of them; for example *name/list* as opposed to *explain/discuss*.
- c. Vocabulary can, and should, be built actively. Learners should be encouraged and motivated to engage with good texts and, while doing so, to use dictionaries, thesauruses and other learning aids. There is not a single aspect of this question paper which will not benefit from such an exercise.
- d. Teachers should demonstrate and teach learners how to formulate opinions based on a given text in order to see a definite improvement in performance for open-ended and opinion questions.
- e. Interpreting figurative language is closely related to the ability to infer. This should be taught and the best way is to expose learners to a variety of good texts. Only by teaching them to find meaning below the surface of a text (reading between the lines), will teachers empower their learners to perform well in the questions with a higher cognitive demand.
- f. Learners should be offered frequent opportunities to answer questions of the same complexity as those in the final examination. They should be familiar with the skill of analysing and responding to a question requiring more than a simple response, for example when a difference between two aspects has to be shown.
- g. There is always a possibility that the reading passage in an examination will not be interesting to every candidate, or even that it will contain subject matter with which the candidate is not familiar. It is therefore essential that teachers broaden the horizons of their learners by exposing them to various reading materials in class, engaging them in topical discussions and teaching them to utilise the reading passage when responding to the questions.
- h. Subject advisers should have regular workshops to assist both teachers and learners to master the skills required in this section of the subject.

QUESTION 2: SUMMARY

Common Errors and Misconceptions

- a. Some candidates did not adhere to the instruction to summarise the text into a list of facts on 'how to keep your teeth healthy'. These candidates merely condensed the passage and often ended up with a summary containing only one or no relevant facts.
- b. The absence of reading comprehension skills was identified in some very incoherent responses where candidates quoted haphazardly from the given passage.
- c. In some cases, candidates wrote miniature essays offering innovative *tips* of their own, not adhering to the instruction to summarise using the provided passage.
- d. Many candidates presented their responses in the same format as that of the marking guidelines, including both quotations and paraphrase. This led to the word limit being exceeded with a resulting loss of marks.
- e. Some summaries were presented in paragraph form, despite the point-form summaries having been set for many years now, as prescribed by the CAPS. Candidates were not penalised for using the wrong format, but for writing in paragraph form. This very often led to the candidates exceeding the word-limit and omitting key facts.

Suggestions for improvement

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

QUESTION 3: ANALYSING AN ADVERTISEMENT

Common Errors and Misconceptions

- a. Although questions on the target audience have been asked in the past, the term appeared as though it was new to many candidates. Candidates' responses to Q3.1 included 'sugar lovers' which indicates that the concept (target audience) had not been taught thoroughly.
- b. Many candidates failed to give a reason for the inclusion of artificial sweeteners in Q3.2. The only logical reason for this misconception is that they had never encountered artificial sweeteners of any kind.
- c. Candidates had difficulty answering Q3.3.1 correctly because of a lack of vocabulary. Candidates lacked the ability to read with meaning and understanding within a context, in this case, the advertisement.

- d. The reference to visual advertising techniques in Q3.3.2 was misunderstood by candidates. Candidates failed to link the headline to the visual aspects in the advertisement. This is a clear indication that candidates still do not understand the concept 'headline' or how to link the visual aspects to the headline.
- e. Candidates failed to see the 'more than' phrase. They also failed to link the long period of being in the manufacturing business to success, reliability, good reputation and track record in Q3.4. This showed a lack of skills in understanding and interpreting an advertisement.
- f. Q3.5 was expected to be challenging for candidates. However, several candidates made the correct inference, but were unable to transfer their understanding into a discussion of the effectiveness of the advertisement.

Suggestions for improvement

- a. Advertising skills and techniques should be taught, reinforced and practised regularly.
- b. Exercises to hone learners' knowledge of advertising techniques and terminology, for example 'target audience' and 'visual and verbal techniques', should be done regularly.
- c. Expose learners to a variety of advertising texts so that it will enrich their understanding and enjoyment of the genre.
- d. Learners should be taught that not every advertisement promotes a specific product, but that some advertise a service, manufacturer, an idea or a lifestyle, among other possibilities. Being able to identify the purpose of an advertisement or any text is an important reading and understanding skill.
- e. Frequent opportunities to interact with a variety of advertising texts will boost learners' self-confidence so that they will be able to evaluate the effectiveness of an advertisement and be less hesitant to voice an opinion in answering more demanding questions like Q3.5.

QUESTION 4: ANALYSING A CARTOON

Common Errors and Misconceptions

- a. Q4.1.1 was intended to be the simple first question to ease candidates into the cartoon. It turned out to be a stumbling block for many candidates because of a lack of understanding of the concept 'facial expression'.
- b. Once again, the deficiency of knowledge of subject terminology prevented candidates from gaining marks in Q4.1.2, as many candidates did not understand the term 'facial expression' in Q4.1.1.
- c. In Q4.1.3 candidates lacked knowledge and could not write the abbreviation out in full.
- d. Candidates lacked understanding of what a 'verbal' clue was in Q4.3.1.
- e. Candidates were not familiar with the Standard British or South African English spelling to answer Q4.3.2 correctly.
- f. The open-ended question, Q4.4, was problematic for the candidates. This was exacerbated by the lack of understanding of the word 'humorous'.

Suggestions for improvement

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

QUESTION 5: LANGUAGE AND EDITING

Common Errors and Misconceptions

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

- a. Q5.1.7 instructed candidates to rewrite the sentence in reported speech, but also embedded in this question were verb skills, the use of pronouns and punctuation. Candidates often lost some of these marks because they were inattentive to some of these aspects.
- b. The fact that some candidates still used quotation marks in their responses to Q5.1.7, shows a severe lack of exposure to exercises on indirect speech and the punctuation thereof.
- c. Responses to Q5.1.3 were sometimes completely meaningless, indicating that candidates did not know how to use the active voice.
- d. Q5.1.4 required an antonym. At Grade 12 level it is expected that candidates should know what an antonym is. Many candidates could not give a correct antonym to fit into the given sentence.
- e. Unfortunately, many candidates could not respond correctly to Q5.1.5, even though it has been tested in the last few years. This indicated a severe lack of knowledge of what a tag question is or which punctuation mark to use.
- f. A lack of technical and working knowledge of tenses caused many candidates to use the incorrect tense instead of the present continuous tense in Q5.2.1.
- g. Candidates did not do well in most questions on formal language structures, e.g. Q5.2.2, Q5.2.3, Q5.2.4 and Q5.2.5.

Suggestions for Improvement

- a. Learners should be exposed to texts with errors and be given guidance on how to correct the errors. This can be done both orally and in writing.
- b. The CAPS document lists the language structures and conventions which are to be taught – teachers should utilise this and remember that regular practice in applying these skills is essential. Some basic skills might have been taught in an earlier grade, but the learners need to practise regularly to retain the skill.

- c. Teachers must ensure that the jargon of the language paper does not become a stumbling block for the learners. A candidate who does not recognise the terms 'reported speech' or 'homonym/synonym/antonym' will lose marks even if he/she might unknowingly have mastered the skill to respond to a question on that aspect.
- d. When preparing learners for the final examinations, teachers need to plan carefully and include frequent exercises and class tests to monitor the learners' progress and identify problem areas for remediation.
- e. The ability to construct a simple sentence should not be a point of contention at Grade 12 level. Candidates must practise this skill (constructing a simple sentence) and they should not use words or constructions that they have not mastered well.
- f. Remedial work after tests and examinations, and also after any written work, will yield quality feedback to learners and impact positively on their results.
- g. Past question papers are useful revision tools, but they should not become a limiting or prescriptive source. Learners deserve to be given as many opportunities as possible to interact with texts from a broad range of sources.

ENGLISH FIRST ADDITIONAL LANGUAGE P2

2.5 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 2

General Comments

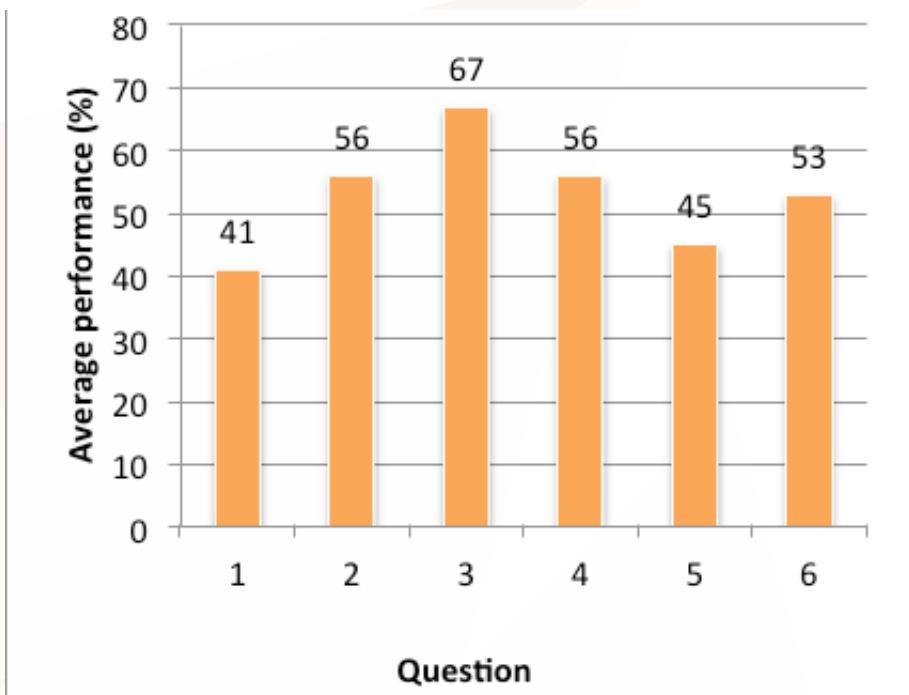
- a. Some candidates still appeared to have read the prescribed texts very superficially, if at all. These candidates then treated the question paper like a comprehension exercise, offering all their responses based on the given extracts.
- b. The candidates who performed well had a good knowledge of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

2.6 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

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

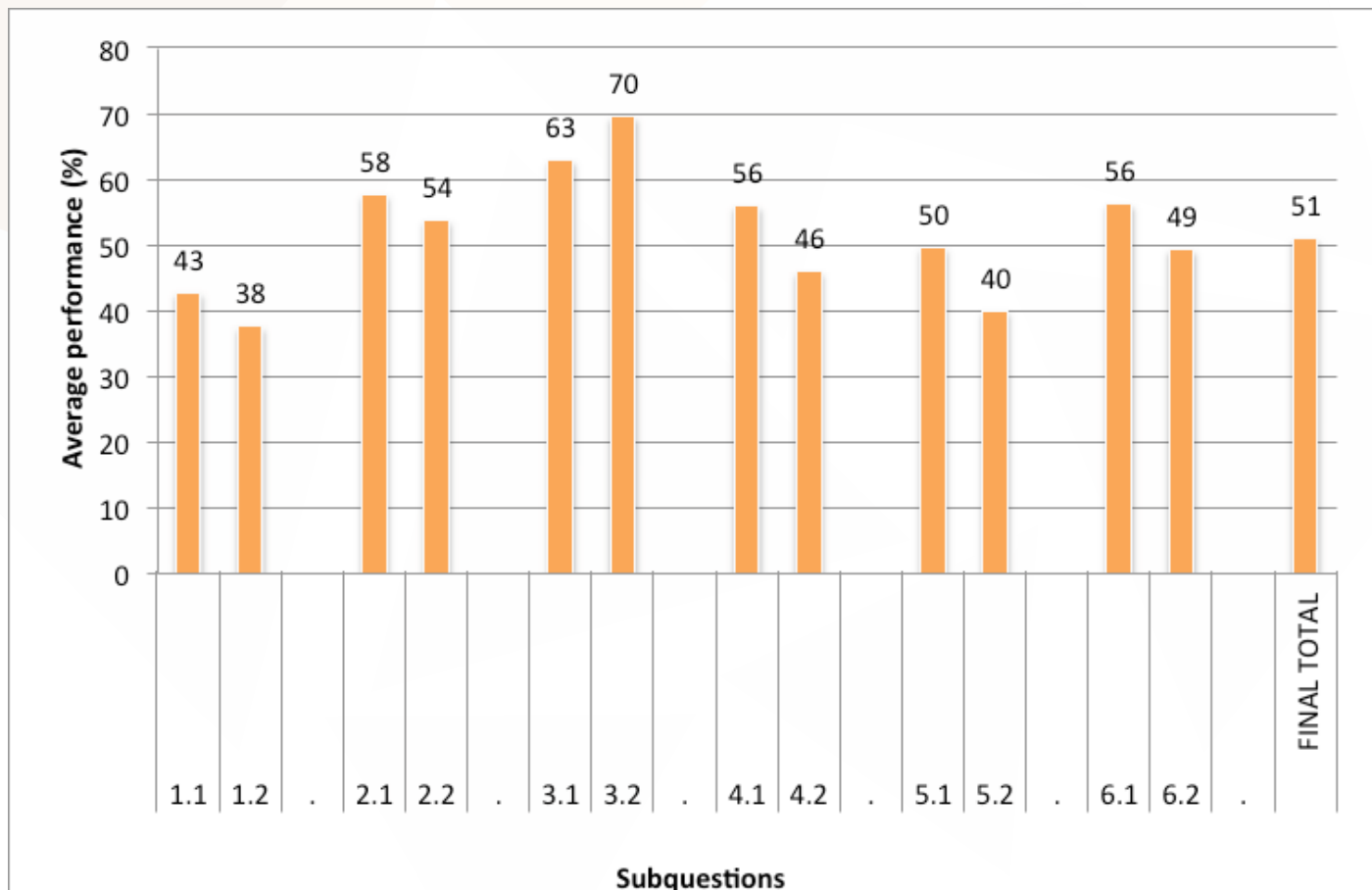
Graph 2.6.1: Average Marks Per Question Expressed as a Percentage in Paper 2

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



Candidates performed least successfully in Q1 (*Cry, the Beloved Country*) while they performed the best in Q3 (*Macbeth*). The most popular questions were Q4, Q5 and Q6.

Graph 2.6.2: Average Marks Per Subquestion Expressed as a Percentage in Paper 2



2.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 2

Common Errors and Misconceptions

- a. Executing choices seemed to have been a challenge for many candidates. They started answering questions as they were presented in the question paper, entirely disregarding the instructions, table of contents and checklist provided in the paper.
- b. Where a question required a certain number of responses, candidates wasted time with lengthy answers but could not be credited as only the required number of responses was assessed. This principle is followed in all subjects and is the only valid and fair way to prevent the marker from choosing the best responses on behalf of the candidate.
- c. Every question across all the genres included level 1 and 2 questions, requiring candidates to recall details from the texts. The fact that so many candidates had difficulty responding to these questions points to a lack of preparation, a lack of teaching, or a combination of these.
- d. When asked to identify and or discuss the purpose of stylistic devices, e.g. Q1.2.7(a+b), Q2.2.2(a+b), Q3.1.4(a+b), Q4.1.3(a+b), Q5.2.1(b+c) Q6.1.4 and Q6.2.2(b+c), candidates often displayed a lack of knowledge and skills. Some could not identify these devices, and even more could not explain why the devices were used or how they contributed to the text.
- e. The questions on identification and discussion of tone (e.g. Q1.1.4(a+b), Q2.1.3(a+b), Q3.2.4(a+b), Q4.1.5(a+b) and Q6.1.6) presented challenges to some candidates.
- f. Most candidates were unable to respond effectively to the questions testing irony, e.g. Q1.2.5, Q2.2.4, Q3.2.5, Q4.2.3 and Q5.2.4. Most could not identify the irony or use both elements to explain the irony, which is a requirement to score any marks.
- g. The questions on characterisation in this year's question paper required candidates to discuss character traits and to compare characters to each other, e.g. Q1.1.5, Q2.1.5 and Q3.2.7, Q4.2.6 and Q5.1.6. Some candidates appeared to be unable to discuss the character traits or compare characters.
- h. Questions dealing with theme were once again not answered well even though the theme was given in the question, e.g. Q1.1.6, Q2.2.6, Q3.1.6, Q4.2.7, Q5.1.7 and Q6.2.6.
- i. Responding to questions which required the candidate to give an opinion, e.g. Q1.1.7, Q1.2.8, Q2.1.8 Q3.1.7, Q3.2.8, Q4.1.8, Q4.2.8, Q5.1.8, Q5.2.7, Q6.1.7 and Q6.2.7, is a skill which requires knowledge and insight. Candidates had difficulty scoring full marks for these questions as one or more of the mentioned components were lacking or generalised responses were given.
- j. Candidates often disregarded instructions. In some cases it appears that they did not read the entire question, but often the problem seemed to be a lack of understanding of the commonly used assessment terms such as 'explain', 'describe', 'how/why', 'state' and 'discuss'.
- k. Questions based on the suitability of the title of a text, e.g. Q1.2.9, Q2.1.6 and Q6.2.8, presented challenges for candidates. Candidates were unable to explain the title and discuss its suitability.

Suggestions for improvement

- a. Candidates should be taught to choose the questions based on the text they have studied. Teachers should expose their learners to question papers containing questions from texts they have not studied in the mid-year examination and again in the September trial examination.
- b. Teachers must apply the same marking principles in the lower grades. Learners must be taught that if they are asked for TWO points, they must choose the two points that are most likely to be credited. The choice can never be left to the marker as that would lead to innumerable unfair practices.
- c. Candidates cannot acquire insight into the texts without having mastered knowledge of the content. Even the short stories and poetry have to be studied in detail and no teacher should expect learners to do this at home without these texts being taught and guidance given to learners. The short stories may be short, but the detail has to be taught and studied – the characters in the short stories are often not very complex, but they are all important.
- d. At Grade 12 level, candidates are expected to do more than merely identify stylistic devices. This is clearly stipulated on pp. 31–32 of the CAPS. Teachers must ensure that their learners can name such devices, as well as comment on how these devices enrich the texts.
- e. Characterisation must be taught in context – a character trait cannot be attributed to a character without referring to the behaviour to substantiate it. Teachers should guard against allowing or forcing learners to memorise lists of character traits without the accompanying insight into the behaviour of the characters.
- f. Themes should not merely be memorised without insight. Teachers must show learners how the various themes become evident in different parts of the text, so that the candidates will be able to identify and discuss a relevant theme in the given extract or the text as a whole, and also gain the skill of isolating events which support a certain theme from a text.
- g. Teachers have to guide learners to discover all the layers of literature and ensure that by the time they write the final examination they appreciate that literature consists of more components than just a plot. Tone, irony and characterisation are aspects they must be exposed to – if they do not know this, a large part of the enjoyment of the text they are working with, will be lost.
- h. Candidates must be exposed to examination instructions and questions so that they are confident when they are confronted with the question paper and so that the jargon of the examination does not become an obstacle.

ENGLISH FIRST ADDITIONAL LANGUAGE P3

2.8 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3

General Comments

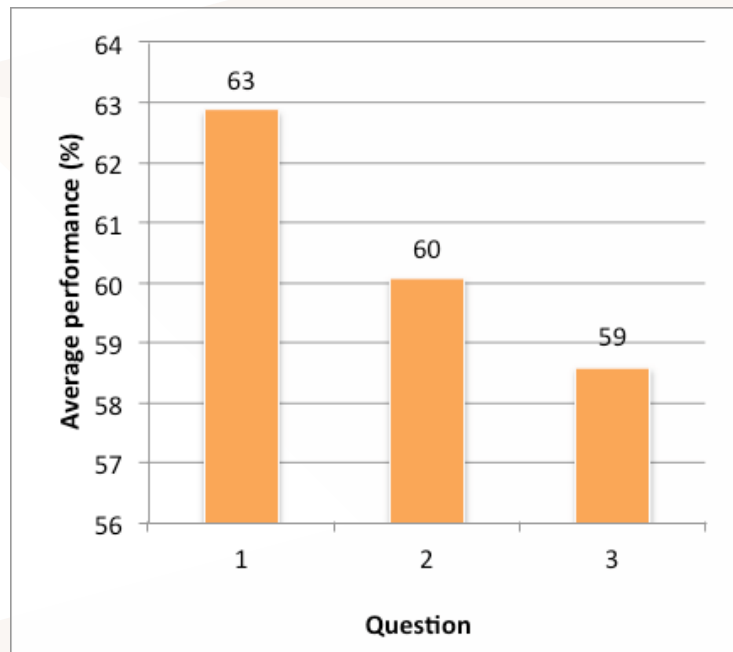
- a. Teachers must stress that this paper carries the most marks and can make a significant difference to the candidates' results. The fact that the paper is written towards the end of the examination may create the misconception that it is not important.
- b. Candidates must be encouraged to prepare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

2.9 DIAGNOSTIC QUESTION ANALYSIS FOR PAPER 3

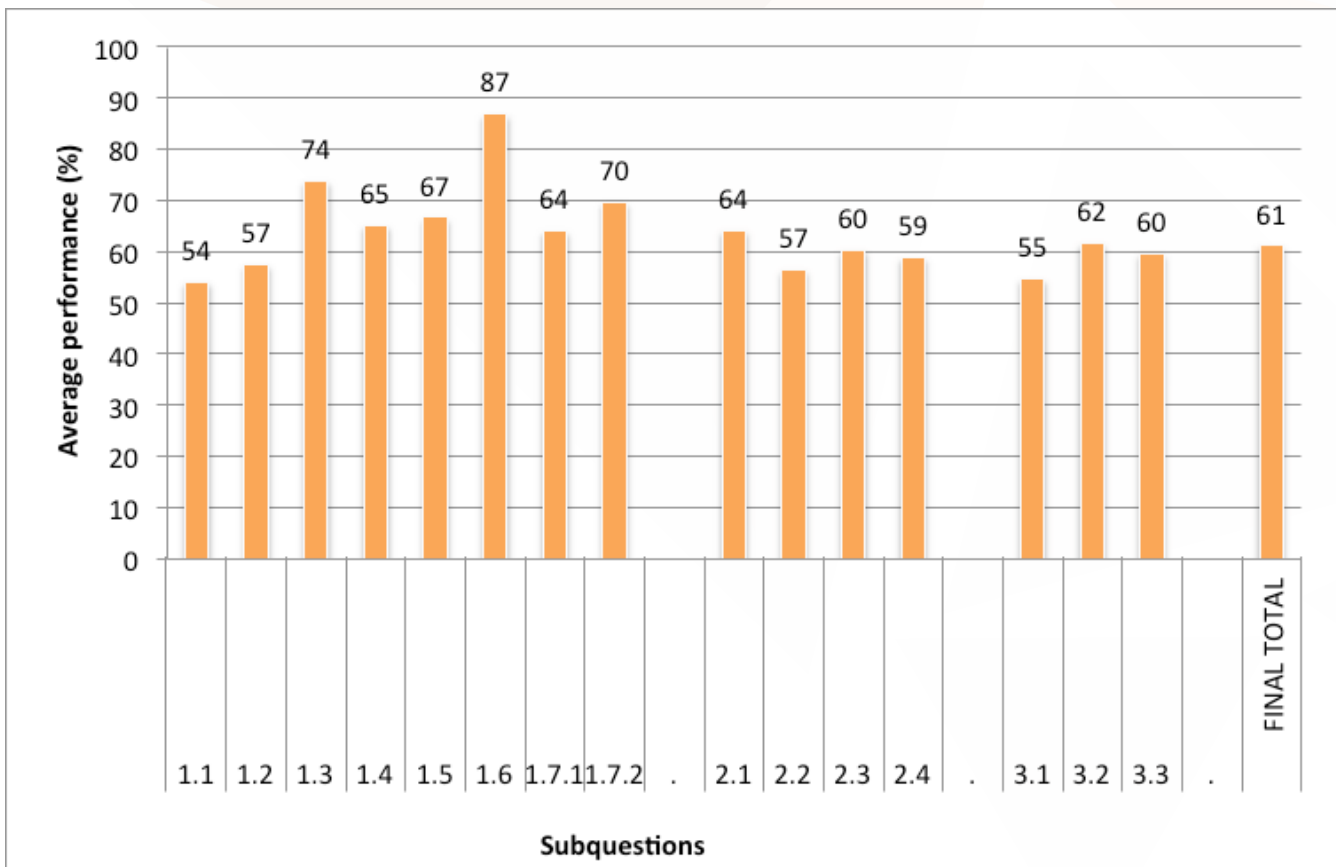
The following graph is based on data from a random sample of candidates. While this graph might not accurately reflect national averages, it is useful in assessing the relative degree of challenge of each question as experienced by candidates.

Graph 2.9.1 Average Marks Per Question Expressed as a Percentage in Paper 3

Q.	Topics/Aspects
Q1	Essay
Q2	Longer Transactional Text
Q3	Shorter Transactional Text



Graph 2.9.2 Average Marks Per Subquestion Expressed as a Percentage in Paper 3



2.10 ANALYSIS OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 3

SECTION A: ESSAY

Common Errors and Misconceptions

- a. Most of the candidates who attempted Q1.1 received moderate marks. Candidates failed to see that the 'when' must also be answered. Some wrote on holiday plans and how they enjoyed the holiday but there was no clear 'plan' or a change of events to indicate the 'when'.
- b. Performance was poor in Q1.2, as candidates merely discussed Nelson Mandela's life in general, and did not address the question. Candidates who interpreted the question well, produced good to excellent responses.
- c. Some candidates found it difficult to link 'hidden' with treasure in Q1.3.
- d. Q1.4 was not a very popular topic. Candidates could not think outside of the box and found the content challenging.
- e. Q1.5 was one of the most popular topics. However, some candidates presented mundane interpretations of the topic. The essence of the topic was often lost.
- f. The most popular topic was Q1.6. Learners bared their souls in this topic. A challenge was that some candidates did not know the difference between '*beyond*' and '*behind*'.
- g. Unfortunately, some candidates could not make the link between the lion and what it represented in Q1.7.2.

Suggestions For Improvement

- a. Teachers should ensure that their learners know how to analyse and interpret the entire topic so that all aspects will be covered in the response. Learners should not be encouraged to zoom in on a single word in a topic. If there is any aspect of a topic about which a candidate is uncertain, he/she should choose another topic. A practical hint is to teach learners to underline all the nouns/key words in a topic. If candidates had done this in Q1.1, they would have realised that the key word '*when*' had to be addressed in the response.
- b. Learners must be exposed to the different types of essays and given opportunities to practise them. When administering SBA tasks, teachers should not neglect the aspect of providing learners with the opportunity to exercise choices. If they are given more than one option when doing a task, the learners will be able to study the options carefully and choose the one most suited to their experience, ability and style of writing.
- c. Learners should receive guidance on how to interpret visual texts. This can be done by exposing them to pictures and allowing them to practise in class, even if this exercise does not lead to an entire essay being written every time. Learners will benefit as it will take away the element of surprise at finding visual stimuli in the examination, and it may open up a wealth of creative possibilities.
- d. The aspects of creativity and originality often make the difference between a good and an excellent essay. Learners must be taught that their first idea may probably be everybody else's first idea and therefore not original. Teaching learners to be original and creative in their writing is a challenge that teachers should embrace. It is often the learner with the limited language ability who has a knack for thinking out of the box, and thus can earn some valuable marks.
- e. The correct structure of an essay is important and should be taught. The planning stage of the essay is essential for this. A striking introduction and strong conclusion are hallmarks of good writing.
- f. Editing should be an integral part of the draft stage. If the draft and final copy of an essay are identical, the planning did not serve the required purpose. Learners must re-read their work and eliminate incoherence and other mistakes.

- g. Concord, spelling, sentence construction and all other language skills must be taught, studied and used to improve writing. This can be further enhanced by using figurative language and rhetorical devices.
- h. Learners must be encouraged to adhere to the required length of the essay.

SECTION B: LONGER TRANSACTIONAL PIECES

Common Errors and Misconceptions

- a. In Q2.1, candidates had difficulty interpreting the topic correctly and consequently failed to provide a context to the topic.
- b. Some candidates confused the eulogy in Afrikaans with an obituary in Q2.2. They only wrote a tribute without any biographical information.
- c. Many candidates were unfamiliar with 'recycling at home' which resulted in poor performance in Q2.3.
- d. The common error candidates made in the formal letter (Q2.4) was in the format, namely the address of the recipient, the introductory salutation as well as the topic line and concluding salutation. Candidates mainly ended their letter with 'Yours sincerely' and not 'Yours faithfully'. Most did not sign their letters and wrote out their names and surnames in full instead of just their initials and surname. Most did not use the gender indicators. Some of the responses were either too short or too long.

Suggestions for Improvement

- a. Teachers should provide their learners with correct examples of texts and format so that they can prepare for this paper.
- b. Learners should get ample opportunities to write different pieces, listen to one another's efforts and refine the skills they acquire. This practice should help them identify and create a suitable tone for the specific piece they are required to produce.
- c. The CAPS provides all the different transactional pieces that must have been taught by the end of Grade 12. Teachers must expose learners to all of these so that the choice is not unfairly limited when it comes to the final examination.
- d. To produce logically structured, coherent pieces, learners should be taught to plan, proofread and edit their work.
- e. Teachers should encourage learners to adhere to the required length of the transactional pieces.

SECTION C: SHORTER TEXTS

Common Errors and Misconceptions

- a. Not many candidates attempted Q3.1. Some candidates confused the flyer with an advertisement. They omitted to include the necessary information. Candidates did not know what a 'slogan' and a 'catchy phrase' was.
- b. The diary entry in Q3.2 was the most popular choice and candidates wrote well, describing personal feelings. Some candidates only provided one instead of two entries which was a requirement.
- c. Candidates who performed poorly in Q3.3 struggled to write in point form and did not know how to use prepositions correctly.
- d. Some candidates did not make use of any planning or editing, despite having done so in the other sections. Some went about their responses without much attention to correct language usage and very often these responses were either extremely short or exceeded the required length.

Suggestions for Improvement

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

CHAPTER 3

ENGLISH HOME LANGUAGE

The following report should be read in conjunction with the English Home Language question papers of the November 2018 examinations.

3.1 PERFORMANCE TRENDS: PAPERS 1–3 (2018)

The tables and graphs below show that the general performance of candidates reflects a slight decline to that of 2017.

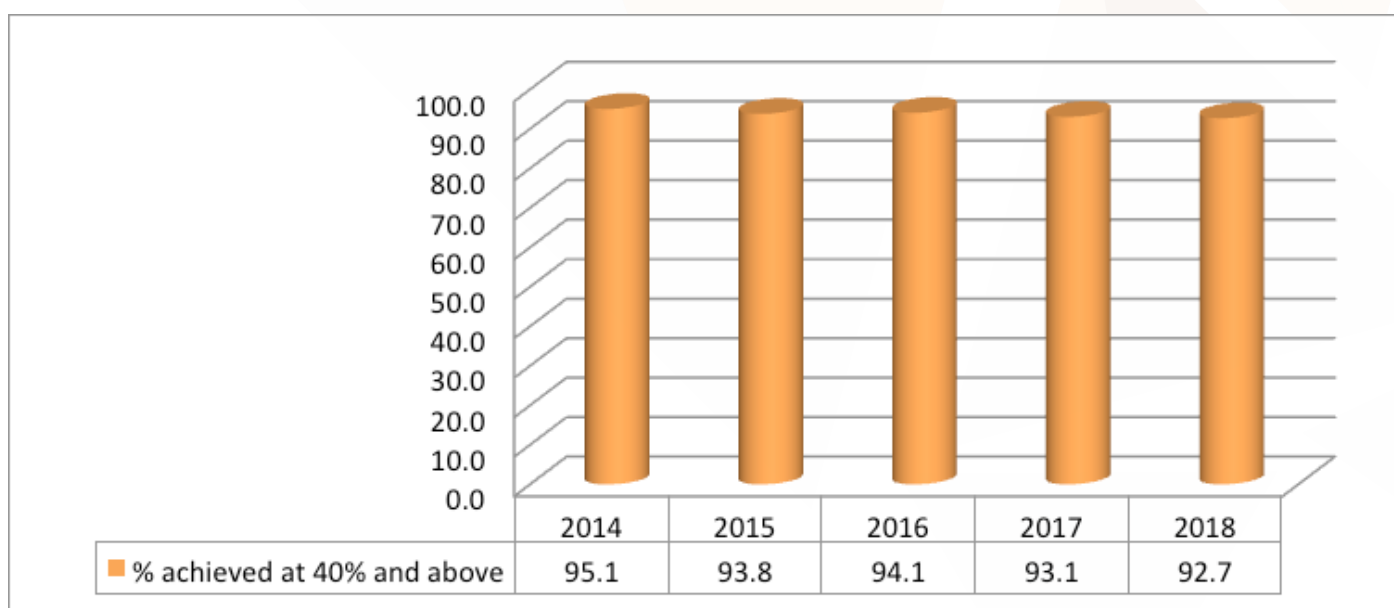
In 2018, the following features are noted:

- The number of candidates writing the subject increased by 872.
- The general achievement of candidates declined by 0.4% in 2018. This is indicated by 92,7% of candidates achieving at 40% and above in 2018, as opposed to 93,1% achieving at 40% and above in 2017.
- The number of candidates achieving between 80–89.9% increased by 0.3% in 2018.
- The general performance has also been fluctuating over the past five years, and this subject is yet to get back to the 95,1% achieved in 2014.

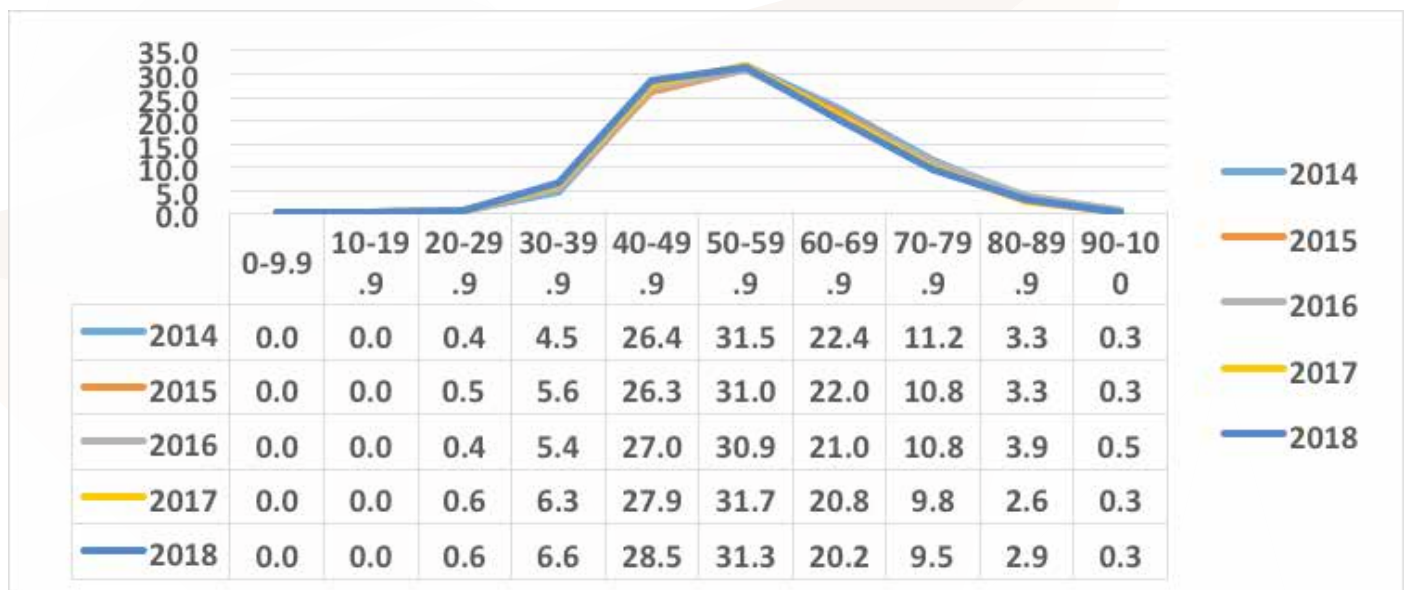
Table 3.1.1: Overall Achievement Rates in English Home Language

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2014	105,480	100,279	95.1
2015	111,785	104,875	93.8
2016	107,967	101,610	94.1
2017	105,705	98,362	93.1
2018	106,577	98,823	92.7

Graph 3.1.1: Overall Achievement Rates in English Home Language



Graph 3.1.2: Performance Distribution Curves (English Home Language: 2014–2018)



3.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1

General Comments

- While there was a general improvement in the responses of the candidates compared to 2017, Q3 proved to be more challenging than in the past.
- Candidates who did not do well were unable to provide insight and failed to comprehend basic examination terminology.
- The candidates failed to grasp Greenpeace’s parody of the Shell advertisement as presented in TEXT E.
- The performance of candidates in Q5 remains a concern. It would appear that the teaching of basic language concepts was neglected in many centres, across the provinces.

3.3 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 1

QUESTION 1: COMPREHENSION

Weaker candidates grappled with understanding the negative aspects of ‘materialism’; this concept should not be foreign to a Grade 12 candidate, and the term was exemplified in the text. In some instances, the language/vocabulary in the text was beyond the understanding of the weaker candidates. The majority of the candidates could not respond to questions that required critical thinking. Responses to higher-order questions were poorly constructed.

Common Errors and Misconceptions

- The vocabulary used in Q1.2 posed a challenge to many candidates. Candidates offered partial responses to this question. They did not discuss the concepts: ‘dwarfed’, ‘dehumanised’, ‘ownership has gone into reverse’.
- In Q1.5, many candidates did not provide the reasons for the writer’s use of the two distinct concepts, ‘consumers’ and ‘citizens’; instead they focused on defining the two terms.
- In Q1.6, candidates failed to understand what a *paradox* was, which led to candidates not responding to the question satisfactorily.

- d. In Q1.7, candidates failed to ‘comment critically’ on the *style* used in paragraph 8. They resorted to merely listing language conventions and were unable to critically discuss stylistic techniques.
- e. In Q1.9, the attitudes of the characters were not the focus of many responses. Candidates provided an explanation of the thought bubbles and offered literal responses which revealed a limited understanding of the question and a lack of analytical skills.
- f. Many candidates offered only a partial response to Q1.11. Reference was not made to the title and paragraph 1 of Text A. In addition, candidates were unable to scaffold their responses.

Suggestions for Improvement

- a. Teachers should use every available opportunity to expose learners to various texts to hone their comprehension skills. These should include visual texts, good verbal texts and even audio texts. If learners understand that not only the reading passage, but also the questions have to be understood, the quality of their responses would improve.
- b. The importance of the mark allocation should be emphasised so that learners are guided in terms of the length of their responses.
- c. Close adherence to instructions should be instilled in learners. Learners must be taught to decode what each instruction requires of them, for example ‘account for’/‘critically comment’/‘explain’/‘discuss’. A list of instructional verbs is found in both the CAPS document (p. 78) and the Examination Guidelines (pp. 29–31).
- d. Teachers should be aware that higher-order questions are scaffolded to accommodate lower cognitive responses. This means that a middle/higher-order question may have 1 or 2 marks allocated to lower-order responses.
- e. There should be a focus on building learners’ vocabulary. Learners should be encouraged and motivated to engage with good texts and, while doing so, to use dictionaries, thesauruses and other learning aids. There is not a single aspect of this question paper which will not benefit from such an exercise.
- f. Teachers who demonstrate and teach how to formulate opinions based on a given text, will be doing their learners a service as they will see a definite improvement in their marks for open-ended and opinion questions.
- g. The relatively weak responses to Q1.2 reflect that even basic level 1 and 2 skills are not being practised. This has an impact on performance as 40% of the questions are pitched at this level.
- h. Higher-order thinking skills must be taught. This will ensure that candidates will perform at a higher cognitive level in questions requiring these skills.
- i. Learners should be offered frequent opportunities to answer questions of the same complexity as those in the final examination. They should be familiar with the skill of analysing and responding to a question requiring more than a simple response. Responding to a question in its entirety must be taught.
- j. Answering questions that demand a discussion or critical comment needs to be taught and practised. Such questions might be better answered if the learner starts the answer with ‘I think that ...’.
- k. There is always the possibility that the reading passage in an examination will not be interesting to every candidate, or even that it will contain subject matter that might be unfamiliar to the candidate. It is, therefore, essential that teachers broaden the horizons of their learners by exposing them to a variety of reading materials, engaging in topical discussions and, perhaps most importantly, teaching them to utilise the reading passage when responding to the questions.

QUESTION 2: SUMMARY

- a. There was a marked improvement in the candidates' performances in the summary.
- b. In most cases, candidates adhered to the instruction to produce a coherent paragraph.

Common Errors and Misconceptions

- a. A few candidates neglected to cancel their rough drafts. This resulted in markers assessing both the rough and the final drafts.
- b. The number of words required was often exceeded and not acknowledged by the candidate.

Suggestions for Improvement

- a. The summary is an important aspect of learning and should be taught and practised. The curriculum requires this ability to summarise information from the early grades, and this skill should be honed by Grade 12.
- b. Learners must follow instructions carefully – no point-form summary should be presented. Teachers must prepare the learners to identify the necessary points and then write them in a neat, coherent paragraph.
- c. It is advisable that learners be taught to re-read the question each time they write down a point.
- d. It is important that learners are taught to use their own words when answering the summary. This skill can only be mastered with constant practice.

QUESTION 3: ANALYSING AN ADVERTISEMENT

This question proved to be more challenging than in the past. Candidates failed to grasp Greenpeace's parody of the Shell advertisement, as presented in TEXT E.

Common Errors and Misconceptions

- a. In Q3.3, candidates erroneously responded to both visuals instead of the visual reproduced in TEXT E. Therefore, their responses were of a comparative nature rather than a commentary on the 'appropriateness of the image' in the second advertisement. They also failed to see the link between the image and the text.
- b. In Q3.4, the comparative question presented the candidates with an opportunity to select the advertisement which had the greater impact on them. Despite being instructed to refer to both advertisements, many candidates only focused on their choice.

Suggestions for Improvement

- a. Teachers must train learners to read the questions carefully and learners must respond to every aspect of the question.
- b. Learners must be taught advertising techniques and how to apply them in answering questions, e.g. the link between the visual and the written text.
- c. The key instruction words such as 'what is the implication of the headline ...'/'Comment on ...'/'Justify your choice by making reference to both advertisements' need to be identified. These instructions expect more than a mere identification of text and visual.
- d. To discuss *impact*, they must be taught to ask '... so what?' after answering the question to see whether they have actually included the *impact* in their answer.
- e. The teaching of advertisements, in most cases, is theoretical in nature. Actual advertisements (all media) should be included in teaching this aspect of visual literacy. The purpose of this genre is to introduce and inculcate a critical awareness of a variety of texts.

QUESTION 4: ANALYSING A CARTOON

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

Common Errors and Misconceptions

- Q4.2 required candidates to 'compare the boy's verbal responses to his sister in frames 4 and 7'. However, most candidates focused on the visual rather than the verbal responses of the boy.
- Q4.3 asked for *two* techniques. Several candidates merely listed the techniques without discussing how they depicted the attitude of the girl, as required by the question. Candidates confused body language and facial expression.
- In Q4.4, the majority of the candidates failed to provide meaningful responses as they did not offer a critical comment on the placement of the first frame. This resulted in candidates losing up to two marks for not applying this very important skill.

Suggestions for Improvement

- The questions must be read carefully and once answered, learners must reflect on whether all sections of the question have been covered.
- Teachers must make sure cartoon techniques, in their entirety, are taught and practised regularly. The impact and effectiveness of techniques used in visual literacy must be taught.
- Regular exposure to a variety of cartoons is not only an enjoyable way of teaching an abundance of skills, but it is also essential in equipping learners for the visual literacy section of the question paper.

QUESTION 5: LANGUAGE AND EDITING

This question remains a concern. Unfortunately, most candidates were unable to answer these questions satisfactorily. The only conclusion that could be drawn, was that many schools did not teach language concepts. There is an expectation that a Grade 12 candidate should know the following: punctuation, sentence structure, ambiguity, reported speech and other terminology, as clearly indicated in the CAPS document.

Common Errors and Misconceptions

- In Q5.3, many candidates did not know what a complex sentence was and often provided a compound sentence as a response.
- Q5.4 was one of the more challenging questions of the paper. Although candidates displayed knowledge of ambiguity, their responses did not clarify the ambiguity.
- Although direct and reported speech is taught from primary school, candidates failed to apply the rules of conversion from direct to reported speech in Q5.5.

Suggestions for Improvement

- The CAPS document conveniently lists the language structures and conventions which are to be taught. Teachers should utilise this and remember that regular practise in applying these skills is essential. Some basic skills should have been taught in earlier grades, but learners need to practise regularly to retain these skills.
- Learners should be exposed to texts with errors and be provided with guidance in how to correct the errors. This can be done both orally and in writing.

- c. Teachers must ensure that the jargon of the language paper does not become a stumbling block to the learners. This can be achieved by familiarising learners with the metalanguage of this section.
- d. When preparing learners for the final examination, teachers need to plan carefully and include frequent exercises and class tests to monitor the learners' progress and identify problem areas for remediation. This will yield good feedback to learners and impact positively on their results.
- e. Past question papers are useful revision tools, but they should not become a limiting or prescriptive source. Learners deserve to be given as many opportunities as possible to interact with texts from a broad range of sources.

3.4 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 2

General Comments

- a. It would appear that a large number of candidates had only a cursory understanding of the prescribed texts. Candidates offered literal responses and were unable to engage on a figurative level with the texts. Some candidates even resorted to lifting from the poems and/or extracts in an attempt to respond to the questions. A growing number of candidates were unable to engage in a critical discussion of the texts when required to do so.
- b. There was an inability on the part of many candidates to respond to the questions' instructions, e.g. 'explain', 'comment on', etc. and there was a failure to respond to all aspects of the question in cases where the question required more than one aspect to be addressed. This contributed to the candidates' not being awarded the third mark in the contextual questions.
- c. Several candidates' responses in the contextual questions were unnecessarily lengthy. Generalised analyses or paraphrases were often provided. Succinct answers that respond to the specific requirements of the question are strongly recommended.
- d. Limited vocabulary and an inability to use language appropriately hampered many candidates' ability to express themselves effectively. Poor use of the apostrophe in particular, was noted this year.
- e. Thorough and critical engagement with the text under discussion is strongly recommended.
- f. Many candidates appeared to be reliant on study guides and previous years' marking guidelines, rather than their own reading of the prescribed text(s). Reliance on the film should be avoided as there are many discrepancies in plot and characterisation that compromise the candidates' ability to respond to the written text.
- g. Despite the fact that many essay responses were narrative in nature, there was a general improvement in the quality of the writing of the literary essay with fewer candidates writing single paragraphs or point-form essays.
- h. There were a fair number of candidates who possessed in-depth knowledge of and insight into the prescribed texts. Their responses were characterised by impressive language control, excellent vocabulary, mature thinking and sustained arguments.
- i. There are still some candidates who did not adhere to the instructions to answer two prescribed poems, one essay and one contextual question. These candidates either answered all four prescribed poems and two contextual questions, or they attempted to answer every question. The table of contents and checklist provided in the question paper should be used as a guide as to what to answer.

3.5 ANALYSIS OF LEARNER PERFORMANCE PER SECTION IN PAPER 2

SECTION A: POETRY

Common Errors and Misconceptions

- a. In responding to the poetry essay (Q1), many candidates resorted to paraphrasing and lifting instead of analysing the poem. In many cases, no reference was made to *diction, imagery and tone* and where reference was made to these aspects of the poem, they were poorly handled. There was poor understanding of how to explain the effect of a word (diction) or image in context and most candidates neglected to respond to tone at all. The style and structure of the poetry essay was generally poor.
- b. In the contextual questions (Q2, Q3 and Q4), most candidates failed to respond to the specific requirements of the questions. There appeared to be an inability to decode/interpret the question and to respond accordingly, e.g. in Q2.3 and Q3.3 most candidates failed to discuss the significance of the phrase/paradox, and in Q2.4, Q3.4 and Q4.4, tone was not addressed by the majority of candidates. Instructions to link a description to 'the context of the poem' (Q2.3 and Q3.2) were also largely ignored by candidates.
- c. In their responses, the majority of candidates did not focus on the lines referenced in the question, which meant that their responses were generalised and/or vague.
- d. Many candidates were unfamiliar with the finer aspects of the poems being examined and, in a few cases, it would appear that there was incorrect teaching of some poems. The meaning of words used in the prescribed poems was often not understood, e.g. 'corruption' in 'Remember' and 'bear' in 'An African Elegy'.
- e. Many candidates responded to the poems in a very literal manner with little or no understanding of the figurative meanings of the poems. There appeared to be an inability to deconstruct an image and discuss its effectiveness/significance.
- f. Questions that required an understanding of how the technical aspects of a poem have an impact on its meaning (Q2.1, Q4.1) were poorly answered.
- g. The Unseen Poem (Q5) appeared to be more accessible for the majority of candidates this year. However, responses were often vague and did not respond to the demands of the questions. It is evident that the skills of poetry analysis are not being transferred from the prescribed poetry to the unseen poem.
- h. In both the prescribed poetry and the unseen poem, it was distressing to note that many candidates did not appear to be familiar with basic literary terminology, such as *mood, tone* and *imagery*, or with the terminology used in the questions. At Grade 12 level candidates should have mastered these concepts.
- i. Another worrying trend is candidates' learning of responses from previous marking guidelines and then attempting to slot these responses into the questions posed in this year's question paper.

SECTIONS B AND C – NOVELS AND DRAMAS

Common Errors and Misconceptions

- a. Many candidates responded very poorly to the essay questions (Q6, Q8, Q10, Q12 and Q14). A superficial re-telling of the story was undertaken with very little attempt to analyse and interpret the question. Essays lacked critical discussion and often focussed on only one aspect of the question, e.g. in *Life of Pi*, 'faith' was addressed but not 'reason' and in *Othello*, the female characters' 'submissive' behaviour was addressed but not their immorality (or lack thereof).

- b. Very few candidates understood that a literary essay required the formulation and development of an argument. A thesis statement was missing in the introduction of many essays which meant that the argument lacked focus/direction. Many candidates seemed to assume that the repetition of key words from the question was all that was required to develop an argument. There was inadequate reference to the text to support the argument being developed.
- c. Many responses reflected a flawed and/or inaccurate understanding of the plot and characters of the novels and dramas.
- d. It was worrying to note the reliance by some candidates on pre-prepared essays, as well as the number of creative responses that were offered this year. Such responses are awarded 0/25.
- e. Many essays were written in a colloquial, chatty register which was inappropriate for the academic nature of a literary essay. Expressions such as 'now let's look at', 'sort of' and 'they hooked up' have no place in this type of essay.
- f. Overall, candidates' responses to the contextual questions (Q7, Q9, Q11, Q13 and Q15) were superficial and generalised. The specific requirements of the questions were ignored, e.g. Q7.8 and Q9.4 required candidates to relate events to 'the novel as a whole' but this was not done.
- g. Questions that required candidates to place an extract in context (Q7.1, Q9.5 and Q15.5) were poorly answered. Candidates included details from the extract or referred to events that happen after the extract; only events that led up to the extract are required.
- h. The line references that were provided in the questions, e.g. Q9.6, Q11.3 and Q13.3, which were meant to be the focus of the response were often ignored by the candidates.
- i. Many candidates appeared to be unfamiliar with instruction words such as 'account for' and 'critically discuss' despite this terminology being standard. Similarly, questions about irony (Q11.5 and Q13.7) and stage directions (Q11.7, Q13.6 and Q15.6) which have been standard questions over the past few years were very poorly answered.

Suggestions for Improvement

- a. Teachers should model their internal assessment tasks on previous years' papers in order to cover all the cognitive levels as set in these papers. It should be noted that some marks are allocated for lower-order responses within a middle or higher-order question.
- b. Learners should be exposed to past question papers so that they become familiar with the phrasing of questions and the standard expected in the NSC examinations. The Unseen Poems set in past papers for example, should be used as practice exercises.
- c. Learners must be taught to re-read the question and their response to ensure that they have responded sensibly and cogently to the requirements of the question.
- d. Teachers must guard against fanciful/inaccurate interpretations of the prescribed texts and learners must be discouraged from using the paper as a platform to espouse political or religious diatribes. Teachers should use more than one study guide so that a well-informed interpretation is provided to learners.
- e. Learners must be encouraged to develop a thorough knowledge of the texts they are studying. This will assist them to contextualise events/character behaviour/lines referenced in the contextual questions.
- f. Learners' critical thinking skills must be developed. These skills can be developed by asking learners to argue a point or defend an opinion. This approach should form part of the daily lesson plan so that learners can gain confidence in developing these skills in an informal, non-threatening forum. Teachers must give learners multiple opportunities to practise answering these types of questions.

- g. The meaning of words must be taught in the context in which they are used, e.g. 'bears', 'gladly' and 'disassembling'. The connotations of words must also be discussed so that learners understand the impact on the meaning of the text.
- h. Teachers should use the poetry and literary essay rubric to inform their teaching of the essay. Emphasis must be given to the structure of the essay (introduction, body and conclusion), as well as the appropriate register (formal) and language conventions (sentence construction and punctuation). Learners must write in the present tense and avoid using the first-person pronoun.
- i. The essay requires a focused and critical discussion. When writing a poetry essay, learners must be taught to discuss how specific words (diction) and images are used by the speaker to create a particular effect in relation to the set question. Learners must be taught to integrate succinct and pertinent quotes into their arguments. If learners are unable to quote accurately, they should rather provide a specific reference. However, learners should be discouraged from lifting quotes from the poem/extract simply for the sake of being able to quote.
- j. A thesis statement that responds to the question and positions the argument should be clearly stated in the introduction of a literary essay.
- k. The PEE/PEEL method of structuring an argument must be taught: make a *point* and support it with an *example* that is *evaluated* in relation to the question. Learners should not simply repeat the question at the end of each paragraph in an effort to create the impression that an argument has been developed. Instead, the statement and an example should be *linked* to the question to substantiate the argument.
- l. Learners must be taught that formal register must be used in the answering of this paper. Colloquial expressions are not appropriate under any circumstances. The correct spelling of characters' names is important, as is using the correct pronoun when referring to a character. Learners must also distinguish between the poet/author/playwright.
- m. The meaning of basic literary terms, such as *mood*, *tone*, *attitude* and *irony*, and how to discuss them in relation to the texts being studied should be taught from Grade 10. Teachers should compile a glossary of appropriate words to assist learners in expressing such concepts. Learners should be dissuaded from using generic terms such as 'negative', 'happy', 'sad', etc.
- n. The decoding of questions and how to link aspects of the questions must become a priority in the teaching of literature. The underlining of key words should be encouraged. Responses should be succinct and mark allocation should be used to determine the detail included in the response. A 3-mark question, for example, will require a well-developed response and critical insight.
- o. Learners must be taught that questions that ask them to 'critically comment on ...', require them to provide an evaluation and opinion over and above the meaning that is conveyed in the text.
- p. When engaging with the drama, teachers must teach the actual text rather than relying on summaries or watching the film version of the play. If learners are unfamiliar with the text, they are unable to contextualise the extracts or draw specific information required by the contextual questions. Learners must have a thorough knowledge of all characters and how they impact on the main character and the plot
- q. Stagecraft must be taught so that learners understand how to respond to a question about directorial choices/staging (Q11.7, Q13.6 and Q15.6). Learners must realise that *tone* is not the same as volume or pitch, and *body language* is not the same as action. The choices offered by learners must be specific and the justification that is provided must be appropriate in the context of the dialogue. All three elements of the question must be addressed.
- r. Learners must be taught that they are entitled to agree with some aspects of the question and disagree with others. A 'mixed response' is often the more appropriate response to a question.

3.6 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3

General Comments

- a. Teachers must emphasise that this paper carries the most marks and could make a significant difference to the candidates' results. The fact that the paper was written towards the end of the examination period might have created the misconception that it was not important.
- b. Candidates should have been encouraged to prepare well for this paper, as the skills and language structures used in the first two papers could be applied here with great success. In addition, the formal aspects of format should be taught and studied.
- c. The importance of analysing a topic or a set of instructions should be emphasised. Candidates were penalised if they responded only partially to a given topic, and it was often a result of candidates' neglecting to pay attention to every aspect of the topic.

3.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 3

SECTION A: ESSAY

Common Errors and Misconceptions

- a. There were some candidates who focused solely on the 'marketplace' or the 'secrets' in Q1.1. The expectation was that the focus would be the 'secrets' of the marketplace. There were also a few candidates who did not understand the concept of a 'marketplace'.
- b. Some candidates failed to grasp the quotation in Q1.2 in its entirety. They chose instead to focus on selected aspects that appealed to them. A fair number of candidates described their own life experiences thus presenting a completely literal interpretation, or they used the first line of the quotation and wrote generally about life.
- c. In Q1.3, a small number of candidates saw 'mankind' as 'man' which resulted in restricted responses which sometimes bordered on gender issues.
- d. In Q1.4, a few candidates repeated the quotation but failed to allude to the challenge and how it was overcome. There was a tendency amongst weaker candidates to confuse the words 'possible' and 'impossible.'
- e. A concern in Q1.5 was that some candidates changed the word 'necessary' to 'unnecessary' and therefore lost the focus of the topic.
- f. A general tendency across all three visuals (Q1.6) was that some candidates presented a description of the visual as opposed to using the visual as a stimulus.
- g. In Q1.6.2, a few candidates focused only on the spectacles which resulted in generally average responses since candidates struggled to sustain a full-length essay.
- h. Q1.6.3 was not a popular choice but a few candidates wrote fragmented pieces on each of the aspects found in the visual.

Suggestions for Improvement

- a. Teachers need to use the preparatory examinations as teaching tools to discuss learner performance. Teachers must guide learners with regard to issues of time management and topic selection.
- b. Learners must be taught how to evaluate a topic in order to ascertain its requirements. This is essential in enabling learners to decode multi-layered topics and to plan appropriately.

- c. There should be compliance with the writing processes as set out in CAPS: process writing and sufficient writing of informal tasks (one piece per fortnight). The planning stage of the process is essential and the draft should be confined to the essentials. Editing should be an integral part of the writing process. If the draft and final copy of an essay are identical, the planning would not have served the required purpose. Learners must re-read their work and eliminate incoherence and other mistakes.
- d. A striking introduction and strong conclusion are hallmarks of good writing.
- e. Teach learners how to link their content to the topic. There is no need for learners to repeat the topic or adopt a debating style, such as 'I will be discussing ...'. Elements of structure, the use of topic sentences and the need for a logical flow of ideas from one paragraph to the other, must be reiterated.
- f. Learners should engage with more texts to improve their vocabulary and idiomatic language usage. Reading more books results in better writing.
- g. Do not provide learners with lists of clichés, platitudes and quotations. There is a tendency to use these excessively and this results in disjointed and 'inauthentic' writing.
- h. Coaching learners on examination techniques, e.g. identifying and focusing on keywords in questions so that answers are more relevant, must take place. Learners should also be encouraged to explore all the possibilities contained in a topic so that their writing is more original and authentic.
- i. Peer assessment is a valuable tool when applied in a focused manner. Make this a weekly activity in the classroom starting from Grade 10 or earlier.
- j. Learners must be discouraged from simply stringing together long lines of impressive vocabulary which add nothing to the meaning of the essay but which, in fact, obscure meaning and come across as contrived and convoluted.
- k. There has to be a direct and discernible link between the essay and the visual stimuli. Learners should address all the elements presented in the picture. Teachers should provide enough practice exercises for learners so that they are familiar with all aspects of this style.
- l. The aspects of creativity and originality often make the difference between a good and an excellent essay. Learners must be taught that their first idea may probably be everybody else's first idea and therefore, not original. Teaching learners to be original and creative in their writing is a challenge which teachers should embrace. Learners with limited language ability but who have a knack for thinking out of the box can earn some valuable marks. However, be sensitive to your average learner who might be more comfortable with what is familiar to his/her frame of reference instead of trying to force him/her to think 'out of the box.'
- m. Writing that has a sense of authenticity is usually more convincing. Advise learners to draw on their own experiences particularly if they struggle to rely on their imagination during examination conditions.
- n. Learners must be discouraged from mentally preparing a set piece for this examination and then trying to synchronise it with one of the topics.
- o. Concord, spelling, sentence construction and all other language skills must be taught, studied and used to improve writing. Writing can be further enhanced by using figurative language and rhetorical devices. Teaching of language structures ought to have commenced in primary school. This is a process and every opportunity to teach language structures needs to be utilised in the classroom.

SECTION B: LONGER TRANSACTIONAL PIECES

Common Errors and Misconceptions

- a. Elements of persuasion were generally lacking in many candidates' responses to Q2.1. Tone and register were not always appropriate especially considering that the audience was the Governing Body of the school. There was a tendency to write about languages in general without considering how languages should 'build bridges' and 'not create borders'. Elements of speech writing were ignored by some candidates. Ideas were largely unsubstantiated.
- b. In Q2.2, some candidates chose to congratulate the innovator without including the innovation. The writing either focused on the congratulatory aspect or the invitation. Candidates who took this approach were severely disadvantaged.
- c. Some responses to Q2.3 were presented as eulogies/newspaper reports/funeral notices. There was also a tendency to write a generic obituary and merely adding the information from the question. A fair number of candidates also wrote in the first person. Details pertaining to the extreme sport and the attempt to establish a new record were either ignored completely or mentioned only vaguely.
- d. Many candidates failed to make any reference to the dramatic change in fortune which was the crux of Q2.4. There was a tendency to provide unsubstantiated/inconclusive responses. The ability to ask pertinent questions was lacking.
- e. In Q2.5, some candidates failed to draw a link between the picture and the magazine article. A fair number of responses either described the photograph or provided an in-depth discussion of environmental issues and biographies of the photographer. The choice of register was also problematic.
- f. Many candidates failed to achieve the style required in Q2.6. There were candidates who addressed the Editor directly requesting him to take action. Of particular concern was that the topic, which focused on 'dishonest practices', was ignored.

Suggestions for Improvement

- a. Learners must answer TWO transactional pieces – this must be reiterated as this instruction was ignored in a few cases.
- b. Transactional writing should be included in the teaching programme every fortnight as per the CAPS prescripts. Practice is essential in the teaching of transactional writing. Even learners who are not skilful writers can do reasonably well in this section if they are familiar with the various categories of writing. Continuous informal practice writing will make a significant difference in the performance of learners.
- c. Teachers should assist learners in identifying and focusing on key words in questions. This will ensure that learners respond appropriately to all aspects of the question.
- d. Learners should be encouraged to add realistic, substantial details to their writing to make it more authentic.
- e. The register in SECTION B should match the intention and audience of the piece. For example, formal language is inappropriate in dialogues; it sounds unnatural and is stylistically ineffective. A dialogue should capture the feel of a conversation in real life, hence contractions and informal language are recommended. Other transactional pieces should also ideally imitate their real-life counterparts. Magazine articles, for example, are seldom written in a formal register. A formal letter, on the other hand, should have a business-like tone and objective style.
- f. Formats must be taught consistently and correctly and learners must be given opportunities to practise these genres.
- g. Teachers should familiarise learners with the descriptors on the marking rubrics. This will make them aware of how their writing will be assessed.

- h. Learners should be discouraged from determining in advance the choices they will make. It would appear that some learners are being trained, for example, to write the obituary. This seriously disadvantages learners who will then attempt to write the obituary even if they do not understand the topic.
- i. Teachers should teach grammatical conventions; ineffective punctuation, misuse of capital letters, concord errors, tense, etc. continue to mar the quality of writing being produced by learners.
- j. Subject advisors should arrange cluster meetings early in the year to mediate the writing rubrics with all teachers and to reinforce the importance of the teaching of writing skills. They should ensure that all teachers are following the teaching plans and that informal writing is being taught as per the *CAPS* prescripts. It is only when informal writing becomes a part of the weekly teaching in the classroom from Grade 10 that improvement will be noted.

HOOFSTUK 4

AFRIKAANS HUISTAAL

Lees hierdie verslag in samehang met die Afrikaans Huistaalvraestelle van November 2018.

4.1 PRESTASITENDENSE: VRAESTEL 1–3 (2014–2018)

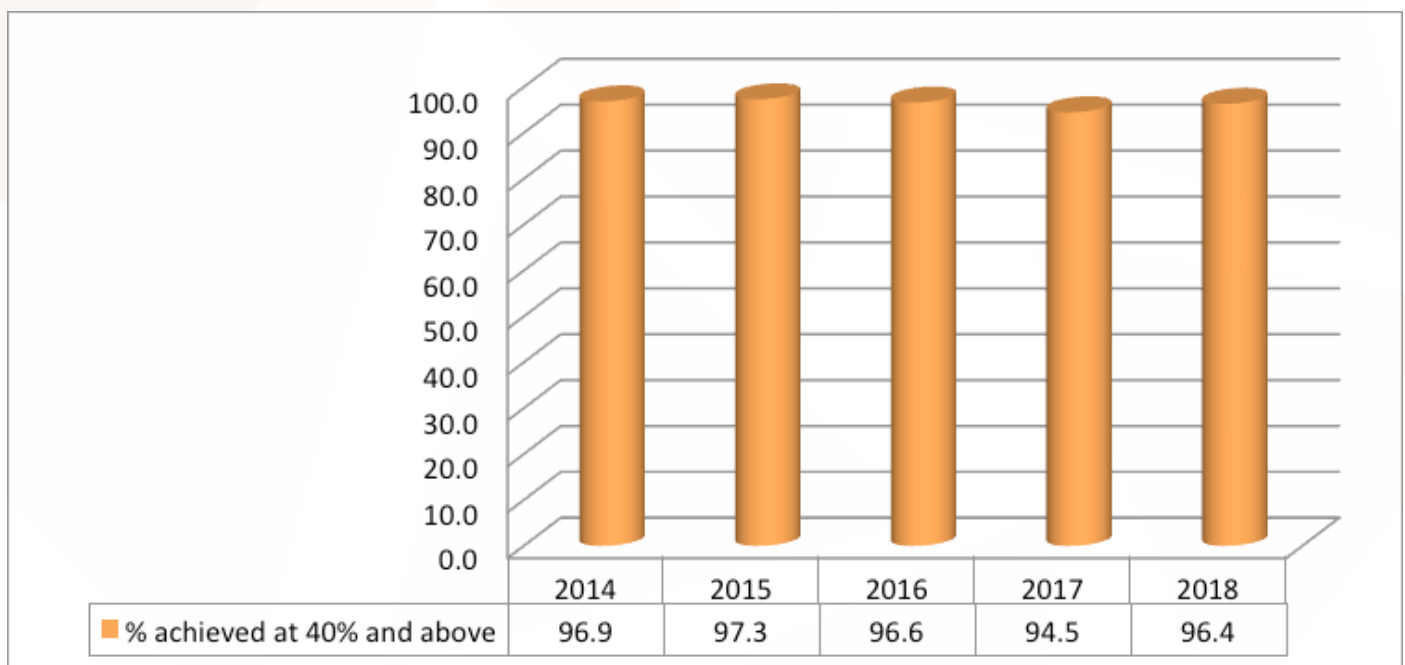
Die prestasie van die kandidate toon 'n verbetering in vergelyking met die prestasie in 2017. Uit die grafiek kan die volgende afleidings oor 2018 gemaak word:

- Die getal kandidate het met 1 719 toegeneem.
- Kandidate het in 2018 beter presteer. Die persentasie kandidate wat 40% of meer behaal het, is 96.4% teenoor 94.5% van kandidate wat in 2017 geskryf het.

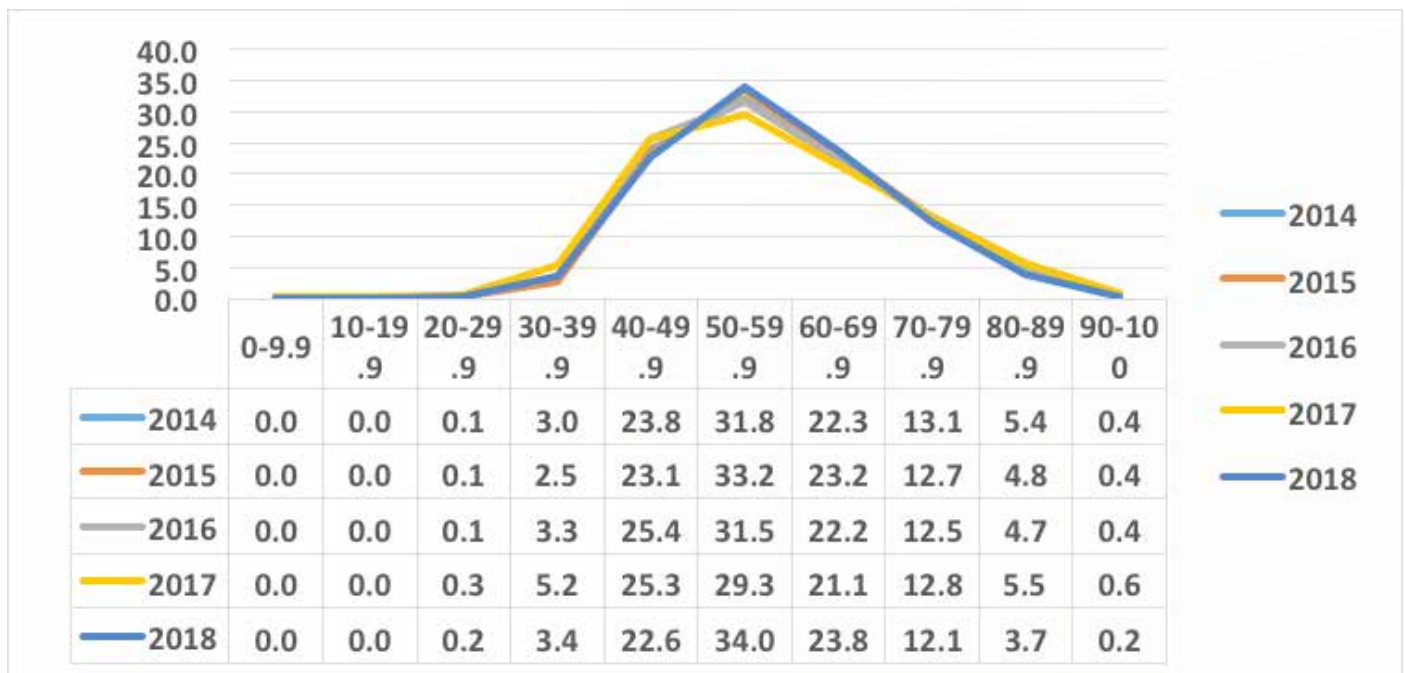
Tabel 4.1.1: Oorsig van Prestasie in Afrikaans Huistaal

Jaar	Getal leerders	Getal wat 40% en meer behaal het	Getal wat 40% en meer behaal het
2014	48,885	47,363	96.9
2015	53,799	52,366	97.3
2016	50,019	48,338	96.6
2017	46,847	44,271	94.5
2018	48,566	46,800	96.4

Grafiek 4.1.1: Oorsig van Prestasie in Afrikaans Huistaal



Grafiek 4.1.2: Prestasieverspreidingskurwe (Afrikaans Huistaal: 2014–2018)



Uit bogenoemde grafieke is dit duidelik dat daar in 2018 'n algehele toename is in die getal en persentasie kandidate wat meer as 40% behaal het, in vergelyking met die vorige jaar. In vergelyking met 2017 is daar egter 'n afname (2.9%) in die persentasie kandidate wat meer as 70% behaal het asook 'n afname (1.9%) in die persentasie kandidate wat minder as 40% behaal het.

4.2 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 1

Algemene opmerkings

- Die vraestel is gebalanseerd wat die kognitiewe vlakke en ook die moeilikheidsgraad van elke vlak betref. Die *Kurrikulum- en assesseringsbeleidsverklaring (KABV)*- voorskrifte is nagekom en die eksamenriglyne is geïmplementeer.
- Dit blyk dat (heelwat) kandidate nie genoegsame voorbereiding vir die vraestel doen deur beskikbare bronne, o.a. vorige jare se eindeksamenvraestelle, te gebruik nie. Dit bly 'n kommerwekkende tendens dat kandidate se taalvermoë, veral wat Vraestel 1 betref, nie aan die verwagtinge voldoen nie ten spyte van talle beskikbare bronne.
- Dit is opvallend dat heelwat kandidate die beantwoording van die vraestel uitdagend vind: antwoorde getuig (dikwels) van 'n gebrek aan begrip (m.a.w. kandidate verstaan nie wat van hulle verwag word nie en/of hulle begryp die opdrag glad nie); kandidate bied steeds te min inligting in antwoorde aan en/of beantwoord net een deel van die vraag; generiese antwoorde word verskaf in plaas daarvan om die antwoord(e) binne konteks van die teks aan te bied; kandidate gebruik dikwels die beskikbare tyd verkeerd.
- Baie kandidate gee steeds nie genoeg aandag aan die multivlakvrae – wat 3 of 4 punte tel – nie.
- Vrae word nie met insig gelees en noukeurig beantwoord nie. Kernwoorde in vrae word dikwels geïgnoreer/nie begryp nie.
- Dit blyk steeds dat die *KABV* in sommige skole nie as riglyn vir onderrig gebruik word nie, gevolglik toon kandidate se antwoorde 'n onvermoë om vrae oor kritiese taalbewustheid ten opsigte van leesbegrip én taalstrukture en -konvensies onderskeidelik te beantwoord.

- g. Die volgende blyk algemene uitdagings te wees waaraan die vakonderwyser reeds vanaf graad 8 aandag (binne die KABV-voorskrifte vir gr. 8 en 9) behoort te gee:
- * Gebrekkige woordeskat. Daar is kandidate wat begrippe soos geloofwaardig, ontronding en visuele aanduiding/ leidrade nie verstaan nie; gevolglik kan hulle die vraag nie korrek interpreteer nie.
 - * Heelwat kandidate lees nie met begrip nie en kan dus nie die vraag beantwoord nie, bv. kommunikasievaardighede (Vr. 1.8).

4.3 ANALISE VAN LEERDERPRESTASIE IN INDIVIDUELE VRAE IN VRAESTEL 1

VRAAG 1: LEESBEGRIP

Algemene Foute en Wanopvattinge

- a. Multivlakvrae: Al die kandidate kan nie die multivlakvrae beantwoord nie. Hulle beantwoord slegs die eerste deel van die vraag, of hulle bied nie die korrekte aantal motiverings aan nie, bv. Vr. 1.7, 1.9 en 1.17.
- b. Verbandlegging: Sommige kandidate kan nie die verband tussen paragrawe/tekste sien nie, bv. Vr. 1.7, 1.10 en 1.17.
- c. Punttoekenning: Die punttoekenning by elke vraag gee die aanduiding wat die vraagstelling vereis. Heelwat kandidate bied net een antwoord aan wanneer die vraag meer as een punt tel, terwyl die vraagstelling pertinent meer antwoorde vereis, bv. Vr. 1.11 en 1.13.
- d. Spelling: Woorde wat in die teks voorkom en wat die kandidate in die antwoord moet aanbied, word dikwels verkeerd gespел, bv. *kommunikasievaardighede*.
- e. Woordbetekenis/woordeskat: Die kandidate het 'n beperkte woordeskat en ken nie die betekenis van woorde soos *ooreenstemmende sienswyse* (Vr. 1.5) en *weerspreek* (Vr. 1.10) nie wat veroorsaak dat interpretasie van die vraag skade ly. Verder word begrippe in die vrae, bv. *kommunikasievaardighede*, se betekenis binne teksverband nie verstaan nie wat veroorsaak dat Vr. 1.8 nie effektief beantwoord word nie.
- f. Kontekstualisering: Tydens die beantwoording van vrae is die konteks van elke teks belangrik. Kandidate bied dikwels vae antwoorde aan, of probeer antwoorde uit hulle leefwêreld aanbied, terwyl alle antwoorde binne konteks van die teks aangebied behoort te word. Met die beantwoording van Vr. 1.10, 1.11 en 1.12 behoort die teksinhoud interpreteer te word om die antwoord te gee.
- g. Vraagontleding: Die vraag word nie altyd ontleed om te bepaal wat die vraagstelling vereis nie, bv. Vr. 1.7 vereis die verband tussen paragrawe. Talle kandidate beantwoord net die tweede gedeelte van die vraag. By Vr. 1.8 moes kandidate onderskei tussen aanvaarbare standarde (in die teks) wat kommunikasievaardighede beïnvloed. Talle kandidate onderskei nie tussen die gegewe en gevraagde standarde in die teks nie. Die motivering wat sommige kandidate aanbied, weerspreek soms hulle keuse by die eerste antwoord(e).
- h. Lengte van antwoorde: Daar word in lang, onsamehangende antwoorde verval, veral wanneer 'n kandidaat nie seker is van sy/haar antwoord nie – dikwels kom dit neer op 'n vermorsing van tyd.
- i. Taal: Die kandidate bied (soms) Engelse woorde in hul antwoorde aan.
- j. Interpretasie van vrae: Kandidate slaag dikwels nie daarin om die kernwoorde in die vraag korrek te interpreteer nie, bv. in Vr. 1.8 waar die belangrike woord om raak te sien *kommunikasievaardighede* is, wat 'n bepalende invloed op die antwoord het. Dieselfde geld vir Vr. 1.10 (*weerspreek*). In hierdie geval moet die kandidaat die inhoud van twee paragrawe interpreteer om te bepaal hoe dit mekaar weerspreek. Indien die kandidaat die woord *weerspreek* nie kan interpreteer nie, kan 'n relatief eenvoudige vraag nie korrek beantwoord word nie.

Voorstelle ter Verbetering

- a. Baseer onderrig op strategieë soos in die *KABV* vervat. Lê klem op die verbetering van lees met begrip, leesspoed asook -vaardighede. Onderwysers behoort die tegnieke en die terminologie in die *KABV* te gebruik sodat dit nie vir die leerders onbekend is nie. Dit sal wys wees om visuele tekste te ontleed aan die hand van kritiese taalbewustheidsaanduiders soos in die *KABV* aangedui word.
- b. Gebruik vorige jare se matriekeindeksamenvraestelle om die leerders in vraagstelling van die leesbegripstoetse te onderrig. Leesbegripoefeninge moet reeds in gr. 8 tot gr. 11 meer gereeld, volgens die vasgestelde beplanning, gedoen word. Beklemtoon bepaalde vaardighede wat in vrae teenwoordig is.
- c. Plaas klem op die kernwoord(e) in die vraag. By multivlakvrae moet leerders moeite doen om die voegwoorde in die vraagstelling raak te lees en/of die leestekengebruik te interpreteer. Die leerder kan ook die dele van die vraag met hakies aandui en die puntetoekenning by elkeen skryf. Nadat die leerder(s) die vraag beantwoord het, is dit maklik om te kontroleer of elke deel wel in die antwoord voorkom.
- d. Onderrig woordeskat wat algemeen in leesbegrip voorkom, bv. kritiese kommentaar, verband, ironie, suggestie, geïmpliseerde betekenis, konnotasie, denotasie, gesaghebbend, geloofwaardig, teikenleser, aktualiteit; verskil, ooreenkoms/ ooreenstemmende gedagte, ens.
- e. Dit sal ook goed wees om weer aan hoofletter- en leestekengebruik, sinsbou, woordkeuse en korrekte spelling aandag te gee .
- f. Onderrig die leerders om 'n eie mening (binne konteks) te vorm, te evalueer en afleidings/gevolgtrekkings te maak. Die leerders moet ook in die aanbied van feite/menings onderrig word.
- g. Dis baie belangrik dat kritiese denke geoefen en ontwikkel moet word wanneer leesbegrip onderrig word. Veral m.b.t. die visuele teks en verbandlegging moet leerders onderrig word om 'n verskeidenheid visuele tekste met die gegewe leesteks in verband te bring, dit te vergelyk, dit krities te evalueer en afleidings te maak oor die boodskap van die visuele teks.
- h. Onderwysers kan met groot vrug aandag aan die interpretasie van 'n baie groter verskeidenheid visuele tekste: advertensies, strokiesprente, spotprente, uitnodigings, kennisgewings gee. Fokus in die onderrig nie net op die prente/visuele voorstellings/ geskrewe teks/taal nie, maar op ál die kommunikasievaardighede wat in die bepaalde teks gebruik word en hoe dit aansluit by/verskil van die geskrewe teks. Fokus in die onderrig op *KABV*-vereistes soos aangedui op bl. 24.
- i. Benadruk die feit dat leerders die teks/tekste in sy geheel moet lees, anders kan hulle beslis nie begrip binne die konteks van die teks toon nie.
- j. Onderrig leerders dat die eerste antwoord wat aangebied word, nagesien word. Dit dien daarom geen doel om onnodige aanlope en inleidings, of langdradige antwoorde te skryf nie. Leerders moet onderrig word om te antwoord slegs wat gevra word. Indien twee of drie redes/antwoorde verwag word, moet leerders slegs twee of drie antwoorde aanbied. Indien hierdie onderrig- én nasienwyse reeds vanaf gr. 8 konsekvent toegepas word, sal leerders se ervaring van die gr. 12-leesvraestel aansienlik positiewer wees.
- k. Leerders moet onderrig word om die verband tussen tekste (bv. artikels) en visuele tekste (bv. spotprente/ advertensies/strokies) raak te sien en hulle moet daarop fokus om antwoorde beter/duideliker/vollediger/meer feitelik in woorde uit te druk.
- l. Verbindingswoorde by paragrawe moet uitgelig/beklemtoon word. Watter woorde/frase dui die gevolgtrekking aan? Watter woord(e) dui die samevatting aan? Is daar 'n woord/woorde wat progressie/tydsverloop/chronologie aandui? Trek verbande tussen paragrawe, die titel, die slotparagraaf en die visuele teks.

- m. Onderrig woordaanpakvaardighede om die betekenis van woorde wat vir die leerder onbekend is, te ontsluit. Dis 'n verrykende oefening vir leerders om betekenis te ontsluit wanneer hulle woordvorming tydens leesbegrip kan toepas – maar dit moet onderrig en beklemtoon word.
- n. Skenk aandag aan die volgende:
- * Wát word gevra? Gee aandag aan kernwoorde deur te onderstreep/te omkring/met 'n glimpen uit te lig.
 - * Al lui die vraag, *Waarom dink jy ...*, moet die vraag steeds binne konteks van die teks beantwoord word. Alle antwoorde wat aangebied word, moet met die inhoud/boodskap van die teks/paragraaf verband hou.
 - * Waar verskille/ironie gevra word, moet beide kante van die saak in die antwoord aangebied word.
 - * Kritiese taalbewustheid wat in die *KABV* (bl. 24) spesifiek vir leesbegrip aangedui word, moet op 'n gereelde basis intensief onderrig word.

VRAAG 2: OPSOMMING

Algemene Opmerkings

- a. Hierdie afdeling word redelik goed beantwoord; baie kandidate verwerf volpunte. Alhoewel die swakker kandidate in die meeste gevalle die wenke kan identifiseer, slaag hulle nie altyd daarin om dit in volsinne in 'n logiese paragraaf aan te bied nie.
- b. Die meeste kandidate is egter in staat om die opdrag uit te voer. Die volledigheid van wenke en korrekte sinsbou beïnvloed sommige kandidate se punte.

Algemene Foute en Wanopvattinge

- a. Paragrafering: Enkele kandidate bied nie die opsomming in paragraafvorm, soos in die opdrag aandui, aan nie. 'n Kandidaat wat meer as een paragraaf aanbied, verbeur baie punte omdat net die eerste paragraaf nagesien word.
- b. Beplanning: Dit blyk dat heelwat kandidate die opsomming beplan, maar die beplanning word nie in alle gevalle doodgetrek of as 'beplanning' aangedui nie.
- c. Taalgebruik en struktuur: (Soms) word die begin van sinne nie met hoofletters aangedui nie. Soms word woorde wat in die teks voorkom, verkeerd gespél. Enkele kandidate bied al die wenke in een sin aan.
- d. Daar is steeds kandidate wat nie volledige sinne skryf nie. Telegramstyl of weglating van lidwoorde/onderwerp en/of gesegde van die sin lei daartoe dat die sin onvolledig saamgestel is en derhalwe nie punte verdien nie.
- e. Omskrywing van sinne: Kandidate wat die opsomming hoofsaaklik in hul eie woorde weergee, verloor gewoonlik punte. Hulle druk hulself (gewoonlik) swak uit sodra hulle die teks in hul eie woorde omskryf en neig dikwels om hul eie opinies te gee./die betekenis van die teks/wenk te verander.

Voorstelle ter Verbetering

- a. Onderrig leerders om die opsomming met die sewe wenke in een paragraaf te skryf. Hulle behoort hoofgedagtes en ondersteunende gedagtes te kan onderskei en hul antwoord in 'n samehangende paragraaf aan te bied.
- b. Vermoed onnodige inligting (verduidelikings/beskrywings).
- c. Die leerders behoort te beplan alvorens die finale paragraaf aangebied word. Trek egter die beplanning dood nadat die finale paragraaf geskryf is.
- d. Taalstrukture is 'n belangrike komponent van 'n samehangende paragraaf. Die leerders moet dus taalstrukture en -konvensies in die opsomming kan toepas. Paragraafkonvensies, m.a.w. verbindingswoorde en logiese ordening van wenke is noodsaaklik.
- e. Die leerders mag nie direkte aanhalings in hul opsommings aanbied nie. Onderrig leerders dat 'n aanhaling iets is wat verbatim oorgeskryf word. In 'n samevattende paragraaf is dit onaanvaarbaar. Indien een of meer van die woorde weggelaat word, of die sinsbou gewysig word, is dit nie meer 'n verbatim aangehaalde sin nie. Die finale produk moet egter steeds uit volledige sinne bestaan.
- f. Dui die aantal woorde aan die einde van die opsomming aan.

AFDELING C: TAALSTRUKTURE EN -KONVENSIES

VRAAG 3: ADVERTENSIE

Algemene foute en wanopvattinge

- a. Taalstrukture: Uit die nasien is dit duidelik dat die kandidate se kennis van taalstrukture en -konvensies nie altyd op gr. 12-vlak is nie, bv. Vr. 3.2, 3.3 en 3.7.
- b. Konteks: Kandidate bied soms 'n generiese antwoord aan wanneer byvoorbeeld die funksie van iets (hier die stervorm) geassesseer word. In hierdie geval moet die antwoord op die konteks van die teks van toepassing gemaak word, bv. Vr. 3.9: Op watter wyse ondersteun die stervorm in hierdie advertensie die slagspreuk, nl. 'Deur die bank beter as die beste.'

Voorstelle ter Verbetering

- a. Alle onderwysers moet die addendum t.o.v. taalstrukture en -konvensies wat by die KABV (bl. 103 tot 106) ingesluit is, bestudeer en seker maak dat alle aspekte deeglik onderrig en dikwels en voortdurend hersien word. Om taalstrukture en -konvensies vas te lê, sal baie meer gereelde klastoetse geskryf moet word. Drilwerk met betrekking tot basiese vaardighede, woordsoorte, woordvorming, betekenisleer, woordeskat en sinsbou moet geskied – lettergreepverdeling (Vr. 3.3) behoort nie vir gr. 12-kandidate problematies te wees nie.
- b. Onderrig leerders in die verbandlegging tussen visuele en geskrewe tekste.
- c. Onderrig leerders om die totale advertensie in ag te neem voordat hulle die vrae in Vr. 3 begin beantwoord.
- d. Onderwysers moet leerders bewus maak daarvan dat enige A/B of onderstreepte sinne/frases in 'n teks nie noodwendig van die oorspronklike advertensie deel is nie, maar deur die eksaminatore aangebring word om later in die vraag (Vr. 3.9) daarna te verwys.
- e. Leerders moet onderrig word om alle antwoorde op die spesifieke teks toe te pas, bv. Vr. 3.5, 3.7 en 3.8.
- f. Alle geleentheid moet gebruik word om kritiese taalbewustheid (KABV bl. 106) te onderrig. Die woord *aanname* (Vr. 3.7) sal dan vir leerders nie vreemd wees nie.

VRAAG 4: STROKIESPRENT

Algemene foute en Wanopvatting

- Kandidate se kennis oor taalstrukture en -konvensies is beperk; Vr. 4.1, 4.3, 4.4, 4.5, 4.6, 4.7 en 4.8 is onbevredigend beantwoord.
- Die geïmpliseerde betekenis (Vr. 4.3) word nie binne konteks beantwoord nie.
- Woordvorming, woordsoorte, spelling (aksenttekens) en kritiese taalbewustheid blyk 'n uitdaging vir die meeste kandidate te wees.

Voorstelle ter Verbetering

- Leerders moet die strokie in totaliteit lees en interpreteer.
- Begrippe soos *geïmpliseerde betekenis* en *visuele voorstelling* asook *afgeleide werkwoord* moet onderrig word.
- Gebruik vorige gr. 12-eksamen vraestelle se vrae (spesifiek Vr. 4) vir voorbereiding en/of hersiening. Die vorming van 'n afgeleide werkwoord soos *verlekker* behoort nie in gr. 12 vir leerders 'n uitdaging te wees nie.

VRAAG 5: ARTIKEL

Algemene foute en Wanopvatting

- Dis kommerwekkend dat min kandidate gewone taalstrukture, soos in Vr. 5.2, 5.3, 5.4, 5.5, 5.6, 5.7 en 5.8, nie kan beantwoord nie.

Voorstelle ter Verbetering

- Taalstrukture en -konvensies sal vanaf gr. 8 meer aandag moet geniet – dit is nie 'n aspek wat net in graad 12 onderrig kan word nie.
- Afrikaans Huistaal as vak is nie die spreektaal nie. Dis die wetenskap van 'n besondere taal; dit dui op die vaardigheidsvlak van die leerder en die vaardigheidsaanduiders wat in die *KABV* aangedui word, wat derhalwe deeglik onderrig moet word.
- Moedig leerders aan om in Afrikaans te léés: koerante, tydskrifte, advertensies, strokiesprente, storieboeke!

AFRIKAANS HUISTAAL VRAESTEL 2

4.4 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene Opmerkings

Die onderrig en assessering van letterkunde is net geslaagd as die volgende in die *KABV* in gedagte gehou word: Die doel van die onderrig van literêre tekste is om aan die leerders te wys hoe huistaal subtiel, intelligent, verbeeldingryk en vindingryk gebruik kan word. Dit beteken dat die twee kernvrae in poësie: *Wat word gesê? Hoe weet ek dit?*, sentraal in die bespreking van die gedig staan. Verder behoort die aspekte in die *KABV* wat op poësie van toepassing is, bestudeer te word soos wat dit op elke gedig betrekking het.

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

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

Dit is dus belangrik om die voorgeskrewe werke te lees, bespreek, kontekstuele- en opstelvrae daarvoor te beantwoord en te leer. VRAESTEL 2 is nie 'n leesbegripoefening nie.

Wanneer die leerder onderrig word in die aspekte wat in die *KABV* voorkom, met die oog op die beantwoord van die opstelvraag, behoort die volgende in gedagte gehou te word: (1) Die leerders moet ('n reeks treffende) argumente aanbied om die vraagstelling te ondersteun. (2) 'n Reeks treffende argumente is stellings wat met relevante verduidelikings gemotiveer word./korrekte, gepaste aanhalings uit die roman/drama/gedig gemotiveer word./geparafraseerde aanhalings uit die roman/drama/gedig gemotiveer word. Daar moet gemeld word dat 'n treffende argument nie noodwendig in die formaat: punt, verduideliking én illustrasie is nie (alhoewel die leerder die argument wel in dié formaat kan aanbied). Verder is 'n literêre opstel 'n opstel wat aan al die konvensies van 'n opstel behoort te voldoen, o.a. register, styl en toon, sinsbou en paragrawe.

Kandidate wat goed gevaar het, het 'n deeglike kennis van die voorgeskrewe werke gehad en is deeglik onderrig in die aspekte wat die *KABV* vereis. Dus kon die kandidate die aspekte in die *KABV* op die teksinhoud van toepassing maak.

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

4.5 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene foute en Wanopvattinge

- a. Kandidate wat nie goed vaar nie, het gebrekkige kennis oor die voorgeskrewe letterkunde en kan nie afleidings maak, vrae daaruit interpreteer en evalueer nie. Daar is kandidate wat nie in staat is om die letterkundige begrippe binne konteks van die spesifieke teks/reëls/versreëls te beantwoord nie, maar 'n generiese antwoord aanbied. Al die letterkundige begrippe soos wat die *KABV* voorskryf, moet onderrig word.
- b. Kandidate beskik nie oor die nodige woordeskat om hul begrip van die tekste uit te druk nie.
- c. Ander faktore wat 'n negatiewe invloed op die kandidate se prestasie het, sluit die volgende in:
 - * Onvermoë om instruksies uit te voer;
 - * Gebrekkige begrip aangaande die eise wat die vraag stel; en
 - * Aandag ontbreek by die lees van die teks wat lei tot onsuksesvolle beantwoording van vrae.

Algemene Foute en Wanopvattinge in AFDELING A

- a. Daar is kandidate wat nie uitkom by die kern van die opstelvraag (Vr. 1), 'spreker word betrek' by pogings om 'onsterflik' te wees, nie.
- b. Daar is kandidate wat poog om die opstelvraag (Vr. 1) te beantwoord deur slegs die teks te parafraseer en nie argumente aan te bied nie.
- c. Verder onderskei die kandidate nie tussen die spreker (AFDELING A) en die verteller (AFDELING B en C) nie, en verwys ook in sommige gevalle na die digter en die skrywer wanneer dit nie van toepassing is nie.
- d. Daar is gevalle waar die kandidate nie presies met hul antwoorde is nie. Die kandidate bied 'n lang antwoord met 'n aanloop wat nie met die vraag verband hou nie, aan. Indien meer as een antwoord aangebied word, stel die nasienriglyne dit duidelik dat slegs die eerste antwoord nagesien word. Dit beteken dan dat die derde antwoord die korrekte antwoord kan wees, maar dat die kandidaat die punt verbeur.
- e. 'n Generiese antwoord word soms aangebied en die antwoord word nie in verband met die konteks van die gedig/ spesifieke versreëls(s) gebring nie, bv. Vr. 2.2, 2.4, 2.5, 3.5, 4.4 en 4.6.
- f. By sommige vrae word dit vereis dat twee kante van die saak in die antwoord aangebied moet word, bv. Vr. 2.3, 2.6, 4.3 en 5.4.
- g. Indien die kandidaat die beeld wat geskep word in eie woorde omskryf, word die konvensies van die beeldspraak/ stylfiguur nie van toepassing op die antwoord gemaak nie (Vr. 3.2).
- h. Die vraagstelling word soms nie gelees nie wat tot antwoorde lei wat nie aanvaar word nie, bv. Vr. 4.3 waar die kandidaat ander funksies in die antwoord moet aanbied as wat in die vraagstelling gegee word.
- i. Dit is soms 'n uitdaging vir die kandidate om reëls/teksdele met mekaar te vergelyk.

Voorstelle ter Verbetering

- a. Die leerders moet in die beantwoording van die literêre opstel onderrig word. Hulle moet onderrig word om die stelling in die opstelvraag te ontleed voordat die opstelvraag beplan word.
- b. Verder moet die leerders onderrig word aangaande die formulering van argumente. Die leerder kan nie slegs die gedigteks parafraseer nie; elke argument moet met die vraag verband hou en op die gedigteks toegepas word.
- c. Die onderwysers moet die verskil tussen spreker en digter onderrig. In alle gedigte is daar 'n spreker aan die woord wat nie die digter is nie. In romans en dramas is daar 'n verteller aan die woord. Die funksie van die spreker/verteller moet onderrig word en (binne konteks) op die spesifieke teks(-uittreksel) van toepassing gemaak word.
- d. Die leerders behoort elke vraag te ontleed om die antwoord wat verwag word, presies aan te bied en nie omslagtig te antwoord nie.
- e. Onderrig die leerders om te weet dat die antwoorde in letterkunde (AFDELING A, B en C) nie los van die konteks staan nie, maar dat alle antwoorde binne konteks van die gedig/roman/drama/teksuittreksel aangebied moet word.
- f. Dit is belangrik dat die leerders geleer word om by aspekte, soos teenstelling/kontras (Vr. 2.3, 4.3), vroeë oor die inhoud van versreëls wat bymekaar aansluit (Vr. 2.6, 5.4), ook by o.a. ironie, paradoks, oksimoron en vergelyking, twee kante van die saak in die antwoord aan te bied. By verskille moet die twee kante van die verskil in die antwoord aangebied word.
- g. Verder moet die leerders onderrig word om steeds die twee kante van die saak aan te bied indien die beeld wat geskep word, (bv. vergelyking) in eie woorde aangebied moet word.
- h. Die leerders moet elke vraag deeglik lees/ontleed om die vraag te beantwoord en om nie die beperking wat die vraag op die antwoord stel (Vr. 4.3), mis te lees nie.
- i. Indien die leerders meer oefening in die onderrigsituasie kry om tekste met mekaar te vergelyk, verskillende versreëls wat dieselfde aspek ondersteun, uit te ken en 'n antwoord te formuleer, sal hierdie vaardigheid leerders se prestasie verbeter.
- j. Tydens onderrig moet die leerders ook meer oefening in die beantwoording van ongesiene gedigte se vrae kry. Die leerders kan die ongesiene gedig se vrae beantwoord en daarna kan die vraagstelling en die gedig bespreek word.

Algemene Foute en Wanopvattinge in AFDELING B en C

- a. Dit blyk dat sommige kandidate voorafuitgewerkte opstelle as antwoord aanbied wat nie met die vraag verband hou nie. (Vr. 6, 8, 10, 12, 14, 16). Daar word slegs ongemotiveerde stellings aangebied en nie argumente (stellings wat gemotiveer is) nie. Literêre opstelle word sonder 'n inleiding en slot aangebied.
- b. Min kandidate beplan die opstel (bv. skematies) wat soms tot 'n herhalende, omslagtige aanbieding lei. Daar is ook gevalle waar die kandidate in storievertelling verval.
- c. Daar is kandidate wat nie die tweede deel van die vraag beantwoord nie (Vr. 7.3, 7.6, 7.12, 9.3, 9.6, 13.6, 13.2, 13.3, 13.5, 13.6, 13.10, 13.11.1, 15.7, 17.9).
- d. Soms bied die kandidate 'n reeks redes as antwoorde aan (Vr. 13.10, 13.6, 15.5, 15.6, 15.10, 17.3, 17.5) wanneer spesifiek een/twee/drie rede(s) as antwoord aangebied moet word.
- e. Wanneer verduidelikings/motiverings gegee word, is die verduidelikings/motiverings nie van toepassing op die vraagstelling en roman/drama nie, maar eerder generies (Vr. 7.4, 7.7, 7.11, 9.10, 9.5, 9.10, 13.3, 13.9).

- f. Die beperking in die vraagstelling word nie raakgelees nie (Vr. 7.2, 7.3, 7.6, 13.2, 13.3, 13.6, 17.11).
- g. Daar is kandidate wat nie die karaktereienskap kan gee nie, hulle gee eerder 'n vae, omslagtige omskrywing (Vr. 7.2).
- h. Dit blyk dat daar kandidate is wat oor 'n gebrekkige woordeskat beskik en daarom nie die vraagstelling verstaan nie, bv. 'handeling' (Vr. 15.1, 15.11, 17.1), 'funksioneel' (Vr. 5.3), 'geleentheid' (Vr. 7.4, 7.6, 9.6), 'omstandighede' (Vr. 13.10), 'suggereer' (Vr. 15.3), 'struktuur van die drama' (Vr. 15.6), 'onderskeidelik' (Vr. 15.7).
- i. Indien verskille, ironie, dramatiese ironie, verbande in die antwoord vereis word, bied sommige kandidate slegs een kant van die saak in die antwoord aan (Vr. 13.5, 13.8, 17.6).
- j. Sommige kandidate sukkel om te onderskei tussen wie die verteller is en watter tipe verteller daar is. Verder is dit 'n uitdaging om die verteller se algemene kenmerke op 'n spesifieke teks/reëls van toepassing te maak.
- k. Die kandidate beskik nie oor genoegsame inhoudskennis van die roman/drama om te weet wat die teks in die vraestel voorafgaan of wat daarna gebeur nie (Vr. 13.1, 15.8, 17.1) of om na 'n spesifieke geleentheid te verwys nie (Vr. 9.6).
- l. Sommige kandidate neem nie die punttoekenning in ag as leiding om die vraag te beantwoord nie. 'n Eenpuntvraag word dan in 'n aantal (soms omslagtige) sinne beantwoord.
- m. Multivlakvrae en vrae wat meer as een punt verdien, se antwoorde word in aaneenlopende sinne aangebied en nie altyd in die volgorde van die vraagstelling nie.

Voorstelle ter Verbetering

- a. Leerders moet die roman-/drama-inhoud deeglik onder die knie hê. Hulle moet kennis dra van die narratief en intrige en die aspekte in die *KABV* op die drama- en romaninhoud kan toepas. Die leerders moet kennis dra dat 'n gepaste inleiding en slot tot die samehang van die opstel bydra. Dan behoort die leerders in staat te wees om enige opstelvraag in AFDELING B en C te kan beantwoord.
- b. Deeglike beplanning van die literêre opstel (sonder om twee volledige weergawes van die opstel aan te bied) behoort aandag in die onderrigsituasie te kry.
- c. Die onderwyser moet die leerder onderrig in verskillende maniere van vraagstelling sodat hulle alle soorte vrae (en beperkings in vraagstelling) kan hanteer.
- d. Die onderwyser moet die leerder leer om met behulp van die punttoekenning vrae te beantwoord. Die leerder moet die vraag ontleed om die vraagdele te bepaal voordat dit beantwoord word. Verder moet die leerders die antwoord presies aanbied sonder om in omslagtigheid te verval.
- e. Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde (AFDELING A, B en C) nie los van die konteks staan nie, maar dat alle antwoorde binne konteks van die gedig/roman/drama/teksuittreksel aangebied moet word en op die spesifieke teks/reëls toegepas moet word.
- f. Indien die leerders die vraagstelling ontleed, sal die beperking nie misgelees word nie. Deeglike oefening in die verskillende vraagstellings moet voortdurend geskied.
- g. Die karaktereenskappe en karakterisering van alle karakters in die roman/drama moet dééglik onderrig word.
- h. Begrippe, soos wat dit in die *KABV* voorkom, moet deel van die onderrig vorm. Verder moet leerders kennis neem van vorige jare se eindeksamenvraestelle en dit in die klas bespreek en oefen.

- i. Die leerders moet deeglik in die intrige van die roman/drama onderrig word. Verder moet die teks deeglik bestudeer word wat beteken dat die teks meer as een keer deur die leerder gelees moet word. Na die eerste lees moet leerders bewus wees van die verskille tussen die narratief (wat gebeur volgende?) en die intrige (waarom gebeur dit?); moontlike betekenis en vertolkings van die storie ondersoek; ondersoek hoe die skrywer taal gebruik om karakters te skep (beskrywing en direkte woorde); karakters se interaksie met mekaar; milieu/ruimte (beskrywende taal en toevallige verwysings regdeur die roman); probeer om, waar nodig, die onderliggende idees, gedagtes en ideologieë wat die gang van die roman bepaal, te ontrafel (verwys na die KABV, bl. 26 tot 28).
- j. Indien die leerders elke vraagdeel in 'n eie reël in die antwoordeboek beantwoord, vergemaklik dit die leerder se eie redigering om hom/haar te vergewis dat aan alle vraagdele in die antwoord voldoen word.

AFRIKAANS HUISTAAL VRAESTEL 3

4.6 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3

Algemene Opmerkings

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

4.7 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3

AFDELING A: OPSTELLE

Algemene Foute en Wanopvattinge

- a. Die kandidate wat Vr. 1.1 gekies het, het soms van die onderwerp afgedwaal en nie op die geheime gefokus nie, maar slegs in die algemeen oor 'n huis met 'n rooi dak geskryf.
- b. Enkele kandidate wat hierdie onderwerp (Vr. 1.2) gekies het, het punte verbeur aangesien die gevolge van die onregverdigheid (groot hartseer) nie in die opstel aangeraak is nie.
- c. Die kandidate wat die storm (Vr. 1.3) letterlik interpreteer het, het dikwels omslagtig geskryf terwyl die kandidate wat die onderwerp figuurlik interpreteer het, hulle beter van hul taak gekwyt het.
- d. Baie kandidate het baie interessante opstelle oor hierdie onderwerp geskryf (Vr. 1.4), terwyl ander nie die onderwerp baasgeraak het nie. Daar is enkele gevalle waar die kandidate op die politieke situasie gefokus het sonder om oneerbiedig/onbeleefd te skryf. Sommige kandidate het net oor die land geskryf en nie by die kleur en klank uitgekome nie.
- e. Die onderwerp (Vr. 1.5) het skitterende opstelle tot gevolg gehad. Die kandidate wat bloot oor die verloop van die seisoene in beskrywende opstelle geskryf het, het nie die onderwerp deeglik ontgin nie.
- f. Verskillende tipes opstelle is na aanleiding van die visuele prikkel (Vr. 1.6.1) aangebied. Alhoewel dié prentvoorstelling tot kreatiwiteit lei, het kreatiwiteit by die kandidate ontbreek. Die onderwerp het ook tot positiewe interpretasies gelei, bv. die samewerking tussen die diverse Suid-Afrika, die invloed van vriendskappe en spanwerk.
- g. Kandidate het die onderwerp (Vr. 1.6.2) positief interpreteer en goeie tot uitstekende opstelle geskryf. Die kandidate wat die onderwerp figuurlik aangepak het, het nie altyd in die skryfwerk geslaag nie, aangesien die figuurlike betekenis nie deurlopend aangewend is nie.

- h. Die onderwerp (Vr. 1.6.3) het hom tot 'n verskeidenheid interpretasies geleen. Die kandidate het in die opstelle gefokus op hul potensiaal, drome, ondervindings en herinneringe. Hierdie onderwerp het by sommige kandidate gelei tot 'n omslagtige beskrywing wat nie gefokus het op die titel wat die kandidaat aangebied het nie.

Voorstelle ter Verbetering

- a. Leerders moet pertinent geleer word om die vrae en instruksies baie deeglik te lees, dan die onderwerpe te analiseer, te beplan en uiteindelik te skryf.
- b. Ekstra aandag moet aan die struktuur van opstelle geskenk word (*KABV*, bl. 31 tot 35). Lang, lomp paragrawe en sinne lei tot growwe foute en veroorsaak dat kandidate onnodig gepenaliseer word. Hulle moet geleer word om korter sinne, een-woord-paragrawe en afwisseling van sinslengtes met vrug te gebruik.
- c. Onderrig die leerders ook om bewus te wees van toon, register en styl by die verskillende registers.
- d. Die basiese kenmerke van 'n opstel moet onderrig word – funksionele paragrafering, korrekte sinsbou, korrekte puntuasie, gepaste woordgebruik. Dit verseker goeie skryfwerk.
- e. Die belangrikheid van skryf moet reeds vanaf gr. 8 benadruk word; ook die uniekheid van hierdie vraestel, nl. dat dit die kandidaat se eie kreatiewe skryfwerk is wat beoordeel word.
- f. Hierdie vraestel toets kreatiwiteit en nie kennis nie! Oorspronklike skryfwerk is belangrik.
- g. Progressie in enige opstel verseker dat die spreekwoordelike goue draad slaag – die ontwikkeling en uitbrei van detail tot in die slot.
- h. Die slot moet die verrassingsfaktor bevat, maar terselfdertyd ook die saambindende faktor.
- i. Vermy 'mooi-skrywery'. Die sukses van goeie skryfwerk lê opgesluit in die eenvoud van raak beskrywing, fyn waarneming, en slim skryfwerk.
- j. Interpretasie van die opstelonderwerp moet onderrig word, veral die verskillende sienings en invalshoeke vir een onderwerp. Dan eers leer leerders om anders en nuut na 'n onderwerp te kyk.
- k. Gee aandag aan die interpretasie van die visuele prikkels.
- l. Die sukses van 'n goeie skryfstuk hang ook af van geïntegreerde taalonderrig in die klas. Onderrig dus die volgende (dit is ook op AFDELING B van toepassing):
- * Funksionele paragrafering en tipografie;
 - * Kritiese taalbewustheid – om die regte woord in die regte konteks te gebruik;
 - * Die gebruik van lidwoorde; mens moet dit doen i.p.v. 'n mens ...
 - * Die gebruik van aanhalingstekens;
 - * Die korrekte en funksionele gebruik van leestekens en woorde;
 - * Die lydende vorm en die gebruik van die hulpwerkwoord van vorm: was word in plaas van is gebruik;
 - * Die korrekte gebruik van voorsetsels, bv. ek gaan saam my vriende is verkeerd; saam met my vriende;
 - * Die los en vas skryf van woorde, bv. op pad, op soek, nog steeds;

- * Die korrekte gebruik van die direkte rede in 'n opstel. Waak teen te veel direkte rede in die opstel, dit kan verkeerd gebruik word en onnodige leestekenfoute word begaan. Onthou die opstel is nie 'n dialoog nie;
- * Die betreklike voornaamwoord, bv. wat, wanneer, word verkeerd gebruik in sinne. Let ook op die gebruik van as, dus, dan en soos; en
- * Onderrig die intensiewe vorm wat vas geskryf moet word.

AFDELING B: TRANSAKSIONELE SKRYF

- a. Alhoewel hierdie onderwerp (Vr. 2.1) die gewildste onderwerp is, het kandidate vergeet om die adres by te voeg. Ander formaatfoute wat begaan word, sluit die aanhef en slot wat weggelaat word, in.
- b. Die formele brief (Vr. 2.2) was 'n gewilde keuse, maar die kandidate begaan formaatfoute (adres, aanhef en afsluiting). Die formele toon bly vir baie kandidate 'n probleem, terwyl die informele *jy- en jou- aanspreekvorm* feitlik deur die bank voorgekom het. Die onderwerp is ook deur enkeles verkeerd geïnterpreteer; die planne om die dorp te verfraai is nie verduidelik nie en/of goedkeuring daarvoor is nie gevra nie.
- c. 'n Groep kandidate het nie die onderwerp (Vr. 2.3) ontgin nie, hulle het nie by die selfone as noodsaaklike hulpmiddel in die **klaskamer** uitgekome nie, terwyl ander kandidate hierdie onderwerp deeglik ontgin het.
- d. Dit blyk dat die dekbrief (2.4) nie aan alle kandidate onderrig is nie. Verder het die kandidate nie die opdrag korrek geïnterpreteer dat hulle die dekbrief namens 'n ander persoon moes skryf nie.
- e. Die informele verslag (Vr. 2.5) was 'n gewilde keuse en die formaat is in die algemeen korrek aangebied.
- f. Die kandidate het die onderhoud (Vr. 2.6) as 'n artikel of 'n dialoog aangebied. Min kandidate het 'n inleidende sin/ paragraaf/scenario geskryf. Verder is daar soms te lank gegroet en na mekaar se welstand verneem voordat die opdrag, om oor die grootste struikelblok wat die ster in sy/haar lewe moes oorkom, aangespreek is.

Voorstelle ter Verbetering

- a. Die formaat, styl struktuur, spesifieke doel en teikengroep van verskillende skryfstukke moet onderrig word.
- b. Die onderwyser moet die leerders onderrig dat 'n spesifieke register by 'n bepaalde skryfstuk pas

ISIQEPHU 5

ISINDEBELE ILIMI LEKHAYA

Umbiko lo ufanele ufundwe kuqalwe amaphepha weenhlahlubo zesiNdebele iLimi LeKhaya zenyanga kaNovemba zomnyaka wee-2018.

5.1 IPHEPHA LOKU-1 KUFIKA KELESI-3 (2018)

Ukuphumelela kwabafundi kukhombisa kungcono nakumadani swa nekwangomnyaka wee-2017.

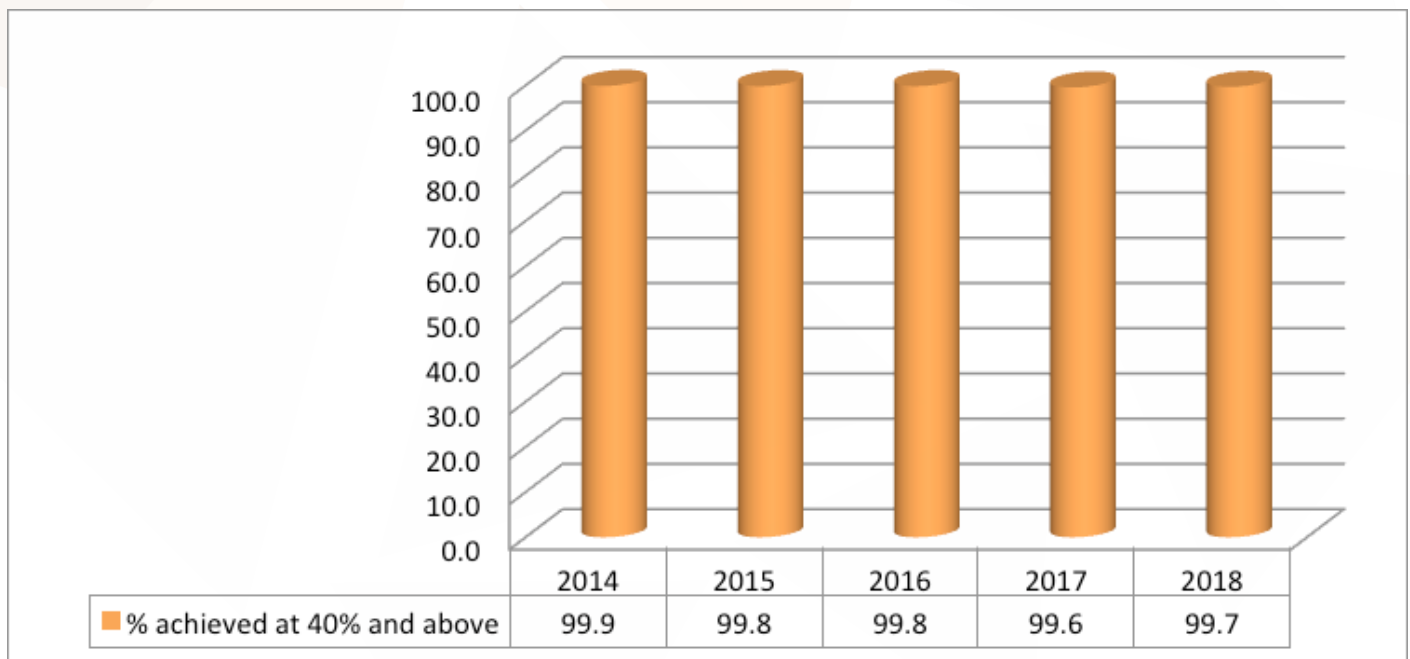
Emnyakeni wee-2018, amatshwayo alandelako abonakele:

- Inani labafundi abatlole iinhlahlubo zesiNdebele iLimi LeKhaya zii-4688, kanti emnyakeni wee-2017, inani labatlolileko belizii- 5240, nelikhombise ukwehla ngenani elima-552
- Ukuphumelela mazombe kwabafundi kwangomnyaka wee-2018 kwenyuke ngamaphesende eli-0,1 nakumadani swa nekwangomnyaka wee-2017

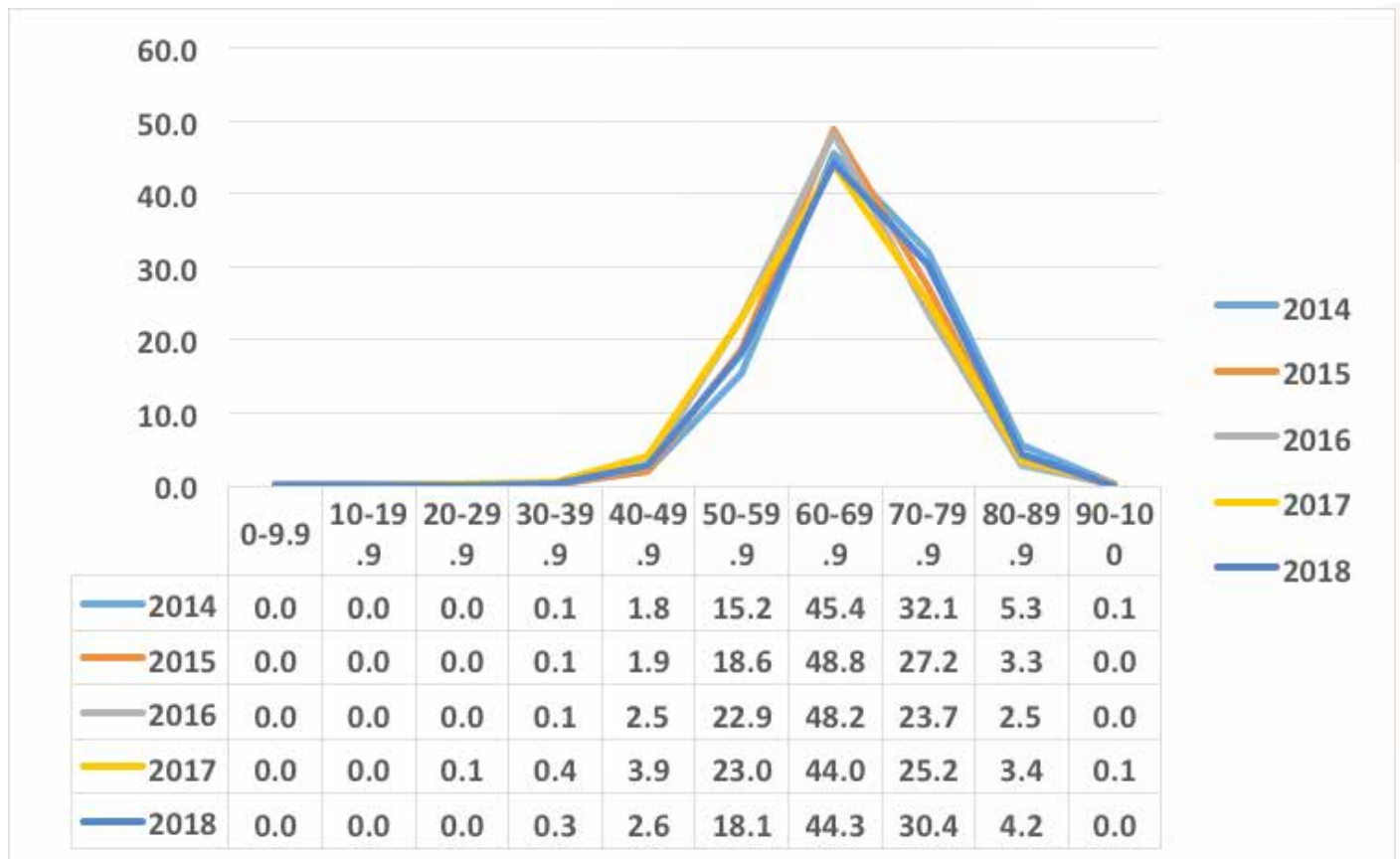
Ithebula 5.1.1 Izinga Lokuphumelela Mazombe isiNdebele iLimi LeKhaya

Umyaka	Inani elitlolileko	Inani eliphumelele ngama-40% ukuya phezulu	Inani lamaphesende afunyenwe ukusuka kwama-40 ukuya phezulu
2014	3 363	3 360	99,9
2015	4 869	4 861	99,8
2016	5 649	5 640	99,8
2017	5 240	5 217	99,6
2018	4 688	4 673	99,7

Igrafu 5.1.1 Amazinga Wokuphumelela Mazombe isiNdebele iLimi LeKhaya



Igrafu 5.1.2 Ukwabiwa Kwemiphumela Ngokomthalotjhigama (IsiNdebele ILimi LeKhaya: 2014–2018)



Ngokwegrafu engehla le kuyabonakala bona kunokwehla kwemiphumela emazingeni wokuphumelela ngeleveli yesi-2,3 neyesi-4. Kube nokwenyuka ezingeni lokuphumelela ngeleveli yesi-5 ngamaphesende ama-0,3. Abafundi basebenze kuhle khulu emazingeni wokuphumelela elevelini yesi-6 neye-7 nakumadani nkwangomnyaka wee-2017.

5.2 UKUPHUMELELA KWABATLOLI SEKUKOKE EPHEPHENI LOKU-1

Imibono mazombe

- Ikgono lokufunda isifundo sokuzwisisa libonakala lithuthuka nanyana kusathogeka bona abatloli khebanikelwe imisetjenzana eminengi ukuze bajayele ukuphendula umbuzo lo ukudlula ngendlela ebaphumelele ngayo.
- Isirhunyezo asikaphendulwa ngendlela ehle nebegade ilindelekile.
- Isikhangiso siphendulwe kuhle.
- Esikhangisweni abatloli abanengi babonakele basese nomraro wokuphendula imibuzo emanqophana nokuthukiswa kokusetjenziswa kwelimi (**Critical Language Awareness**) esekhasini 105 **IsiTitimende seKharikhyulamu yeliZwelo**.
- Ikhathuni ayikaphendulwa kuhle nangendlela ebegade ilindelekile.
- Isiqetjhana sombuzo wesi-5 esimayelana nokusetjenziswa kweLimi ebuJamani obuthileko asikaphendulwa kuhle.

5.3 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBU-ZWENI YEPHEPHA LOKU-1

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

UMBULO WOKU-1: Ukufunda nokuzwisisa

- Umbuzo 1.1.6 ukuya 1.1.9 nekumibuzo etlhoga bona umtlozi azibandakanye ngelwazi elivezwe etheksthini ngokwelemuko lakhe/ngokobana athathe iinqunto isese mraro kubatlozi abanengi. Nalabo abakghonileko ukuyiphendula basabhalelwa kusekela ngendlela ezwakalako nekungikho okumumethe imitlomelo eminengi.
- Umbuzo 1.1.11 nombuzo 1.1.12 nekumibuzo efuna kuhlolwe bekubukwe nayo itjengisa isese mraro omkhulu kubatlozi abanengi. Lokho kwenza bona ukuphumelela kilesigaba kungabi kuhle ngendlela elindelekileko.
- Umbuzo 1.2 ekumbuzo wokurhumutjha isithombe kubonakele kunabatlozi abambadlwana ababhalelwe kuphendula imibuzo efuna ilemuko labo/ ukuthatha iinqunto, ukuhlolwa kanye nokubuka nokwenze ukuphumelela kube sezingeni eliphakathi embuzweni lo. Isib. 1.2. bekuneenthombe ezi-3 ezimayelana namaLimi ali-11 wangokomthetho asetjenziswa enarheni yeSewula Afrika nomma webala elimhlophe obonakele afundisa elinye lamaLimi la. Ku-1.2.4 umbuzo bewufuna abatlozi baveze okungakajayeleki okuvezwe esithombeni sesi-2 negade kuvezwe umuntu wengubo webala elimhlophe afundisa iLimi lesintu kodwana bona baziphendulela ngendlela engakhambelani nokuvezwa sithombe.

limphakamiso zokwenza ngcono.

- Abotitjhere abakhuthaze abafundi ngokobana bafunde itheksthi bekube kathathungaphambi kobana bangathoma ukuphendula imibuzo.
- Abotitjhere bafanele banikele abafundi imisebenzi yeemfundo zokuzwisisa eminengana njengombana kuhlelwe kumThetho-kambiso weLimi lesiNdebele bona banikelwe imisetjenzana engaba mi-4 yokufunda nokuzwisisa nami-2 ubuncani yokurhumutjha iinthombe ngethemu. Abotitjhere bangasebenzisa amaphepha weenhlahlubo zeminyaka eyadlulako nabanikela abafundi imisetjenzana le. Lokho abotitjhere bangakwenza ngokobana bahlukanise imibuzo le ngokwamazinga wayo, isib. Imibuzo esezingeni loku-1 nelesi-2 ingahlolwa yodwa bese kuthi esezingeni lesi-3, lesi-4 kufika kelesi-5 nayo ihlolwe iyodwa ukuze abafundi bayelele iindlela zokufumana iimpendulo zemibuzo le ngokwamazinga wayo.
- Abotitjhere batshwaye bebenze neenlungiso zemisetjenzana le ngetlasini ukwenzela bona nalabo abangakaphenduli kuhle batshwaye iimphoso zabo.
- Abotitjhere bafanele basebenzise elinye nelinye ithuba abalitholako ukubandakanya abafundi ematheksthini ahlukahlukeneko ngomnqopho wokubandula ikghono labo lokuphendula isifundo sokuzwisisa esikhambisana nesithombe. Nangabe abafundi bayazwisisa bona ngemva kokufunda isiqetjhana kuzokuba nemibuzo efanele bayiphendule lokho kuzokuthuthukisa indlela yokulalela nezobenza bona bakghone ukuphendula.
- Kuqakathekile bona abafundi bazwisisa bebanamathele kilokho abusuke babuzwe khona. Lokha nabafunda umbuzo abajheje bebathalele amagama amummongo avezwa mbuzo. Isib. Tlola bewuhlathulule, tshwaya ngelihlo elibukhali, madanisa, uyini umnqopho, ucabanga bona, njll.
- 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 ngombana imitlomelo ngeyokusekela kwaphela ingasi ukuthatha ihlangothi.
- Abafundi bafanele bakhuthazwe bona lokha nabafunda isifundo sokuzwisisa bamadanise ilwazi elivezwe etheksthini namaboni/nelemuko abanalo ngokutjhiwo yitheksthi ngombana lokho kuzobasiza ekuphenduleni imibuzo esezingeni lesi-3 kufika kileyo esezingeni lesi-5.

UMBUZO WESI-2: ukurhunyeza

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- a. Ukudzubhula imitjho njengombana injalo kusese mraro omkhulu kubatloli abanengi begodu lokho kubabangela bona balobe imitlomelo yelimi.
- b. Abatloli abanengi bangezelela ngewabo amaphuzu angekho etheksthini bakhulume ngalokho abazicabangela khona nofana ngabakwaziko ngesihlokwesono nokubenza balahlekelwe imitlomelo eminengi.
- c. Abatloli abanengi abalandeli umleyo wokutlola isirhunyeyo ngendima kunalokho batlola ngamaphuzu.
- d. Abanye babatloli babhalelwa kuhlukanisa phakathi kwamaphuzu afunwa sihloko kanye nemitjho esekela lawo maphuzu bese bagcine sele batlola imitjho esekelako esikhundleni samaphuzu afunekako.

limphakamiso ezingenza ngcono ikghono lokurhunyeza.

- a. Abafundi bafanele banikelwe imisetjenzana yokuzejayeza ukutlola ukurhunyeyo ngematlasini wabo, ukuthoma egreyidini le-10 kufika kele-12 ukuya ngokoMthetho-kambiso weLimi lesiNdebele.
- b. Abafundi abafundiswe ukurhunyeyo ngemitjho emifitjhani kodwana enemiqondo epheleleko nezwakalako.
- c. Abafundi bafanele bafundiswe iindlela ezahluhlukeneko zokutjhugulula amaphuzu asetheksthini bawatlole ngawabo amagama kodwana angaphumi kilokho okutjhiwo yitheksthi.
- d. Ukukhandela ukubuyelela imitjho njengombana injalo, abotitjhere abakhuthaze abafundi ukusebenzisa amagama amqondofana nalawa asetjenziswe etheksthini.

UMBUZO WESI-3: UKUTSENGA ISIKHANGISO

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- a. Umbuzo 3.3, abatloli babhalelwe kutlola inani lemali elivezwe ngeenomboro ngeLimi lesiNdebele samambala/ngamagama wesiNdebele.
- b. Umbuzo 3.8, abatloli babhalelwe kuhlathulula okutjhiwo sisetjho esithi, 'Ukukhupha amehlo esikhunjani'.
- c. Umbuzo 3.9, abatloli babhalelwe kuveza amaqhinga wokukhangisa asetjenziswe batlami besikhangiso.

limphakamiso zokwenza ngcono ukurhumutjha isikhangiso.

- a. Abotitjhere bafanele bafundise abafundi amaqhinga wokukhangisa asetjenziswa batlami bemikhangiso, okungaba kuvezwa kweentombe, inani lomkhiqizo, ukusetjenziswa kwamaledere amakhulu namancani (imibandela), ukusetjenziswa kwelimi elidosako, elirogelako, elidlelezelo, elibandlululako, elithatha ihlangothi, elinezwelomagama nelimi lokwenzisa, njll. ukuze abafundi bazokwazi ukwenza ngcono kilombuzo.
- b. Abotitjhere bafanele bafundise abafundi ukuthuthukiswa kwelwazimagama kanye neenhathululo ezilethwa ziinkulomo ezithileko okuvezwe **ekhasini le-103 lesiTatimende seKharikhyulamu yeliZwelo**.
- c. Abotitjhere abafundise abafundi umehluko phakathi kwezaga nezitjho, iinhathululo zazo nokusetjenziswa kwazo emitjhweni ngomqondo wokulemuka bona bayazazi iinhathululo zazo.
- d. Abotitjhere abanikele abafundi imisetjenzana eminengi emanqophana nokuphendula imibuzo enqotjhiswe esikhangisweni ukuya ngomThetho-kambiso weLimi lesiNdebele abanikelwe wona.
- e. **TJHEJA:** Abotitjhere abafundise ZOKE izakhi nemiThetjhwana yokusetjenziswa kweLimi gokunabileko.

UMBUZO WESI-4: Ukutsenga Ikhathuni

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- Umbuzo 4.2, abanye babatloli abakakghoni ukubona amagama asetjenziswe njengezabizwana emitjhweni.
- Umbuzo 4.4, kusese khona idlanzana labatloli elisabhalelwa kuhlukanisa phakathi kwemiqondo elethwa zizakhi u-No no-Na nazihlonyelelwe emabizweni.
- Umbuzo 4.7, abanye babatloli basabhalelwa kubona amagama azizitjho bebawasebenzise emitjhweni abazitlamela yona kuvele bona bayazazi iinhlathululo zazo.

limphakamiso zokwenza ngcono ukurhumutjha isikhangiso.

- Abafundi abanikelwe imisebenzi eminengi ehlola imihlobo ehlukehlukeneko yezabizwana.
- Abafundi abanikelwe imisebenzi enezakhi zangaphambili ezifana nezilandelako: **na, no, so**, nezinye bekuhlathululwe nomqondo eziwumumetheko.
- Abafundi abanikelwe imisetjenzana eminengi efuna ihlathululo yezitjho nezaga bebakhuthazwe bona bazisebenzise emitjhweni abazitlamele yona.

TJHEJA: Abotitjhere abafundise ZOKE izakhi nemiThetjhwana yokusetjenziswa kweLimi ngokunabileko.

UMBUZO WESI-5: Ukusetjenziswa Kwelimi Ebujameni ObuThileko

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- Umbuzo 5.2, abatloli abambadlwana babhalelwe ukutjhugulula isakhi sokunciphisa u-ana sibe sisakhi sokukhulisa u-kazi.
- Umbuzo 5.5, abatloli abalidlanzana bakghonile ukutlola isirhunyezo sebizo elithi; 'uDorhoder' kodwana azange basebenzise itshwayo lakangci ekugcineni.
- Umbuzo 5.6, abatloli abanengi babe nobudisi bokusebenzisa imiThetho nemiThetjhwana yokuTlola nokuPeledwa kweLimi lesiNdebele, isib. Ihayifeni/udwi egameni elithi, 'wona-ke'.
- Umbuzo 5.7, abatloli babonakele bangakakghoni ukukhupha igama elisisandiso sendawo/elingundaweni elithi, 'emntwaneni' balitjhugulule libe libizo elithi, 'umntwana' bese bazakhele ngalo umutjho.

limphakamiso zokwenza ngcono umbuzo wesi-5 (Ukusetjenziswa kwelimi ebujameni obuthileko).

- Abotitjhere abanikele abafundi imisebenzi eminengi ehlola ukutjhugulula izakhi zokunciphisa zibe zisakhi zokukhulisa nofana izakhi zokukhulisa zibe ngezokunciphisa.
- Abotitjhere abanikele abafundi imisebenzi eminengi eneenrhunyezo bebaqinisekise bonyana batlola itshwayo lakangci ekugcineni kesinye nesinye isirhunyezo. Qala iinhunyezo ezisekhasini lama-34 kufika kelama-36 encwajaneni yemiThetho yokutlola nokupeleda iLimi lesiNdebele kanye nekhasini lama-314 kufika kelama-315 lesihlathululi-magama.
- Abotitjhere abanikele abafundi imisebenzi eminengi yokulungisa iimphoso nofana yokusebenzisa imiThetho nemiThetjhwana yokuTlola iLimi lesiNdebele esekhasini le-15 kufika kele-18, lama-27 kufika kelama-33 etholakala encwajaneni yemiThetho yokutlola nokupeleda iLimi lesiNdebele.
- Abafundi abanikelwe imisebenzi eminengi ehlola iinkhekhe zekulumo, khulukhulu ezihlola izandiso/ abondaweni. Abafundiswe ukutjhugulula amabizo abe bondaweni/isandiso sendawo nofana amagama abondaweni abe mabizo, njll.

TJHEJA: Abotitjhere abafundise ZOKE izakhi nemiThetjhwana yokusetjenziswa kweLimi ngokunabileko.



5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2

Imibono mazombe.

- Abatloli baphumelele kuhle khulu eenkondlweni ngombana hlangu neenkondlo ezihlanu ezine zazo bafumene imiphumela emihle.
- Abatloli abanengi baliphumelele kuhle iphepheli nanyana kunjalo kubonakele kusese nedlanzana labatloli abangakaliphumeleli iphepheli. Okubonakeleko kukobana inengi labatloli abangakaphumelelaba ngabangazaziko iincwadi ezabelwe ukufundwa. Kilomnyaka abafundaba iimpendulo zabo ziphelele elwazini abalifunda eenqetjhaneni ezidzujulwe eencwadini ezabelwe ukufundwa bese azinabeli eencwadini ngokupheleleko. Ngobufitjhani singatjho bona abafundaba baphendula kwangathi baphendula isifundo sokuzwisisa sephepha loku-1.
- Abatloli abaphendule kuhle bakhombise ukuba nelwazi elihle khulu leencwadi ezabelwe ukufundwa kilomnyaka. Bakhombise ukuzwisisa okufunwa mibuzo begodu bayiphendule ngendlela ehle, ezwakalako nekhombisa ukuba namakghono wokutsenga, khulukhulu emibuzweni emide.

5.5 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-2

ISIGABA A: IINKONDLO UMBUZO 1

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yeenkondlo.

- Idlanzana labatloli libhalelwe kulandela umleyo wokobana likhethe iinkondlo EZIMBILI eziboniweko NEYODWA engakabonwa, kubonakele bazikhethe iinkondlo EZINTATHU eziboniweko kwaphela.
- Abatloli basuke bangazwisisi lokho okusuke kufunwa mibuzo, khulukhulu emibuzweni omude.
- Abatloli abakalandeli imileyo yokutlolwa kwe-eseyi yezemitlolo.
- Izakhiwo zeempendulo zabo kube ngilezo ezinganangeeniso, umzimba neemphepo.
- Abatloli badzubhula imida kwaphela banganikela iinhlatululo yayo njengombana kutjhiwo emibuzweni.

limphakamiso zokwenza ngcono imibuzo emide yeenkondlo.

- Abafundi abanikelwe umbuzo omude wenye nenye ikondlo eyabelwe ukufundwa njengomsebenzi wangetlasini nofana wekhaya.
- Abafundi abafundiswe amaqhinga nesakhiwo sokuphendula umbuzo omude wekondlo.
- Abafundi abatlolwe bebahlathululelwe amagama amummongo wemibuzo emide ngombana lokho kuzobasiza lokha nabatlola iingeniso zemibuzo le.
- Abafundi abakhuthazwe bona nabadzubhula ikhethe magama batjheje imida enehlathululo efanako bayidzubhule ibe mumuda owodwa bese bayinikela iinhlatululo eyodwa.

UMBUZO 2

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo.

- Umbuzo 2.2, abanye babatloli babhalelwe kuveza umhlobo wesithombengqondo esisetjenziswe emudeni wesi-5.
- Umbuzo 2.3, abatloli babhalelwe kurhunyeya umqondo omunyethwe yindima yesi-2 yekondlo ebuzweko.
- Umbuzo 2.6, abatloli abanengi babhalelwe kutshwaya ngokuphumelela kwembongi ukusebenzisa isithombengqondo sesingathekiso endimeni yamaswaphelo yekondlo ebuzweko.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo.

- Abafundi kufanele bayeleliswe bona iimpendulo zemibuzo ebhamba zifumaneka ekondlweni evezwe ephepheni lemibuzo.
- Abafundi abanikelwe imisetjenzana ezobabandula ukurhunyeya imimongo nemiqondo emunyethwe ziindima zekondlo ngaphambi kobana bangarhunyeya umqondo nofana ummongondaba wekondlo ngokuzeleko.
- Abafundi bafanele banikelwe imisetjenzana ethloga bona babuke nofana batshwaye ngokusetjenziswa kweenthombengqondo eenkondlweni.
- Abafundi bafanele bafundiswe ilimi lobukondlo elifaka hlangua iinthombengqondo nokobana ukusetjenziswa kwazo kuwuthinta njani ummongondaba nofana kunawuphi umthelela kokutjihiwo yikondlo.

UMBUZO 3

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo.

- Umbuzo 3.1, abatloli babhalelwe kuveza ubukondlo obusetjenziswe emudeni wesi-5 wekondlo ebuzweko.
- Umbuzo 3.3, abatloli babhalelwe kusekela ummoya ozwakaliswa yimbongi ekondlweni ebuzweko.
- Umbuzo 3.5, abatloli babhalelwe kunikela ihlathululo yomuda ngokuqalisa kokutjihiwo yikondlo ngokwayo.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo.

- Abafundi abanikelwe imibuzo enamatshwayo wobukondlo eminengi ngendlela ekungakghonakala ngayo.
- Abafundi abafundiswe bona nabakhupha ummoya wekondlo kufuze bawusekele ngaso soke isikhathi.
- Abafundi bafanele bayeleliswe bona omunye nomunye umuda osetjenziswe ekondlweni umumethe umqondo othileko onomthelela kummongondaba wekondlo leyo.

UMBUZO 4

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo.

- Umbuzo 4.1, abatloli banikele zabo iimpendulo esikhundleni sokobana banikele iimpendulo ezisekondlweni.
- Umbuzo 4.4, abatloli babhalelwe kunikela ihlathululo nofana imiqondo yemida esetjenziswe ekondlweni ebuzweko.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo.

- Ekondlweni enye nanye abotitjhere abayelelise abafundi bona enanini lemitlomelo elitjhumi kuba khona imibuzo yezinga eliphasi, engaba mitlomelo emi-4 iimpendulo zakhona ezifumaneka ekondlweni leyo, njeke kusuke kungathhogakali bona bazicabange.
- Abotitjhere lokha nabatsenga ikondlo bafanele bona bahlathulule umqondo omunyethwe mumuda ngamunye ukuze abafundi babe nelwazi lokumunyethwe yikondlo leyo.

ISIGABA B: AMANOVELA NOBUKGHWARI BOMLOMO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yamanovela nobukghwari bomlomo.

- Abatloli abathomi ngokutlola umebhengqondo nofana amaphuzu amummongo wombuzo ebawukhethileko abazowalandela lokha nasele batlola umzimba we-eseyi.
- Abatloli barhabela ukuphendula umbuzo bangakawuzwisisi bona kuhlekuhle usuke ufuna bona batlole ngani.
- Kubonakala abotitjhere abanengi bangafundisi ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama- 29.
- Kubonakala abatloli babona lomhlobo wombuzo kokuthoma nabatlola iinhlahlubo, abahlolwa ngawo njengemisebenzi yangetlasini neyekhaya.

limphakamiso zokwenza ngcono imibuzo emide yamanovela nobukghwari bomlomo.

- Abafundi abafundisise imibuzo bayizwisise bonyana ifunani.
- Abafundi abathome ngokwenza umebhengqondo nofana batlole amagama amummonga wombuzo lowo azobasiza bona bangahlathathi lokha nasele batlola umzimba.
- Abafundi abatlole ngalokho okufunwa mbuzo kwaphela bangahlathathi nofana bacoce ngencwadi njengombana injalo.
- Abotitjhere abafundise iimfuneko zenovela nofana ubukghwari bomlomo ezisekhasini lama-29 lesiTatimende seKharikhyulami yeliZwelope.
- Abotitjhere abanikele abafundi imisebenzi yemibuzo emide njengemisetjenzana yangetlasini nofana yekhaya.

TJHEJA: Imibuzo yamanovela womnyaka wee-2018 beyithi, 'Abatloli bamanovela basebenzisa abalingisi abahlukahlukeneko (Ngokweemilo nangokwezenzo zabo) ukuthulela iimfuno ezahlukahlukeneko. Akhe uhlathulule isifundo esisivezelwa mlingisi ngamunye (Abalingisi bamanovela banikelwe ngokuya kwamanovela ahlukahlukene).

Nakhu ebekulindleke bona kuvele nakuphendulwa umbuzo lo.

- Esingenisweni akuhlathululwe bona yini abalingisi, isimilo, izenzo nesifundo.
- Emzimbeni bekulindleke bona abafundi baveze bona abalingisi abaniklweko bathulwe baneemilo nezenzo ezinjani nokobana khuyini abakufundileko ngeemilo nangezenzo zabalingisabo.
- Esiphethweni bekulindleke bona abafundi batshwaye ngokuphumelela komtlole ekusebenziseni iimilo nezenzo zabalingisaba ekuthuleleni isifundo asihlosileko ngomlingisi ngamunye.

TJHEJA: Umbuzo wobukghwari bomlomo bewuthi; 'Inolwana zizwakala ziziindatjana ezinganamaqiniso kodwana nasizifunda ngokuyelela sithola bona kuneemfuno esizitholako kizo. Akhe utshwaye ngelihlo elihlabako inolwana yesihloko esithi; 'Umoya Omumbi' bese uhlathulula iimfuno esizithola enolwaneni le ngokuqalisa ebalngisini bayo.

Nakhu ebekulindeleke bona kuvele nakuphendulwa umbuzo lo.

- Esingenisweni akuhlathululwe bona yini iimfundo.
- Emzimbeni akuvele izenzo zabalingisi benolwana le nokobana ngiziphi iimfundo ezihloswe mtlami wayo ngazo.
- Esiphethweni bekulindeleke bona umfundi atshwaye ngokuphumelela komtlami wenolwana ukusethulela iimfundo azihlosileko ngabalingisi benolwana le.

AMANOVELA NOBUKGHWARI BOMLOMO IMIBUZO ENEMIBUZO EMIFITJHANI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yamanovela neyobukghwari bomlomo.

- Abatloli batlhoga ilwazi leencwadi ababelwe ukuzifunda.
- Abatloli abanengi abakghoni ukuphendula imibuzo ngokusebenzisa ilwazi abalifumene eencwadini nelwazi abavele banalo ngokwabo.
- Banobudisi boku nga nokubuka izehlakalo nezenzo zabalingisi lapha kutlhogeka khona.
- Bahlulwa kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo.

- Abotitjhare bafanele bafundise abafundi ukurhunyeya iinqephu zenovela nofana zobukghwari bomlomo bese bazozethula ngetlasini abafundi abanye balalele bebafakaze ngalokho okutjhiwo isiqepheso. Lokho bangakwenza ngokuveza izehlakalo ezenzeke esiqetjhini ngasinye ngokwamaphuzu ukuze akhumbuleke masinyana kunokobana abafundi bafunde incwadi yoke ngesikhatjhana esifitjhani lokha nasele babuyekezele ukuyokutlola isihlahlubo ngephepheli.
- Abotitjhare bafanele bakhuthaze abafundi bona bafunde iincwadi ababelwe bona bazifunde kilowo mnyaka ukwenzela bona bangagcini sele baphendula ngencwadi engazange bayifunde ngetlasini.
- Bafanele babakhuthaze bona bakwazi ukunikela imibono ngalokho abakufundileko nofana ngezehlakalo abazizwa zikhulunyiswa eencwadini.
- Bafanele babakhuthaze bona bakwazi ukuthatha ihlangothi bebasekele iinqunto abazithathako ngelwazi labo lezinto ezenzeka epilweni mazombe.

ISIGABA C: IMIDLALO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yamanovela nobukghwari bomlomo.

- Abatloli abathomi ngokutlola umebhengqondo nofana amaphuzu amummongo wombuzo ebawukhethileko abazowalandela lokha nasele batlola umzimba we-eseyi.
- Abatloli barhabela ukuphendula umbuzo bangakawuzwisisi bona kuhlekuhle usuke ufuna bona batlole ngani.
- Kubonakala abotitjhare abanengibangafundisingokulandela **isiTatimendesomThetho-kambisoweKharikhyulamu nokuHlola esekhasini lama- 28 kufika kelama-29.**
- Kubonakala abatloli babona lomhlobo wombuzo kokuthoma lokha nabatlola iinhlahlubo, abahlolwa ngawo njengemisebenzi yangetlasini neyekhaya.

limphakamiso zokwenza ngcono imibuzo emide yemidlalo.

- Abafundi abafundisise imibuzo bayizwisise bonyana ifunani.
- Abafundi abathome ngokwenza umebhengqondo nofana batlole amagama amummongo wombuzo lowo azobasiza bona bangahlathathi lokha nasele batlola umzimba.
- Abafundi abatlole ngalokho okufunwa mbuzo kwaphela bangahlathathi nofana bacoce ngencwadi njengombana injalo.
- Abotitjhere abafundise iimfuneko zomdlalo **ezisekhasini lama-28 kufika kelama-29 lesiTatimende seKharikhyulamu yeliZwelo.**
- Abotitjhere abanikele abafundi imisebenzi yemibuzo emide njengemisetjenzana yangetlasini nofana yekhaya.

TJHEJA: Imibuzo yemidlalo yangomnyaka wee-2018 beyithi, Abatlole bemidlalo basebenzisa imihlobo ehlukehlukeneko yamararano ukusivezela ummongondaba abasuke bawuhlosile ngomdlalo lowo. Coca ngokuphumelela komtlozi ukusebenzisa imihlobo yamararano (Irarano langaphakathi nelangaphandle) ukusivezela ummongondaba womdlalo.

Nakhu ebekulindeleke bona kuvele nakuphendulwa umbuzo lo.

- Esingenisweni akuhlathululwe bona yini ummongondaba, irarano langaphakathi nerarano langaphandle.
- Emzimbeni bekulindeleke bona abafundi bacoce ngemihlobo yamararano esetjenziswe mtlozi ukusivezela ummongondaba womdlalo. Nakhu ebekufanele kuvezwe bafundi: Irarano langaphakathi elibambe umdlali ayedwa, irarano elibe khona phakathi komdlali oyikutani nabanye abadlali, phakathi komdlali oyikutani nobujamo bendawo (Okufaka hlangana isiko-pilo nehlalo).
- Esiphethweni bekulindeleke bona abafundi batshwaye ngokuphumelela komtlozi ekusebenziseni imihlobo yamararano ukuphumelelisa ummongondaba womdlalo.

IMIDLALO IMIBUZO ENEMIBUZO EMIFITJHANI.

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yemidlalo.

- Abatloli batlhoga ilwazi leencwadi ababelwe ukuzifunda.
- Abatloli abanengi abakghoni ukuphendula imibuzo ngokusebenzisa ilwazi abalifumene eencwadini nelwazi abavele banalo ngokwabo.
- Banobudisi bokutsenga nokubuka izehlakalo zezenzo zabadlali lapha kutlhogeka khona.
- Bahlulwa kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo.

- Abotitjhere bafanele bafundise abafundi ukurhunyeza iinkundla neenqephu bese bazozethula ngetlasini abafundi abanye balalele bebafakaze ngalokho okutjhiwo yikundla nesiqephu ngasinye. Lokho bangakwenza ngokuveza izehlakalo ezenzeke ekundleni nesiqetjhini ngasinye ngokwamaphuzo ukuze akhumbuleke masinyana kunokobana abafundi bafunde incwadi yoke ngesikhatjhana esifitjhani lokha nasele babuyekezela ukuyokutlola isihlahlubo ngephepheli.
- Abotitjhere bafanele bakhuthaze abafundi bona bafunde iincwadi ababelwe bona bazifunde kilowo mnyaka ukwenzela bona bangacini sele baphendula ngencwadi engazange bayifunde ngetlasini.
- Bafanele babakhuthaze bona bakwazi ukunikela imibono ngalokho abakufundileko nofana ngezehlakalo abazizwa zikhulunyiswa encwadini.

- d. Bafanele babakhuthaze bona bakwazi ukuthatha ihlangothi bebasekele iinqunto abazithathako ngelwazi labo lezinto ezenzeka epilweni mazombe.

5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3

Imibono mazombe.

- a. Kumsebenzi wabotitjhere bona bagandelele ebafundini bonyana iphepheli linemitomelo eminengi khulu, njeke lingenza baphumelele iLimi lesiNdebele ngamalengiso. Ukobana iphepheli litlolwa muva nakutlolwa iinhlahlubo zabo akutjho bonyana alikaqakatheki kodwana vane kwenzelwa bona babe nesikhathi esaneleko sokuzilungiselela ukulitlola.
- b. Abatloli bafanele bakhuthazwe ukuzilungiselela kuhle nabayokutlola iphepha lesithathu. Ikghono lokutlola nezakhiwo zemitjho ebazisebenzise nabatlola iphepha loku-1 nele-2 bangazisebenzisa ngepumelelo ephepheneli. Ukungezelela, izakhiwo zamatheksthi ahlolwa ephepheneli kufanele zifundiswe bezihlolwe ngokuzeleko.
- c. Ukuqakatheka kokutsenga isihloko nofana imileyo yephepha lesi-3 kufanele kugandelelwe khulu. Abatloli kubonakala balahlekelwa imitomelo eminengi nangabe baphendule baphaphalaza ngesihloko nofana batlola kancani khulu ngesihloko, isib. I-eseyi ibe namagama ama-340 ukuya kuma-390 bese kuthi amatheksthi wokuthintana abe li-100 kufika e-120 lamagama. Abatloli abaphendula ngamagama angenzasi kweenlinganiswezi basuke bazibethe ngeswazi bona ngokwabo. Abatloli abanjengalabo banikelwa imitomelo elingene okuncazana abakutlolileko nokubenza bangaphumeleli kuhle.

5.7 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI

YEPHEPHA LESI-3

ISIGABA A: AMA-ESEYI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- a. Abatloli abathomi ngokutlola amaphuzu womebhengqongo/amumongo aneleko nokubenza bagcine bangakwazi ukutlola i-eseyi enobude obulindelekileko (engafikiko emagameni ama-340 kufika kwama-390) nofana indaba efitjhani khulu.
- b. Esingenisweni abahlathululi isihloko nofana batjengise bonyana indima yokuthoma ngesitjengisako bonyana bayokukhuluma ngani emzimbeni. Esiphethweni akuveli bona sekusongwa okukhulunywe ngakho emzimbeni, indaba ivele iphelele emoyeni nje.
- c. Umbuzo 1.5, i-eseyi yesihloko esithi, 'Ubuhle nobumbi bokuba nabangani abanengi'. Abatloli abayikhetheko bakghonile ukuveza amahlangothi amabili wesihlokweni ngokulinganako. Kusese khona idlanzana labatloli elisaveza imibono yehlangothi linye iindima ezinengi khulu ukudlula elinye ihlangothi. Isenzo sabesi silenze langafumana imitomelo emihle. Kilesisihloko kubonakele kunabanye abatloli abangakasiphenduli ngendlela elindelekileko. Batjhugulule isihlokweni bakhuluma ngokuqakatheka kokuba nomngani oyedwa ingasi abangani abanengi nokubonakele kuphambene nokufunwa isihloko ababuzwe sona.
- d. Abanye babatloli bakhetha iinhloko ebangazizwisisi kuhle bese kuthi nabatlolako baphelelwe maphuzu endleleni nokubenza bagcine sele batlola i-eseyi efitjhani khulu engafikiko esibalweni samagama alindelekileko.
- e. Kusese nedlanzana labatloli elitjengisa ukuba nesiliyo ngehlangothini lokutlola nokwethula. Ama-eseyi eliwatlolileko akazwakali nakancani kanti kokhunye ufumana nesihloko kuphendulwe ngaso ngokusezingeni elilingeneko nje nofana elisisekelo nokulenza lifumane imitomelo ephasi khulu. Elinye idlanzana labafundaba litlola i-eseyi enemiqondo engakahleleki nengakhambelani nesihloko esibuzweko.

- f. Abatloli abakhethe isithombe abanye babo abakatloli/ abakanikeli i-esity isihloko esikhambelana nesithombe nokubenze bangafumani imitlomo emihle.
- g. Abatloli abanengi babonakele batlola imitjho eneemvumelwano ezingakhambelani namabizo abasuke bawasebenzise ekuthomeni kwemitjho yabo.
- h. Abanye babatloli abapeledi amagama ngendlela efaneleko, banobudisi bokuhlela imitjho ngendlela efaneleko, batlola imitjho emide khulu negcina sele ilahla umqondo.
- i. Inengi labatloli aliquntuli amagama ngendlela efaneleko begodu alithomi imitjho ngeledere elitjengisa ukuba ligabhadlhela.
- j. Inengi labatloli alisebenzisi iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, iimfenqo, njll. ukunandiphisa ama-esity wabo.

Iimphakamiso zokwenza ngcono umbuzo we-esity.

- a. Abayelesi besifundo (*Subject Advisors*) nabarholi bama-Tlasta (*Cluster Leaders*) kufanele babambe iimfundo-bandulo ezinengana kufundisanwe ngokusebenzisa irubhriki namatshwayo wokutshwaya i-esity ngendlela ekungiyiyo.
- b. Abotitjhere kufanele bafundise abafundi indlela i-esity etlolwa ngayo. Bahlathulule amaphuzu alandelako:
 - * Ukuthoma ngokutlola inomboro yesihloko nesihloko se-esity umfundi asikhethileko.
 - * Nakutlolwa amaphuzu womebhengqondo kufanele batlole amaphuzu amafitjhani namumethe umqondo ozwakalako. Igama elilodwa alamukeleki.
 - * Ukutlola amaphuzu aneleko emebhengqondweni azobakghonakalisa bona bakwazi ukutlola i-esity yenani lamagama elilindelweko.
 - * Ukutlola inani lamagama elaneleko (340-390) e-esityini ukuze bakwazi ukufumana imitlomo ebananeleko.
 - * Abotitjhere kufanele baqinisekise bona emihlanganwenabo babelane ngelwazi lokufundisana ngokutshwaya i-esity ukuze kuphunguke ubutjhapha obuvane bubonakale emitlomeni yabafundi manqophana nokwabiwa kwemitlomo nakusetjenziswa irubhriki.
 - * Akukhuthazwe abafundi ukukhetha isihloko se-esity ebasazi ngcono.
 - * Abotitjhere bafanele bafundise abafundi ukutlola imitjho eneemvumelwano ezikhambelana namabizo wazo.
 - * Abafundi abafundiswe ukupeleda amagama ngendlela efaneleko, batlole imitjho emifitjhani nenikela imiqondo epheleleko, baquntule amagama ngendlela efaneleko, bathome imitjho ngamaledere akhombisa ukuba maga bhadlhela.
 - * Abotitjhere abakhuthaze abafundi ukusebenzisa iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, imfenqo, njll. ukunandiphisa ama-esity wabo.
 - * Akuyeleliswe abafundi ngeemphoso evane bazenze ezivezwe ku-*Diagnostic Report* ukuze bangasazibuyeleli.
- c. Umhlahlandlela wokutshwaya iphepha lesithathu awunikelwe abotitjhere kusukela egreyidini le-10 kufika kele-12 ukuze kube khona ukufundisa okufanako emagreyidini la.

- d. Incwajana yemiThetho yokuTlola nokuPeledwa kwamagama inikelwe BOKE abotitjhere abafundisa iLimi lesiNdebele eenkolweni ukuze bazokufundisa bafundi ngemithetho le.

ISIGABA B: AMATHEKSTHI WOKUTHINTANA

limphoso ezivamileko nezibangwa kungalandeli iimfuneko zamatheksthi wokuthintana.

- a. Incwadi yobungani neyomthetho/yabakhulu.

Nanzi iimphoso ezivezwa eencwadinezi:

- * Abatloli abanengi babhalelwa kutlola iimphande ngendlela efaneleko.
- * Iinlotjhisano zabo azinqophi ebantwini ebafaneleko ngendlela imibuzo ebuzwe ngayo, isib. Encwadini yobungani bebafanele banqophise isilotjhisano sabo kumzala bona basinqophisa kumngani.
- * Iindima eziziingeniso zeencwadezi azivezi iminqopho yokutlolwa kwazo. Isib. encwadini yobungani kunokuthi baveze umnqopho omayelana nokuyelelisa umzawabo ngomukghwa omumbi wokudelela abotitjhere esikolweni nokungasatloli imisebenzi yesikolo, bazitlolele iingeniso ezingatjho litho ngokuvezwe ephepheni lemibuzo.
- * Encwadini yabakhulu/ yomthetho abatloli abanengi abatloli isihloko njengombana sivezwe ngayo ephepheni lemibuzo.
- * Inengi labatloli alitloli iinlayeliso ezifanele umhlobo wencwadi ngayinye.
- * Encwadini yabakhulu/yomthetho abatloli bebangathogomeli iphimbo ebalisebenzisako lokha nabakhuluma notitjherehloko. Iphimbo ebe balisebenzisa belingeze lenza utitjherehloko bona arhoqise isiquanto asithetheko sokuqunta bonyana kungasaba nomnyanya wokulayelisa abafundi begreyidi le-12 ngebanga I okungaziphathi kuhle kwabanye babafundi. Kubonakele bakhuluma kwangathi bakhuluma nomnganabo, iphimbo lokubawa ngokuzithoba gade lingasetjenziswa begodu neenzathu ezizwakalako gade zin gavezwa ngokwaneleko.
- * Inengi labatloli lisahlangahlanganisa isiphetho sencwadi yobungani nencwadi yabakhulu/yomthetho. Ufumana encwadini yobungani abafundi batlole ngalindlela; Ngimi ozithobako, ibuya ku-, itlolwe ngu- nokutlola igama nesibongo bese kuthi encwadini yabakhulu bathi, Ngimi kwaphela, ibuya ku- nofana itlolwe ngu-.
- * Ufumana incwadi yobungani itlolwe umtlikitlo.
- * Encwadini yabakhulu abatloli igama nesibongo kanye nomtlikitlo.
- * Abatloli batlola amaphuzu amancani khulu eencwadinezi. Kubonakele batlhoga ilwazi lokobana inani lamagama lithonywa ukubalwa endimeni yesingeniso, emzimbeni nesilayelisweni kwaphela. Amagama abawasebenzisa esingenisweni kufika esilayelisweni awafiki enanini lamagama elilindel ekileko (100 kufika kwali-120) nokubenze balahlekelwa imitlomo eminengi. Njeke abatloli bayayeleliswa bon yana bangatloli iincwadi eziphelela ekhasini ELILODWA. Abatlole iindima zomzimba ezingaba ziindima ezi-4 kufika kezi-5 ukuze bakwazi ukufika enanini lamagama elilindelekileko.

b. Umlando kamufi.

Imbijana yabatloli ekhethe itheksthi le ikhombise ukungabi nelwazi elaneleko manqophana nesakhiwo setheksthi le. Nanzi iimphoso ezenziwe batloli kiletheksthi:

- * Ukungatloli isihloko esivezako bonyana umlando lo ngewakabani.
- * Ekuthomeni komlando lo amagama wakamufi awavezwa.
- * Batlola umlando kamufi njengombiko, isib. Babika ukuhlongakala kwakamufi.
- * Basaveza bonyana umufi ubelethelwe esibhedlela kunokobana baveze igama lendawo lapha umufi abelethelwe khona nekukulapho ikaba yakhe isele khona.
- * Abavezi ilanga, inyanga nomnyaka ngokupheleleko kodwana batlola ngokurhunyezweko, ngalindlela: 20/11/1995.
- * Kusese khona idlanzana labatloli elitlola umlando kamufi njengomuntu wokuthoma. Isib. Mina Hleziphi Babulaleni Dlangamandla ngabelethelwa endaweni yeStoffberg, njll.
- * Abavezi iziqu zemazikweni aphakemeko neenkundla eziphezulu ezifunyenwe mumufi.
- * Batlola umlando kamufi ohlangahlangeneko, ongakhambisani nepilo yomuntu wamambala, isib. Epilweni yamambala umuntu uyabelethwa, angene isikolo samabanga aphasi, aragele phambili aye emabangeni aphezulu (wesekhondari) bese udlulela emazikweni aphakemeko athole iziqu nofana isitifikheyithi, afumane umsebenzi, athole ukukhutjulelwa esikhundleni esinye esiphezulu, kufikela lapha ahlongakala khona.
- * Abatloli abangavezi bona umufi watjhada nobani nini kanye namagama wabentwana bakamufi akangavezwa.
- * Akungavezwa bona umufi bekaziphethe njani nokobana bekaphilisana njani nabanye abantu.
- * Akungavezwa bona umufi ubulewe yini.
- * Akungavezwa bonyana uyokubulungwa nini ngombana vele umlando lo ufundwa ngelanga umufi abulungwa ngalo.

c. I-ithavyu.

- * Ukungatloli isingeniso esivezako bona i-inthavyu le izokuba phakathi kwabobani begodu iyokwenzeka kuphi?
- * Abatloli abatloli imizwa yabakhulumako ngeembayaneni.
- * Ngemva kokutlola imizwa yabakhulumako ngeembayaneni abatloli iledere lokuthoma ngegabhadlhela.
- * Ufumana umzimba we-inthavyu nekukulokho ekukhulunywa ngakho kutlhayela khulu.

d. I-athikili yephephandaba.

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

- * Ukungatloli isihloko se-athikili leyo.
- * Ukungasebenzisi amakholomu nakutlolwa itheksthi le.
- * Ukungatloli igama lomuntu otlole i-athikili, ukungavezi indawo lapha kutlolelwe khona i-athikili, isikhathi nelanga ekutlolwe ngalo i-athikili.
- * Ukutlola iindima ezide neziqeda ihliziyo.

e. Abatloli bakhetha amatheksthi abangawazi kuhle bese nabatlolako bagcine baphambuka esakhiweni esifunwa yitheksthi nokubenza bangafumani imitlomelo emihle nepheleleko.

f. Abanye abatloli batjengisa banesiliyo ngehlangothini lokutlola nokwethula. Amatheksthi abawatlolileko akazwakali nakancani/ ufumana aphambikile esihlokwani abuzwe sona ephepheni lemibuzo. Kusese khonyana abatloli abayimbijana abatlola itheksthi EYODWA esikhundleni samatheksthi AMABILI esigabeni B. Isenzo sabesi sibenza bafumane imitlomelo emincani nakumadani swa nabatlolile amatheksthi la WOMABILI.

limphakamiso zokwenza ngcono umbuzo wamatheksthi wokuthintana.

- a. Abotitjhere abanikele abafundi imisebenzi eminengi ehlola ukutlolwa kweemphande ngendlela efaneleko neenlotjhiswe ezinqotjhiswe ebantwini abahlukahlukeneko.
- b. Abanikelwe nemisetjenzana yokutlola iindima eziziingeniso zemitlole le, ziveze iminqopho yokutlolwa kweencwadezi. Abafundi abanikelwe imisetjenzana eneenlayeliso ezinqotjhiswe ebantwini abahlukahlukeneko.
- c. Ukuthuthukisa izinga lokufunda nokufundisa, abotitjhere kufanele bafundise bebanikele abafundi umhlahlandlela wokutshwaya amatheksthi ahlukahlukene emagreyidini WOKE umnyaka usathoma. Lokhu kuzokusiza abafundi ukobana babe nelwazi lamatheksthi la basese semagreyidini aphasu.
- d. Abayelelisi besifundo (Subject Advisors) nabarholi bama-Tlasta (Cluster Leaders) kufanele babambe iimfundo-bandulo ezinengana kufundisane ngokusebenzisa irubhriki namatshwayo wokutshwaya amatheksthi wokuthintana ngendlela ekungiyiyo.
- e. Abotitjhere kufanele bafundise WOKE amatheksthi wokuthintana ngokungeneleleko, bahlathulule bebanabe ngesakhiwo setheksthi ngayinye kufaka hlangana amaphuzu alandelako:
 - * Ukuthoma ngokutlola iinomboro zamatheksthi abawakhethileko.
 - * Ukutlola imitjho emifitjhani nemumethe imiqondo neendima ezihle ezingasizide khulu.
 - * Ukuqunta amagama ngendlela elungileko. Bangakhohlwa ukusebenzisa itshwayo lehayifeni (-) nabaqunta ilungu legama.
 - * Ukutlola inani lamagama elaneleko etheksthini ngayinye elizabakghonakalisa bona bakwazi ukufumana yoke imitlomelo efaneleko.

- * Abotijhere kufanele baqinisekise bona emihlanganwenabo babelana ngelwazi lokufundisana ngamatheksthi nokutshwaywa kwawo ukuze kuphunguke ubutjhapha obuvane bubonakale emitlolweni le.
- * Umhlahandlela wokutshwaya iphepha lesithathu unikelwe bewuhlathululelwe boke abotijhere kusukela egreyidini le-10 kufika kele-12 ukuze kube khona ukufundisa okufanako kiwo wo ke amagreyidi.

ISAHLUKO 6

ISIXHOSA ULWIMI LWASEKHAYA

Le ngxelo ilandelayo mayifundwe kunye namaphepha eemiwiwo esiXhosa uLwimi lwaseKhaya kaNovemba 2018.

6.1 IINDLELA ABAQHUBE NGAZO ABAVIWA: Amaphepha 1–3 (2018)

Iindlela abaqhube ngayo abafundi ibonakalisa ukuhla xa ithelekiswa neyonyaka wama-2017.

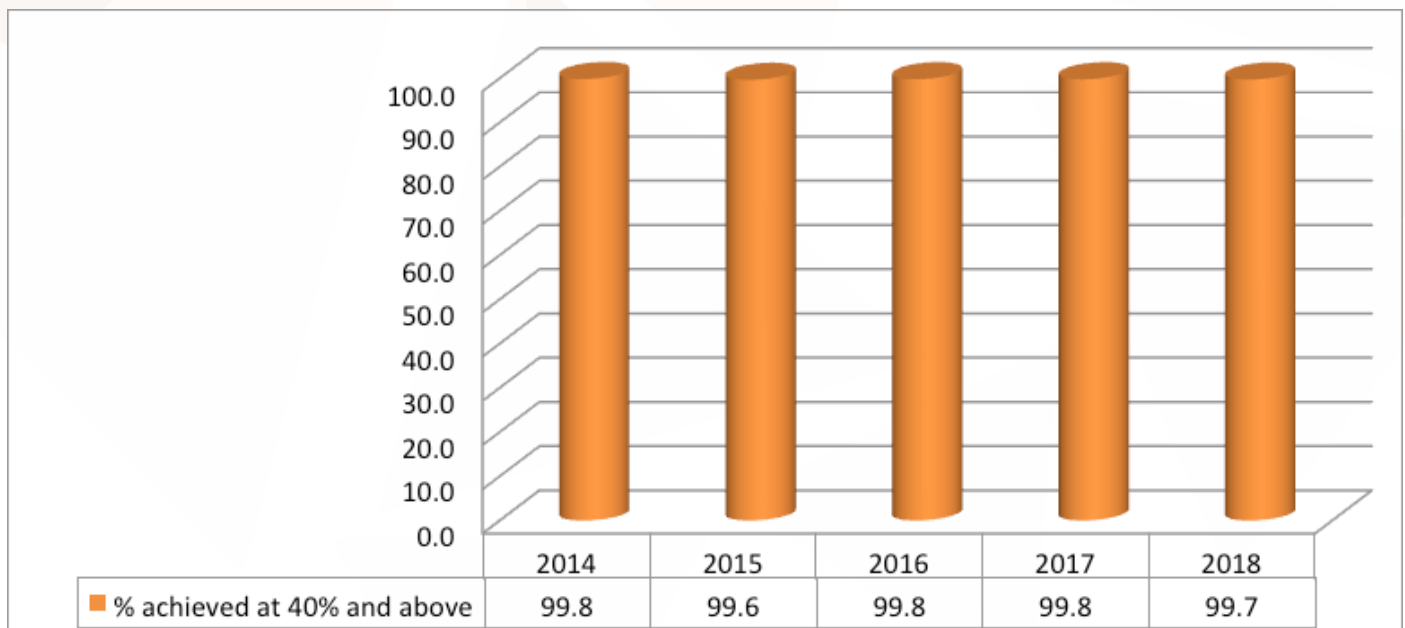
Kunyaka wama-2018, kuphawuleke ezi zinto zilandelayo:

- Inani labaviwa abachophele esi sifundo lihle ngomyinge wama -608 xa uthlekisa nonyaka wama-2017.
- Gabalala impumelelo yabaviwa ibonakalisa ukwehla ngomyinge we-0,1 eepesenti kulo nyaka wama-2018 xa kuthelekiswa nonyaka wama-2017. Kubonakala ukunyuka ngomyinge we-0,2 eepesenti kwizinga labaphumelele kwinqanaba lama-40–49,9 eepesenti kuze kubonakale ukuhla kwabaphumelele kumanqanaba ama-50–59,9 nakwawama-60-69,9 eepesenti. Kunjalo, kuyancumisa ukuphucuka okubonakala kumanqanaba aphezulu ukusukela kwabaphumelele kwinqanaba -70–79,9 eepesenti, 80–89,9 eepesenti kunye nenqanaba lika 90-100 eepesenti.

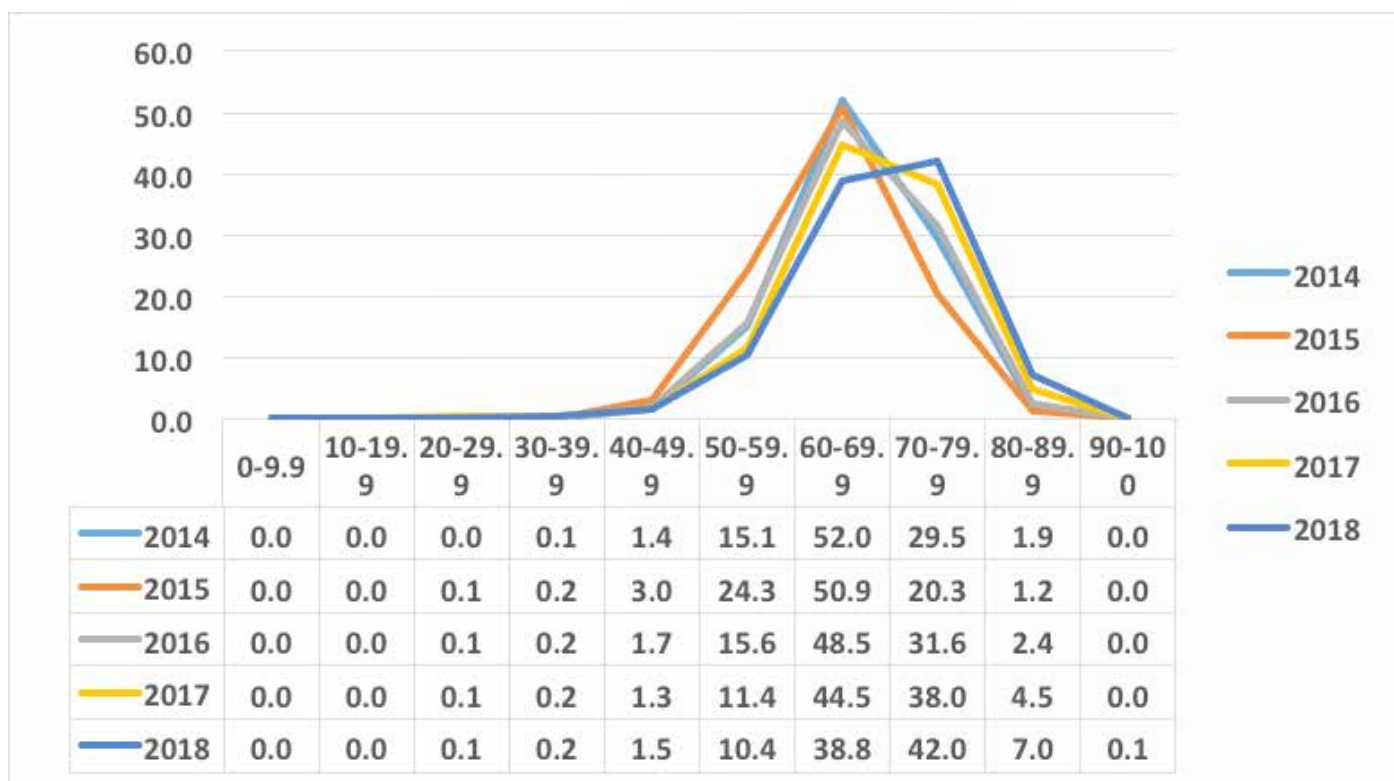
Itheyibhile 6.1.1: Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya

Unyaka	Inani elibhalileyo	Inani eliphumelele ngama-40 eepesenti nangaphezulu	Ipesenti yabaphumelele ngama-40 eepesenti nangaphezulu
2014	74 925	74 788	99,8
2015	95 694	95 356	99,6
2016	97 164	96 952	99,8
2017	87 934	87 731	99,8
2018	87 326	87 075	99,7

Igrafu 6.1.1: Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya



Igrafu 6.1.2: Ukuhlulwahlulwa kwabaviwa ngokwendlela abaqhube ngayo (IsiXhosa uLwimi lwaseKhaya: 2014–2018).



Le grafu ingasentla ibonakalisa ukuba kukho ukuhla kancinci kunyaka wama-2018 kwiziphumo zesiXhosa uLwimi lwaseKhaya ukuqala kwizinga lesi-3 (-0,2), 4(-1,0) nelesi-5 (-5,7), kodwa kuphucuke kakhulu kwizinga lesi-6 (+4,0) xa utholekisa nonyaka ka-2017. Kuncumisa ngakumbi ukunyuka kwezinga lokuphumelela kwinqanaba lesi-7 ngomyinge wama 2,6 eepesenti.

6.2 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LOKU-1

Ukuphawula ngokuthe gabalala

- Kuphawuleka ukuba kukho ukuphucuka kwezakhono zokuphendula isicatshulwa sokuqonda kubaviwa nangona besekho abo basilelayo ukufumana ingxam yesicatshulwa, nto leyo eyenza ukuba basilele ukuza neempendulo ezifanelekileyo besebenzisa awabo amazwi.
- Abaviwa banemingeni yokuphendula isicatshulwa soshwankathelo nesokubonwayo
- Kuyabonakala ukuba esinye sezizathu esibangela ukuba abaviwa bangaqhubi kakuhle kukusilela kulwazi lolwimi nto leyo ethi ibachaphazele kakubi ekutolikeneni isigama esithile solwimi; umzekelo: izaci, amaqhalo, izafobe njalo njalo.
- Kuqapheleka ukuba abaviwa bayaqhwalela kwizakhono zokusetyenziswa kolwimi ngokuchanekileyo.

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

UMBUZO 1: UKUFUNDELA UKUQONDA

Kuyaqapheleka ukuba abaviwa abakabi nazo izakhono ezifunekayo zokumelana nemingeni yovavanyo lokuqonda. Ezi zakhono ziquka ulwazi lweendidi ngeendidi zemibuzo ebuzwayo kolu vavanyo. Iimposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- a. Kusekho ukusilela ekuphenduleni ngokuchanekileyo kwimibuzo efuna iinkcukacha/iimpendulo ezicatshulwayo/zithathwe ngqo kwitekisi njengokuba zinjalo.
- b. Umbuzo 1.5. ubufuna ukuba umviwa athathe ulwazi olukwitekisi oluchaza abantu abaphumelelayo nabangaphumeleliyo kwaze kwakho ukusilela ekunikeneni impendulo echanekileyo.
- c. Lisekho iqaqobana labaviwa eloyiswa kukucaphula/ukuchonga ngokomyalelo onikwe kumbuzo, oku kusenokubangwa kukungawufundi ngokupheleleyo umbuzo/umyalelo.
- d. Umbuzo 1.3, endaweni yokucaphula isivakalisi njengoko beyalelwe bacaphula ibinzana bashiyelele inxalenye yaso.
- e. Umbuzo 1.11, endaweni yokuchonga igama elithetha into enye no-'ekupheleni' banika eyabo intsingiselo yeli gama engekho kwisicatshulwa kungenjalo bacaphule ibinzana hayi igama.
- f. Basokola ngakumbi kwimibuzo evavanya indlela olusetyenziswe ngayo ulwimi kwisicatshulwa. Qwalasela uxwebhu lweNkcazelo yePolisi yeKharithyulam nokuHlola iphepha lama-26 phantsi kwesihlokwana, Ukuphuhliswa kwesigama nokusetyenziswa kolwimi. Le mibuzo ifuna ulwazi lwesigama, ulwazi ngezakhi nemigaqo yokusetyenziswa kolwimi, iimpawu zobhalo kwanokusetyenziswa kwezafobe. Oku kuphawuleke; kumbuzo 1.7, apho bekufunwa intsingiselo eziswa sisakhi uzi' kwigama ekuzilawuleni abanika mpendulo ichanekileyo.
- g. Baninzi kakhulu abasilele ekunikeneni injongo /umsebenzi/ intsingiselo eziswa sisakhi kwigama. Umzekelo:
 - * Umbuzo 1.4, ubufuna abaviwa ukuba batyhile injongo yombhali ngokusebenzisa umntu wokuqala kwintetho, abayichana impendulo ngokuthi umbhali ubezifaka ezihlangwini zalowo ufunda isicatshulwa.
 - * Umbuzo 1.9, bekulindlele ukuba baxele injongo yokusetyenziswa kombuzo buciko kwisivakalisi esibhalwe ngqindilili nalapha bohluleka.
- h. Abaninzi babenengxaki yokwahlula phakathi koluvo nenyani. Baqashele baze banika isizathu esingahambelani neempawu zoluvo okanye inyani. Uninzi lwabafundi lusahluleka kukuphendula imibuzo enika uluvo lomfundi njengakumbuzo 1.15 apho bekufuneka babone ukuba itekisi ingazitshintsha na iingqondo zabantu ngempumelelo, bangqine oku bexhasa ngamandla enawo itekisi basuka banike impendulo engu 'ewe' engaxhaswanga kungenjalo baxhase ngendlela efe amanqe.
- i. Kwimibuzo efuna ukuba banike injongo yokusetyenziswa kwigama ngendlela ethile- umzekelo ukuphindaphindwa kwigama banika intsingiselo endaweni yenjongo njengakumbuzo 1.2 kunye no1.7.
- j. Bahluliwe kakhulu kwimibuzo evavanya ukusebenzisana kwezi tekisi zimbini zecandelo A. Abakwazanga ukunxulumanisa isicatshulwa A no B. Umzekelo umbuzo ubufuna baphendule ukuba ingaba isicatshulwa B siyaluxhasa na uluvo lombhali olukumhlathi wesi-5 kwisicatshulwa A. Lo mbuzo ubuxhomekeke ekufundisiseni, bathelekise, baqonde okuqulethwe yitekisi okanye umhlathi nalapha basilela.
- k. Abaviwa abakwazanga ukufunda, batolike itekisi ebonwayo engumfanekiso onezakhelo ezibini. Boyisiwe kukuqaphela umahluko ophawulekayo kwizenzo zabantu abakwezi zakhelo zibini nangona ubucace gca.

- l. Abaviwa babenengxaki yokungakwazi ukulandela imiyalelo yemibuzo. Umzekelo: xa bebuzwa umbuzo kubhekiswa kumgca othile okanye umhlathi. Kulindeleke ukuba umviwa aye ngqo kuloo mgca okanye umhlathi athunyelwe kuwo.
- m. Kuyaqapheleka ukuba abaviwa abanaso isakhono sokuqwalasela umfanekiso/ okubonwayo ukuze bafumane umxholo wawo phambi kokuba baphendule imibuzo. Baxhomekeka ekulawulweni yimibuzo ebuziweyo. Umzekelo, umbuzo 1.16, bekulindeleke ukuba abaviwa bahlalutye okuqhubeka emfanekisweni ukuze bafumane umxholo kodwa bafumana ubunzima kakhulu ekwenzeni oko.

lingcebiso

- a. Kuyacetyiswa ukuba ootitshala bagqale ukufundisa ukufundela ukuqonda, baqinisekise ukulandela inkqubo yokufunda njengoko ichaziwe kwiphepha lama-24- 26 kuxwebhu **IweNkcazelo yePolisi yeKharityhulam nokuHlola**.
- b. Izakhi zamagama mazifundiswe ngokusemxholweni kuqatshelwe ngakumbi intsingiselo nemisebenzi yazo kwintetho okanye isivakalisi. [Jonga kuxwebhu IweNkcazelo yePolisi yeKharityhulam nokuHlola, iphepha lama-26 phantsi kwesihlokwana esithi: Ukuphuhlisa kwesigama nokusetyenziswa kolwimi.]
- c. Ootitshala mababakhuthaze abafundi ukuba basifunde kabini nangaphezulu isicatshulwa phambi kokuba baphendule imibuzo. Oku kuza kubanceda bakwazi okuqulathwe sisicatshulwa.
- d. Makugininise ngakumbi kwiinjongo zokusetyenziswa kwezixhobo zesimbo ezifana nezafobe, umzekelo: kumbuzo buciko mabagqale ngakumbi imisebenzi yawo kulwimi gabalala.
- e. Kukhuthazwa ukuba abafundi bafundiswe ngeendidi neempawu zeetekisi nezangotshe ezihambelana nohlobo ngalunye lwetekisi. [Jonga kuxwebhu IweNkcazelo yePolisi yeKharityhulam nokuHlola iphepha lama-26, phantsi kokuphuhlisa kwesigama nokusetyenziswa kolwimi.]
- f. Kubalulekile ukuba xa kusetwa imisebenzi yaseklasini kuvelelwe onke amanqanaba okuqonda, oko kuthetha ukuthi aphantsi, aphakathi naphezulu njengoko uxwebhu lokuhlola lukhokela. **(Examination Guidelines 2017)**
- g. Kubalulekile ukuba abafundi baqeqeshelwe indlela yokuphendula imibuzo. Mabaqheliswe ukucazulula umbuzo oqulethwe zizenzi ezikhethelwe ukubuza. Umzekelo: xa kuthiwa **chonga** kwahlukile naxa kusithiwa **caphula**, **cacisa/chaza**, **phawula**, njalo njalo. Malunga nale ngxaki ootitshala mabaqwalasele uxwebhu **IweNkcazelo yePolisi yeSizwe yeKharityhulam nokuHlola** isahluko sesine ukufumana ingcaciso ezeleyo.
- h. Ootitshala bayacetyiswa ukuba banike abafundi imisebenzi emininzi engekho sesikweni enemibuzo efuna baphendule begxile kumgca othile okanye kumhlathi.
- i. Ukuxhasa inkqubo yokufunda, ukufundisa nokuhlola ezikolweni kuyakhuthazwa ukuba ootitshala basebenzise imithombo ngemithombo yolwazi ukuncedisa abafundi. Umzekelo: bangasebenzisa iincwadi ezimiselweyo, imibuzo yeminyaka edlulileyo njalo njalo.
- j. Kuyacetyiswa ukuba ootitshala baqinisekise ukuba kwimisebenzi yaseklasini umfundi ngamnye uyaziphendulela imibuzo ebuziweyo angahambi nempendulo yomfundi omnye ophendule umbuzo obheka kwiklasi. Naxa kusenziwa uhlaziyo masicaciswe ngokupheleleyo isizathu sokuba impendulo enikwayo ibe yiyo echanekileyo.

UMBUZO 2: UKUSHWANKATHELA

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- a. Basebaninzi abaviwa ababhala impendulo bengekazazi ukuba iingongoma abazifunayo zimalunga nantoni nto leyo ecacisa ukuba abawufundisanga umhlathi lowo bacaphula kuwo. Abo babonakala ngokucaphula isivakalisi sokuqala kumhlathi ngamnye. Babonakalisa kakhulu ukuxhomekeka kumhlathi.
- b. Abaviwa abathile basenengxaki ekuchongeni iingongoma eziphambili kwisicatshulwa eso baza kusishwankathela endaweni yoku bachonga iingongoma ezixhasayo bayishiye le ingundoqo ingongoma.
- c. Abanye abaviwa abayithatheli ngqalelo imiyalelo yokushwankathela. Umzekelo: ukushwankathela ngokomhlathi njengoko kulindelekile kubaviwa bolwimi lwaseKhaya hayi ngeengongoma.
- d. Bakho abathatha amabinzana kwingongoma bangayithathi yonke baze baziphosanise namanqaku kuba ngamanye amaxesha bashiye elona binzana lingundoqo.
- e. Bambi abaviwa ababhali ngokomyalelo ofuna inani elithile lamagama amabawasebenzise. Oku kuyabachana kuba kuye kufumaniseke ukuba ingxam yesishwankathelo sakhe ikwelinani adlulise ngalo nelithi lingakorekiswa.
- f. (Umyinge wesishwankathelo ngamagama angama-70).
- g. Kuphawuleka kweli phepha likaNovemba 2018 ukuba isekhona imbinana yabaviwa abathi xa beshwankathela isicatshulwa esinomxholo abawaziyo, baphendule gabalala bengasebenzisi itekisi abayinikiweyo.

lingcebiso

- a. Abafundi mabaqale bafunde imiyalelo yoshwankathelo kuqala phambi kokuba bafunde isicatshulwa soshwankathelo njengoko idla ngokubhalwa, de maxa wambi ibhalwe ngqindilili nto leyo ebonakalisa ukubaluleka kwayo. Makuqatshelwe ukuba abafundi abanakuqala ngokufunda itekisi yoshwankathelo bengekafundi ukuba injongo yabo yokufunda nokushwankathela ithini.
- b. Mabaqaphele ukuba ukushwankathela ikakhulu kufuna isakhono sokukhangela iingongoma ezithile ezihambelana nokufunwa ngumbuzo woshwankathelo umzekelo (iindlela zoku .../ iingcebiso malunga ...). Mawufunwe ufunyanwe ukuze aye ngqo apho kukho ingongoma.
- c. Mabaqinisekise ukuba iinkcukacha ezixhasa ingongoma ephambili azithathwa njengengongoma ephambili.
- d. Kuyacetyiswa ukuba ootitshala mabakhuthaze abafundi ukuba basifunde isicatshulwa kabini nangaphezulu phambi kokuba basishwankathele.
- e. Zakufunyanwa iingongoma ezo mazilungelelaniswe zenze umhlathi kodwa oko kubhalwayo kungayitshintshi injongo yombhali.
- f. Makusoloko kusetyenziswa izivakalisi ezipheleleyo ezifutshane hayi amabinzana xa kubhalwa umhlathi. Nalo umsebenzi mawuhlelwe njengeminye ukuqinisekisa ukuba awunazimposiso.
- g. Kucetyiswa ukuba ootitshala banike abafundi imisebenzi emininzi engekho sesikweni ebudeni bonyaka ukuze baqhelane nendlela efanelekileyo yokushwankathela besebenzisa isikhokelo sokuhlola esixela ukuba mabashwankathele njani. (Examination Guidelines 2017).
- h. Kuyacetyiswa ukuba basebenzise isikhokelo sokumakisha isishwankathelo
- i. Kuyacetyiswa ukuba ootitshala bagxile ekufundiseni abafundi indlela yokwakha izivakalisi. **(Jonga kuxwebhu lweNkcazelo yePolisi yeKharityulam nokuHlola Isahluko sesi-3 izakhi nemigaqo yokusetyenziswa kolwimi esetyenziswayo kwinkqubo yokubhala amaphepha 34-35).**

- j. Bangaqheliswa nokuzimakisha abafundi okanye ukumakishana kwabodwa ukuze baqhele ukuyibona into engamkelekanga kushwankathelo.

UMBUZO 3: UKUHLALUTYA IINTENGISO

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- a. Baqhokrwe kakhulu kukungakwazi ukuqaphela intsingiselo eziswa ligama kwisibhengezo. Umbuzo 3.1 ubufuna bachonge **igama** bona basuka bachonge isivakalisi okanye ibinzana.
- b. Abawazanga umsebenzi welogo **kwesi sicutshulwa – umbuzo 3.4**
- c. Abaninzi abakwazanga ukucaphula ibinzana elisetyenziselwe ukuba umthengi akubone kuyinto elula ukuthenga le mveliso. Babethwe kukungalazi ibinzana bachonga isivakalisi, nto leyo ebonakalisa ukuba abawazi umahluko phakathi kwebinzana nesivakalisi.
- d. Kumbuzo 3.6 boyisiwe kukubhala isilogani sale ntengiso. Ingxaki nalapha kukunqongophala kolwazi ngeempawu zetekisi.
- e. Kuyaqapheleka ukuba abaviwa abaninzi baphendule kakuhle kulo mbuzo kodwa isekhona imbinana esalambathayo kwisakhono sokufunda nokucazulula intengiso. Umzekelo: ukusetyenziswa kweefonti ezahlukeneyo nentsingiselo yazo, ulwimi oluqhathayo nolujija ingqondo, ifuthe lemifanekiso, intengiso ijoliswe koluphi udidi lwabantu, njalo njalo.

lingcebiso

- a. Abafundi mabafundiswe ngeempawu eziphambili zentengiso nendima eziyidlalayo.
- b. Abafundi mabafundiswe ukuqaphela ulwimi oluqhathayo nomsebenzi walo nentsingiselo yalo kwakunye nenjongo yalo kungenjalo ifuthe lalo.
- c. Iimpawu zetekisi ziya kuhlala zitshotsha phambili kufundo lwezi ndidi zeetekisi. Mabaqhele ukwazi umahluko phakathi kwesibhengezo nekhathuni bayenze budlala loo nto ukuze iimpawu ezifana nezilogani neelogo zihlale zinkenteza kwiintloko zabo.
- d. Mabawazi umahluko phakathi komsebenzi welogo gabalala kwakunye nomsebenzi welogo **kwesi isicutshulwa**. Lo ukwiscatshulwa uhambelana ngqo nemveliso ethengiswa sisibhengezo kanti ogabalala uya kuthi uxela umzi mveliso owenza le mveliso/ uxela ukuba yeyakwabani imveliso, kanti lo ubufuna impendulo ethi 'uxela ukuba yeyak-waMTN le mveliso'.
- e. Kuyacetyiswa ukuba ootitshala mabagxile kakhulu ekufundiseni ulwazi olunzulu lolwimi phambi kokuba bafundise abafundi isakhono sokucazulula intengiso.
- f. Kuyacetyiswa ukuba ootitshala mababanike abafundi uluhlu lwemisebenzi yentengiso engekho sesikweni ebudeni bonyaka ngenjongo yokubaqhelanisa ukuze balungele iimviwo.
- g. Abacebisi bayakhuthazwa ukuba babancedise ootitshala ukuphucula izakhono zokuhlalutya intengiso khonukuze bazokwazi ukuphucula ezabafundi.

UMBULO 4: UKUHLALUTYA IKHATHUNI

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- Kuyaqapheleka ukuba abaviwa baphendule kakuhle kulo mbuzo kodwa isekhona imbinana esalambathayo kwisakhono sokufunda nokucaculula ikhathuni. Umzekelo: ukuqaphela ukuhambelana kwentetho nezenzo zabalinganiswa. Umbuzo 3.1, ubufuna ngendlela ethile unxulumano phakathi kokusetyenziswa kwesivumelanisi nokwenzekileyo ekugqibeleni.
- Kumbuzo 4.4, abaviwa abathile basilele ekuqapheleni iimpawu zomculo, into ekubomi babo bemihla ngemihla. Kufunwa okubonisa ukuba ifowuni ikhalela phezulu nabo baphendule bathi 'ikhalela phezulu'.
- Boyisiwe kukuchaza iimpawu zombonakalo ezingqina ukumangaliswa kukamama kaVuyo.

lingcebiso

- Kuyacetyiswa ukuba zonke iimpawu zekhathuni mazifundiswe ngootitshala.
- Iinkcukacha ezibonwayo ziya kusoloko zibalulekile kwikhathuni mihla le mabaqheliswe ukuziqaphela. Bangabhala nebalana ngekhatuni ukusuka kwisakhelo soku-1 ukuya kwesokugqibela.
- Udaba lobuso kunye neempawu ezibubungqina bovakalelo oluthile zingundoqo, mazihlale zifundiswa kwikhathuni.
- Mabaqheliswe ukubona ukungaqheleki/eyona nto ihlekisayo/iphoxisayo/ibaxiweyo/ isisigqebelo kwikhathuni njalo njalo kuba nayiphi na inentsingiselo okanye inento eyithethayo.
- Ootitshala mababanike abafundi uluhlu lwemisebenzi yekhathuni engekho sesikweni ebudeni bonyaka ngeenjongo zokubaxonxa ukuze balungele naluphi na uviwo abazakuthi bahlangane nalo.
- Kwakhona kuyacetyiswa ukuba ootitshala mabasebenzisane nezinye izifundo ezifana nezembali njengoko nazo zibafundisa ngezakhono zokucaculula ikhathuni.
- Abacebisi bayakhuthazwa ukuba babancedise ootitshala ukuphucula izakhono zokuhlalutya ikhathuni khonukuze bazokwazi ukuphucula ezabafundi.

UMBULO 5: UKUSETYENZISWA KOLWIMI NGOKUCHANEKILEYO NOKUHLELA

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- Iyaxhalabisa indlela abaviwa abaqhuba ngayo kulo mbuzo kuba akukhlanga kwaphela.
- Kuyaqapheleka ukuba bayalambatha kakhulu abaviwa kulwazi lokusetyenziswa kolwimi ngokuchanekeleyo.
- Kumbuzo 5.1, abaviwa abasazanga isichasi segama, 'limnqanda' basuka banika isilanduli.
- Kumbuzo 5.2, abasazi isibizo ukuba sisebenza njengentloko okanye injongosenzi yesivakalisi.
- Kumbuzo 5.5, kubabhuqile ukunika ntsingiselo yebinzana 'lakuhlom'izulu' ngokomxholo.
- Kusekho ingxaki kubaviwa xa kuthiwe mabaxele ukuba isimamva siphuhlisa ntoni kwisivakalisi basuke banike isigaba sentetho okanye nantoni efike kwiingqondo zabo.

lingcebiso

- a. Mazifundiswe eklasini izakhi nemigaqo yolwimi nentsingiselo yazo naxa kufundwa uncwadi. Lo nto ithetha ukuba mazifundiswe ziqukwa kwezinye izakhono.
- b. Ngokwakuxwebhu lweNkcazelo yePolisi yeKharithulam nokuHlola kuyacaciswa ukuba ulwimi lusetyenziswa lufundwe ngokusemholweni olusetyenziswe kuwo kwakunye nakwezinye izakhono. Mawulandelwe lo mbono ungundoqo weKharithulam.
- c. Kuyacetyiswa ukuba abafundi mabanikwe imisebenzi yolwimi rhoqo, ikorekishwe beboniswa iimposiso zabo, banikwe ingxelo ukuze ekugqibeleni benze izilungiso.
- d. Ootitshala mabafunde kuxwebhu lweNkcazelo yePolisi yeKharithulam nokuHlola kwiphepha 11-12 no 104-106 apho kucaciswa ngendlela yokufundisa ulwimi nezinto emazifundiswe ezikolweni ukuqala kwibanga -10 ukuya kwibanga -12.
- e. Kwakhona ootitshala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootitshala babekumgangatho omnye.
- f. Abacebisi besiXhosa mabancedise ootitshala ngendlela yokufundiswa kolwimi ngokusemholweni.
- g. Kukhuthazwa ukuba ootitshala mababakhuthaze abafundi ngokuthi bakhuphisane ngezinto ezifana neentetho ezilungiselelweyo, ingxoxo-mpikiswano njalo njalo ukwakha, ukukhulisa isigama nolwazi olunzulu lolwimi lwabafundi nokusebenzisa ulwimi ngendlela efanelekileyo.
- h. Abacebisi bayakhuthazwa ukuba mababancedise ootitshala ekwakheni amaqela okufunda ezikolweni naweengxoxo-mpikiswano (reading clubs and debating societies) nokuba kubekho amaxesha amiselweyo okufunda (Drop everything and read) ngenjongo yokukhuthaza ukufunda nokuphucula ulwimi lwabafundi.

6.4 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LESI-2:

Ukuphawula gabalala ngephepha

- a. Baqhube kakuhle noko abaviwa kweli phepha noxa ikhona imbinana esasokolayo ukufumana amanqaku afanelekileyo njengoko iluLwimi lwaseKhaya olu.
- b. Indlela abaphendula ngayo abaviwa kweli phepha ibonakalisa ukuba abafundi abazifundi iincwadi, baphendula ngokungathi bazibaliselwe. Loo nto ibonakalisa ukuba abaziniki ithuba lokuzifunda.
- c. Ukungafundwa kweencwadi ngabaviwa kwenza ukuba nokuba sele benikwe itekisi bangakwazi ukuphendula imibuzo esekwe kwincwadi baphendule ngokunga baphendula imibuzo yesicatshulwa sokuqonda. Kwakhona oku kuphinda kube ngunobangela wokuba babhidanise abalinganiswa. Oko bekwenza ngokuthi babhale igama lomlinganiswa okwenye incwadi xa baphendula enye.
- d. Abaviwa basilele kakhulu kwimibuzo efuna izixhobo zohlalutyo kuzo zonke iijenra zoncwadi.
- e. Bakhona abaviwa abaqhube kakuhle ngenxa yokuzinika ithuba lokufundisisa iincwadi abazalathelweyo, nto leyo ebonakala kwindlela abaphendule ngayo nabaqokelele ngayo amanqaku.
- f. Kuwo onke amacandelo eli phepha bakho abaviwa abasaqhwalelayo ekukhetheni imibuzo ngokwemiyalelo.
- g. Bafumana ubunzima abaviwa ukuphendula imibuzo efuna intsingiselo oku kubonisa ukulambatha kulwimi.

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: Osisincoko.

Kuqapheleka ukuba abaviwa baqhwarele kakhulu ukunamathela kobekufunwa ngumbuzo, ukutyhila intsingiselo yesigama esiphawulwe ngqindilili ngokwenjongo yokubhalwa kombongo. Endaweni yokutyhila intsingiselo bebesuka bashwankathele umbongo bangayisi so imiqolo ebhalwe ngqindilili. Bambi bebhuphela umbongo unjalo bangazihluphi ngakutolika nto. Abanye bebebonakalisa ukungazi kwambongo lowo basuke batsalwe ngumrhiba wokubiwa kweenkomo bengazi nentsingiselo yalo mqolo kulo mbongo.

b. Umbuzo 2.1, 3.1, 4.1.

Basekho abaviwa abangayazanga injongo yokusetyenziswa kwemvano-siphelo. Endaweni yokuthi kukudala isingqisho bona basuka bathi iyagxininisa. Bambi banika intsingiselo yomqolo.

c. Umbuzo 2.2, 3.2, 4.2.

Bakho abaviwa abangakwazanga ukunika intsingiselo yomqolo abawunikiweyo kwaze oko kwabaphulukanisa namanqaku. Bambi bakhuphele amagama/ imiqolo ngobunjalo bayo.

d. Umbuzo 2.3, 3.3, 4.3, 5.5.

Uninzi lwabaviwa alukwazanga ukuphendula lo mbuzo ngokuchanekileyo. Abanye abasazi isafobe, abanye bazi isafobe kuphela kanti abanye abazi isafobe kwanokusiphuhlisa.

e. (e) Abaviwa abaninzi basoyiswa kukunika umongo wombongo. Oku kubonakala ngokuba basuke bacaphule umqolo kwisitanza, banike intsingiselo yomqolo omnye abawuchongileyo/ banike umongo wesitanza kungenjalo banike kwa isihloko esi sombongo.

f. Umbuzo 2.5,3.5,4.5:

Abaviwa basasilela ekunikeneni umoya wembongi ngokuchanekileyo. Abawuchanileyo bazixhasa ngomxholo okanye imeko eqhubeka kumbongo hayi isigama esichucha umbongo esibubungqina bolu vakalelo.

lingcebiso

- Ootitshala mabagxile ekufundiseni ukuhlalutya ngaphezu kokunika abafundi iimpendulo esele zivuthiwe ngohlalutyo lombongo ngamnye.
- Ootitshala bayacetyiswa ukuba bagxile kwezi zixhobo zohlalutyo xa besenza izifundo malunga nesihobe; intsingiselo engundoqo nefihlakeleyo, imo, umongo nemfundiso, umfanekiso ngqondweni, umfanekiso ntelekelelo, izafobe, uchongo lwamagama, ithoni, imiqondiso, imvakalelo, izitanza, amalungu, iimpawu zokubhala, uphindaphindo, imfano zandi, imvano siqalo, imvano siphelo, isingqisho, isifanadumo nenjambamenti (enjambment). (Jonga kwiphepha lama – 27–28 kuxwebhu lweNkcazelo yePolisi yeKharityhulam nokuHlola).
- Kucetyiswa ukuba ootitshala banike imisetyenzana yaseklasini yokuhlola le miba imalunga nesihobe; intsingiselo engundoqo nefihlakeleyo, imo, umongo nemfundiso, umfanekiso ngqondweni, umfanekiso ntelekelelo, izafobe, uchongo lwamagama, ithoni, imiqondiso, imvakalelo, izitanza, amalungu, iimpawu zokubhala, uphindaphindo, imfano zandi, imvano siqalo, imvano siphelo, isingqisho, isifanadumo nenjambamenti njalo njalo emva kokufundisa nawuphina umbongo ukuze abafundi bakwazi ukuzichonga nokwazi injongo yokusetyenziswa kwazo.
- Abacebisi mabancedise ootitshala ngokubaxoxa ngeendlela zokufundisa isihobe nokuseta imibuzo.

- e. Bayacetyiswa ootitshala ukuba kumsebenzi wesi-6 woncwadi baqhelise abafundi
- f. ngendlela yokukhetha imibuzo. Le nto baya kuthi bayenze ngokuthi babanike uluhlu lwemibuzo amabakhethe kuyo. Umzekelo, abafundi banikwe umsebenzi onemibongo emihlanu bakhethe njengoko ixwebhu lokuseta luyalela (Examination guidelines 2017).

ICANDELO B NECANDELO C: INOVELI/UNCWADI LWEMVELI NEDRAMA

(Imibuzo esisincoko soncwadi nemifutshane)

Imposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

Kula macandelo abaviwa bakhetha imibuzo ibe mibini; osisincoko soncwadi kunye nomfutshane kwijenra enye, kwicandelo elinye ngeli xesha kufuneka bayikhethe kwijenra ezahlukileyo ezikwicandelo B nakwicandelo C.

lingcebiso

- a. Abafundi mabafundiswe ukucinga ngezenzo kwisiphelo somlinganiswa kuyo nayiphi incwadi abayifundayo.
- b. Ukufikelela kwimibuzo emalunga nengcinga evuselekayo, mabenziwe rhoqo baxoxe ngokuba intetho/isenzo sabalinganiswa sibenza bacinge ntoni ngaye.
- c. Abacebisi mabancedise ootitshala malunga neendlela zokufumana ulwazi olumalunga neendidi zeenoveli, iindidi zedrama, iindidi zabalinganiswa, iindidi zemibongo, iindidi zempixano, izafobe, isimo sentlalo njalo njalo.
- d. Phambi kokuba ihlutywe incwadi eklasini ootitshala mabaqinisekise ukuba incwadi ifundiwe ngabafundi. Oku bangakwenza ngokuthi banike abafundi uvavanyo olunjongo yalo ikukuhlola ulwazi lwebali. Lungamakishwa eklasini ze utitshala alandelele abo bafundi bangenzanga kakuhle kungenjalo, basungule unyaka ngokubhalwa kweerivyu zale ncwadi imiselweyo bayifundayo.
- e. Ootitshala mababakhuthaze abafundi ukuba bazifunde iincwadi khonukuze bakwazi ukuphendula nawuphina umbuzo abanokudibana nawo.
- f. Ootitshala mabagxile kwezi zinto zilandelayo xa befundisa ezi ncwadi: isakhiwo, isakhiwana, impixano, ukuzotywa kwabalinganiswa, indima yombalisi, umongo nemfundiso, isimo sentlalo, imo nethoni, isigqebelol, izalathiso zaseqongeni, ukulandelelana kweziganeko, imiyalezo.
- g. Kuncwadi lwemveli ootitshala kulindeleke ukuba bagxile kule miba ilandelayo: izibongo zomthonyama, iindidi zeengoma, izaci namaqhalo, iintsomi, amaqhina neziduko.
- h. Abacebisi besiXhosa mabancedise ootitshala ngokubaxoxa ze babanike imizekelo yemibuzo abanokuthi bahlangane nayo ukuze balungise abafundi. **(Jonga kwiphepha lama-28-30 kuxwebhu lweNkcazelo yePolisi yeKharityhulam nokuHlola)**
- i. Kwakhona, ootitshala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootitshala babekumgangatho omnye.
- j. Abafundi mabanikwe imisebenzi yoncwadi rhoqo, ikorekishwe, banikwe ingxelo eyakhayo ukuze ekugqibeleni benze izilungiso kwimposiso zabo.
- k. Ootitshala mabasebenzise irubrikhi ngendlela efanelekileyo njengesixhobo sokunika amanqaku kwimibuzo emide yoncwadi.
- l. Le misetyenzana kucetyiswa ukuba isetwe ngokwamanqanaba onke okuqonda, aphantsi, aphakathi naphezulu.
- m. Kwizikolo ezifundisa uncwadi lwemveli kucetyiswa ukuba ootitshala mabafundise iintsomi nezibongo abazalathelweyo njengoko zidwelisiwe kuxwebhu oluthi; **Circular S15 of 2014, Isihlomelelo A iphepha lesi-2.**

6.6 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-3

Ukuphawula gabalala ngephepha

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

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

ICANDELO A: IZINCOKO

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- a. **Umbuzo 1.3: Iziphumo zokuxhoma konke ngobom bakho kumaqonga onxibelelwano.**
Abaviwa abambalwa kwabakhetho lo mbuzo basokole ukutolika babeke kulo mxholo igama 'ukuxhoma' loo nto yenza ukuba basala bebhala isincoko esinobunzulu obungabhekele phi.
- c. **Umbuzo 1.4: Usana olungakhaliyo lufel'embelekwani.**
Nakulo mbuzo abaviwa abathile basokole ukunika intsingiselo echanekileyo yeli qhalo. Babhale izincoko ezinobubhetyebhetye kumxholo ngesi sizathu.
- e. **Umbuzo 1.5: Ukuxhwilwa nokubulawa kweemveku nabantu basetyhini.**
Abanye abaviwa bazibethe ngokuhlalela icala elinye kwesi sihloko. Umzekelo bahlalele ukuthetha ngokuxhwilwa kweemveku bangathethi nto ngokubulawa kwabantu basetyhini okanye bangathethi nto ngabantu basetyhini. Ithi loo nto bavelele icala elinye lesihloko abasinikiweyo nto leyo ebangele ukulambatha kwamanqaku kumxholo wabo.
- g. **Umbuzo 1.6: Ilizwe xa abantu benokulingana bonke**
Abanye abaviwa abakuqondisisanga ukuba oku kulingana kuthethwa ngako kukuthini bephatha kuthetha apha bathethe phaya.
- i. Abaviwa abakhetho ukubalisa kwizincoko zabo babonakalisa ukusilela kwisakhono sokulandelelanisa iziganeko kwizincoko zabo, zimbi zibe libali njee elingenasizathu sakuhla kwizehlo zaso.

ICANDELO B: IMIHLATHI

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- a. **Umbuzo 2.1: Ileta yobuhlobo**
Baqhube kakuhle abaviwa kulo mbuzo. Kunjalo, ikho imbinana engakakwazi ukubhala isiphelo seleta yobuhlobo kangangokuba bade babhale iifani zabo.
- b. **Umbuzo 2.2: Ingxoxo yababini**
Abaviwa abaninzi abebemele ukubhala ingxoxo yababini, basuke babhala incoko yababini. Iingxoxo zabo bezisilela kuba basuka babulisane, omnye athethe ngento omnye angqine ngolo hlobo kungabikho kusukuzana okanye kungaboni ngasonye kwaye ingakhuli nokukhula ingxoxo.

c. Umbuzo 2.3: Intetho esesikweni:

Abaviwa abaninzi abawukhethileyo lo mbuzo babonakalise iimpawu zokusilela ezizezi; ukubhala ifomathi engachanekanga, ukungatsali mdla kwentshayeleyo, ukukruqula kwayo nokusuka ubone sele iphelile intetho.

d. Abanye abaviwa bawulahlile umxholo bangathethi nto ngeqela lomdlalo weqonga bajolise kwiqela lomdlalo webhola ekhatywayo.

e. Umbuzo 2.4: Iriyvu

Uninzi lwabaviwa lube nengxaki ekubhaleni lo mhlathi. Bashwankathela incwadi endaweni yokuveza izimvo zabo ngayo. Iimpawu zefomathi ezifana nokuxela umbhali wencwadi nazo zibonakalisa ukuqhwaleta.

f. Umbuzo 2.5: Ingxelo

Abawutolikanga ngokwanelisayo lo mbuzo basuke babhala imizuzu yale ntlanganiso hayi ingxelo njengoko bekulindelekile.

g. Umbuzo 6: Isivi neleta eyikhaphayo

Abambalwa kwabakhetho lo mbuzo babhala isivi yodwa okanye ileta yesicelo yodwa endaweni yokuba bazibhale zombini njengoko umbuzo ubayalela.

lingcebiso

- a. Ootitshala bayacetyiswa ukuba bazifundise zonke iindidi zezincoko nezemihlathi njengoko zidwelisiwe **kuxwebhu lweNkcazelo yePolisi yeKharithyulam nokuHlola kwisahluko 3.3 esithi ukubhala nokunikezela nakwisicwangciso sokufundisa ngokweveki zonyaka.**
- b. Makuqinisekiswa ukuba kulolongo olwenziwayo lwezincoko abafundi banikwa nemifanekiso bancediswa bayile izihloko ngale mifanekiso bade bazibhale besafundiswa, bakhululwe xa besenza idrafti yokugqibela. Makuqatshelwe ukuba ngesincoko ngasinye asikhethileyo umfundi uvumelekile ukuba abalise/achaze/ axoxe/avelele amacala omabini/okanye acamngce.
- c. Makulandelwe inkqubo yokubhala xa kubhalwa udidi ngalunye lwesincoko okanye lomhlathi kwizifundo nakubhalo abalwenzayo abafundi. (Jonga kuxwebhu lweNkcazelo yePolisi yeKharithyulam nokuHlola kumhlathi we-3.3).
- d. Makuqatshelwe ukuba ulwimi ludlala indima ebalulekileyo kubhalo lwezincoko nemihlathi, yiyo le nto **umhlathana othi 'imigaqo yokusetyenziswa kolwimi kumaphepha' 34-36 kuxwebhu lweNkcazelo yePolisi yeKharithyulam nokuHlola unika isikhokelo.**
- e. Iirubriki zokumakisha mabazinikwe abafundi bazisebenzise ukujonga umgangatho womsebenzi wabo. Ukanti ootitshala nabacebisi banoxanduva lokubancedisa abafundi baze bazisebenzise xa bemakisha ezi zincoko.
- f. Mawakhuthazwe okanye asungulwe amaphulo okhuphiswano lokubhala izincoko.
- g. Ootitshala mabaqinisekise ukusebenzisa uxwebhu olusandula kufika ezikolweni ngowe-2018 **ISIXHOSA HL SBA AND ORAL EXEMPLAR BOOKLET GRADE 10-12** baze abacebisi bezikolo nabo baqinisekise ukusetyenziswa kwazo ngootitshala.
- h. Upelo nokuhlela maluthathwe njengomba obalulekileyo bade banikwe nemihlathi nezincoko ezineengxaki zopelo bazilungise ngokwabo okanye bazikorekise ngokwabo.
- i. Ootitshala mabahlale benencwadi ababhala kuyo iimposiso zomfundi ngamnye oneengxaki zopelo bamana ukuhlaba impazamo leyo xa umfundi ede wayiqabela intaba.

- j. Makusetyenziswe nezichazi magama ngabafundi eklasini kwakunye namaphulo opelo awenziwa kusasa phambi kokuba kungenwe kumagumbi okufundela.
- k. Makukhuthazwe ukufunda kumaqela okufunda kunye ukuze baqhele ukusebenza ngesigama ukuze sikhule isigama esinokusetyenziswa kumxholo ngamnye.
- l. Kuyakhuthazwa ukuba ootitshala babaxelele abafundi indlela abahlolwa ngayo izincoko. Umzekelo indlela abiwa ngayo amanqaku angama-50.

UMXHOLO NOCWANGCISO	30
ULWIMI, ISIMBO SOKUBHALA NOKUHLELA	15
ISAKHIWO	05
AMANQAKU EWONKE	50

- m. Kuyakhuthazwa ukuba ootitshala babaxelele abafundi indlela abahlolwa ngayo imihlathi. Umzekelo indlela abiwa ngayo amanqaku angama-25

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

ISAHLUKO 7

ISIZULU ULIMI LWASEKHAYA

Lo mbiko olandelayo kumele ufundwe ngokuhlanganyela namaphepha okuhlolwa esiZulu uLimi Lwasekhaya kaNovemba 2018.

7.1 UKUSEBENZA KWABAHLOLWAYO EMAPHEPHENI OKUHLOLA: 1–3 (2018)

Izinga lokusebenza kwabahlolwayo kulo nyaka wezi-2018 kukhombisa ukwehla uma kuqhathaniswa nonyaka wezi-2017.

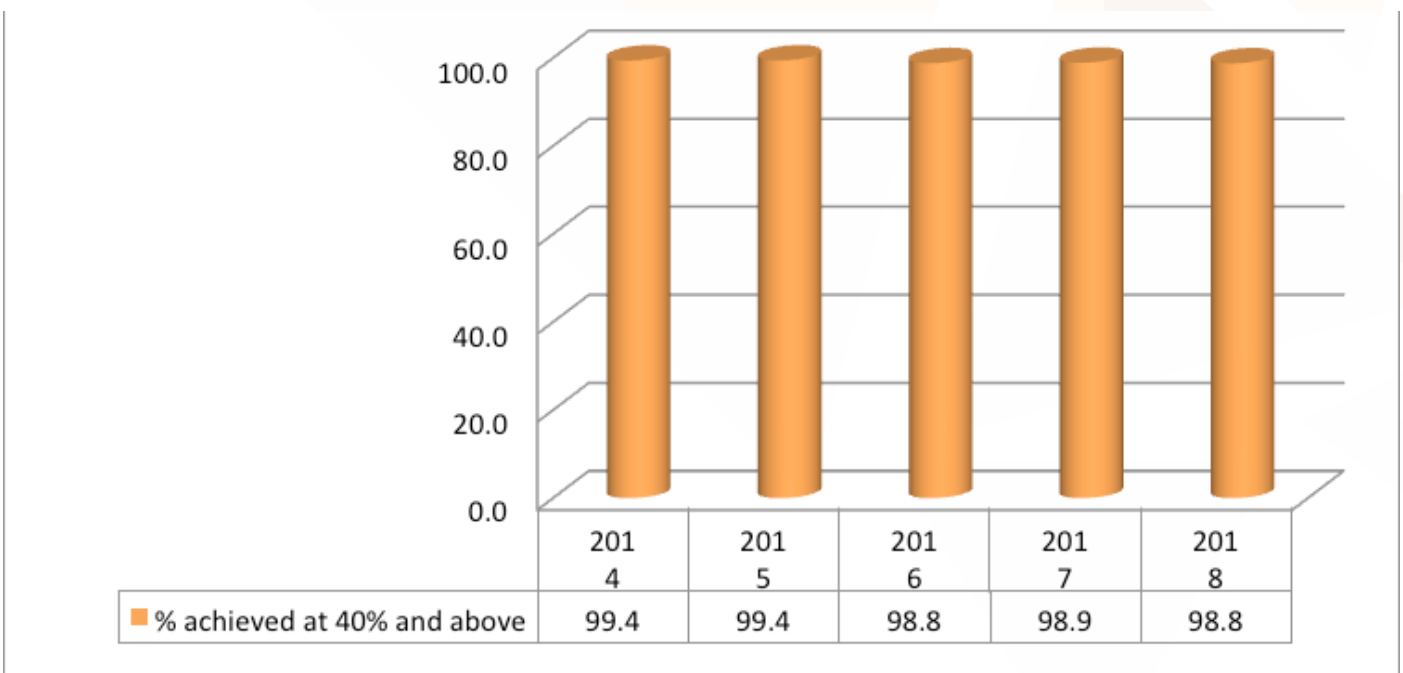
Kulo nyaka wezi-2018 naku okugqamile okulandelayo:

- Inani labahlolwayo abangenele ukuhlolwa kokuphela konyaka lehlile ngenani le- 1214 uma kuqhathaniswa nonyaka wezi-2017.
- Izinga lokuphumelela kwabahlolwayo lehlile ngephesenti eliwu-0,1 uma kuqhathaniswa nonyaka wezi-2017.

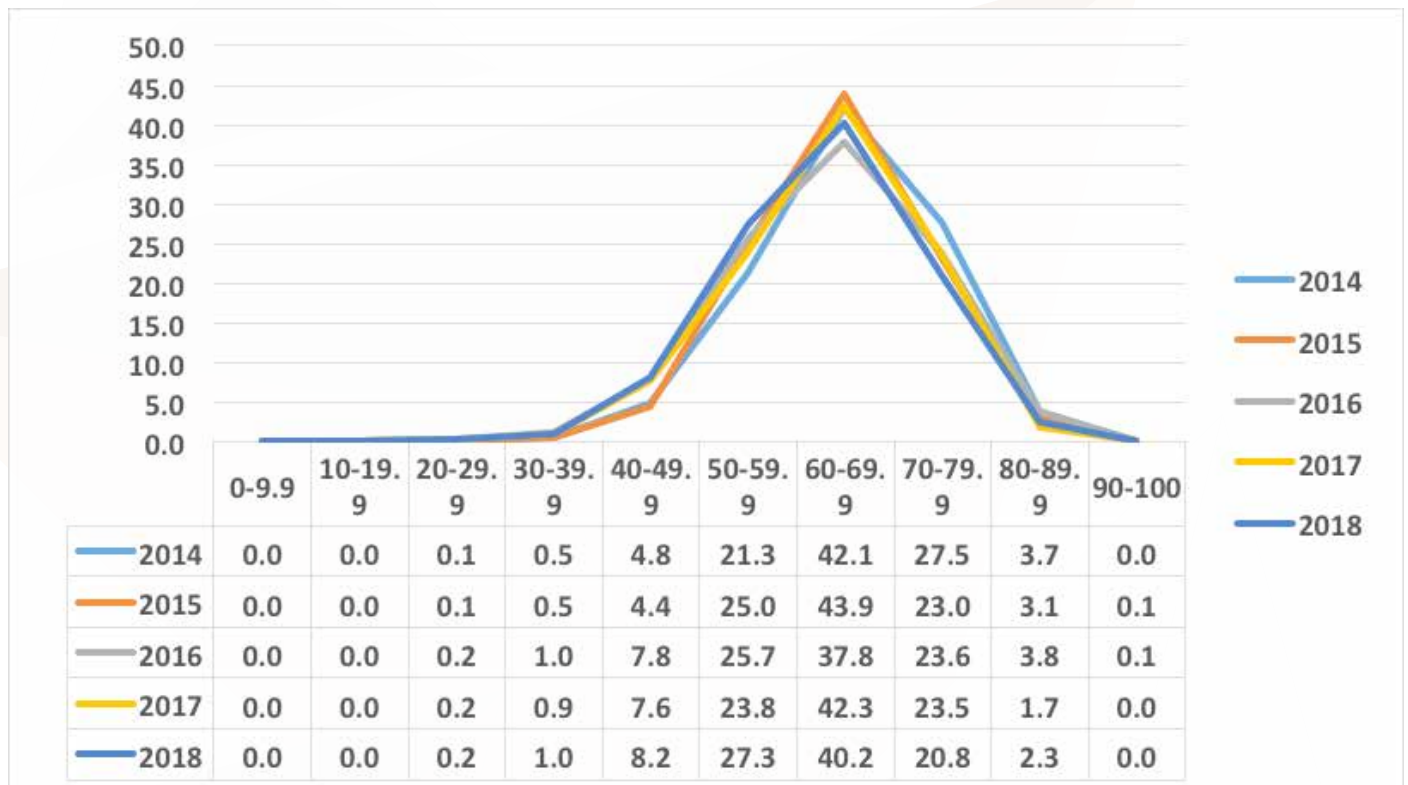
Ithebula 7.1.1: Imiklomelo jikelele ephepheni lesiZulu uLimi lwaseKhaya (2014–2018)

Unyaka	Inani lababhalile	Inani labafundi abathole amaphepenti angama-40 nangaphezulu	Inani lamaphepenti angama-40 nangaphezulu
2014	138 004	137 194	99,4
2015	166 403	165 487	99,4
2016	165 572	163 632	98,8
2017	151 559	149 925	98,9
2018	150 344	148 517	98,8

Igrafu 7.1.1: Imiklomelo jikelele ephepheni lesiZulu uLimi lwaseKhaya (2014–2018)



Igrafu 7.1.2: Ukuhlaziya kokusebenza kwabahlolwayo kubhekwa ama-curves ephepheni lesiZulu uLimi lwaseKhaya: 2014–2018)



Kule grafu engenhla, kuyabonakala ukwehla kwezinga lokuphumelela kwabahlolwayo kwizinga lama-60-69,9 okungama-2,1 amaphesenti nelama-70-79,9 okungama-2,7. Lokhu kwehla kwezinga ngokwamaphesenti yikhona okwenze ukuba iphepha lesiZulu lehle ngamaphesenti angama-0,1 kulo nyaka wezi-2018.

7.2 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LOKU-1

Ukuphawula jikelele

- Abahlolwayo abaningi bakwazile ukuphendula kahle leli phepha, ikakhulukazi isiQephu A (isifundo sokuqondisisa) kanye nesiQephu B (ukufingqa.) Abahlolwayo nokho basenezinselelo ekuphenduleni imibuzo esezingeni lesi-3, lesi-4 kanye nelesi-5. Isiqephu C: umbuzo 3 (ukuhlaziya isikhangisi,) umbuzo 4 (ukuhlaziya ikhathuni) kanye nombuzo 5 (izakhiwo nezimiso zokusetshenziswa kolimi,) abahlolwayo abenzanga kahle kule mibuzo. Lokhu kukhombisa ukuthi kuningi okusamele kwenziwe okumayelana nale mibuzo engenhla. Kulo nyaka abahlolwayo benze kangcono kumbuzo wesi-5 uma kuqhathaniswa neminye iminyaka edlule.
- Esiqeshini-B umbuzo 2, abahlolwayo bakhombise ukuwulandela umyalelo wokufingqa ngokwesigaba. Kulo nyaka abahlolwayo abaningi basebenzise indlela yokucaphuna ukuphendula lo mbuzo, bengawasebenzisi amagama abo. Lokhu kwenze ukuba abahlolwayo balahlekelwe amaphuzu amathathu olimi.
- Umbuzo 5, (izakhiwo nezimiso zokusetshenziswa kolimi) kulo nyaka abahlolwayo benze kangconywana kule ngxenye yephepha uma kuqhathaniswa nangokweminyaka edlule. Nakuba kunjalo abahlolwayo bayagqugquzelwa ukuba bafundiswe le ngxenye beyibhekisa esiqeshaneni (iphrozi) abasuke besisebenzisa ngaleso sikhathi. Ubude bephrozi enokusetshenziswa mayibe ubude obungamagama asukela kwayi-120 kuya kwayi-150.

7.3 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LOKU-1

UMBULO 1: ISIFUNDO SOKUQONDISISA

Amaphutha kanye nokungaqondisisi imibuzo.

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

- a. Umbuzo 1.1.3, abahlolwayo bebelindeleke ukuba bafingqwe ngamaphuzo **okuyizinga lokuhlela kabusha**. Kumele abahlolwayo babheke lesi sigaba/izigaba abayalelwe sona bese bewahlela kabusha amaphuzo abo njengoba ebebuziwe besebenzisa amagama abo.
- b. Umbuzo 1.1.5, ubufuna inhloso, abahlolwayo bahluleka ukubona inhloso yombhali noma ukuqonda igama **inhloso** njengoba lisetshenziswa embuzweni.
- c. Umbuzo 1.1.7, ubufuna ukuba abahlolwayo baqonde ukuthi uyini **umthelela**. Nalapha abahlolwayo abenzanga kahle ngenxa yokuhluleka ukuqonda ukusetshenziswa kwegama umthelela embuzweni. Bebephendula ngokwenzeka manje esikhundleni sokuthi baphendule ngokuthi abakwenza manje kulaba basebenzi kuzoba namuphi umphumela empilweni yabo uma sebekhulile.
- d. Umbuzo 1.1.8, usezingeni lokuhlolisisa okulindeleke ukuba umfundi usifundile isiqephu wasiqondisisa kahle ukuze aphenndule lolu hlobo lombuzo. Angasebenzisa ulwazi aluthole esiqeshini alweyamanise nolwazi lwakhe ngokwempilo jikelele. Lo mbuzo uphenduleke kahle nokho.
- e. Umbuzo 1.1.9, izinga lokuncoma: Abahlolwayo abawuphendulanga kahle lo mbuzo, okungenzeka ukuthi abaliqondi leli gama lokuncoma uma selisebenza embuzweni. Bebebuyisa umusho odwetshelwe njengoba unjalo bangancomi noma bagxeke.
- f. Umbuzo 1.2.1 nakuba bekuwumbuzo olula kodwa abahlolwayo bebephendula lokho okungabuzwanga. Abanikanga uhlobo lomsebenzi obelubuziwe ezithombeni kodwa bebehchaza okwenzeka ezithombeni ezibuziwe/okubuzwe ngazo.
- g. Umbuzo 1.2.3, (ukuqhathanisa ubungozi obusesithombeni soku- 1 kanye nesithombeni sesi-4 bakuqhathanise nobungozi obuvezwe esigabani sesi-3 nesesi-8) Amamaki alo mbuzo ma-4. Lo mbuzo usezingeni lesithathu lokuzicabangela lapho kulindeleke ukuba abahlolwayo bayamanise bese beyaqhathanisa. Abahlolwayo bebezibuka izithombe bafunde izigaba bese bebhala ngokwenzeka kule mibhalo ngale ngokuqhathanisa ubungozi.
- h. Umbuzo 1.2.4, (okungaba isiphetho sokwenzekayo): lo mbuzo ubufuna abahlolwayo babukusise konke okwenzekayo esithombeni sesi-2 kodwa bona uma sebephendula bebhakisa ohlangothini olulodwa kunokuba babhekise nxazonke kokwenzeka esithombeni.

Okungalekelela abahlolwayo ukwenza kangcono kulo mbuzo

- a. Abafundi abajwayezwe ukufundiswa isifundo sokuqondisisa sihambisana nesithombe noma izithombe.
- b. Abafundisi mabagcizelele ukufundisa abafundi ukuphendula ngokwamamaki anikeziwe kanye nokuphendula ngokugcwele lokho okubuziwe. Umbuzo ungaba namamaki amabili ahlukaniwe noma ambombothelwe ndawonye. Ukuphendula le mibuzo uma ehlukeniwe kusho izimpendulo ezimbili kanti uma embombotheliwe kusho umusho ogcwele kwesinye isikhathi ohambisana nesizathu. Kuya ngokuthi umbuzo ubuzwe kanjani.
- c. Abafundi abahlonyiswe ngamazinga okuhlakanipha (*cognitive levels*), amazinga obulakhuni bemibuzo (*Levels of difficulty*) atholakala kusiTatimende soHlelo lweziFundo lukaZwelonke (uTAHFUZE) ikhasi lama-85-86.

- d. Abafundi abajwayezwe amagama okubuza afana: hlaziya, humusha, hlolisisa, qathanisa okufanayo/okuhlukile, phawula, hlaziya ngokuhlolisisa, ncoma, xoxa ngempumelelo njl. Babacije ngendlela yokuphendula imibuzo ehambisana nala magama.
- e. Umbuzo 1.2, (umbhalo obukwayo) kumele abahlolwayo babuke izithombe bazeyamanise nokubhalwe esiqeshini. Empeleni Umbuzo 1.1 noMbuso 1.2, umbuzo owodwa okumele abahlolwayo bawufunde/bawubheke njengombuzo owodwa.

UMBUZO 2: UKUFINGQA

- a. Abahlolwayo abaningi bawuphendule kahle lo mbuzo nakuba kusekhona abahlolwayo abasahluleka ukuhumusha ngamaphuzu.

Amaphutha kanye nokungaqondisisi imibuzo.

- a. Abahlolwa basacaphuna amaphuzu njengoba enjalo bese belahlekelwa amamaki ama-3 olimi.
- b. Abanye babhala isiqephu njengoba sinjalo bahluleke ukukhipha amaphuzu asemqoka esiqeshini.
- c. Kukhona nalabo bafundi abaphindaphinda amaphuzu kanye nalabo ababhala amaphuzu angahambisani neze ne-siqephu.

Okungalekelela abahlolwayo ukwenza kangcono kulo mbuzo

- a. Abafundi abajwayezwe ukufundisisa isiqephu sokufingqa ngokuphindelela – akufingqwe ngokulandela indlela yendima, akumele kubhalwe ngamaphuzu.
- b. Kumbuzo wokufingqa abafundi kumele bafundisise imiyalelo enikeziwe ngaleso

siqeshana abasinikeziwe okumele basifingqe. Nakhu okumele bakuqaphele:

- * Isiqeshana simayelana nani.
- * Ukufingqa ngesigaba kanye nenani lamagama okumele kufingqwe ngawo (70-80).
- * Ukufingqa usebenzisa amagama akho.
- * Ukubaluleka kokusebenzisa inqubo yokufunda uTAHFUZWE (ikhasi lama-25-26):
 - Ngaphambi kokufunda
 - Ngesikhathi sokufunda
 - Emva kokufunda

- c. Kubalulekile ukuthi abafundi baphinde bafunde lokho abasuke bekubhalile ngephuzu elithile.
- d. Abafundi abafundiswe ukusebenzisa awabo amagama uma bephendula umbuzo wokufingqa. Ngakho-ke kubalulekile ukuthi abahlolwa babanike abahlolwayo imisetshenzana okulindeleke ukuba bafingqe ngamagama abo.
- e. Abafundi abanikezwe imisetshenzana emayelana nokufingqa, isiqephu esifingqwayo masibe ubude obungamagama angama-350. Bheka ikhasi lama-23 ngokukaTAHFUZWE. Makungasetshenziswa isiqephu ebasetshenziswa esifundweni sokuqondisisa.

UMBUZO 3: UKUHLAZIYWA KWESIKHANGISI

Amaphutha kanye nokungaqondisisi imibuzo.

- a. Umbuzo 3.1, (Kukhangiswani ...) Abahlolwayo abawuphendulanga kahle lo mbuzo ngoba bajwayele ukuthi okukhangiswayo kube sobala noma kube yilokho abakubonayo kanti lapha bekukhangiswa ngobuhle bomsebenzi owenziwa yibhange. Ngakho-ke abahlolwayo mabahlonyiswe ukuthi akukhangiswa kuphela lokho abakubonayo kodwa kukhangiswa ngomsebenzi owenziwa yile nto abayibonayo.
- b. Umbuzo 3.3 (Umsebenzi wophawu ...) Abahlolwayo abawuphendulanga kahle lo mbuzo ngoba abakwazanga ukuqonda umsebenzi wophawu lwesikhangisi.
- c. Umbuzo 3.5, (Chaza ubudlelwane ...) Iningi labahlolwayo aliwuzwanga lo mbuzo ngoba lehlulekile ukubona ubudlelwane phakathi kwengulube ne-WalletWise. Bebelokhu begxeka ingulube okuphambene nomgomo wokukhangisa. Abanye abakwazanga nokubona ingxenye yokugcina efuna bathathe isinqumo.
- d. Umbuzo 3.6, (Hlaziya ngokuhlolisisa ...) Abahlolwayo bahlulekile ukutomula isiqubulo 'Siya Phambili' ukuze basihlaziye ngokuhlolisisa. Yize-ke kukhona ababezama ngokukhuluma ngenqubekela phambili ngokwemali kodwa abenzanga kahle kulo mbuzo.

Okungalekelela abahlolwayo ukwenza kangcono kulo mbuzo

- a. Ukuhlaziya isikhangisi: abahlolwayo abajwayezwe ukufundiswa ngezinhlobo ezahlukene zezikhangisi. Abafundisi abanikeze abafundi amasu anhlobonhlobo kanye nemisebenzi yawo etholakala ezikhangisini ezahlukene.

Lokhu okungaba:

- * Uhlobo lokukhangiswayo.
- * Isiqubulo.
- * Izimpawu zokuxhumana ezisetshenziswe esikhangisini kanye nezimpawu zomkhiqizo.
- * Amagama asetshenzisiwe nangendlela asetshenziswe ngayo.
- * Ifonti enhlobonhlobo.
- * Uphawu (*logo*) lwalokho okukhangiswayo.

UMBUZO 4: UKUHLAZIYWA KWEKHATHUNI

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

Amaphutha kanye nokungaqondisisi imibuzo.

- a. Umbuzo 4.1, (Yikuphi okubili ... bayakhuluma). Lo mbuzo ubulula kodwa abahlolwayo bahlulekile ukuphendula ngokuphelele ngenxa yokungabi nolwazi lwekhathuni kanye namasu asetshenziswa ukhumusha ikhathuni. Bebenshilo lutho ngemicibisholo, babheke isibiyelo namazwi abhaliwe kuphela. Basebenzise amagama esilungu ukuchaza izibiyelo.
- b. Umbuzo 4.2, (Chaza kafushane uteku ...) Iningi labahlolwayo lukhombise ukungayiqondi incazelo yegama, 'uteku'. Lokhu kwenza ukuba banhlathathe empendulweni yabo. Abanye baze bacabange ukuthi kubuzwa ngezobuchwepheshe baqhathanise ezobuchwepheshe nomuntu wakudala.

- c. Umbuzo 4.3, (Humusha izimpawu ...). Le nkomba yombuzo ethi, 'humusha' isabadida abahlolwayo abaningi ukuthi isho ukuthini. Bavele banikeze impendulo ngegama elilodwa. Iningi labahlolwayo liphendule kahle, kanti abanye baphendule ngezimpawu zokuloba okuwumbuzi nombabazi kunokuthi babhekise ezimpawuni zezitho zomzimba ezikhombisa ukumangala ekhathunini.
- d. Umbuzo 4.4, (Ucabanga ukuthi amazwi ... ubudlelwane ...) Ukuvuleleka kombuzo kwenze ukuba abahlolwayo banikeze imibono eyahlukene njengokuthi igama elithi 'mkhulu' belenza ukuba babone sengathi lo wesifazane ungumzukulwalo walo mkhulu. Igama lobudlelwane libuye libadide abahlolwayo yingakho abanye bebephendula ngobudlelwane bokuganana nokushadana. Ukuphendula umbuzo ofana nalona othi ucabanga ukuthi ..., kuyaye kusize uma umfundi azophendula aqale ngokusebenzisa amagama asempuzweni athi; Ngicabanga ukuthi ... asethulela ubudlelwane obuhle/obukhombisa ukuthi laba bantu bayathandana ngoba ...
- e. Ukuphendula ngale ndlela kuyomphoqelela umfundi ukuba aphenndule okuyikhona khona futhi kuphelelise umqondo wempendulo yakhe.
- f. Umbuzo 4.5, (Kungani ...) Abahlolwayo bahlulekile ukubona izinga lo mbuzo ukuthi liphezulu. Kangangoba babheke ukuma komzimba walaba balingiswa, bahumusha ngokuthi kukhulunywa ngeminyaka yabo kanti kubhekiswe emzimbeni. Abahlolwayo kufanele bahlaziye ngokuhlolisisa ukudwetshwa kwabalingiswa babe bakhulu. Bangakuthathi njengoba bekubona kukhathuni. Bekumele badephe empendulweni yabo bebuka impilo jikelele.

Okungalekelela abahlolwayo ukwenza kangcono kulo mbuzo.

- a. Kumele abafundisi banikeze abafundi imisetshenzana eminingi emayelana nezinhlobo ezahlukene zekhathuni. Abahlolwayo mabafundiswe ngezimpawu ezitholakala kukhathuni okubalwa:
- * Ikhathuni njengendaba ephelele.
 - * Ehlekisayo/enoteku/enokugxeka.
 - * Ukudlulisa umyalezo.
 - * Ukuhlaziya izibiyelo; ukucabanga, ukukhuluma, ukuthukuthela, ukuhumusha amagama asetshenzisiwe enkulumeni yabalingiswa.
 - * Ukuhumusha indawo.
 - * Ukuhumusha izenzeko.
 - * Ukuhumusha ukunyakaza komzimba (ukuvuleleka nokuvuleleka kwamehlo, ubunjalo bobuso, njl).
 - * Ukulandelanisa izenzeko uma ikhathuni inamafreyimu.
 - * Izinhlobo zabalingiswa bekhathuni.

UMBUZO 5: ULIMI KANYE NOKULUNGISWA KWAMAPHUTHA

Amaphutha kanye nokungaqondisisi imibuzo.

- a. Umbuzo 5.1, (Yisiphi isakhi ...). Abahlolwayo abaningi behlulekile ukunikeza isakhi esibuziwe. Esikhundleni sokukhipha isakhi u-**sa-**, abahlolwayo babhala igama lonke liphelele u-**samaZulu** noma bathi **sama**. Lokho kukhombisa ngokusobala ukuthi izakhi zamagama azifundisiwe kahle.
- b. Umbuzo 5.2, (Bhala umusho ...). Nalapha abahlolwayo behlulekile ukuthola igama eliwumqondofana. Bona babhala isimo sokukhuluma: ikati lilele eziko. Abanye abanikezi umqondo wesilandiso banikeza ibizo, ukusutha. Abanye bebebuyisa umusho njengoba unjalo bashintshe kuphela igama.
- c. Umbuzo 5.3, (Nikeza ibizoqoqa ...). Cishe abahlolwayo abaningi bakwazile ukuwuthola lo mbuzo. Yize-ke abanye bebehulwa yisipelingi kodwa kuyabonakale ukuthi ubeqonde ukuthini.
- d. Umbuzo 5.4, (Nikeza incazelo yesimo sokukhuluma ...). Abahlolwayo abaningi behlulekile ukusiqonda lesi simo sokukhuluma, 'Isisu somhambi asinganani, singangenso yenyoni.' Incazelo ebilindelekile ethi, 'isihambi saneliswe nanoma okungakanani esinikwa kona.' Abanye noma bebhombisa ukusiqonda kodwa bebengayiphelelisi impendulo.
- e. Umbuzo 5.5, (Sebenzisa igama ...) Abaningi bakwazile ukuhlukanisa ukuthi inhloko eyenkomo/eyesilwane kanti ikhanda elomuntu ngaleyo ndlela bakwazi ukubhala umusho okuyiwonawona.
- f. Umbuzo 5.6, (Guqula umqondo ...) Bambalwa kakhulu abakwazile ukuthola ukuthi lapha bekufuneka umqondo wokugcizelela. Abanye bebenikeza imiqondo okungeyona: bambuzisa, bambuzabuza, wabuziswa esikhundleni sokuthi babhale 'babembuzisisa' bese leli gama belisebenzisa emshweni.
- g. Umbuzo 5.7, (Nikeza igama eleqiwe ...). Nawo lo mbuzo ubeyinkinga kwabahlolwayo ukuwuphendula. Bahluleke ukutomula igama eleqiwe, 'ukhuni'. Abanye bathi, 'ugodo'. Abanye abawuphendulanga sanhlobo. Yingakho abahlolwayo abaningi bengatholanga lutho kulo mbuzo wesi-5.7. Bahlulekile ukusebenzisa isimo sokukhuluma abasinikeziwe emshweni ngendlela efanelekile. Izimo zokukhuluma eziningi zinamagama eqiwe njengaso sona lesi.

Okungalekelela abahlolwayo ukwenza kangcono kulo mbuzo

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

Nazi ezinye zezinsiza ezingalekelela abafundisi ukucija abafundi kuleli phepha:

- * umhlahlandlela wokufundisa
- * uhlelo lokuhlola kanye nomhlahlandlela wokuhlola (Examination Guidelines 2017)
- * umqulu ohlaziya indlela abafundi abaphendule ngayo ezivivinyweni zangonyaka odlule kanye namaphepha emibuzo yeminyaka edlule (2014–2018)
- * ukusebenzisa iNqubomgomo (uTAHFUZWE)

7.4 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-2

Ukuphawula jikelele

- a. Isiqephu A, Umbuzo 2 kanye nowe-4 yiyona mibuzo ephendulwe abahlolwa abaningi.
- b. Abahlolwa bakwazile ukuthola imiklomelo egculisayo.
- c. Umbuzo 1 awuphendulwanga abafundi abaningi kepha labo abawuphendulile baphendule ngokusendimeni.
- d. Umbuzo omude wokuqala uphendulwe yinqosana yabahlolwayo. Labo abawuphendulile bebengalandeli umyalelo abawunikiwe wokuphendula umbuzo njenge-eseji; ukuchaza isihloko, ukuphawula nokwenaba (uvo lomfundi). Abafundi abaningi bawulandelile umyalelo wokukhetha izinkondlo ezimbili kwezine ezimiselwe kanye nowodwa okuwumbuzo oyimpoqo oyinkondlo engamiselwe ukufundwa egunjini lokufundela.
- e. Umbuzo 5, uyimpoqo abafundi benze kangcono kulo mbuzo. Nakuba ikhona ingcosana engazange iwuphendule sanhlobo. Okungenzeka ukuba leyo ngcosana ididwe ukulandela umyalelo.
- f. Isiqephu B no C (Imibuzo emide)
 - * Lena imibuzo emide abahlolwayo abangazange bayiphendule kahle ikakhulukazi Umbuzo 14 (ubuciko bomlomo). Kuyakhombisa ukuthi izincwadi bazifundile kodwa kuntuleka ikhono lokuphendula umbuzo omude. Bebexoxa nje kunokuhlala embuzweni.
- g. Isiqephu B no C (Imibuzo emifushane)
 - * Abahlolwayo bakhombise ukuzimisela okukhulu ukuphendula le mibuzo nakuba bebengaphenduli ngokuphelele/ ngokwamamaki. Kwezinye izimpendulo bekuvela ukungayiqondisisi kahle imibuzo, ngaleyo ndlela, izimpendulo zabahlolwayo bezingashayi emhloveni.

7.5 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2

ISIQEPHU A: IZINKONDLO

Amaphutha kanye nokungaqondisisi imibuzo.

Babeyingcosana kakhulu abafundi abaphendule umbuzo omude wenkondlo, nabo abangaphendulanga ngokugculisayo. Abasebenzisanga isakhiwo se-eseji esinesingeniso esihumusha isihloko ngokuchaza imifanekisomqondo nomoya, umzimba ohlelwe ngamabinza aveza amaphuzo ahlukene agelezayo lapho bekumele bashadise imifanekisomqondo nomoya becaphuna imigqa yenkondlo, kanye nokuphetha ngovo lwabo oluveza impumelelo yembongi. Abahlolwayo baxoxe ngemifanekiso noma ngomoya wenkondlo ngokuhlukana bengakweyamanisi njengoba kubuziwe. Amaphuzo bawaxove kwangabibikho ukuthungelana komqondo okuyinto engahambisani nesitayela sokubhala umbuzo we-eseji.

UMBUSO 2 (KWANDONGAZIYADUMA)

- a. 2.1 (Yisho ... isigqi ...) Abahlolwayo bebengabhekisisi zonke izimpawu zesigqi andukuba baphendule. Uma bebona izimpawu zokuloba eziningi emigqeni baphendula ngokuthi isigqi siyanensa bangayifundi leyo migqa ukuthola umoya wembongi okuyiwona ogqamisa kahle isigqi senkondlo.
- b. 2.2 (Chaza kafushane ... okushiwo yimbongi.) Kulo mbuzo abahlolwayo abazange babheke okushiwo yimbongi (umqondo osobala.) Babhale sengathi bebuzwe ngendikimba yenkondlo okuyimfundo.

- c. 2.3 (Chaza ukuthi amagama abhalwe ngokugqamile umoya.) Abahlolwayo bahlulekile ukuqondisisa isisho esithi, 'ukudla ubhedu' esichaza ukunqoba noma ukudla umhlanganiso. Lokho okwenze ukuba bangaboni ukuthi la magama awugqamise kanjani umoya webinza.
- d. 2.4 (Yini inhloso ... ukuxhumana siqalo.) Bahlulekile ukuhumusha inhloso yembongi ngokuxhumana. Imbangela yalokhu kungahle kube ukweswela ulwazimagama ekuhumusheni amagama athi, 'Sinanela' agqamisa injabulo/intokozo kanye nomsebenzi wokuxhumana enkondlweni. Enye inselelo kungaba ukwehluleka ukubona amagama asetshenziswe njengezimpawu zokuthile, Isibonelo: ilanga nezinkanyezi okuyizimpawu zokukhanya okulethwa yimfundo.
- e. 2.5 (Phawula ... okushiwo yimbongi ngendikimba.) Abafundi abakwazi kahle ukuphawula. Lo mbuzo ubudinga ukuba bagagule indikimba yenkondlo, bagagula izimo zokukhuluma ezisetshenziswe yimbongi ukwethula leyo ndikimba bese beziyamanisa nayo besebenzisa amagama abo bangasho lutho ngendikimba.

UMBUZO 3 (NGIZW' UTHANDO)

- a. 3.1 (Gagula uhlobo lwesifengqo ...) Abahlolwayo bakwazile ukugagula uhlobo lwesifengqo kodwa bagcina ngokusichaza jikelele bangabe besasichaza ngokwemigqa yenkondlo.
- b. 3.2 (Nikeza okufanayo ngokomqondo ...) Abahlolwayo abashongo ukuthi yini efanayo emigqeni ebuziwe bese emva kwalokho bachaze okusemgqeni wesi-4 kanye nokusemgqeni wesi-8 ukuthi kufana kanjani ukuze bathole wonke amamaki.
- c. 3.3 (Chaza ukusetshenziswa ... ifanangwaqa.) Abawazi umsebenzi wefanangwaqa okuwukudala umgqumo/umgqigqo noma ukwenza umugqa ubesamculo omnandi. Bavele bathi imbongi iqondise kuyona uqobo kungaveli nokuthi ithini ngayo.
- d. 3.4 (Yini ehloswe ... ngokukhethwa kwamagama.) Abahlolwayo abaliqondisisanga igama elithi umzwangedwa. Bathi lisho isizungu kanti lisho imizwa edla umuntu ngaphakathi enhliziyweni okungaba ngemnandi (yenjabulo) noma engemnandi (yosizi.) Lokho-ke kwenze ukuba bagcine sebalahlekelwa imiklomele ephelele ngenxa yokungaphenduli babhekise enkondlweni.
- e. 3.5 (Phawula ngekhono ... isenzukuthi.) Abahlolwa abaningi abasibonanga isenzukuthi ebinzeni lesi-2. Baphendule ngesenzo esithi lungiqhwebaqhweba. Labo abaphumelele ukubona u 'cwaka' abakwazanga ukuchaza incazelo ehlanekezelwe ebonakala uma ohlolwayo ezowufunda wonke umugqa.

UMBUZO 4 (NKOSI SIKELEL' I-AFRIKA)

- a. 4.1 (Gagula uhlobo lokuxhumana ...) Abafundi abawufundisisi wonke umbuzo. Bakubonile ukuxhumana ebinzeni lokuqala kodwa umyalelo othi: bhala phansi imigqa iphelele abawulandelanga. Bagagula amagama axhumanayo kuphela. Lokho kwenze ukuba bangawatholi amaphuzu ngokugcwele.
- b. 4.2 (Nikeza okufanayo ...) Bayahluleka ukuveza okufanayo ngokomqondo emigqeni eyehlukene. Bachaza amagama athi: amazwi, amaphimbo njengomqondofana.
- c. 4.3 (Chaza ukusetshenziswa kwezimpawu zokuloba.) Bayakwazi ukubona isigqi esinensayo kodwa bayehluleka ukuchaza ukuthi sigqamisa isimo imbongi ekuso okuwumoya wokukhathazeka. Babheka ukuvaleka kwemigqa kuphela.
- d. 4.4 (Ngabe ukusetshenziswa kwempindwa ...) Abafundi bayayazi impindwa kodwa abawuvezi kahle umsebenzi wayo okuwukugcizelela nokwakha isigqi/umgqumo omnandi enkondlweni. Impindwa makucace ukuthi iletha muphi umthelela enkondlweni yonke.
- e. 4.5 (Hlaziya okushiwo ebinzeni.) Abafundi abakwazi ukuhlaziya. Banikeza izimpendulo ezimfushane ezichaza ngokukha phezu. Ngaleyo ndlela abasakwazi ukuphendula ngokuphelele.

UMBUZO 5 (NGIYAZITHOBA)

- a. 5.1 Abafundi basibonile isifengqo esiqhathanisaya ebinzeni loku-1 kodwa esikhundleni sokuthi bathi yisifaniso bathe ukwenzasasilwane ngoba nje bebona isiqu esithi -ntuthwane.
- b. 5.2 Abafundi abanalo ulwazi lwethoni, iningi labo libhala ithoni ephansi, ephezulu kanye nephakame.
- c. 5.3 Abahlolwayo bakwazile ukusibona isimo sokukhuluma kodwa bahlulekile ukusichaza basiyamanise nomqondo webinza.
- d. 5.4 Izimpendulo aziyivezi inhloso yempindwa. Abahlolwayo bayayibuyisa impindwa bese bayayichaza ngaphandle kokuveza inhloso yokusetshenziswa kwayo.
- e. 5.5 Abafundi abaphawuli, kodwa bayachaza babhale imishwana emifushane engenele.
- f. Lo mbuzo ubuzwa kusetshenziswa izimpawu zokuhlaza inkondlo njengoba zisetshenzisiwe emibuzweni wesi-2 kuya kowe-4. Ngakho-ke kubalulekile ukuba abafundi bafundiswe zonke izimpawu zokuhlaza ukuze kube lula nakubona ukuphenzula lo mbuzo.

Okungalekelela abahlolwayo ukwenza kangcono kule mibuzo:

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

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

- a. Umbuzo 6, 8, 10, 12, 14, 16, 18 kanye no 20: Abahlolwa abaningi baphendule umbuzo omude encwadini ethi: 'Bengithi Lizokuna' kanye nombuzo we-16 ethi: 'Kudela Owaziyo'.
- b. Kunezinkomba zokuthi abahlolwa abathize abayifundanga imibhalo noma mhlawumbe baphendula ngemibhalo engafundiswanga emagunjini okufundela abo. Kungenzeka badidwe wubuningi bezincwadi ephepheni lemibuzo.
- c. Nakuba le mibuzo emide iphendulwe ngabahlolwa abaningi kodwa basekhona abahlolwa abangakabukhombisi ubunyoinco ekuphenduleni imibuzo emide. Bayazixoxela babhale ngezehlakalo zenoveli noma umdlalo bengabheki ukuthi umbuzo ufunani.
- d. Abahlolwayo abayihleli kahle i-esezi ekhuluma ngesakhiwo kubonakale isingeniso, umzimba kanye nesiphetho.
- e. Isihloko abasihumushi ngokunzulu bachaze ukuthi siyini isakhiwo sendaba babuye baveze nabanga aso.
- f. Amaphuzu awabi nakho ukugeleza. Babhala kube uhla lwamanothi azimele angasekelwe ngokunembayo.
- g. Izihlokwana zesakhiwo njengokubhebhethaka kodweshu nesixakaxaka kuxoviwe akubonakali kahle ukuthi yiziphi izigameko ezingena ngaphansi kwesihlokwana esithile.

- h. Abanye abafundi baxoxa indaba njengoba injalo bangayihluzi ngaphansi kwezihlokwana ezingamabanga esakhiwo.
- i. Abafundi ababhali ngezigaba ezithungelanayo, bayaxova.
- j. Ababhali isiphetho sendaba kanye nesiphetho esiwuvo lwabo mayelana nempumelelo yombhali.
- k. Izimpendulo zabafundi azixoxi ngesakhiwo zixoxa ngabalingiswa nokuvezwa kwabo kanye nesizinda okuyizinto ebezingabuzwanga.
- l. Abanye abafundi babhala ama e-seyi amafushane kakhulu bazincishe amamaki amaningi.

Okungalekelela abafundi ukuba benze kangcono kulolu hlobo lombuzo:

- a. Abafundi mabaqikelele ukuthi ukubhala i-eseyi ngesakhiwo kuwukuxoxa indaba
- b. ngohlelo oluthile lwakhona olunezihlokwana. Okubalwa isingeniso; ukubhebhethaka kodweshu; isixakaxaka; uvuthondaba kanye nesiphetho. Okunye okubalulekile kulolu hlobo lombuzo ukubheka amasu asetshenziswe umbhalo okungaba isu lokujejeza emuva kanye nesu lokubikezela.
- c. I-eseyi yesakhiwo iba nesingeniso sokuqala lapho umfundi ethula khona ukuthi siyini
- d. isakhiwo.
- e. Isingeniso sesibili yilapho umfundi echaza khona okulindeleke ukuba kuvezwe
- f. yisingeniso sombhalo.
- g. Abafundi akumele baxoxe indaba njengoba injalo.
- h. I-eseyi mayihlelwe kahle ngezigaba ingabhalwa ngamaphuzu.

UMBULO 13: IMPI YABOMDABU ISETHUNJINI

Izimbangela zemiphumela engemihle kulo mbuzo:

- a. Abahlolwayo abakhulumanga ngomoya osequqaleni kwesiqeshana njengoba umbuzo ubusho (umoya wokuncenga). Baphendule ngomoya wokuthukuthela ovela maphakathi nesiqeshana.
- b. Izimpendulo zabahlolwayo azikuvezi ukuthi yimizwa enjani nokuthi yini ebangela abalingiswa bazizwe ngaleyo ndlela.
- c. Abahlolwayo abafingqi ngamaphuzu odweshu lwangaphakathi ngesikhathi uNgubane esebuyela ekhaya njengoba umbuzo ubusho. Bafingqa amaphuzu babhekise endabeni yonke.
- d. Abahlolwayo behlulekile ukuveza kuqala okufanayo kubalingiswa bobabili ngokubabhangqa bedlule lapho bachaze izenzo zomlingiswa ngamunye ukuze bawathole wonke amamaki amathathu.
- e. Abahlolwayo abayinaki inhloso yombhali bavele baxoxe ngabalingiswa kungaveli ukuthi umbhali ubehloseni ngezenzo zabo.
- f. Nakuwona lo mbuzo abafundi abakwazanga ukuqhathanisa. Abasho ukuthi ukuqhathanisa lokho kuveza ukufana mayelana nani. Ababehlukanisi abalingiswa ukuze babachaze ngamunye ngokucacile ukuze amamaki achazeke kahle.
- g. Abahlolwayo abakwazanga ukweyamanisa isimo senhlalo emagameni agqamile esiqeshaneni. Bakhuluma ngesimo senhlalo sodwa
- h. Abahlolwayo abawufundisisanga kahle umbuzo. Abakhulumanga ngempumelelo yothando kodwa babhekise empilweni jikelele.

- i. Izimpendulo zabahlolwayo zikha phezulu. Akuveli ukuthi ohlolwayo uyavumelana/ akavumelani ngasiphi isizathu esisuselwa endabeni hayi umfundi azicabangela sona. Abasekeli ngokwendaba.
- j. Abahlolwayo behlulekile ukuphawula ngempumelelo yombhalo yokwethula isiphetho senoveli. Baxoxa ngezigameko ezenzeka esiphethweni kunokuba baxoxe ngamasu/ amakhono okuphetha bese besekela ngokwenzekayo.
- k. Okunye okubonakele ezimpendulweni zabafundi wukuthi emibuzweni evulekile bavele bathi kahle/kabi bese bachaza ubunjalo bomlingiswa njengasembuzweni 13.2.
- l. Abafundi baphambanisa amagama abalingiswa, njengoCele noNgubane. Abanye abalingiswa ababazi kahle, njengo Ben Martin.
- m. Abafundi abazazi izigameko ezenzeka kupholavuthondaba, nakuvuthondaba. Babhala ezinye nje izigameko ezenzeka maphakathi nendaba.
- n. Abafundi uma bebuzwe ngesimo senhlalo sakwaNgubane baxoxa ngesendaba yonke esingahlangene nesigameko ababuzwe ngaso.

Okungenziwa ukuphucula imiphumela yabafundi ibengcono ukubafundisa ukulandelana kwezigameko ukuze bayazi ukusuka nokuhlala indaba.

- a. Amagama abalingiswa nendima abayidlalayo makugcizelelwe.
- b. Abafundi mabajwayezwe imibuzo evulekile edinga imibono yabo nokwesekela ngokwendaba.
- c. Abafundisi mabasebenzise isikhathi esengeziwe ukuyifundisa bayiqede indaba yikhona abafundi bazoyazi yonke.
- d. Abafundisi mabanikeze imisetshenzana yasekhaya njalo ukuze babone ukuthi balandela kahle.
- e. Imisetshenzana mayihlelwe ngamazinga okuhlolwa abafundi bafundiswe ukumaka yikhona bezokwazi ukuthi amamaki achazwa kanjani ezimpendulweni zabo.

UMBULO 14: UJU LWEZIZUKULWANE- UBUCIKO BOMLOMO

- a. Bayingcosana kakhulu abafundi abaphendule lo mbuzo.
- b. Izimpendulo azishayi emhlohleni. Abafundi baswela ulwazi.
- c. Abahlolwayo abanalo ulwazi lwendabuko yezinto ezithinta impilo yomphakathi nezici zezilwane ezithile.
- d. Abanalo ulwazi lokubhala i-eseyi ebandakanya inganekwane, izibongo kanye nehobo.
- e. Okunye okubonakele ngezimpendulo zabafundi ukuthi abaqapheli amagama angumongo wombuzo ukuze baphendule ngqo.
- f. Abafundi ababazi kahle abalingiswa benganekwane, babaguqula amagama noma babaphambanise nabalingiswa benye inganekwane.
- g. Ubuciko bomlomo mabufundiswe ngothando nangokuzikhandla

Okungalekelela abafundi ukuba benze kangcono kulolu hlobo lombuzo:

- a. Abafundi nabafundisi benze uphenyo olunzulu mayelana nezinganekwane ezithinta umlando, izibongo kanye

namahubo. Mabathole umlando wokudabuka kwezinto nezehlakalo zomlando. Mabakwazi ukuhlela i-eseyi exoxa ngobuciko bomlomo obahlukahlukene.

- b. Abafundisi nabeluleki besifundo mabaqikelele ukuthi ubuciko bomlomo buyafundwa bangacini ngokuxoxa ngomlomo. Mabahluze izinganekwane, izibongo namahubo babheke zonke izimpawu ezisemqoka. Abafundisi mabasize abafundi ngokubanikeza ulwazi olungekho ezincwadini zobuciko bomlomo ngokucwaninga ngokusebenzisa iguguli.

UMBULO 15: UJU LWEZIZUKULWANE

- a. Abahlolwayo abasazi isethulo senganekwane. Babhala ngesethulo senoveli nomdlalo. Inganekwane inesethulo sayo esehlukile.
- b. Abahlolwayo abazihlelanga kahle izimpendulo zabo. Lo mbuzo ubufuna imbangela yodweshu lukaVelaphansi kuphela okusho ukuthi wudweshu lwangaphakathi. Abafundi babhala ngodweshu lwangaphandle phakathi kwakhe nesilo uShaka.
- c. Izimpendulo zabahlolwayo zimfushane, aziwenelisi amamaki amathathu. Kumele baqale ngokuchaza isisho esinikeziwe bese besixhumanisa nesenzo sikaVelaphansi sokwedelela baphethe ngokuveza umphumela waso.
- d. Abahlolwayo abakwazi ukuqhathanisa ngendlela efaneleyo ukuze baveze okufanayo phakathi kwenganekwane nehubo. Izimpendulo zabo ziyanqamulela zingavezi amaphuzu anela amamaki.
- e. Uma umbuzo uthi isaga sihambisana kanjani nomyalezo wenganekwane, abafundi bavele bathi kahle bese basekela ngohlangothi olulodwa kungaveli ubudlelwane obuphelele obulingene amamaki amathathu.
- f. Abahlolwayo babhale ukuthi ngiyezwelana/angizwelani bese beqhubeka nokuthi uma bekuyibona bebezokwenzenjani bengasachazanga izizathu zokuzwelwana/ zokungezwelwani nomlingiswa.
- g. Abahlolwayo babhale izaga ezahlukahlukene ngegama elithi: ugwayi eligqanyiswe ezibongweni zikaDokotela uSibongile Zungu. Kuhlolwa ulwazi lwezaga olusebhukwini, 'Uju Lwezizukulwane' kuphela. Isaga ebesiyimpendulo ngesithi: izithupha ziya ogwayini kuphela.
- h. Kubonakele sengathi abahlolwayo basebenzisa izimpendulo zamaphepha okuhlolwa eminyaka edlule emibuzweni njengoba zinjalo bangabe basaqaphela ukuthi kuleli phepha kubuzwe kanjani. Mhlawumbe basuke befunde amanothi achaza imigqa yezibongo bakhohlwa ukuthi umbuzo ubufunani. Lo mbuzo ubufuna umyalezo wezibongo emigqeni edwetshelwe kuphela hhayi ezibongweni zonke.
- i. Abahlolwayo abawufundisi wonke umbuzo. Umbuzo ubufuna umyalezo wezibongo emigqeni edwetshelwe kuphela hhayi ezibongweni zonke.
- j. Abahlolwayo abawufundisi wonke umbuzo. Umbuzo ubufuna ukuxhumana okusekuqaleni okulandelanayo. Bangingi abaveze okweqanayo okukhona ezithakazelweni.
- k. Ukuhumusha indikimba yehubo kube yinselele enkulu kakhulu. Abahlolwayo abanalo ulwazi ngehubo elithi, 'isisu esihle.' Lo mbuzo udinga benze uphenyo mayelana nendikimba yehubo nokuthi lihutshwa uma kwenzenjani.
- l. Okunye okubonakele ezimpendulweni zabahlolwayo, ubufushane bezimpendulo ezingenawo amaphuzu aphelele.
- m. Abafundisi mabenze isiqiniseko sokuthi babufundisa bonke ubuciko bomlomo bangashiyeli kubafundi ukuba bazifundele.
- n. Abafundisi mabazilungiselele ngaphambili ngokuhlela ukuze bathi befundisa inganekwane babesebabonile ukuthi indikimba yayo inobudlelwano naziphi izibongo, izaga, izisho, iziphicaphicwano, izithakazelo kanye namahubo.

- o. Izibongo kanye nezithakazelo ziyizinkondlo zomdabu. Makubhekwe ubunkondlo kanye nomlando wako.

Okungalekelela abafundi ukuba benze kangcono kulolu hlobo lombuzo:

- a. Impumelelo yabafundi yobuciko bomlomo ingenziwa ngcono uma kungaba nothando lokufunda nokuzifundela kwenziwe ucwaningo olunzulu ngezithakazelo nomlando wazo kanye namahubo. Abafundi baqeqeshwe kahle ukucubungula umbuzo babone ukuthi impendulo kumele ime kanjani ukuze ibe namamaki.
- b. Abafundi baqeqeshwe kahle ngezaga nangezisho baziyananise nezinganekwane ezinezindikimba ezihambelanayo kubhekwe ubudlelwane. Abafundi mabadwebele amagama angokhiye bemibuzo ukuze baphendule ngqo banganhlanhlathi.
- c. Okunye okubonakele ezimpendulweni zabahlolwayo, ubufushane bezimpendulo ezingenawo amaphuzu aphelele. Abafundisi mabenze isiqiniseko sokuthi babufundisa bonke ubuciko bomlomo bangashiyeli kubafundi ukuthi bazifundele.
- d. Abafundisi mabazilungiselele ngaphambili ngokuhlela ukuze bathi befundisa inganekwane babesebabonile ukuthi indikimba yayo inobudlelwano naziphi izibongo, izaga, izisho, iziphicaphicwano, izithakazelo kanye namahubo. Izibongo kanye nezithakazelo ziyizinkondlo zomdabu. Makubhekwe ubunkondlo kanye nomlando wako.

UMBUSO 20: UMDLALO: UBHUKU LWAMANQE.

- a. Umbuzo oyi-eseyi emayelana nesizinda uzameke kangcono kuneminye imibuzo.
- b. Izimpendulo zabahlolwayo zinaso isingeniso kodwa asibi sihle ngokubabazekayo.
- c. Umzimba abawuhleli kahle ngokuqalisa ngezihlokwana abaxoxa ngazo njengendawo, isikhathi kanye nesimo senhlalo.
- d. Amaphuzu bayawaxova kusweleke isakhiwo esihle esinokugeleza nokuthungelana kwezehlakalo.
- e. Esikhathini esiningi abakwazi ukusekela indawo noma inkathi ngokomdlalo. Bavele bathi indaba yenzeke edolobheni laseGoli ngoba sithola ibhange. Ababebesasekela ngezizigamako ezenzeka lapho ngamafuphi.
- f. Isiphetho sivama ukuba sifushane singavezi ukuphumelela kwembongi novo lohlolwayo.
- g. Izimpendulo zimane zithi umbhali uphumelele ukusivezela isizindo esiyindawo, inkathi nesimo senhlalo kulo mdlalo. Alubikhona uvo lomfundi mayelana nesizinda okungaba yiphuzo elihle elisha.
- h. Isibonelo: Umbhali walo mdlalo uphumelele ngokuncomekayo ukusivezela isizinda esikholekayo. Umdlalo wenzeka elokishini laseGoli ngesikhathi sanamuhla, isimo senhlalo siveza ubugebengu obuhleliwe obubandakanya nabesifazane obuvamise kakhulu emalokishini aseGoli.
- i. Okunye okubonakele ngezimpendulo zabafundi wukuthi abawazi umehluko phakathi kwesizinda, isakhiwo, udweshu kanye nendikimba. Kungenzeka ukuthi abafundanga wonke umsebenzi bese bavele bahlale kulokho abakwaziyo.
- j. Kusenabafundi abangawuphenduli umbuzo. Bavele bafingqe umdlalo wonke ngamagama abo. Abawatholi amamaki ngoba kusuke kungekho okuwumongo wempendulo.
- k. Abanye abafundi banokuphambanisa abalingiswa bagcine sebebhala ngabalingiswa abatholakala emdlalweni nakunoveli eyafundwa aBangenile -11.

Okunye okungenziwa ukuphucula imiphumela

- a. Ukwakha uthando lokufunda kubafundi ngokubanikeza umsebenzi ngezizigawu okungakafikwa kuzona bese uthisha ewuhlola lo msebenzi ukuze abafundi bangapheli amandla.

- b. Izimpendulo zemibuzo engama-eseyi uma zizinhle kakhulu mazifundwe emagunjini okufundela abafundi bathole ukunconywa yikhona bezophokophela ekukhiqizeni ama-eseyi amahle kakhulu.
- c. Abafundisi mabalandele uhlelo lokufundisa ngokuthi baqale bafundise ngezimpawu zombhalo ezizigamile ezifana nodweshu, ukulandelana kwezigameko, ukujejeza emuva kanye nezinye. Abafundisi mabenze isiqiniseko sokuthi abafundi abanezingqinamba bayasizwa ngamathuba angeziwe okufundisa ukuze bawazi umdlalo.

UMBUSO 21: UBHUKU LWAMANQE

- a. 21.1 Abahlolwayo abawufundisisanga umbuzo obufuna ithoni yesiqeshana sonke enkulumeni kaMathonsi. Ukwejwayela kubenze bathatha ithoni esekuqaleni kwesiqeshana.
- b. 21.2 Abahlolwayo abagxili kwababuzwe ngakho okukhombisa ukuthi abawucubunguli umbuzo babheke amagama angokhiye bawo. Abaphendulanga ngesizinda sendawo esisesiqeshaneni njengoba kubuziwe. Babhala ngesizinda sendawo bafake inkathi baphinde basekele ngezigameko ezingekho esiqeshaneni.
- c. 21.3 Abahlolwayo ababhali izimpendulo ezilingana namamaki. Amaphuzu abo aweneli amamaki amathathu.
- d. 21.4 Nakuwona lo mbuzo izimpendulo zimfushane, ziyanqamulela, umbuzo abawufundi baze bayofika emamakini awo.
- e. 21.5 Embuzweni ovulekile ofuna umbono womfundi akubikhona ukusekela ngokwencwadi okugculisayo.
- f. 21.6 Abahlolwayo baswele ulwazi lokulandelana kwezigameko zomdlalo ngoba bahlulekile ukuveza inhloso yombhali yokuveza inkulumo kaNkululeko yokujejeza emuva esakhiwaneni esenzeka kwaMakhunga.
- g. 21.7 Inselele yabafundi ukungabanaki abalingiswa abancane/abazimele kude emdlalweni. Lo mbuzo udale ukudideka bagcine sebecenza umuntu wokuqala ongumlandi kanti umdlalo uyamveza lo mlingiswa owayezokhipha imali emshinini wasebhange.
- h. 21.8 Ukunganakisisi ukuthi umbuzo ubhekiswe esiqeshaneni noma emdlalweni wonke kuwakhinyabezile amamaki. Bekumele abafundi bachaze ngendikimba yesiqeshana bangachazi ngendikimba yomdlalo wonke.
- i. 21.9 Abahlolwayo abazinikezi izizathu zokuvumelana/zokungavumelani nesitatimende esisembuzweni. Babhala ukuthi ngiyavumelana/angivumelani bese bexoxa ngesigameko bengakacacisi izizathu sohlangothi abaluthathile. Okunye futhi izimpendulo zabo zibuye zingagxili kupholavuthondaba njengoba beyalelwe.
- j. 21.10 Nakuwona lo mbuzo abahlolwayo balahlekelwe yimaki lokwesekela ukuzwelana/ ukungazwelani nomlingiswa. Bajahela ekuchazeni ukuthi uma bekuyibona bebezokwenzenjani. Abafundi banikeza izimpendulo eziphambana nomthethosisekelo. Njengokuthi bengingazibulala ngoba sengilahlekelwe umsebenzi, umuzi wami kanye nesithunzi sami.

Okungenziwa ukwenza ngcono imiphumela yabafundi:

- a. Uma kunesiqeshana abafundi bafundisise umbuzo ukuze baqiniseke ukuthi ubayalela emdlalweni wonke noma kuleso siqeshana.
- b. Abafundi mabakwazi ukulandelana kwezigameko ngoba yikhona okuzobasiza ekwesekeleni imibuzo yabo.
- c. Abafundi kumele babazi bonke abalingiswa embhalweni. Kungabasiza ukuthi basebenzise uhla olungaphambili encwadini yomdlalo bake baxoxe ngamunye ngamunye umlingiswa bebheke iqhaza lakhe emdlalweni.
- d. Kuyobasiza futhi abafundi ukuzenzelela amanothi mayelana namasu omdlalo bawaklelise bese eduze kwalelo nalelo lisu balichaze baphinde bafake nezigameko ezingena ngaphansi kwalo. Amasu omdlalo afana nalawa: Ukujejeza emuva: kuyini? (chaza.) Yiziphi izigameko zokujejeza emuva? Achaze. Lawa manothi angaqhubeka afake ukubikezela, uvuthondaba, ipholavuthondaba njalonzalo.

- e. Abafundisi mabaqeqeshe abafundi ukuze babenekhono lokuhlahlela imibuzo ngokubheka izingxenyana zawo kanye namamaki awo.
- f. Uma kwenziwa ukuhlolwa kwansuku zonke imibuzo mayihambisane neziqeshana ukuze abafundi bajwayele ukubona umehluko phakathi kombuzo odinga ulwazi olusesiqeshaneni noma olusembhalweni wonke.
- g. Abafundisi mabagcizelele ukuthi ukwesekela impendulo kudinga ulwazi lwezigameko ezisemdlalweni luhambisane ngqo nokubuziwe kungaveli kuthemezelwe nje. Kungakuhle uma uthisha angegcine ngokuyifundisa kanye incwadi.
- h. Makwenziwe uhlelo lokuthi baphinde bayifunde okwesibili bazikhumbuze uma sekuzohlolwa. Imibuzo evulekile mayidingidwe kusafundwa indaba ezigamekweni ezithile yikhona uthisha ezolungisa amaphutha emagunjini okufundela.

OKUNGELEKELELA ABAHLOLWAYO BENZE KANGCONO KULELI PHEPHA:

- a. Abafundisi mabahlomise abafundi ngezimpawu zemibhalo engamanoveli, izinganekwane nemidlalo ukuze abafundi bazazi ngokugcwele bazi nomehluko phakathi kwazo ngaphambi kokuba zifundwe izincwadi (ikhasi lama-28 kuya kwelama-29 kuTAHFUZWE.)
- b. Abafundi mabaqeqeshwe ngokuphindaphindiwe amakhono okuphendula imibuzo enhlobonhlobo njengokuthi baqalise ngalokho okuyingqikithi yokutholakala embuzweni. Uma umbuzo udinga ukuba abafundi basekele, kuhle basekele ngokugcwele bebhekise encwadini ebuziwe.
- c. Abafundisi mabaqeqeshe abafundi ukufunda umbuzo bese bedwebela amagama asemqoka awumongo wombuzo yikhona bezophendula ngqo baphendule lokho okubuziwe.
- d. Abafundi mabajwayezwe ukufunda umbuzo baze bafike emamakini awo ukuze impendulo izolingana namamaki futhi igcandise zonke izingxenyane zalowo mbuzo.
- e. Abafundisi mabasebenzise uMhlahlandlela Wokuhlola unyaka wezi-2017 uma belungiselela ukufundisa imibhalo yobuciko efundwayo.
- f. Abafundi mabaqeqeshwe ekutheni ubuciko bomlomo buwuchungechunge oluthungelanayo phakathi kweziganekwane, izibongo, izithakazelo amahubo kanye nezaga nezisho.
- g. Isikole masenze isiqiniseko sokuthi bonke abafundi banezincwadi kungabibikho abazoba ngababili encwadini eyodwa ukuze bakwazi ukuzifundela nasemakhaya. Lokhu kuzobasiza ekuyiqondeni kahle incwadi (ikhasi le-13 kuTAHFUZWE, isigaba 2.5).
- h. Abafundi mabayazi ngokuphelele incwadi. Bakwazi ukuhlela izigameko ngokulandelana kwazo. Bazazi izimpawu zemibhalo zemibhalo abayifundayo beziyamanise nemibhalo abayifundile.
- i. Abafundisi ababazise abafundi indlela okumakwa ngayo imibuzo emide kusetshenziswa irubhrikhi.
- j. Abafundi mabaqeqeshwe ukuphendula imibuzo ngendlela yemiyalelo esuke inikeziwe ekupheleni konyaka :
 - + Ukuchaza isihloko.
 - * Ukuphawula kanye nokwenaba ngokucaphuna ulandela umbuzo.
 - * Ukunikeza uvo lwakho (ungagxeka noma uncome umbhali ngokuhambisana nombuzo.)

7.6 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-3

Ukuphawula jikelele

- a. Abahlolwa abaningi basebenze kahle kuleli phepha.
- b. Buyakhuthazwa ukuthi bazilungiselele uma bezobhala leli phepha.
- c. Abahlolwayo mabafundisise zonke izihloko bese bekhetha lesi abasiqonda kangcono.
- d. Abahlolwayo abaqaphele ithoni, irejista, isitayela kanye nezethameli.

7.7 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-3

ISIQEPHU A: IZINDABA

Amaphutha kanye nokungaqondisisi imibuzo.

UMBUZO 1.1: UCILO UZISHAYE ENDUKWINI

- a. Lo mbuzo awuzange ube yintandokazi kwabaningi. Kungenzeka ukuthi abafundi basabile ukubhala ngalesi sihloko ngoba siyisimo sokukhuluma. Kulo mbuzo kudingeka ohlolwayo aqale aqonde kabanzi incazelo yalesi simo sokukhuluma ngaphambi kokuba abhale indaba ehambisana naso.

UMBUZO 1.2: USUKU OLWANDULELA ELOKUPHUMA KWEMIPHUMELA KAMATEKULETSHENI

- a. Idlanzana labafundi likwazile ukuxoxa indaba ehlabahlosile beveza imizwa ababa nayo ngaphambi kokuphuma kwemiphumela ikakhulukazi ekamatikuletsheni. Bachaze uvalo ukuthuthumela, ukungazethembi noma beyazi into abayibhalile, ukuba nexhala lokuthola imiphumela ukwesaba ukuhlekwa uma bengaphumelelanga nokucabanga amanye amasu abangawenza uma bengaphumelelanga ukuze impilo iqhubeke.

UMBUZO 1.3 KWAKUNGELULA

- a. Abafundi bawuphendule ngendlela encomekayo kakhulu. Lo mbuzo ugxile ezintweni abafundi abaningi ababhekana nazo emakhaya nasemiphakathini abayakhele. Ingingi labafundi lizalelwe futhi likhula ngaphansi kwemindeni engenabo abazali bobabili okuwumama nobaba. Bakhula kanzima ngokulahlelwa abazali ngenxa yokushona noma ukwehlukana emshadweni. Bazithola bekhuliswa oqogo ngoba omama bedliwe izintaba bengaziwa nokuthi bakuphi basaphila yini lapho bekhona.

UMBUZO 1.4 UMNOTHO USENHLABATHINI

- a. Abafundi abakhetha lo mbuzo yilabo abaqonda okwenzakayo esikhathini samanje besebenzisa izinkundla zokuxhumana kanye nemithombo yabezindaba, okungaba imisakazo, omabonakude kanye namaphephandaba. Nakuba bekungewona umbuzo oyintandokazi kepha labo bafundi abawuphendulile benze kangcono.

UMBUZO 1.5: IMFASHINI ESIKHATHI SAMANJE

- a. Abafundi abaphendule lo mbuzo bawubhale ngendlela ehlaba umxhwele ngoba bebebhala ngento abayaziyo nabayiqonda kangcono. Imfashini bayazi ukuthi ihlukene kaningi futhi iyashintshashintsha ihambisana nezikhathi. Bayaqonda nokuthi imba eqolo. Bayazi ukuthi abantu abaningi bayithathela kubantu abadumile bese bangabe besabheka ukuthi inhle noma imbi. Bayaqonda ukuthi imfashini isukela kokokugqoka, omakhalekhukhwini, izimoto, izindlu, imishado nemingcwabo imbala.

UMBUZO 1.6.1: ISITHOMBE

- a. Abafundi abaningi abaphendule lo mbuzo ilabo abenza isifundo sezoMlando kakhulu ngoba banolwazi olunzulu ngoMandela neqhaza alibambile ekulweleni inkululeko yabaMnyama.

UMBUZO 1.6.2: ISITHOMBE

- a. Akekho obhale ngaso. Asibanikile umdlandla ngoba sidinga umqondo ohluzekile nocabanga kanzulu.

UMBUZO 1.6.3: ISITHOMBE

- a. Ukhiye, badumazile abahlolwayo kulo mbuzo. Bambalwa ababhale ngokunembayo, abaningi babhale ngemfundo kuphela abangabe besasho lutho ngokhiye.

ISIQEPHU B: IMIBHALO EDLULISA UMYALEZO

Kule ngxenye yephepha abahlolwayo kudingeka ukuba baphendule imibuzo emibili. Kulesi siqephu kuba nemibuzo eyisi-6 okulindeleke ukuba abafundi bakhethe emibili abazobhala ngayo. Umbuzo ngamunye kumele ube ngamagama ayi-100 kuya kwayi-120.

UMBUZO 2.1 INCWADI YOBUNGANI

- a. Abafundi abaningi bayiphendule ngokuncomekayo incwadi yobungani. Banika izizathu eziqala ezenza bameme lowo mngani wabo. Baphinde basebenzise kakhulu ulimi oluncengayo nolukhohlisayo bebala zonke izinto ezinhle eziyokwenziwa kulowo mcimbi. Abanye bayibhale bageqa amagula bebeka amaphuzu anohlonze.
- b. Nakuba kunjalo kukhona abanye abenza amaphutha esakhiweni sencwadi. Uma bebingelela bebevamisela ukuthi: Sawubona Mngani. Esikhundleni sokuthi bamane bagagule igama n lalowo abambhalelayo.

* Esiphethweni sencwadi baningi abaphetha ngokuthi: Ozithobayo, esikhundleni sokuthi:

* Yimina umngani wakho

* uSibongiseni

1. Abanye abafundi bebebhala nesibongo.

UMBUZO 2.2 UMLANDO KAMUFI

- a. Lona kube umbuzo ocishe wathandwa abafundi abaningi. Abahlolwayo bakwazile ukuphendula lo mbuzo. Naku- ba kube khona izingxenyanana ezibalulekile abangazifakanga embhalweni wabo. Umsebenzi owenziwa umalume kanye neqhaza lakhe bebengakufaki. Abanye abahlolwayo bebengakuvezi ukuthi udlule nini emhlabeni. Labo ben- ze kahle. Sebenakho ukuqonda izimpawu ezidingekayo zalolu hlobo lombhalo.

UMBUZO 2.3 I-AJENDA NAMAMINITHI OMHLANGANO

- a. Baninganyana abafundi abaphendule lo mbuzo. Iningi labo aliwuphendulanga ngendlela eyenelisayo. Iningi lilahlekelwe amaphuzu ngokungabhali ngokugcwele kwezintsha zosuku lapho bekufanele bagiye baqephuze babeke amaphuzu azwakalayo ngeqhaza elingabanjwa uMasipala ebambisene nenhlangano yabantu abasha ekuthuthukiseni amakhono abo.
- b. Laba abakhethe lo mbuzo kukhona okumbalwa abangakufakanga. Kwezosuku noma kwezintsha abanye abafundi bebengavezi ukuthi umhlangano ungani. Abanye bebengabhali amagama abantu abenze iziphakamiso kanye nalabo abasekelayo.

UMBUZO 2.4 INKULUMO ELUNGISELELWE

- a. Babeyingcosana kakhulu abaphendule lo mbuzo. Abahlolwayo abaningi bebengaqondi okumele babhale ngakho ngokwengqikithi. Kulo mbuzo abafundi bekumele babhale ngenkulumo ezokwethulwa umkhulu emcimbini wozalo.

Okunye abahlolwayo abebengakufaki kule nkulumo inhloso yokuvuselela ubuhlobo nokwazana.

- * Abanye abahlolwayo abasibhali isihloko.
- * Isihloko: Inkulumo ethulwa umkhulu Zikode emcimbini wokuhlanganisa uzalo nabahlobene nalo
- * Indawo: Eholo lomphakathi.
- * Abakhombisanga ukuqonda kahle ifomathi yalolu hlobo lo mbhalo
- * Ukubonga umphathi wohlelo
- * Ukubingelela ngokwezikhundla
- * Ukwethula isihloko ozokhuluma ngaso
- * Ukugxila esihlokweni/engqikithini
- * Ukubonga kuMphathi wohlelo kanye nezethameli

UMBUZO 2.5 I-INTHAVYU

- a. Babe yidlanzana abafundi ababhale ngalo mbuzo. Okuqaphelekile kwabanye ukuthi bebengasibhali isingeniso esethula amagama abalingiswa, indawo kanye nembangela ye-inthavyu. Lokho bekwenza ukuba bagcine bengabaqambanga amagama abalingiswa. I-inthavyu ibiphakathi kukathishanhloko kanye nomsakazi. Okunye okubalulekile, ingqikithi yale inthavyu. Abanye bebebuye bayibhale njengengxoxo. Kutholakale sebexoxa kakhudlwana bobabili. Kanti umsakazi kumele yen
- b. Abanye bebebuye bayibhale njengempendulo. Kutholakale sebexoxa kakhudlwana bobabili kati umsakazi kumele yena abuze nje imibuzo. Impendulo yethulwe uthishanhloko ngokwenaba.

UMBUZO 2.6 INCWADI YOMSEBENZI (isicelo soxhaso lomfundaze):

- a. Iningi labafundi abaphendule incwadi yakomkhulu behlulekile ukuzithengisa ukuze bathole umfundaze. Ababani abakhulume ngezinto abahlabene ngazo esikoleni, iqhaza abanalo elikhombisa ubuhlobo, ukuzibandakanya kwezemidlalo, isikhungo semfundo ephakeme abayofunda kuso ngonyaka ozayo, umsebenzi abafuna ukuyowufundela kanye nabafisa ukukwenza ukuthuthukisa umphakathi wangakubo uma sebeqede ukufunda.
- b. Nakuba ebekhona amaphutha ambalwa, ikakhulukazi esibingelelweni kanye nasesiphethweni.
- c. Amakheli alolu hlobo lombhalo mabili:
- d. Ikheli lesibili:
- e. UMqondisi
- f. Mandela Foundation
- g. Private Bag X 7000
- h. Houghton
- i. 2041
- j. Abahlolwayo abaningi basahluleka ukusebenzisa ithoni, irejista kanye nesitayela esihambisana nalo mbuzo.

- k. Ukulandelanisa amaphuzu ngendlela efanele.
- l. Esigabeni sokuqala behluleke ukwethula isizathu sokubhalwa kwencwadi.

Okungalekelela abahlolwayo ekwenzeni kangcono kulesi siqephu.

- a. Makukhuthazwe abafundi ukulalela umsakazo wesiZulu khona bezokwazi ukuqonda ngokwenzakalayo emhlabeni jikelele kanye nokufunda amaphephandaba namaphephabhuku esiZulu.
- b. Abahlolwayo mabafundiswe ngazo zonke izihloko bese bekhetha lesi abasiqonda kangcono.
- c. Abahlolwayo mababhale amalungiselelo njengokuba umyalelo usho. Amalungiselelo enza indaba ihleleke ngobunyoinco ngokwezigaba kanye nokugeleza kwamaphuzu okunembayo. Bheka ikhasi lama-34 kuya kwelama-44 kuTAHFUZWE (UKUBHALA NOKWETHULA.)
- d. Abahlolwayo mabahlonyiswe ngopelomagama olusemthethweni, imisho enhlobonhlobo kanye nokusebenzisa amagama esiZulu.
- e. Abahlolwayo mabajwayezwe ukubhala indaba enobude benani lamagama abanikezwe lona (340-390.)
- f. Abafundisi kungakuhle bafundise izimo zokukhuluma, ukusetshenziswa kwazo emshweni, ukusetshenziswa kwazo njengezihloko zokuqamba indaba.
- g. Abafundisi mabafundisise ukuhunyushwa kwezithombe kanye nokunikeza izihloko ezihambelana nezithombe.
- h. Abafundisi mabazise abafunde indlela okumakwa ngayo indaba – amakhodi kanye nerubhrikhi.
- i. Abafundisi mabakhuthaze abahlolwayo ukuba bawufunde umbhalo wabo, balungise amaphutha lapho kudingeka khona ngaphambi kokuba bedlulele embuzweni olandelayo.
- j. Abafundisi mabasebenzise izinsizakufunda ezifana nomhlahlandlela wokuhlola kanye nomhlahlandlela wokufundisa iphepha lesi-3.
- k. Abeluleki abalekelele mabafundisise ukuqonda kabanzi inqubomgomo (kuTAHFUZWE) kanye namasu okuqeqesha abahlolwayo kuleli phepha.
- l. Abahlolwayo abaqaphele ithoni, irejista, isitayela kanye nezethameli.
- m. Abahlolwayo abafunde zonke izinhlobo zemibuzo ebuziwe bese bekhetha emibili abayiqonda kahle.
- n. Abahlolwayo ababhale amalungiselelo aleyo mibuzo ukuze abalekelele ekukhumbuleni konke okulindelekile mayelana nombuzo.

KGAOLO YA 8

SEPEDI LELEME LA GAE

8.1 DIPOELO TŠA MAREMATLOU: MAPHEPHE A 1–3 (2014–2018)

Dipoelokakaretšo tša balekwa di laetša thlatlogo ye nnyanenyane ge di bapetšwa le tša ngwaga wa 2017.

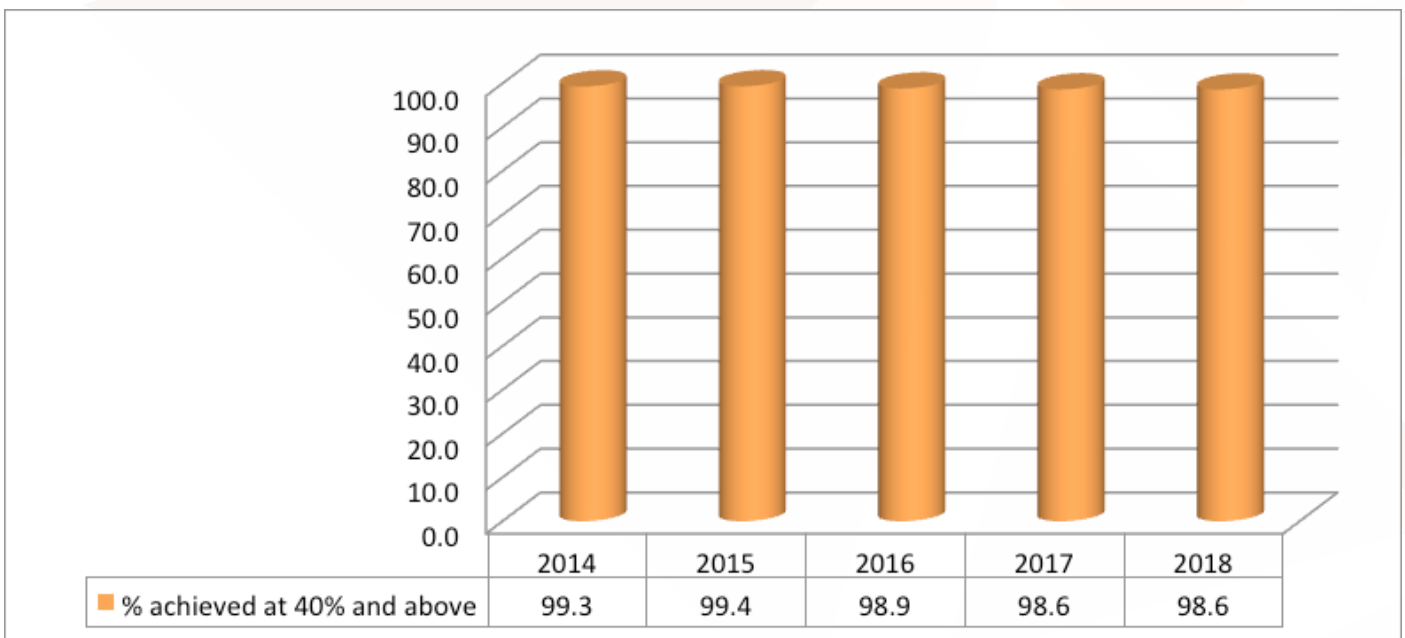
Mo ngwageng wa 2018 go hlokometšwe dintlha tše di latelago:

- Palo ya balekwa bao ba ngwadilego thuto ye e theogile ka 2167, e lego 2,9%
- Ngwaga wo palo ya balekwa bao ba tšweletšego e oketšegile ga nnyane ka 0,01%, go ya phokotšego ya balekwa yeo e bilego gona

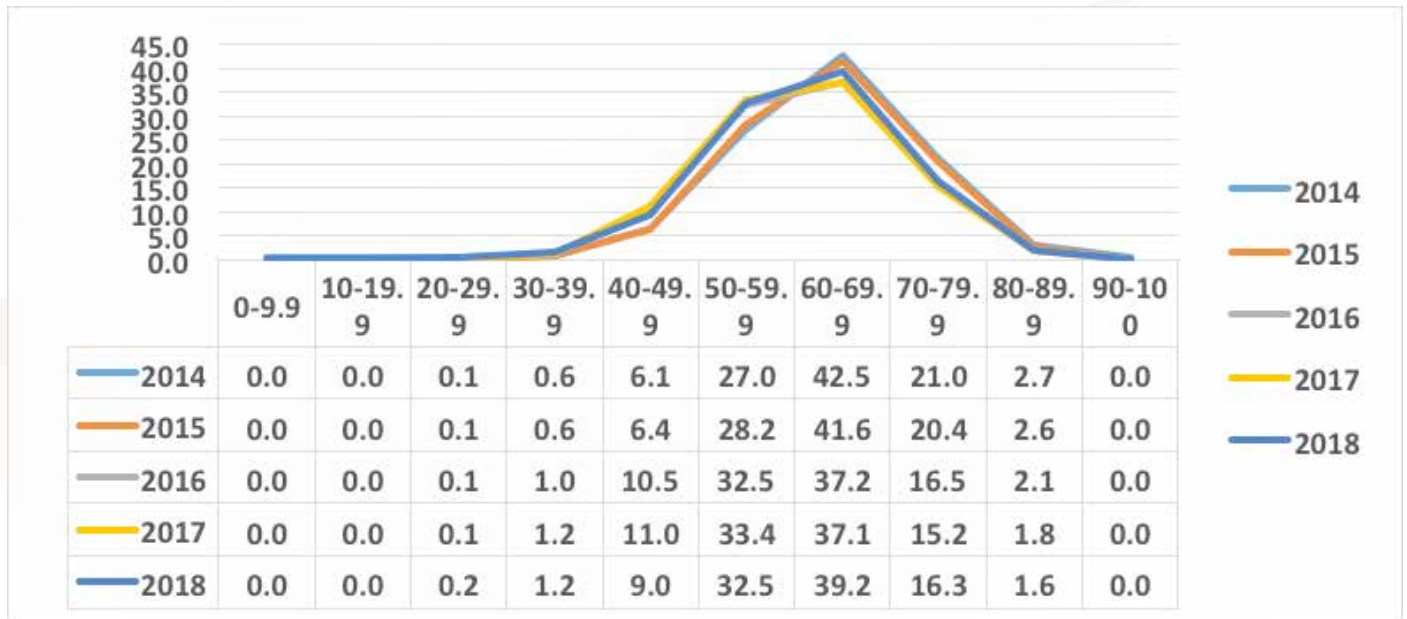
8.1.1: Dipoelokakaretšo tša Sepedi Leleme La Gae

Ngwaga	Nomoro Ya Bao Bao Ba Ngwadilego	Nomoro Ya Bao Ba Tšweletšego Ka 40% Le Go Feta	% Ya Bao Ba Tšweletšego Ka 40% Le Go Feta
2014	58,042	57,643	99,3
2015	79,021	78,508	99,4
2016	83,570	82,611	98,9
2017	76,786	75,745	98,6
2018	74,606	73,578	98,6

Krafo ya 8.1.1: Dipoelokakaretšo tša Sepedi Leleme La Gae



Krafo ya 8.1.1: Dipelokakaretšo tša Sepedi Leleme La Gae



Go tšwa dikrafong tša ka godimo, go bonala gabotse gore ka morago ga go kaonafala ga dipelo ka 2014 le 2016, go bile le phokotšego dipoelong tša ngwaga wa 2017.

Go ya ka khoutu ya tekanyetšo, palo ya balekwa bao ba tšweletšego ka Legato la 3 (40–49,9) e theogile ka 2% ge e bapetšwa le ya 2017. Palo ya bao ba tšweletšego ka Legato la 4(50–59,9) e theogile ka 0,9%. Go bile le go oketšega ga palo ya bao ba tšweletšego ka Legato la 5(60–69,9) ka 2,1%. Palo ya bao ba tšweletšego ka Legato la 6 (70–79,9) e oketšegile ka 1.1% mola ya ba Legato la 7(80–100) e theogile ka 0,2%.

8.2 TEKOLOKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 1

Ditshwayatshwayokakaretšo

- Go ipontšha bontši bja balekwa ba thomile go ba le mabokgoni a go araba dipotšišo tša tekatlhaloganyo. Le ge go le bjalo, go sa na le balekwa bao ba sa nago le mathata a go araba dipotšišo.
- Go itšhupa go na le kaonafalo ye kgolo mabapi le mabokgoni a go ngwala kakaretšo ka ge go na le kaonafalo ya meputso potšišong ye. Le ge go le bjalo, go na le balekwa bao ba sa nago le mathata a go ngwalolla.
- Bontši bja balekwa ba sa na le mathata a go araba dipotšišo tša go lebana le papatšo ka gore ga se ba šome gabotse. Go lemogwa gore ba hlaelelwa tsebo ye e tseeneletšego ya dithekniki tša papatšo.
- Balekwa ba bantši ga se ba šoma gabotse potšišong yeo e lebanego le khathune ka ge ba sa kwešiše dinyakwa tša khathune.
- Go bile le kaonafalo ye kgolo go thutapolelo ka ge bontši bja balekwa ba šomile gabotse mo go yona go phala mengwageng ya go feta.
- Dipotšišong tša 3,4 le 5 go laetša go na le diphetogo tše botse go feta ngwagola, balekwa bašomile gabotse.

8.3 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 1 POTŠIŠO YA 1: TEKATLHALOGANYO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- Ba kitimela go araba dipotšišo pele ga ge ba ka kwešiša seo ditemana di se bolelago. Bothata bjo bongwe ke gore ga ba latele mantšutaolo a dipotšišo. Mohlala: Potšišo ya 1.1.3 ge ba swanetše go akaretša seo se hlalošwago ke temana, bona ba ngwalolla temana ka moka.
- Bothata bjo bongwe ke tlhalošo ya tirišo ya dikapolelo le diema ditemaneng, go swana le potšišo ya 1.1.6, sebakeng sa go hlaloša tšhomišo ya tšona, bona ba fa tlhalošo ya dikapolelo le diema tšeo di botšišitšwego.
- Mo potšišong ya 1.2.4 balekwa ga ba kwešiše seo ba swanetšego go se dira ge ba bapetša gore ba tle ba kgone go hwetša meputso ka moka. Bontši bja bona ba ngwala ka lehlakore le tee ba tlogela lehlakore le lengwe leo go bapetšwago le lona.

Ditšhitšinyo malebana le kaonafatšo ya dipoelo

- Barutwana ba tlwaetšwe go araba tekatlhaloganyo le seswantšho sa go nyalelana le yona ka go fiwa mešongwana ka phapošeng.
- Barutwana ba rutwe go kwešiša tatelano ya dipotšišo go ya ka magato a tšona.
- Barutwana ba rutwe go ntšha mantšutaolo dipotšišong tša go fapana – go sekaseka potšišo ye nngwe le ye nngwe, ka maikemišetšo a go kwešiša seo se nyakwago ke potšišo.
- Go bohlokwa go re barutwana ba tlwaetšwe go latela ditaelo tšeo ba di fiwago mabapi le mešomo ya tšatši ka tšatši gore ditlhalobong tša mafelelo a ngwaga ba kgone go di latelela gabonolo.
- Barutwana ba eletšwe kgafetšakgafetša go ela hloko kabo ya meputso, go ya ka boima bja potšišo, mohlala, ntlha e tee e lebane le moputso o tee, ge dintlha e le tše tharo di fiwa meputso ye meraro.
- Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le tekatlhaloganyo.
- Tlhamo ya dipotšišo tša mešomo ya gare ga ngwaga e latele magato a boima bja dipotšišo ao a filwego ka gare ga tšhupatsela ya tlhahlobo (*taxonomy*).
- Sebopego sa potšišo ya tekatlhaloganyo gare ga ngwaga se latele tlhamego ya lephephe la tlhahlobo ya mafelelo a ngwaga.
- Barutwana ba fiwe mešomo ya go bala mehuta ye mengwe ya dingwalo ka maikemišetšo a go leka go katološa tsebo ya bona ya tekatlhaloganyo.
- Kabo ya meputso ya mešomo ya tekatlhaloganyo ya gare ga ngwaga e lekane le ya lephephe la mafelelo a ngwaga.
- Barutiši ba rute barutwana mokgwa wa go araba dipotšišo mabapi le go bapetša. Ba swanetše go hlalošetšwa le go rutwa gore ba laetše moo di swanago le moo di sa swanago.
- Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 2: KAKARETŠO

Ditshwayaswayokakaretšo

- 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 lepheko ka ge ba loba meputso ye mentši.

Diphošo ka kakaretšotša le go se kwešiše dipotšišo

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

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- Barutwana ba rutwe go ntšha dikgopolokgolo le dikgopolotlaleletšo tša temana.
- Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le kakaretšo go kaonafatša mabokgoni a go araba kakaretšo.
- E be setlwaedi go barutwana gore kakaretšo e ngwalwa ka mokgwa wa temana.
- Tlhamego ya potšišo tša mešomo ya gare ga ngwaga e laetše melao ye e latelwago le seo morutwana a swanetšego go se akaretša temaneng.
- Barutiši ba eletšwa go diriša tšhupatsela ya tlhahlobo ka dinako ka moka. Yona e thuša gore ba se hlhlathe.
- Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 3: PAPATŠO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- Ba bangwe ba balekwa ba sa hlaelwa ke tsebo ya diponagalo/dinyakwa tša papatšo.
- Balekwa ba bangwe ba bolela ka fonte ye kgolo le ye nnyane le ge go sa botšišwa ka yona, kudukudu go Potšišo ya 3.2 le 3.3.
- Ba sa na le bothata ka tšhomišo ya maswaodikga papatšong re lebeletše potšišo ya 3.4.
- Go Potšišo ya 3.5 ga ba lebelela ka tsinkelo gore dilwana tše di rwelego sebatšwa ke *dipop-corn*, le gore di a phela ka gore re bona di itšholla ka maikemišetšo a go latelela sebatšwa.

- e. Ba bangwe ba balekwa ba sa na le bothata bja go tlhatholla ditšweletšwa tša go bonwa. Se se hlatselwa ke ka fao go bilego le balekwa bao ba sa kwešišago papatšo ye ka gona. Balekwa ba mohuta wo, ba paletšwe ke go bona gore go bapatšwa eng, bona ba re go bapatšwa *dipop-corn* mola go bapatšwa senoki sa *white cheddar*.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- a. Barutwana ba hlohloletšwe go bala le go badišiša potšišo pele ba ka e araba. Ka morago ga go fetola potšišo ba bale dikarabo tša bona ka tsinkelo.
- b. Ge go rutwa ka tlhathollo ya ditšweletšwa tša go bonwa, go swana le papatšo, go hlokomelwe SEPHOLEKE, letl. la 25, 26 le 27.
- c. Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le papatšo go kaonafatša mabokgoni a go araba papatšo.
- d. Dithekniki tša papatšo le diponagalo di rutwe ka botlalo, mohlala: Fonte ye kgolo leye nnyane, molaetša wa pepeneneng, polelo ya go jabetša, molaetša wa go iphihla, tšhomišo ya maatla a polelo, selokene, papadišantšu, baamogedi ba tshedimošo, bj,bj.
- e. TTPT – Tsebo le Tsenelelo ya Tirišo ya Polelo ka Tsinkelo – hlathollo ya ditšweletšwa tša papatšo di rutwe malebana le tšhomišo ya maatla a polelo.
- f. Barutiši ba rute barutwana go kwešiša mekgwanakgwana ya go bapatša, le gore mmapatši o gokagoketša, go goga šedi ya/ le go jabetša bareki bjang. Ba hlokomele gape le maatla a tšhomišo ya polelo papatšong.
- g. Go dirišwe mehutahuta ya dipapatšo gore barutwana ba be le kwešišo ya papatšo le go e rata.
- h. Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dipapatšo bjalo ka mošomo wa gae.
- i. Barutwana ba hlathollelwe mareo ao a dirišwago ke bahlahlobi, mohlala: mmapatši.
- j. Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo gore barutwana ba se be le bothata bja go araba potšišo ye mafelelo a ngwaga.
- k. Barutwana ba rutwe gore ga se dipapatšo ka moka tšeo di bapatšago setšweletšwa.
- l. Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 4: KHATHUNE

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- a. Ba bangwe ba balekwa ba sa gakantšhwa ke phapano gare ga polelothwii le polelotharedi, mo Potšišong ya 4.2.
- b. Go Potšišo ya 4.3 ba fela ba gakanega ka ge ba tlwaetše go re sebakeng sa sebopego sa pudulla, go botšišwa ka mohuta wa pudulla.
- c. Bothata bjo bongwe gona mo go 4.3 ke tatelano ya dipudulla-1 e ka mafelelong mola 2 e le ka mathomong.
- d. Ga ba tsebe gore lentšu le bopilwe ka mabopi. Mohlala: Potšišo ya 4.5 ga ba tsebe mohola wa 'e' le 'ana' lentšung le, sekgalabjana. Ba tseba ge fela go na le lenyatšo ka gare ga leina le eupša ga ba tsebe gore le tlišwa ke mabopi afe.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- a. Ge go rutwa ka tlhathollo ya ditšweletšwa tša go bonwa, khathune go hlokomelwe SEPHOLEKE, letl. 25, 26 le 27.
- b. Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le khathune go kaonafatša mabokgoni a go araba khathune.
- c. Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dikhathune bjalo ka mošomo wa gae.
- d. Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo.
- e. Barutwana ba hlathollelwe mareo ao a dirišwago ke batlhahlobi, mohlala: mothadi wa khathune/rakhathune.
- f. Kwešišo ya segalo e bohlokwa tlhathollong ya potšišo ya khathune ka gona barutwana ba swanelwa ke go rutwa ka segalo bjalo ka ge se dirišwa khathuneng.
- g. 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.
- h. Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona,

POTŠIŠO YA 5: THUTAPOLELO

Diphošo ka kakaretšo le go se kwešiše dipotšišo.

- a. Potšišo ya 5.2, mopeleto, balekwa ga ba kgone go ngwala tlhakagolo ya, M le go ngwala seo ba se kwagatšago ka tlhaka ya tlh – lentšung la ditlhahlobo. Bontši bja bona ba ngwala polelo ya tseleng/go bolelwa e sego yeo e dumeletšwego go ngwalwa. O ka re ba ka rutwa ka thutamedumo.
- b. Potšišo ya 5.3, ga ba kwešiše mehuta, mehola le tšhomišo ya makopanyi. Gantši ba šomiša makopanyi go ya ka moo ba a šomišago ka gona ge ba bolela fela.
- c. Go potšišo 5.4, ba bangwe ba balekwa ga ba kwešiše tšhomišo ya lešala. Ga ba tsebe phapano ya tšhomišo ya lešala ge le šoma le leina leo le le emelago. Mohlala: Tšona dipuku di swanetšwe go hlokomelwa le dipuku tšona di swanetšwe go hlokomelwa - phapantšho le kgatelelo ka go latelelana.
- d. Potšišong ya 5.5, go laetša balekwa ba sa tsebe gore leba le kgona go tšwelela ka lebjale, letlago le lefitile. Balekwa ba kgomaganya mantšu moo go sa swanelago –sebakeng sa e bile le e tlo/tla ba. Balekwa ba laeša ba sa kwešiše phapano gare ga: leina, lešala, lehlaodi, lediri, lehlathi le dikarolo tše dingwe tša thutapolelo/popopolelo.
- e. Potšišong ya 5.6 ba bangwe ba balekwa ba paletšwe ke go bontšha polelo ya pepeneneng/molaleng le ya go iphihla.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- a. Ge go rutwa dibopego le melao ya tšhomišo ya polelo go hlokomelwe SEPHOLEKE, letl 26, 27, 35 le 99, Tokomane ya Pholisi yeo e di tšweleditšego 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 yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

- e. Barutiši ba re ge ba ruta popopolelo/thutapolelo ba laetše; sebopego, tlhalošo, le tšhomišo ya karolo ye nngwe le ye nngwe ya lentšu dikamanong.
- f. Ngwaga ka ngwaga go rutwe dikarolo tša polelo/thutapolelo/popopolelo kreiting ye nngwe le ye nngwe go netefatša gore ba a di kwešiša le go gatelela bohlokwa bja tšona.

8.4 TEKOLOKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 2

Le ge e le gore go na le balekwa bao ba paletšwego, ka kakaretšo lephephe le le arabilwe gabotse ge go bapetšwa le mengwageng ya go feta:

Ditshwayaswayokakaretšo

Go be go na le balekwa ba bangwe bao ba bego ba sa bala dipuku ka tsenelelo le tsinkelo. Balekwa ba mohuta wo, ga se ba araba go ya ka dinyakwa tša dipotšišo. Ga ba tsebe le tshekatsheko ya dipuku ebile ba hlakahlakantšha maina a baanegwa le diponagalo.

- a. Dipotšišo tšeo di ntšhitšego balekwa dikudumela mo go theto ke Potšišo 2 le 4.
- b. Balekwa ba mmalwa bao ba arabilego papalego, Potšišong ya 14 le 16 le bona ba lobile meputso ka lebaka la:
 - * Go se fe tlhalošo ya maleba: sebakeng sa go fa tlhalošo ya tikologo, molekwa o fa tlhalošo ya thulano (Tlhalošo ya potšišo 6 le 8, go filwe tlhalošo ya potšišo 12).
 - * Go se kwešiše sererwa: ga ba ngwale ka tikologo, ba hlaloša tswalano ya baanegwa.
 - * Go se hlaloše dintlha ka botlalo: ga ba fe botebo bja dikgopolo, mo go papalego, ba hlalošitše diponagalo tša papalego.
 - * Tlhaelelo ya tatelano ya dikgopolo tša go ba le maatlakgogedi.
 - * Sebopego sa go laetša peakanyo ye e fošagetšego: ga go tlemagano ya matseno le mmele.
 - * Tlhokego ya mafetšo a go ruma.
- c. Mo dipotšišong tša setsopolwa, ba bangwe ba balekwa ba be ba kopolla/ngwalolla setsopolwa goba dipotšišo.
- d. Ba palelwa ke go araba dipotšišo mabapi le diponagalo tša puku go ya le ka diteng.

8.5 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 2

KAROLO YA A: THETO

POTŠIŠO YA 1: POTŠIŠOTELELE

- a. Le ge balekwa ba itekile mo go Potšišo 1, go bile le ditlhotlo tšeo ba gahlanego le tšona:
 - * Balekwa ba paletšwe ke go fa sebopego sa sonete ka botlalo: methalotheto ye $4 + 4 + 4 + 2$.
 - * Ba paletšwe ke go laetša sebopego sa ditemanatheto go ya ka lenaneo la morumokwano.
 - * Ga se ba kgona go bontšha bothata le tharollo.
 - * Ba paletšwe ke go laetša methalotheto ye seswai ya mathomo ya go tšweletša tshwantšho mola ye tshela ya mafelelo e lebane le tirišo.

POTŠIŠO YA 2: POTŠIŠO YA SETSOPOLWA

- a. Potšišo 2.2, balekwa ba paletšwe ke go fa dikgopolo tša temanatheto ya 2 ka ge ba be ba sa tsebe tlhalošo ya mantšu ao a dirišitšwego
- b. Mo Potšišong ya 2.4, ba paletšwe ke go bontšha ka mo sekai se dirišitšwego ka gona

POTŠIŠO YA 4

- a. Mo Potšišong ya 4.1, balekwa ba paletšwe ke go bontšha ka moo mothofatšo o dirišitšwego go tšweletša ditiro tša lehu ka gona. Se se laetša gore ga ba tsebe sekapolelo se.
- b. Mo Potšišong ya 4.3, balekwa ba paletšwe ke go bontšha ka mo sekai se dirišitšwego ka gona seretong.
- c. Mo Potšišong ya 4.4, ba bangwe ba balekwa ga ba kwešiša tirišo ya leswao go bontšha metara.
- d. Mo Potšišong ya 4.5, ba paletšwe ke go bontšha ka moo sereti se šomišitšego tshwantšhokgopolo seretong ka gona.

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- a. Balekwa bao ba arabilego Potšišo 1 ga ba kwešiše dinyakwa tša potšišotelele ye ka botlalo. Balekwa bao ba kgethilego potšišo ye ba paletšwe ke go fa sebopego sa sonete moo go tletšego seatla.
- b. Potšišong ya 3.3 balekwa bao ba kgethilego potšišo ye ba paletšwe ke go bontšha kelelothalo. Bangwe ba bona ga ba tsebe mohola wa yona.
- c. Mo go Potšišo ya 5.2, bontši bja balekwa ga ba tsebe go fa mohuta wa morumokwano le peakanyo ya ona.
- d. Ba bangwe ba balekwa ba ngwalolla sereto ntle le kwešišo ya seo se botšišwago.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- a. Go rutwe theto e sego sereto.
- b. Go balwe direto tše dintši gomme barutwana le bona ba hlame direto tša bona.
- c. Barutiši ba hlahle barutwana ka botlalo ge ba ngwala direto tša bona.
- d. Diponagalo tša theto di rutwe ka botlalo.
- e. Go rutwe go ntšha kgopolokgolo ya sereto, kgopolokgolo ya temanatheto ye nngwe le ye nngwe.
- f. Dipotšišo tša gare ga ngwaga di be mabapi le theto e sego tša tekathaloganyo mola go botšišwa ka sereto.
- g. Barutwana ba swanetše go rutwa le go fiwa sebaka sa go araba dipotšišo tše telele gare ga ngwaga gore ba be le bokgoni bja go araba dipotšišo tše.
- h. Lenaneothuto le swanetše go tšweletša potšišo ye telele mephatong ya fase gore barutwana ba kgone le go kwešiša mohuta wo wa potšišo e sa le ba bannyane.

KAROLO YA B: PADI/KANEGELOTŠHABA

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

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

- Ba bangwe ba balekwa ba ngwadile teori ya thulano sebakeng sa ya teori ya tikologo.
- Sebakeng sa go ngwala ka tikologo ya puku, ba ngwala tswalano ya baanegwa, thulano ya baanegwa, bj.bj.
- Balekwa ba tšweleditše dikarabo tša bona ka go laetša nako, lefelo le leago ka mokgwa wa tlwaelo mola tlhahlo ya go swaya e tlile ka lemanoga le lengwe.
- Tlhahlo ya go swaya e tšweleditše karabo ka mokgwa wa tirišo moo e lego gore leago le tlošitšwe karabong.
- Go ya ka rubriki ya go swaya, ge molekwa a sa ruma karabo ya gagwe ka mokgwa wa go laetša mafetšo, o loba meputso ye mengwe mo go sebopego le polelo.

* Balekwa ga se ba rutwa go ruma karabo ya potšišotelele gare ga ngwaga.

* Ke la mathomo ba bangwe ba balekwa ba swaelwa ka go diriša rubriki.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- Sebopego se tšweletše tlemagano ye botse ya dikgopolo: Matseno, Mmele le mafetšo.
 - Tlhalošo (Teori) ya sererwa e be matseno.
 - Tatelano ye botse ya dikgopolo ka moka tša go kwagala mabapi le sererwa.
 - Gare ga ngwaga barutwana ba rutwe tikologo ka mokgwa wa maleba
- * Tirišo ya Nako: Ka nako yeo ditiragalo di diregago ka yona.
- * Lefelo: Ditiragalo di direga mafelong a go fapana a sebjalebjale
- Karabo e lebane thwii le sererwa: Kwešišo ya sererwa e tšweletše botebo bja dikgopolo

POTŠIŠO YA10: potšišotelele: mehuta le mehola ya dikanegelotšhaba

Diphošo ka kakaretšole go se kwešiše dipotšišo

- Ba bangwe ba balekwa bao ba kgethilegogo araba mohuta wo wa potšišo ba hweditše dipoelo tša magareng. Go sa na le bao ba sa palelwago ke go tšweletša teori ka mokgwa wa maleba.
- Nakong ya go ngwala diteng, ba gakantšhwa ke mehuta ya dingwalotšhaba le ge ba e filwe.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- Dithutotlhahlo mabapi le dingwalo di diragatšwe kgafetšakgafetša nako e sa le gona kudukudu go lebeletšwe tshakaseko ya padi le kanegelotšhaba.
- Barutwana ba hlohleletšwe go bala ka bobona ka morago ga dithuto tša mehleng.
- Mešomo ya tšatši ka tšatši e fiwe barutwana go ya ka sebopego sa lephephe la tlhahlobo.

- d. Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe le barutwana go lebeletšwe ditšhupatsela tša go swaya tša melekwana le ditlahobo gore ba kgone go bona mokgwa wa go araba ka tshwanelo.
- e. Tshekaseko le Teori ya dingwalo di rutwe go tletše seatla, mohlala: dimelo tša baanegwa, morero, tikologo, thulaganyo le thulano.

POTŠIŠO YA 7/9/11: POTŠIŠO YA DITŠWELETŠWA

Diphošo ka kakaretšo le go se kwešiše dipotšišo

Balekwa ba paletšwe ke:

- a. Potšišo 7.4 le 9.4: Ga ba kgone go fa ponelopele ya bona mabapi le seo se ka direga e le ge se tlhohleletšwa ke tiragalo ye e itšego, Mohlala: Sello sa Thabišo/ Ketelo ya Tumpo go Molatelo.
- b. Mo go Potšišo ya 7.5 le 9.5 ba paletšwe ke go fa tema ye e kgathwago ke mongwadi pading tšeo di kgethilwego.
- c. Mo go Potšišo ya 7.6 le 9.6, ba paletšwe ke go tšweletša morero ka modu, ba a hlakahlakantšha. Mo go Badimo ba re morero ke mmapelolo o ja serati mola go Kgalagalo bangwe ba re morero ke go se boledišane ka gae.
- d. Mo go Potšišo 7.8 le 9.8, bontši bja balekwa ba paletšwe ke go fa boithekggo. Se ke taetšo ya gore barutiši ga se ba ba ruta ka tshwanelo gare ga ngwaga.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

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

KAROLO YA C: PAPADI/TERAMA

POTŠIŠO YA 12/14/16: potšišo ye telele: thulano (o iphiletšeng?) Le papalego (naga ga di etelane le lehufa)

Potšišo ye telele: Thulano (O iphiletšeng?) le Papalego (Naga ga di etelane le Lehufa)

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- Mo go potšišo ya 12, Thulano, balekwa ba fa dikgopolo tša go kwagala eupša ga se tšona ka moka tšeo di hlalošwago go ya le ka mo go nyakegago.
- Potšišo ya 14 le 16: Papalego, ba bangwe ba balekwa ba fa dintlha tše di nnyane tša go amana le sererwa, ga ba tlaleletše ka dikgopolo tša maleba, mohlala, ba ngwadile tlhalošo ya sererwa (teori), ba tšwela pele ka go ngwala fela ditšhupasefala, polelonoši, polelišano babapadi, tikologo, bj.bj. ntle le go di hlaloša ka botlalo.
- Go sa na le balekwa bao ba lobago meputso ka lebaka la go se latele ditaelo ka lebaka la go se latele ditaelo.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

Gare ga ngwaga barutwana ba rutwe Thulano le Papalego ka mokgwa wa maleba:

- Tlhalošo (Teori) ya sererwa e be matseno
- Karabo e lebane thwii le sererwa: Kwešišo ya sererwa e tšweletše botebo bja dikgopolo:
 - * Thulano
 - * Papalego
- Tatelano ye botse ya dikgopolo ka moka tša go kwagala mabapi le sererwa
- Sebopego se tšweletše tlemagano ye botse ya dikgopolo: Matseno, Mmele le mafetšo
- Polelo le setaele e be tša maleba

POTŠIŠO YA 13/15/17: Potšišo ya ditšweletšwa

Diphošo ka kakaretšo le go se kwešiše dipotšišo

Potšišo 13, 15 le 17

- Potšišo 13.4 le 15.4: Balekwa ga ba kgone go fa ponelopele ya bona mabapi le seo se ka diregago e le ge se hlhletšwa ke tiragalo ye e itšego. Ba ngwala kanegelo sebakeng sa ponelopele.
- 13.11 ba paletšwe ke go fa thekniki ya kgegeophetogi.
- Mo go 15.10, ba paletšwe ke go fa mehola ya polelonoši, bontši bja bona ba fa mehola ya ditšhupasefala.
- 15.9 le 17.9, bontši bja balekwa ba paletšwe ke go fa boithekgo. Se ke taetšo ya gore barutiši ga se ba ba ruta ka tshwanelo gare ga ngwaga.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- a. Teori e rutwe ka tsenelelo.
- b. Mešongwana ya tšatši ka tšatši e lebane le diponagalo
- c. Ke maikarabelo a batlhahli ba barutiši go netefatša gore barutiši ga ba gakantšhwe ke seo ba swanetšego go ruta barutwana. Se se ka phethagatšwa ka go netefatša gore dithutotlhahlo tša diteng mabapi le dipuku di diragatšwe nako e sa le gona, kgafetšakgafetša.
- d. Barutiši ba rute diponagalo le diteng ka tsenelelo le tsinkelo.
- e. Barutwana ba hlohleletšwe go bala, dipuku, di sekasekwe ka botlalo.
- f. Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe, barutwana ba fiwe dimemorantamo/ditlhahlo tša go swaya tša melekwana le ditlhahobo gore ba kgone go bona mokgwa wa go araba ka tshwanelo.
- g. Tshekatsheko le teori ya dingwalo di rutwe go tletše seatla.
- h. Tshekatsheko le teori ya dingwalo di rutwe go tletše seatla, mohlala: dimelo tša baanegwa, morero, tikologo, thulaganyo, thulano, poledišano le papalego.
- i. Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

8.6 TEKOLOKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 3

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 le meputso ye mentši go feta la 1 le 2 ka gona le ka kaonafatša dipoelo tša bona.
- c. Balekwa ba tutuetšwe go itokišetša lephephe le ka ge mabokgoni le melawana le tšhomišo ya polelo tša Lephephe la 1 di ka šomišwa ka katlego lephepheng le.
- d. Sebopogo le ditaello tšeo di tšwelelago lephepheng le di swanetše go rutwa ka mehla.
- e. Bohlokwa bja go fetleka sererwa bo swanetše go gatelelwa.

8.7 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 3

KAROLO YA A: DITAODIŠO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

Go dipotšišo tšeo di se go tša arabja gabotse goba balekwa ba hweditšego meputso ya fase kudu ke tše di latelago:

- a. Balekwa ba sa šitwa go dira kgetho ya maleba ya dipotšišo.
- b. Ba swara bothata bja go hlatholla direrwa gore ba swarelele go sererwa.
- c. Potšišong ya 1.3, balekwa bao ba e arabilego ba paletšwe ke go hlaloša tlhokomelo ya balwetši ka kakaretšo, bona ba be ba sekametše kudu ka go molwetši ka boyena le gore a itlhokomele bjang.

- d. Balekwa ga se ba kwešiša sererwa, ba boletše ka bolwetši kudu go feta go fa dintlha ka tlhokomelo ya balwetši.
- e. Potšišong ya 1.4, komatona ya banna e bile lereo la, “ntamalomelakobong.” Tlotlontšu ya balekwa e utlollotše bofokodi bjo balekwa ba nago le bjona mabapi le tlhalošo ya mareo. Bontši bja bona ba paletšwe ke go araba ka mokgwa wa maleba ka ge ba be ba sa kwešiši sererwa.
- f. Go Potšišo ya 1.5 balekwa ba lebeletše karolo e tee mola e na le tše pedi elego go botega le bomenetša bona ba bolela kudu ka bomenetša.
- g. Potšišo ya 1.6 bao ba e arabilego ba kgonne go fahlela ka lehlakoring la kganetšo gomme ba go ema le hlogo ba hlokile dintlha tša go thekga maemo a bona. Balekwa ba sekametše kudu ka go ima ga bafsa ba tlogetše tlhohleletšo ya tlhokego ya mešomo go palo ya godimo ya boimana. Ka kakaretšo balekwa ba hlokile dintlhakemo le tša tlaleletšo go fahlela taodišo ye.
- h. Potšišong ya 1.7.1 le 1.7.2 e arabilwe ke palo ye nnyane ya balekwa. Go laetša balekwa ba se na le tsebo yeo e sa kgotsofatšego ya tlhathollo ya ditšweletšwa tša go bonwa. Le ge go le bjalo, gona le yoo a hweditšego meputso ya godimo go yona.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- a. Barutiši ba tsenele dithutotlhahlo tša lephephe le la boraro go fiwa tlhahlo le tsebo ya mekgwanakgwana ya go ruta le go swaya lephephe le la boraro.
- b. Barutiši ba diriše tokomane ya pholisi (SEPHOLEKE letl. 36, 37 le 38) ge go rutwa ditaodišo. PNR (Peakanyo ya ngwaga ya go ruta) e dirišwe go tletše seatla.
- c. Boitokišetšo bja maleba bo a nyakega ge go rutwa lephephe la boraro gape go dirišwe ditlabelo tša go fapafapana, mohlala: maphephepotšišo a mengwageng ya go feta le dimemorantamo, diswantšho go fa dihlogo tša ditaodišo tša go bonwa.
- d. Barutiši ba diriše barutwana diphošollo tša mešomo ya dingwalwa gore ba be le tsebo ye ntši le go phošolla mo ba phošitšego bjalo ka mepeleto, peakanyo le diteng tša maleba go ya ka mmepe wa bona wa monagano.
- e. Barutwana ba rutwe polelo/leleme la gae ka go tsenelela go sa lebalwe diema le dika le tirišo ya tšona mafokong ge ba ngwala go godiša tlotlontšu, seo se tlo thuša barutwana go ngwala dingwalwa tša go ikgetha.
- f. Barutuši ba fe barutwana mešomo ka dihlogo tšeo di amago maphelo a bona goba di ditiragalo tša ka mehla.
- g. Tlhohleletšo e fiwe barutwana gore ba lebelela ditaba thelebišeneng/theeletše dialemoya, ba bale dikuranta le go lebelela methopo ye mengwe ya tshedimošo.
- h. Batšeakarolo thutong ya morutwana ba leke go tsošetša le go gomiša megopolo ya bana go dilo tša go tšwa tseleng ka go ba ruta tša setšo le tša sedumedi, ditaodišo tšeo di sekametšego ka go meetlo ya šetšo.
- i. Mantšutaolo/Tlhahlo a rutwe barutwana gore ba kgone go araba diteng go ya ka potšišo.

KAROLO YA B: DITŠWELETŠA TŠA TIRIŠANO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- a. Barutwana ba šitwa go ngwala botelele bja ditšweletšwa tša tirišano, ka gona ba loba meputso ka lebaka la gore ba sa fahlele go tšala seatla.
- b. Balekwa ba paletšwe ke go araba dipotšišo mabapi le Ditshwayotshwayo, Pego le Lenaneothero le Metsotso. Se ke taetšo ya gore ga di rutwe dikolong.
- c. Balekwa ba loba meputso ka go se bale ditaello 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.
- d. Potšišong ya 2.1, lengwalo la semmušo, ba bangwe ba balekwa ga se ba kweiša diteng tša potšišo. Ba palelwa ke go botša modirelaleago bothata bja bjona.
- e. Mo Potšišong ya 2.2, tša bophelo bja mohu. Ba palelwa ke go ngwala ka motho wa boraro ka motho. Ba palelwa ke go bontšha gore ge mohu a na le mengwaga ye 100 o belegilwe neng.
- f. Balekwa bao ba arabilego Potšišo ya 2.3, pego, ba paletšwe kego tšweletša dikgopolokgolo tšeo di nyakegago. O palelwa ke go fa maphodisa pego ya semmušo mabapi le go utswiwa ga sefatanaga.
- g. Mo Potšišong ya 2.4, poledišano ga se ya arabja ka tshwanelo ka ge balekwa ba paletšwe ke go latela seo se nyakwagoke potšišo. Diboleledi di boledišana ka matha ao a hlolwago ke barutwana ba go tla sekolong ka morago ga nako.
- h. Potšišo ya malebana le metsotso le lenaneothero (2,5) ga se ya arabja ke balekwa ba bantši. Dintlha tšeo di amanago le setšweletšwa ga se tša maleba. Go itaetša balekwa ba se na tshedimošo yeo e tletšego ka setšweletšwa se. Le ge ba filwe lenaneothero ba šitilwe ke go ngwala dintlha tšeo di lebanego le lenaneothero.
- i. Mo potšišong ya 2.6, ditshwayatshwayo, balekwa ga se ba šoma gabotse.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- a. Barutwana ba rutwe kudu ka ga ditšweletšwa tša tirišano go ya ka mehuta ya tšona ka moka go ba fa kgetho yeo e nabilego. SEPHOLEKE, letl. 38–43.
- b. Barutiši ba hlahle barutwana ka go beakanya le go ngwala dintlha/mantšutaolo ge ba ngwala.
- c. Barutiši ba rute ditšweletšwa tša tirišano ka mehla gomme ba diriše barutwana diphošollo.
- d. Barutiši ba rute barutwana go badišiša potšišo pele ba ka di araba gore ba be le kwešišo ye e tseneletšego.
- e. Barutiši ba leke go hlatholla rubriki go barutwana ge ba ba fa mošomo.
- f. Go gatelelwe dibopego tša ditšweletšwa tša tirišano ka kakaretšo.
- g. Barutwana ba badišiše mešomo ya bona ka morago ga go e ngwala gore ba kgone go lemoga diphošwana tšeo di ka bago di le gona.
- h. Tšhupatsela ya tlhahlobo e se beelwe thoko ge go rutwa ditšweletšwa tša tirišano.

KGAOLO YA 9

SESOTHO PUO YA LAPENG

Raporoto e latelang e lokela ho balwa mmoho le dipampiri tsa Sesotho Puo ya Lapeng tsa Pudungwana 2018

9.1 Tshebetso ho ya ka dilemo: Dipampiri tsa 1–3 (2018)

Sepheho sa bahlahlobuwa ka kakaretso ka 2018 se bontsha ho nyoloha ho itseng ha se bapiswa le sa selemo sa 2017 leha hoo ho sa bonahale ka lebaka la ho nyoloha ha palo ya bahlahlobuwa ba ngotseng ditlhalobo selemong sa 2018. Ke ka hoo porosente ya ho pasa e dutse e le 99.4% jwalo ka sephethong sa 2017.

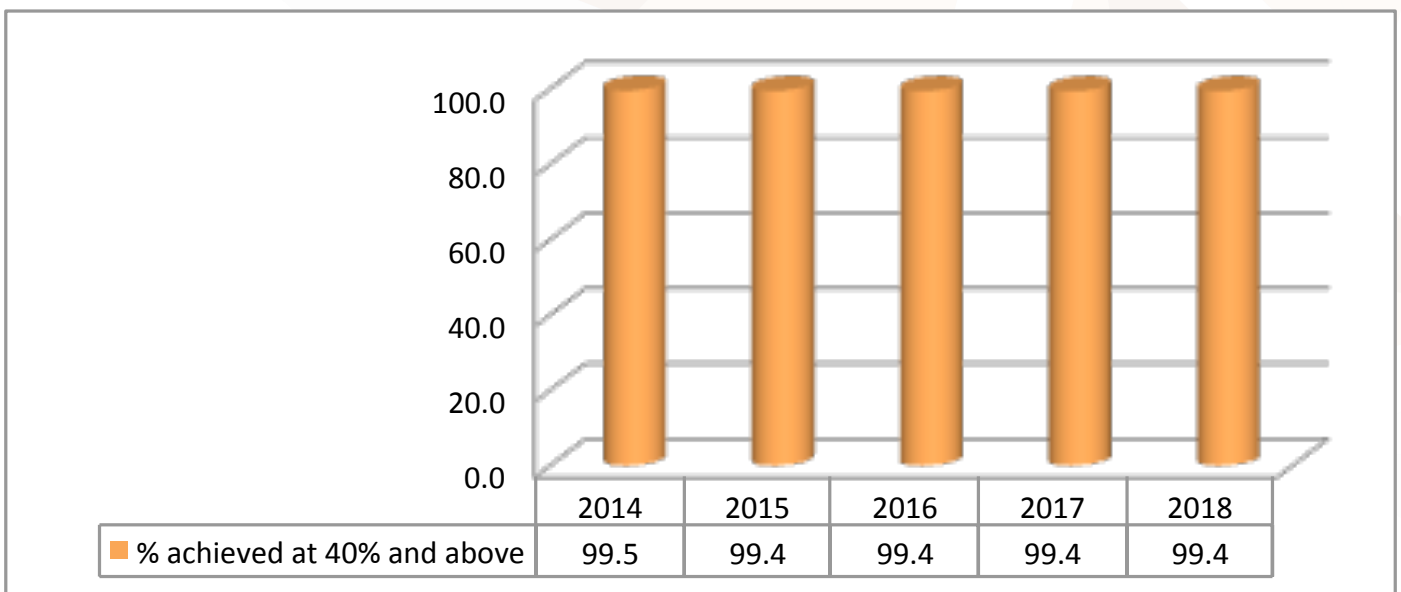
Tlhalobong ya 2018, dintlha tse latelang di ile tsa iponahatsa:

- Palo ya bahlahlobuwa ba ngotseng e nyolohile ka -392 lemong sa 2018.
- Ka baka la ho nyoloha ha palo ya bahlahlobuwa, porosente ya ba pasitseng ka kakaretso e ntse e tshwana le ya dilemo tse fetileng. Ho tloha ka selemo sa 2015 porosente ya bahlahlobuwa ba fumaneng ho tloha ho phihlello 40% ho ya hodimo e dutse e ntse e le 99,4%.

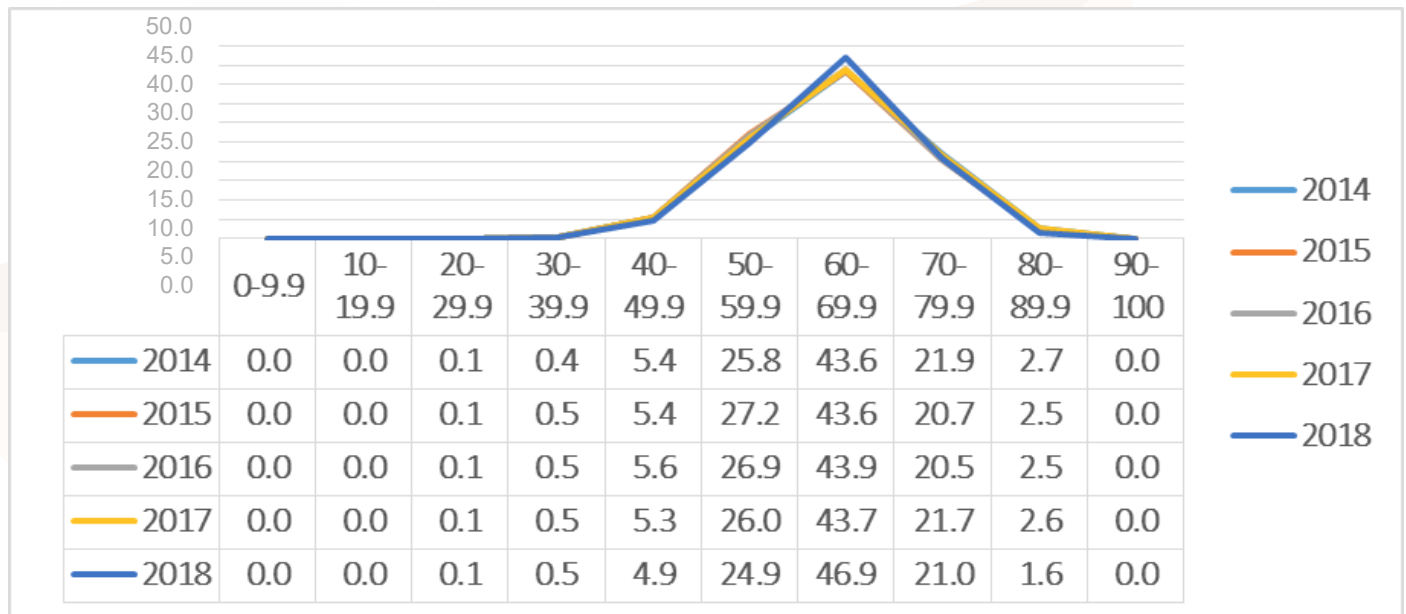
Papetla ya 9.1.1: Sekgahla se akaretsang sa phihlello ho Sesotho Puo ya Lapeng ho tloha ka selemo sa 2014-2018

Selemo	Palo Ya Ba Ngotseng	Palo Ya Ba Fumaneng 40% Le Ho Feta	% Ya 40 Le Ho Feta
2014	27 794	27 657	99,5
2015	36 555	36 351	99,4
2016	32 198	32 002	99,4
2017	30 776	30 583	99,4
2018	31 168	30 985	99,4

Kerafo ya 9.1.1: Ho fetofetoha ha tshebetso sephethong sa bahlahlobuwa (Sesotho Puo ya Lapeng: 2014–2018)



Kerafo ya 9.1.2: Methinya ya tshebetso ho phatlalla le dilemo ya Sesotho Puo ya Lapeng: 2014–2018.



Kerafo ena e bontsha hore palo ya bahlahlobuwa ba fumaneng phihlello ya 1 le 2 e dutse e ntse e sa fetohle ho tloha ka selemo sa 2015. Palo ya bahlahlobuwa ba fumaneng phihlello ya 3 (40–49,9) le 4 (50–59,9) e fokotsehile lemong sena mme palo ya bahlahlobuwa ba fumaneng phihlello ya 5 (60–69,9) e nyolohile ka 3,2%. Palo ya bahlahlobuwa ba fumaneng matshwao a phihlello ya 6(70–79,9) le 7 (80–100) e theohile ho ya selemo sa 2017.

9.2 TJHEBOKAKARETISO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- Bokgoni ba ho araba dipotso tsa tekokutlwisiso bo bonahala bo eketsehile leha ho na le bahlahlobuwa ba bang ba sa kgoneng ho utlwisisa tema ya tekokutlwisiso hantle. Ba hloleha ho araba dipotso hantle kaha ba bala dipotso pele ba bala tekokutlwisiso ka hloko. Bahlahlobuwa ba sa sebetsang hantle ba bonahala ba e na le kgaello ya tlotlontswe e loketseng le puo ya bonono.
- Bokgoni ba ho kgutsufatsa bo ntse bo ntlafala kaha bahlahlobuwa bongata ba bonahala ba fumana matshwao a pakeng tsa 5 le 10. Empa, ho ntse ho na le bahlahlobuwa ba sa kgoneng ho latela ditaello tseo ba di fuweng ha ba araba potso ena.
- Bahlahlobuwa ba hloleha ho araba dipotso tse itshetlehileng ho temoho e hlokolosi ya puo.

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

KAROLO YA A: TEKOKUTLWISISO

Diphoso di tlwaelehileng le dikgopolo tse fosahetseng

- Bahlahlobuwa ba mmalwa ba bonahetse ba se na bokgoni ba ho bapisa Potsong ya 1.4. Ba hloleha ho bontsha phapano pakeng tsa dijo tse neng di jewa mehleng ya kgale le tse seng di jewa matsatsing a kajeno. Ba hlahisa lehlakore le le leng feela la taba e seng a mabedi.
- Bongata ba bahlahlobuwa bo hlolehile ho araba Potso ya 1.7 kaha ba hlolehile ho utlwisisa potso e reng '*lentswe lena kgodumodumo le matlafatsa jwang moelelo wa seo ho buuwang ka sona.*' Ba ne ba hlalosa lentswe lena 'kgodumodumo' feela, ba sa arabe se batlwang ke potso.
- Tsebo e fokolang ya Temoho e hlokolosi ya puo e iponahaditse moo bahlahlobuwa ba mmalwa ba hlolehileng ho araba Potso ya 1.9 e hlokoang hore ba bolele hore ebe polelo ke ntlha kapa ke mohopolo. Bahlahlobuwa ba bonahetse ba sa tsebe phapano pakeng tsa ntlha le mohopolo.
- Bahlahlobuwa ba bangata ba hlolehile ho araba Potso ya 1.11. Bothata ke ba hore bahlahlobuwa ba ne ba sa utlwisise hore lekgetho la tswekere le akaretsa dihlahiswa tsohle tse entsweng ka tswekere e seng tswekere e nokang feela.
- Bahlahlobuwa ba mmalwa ba iphanyetsa ditaello di dipotso. Potso ya 1.14 e ne e hloka hore bahlahlobuwa ba arabe potso ba be ba e tshehetse ka lebaka. Bahlahlobuwa ba bangata ba arabile potso feela ba hloleha ho e tshehetsa ka lebaka.
- Bahlahlobuwa ba bangata ba arabile Potso ya 1.15 e neng e botsa mosebetsi o sebetswang ke banna ba tshwereng monna ya nonneng ba ikamahantse le tsebo ya bona eo ba nang le yona. Ba ne ba sa arabe ho latela se setshwantshong seo ba se bohileng.
- Potso ya 1.16 e batlang ho bapiswa ha ditema tse pedi, e bile bothata bo boholo kaha bahlahlobuwa ba e arabile ho latela tlwaelo ya ho botsa ha potso ena e bontshang phapano pakeng tsa ditema tse pedi. Ba sa bontshe kamoo tema ya A e tshehetsang molaetsa wa tema ya B kateng.

Ditshitsinyo bakeng sa ho ntlafatsa

- Matitjhere a ngodise baithuti ditema 'di' fapaneng ho ntlafatsa tsebo ya bona ya ho araba dipotso tsa tekokutlwisiso. Ditema tsena di tlamehile le ho kenyeletsa ditema tse bohuwang.
- Baithuti ba tlamehile ho ikamahanya le se batlwang ke potso. Ba ithute maetsi a tsamaellanang le dipotso le mokgwa oo di arajwang kateng.
- Baithuti ba kgothalletswe ho sebedisa dibuka tsa tlotlontswe le dibukantswe (dikeshenare) ho hodisa tlotlontswe ya bona.
- Matitjhere a rute baithuti puo ya bonono, tshebediso ya puo e hlokolosi, moelelo o otlohlileng le o potetseng le tse ding tse hlahang **Setatementeng sa Leano la Kharikhulamu le Tekanyetso (SLKT) leqepheng la 110.**
- Matitjhere a fe baithuti dipotso ho latela dikgato (kgato e tlase, e mahareng le ya boemo bo hodimo) ho ba tlwaetsa ho araba dipotso tsa hlahlobo. A lemose baithuti ho sheba matshwao a potso pele ba araba potso. Dikgato tsena tse totobaditswe ka hara **Setatementeng sa Leano la Kharikhulamu le Tekanyetso (SLKT) leqepheng la 86–87.**

- f. Matitjhere a lemoswa hore a rute baithuti hore dipotso tse batlang maikutlo a bona di arajwe ho latela maemo a matle a phedisano. Sena e le ho lokisa ditaba hore ho tle ho be le bodulo ba kutlwisisano. E seng boiphetetso bo ka nngang ba mpefatsa maemo.
Ho etsa mohlala; ha potso e ka re: *'O ka etsa jwang ha o fumana moahisani eo o kileng wa qwaketsana le yena a wele ka koloi mme ho se ya mo thusang?'*
Karabong e loketseng ha re a lebella hore mohlalobuwa a arabe ka hore a ka mo siya moo hore a shwe kaha hoo e tla be e se maemo a matle a phedisano. Boiphetetso ha bo a dumellwa maemong a matle a phedisano.
- g. Baithuti ba rutwe ho bala tema ka hloko le ho e utlwisisa pele ba araba dipotso.
- h. Matitjhere a kgothalletse baithuti ho bala dibuka tsa dits'homo bakeng sa ho eketsa tsebo ya bona ya ditaba tse mabapi le bosotho ba bona.

KAROLO YA B: KGUTSUFATSO

Dintlha tse akaretsang

- a. Kgatelopele e batla e le teng bokgoning bona ba ho kgutsufatsa tema kaha bahlahlobuwa ba bangata ba thotse matshwao a pakeng tsa 5 le 10 ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng.
- b. Ke bahlahlobuwa ba mmalwa ba ntseng ba ngola ka dintlha. Bongata ba bona bo se bo tseba ho ngola ka diratswana.
- c. Ho qotsa dintlha di le jwalo ho tswa temeng e ntse e batla e ba bothata bo boholo ho bahlahlobuwa ba bangata.

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- a. Ke bahlahlobuwa ba mmalwa ba sa kgoneng ho ikamahanye le ditaello tsa potso ena. Ha ba qoqe ka dintlha tsa sehlooho tsa seo motho a ka se etsang ho laola kgalefo ya hae. Ba ngola ka boiphihlelo ba bona.
- b. Bahlahlobuwa ba bangata ha ba kgone ho hlwaya dintlha tse jereng mohopolo wa sehlooho empa ba ngola ka dintlha tse tshehetsang mohopolo wa sehlooho.
- c. Bahlahlobuwa ba mmalwa ba sebedisa tsebo eo ba nang le yona ya tema ba sa ikamahanye le se hlokwang ke potso. Ba bang ha ba sebedise mantswa a bona empa ba qotsa se tswang temeng se le jwalo.
- d. Leha palo ya bahlahlobuwa ba ngolang kgutsufatso ka diratswana e phahame ho latela **Setatementeng sa Leano la Kharikhulamu le Tekanyetso (SLKT)** empa ho sa na le bahlahlobuwa ba mmalwa ba ngolang ka dintlha.
- e. Leha boholo ba bahlahlobuwa bo kgona ho ngola ka diratswana empa seo ba se ngolang ha se a momahana. Lebaka ke hore ba haellwa ke tsebo ya tshebediso ya makopanyi.

Dintlafatso tse ka etswang

- a. Matitjhere a fe baithuti ditema tse ngata tsa kgutsufatso. E meng ya mesebetsi ya kgutsufatso, matitjhere a itshwaele yona. Matitjhere a ka sebedisa mawa ana a latelang ho ntlafatsa bokgoni ba baithuti ba ho kgutsufatsa tema:
 - * Ba ka sebedisa mehlala ya kgutsufatso e ngotsweng ke titjhere.
 - * Ba sebedise dikgutsufatso tse ipabotseng, tse ngotsweng ke baithuti ba bang.
 - * Titjhere a kgutsufatse seratswana a sebedisana mmoho le baithuti.
- b. Baithuti ba rutwe phapano pakeng tsa mehopolo ya sehlooho le dintlha tse tshehetsang mehopolo ya sehlooho.
- c. Baithuti ba kgothalletswe ho ikamahanya le sehlooho, ba se ke ba sebedisa tsebo ya bona e akaretsang.
- d. Baithuti ba kgothalletswe ho bala tema ya kgutsufatso ka kutlwisiso. Ba e bale makgetlo a mararo mme ba utlwise mookotaba wa yona.
- e. Matitjhere a kgothalletse baithuti ho ngola dintlha tsa bona ka tatellano, ba se ke ba di lobokanya.
- f. Baithuti ba kgothalletswe ho ngola seratswana se momahaneng, mme ba rutwe ho sebedisa makopanyi ka nepo.

POTSO YA 3: PAPATSO

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- a. Bahlahlobuwa ba bangata ba sebedisitse mantswe a sekgowa ho hlalosa matshwao a takilweng meqomong e hlahellang Potsong ya 3.1.
- b. Potsong ya 3.3 bongata ba bahlahlobuwa bo hlolehile ho utlwisisa moelelo wa polelo ena 'Eba mohiri wa hao' mme ba hloleha le ho araba tshusumetso eo polelo ena e nang le yona mothong eo papatso ena e reretsweng yena.
- c. Bahlahlobuwa ba bangata ba hlolehile ho amahanya maikutlo a batho ba hlahellang papatsong le seo ba se etsang potsong ya 3.4.
- d. Potsong ya 3.5 bongata ba bahlahlobuwa bo hlolehile ho bontsha kamoo emfolopo le founu tse hlahang papatsong di tshehetsang molaetsa wa papatso kateng, leha ho ne ho ngotswe hore ba batlang ho ikopanya le batho ba sebetsang le ho resaekela ba ka letsetsa nomorong efe kapa ba ngolla atereseng efe.

Dintlafatso tse ka etswang

- a. Matitjhere a kgothalletswe ho bala **Setatements sa Leano la Kharikhulamu le Tekanyetso (SLKT) leqephe la 26** bakeng sa tlhakisetso ka ditema tse bohuwang.
- b. Matitjhere a lokela ho fa baithuti mesebetsi e mengata ya papatso ka phaposing ho ba tlwaetsa ho araba dipotso tsa papatso.
- c. Baithuti ba kgothalletswe ho bala dikoranta le makasine ho ithuta ka mawa a fapaneng a ho bapatsa.
- d. Matitjhere a rute baithuti mawa a fapaneng a ho bapatsa le bohlokwa le sepheo sa mawa ao a ho bapatsa.
- e. Baithuti ba bontshwe le ho rutwa tshebediso ya puo e hlokolosi le e susumetsang e hlahang papatsong.
- f. Matitjhere a rute baithuti ho ela hloko matshwao ohle a hlahang papatsong.

POTSO YA 4: KHATHUNU

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- a. Bongata ba bahlahlobuwa bo hlolehile ho araba Potso ya 4.2 ka nepo. Ba ne ba nahana hore mantswa ana 'Sekolo ka pele, tsamaya butle' a lebisitswe ho bana ba sekolo, athe a lebisitswe ho bakganni ba lokelang ho ela hloko bana ba sekolo ha ba feta sebakeng seo.
- b. Potsong ya 4.3, bahlahlobuwa ba bangata ba thatafalletswe ke lereo lena 'kekete-hiso' mme sena se entse hore ba hlolehe ho araba potso ena ka nepo. Sena se a makatsa kaha lentswe lena le hlaha ho leetsi 'kekete-ha' e leng ho tsheha haholo.
- c. Kutlwisiso le tlhalohanyo ya dipudulwana e sa le pharela ho bahlahlobuwa ba bangata kaha ba hlolehile ho araba Potso ya 4.4. ka nepo.
- d. Potso ya 4.5, bahlahlobuwa ba mmalwa ba arabile ka 'E' kapa 'Tjhe'. Ba hlolehile ho tshehetsa karabo ya bona ka lebaka.
- e. Bahlahlobuwa ba mmalwa ha ba ya ikamahanya le maemo a matle a phedisano ha ba araba Potso ya 4.6.

Dintlafatso tse ka etswang

- a. Matitjhere a rute baithuti ho shebisisa ka hloko le ho hlwaya dintlha tsohle le matshwao a hlahellang khathunung pele ba araba dipotso.
- b. Baithuti ba rutwe mareo a hlahang khathunung a kang kekete-hiso le a mang.
- c. Matitjhere a rute baithuti ho sheba dintlha tse latelang khathunung: boitshetleho ba khathunu, puo ya molomo le ya mmele.
- d. Baithuti ba rutwe ho fumana molaetsa wa khathunu.
- e. Matitjhere a rute baithuti mefuta e fapaneng ya dipudulwana e sebediswang khathunung le hore e bolela eng.
- f. Baithuti ba kgothalletswe ho araba dipotso tse bulehileng ba itshetlehile ka maemo a matle a phedisano. Ba elelliswe hore mantswa a hlohlontshang ditsebe le a bontshang dikgoka a ka ba beha ka mosing.

POTSO YA 5: TEMA YA PROSA

Dintlha tse akaretsang

- a. Pharela potsong ya 5.1 e bile tshebediso ya 'moelelo o otlohileng' e ileng ya phelekanyetsa bahlahlobuwa ba bangata. Ba sebedisitse dikapolelo/maelana ho hlalosa polelwana ena 'ho akgela marapo'.
- b. Potso ya 5.2 e phelekanyeditse bahlahlobuwa ba bangata kaha ba ne ba fana ka tlhaloso ya maele ana: 'Moketa ho tsoswa o itekang' ba sa arabe hore a sebedisitswe ka sepheo sefe e leng sa ho kgothatsa motho ya nyahameng hore a iteke ho iketsetsa hore a tle a fumantshwe thuso.
- c. Boholo ba bahlahlobuwa bo hlolehile ho araba Potso ya 5.3 ka nepo ka baka la kgaello ya tsebo ya se hlalotswang ke lentswe lena: 'mehoula' e leng lentswe le bolelang dintho tse tsamaileng di e wa di sala di entse mokoloko tseleng.
- d. Boholo ba baithuti ba poletse ka thoko ho seotlo Potsong ya 5.4 ka lebaka la tshehetso e neng e sa nepahala. Mabaka ao ba neng ba fane ka ona e ne e le a hlalathelang hole le se botsitsweng.
- e. Potso ya 5.5, bahlahlobuwa ba bangata ha ba a sebetse hantle kaha ba hlolehile ho utlwisisa se neng se batlwa ke Potso. Ba ne ba e araba ho ya ka boiphihlelo ba bona.
- f. Tshebediso ya temoho e hlokolosi ya puo e bonahetse e le tshita e kgolo karolong ena.

Dintlafatso tse ka etswang

- a. Matitjhere a eletswa ho bala setatemente ka hloko mme a shebe maqepheng a 26–28 (kgodiso ya tlotlontswe le tshebediso ya puo mmoho le Dibopeho tsa dipolelo le tlhophiso ya ditema).
- b. Matitjhere a eletse baithuti ho araba dipotso ba itshetlehile ka mookotaba wa tema.
- c. Matitjhere a hlokomedise baithuti hore ba tla abelwa matshwao bakeng sa tshehetso eseng bakeng sa 'E' kapa 'Tjhe'; 'Nnete kapa 'Mafosi' le 'ntlha' kapa 'mohopolo'.
- d. Matitjhere a hlokomedise baithuti hore ba se ke ba hlalosa maele/maelana ka maele/maelana a mang.
- e. Baithuti ba lokela ho ithuta tlotlontswe le tsebokakaretso mme ba iketsetse dinoutsu.

9.4 TJHEBOKAKARETSO YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- a. Boholo ba bahlahlobuwa diporofensing ka ho fapana ba arabile dipotso tsa padi le terama tse ntjha e leng 'Tutudu ha e patwe' le 'Lejwe la kgopiso'. Tsebo e haellang ya dingolwa e iponahaditse tshebetsong ya baithuti ba bang.
- b. Dipotso tsa dibuka tsa dilemo tsa ho feta di arabilwe ke bahlahlobuwa ba mmalwa haholo. Ba bang ba di arabileng, ho bonahetse eka ba di arabile ka phoso kaha dipampiri tsa bona di ne di kenelletse hara tsa ba neng ba araba dibuka tse ntjha.
- c. Bahlahlobuwa ba bang ba hlolehile ho etsa kgetho e nepahetseng ya dipotso mme sena se bakile hore ba lahlehelwe ke matshwao a mangata. Karolong ya A, bahlahlobuwa ba bang ba arabile dipotso tsa dithothokiso tseo ba ithutileng tsona feela, mme sena se bile le ditlamorao tse mpe sephethong sa bona. Karolong ya B le ya C, mohlahlobuwa o ne a lokela ho ngola potso e telele karolong e nngwe le mofuta wa dipotso tse kgutshwanyane karolong e nngwe. Bahlahlobuwa ba bang ba kgethile ho araba mofuta wa dipotso tse kgutshwanyane bukeng ya padi le ya terama.
- d. Ho bahlahlobuwa ba sebeditseng hantle, tsebo e kenelletseng ya dingolwa e iponahaditse tshebetsong ya bona. Ba kgonne ho araba ka bokgabane, ba ikamahantse le ditaello tsa dipotso mmoho le kabo ya matshwao. Bahlahlobuwa ba jwalo ba kgonne ho fumana matshwao a phihlello e babatsehang le e supang bokgoni.
- e. Ba bang ba ne ba kgutlela dikarabo tsa bona mme ba sa ye lolololo. Ka ho etsa jwalo ba ne ba siella dintlha tse itseng tse neng di ka nna tsa nepahala. Ha ba lokela ho hlalosa molemo wa sebeta se itseng sa bothothokisi moleng wa thothokiso oo se fumanehang ho ona, ba ne ba re: '*ho matlafatsa seo sethothokisi se buang ka sona*'. Potso e be hore; 'Ebe ke sefe seo sethothokisi se buang ka sona?' Mokgwa ona wa ho araba o etsa hore bahlahlobuwa ba lahlehelwa ka matshwao a mangata.
- f. Dipotsong tse batlang ho tshehetswa ka lebaka, bahlahlobuwa ba bang ba ne ba hloleha ho fana ka lebaka leo.
- g. Dipotsong tse hloakang hore bahlahlobuwa ba bapise kapa ba hlahisa mahlakore a mabedi a kgang, ba bang ba ne ba hloleha ho bapisa mme ba hlahisa lehlakore le le leng feela la kgang.
- h. Dipotsong tse kgutshwane hangata di qala ka diqotso. Ba bang ba bahlahlobuwa ba nka diqotso tseo di le jwalo, ha ba araba dipotso tse telele tsa moqoqo ba di fetole dikarabo tsa bona.
- i. Bahlahlobuwa ba bang ba ne ba kopakopanya mabitso a baphetwa le dibapadi dikarabong tsa bona.
- j. Dipotso tsa sehalo le maikutlo mmoho le potso ya kakaretso ya mookotaba di bile tshita e kgolo ho bahlahlobuwa. Dipotso tsena di bontshitse hore baithuti ba dilemo tse tlang ba lokela ho rutwa ntlha tsena ha batsi hara selemo. Ntlha ya hore ebe bahlahlobuwa ba bang ba hlolehile ho arabela dipotsong tsena ka nepo, e supa hore boitokisetso e bile bo sa kenellang hantle.

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

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- a. Potso ya 1 ke ya moqoqo wa thothokiso. Boholo ba bahlahlobuwa ba qobile ho araba potso ena. Ba e arabileng ba hlolehile ho e araba ka bokgabane. Bahlahlobuwa ba arabileng potso ena ba buile ka dibetsa tsa bothothokisi ka kakaretso mme ba fana ka bohlokwa ba dibetsa tseo ho ya kamoo ba di tsebang kateng. Ba ne ba sa ikamahanye le potso ya thothokiso e botsitsweng. Kahoo ba hlolehile ho bua ka kgetho ya mantswe le ho bontsha kamoo kgetho ena e finyeleditseng molaetsa wa thothokisong ena kateng. Ba hlolehile ho tsepamisa karabo ya bona ho: *Kgetho ya mantswe; Mantswe makgohledi le Apronime*.
- b. Potso ya 2: Bahlahlobuwa ba arabileng dipotso tsa thothokiso ya Potso 2 (2.1, 2.2, 2.3, 2.4, 2.5) ba sebeditse hantle haholo. Ba bang ba kgonne ho fumana matshwao a 8 - 10. Leha ho le jwalo, ho bile le bahlahlobuwa ba sa sebet-sang hantle hohang. Palohare (average) ya matshwao a bahlahlobuwa ba sa sebet-sang hantle potsong ena e bile 4%.
- c. Potso ya 3: E sebeditswe hantlenyana dipotsong tsena: 3.1, 3.2 le 3.4. Potso ya 3.3 (Komelo) e ba hlotse hohang. Bahlahlobuwa ba bonahetse ba sa tsebe hore komelo ke eng. Potso ya 3.5 e bile tshita e kgolo kaha baithuti ba hlolehile ho bua ka maikutlo a bona a qholotswang ke maemo ao Raselakga ya neng a ruile a seng a le ho ona. Bona ba buile ka maikutlo a Raselakga. Palohare ya matshwao a bona e bile 6%.
- d. Potso ya 4: E bile thata ho bahlahlobuwa ba bang, ha ba bang ba kgonne ho araba dipotso tsa 4.1, le 4.5 ka katleho. Bahlahlobuwa ba hlolehile ho araba potso 4.2 ka nepo hobane ba hlolehile ho bontsha hore 'Tshwantshanyo kapa Papiso e sebedisitsweng molathothokisong wa 12 e sebedisitswe ka sepheo sa ho bontsha kamoo sethohokisi se ileng sa laimela mohala kateng, jwalo ka ha phakwe e laimela ditsuonyana. Ba arabile ka hore sethohokisi se ne se hlakisa seo se buang ka sona. Karabo e kang ena e a haella mme ha e finyelle mookotaba wa sepheo seo ba lokelang ho bua ka sona. Sena se ne se fapana ho ya ka diporofensi.
- e. Dipotso 6, 8 le 12 di ne di batla hore bahlahlobuwa ba bue ka botjhitja ba baphetwa ba sehlooho. Bahlahlobuwa ba bang ba lekile ho araba potso ena. Ba bang ba kgonne ho e araba ka nepo mme ba hlahisitse dintlha tsa sehlooho le tse di tshhehetsang ka nepo. Ba bang ba ne ba hloleha ho hlahisa dintlha tsa sehlooho le dintlha tse di tshhehetsang. Boholo ba ne ba lotomanya dintlha tse tshhehetsang mohopolo wa sehlooho ba sa bontshe hore na di tshhehetsa ntlha ya sehlooho ka mokgwa o jwang.
- f. Potso ya 10 e ne e hloka hore bahlahlobuwa ba ntshe ntlha ya sehlooho e buang ka botjhitja ba mophetwa wa sehlooho le dintlha tse tshhehetsang ya sehlooho. Ba boele ba ntshe ntlha ya sehlooho e buang ka bopapetlwa ba mophetwa wa sehlooho le dintlha tse tshhehetsa bopapetlwa boo. Bahlahlobuwa ba e arabileng ba bile mmalwa haholo. Bahlahlobuwa ba bang ba ne ba pheta pale jwalo kaha e le jwalo mme ba sa tsepama potsong.
- g. Potso 7, 9, 11, 13: Dipotsong tsena tse boletsweng, bahlahlobuwa ba bontshitse kutlwisiso ya mareo a kang 'ho hetla morao, tomatso, theho ya mabitso, ho hodisa kgohlano, sephetho se sa lebellwang le maikutlo.
- h. Potsong ya 13.15 bahlahlobuwa ba kgonne ho ntsha maikutlo a bona hantle ha ba arabela. Ha potso e ne e hloka hore bahlahlobuwa ba bontshe mahlakore a mabedi a potso, ba ne ba hlahisa lehlakore le le leng feela la karabo. Sena se lokela ho tsepamisetswa maikutlo haholo hara selemo mona ho nnetefatsa hore baithuti ba tseba ho araba potso ya mofuta ona ka ho phethahala.
- i. Potso 14 le 15: Boholo ba bahlahlobuwa ba qobile ho araba dipotso tsa 14 le 15 e leng dipotso tse itshetlehleng ho tsa bohoholo. Ba di arabileng, ba hlolehile ho kenella ka ho phethahala karabong tsa bona mme ba ne ba hloka le tsebo e batsi ya sengolwa sena.

- j. Potso 16, 18 le 20: Bahlahlobuwa ba hlolehile ho araba dipotso tsena ka bokgabane. Potso e ne e ralehile tjena: Sekaseka kamoo tikoloho e thusitseng kateng ho atlehisa bohanyetsi tshwantshisong ena.
- k. Potso 17, 19 le 21: Jwalo ka tshebetsong ya dipadi, bahlahlobuwa ba bontshitse kutlwisiso ya mareo a kang 'tomatso, mothinya o sa lebellwang, semelo sa sebakadi le mofuta wa kgohlano. Sena se fapane haholo le tshebetso ya bahlahlobuwa ba selemo sa dithuto sa 2017.

Dintlafatso tse ka etswang

- a. Sepheo se seholo sa ho ithuta dingolwa Kereiting ya 12 ke ho etsa bonnete ba hore qetellong ya tsohle bahlahlobuwa ba tsebe ho manolla le ho sekaseka sengolwa seo ba se balang. Ho bohlokwa hore ho ithutwe makgetha a ditema tsa dingolwa le tshusumetso ya ona. Ho bohlokwa ho utlwisisa tshusumetso eo makgetha ana a nang le yona molaetseng le mookotabeng tseo mongodi a lekang ho di fetisa ho baamohedi ba ditaba (**Setatemente sa Leano la Kharikhulamu le Tekanyetso [SLKT] leqephe 28**).
- b. Ho bala ho kenyeletsa mosebetsi o tla ba thusa ho sekaseka ka botebo sebopeliso sa sengolwa mmoho le sa puo e sebedisitsweng. Bahlahlobuwa ha ba a lebellwa hore ebe ba bala buka bakeng sa ho natefelwa ke yona feela. Manollo ya dithothokiso, padi le tshwantshiso e lokela ho ba ka sehloohong sa ho ithuta dingolwa.
- c. Jwalo ka tshebetsong ya selemo se fetileng, matitjhere a eletswa ho ruta manollo ya dingolwa ka ho phethahala. A hopole hore dipotso di ka ralwa ka mekgwa e fapaneng mme bahlahlobuwa ba rutilweng ba ka kgona ho araba leha ba sa tlwaela mokgwa oo dipotso di radilweng ka wona.
- d. Mokgwa wa ho araba dipotso tsa sengolwa le wona o lokela ho tseparisetswa maikutlo. Hangata bahlahlobuwa ba kgutlela dikarabo tsa bona ha ba arabela dipotso tsa dithothokiso kapa tsona tsa padi kapa tshwantshiso. Potsong eo ho yona bahlahlobuwa ba lokelang ho fana ka bohlokwa ba phetapheto e sebedisitsweng molathothokisong o itseng, bahlahlobuwa ba lokela ho qoba ho arabela ka hore 'Ho toboketsa seo sethothokiso se buang ka sona.' Ba lokela ho hlalosa seo sethothokiso se buang ka sona ka ho phethahala. Ba se hlalose hantle.
- e. Sebopeliso sa potso e telele se lokela ho rutwa hara selemo. Bahlahlobuwa ba lokela ho tseba hore potso e telele e qala ka selekela, e be mmele e nto ba qetelo ya yona. Ba lokela ho tseba ho ngola ka sebopeliso sa diratswana tse momahaneng. Sena se tla etsa hore karabo ya bona e ba kgontshe ho fihla phihlellong e babatsehlang.
- f. Mabitso a dibakadi kapa a baphetwa a lokela hore a tsejwe hantle, mme bahlahlobuwa ba qobe ho a sebedisa ka ho fapanetsana ho habahanya le dibuka tse fapaneng.
- g. Matitjhere a lokela ho rupellwa ka matla ntlheng ya manollo ya dingolwa. A bile a lokela ho sebetsa ka ho thusana ho tswa sekolong se seng ho ya ho se seng.
- h. Le lemong sena re sa toboketsa ntlha ya hore tlhodisano e lebisang ntlheng ya hore baithuti ba bang ba se ke ba thuswa ka baka la hore sekolo se seng se batla ho ba ka hodimo ho se seng, e lokela hore e se ke ya kgothaletswa hobane ke bokamoso ba baithuti boo re lokelang ho nahane ka bona.
- i. Disimphosiamo le dingangisano ka dingolwa di lokela ho hlophiswa moo baithuti ba ka qotisanang lehlokwa ka dikahare tsa dingolwa tsa bona tseo ba di balang.
- j. Moithuti ka mong sekolong o lokela ho ba le buka ya hae ya sengolwa hore a nne a ipalle nako le nako ha a le lapeng.

9.6 SESOTHO PUO YA LAPENG P3

Diposo ka kakaretso le kutlwisiso e fosahetseng

Boholo ba bahlahlobuwa ba sebeditse hantle Karolong ya A le ya B. Kgetho ya bona ya meqoqo le ditema tsa kgokahano e ne e ba dumella ka hohlehohle hobane dihlooho di ne di bua ka diketsahalo tsa bophelo ba kamehla le mehla. Leha ho le jwalo, ho na le ba bang ba baithuti ba ileng ba kgetha dihlooho tseo ba neng ba se na dintlha tse ngata ho tsona. Ba bang ba ne ba hlolwa ke tlotlontswe e itseng e sebedisitsweng ha ho ralwa dipotso, tshebediso ya rejisitara e fosahetseng, tshebediso e fosahetseng ya thutapuo le sebopeho sa dipolelo. Ha ba ngola meqoqo ha ba tsepame sehloohong, ba tswa lekoteng mme ba ngole ka taba e sa tsamaellaneng le sehlooho.

9.7 TSHEKATSHEKO YA PAMPIRI YA 3

KAROLO YA A: MEQOQO

Diposo ka kakaretso le kutlwisiso e fosahetseng

- a. Bahlahlobuwa ba sebeditse hantle haholo moqoqong wa 1.1 wa sehlooho sena; '*Re ne re ile le sephume sa boroko*' ba bontshitse boqhetseke ba bokgoni ho ngolweng ha moqoqo phetelo, ba bile ba sebedisitse lekgathe le nepahetseng.
- b. Bahlahlobuwa ba bonahala ba na le kgaello e kgolo ya dintho tse etsahalang naheng ya habo bona. Sehlooho sa 1.2 '*Thwathwarathwara; ditlwebelele; serame le motjheso; ebe tse di bua ka eng?*'; mona se neng se hlokeha ke tsebo ya phetophetoho ya maemo a lehodimo a ntseng a thefula naha ya Afika Borwa le lefatshe ka bophara. Bahlahlobuwa ba hlolehile ho utlwisisa sehlooho sena, yaba ba ingola ka medumo ya makoloi a tsorefetseng ha ba bona lentswe lena '*thwathwarathwara ...*'
- c. Moqoqong wa 1.3 ho bile le bofokodi boo ho bona bahlahlobuwa ba hlolehileng ho bua ka ho putlama ha moruo wa naha. Mona bahlahlobuwa ba ne ba pheta ka hlokeho ya tjelete malapeng a bobona e bakwang ke leqeme la mosebetsi feela. Tebello e ne e le hore bahlahlobuwa ba phatlalle ba bue ka moruo ka kakaretso, ba bontshe ka mehlala ya diketso tse putlamisang moruo jwalo ka '*bobodu bo etswang ke ba bang ba bahlanka ba ka sehloohong, tshebediso e fosahetseng ya ditjelete tsa mmuso le e meng e mengata*. Ba phethele ka ho fana ka ditlamorao tsa diketso tseo setjhabeng.
- d. Moqoqong wa 1.4 e ne e le o tshehetsang mahlakore a mabedi o buang ka makgotla a tsamaiso ya dikolo. Bahlahlobuwa ba bontshitse bokgoni ba ho ngola moqoqo wa mofuta ona le ha feela lequlwana le ngotseng ka sehlooho sena le ile la bonahala le bontshitse tshekamelo lehlakoreng le le leng la moqoqo. Ka kakaretso bahlahlobuwa ba bontshitse bokgoni moqoqong ona.
- e. Moqoqong wa 1.5 teng ebile maswabi a maholo. Bahlahlobuwa ha ba tsebe letho ka metsotso e mashome a tsheletseng a metso e supileng e behellwang ka thoko selemo le selemo bakeng sa ho ntshetsa morero o motle wa Monghadi Mandela pele. Bongata ba bahlahlobuwa bo kwekwetlile sehlooho sena. Bao ba itekileng ho sona ba ngotse eka ha ba phele Afrika Borwa ebile ha ba tsebe letho ka mokaubere enwa. Seo ba se entseng ke hore phetela ka pale ya mokaubere ona le ho tshwarwa ha ona mme sena se bakile hore ba polele ka thoko ho seotlo.
- f. Moqoqong wa 1.6 teng bahlahlobuwa ba bontshitse bofokodi ba tsebo ya lereo la Sesotho le sebedisitsweng e leng; '*menyabuketso*'. Sehlooho sena e ne e le se hohelang haholo ha mohlahlobuwa a ne a ka tsepama le ho utlwisisa lentswe lena. Se bonahetseng ke hore bahlahlobuwa ba ile ba fihlelwa ke mohopolo wa ho ngola pale ya mokaubere Mandela eseng seo Mandela a se sietseng setjhaba, eleng se tla etsa hore setjhaba se dule se mo hopola ka dinako tsohle kapa se latele menyabuketso ya hae.
- g. Boholo ba bahlahlobuwa bo sebeditse ka mokgwa o babatsehang meqoqong e theilweng hodima ditshwantsho e leng 1.7.1 le 1.7.2. Bahlahlobuwa ha ba a toloka setshwantsho empa ba buile ka se qholotswang ke setshwantsho sena maikutlong a bona.

Dintlafatso tse ka etswang

- a. Baithuti ba lokela ho itlwaetsa ho kgetha sehlooho seo ba nang le dintlha tseo ba ka buang ka sona. Haeba ba hloleha ho ngola ka sona ba dumelletswe hore ba kgethe moqoqo/sehlooho se seng.
- b. Matijhere a lokela ho nnetefatsa hore baithuti ba tseba ho manolla sehlooho seo ba se kgethileng mmoho le sebopeliso sa moqoqo oo ba o filweng.
- c. Tshebetso ya ho ngola e bohlokwa haholo. Sepheo sa ho ngola sehlahiswa sa pele dikolong ke ho hlaola diphoso tsohle tseo baithuti ba di entsang ha ba ngola. Sehlahiswa sa ho qetela se lokela ho hloka diphoso.
- d. Baithuti ba lokela ho nehwa dipolelo, diratswana le dikateng tsa seratswang tse ngata tse lobokaneng, tse bileng di fosahetse hore ba ithute ho hlaola diphoso ka tsona le ho tseba ho hlahlamanya mehopolo ka nepo.
- e. Diphoso tsena tse tlwaelehileng di lokela ho hlaolwa moo baithuti ba leng teng hore ba tle ba lemohe phoso tsa bona ba be ba di hlaole ka ho phethahala.
- f. Baithuti ba lokela ho tataiswa ba bontshwe hore mefuta e fapaneng ya meqoqo e ngolwa jwang ba be ba fuwe monyetla wa ho e ngola ka nepo.
- g. Baithuti ba lokela ho tataiswa ka kamoo ba lokelang ho sekaseka dipotso tsa ditshwantsho kateng. Ba be ba fuwe monyetla wa ho di ngola ka phaposing hore ba be le boitshepo ha ba tlameha ho ngola ka tsona le ho di ngola ka boqhetseke.
- h. Baithuti ba hlokomediswe hore ha ba qeta ho ngola meqoqo le ditema ba tlameha ho hlaola diphoso ba etse le tekolobotjha ya mosebetsi wa bona. Ba ka sebedisa pene kapa potloloto ho etsa tekolobotjha eo.
- i. Matijhere a tlameha hore a sebedise diruburiki tsa ho tshwaya meqoqo ka tshwanelo ka dinako tsohle.
- j. Baithuti ba lokela ho fuwa diruburiki hore batle ba tsebe ditebello tsohle tse tla ba isa pokelletsong ya matshwao a hodimo.

KAROLO YA B: DITEMA TSA KGOKAHANO

- a. Karolo ena e fupere ditema tsa kgokahano. Karolong ena baithuti ba tlameha ho kgetha potso tse pedi. Potso ka nngwe e jere matshwao a 25. Bahlahlobuwa ba bonahetse ba itekile haholo. Ke mefuteng e mmalwa moo bahlahlobuwa ba hlolehileng ho utlwisisa potso, mme ba bonahetse ba tswile lekoteng.
- b. Potsong ya 2.1 e leng lengolo la setswalle. Mona bahlahlobuwa ba hlolehile ho utlwisisa lentse 'koduwa'. Bona ba ile ba ngola lengolo ba sa bue letho ka tshenyho eo baithuti ba e entseng meahong ya univesithing. Ba bonahetse ba ngola ka tlhokeho ya tjelete ya ditefello thutong tsa bona e le se entseng hore ba se kgone ho finyella setsheng seo sa thuto. Ka mokgwa ona bahlahlobuwa ba bonahetse ba polela ka thoko ho seotlo.
- c. Potsong ya 2.2 e leng raporoto boiteko ebile bo matla leha boholo ba bahlahlobuwa bo hlolehile ho ngola jwalo ka batho ba neng ba bone se ileng sa etsahala ka bobona eseng seo ba se phetetsweng. Bahlahlobuwa ba bontshitse ho se utlwisisi lentse lena 'tshubuhlellano' leha ba utlwisisitse lentse 'mohwanto'.
- d. Ka lehlakoreng le leng popo ya dipolelo e ne e baka tshitiso e nyotobetsang moelelo wa seo ho buuwang ka sona raporotong.
- e. Potsong ya 2.3 e leng lenanetsamaiso le metsotso ya kopano. Tema ena ke e nngwe ya tsa kgokahano e ngolehileng ka bokgabane bo boholo. Bahlahlobuwa ba kgonne ho ngola tatellano ya dintlha ka mokgwa o nepahetseng. Ba ipabotseng bona ba qadile ka ho ngola lenanetsamaiso mme ba latela ka diqeto kapa ditaba tsa kopano. Ba ntse ba sa fose ho sebedisa lekgathe le nepahetseng. Sena se thoholeditswe haholo ke bahlahlobi ba pampiri ena.

- f. Potsong ya 2.4 e leng tsa bophelo ba mofu, tshebetso e bile e ntle haholo. Boholo ba bahlahlobuwa bo kgonne ho ngola obitjhuari ka mokgwa o nepahetseng. Phoso eo bahlahlobuwa ba neng ba e etsa dilemong tsa ho feta e leng ho ngola obitjhuari ka mokgwa o kang mofu o ne a ingolla ka boyena e hlaotswe ka hohlehohle.
- g. Potsong ya 2.5 e leng lengolo la semmuso bahlahlobuwa ba kgonne ho araba lengolo boemong ba mookamedi. Tshebediso ya moralo e bile o babatsehang. Leha ho le jwalo boholo ba bahlahlobuwa ha bo a kgona ho hlokomela ho haellang atereseng ya bobedi.
- h. Potso 2.6 e leng inthaviu e ngolwang. Bongata ba bahlahlobuwa bo kgethile potso ena. Tshebetso yona e bile e sa kgahliseng. Bahlahlobuwa ha ba a fana ka mabitsa a sebohodi le setantshi. Ba sebedisitse mareo ona ana a hlahellang potsong e leng Remmoho le Setantshi bakeng sa ho reha dibui mabitsa.

Ditshisinyo bakeng sa ntlafatso

- a. Matitjhere a lokela ho lemosa baithuti mokgwa o nepahetse wa ho ngola mofuta ona wa tsa dikgokahano.
- b. Ho bohlokwa hape hore matitjhere a kgothalletse baithuti ho boha thelebishene moo ba tlang ho ithuta le ho bona baqolotsi ba ditaba ba etsa mosebetsi wa bona.
- c. Matitjere a tlameha ho ruta baithuti lekgathe le nepahetseng la ho ngola
- d. Matitjhere a hlokomele rejisitara ya baithuti mme ba rutwe hore maemong ao ke rejisetara ya mofuta ofe e sebediswang.
- e. Matitjhere a hlokomele mokgwa oo baithuti ba ngolang ka ona. Ba ba rute hore ba se ke ba kopakopanya mantswa a sa kopaneng mme ba rutwe ho sebedisa Puo e hlokolosi le puo ya bonono.
- f. Matitjhere a eletswe ho hlokomedisa baithuti ka phapano e teng mefuteng ya mangolo e leng la setswalle le la semmuso. Matitjhere a kwetliswe ka matla hoba thusa hore ba kgone ho ruta baithuti ka ho phethahala ha a ruta sebopeliso sa lengolo, ho etsa mmapa wa monahano, tekolobotjha le dikateng tsohle ho kenyelletswa le phethelo.
- g. E nngwe keletso ya bohlokwa ke ya hore matitjhere a lokela ho rala mehlala ya mesebetsi ena, mme mehlala eo e manehwe maboteng a diphaposi ho re baithuti ba bone mehlala ena ka mehla. Matitjhere a ka boela a sebedisa mesebetsi ya baithuti ba ipabotseng ho ngolweng ha ditema tsena ho ruta ba haellwang ke bokgoni.
- h. Matitjhere a rute baithuti mokgwa oo matshwao a puo a sebediswang ka wona puisanong. Ba boele ba rute baithuti ho se etsa dipolelo tse telele tse lobokanyang puo. Baithuti ba hlajwe malotsana ba be ba kgothalletswe ho etsa dipolelo tse kgutshwane.
- i. Matitjhere a lemoswa ho bala **Setatements sa Leano la Kharikhulamu le Tekanyetso (SLKT)** maqepheng a 34 – 37 le maqephe a 39 – 44 bakeng sa ho ba le tsebo e batsi ya ditema tsa kgokahano le tshebetso ya ho ngola.

KGAOLO 10

SETSWANA PUO YA GAE

Pegelo e e latelang e buisiwe mmogo le dipampiri tsa dipotso tsa Setswana Puo ya Gae tsa Ngwanaitseele 2018

10.1 MOKGWA WA TIRAGATSO: Dipampiri tsa 1–3 (2014–2018)

Tiragatso ya batlhatlhojwa ka kakaretso e senola phokotsego fa e bapisiwa le ya 2017.

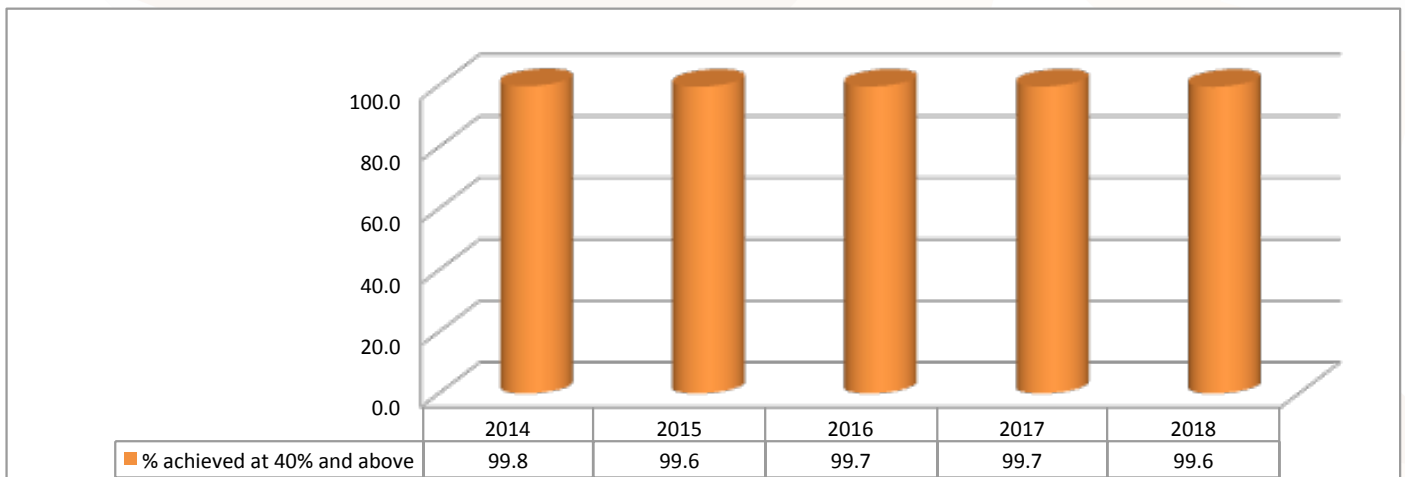
Dintlha tse di latelang di etswethoko mo ngwageng wa 2018:

- Palo ya batlhatlhojwa ba ba kwadileng serutwa se e fokotsegile ka 68.
- Pitlhelelo ya batlhatlhojwa ka kakaretso mo ngwageng e, e koafetse jaaka e bontshiwa ka 99,6% ya batlhatlhojwa ba ba falotseng ka 40% le go feta.

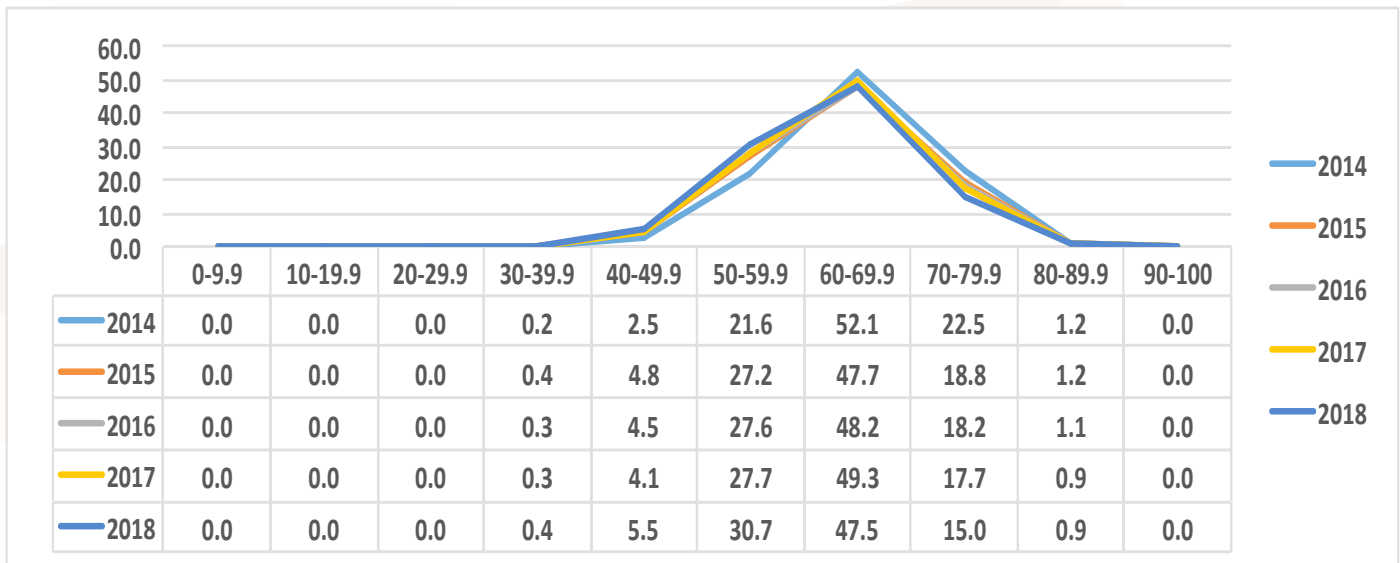
Papetlana 10.1.1: Diphitlhelelokakaretso tsa Setswana Puo ya Gae

Ngwaga	Palo e e kwadileng	Palo e e falotseng ka 40% le go feta	% e e falotseng ka 40% le go feta
2014	35 939	35 863	99.8
2015	47 206	47 020	99.6
2016	48 730	48 560	99.7
2017	46 169	46 016	99.7
2018	46 101	45 909	99.6

Kerafo ya 10.1.1: Diphitlhelelokakaretso tsa Setswana Puo ya Gae



Kerafo ya 10.1.2: Tshupo ya phatthalatso ya tiragatso (Setswana Puo ya Gae: 2014–2018)



- Go tswa mo kerafong e e fa godimo go totobetse gore morago ga tthatlhogo ya 2016 le 2017 go na le koafalo mo batlhatlhojweng ba 2018.
- Tiragatso ya barutwana ba 2018 fa e bapisiwa le ya 2017 maemong a go falola e bontsha dipharologano tse di latelang:
- Palo ya barutwana ba ba sa falolang e tthatlhogile mo go ya 2017. Go nnile le tthatlhogo mo go falolang ka maemo a 3(40–49,9) le a 4 (50–59,9) fa tiragatso ya maemo a 5(60–69,9) le a 6(70–79,9) e koafetse. Tiragatso ya maemo 7(80–100) yona e ntse e tshwana le ya 2017.

10.2 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

Ditshwaelo ka kakaretso

- Bokgoni jwa go araba tekathaloganyo bo bontshitse tokafalo mo pampiring e. Batlhatlhojwa ba bantsi ba dirile sentle mo potsong e; fela go santse go na le ba ba tlaelang go buisa ka go tthaloganya gore ba tle ba arabe dipotso dingwe ka nepagalo. Tsenyeletso ya dirutwa tse dingwe mo go arabeng dipotso dingwe tsa tekathaloganyo e santse e le kgwetlho.
- Batlhatlhojwa ba bontshitse tlaelo ya tlotlofoko le kitso ya mareo malepa le diane tse di farologaneng le tiriso ya tsona.
- Kgono ya tshobokanyo e bonala e na le tokafalo gonne bontsi jwa batlhatlhojwa ba e arabile ka nepagalo le ka sebopego se se lebeletsweng. Go santse go le ba le mmalwa ba ba santseng ba na le kgwetlhonyana gonne bangwe ba santse ba kopolola ba dirisa dintlha e bile bangwe ba reteletswe ke go dira jaaka ba laetswe.
- Tshekatsheko ya papatso e bontshitse e na le kgwetlho ya tiriso ya mareo le makaelagongwe a ona. Batlhatlhojwa ba dirile bokoa mo potsong ya papatso.
- Bokgoni jwa go sekaseka khathunu bo tokafetse fela go santse go le bangwe ba ba sa dirang sentle mo potsong e. Ba tlaela malepa a tthagiso ya dintlha le maikutlo a a farologaneng mo khathunung.
- Kgono ya dipopego tsa puo le melawana ya tiriso e tlhoka tlhokomelo e e tseneletseng. Barutwana ba dirile bokoa mo dipopegong tsa puo le melawana ya tiriso.

10.3 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

POTSO 1: TEKATLHALOGANYO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Tiragatso ya potso e e mo magareng. Bontsi jwa batlhatlhojwa ba itikile le fa bangwe bona ba sa dira sentle mo go yona.
- b. Batlhatlhojwa ba ba sa arabang 1.1.2 le 1.1.3 ka nepagalo ke ba ba sa buisang setlhangwa ka tsenelelo go lemoga palo ya maokelo le mafelo a maokelo ao a leng kwa go ona. Ba tlhokile go tsaya tshedimose tso e ba e neilweng le go e tsenyeletsa mo serutweng sa dipalo go fithelela karabo ya 1.1.2.
- c. Batlhatlhojwa ga ba a kgona go dirisa tshedimose tso e ba e neilweng ka ga ditebego tsa ga Merementsi gore ba tle ba kgone go tlhagisa gore go tewa eng fa go buiwa ka 'sekgwa sa monyamane' jaaka go ne go solofetswe mo go 1.1.5.
- d. Batlhatlhojwa ba ba sa arabang 1.1.6 le 1.1.7 ka nepagalo ba tlhabela mareo/tlotlofoko ya Setswana go itse gore go tewa eng ka 'mere' le 'molelwane'. Ba ne ba tlhabela go itse gore mere ke melemo/ditlhare mme ba tle ba kgone go tlhalosa gore leina 'merementsi' le kaya eng. Fa ba ne go itse gore molelwane ke o re o tshelang fa re tsena ka dinaga tse dingwe ba ne ba ka bo ba arabile potso 1.1.7 ka nepagalo.
- e. Potso 1.1.11 ke potso e le yona e tlhokang tlotlofoko go ka itse bokao jwa 'mere' mme motlhatlhojwa a kgone go tshegetsatsa tlhopho ya gagwe ya ntlha ka lebaka. Batlhatlhojwa ba bantsi ba tlhaetse go tshegetsatsa karabo e ka lebaka.
- f. Batlhatlhojwa ba tlhokile go itse gore le fa potso e le e e batlang kakanyo ya motlhatlhojwa ga a tshwanela go katoga setlhangwa. Potso 1.1.13 e ne e batla kakanyo kana katlholo ya motlhatlhojwa mme se a tlaa se tlhagisang se se katoge setlhangwa.
- g. Batlhatlhojwa ba santse ba tlhabela bokgoni jwa go bapisa ke ka moo ba sa arabang 1.2.1 ka nepagalo. Bontsi bo neela fela letlhakore le le lengwe mme ba se neele dintlha tsa letlhakore la bobedi.
- h. Tshakatsheko e e tseneletseng ya setshwantsho e santse e le kgwetlho mo batlhatlhojweng. Potso 1.2.2 e ne e tlhoka gore ba sekaseke moaparo wa batho ba ba mo setshwantshong mme ba tle ba kgone go lemoga gore maemo a bosa a ne a ntse jang.

Ditshitshinyo tsa go tokafatsa

- a. A go dirisiwe tshono nngwe le nngwe go naya barutwana ditlhangwa tse di farologaneng go lootsa bokgoni jwa bona jwa go tlhaloganya. Ditlhangwa tseo di akaretse ditlhangwa tse di kwadilweng le ditlhangwapono. Fa barutwana ba ka itse gore ba tshwanetse go tlhaloganya setlhangwa mmogo le dipotso ka botlalo boleng jwa dikarabo tsa bona bo ka tokafala. Go tlhaloganya dipotso go botlhokwa thata gonne dikarabo di tlaa bo di le maleba le se se bodiwang e seng se barutwana ba se fopholetsang kana ba akaretsa fela.
- b. Botlhokwa jwa go sala ditaello morago bo gatelelwe mo barutwaneng. Ba rutiwe go sekaseka dipotso ka tsenelelo ba batlane le mafoko a botlhokwa le ditaello di tshwana le 'naya/naa', 'tlhalosa', 'nopola', 'tlhagisa', 'bapisa', 'farologanya' go netefatsa gore ga ba latlhegelwe ke maduo go sa tlhokege. Barutwana ba rutiwe go farologanya gore potso/taelo e tlhoka gore ba dire eng sekao: tlhalosa/tlhagisa bapisa/farologanya.
- c. A barutabana ba neye barutwana ditiro di le mmalwa tsa ditlhangwa tse di farologaneng. Tse dingwe tsa tsona di nne le tshedimose tso e e tsenyeletsang dirutwa tse dingwe gore ba kgone go ka dirisa tshedimose tso e ba e neilweng go araba dipotso tse di nang le tsenyeletso. Mofuta o wa katiso o ka dira gore ba arabe potso 1.1.2 le 1.1.3 ka nepagalo.

- d. Tlotlofoko e tshwanetse go agiwa le go godisiwa ka dinako tsothle. Barutwana ba rotloediwe go lebelela le go buisa ditlhwangwa le dikwalo tse di humileng ka puo e e tloholo. Ba dirise dithanodi le dithusathuto tse dingwe. Go dira se go tlaa ungwela karolo nngwe le nngwe ya lokwalopotso lo. Tiriso e e farologaneng le temoso ya bokao jo bo farologaneng jwa mareo di ka thusa barutwana go araba dipotso di tshwana le 1.1.6 1.1.7 le 1.1.11.
- e. Barutwana ba rutiwe mareo a Setswana le go lemosiwa bokao jo bo farologaneng jwa ona. Ba rutiwe malatodi le makaelagongwe.
- f. Barutabana ba bontshe barutwana mokgwa wa go itlhamela dikakanyo le bokao go tswa mo setlhangweng se se neilweng. Ka se barutwana ba tlaa bona tokafalo mo maduong a bona a dipotso tse di bulegileng le tse di batlang dikakanyo tsa bona.
- g. Barutwana ba tshwanetse go newa ditšhono tse di farologaneng tsa go araba dipotso tsa seemo sa tlhatlhubo ya makgaolakgang. Ba tlwaediwe go araba dipotso tsa maemo a boraro a bone le a bothano. Barutabana ba dirise le ditlhangwa tsa ditlhogo tse di sa ngokeng/kgatlhiseng ka gale.
- h. A go dirisiwe ditlhangwa tsa tekatlhaloganyo di le dintsi e le ditlhangwa tse di kwadilweng le ditlhangwaponono. Go diriwe papiso ya ditlhangwa tseo. Fa go dirisiwa dipotso tse di fetileng barutabana ba di atolose gore ba botse barutwana dipotso di le dintsi tse di farologaneng.
- i. Go rutiwe bokgoni jwa go ranola ditlhangwa gore barutwana ba kgone go dirisa bokgoni joo go araba dipotso tse di farologaneng le tse di tlhokang dintlha le dikakanyo.
- j. Bagakolodi ba Serutwa ba elethoko gore ditlhangwa tsa tekatlhaloganyo di rutiwa ka botlalo le go tlhatlhibiwa ka bobedi.

POTSO 2: Tshobokanyo

Ditshwaelo ka kakaretso

- a. Bontsi jwa batlhatlhojwa ba arabile ka sebopego se se solofetsweng sa temana. Ke ba le mmalwanyana fela ba ba santseng ba tlhoka go tshwarelela sebopego sa tshobokanyo.
- b. Go kopolola temana ke sekgoreletsi se se dirang gore batlhatlhojwa ba latlhegelwe ke maduo.
- c. Go tlhoka go buisa setlhangwa ka tsenelelo go dirile gore batlhatlhojwa ba se fithelele gore ba tshwanetse go sobokanya eng ka ga thekenoloji.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Batlhatlhojwa ba bangwe ga ba a buisa setlhangwa ka botlalo gore ba utlwe gore se bua ka ga 'Ditlamorago tsa tiriso ya Thekenoloji' ka jalo ba buile ka thekenoloji ka kakaretso e seng ka ga se potso e se batlang. Ba bangwe ba ne ba neela mesola e seng ditlamorago.
- b. Go sa tlhaloganyeng setlhangwa gore se bua ka ga eng go dirile gore batlhatlhojwa bangwe ba nopole le dintlha tse di seng maleba. Go buisa ka go tlhokomela dintlha tsa botlhokwa ke kgwetlho mo barutwaneng.
- c. Batlhatlhojwa ba dirisitse mafoko a a seng maleba le se go buiwang ka ga sona ka jalo ba latlhegelwa ke bokao mme seo sa ba jela maduo.
- d. Barutwana bangwe ba nopotse dintlha fela jaaka di ntse ba sa dirise mafoko a bona jaaka ba laetswe. Bangwe ba fetile palo ya mafoko e e kopilweng.
- e. Batlhatlhojwa bangwe ba latlhegetswe ke maduo ka go boeletsa dintlha le fa ba ne ba dirisa mafoko a bona.

Ditshitshinyo tsa go tokafatsa

- a. A go dirisiwe ditlhangwa tsa tshobokanyo tse di farologaneng e bile e le tsa seemo se se kwa godimo. Go katisiwe barutwana go nopola pele dintlha tsa botlhokwa gape di tsamaisana le se se batliwang. Kamuso ya thuto ya dikwalo le yona e ka dirisiwa go katisa barutwana go nopola dintlha tsa botlhokwa ka se ba se buisitsweng jaaka PPKT e rotloetsa.
- b. Go rutiwe gore tshobokanyo e kwalwa ka dipolelo tse dikhutshwane mme e le tse di tletseng. Barutwana ba katisiwe nako le nako ka tiriso ya dithutiso.
- c. Go nne le ditshono tse dintsinsi tsa go ikatisa bokgoni jwa go sobokanya tshedimosetso gore go tle go loodiwe kgono e e botlhokwa e. Kharikhulamo e rotloetsa bokgoni jwa go sobokanya tshedimosetso go tswa kwa mephantong e e kwa tlase mme kgono e e tshwanetse gore e bo e lootsegile tota ka Mophato wa 12.
- d. Mekgwa e e farologaneng ya go kwala dintlha ka mafoko a a farologaneng le a setlhangwa e rutiwe. Sekao: tiriso ya makaelagongwe ditlhaloso tsa mareo kana puo ya malepa tiriso ya puo ya malepa tiriso ya tirwa.
- e. Ditshobokanyo di se nne le dinopolo dipe. Sebopego sa kaedi ya karabo se se mo memorantamong se ka dirisiwa jaaka sethusathuto. Barutwana ba rutiwe go nopola ditlhakgolo tse di arabang potso mme morago ba khutshwafatse ka go kwala dintlha tseo ka mafoko a bona ba dirisa temana. Se se tlaa thusa gore go se boelediwe dintlha dipe.
- f. Go totobadiwe gore tshobokanyo e kwadiwa ka temana ya dintlha (dipolelo) di le supa. Barutwana ba buise ba bo ba tlhaloganye se potso e se batlang. Tshobokanyo ke karolo ya lokwalopotso e e sa tshwanelang go tsenya barutwana mo tlalelong ka gope.
- g. Kaedi ya go tshwaya tshobokanyo e dirisiwe le ka nako ya dithutiso gape barutwana ba e lemosiwe ba bo ba e tlhaloganye. Barutwana ba itse gore tiriso ya mafoko a bona e ba ungwela maduo a puo.
- h. Barutwana ba kwadisiwe dithutiso tse dintsinsi tsa tshobokanyo go ba katisetsa diteko le ditlhatlhobo.
- i. Bagakolodi ba Serutwa ba tlhokomele gore barutwana ba ba rutiwa tshobokanyo ka botlalo ba bo ba kwadisiwa dithutiso.

POTSO 3: PAPATSO

Ditshwaelo ka kakaretso

Barutwana ga ba a dira bontle jalo mo potsong e. Go na le ba ba reteletsweng ke go bona maduo a a usang pelo.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Batlhatlhojwa ba bangwe ga ba a kgona go sekaseka papatso ka tsenelelo mo go 3.2 gore ba tle ba kgone go lemoga gore leina 'canon' le boeleditswe gantsi mo papatsong e le mokgwa o mongwe wa go tlhagisa kuno e e bapadiwang.
- b. Batlhatlhojwa ga ba itse gore 'maano' mo go 3.3 a dirisiwa go tshwana le malepa kgotsa ditogamaano. Tlhaelo ya tlotlofoko e e ba iditse go araba ka nepalogo.
- c. Potso 3.4 e ne e tlhoka kitso e e tletseng ya maano/malepa/ditogamaano tsa go ngoka bareki.
- d. Batlhatlhojwa ba reteletsweng ke go lemoga popego ya modirisotaelo o o tlhagelelang mo papatsong mme ba se kgone go araba potso 3.5. Ga ba a lemoga tiriso ya lediri 'reka' le segalo se se utlwalang mo polelong eo.
- e. Tlhaelo ya bokgoni jwa go sekaseka papatso ka tsenelelo e tlhokisitse batlhatlhojwa go lemoga tshedimosetso e e tlhangelang mo papatsong mme ka jalo ba reteletsweng ke go tshegetsa karabo ya potso 3.6 jaaka go ne go solofetswe.

Ditshithinyo tsa go tokafatsa

- a. Dithutiso tse di lootsang barutwana ka kitso ya malepa le mareo a papatso le phasalatso di diriwe kgapetsakgapetsa.
- b. Barutwana ba rutiwe le go bontshiwa malepa a go tlhagisa kuno e e bapadiwang le mesola ya tiriso ya ona. Dikao: poapoeletso ya kuno/leina la kuno; kamano/go nyalanya kuno le mongwe yo o tumileng kana sengwe se se ratiwang; tebo ya matlho e e lebaganeng mmuisi kgotsa moreki; go bewa ga kuno mo marakanelong a mela; go atumetsa kuno/ go beela kuno kwa pele mo setshwantshong; matshwao jaaka tsela e e bulegileng e kaya kgololosego/tau e kaya nonofo leeba le kaya kagiso jalo jalo.
- c. Go senolela barutwana mefuta e mentsi ya papatso le phasalatso go tlaa humisa tlhologanyo ya bona le go itumelela mofutakwalo o.
- d. A go itsege gore papatso e godisa le go rekisa kuno e e rileng fa phasalatso yona e tlhagisa kgotsa e itsise kakanyo nngwe mokgwa mongwe wa botshelo tiragatso nngwe jalojalo. Go kgona go supa/lemoga maikaelelo a papatso kgotsa phasalatso (kgotsa setlhangwa sengwe le sengwe) ke kgono e e botlhokwa ya go buisa le go tlhologanya.
- e. Tiriso e ntsi ya ditshono tsa go dira ka ditlhangwa tse di farologaneng tsa papatso le phasalatso e ka oketsa go itshepa ga barutwana gore ba kgone go sekaseka botlhokwa le tiriso ya papatso/phasalatso. Barutwana ba ka kgona le go iketleeletsa go araba le go tlhagisa dikakanyo tsa bona ka potso nngwe le nngwe ya papatso/phasalatso.
- f. Barutabana ba tlwaetse barutwana go lebelela tiriso ya dipopego tsa puo le melawana ya tiriso fa ba sekaseka papatso/phasalatso. Papatso/phasalatso ke karolo ya tiriso ya puo go latela PPKT (tsebe 69 72 le 74) ka jalo barutwana ba solofele dipotso tsa tiriso ya puo. Diponagalo tsa modirisotaelo letshwao le le dirisiwang mo go ona le diponagalo tsa mediriso e mengwe di rutiwe ka botlalo. Dipotso tsa dipopego tsa puo go tswa mo papatsong di bodiwe ka bontsi mo dithutisong.
- g. Dithutiso tsa papatso di kwadisiwe ka bontsi mme dipotso tsa malepa a papatso di atolosiwe fa go dirisiwa makwalopotso a a fetileng.
- h. Bagakolodi ba Serutwa ba eletlhoko gore papatso/phasalatso e rutiwa le go tlhatlhabiwa ka botlalo.

POTSO 4: KHATHUNU

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Batlhatlhojwa ba tlhaetse go sekaseka segalo sa tlhagiso e e reng 'Re batla go di bona' mme ba e golaganya le se se diragalang mo khathunung gore ba tle ba lemoge maikutlo a a senolwang mo puong e ka fa potso 4.2 e neng e batla ka teng.
- b. Ba tlhaetse bokgoni jwa go ranola puo ya mmele mme ba se kgone go lemoga bokao jwa go rotola matlho ga mosetsana yo o rweleng korone mo khathunung jaaka 4.4 e ne e batla.
- c. Barutwana ba tlhokile go lemoga gore letshwao la puo le le dirisitsweng mo go potso 4.5 gore ga le maleba le go itse gore go tlhokega lefe.
- d. Tiriso ya dipopego tsa puo ke kgwetlho e kgolo ke ka moo batlhatlhojwa ba sa kgonang go lemoga tiriso ya lediri 'batla' mo go 4.6.

Ditshithinyo tsa go tokafatsa

- a. Diponagalo le malepa a ditlhangwaponi di tshwanetse go rutiwa. Barutwana ba tshwanetse go di itse le go kgona go di tlhalosa.
- b. Thanolo ya puo ya mmele ke karolo e e botlhokwa mo khathunung. Barutwana ba rutiwe go sekaseka puo ya mmele. Ba kgone go lemoga/senola bokao le maikutlo a a senolwang ke puo eo.
- c. Go tlwaediwe barutwana go lebelela tiriso ya dipopego tsa puo le melawana ya tiriso fa ba sekaseka khathunu. Khathunu ke karolo ya tiriso ya puo go latela PPKT (tsebe 69, 72 le 74) ka jalo barutwana ba solofele dipotso tsa tiriso ya puo.
- d. Karolo ya tiriso ya puo ya lokwalopotso lo e simolola ka Potso 3. Maitemogelo ke gore barutabana ba tshola papatso le khathunu jaaka tekatlhaloganyo e e sa akaretseng tiriso ya puo. Ga go a tshwanela go gagamatsa go bona potso ya popego ya puo mo karolong ya tiriso ya puo. Barutabana ba tshwanetse go ruta dipopego tsa puo le melawana ya tiriso jaaka di tlhagisitswe mo PPKT(tsebe 98–99).
- e. Tshkatsheko ya ditiragatso mo khathunung e tshwanetse lebelelwa ka kelotlhoko. Tshkatsheko e e ka thusa barutwana go araba dipotso 4.3 4.4 le 4.7.
- f. Tlhagiso ya dikhathunu ga se fela mokgwa o o itumedisang wa go ruta dikgono tse dintsi mme di botlhokwa mo go nonotsheng barutwana ka karolo ya thuto ya ditlhangwaponi mo lokwalopotsong lo. Ditlhangwaponi di dintsi thata mo inthaneteng mo dikgatisong le mo dibukeng tsa thuto gape barutwana ba ka kopiwa gore batle ka tsa bona.
- g. Kakanyo ya segalo e tshwanetse go itsege thata mo motlhatlhojweng wa Mophato wa 12. E tshwanetse go rutiwa mo mephatong e e kwa tlase fa go rutiwa dikwalo tiriso ya puo le go kwala. Tikologo maikutlo le segalo ke dintlha tse di botlhokwa tse di nyalanang tsa mefuta yotlhe ya ditlhangwa. Barutabana ba tshwanetse go itsise le go tlhalosetsa barutwana dintlha tse nako nngwe le nngwe fa ba bona tshono.
- h. Malepa a go sekaseka khathunu a rutiwe ka botlalo. Sekao: *tiriso ya dipudula tse di farologaneng mo khathunung; bogolo jwa sengwe go tlhagisa ntlha nngwe ya botlhokwa le go tshagisa; papiso ya dilo tse di sa tsamaisaneng gotlhelele kobiso (pharologano magareng ga mokgwa o dilo di leng ka ona le ka moo di tshwanetseng go nna ka gona; dilwana tse di bofefo/tse di nyatsegang di emela dilwana/dikakanyo tse dikgolo go tlhagisa bokao jo bo riling jalo jalo.*
- i. Dithutiso tsa khanunu di kwadiwe ka bantsi. Dipotso tsa malepa le dipopego tsa puo di atolosiwe go naya barutwana ditshono tse dintsi tsa go ikatisa.
- j. Bagakolodi ba Serutwa ba tlhokomele gore khathunu e rutiwa le go tlathobiwa ka botlalo.

POTSO 5: TIRISO YA PUO

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

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Dipopego tsa puo le melawana ya tiriso ke karolo ya pampiri ya ntlha fela go lebega se e le kgwetlho mo batlhatlhojweng ba bantsi. Potso e e tlhoka bokgoni jwa go buisa le kitso ya dipopego tsa puo le melawana ya tiriso fela batlhatlhojwa ga ba na kitso eo.
- b. Go santse go na le kgwetlho ya go lemoga dipopego tsa puo fa di dirisitswe mo setlhangweng.

- c. Batlhatlhojwa ga ba a kgona go nopola mofuta wa polelwanakala e e tlhagelelang mo sethangweng. Ga ba itse mefuta ya dipolelwakala tsa polelopate.
- d. Batlhatlhojwa ba na le kgwetlho ya go bopa tira ke ka moo ba sa arabang 5.2 sentle.
- e. Tlhaelo ya kitso ya dipopego tsa puo ke kgwetlho ka moo dipotso 5.2 5.3 5.6 le 5.8 ga di a arabiwa ka nepagalo.
- f. Seemo sa tlotlofoko ya batlhatlhojwa se kwa tlase thata ke ka moo malatodi le makaelagongwe a santseng e le kgwetlho mo go bona jaaka go itshupile mo go potso 5.9.
- g. Tiriso ya makwalwatshwana e santse e le kgwetlho mo go bangwe. Batlhatlhojwa ba tlwaetse makwalwatshwana a a rileng ke ka moo bangwe ba sa kgonang ke go dirisa 'tshole' ka bokao jo bo farologaneng le jwa sethangwa.

Ditshitshinyo tsa go tokafatsa

- a. PPKT e na le lenaane la dipopego tsa puo le melawana ya tiriso tse di tshwanetseng go rutiwa (tsebe 98–99). Barutabana ba tshwanetse go le dirisa mme ba gakologelwe gore dithutiso tsa tsona tsa nako le nako di botlhokwa.
- b. Go rutiwe mefuta ya dipolelo le diponagalo tsa yona. Barutwana ba itse mefuta ya dipolelwanakala le gore ba e lemoga jang. Sekao: polelwanakala tlhaodi jaaka e ne e boditswe e simolola ka thuanyitlhaodi e bo e gokelelwa mogatlana –ng mo lediring. Dipolelwanakala tsa polelopate di na le dipopego tse di lemogiwang ka tsona sekao: polelwanakalatlhalosi ya felo e lemogiwa ka tiriso ya masupi a felo fa kwa/mo polelwanakalatlhalosi ya tseletso e lemogiwa ka tiriso ya lekopanyi – le mororo/le fa mo tshimologong ya yona.
- c. A go rutiwe popego ya tiri le tirwa le gore barutwana ba kgone go fetolela e nngwe go ya go e nngwe jaaka 5.2 e ne e batla. Dithutiso di diriwe nako le nako go tlwaetsa barutwana go araba dipotso tse.
- d. Tiriso ya dipopego tsa puo mo dipolelong le yona e totobadiwe mme barutwana ba e lemosiwe le ka nako ya go rutiwa ga dikwalo dithamo le ditlhangwa tsa tiriso.
- e. Dipopego diponagalo le mefuta ya dipopego tsa puo e rutiwe ka botlalo gape barutwana ba newe dithutiso tsa yona. Barutwana ba tlwaediwe go dirisa ditlhangwa go botsa dipotso. Dipotso di tshwana le 5.6 le 5.8 di ka bo di arabilwe ke botlhe ka nepagalo.
- f. Tlotlofoko e na le seabe se segolo mo lokwalopotsong lo ka kakaretso. Barutwana ba rotloediwe go buisa dibuka le ditlhangwa tse di farologaneng mme ba ete ba ithuta mareo a mašwa le go a dirisa mo dipolelong ka mekgwa e e farologaneng le ka bokao jo bo farologaneng. Se se tlaa ba thusa go dira sentle mo potsong nngwe le nngwe ya malatodi makaelagongwe le makwalwatshwana. Tiriso ya thanodi le yona e tlaa thusa thata mo dintlheng tse. Dipotso di tshwana le tsa 5.7 le 5.9 e ka se nne kgwetlho ka gope.
- g. Fa barutwana ba baakanyediwa tlhatlhobo ya makgaolakang ba rulaganyediwe dithutiso tsa dipopego tsa puo mme ba tlhokomelwe gore ba di kwala ka botlalo e bile go dirwe ditshiamiso.
- h. Makwalopotso a a fetileng a se dirisiwe a le mangwe fela. Go atososiwe/okediwe dipotso tse tsa dipopego tsa puo mo makwalopotsong a a fetileng. Barutwana ba katisiwe go ya ka popegopuo e ba e rutilweng. Bagakolodi ba Serutwa ba eletlhoko gore dithutiso tsa dipopego tsa puo di kwalwa ka bontsi e bile di akaretse dipopego tse di farologaneng.

10.4 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

Ditshwaelo ka kakaretso

- Maemo a dipholo tsa Pampiri ya Bobedi ka kakaretso ga a ise a nne mo maemong a a amogelesegang. Le fa go ntse jalo go nnile le tokafalo monongwaga fa go lebilwe diperesente tsa dipalogare tsa dipotso tsa Pampiri ya Bobedi. Dipotso tsa poko e santse e le tlhobaboroko mo go bangwe. Batlhatlhojwa bangwe ba na le kgwetlho mo tshakatshekong ya maboko le mo tlhagisong mesola ya diponagalo tsa poko.
- Batlhatlhojwa ba ba sa dirang sentle mo Pampiring ya Bobedi ba bontshitse go tlhoka kitso le bokgoni ba go ranolola maboko tiriso ya diponagalo tsa poko le dikapuo le mesola go tlhagisa le go sekaseka diteng tsa leboko. Go tlhophisa maboko a mabedi a a tlhaotsweng le go araba le le lengwe le le sa tlhaolwang ke kgwetlho go bangwe ba batlhatlhojwa.
- Batlhatlhojwa ba itemogela kgwetlho mo dipotsong tsa ditlhamo tsa padi/naane le terama ka go araba bontlhabongwe jwa potso le go dirisa kanelo ya poloto mo go sa tshwanelang mme se se ba jela maduo.
- Batlhatlhojwa ga ba kgone go dirisa kitso kgotsa bokgoni jwa go tlhagisa ngangisano le papiso mo dipotsong tsa tlhamo tsa dikwalo go ya ka potso.
- Mo dipotsong tse dikhutshwane tsa padi naane le terama batlhatlhojwa ga ba kgone go dirisa diponagalo tsa dikwalo go araba dipotso jaaka go dirisa semelo tshobotsi thuto maikutlo jalo le jalo.

10.5 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

KAROLO YA A – POKO (DIPOTSO 1–5)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- Mo potsong ya tlhamo ya poko batlhatlhojwa bangwe ga ba sekaseke leboko go ya ka se potso e se botsang. Ba kopolola leboko jaaka le ntse kgotsa ba anela leboko go ya ka maikutlo le maitemogelo a bona e seng go ya ka potso le diteng tsa leboko. Bangwe ba itlhamela leboko la bona.
- Mo dipotsong tse dikhutshwane tsa poko batlhatlhojwa ga ba kgone go tlhagisa maikutlo a mmoki le go a tshegetsisa ka lebaka. Go neelana ka dikapuo le diponagalo le mesola ya tsona e santse e le kgwetlho. Ba neelana ka ponagalo ya poko kgotsa sekapuo fela.
- Batlhatlhojwa ba tlhaetse go tlhalosa maikutlo a mmoki le go tlhalosa bokao jwa mela e e tlhaotsweng go tswa mo lebokong. Ba tlhaetse kitso ya thanolo ya leboko go tlhaloganya se mmoki a se bokang mo lebokong le go itse leboko ka tsenelelo.
- Batlhatlhojwa ga ba kgone go ntsha thuto go tswa mo diteng tsa leboko thuto e ba e neelang ke ya kakaretso ga e ikaege ka diteng tsa leboko.
- Batlhatlhojwa ba santse ba na le ketsaetsego ka pharologano magareng ga tshakaganyo (cross parallelism) tlhatlagano ya bokao (parallelism) le neeletsano.
- Batlhatlhojwa ka bontsi ga ba eletlhoko ntlha ya ditaelo le melawana fa ba araba maboko. Bontsi bo arabile a le mararo a a tlhaotsweng pele ba ka araba le le sa tlhaolwang mme se se baka gore ka ntlha ya melawana leboko le la bone (le le sa tlhaolwang) le se tshwaiwe. Go ikgatholosa molawana o go ba jetse maduo a le lesome (10).

Ditshitshinyo tsa go tokafatsa

- a. Potso ya tlhamo ya poko e tshwanetswe go rutiwa go ya ka moo tlhamo ya boithamede e rutwang ka gona. Go lebelelewe kagego ya tlhamo le mofuta wa tlhamo jaaka ngangisano kgotsa kanelo jalo le jalo. A go tsewe dikai tsa potso ya tlhamo ya poko mme di diriwe le barutwana mo phaposiborutelong.
- b. Barutabana ba rute le go fatlhosa barutwana ka diteng le maikutlo a mmoki. Ba sedimose bokgoni ba go lemoga ka moo mmoki a ikutlwang ka gona go ya ka diteng tsa leboko.
- c. Pele maboko a ka rutiwa diponagalo tsa poko le dikapuo di tshwanetse tsa bo di setse di rutilwe. Poko e tshwanetse go rutwa go simololwa ka kagego ya leboko thanolo le tlhaloso ya leboko go ya ka maikutlo a mmoki. Morago go diriswe diponagalo tsa poko dikapuo le mesola go ranolola leboko. A dithutiso tsa poko di rulaganngwe go ya ka thanolo ya leboko pele mme go latele tiriso ya diponagalo tsa poko dikapuo le mesola go feleletswe ka dipotso tse dingwe tse di maleba tsa poko.
- d. Tiro ya go kwala ya maboko e tlhagelele mo dibukeng tsa barutwana; ditshiamiso di dirwe. Dithutiso tsa maboko di tsenyeletse leboko le le sa tlhaolwang.
- e. Bagakolodi ba Serutwa ba tlhokomele go maboko a rutiwa le go tlhatlhabiwa ka botlalo.
- f. Barutwabana ba gatelele ntlha ya melawana mo barutwaneng ba itse gore fa ba arabile maboko a le mararo a a tlhaotsweng leboko la bone le le sa tlhaolwang ga le tshwaiwe ka gore go tswewa gore ba ikgatholositse melawana ka jalo ba latlhegelwa ke maduo a le lesome (10) a lona.

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

Diposo ka kakaretso le go sa tlhaloganye dipotso

- a. Mo dipotsong tsa ditlhamo tsa padi kgwetlho ke go sa kgona go bapisa thuto ya mo pading le thuto e batlhatlhojwa ba itemogelang yona mo dikolong gompieno. Bangwe ba tlhagisitse kanelo ya padi fela ntle le go tlhagisa thuto e e fitlhelwang mo go yona e bile ba sa e bapise le e ba itemogelang yona mo dikolong gompieno. Sekao: Mo go Ntlhomole Mmutlwa bontsi bo tlhagisitse thuto e e amang Matsetseleko fela mme ba sa tlhagise e e amang baanelwa ba bangwe ba padi e. Batlhatlhojwa bangwe ba tlhokile go bapisa se ba se ithutileng mo go Ntlhomole Mmutlwa le thuto e ba e itemogelang yona mo dikolong gompieno. Go sa lebelele potso yotlhe mo thamong ya padi go jetse batlhatlhojwa maduo. Le se se ama dipadi tse dingwe.
- b. Mo dipotsong tsa ditlhamo tsa terama bothata ke go retelelwa ke go tlhagisa matlhabisaditlhong a a senolwang ke badiragatsi botlhe mme e seng modiragatsi a le mongwe fela. Bontsi jwa batlhatlhojwa ba ba arabileng Ga se lerato bo senotse fa badiragatsi bangwe e le baengele ba bona ba se na makoa mme ba ba rileng e le bona fela ba ba nang le makoa. Se se dirile gore batlhatlhojwa ba sekamele mo mo go Motsamai fela mme ba ikgatholose makoa a ga Gadifele Emang Lesego Angline Suzan Gladys le ba bangwe.

Ditshitshinyo tsa go tokafatsa

- a. Sedimosa le go ruta ka bokgoni jwa go araba dipotso tsa ditlhamo tsa padi le terama tse di batlang ngangisano/dintlha go ya ka se potso e se batlang mme go ikaegiwe ka diteng le ditiragalo tsa mefutakwalo e.
- b. Barutwana ba rutiwe le go tswaediwa ka botlalo go ntsha bopaki bo bo tshegetsang dintlha tse ba di tlhagisang le tsa thuto/matlhabisaditlhong a a amanngwang le moanelwa/modiragatsi mongwe.
- c. A go dirwe bojotlhe jwa go tlhalosetsa barutwana gore ba tshwanetse go ikamanya le se potso e se batlang go ya ka diteng le ditiragalo tsa padi le terama mme e seng go anela fela ba sa ikaega ka potso.

- d. Kaelang barutwana ka tshekatsheko le kitso e e tseneletseng ya diteng le ditragalo tsa mefutakwalo e go ya ka mabaka a a di tlholang gore ba nne mo maemong a a siameng a go kgona go mekamekana le potso e nngwe le e nngwe e motlhatlhoi a ka e botsang.
- e. A barutwana ba sedimosedibe gore ga se moanelwaogolo kgotsa modiragatsimogolo fela yoo nang le makoa mme baanelwa le badiragatsi ba bangwe botlhe ba padi le terama le bona ba na le makoa. Se se ka ba kgontsha go efoga go tsepama mo moanelweng/modiragatsing a le mongwe fela mme ba latlhegelwe ke maduo. Gape barutwana ba tlwaediwe gore fa potso e batla dintlha dingwe ka baanelwa/badiragatsi ba lebelele botlhe ba ba leng bo lokwalong.
- f. Go rutiwe le go fatlhosa barutwana ka diponagalo le diteng tsa padi le terama go akaretse tshobotsi seabe le semelo tsa baanelwa kanelo poloto kgotlhang thuto maitshetlego puo le setaele le tse dingwe tse di maleba mo tshekatshekong ya mefutakwalo e.
- g. Dithutiso tsa ditlhamo tsa dikwalo di diriwe ka botlalo mme Bagakolodi ba Serutwa ba ele ntlha e tlhoko. Go dirisiswe ruboriki go tshwaya dithutiso tsa ditlhamo tsa dikwalo.

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

Diphoso ka kakaretso le go sa tlhaloganye dipotso

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

Ditshitshinyo tsa go tokafatsa

- a. Barutwana ba fatlhosiwe le go rutiwa bokgoni ba go lemoga kamano/pharologanyo magareng ga leboko le naane. Diane le maele le tsona di tshwanetse go tsenyelediwa jaaka karolo ya ditlhangwa tsa setso.
- b. Go katisiwe barutwana ka dikao di le mmalwa tse di tlaa ba lemosang ka moo ngangisano e tlhagisiwang ka teng mo potsong ya tlhamo ya mofuta o.
- c. A go katisiwe le go suga barutwana ka dipotso tse di farologaneng tsa maemo a a kwa godimo go ba baya mo see-mong se se ka ba kgontshang go araba potso nngwe le nngwe e e ka bodiawang.

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

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Batlhatlhojwa ba supa fa ba tlhoka kitso ya diponagalo tsa padi/ditlhangwa tsa setso le terama di tshwana le semelo tshobotsi kgotlhang maikutlo seabe sa moanelwa/modiragatsi mo go tswelletseng morero/poloto/kgotlhang/ditragalo tsa setlhangwa.
- b. Ba bangwe ba batlhatlhojwa ba supile fa ba sa itse sepe ka setlhangwa se se tlhaotsweng mme ka jalo ba ithopela go kwalolola temana e e neetsweng jaaka kaedi.
- c. Batlhatlhojwa ga ba a kgona go ntsha thuto go tswa mo setlhangweng kgotsa go tswa go moanelwa/modiragatsi.
- d. Go ikgatholositse melawana ya go araba ka go tlhopa tlhamo kgotsa dipotso tse dikhutshwane mme batlhatlhojwa ba latlhegelwe ke maduo.
- e. Batlhatlhojwa ba na le go tlhakatlhakanya baanelwa/badiragatsi seo se supa fa ba se na kitso e e tseneletseng ya setlhangwa.

Ditshitshinyo tsa go tokafatsa

- a. Barutwana ba kaelwe gore tshekatsheko le kitso e e tseneletseng ya diteng le ditiragalo tsa padi le terama go ya ka mabaka a a di tlholang di ka ba kgontsha go mekamekana le potso e nngwe le e nngwe e motlhatlhoobi a ka e botsang ka mofutakwalo mongwe le mongwe.
- b. Fatlhosa barutwana mme o sekaseke mmogo le bona diponagalo le diteng tsa padi/ditlhangwa tsa setso le terama. Akaretsang tshobotsi seabe le semelo tsa baanelwa kanelo poloto kgotlhang thuto maitshetlego puo le setaele le tse dingwe tse di maleba mo tshekatshekong ya mefutakwalo e e farologaneng.
- c. Barutwana ba rutiwe dikgato tsotlhe tsa go sekaseka padi le terama mme mefutakwalo e buisiwe le barutwana go netefatsa fa ba e tlhologanya le go e itse ka nepagalo. Puiso e ka thusa barutwana gore ba kaelwe ka tlotlofoko le kapodiso go fitlhelela bokao jo bo maleba le se go buiwang ka ga sona. Makwalwatshwana le dipopego tsa puo le tsona di ka elwathoko ka nako eo.
- d. Dirisa dipotso tse di farologaneng tsa maemo a a kwa godimo go baya barutwana mo seemong se se ka ba kgontshang go araba potso nngwe le nngwe e e ka bodiwang.
- e. Barutwana ba rutwe bokgoni jwa go neelana ka seabe sa moanelwa/modiragatsi mo maemong mangwe le mangwe ao motlhatlhoobi a ka a botsang jaaka seabe mo tseweletsong ya ditiragalo/morero/kgotlhang/poloto.
- f. Naya barutwana bokgoni le maitemogelo a go lemoga thuto e ba ithutileng yona go tswa mo baanelweng/badiragatsing ba ba farologaneng mme ba eta ba e tshegetsa ka ditiragalo.
- g. Barutwana ba totobatse ntlha ya melawana mo barutwaneng. Ba ba itsise gore fa ba arabile potso ya tlhamo mo pading/ditlhangwa tsa setso ba arabe potso ya dipotso tse dikhutshwane mo terameng. Fa ba ka araba dipotso tse dikhutshwane tsa padi/ditlhangwa tsa setso le terama go tshwaiwa fela potso ya ntlha mme go tswewa gore ba ikgatholositse melawana. Se se ba bakela go latlhegelwa ke maduo a le masome-a-mabeditlhamo (25).

10.6 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

Ditshwaelo ka kakaretso

- a. Batlhatlhojwa ka bontsi ba dirile sentle mo pampiring e.
- b. Batlhatlhojwa ba santse ba na le kgwetlho ya go lemoga mefuta e e farologaneng ya ditlhamo le go itse ditlhogho tsa yona. Go kwala tlhamo ka ga setshwantsho e santse e le kgwetlho mo barutwaneng ka gonne bontsi bo tshabela potso e.
- c. Dikgato tsa go kwala ga di diriwe ka botlalo le ka nepagalo.
- d. Barutwana bangwe ga ba sekaseke setlhogho le ditaelo ka botlalo. Batlhatlhojwa ba jelwa maduo fa ba tsibogela karolwana ya setlhogho se se neilweng mme e seng setlhogho sotlhe.
- e. Mokgwa o go boditsweng ka teng Karolo B ya ditlhangwa tsa tirisano ka go dirisa ditshwantsho tse di tsamaisanang le dipotso go dirile gore batlhatlhojwa ba tlhologanye sentle dipotso mme ba arabe ka mokgwa o o nepagetseng.
- f. Pampiri ya Boraro e bontshitse tokafalo ka mokgwa o batlhatlhojwa ba arabileng ka teng le ka moo ba iponetseng maduo a a kwa godimo ka teng. Pampiri ya Boraro e.

10.7 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

KAROLO YA A: TLHAMO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Bangwe ba batlhatlhojwa ga ba a kgona go dira letlhomeso go dira thulaganyo le ipaakanyetso go kwala tlhamo jaaka go laetswe. Bangwe ba ba kwadileng setlhangwa sa ntlha ba tlhokile go se tlotlha diphoso ka botlalo gonne di ne di ntse di phephetha mo setlhangweng sa bofelo. Batlhatlhojwa bangwe ba ne ba sa thala mola go ralala setlhangwa sa ntlha fa bangwe bona ba se thadile.
- b. Bangwe ba batlhatlhojwa ga ba a kgona go neelana ka dintlha tsa tlhamo ka tatelano le go supa tomagano mo ditemaneng. Se ke nngwe ya ditlamorago tsa go se kwale letlhomeso kgotsa go se dire paakanyo ka botlalo jaaka e kailwe mo PPKT (tsebe 31).
- c. Go bonala fa go tlhabela kitso ya mefuta e e farologaneng ya ditlhamo jaaka tlhamo ya ngangisano tlhaloso e e sa tseyeng letlhakore jalo jalo gonne batlhatlhojwa ka bontsi ba kwala kanelo ka ditlhogo tsa mefuta e mengwe.
- d. Go bonala fa go tlhabela matseno a a ngokang le bokhutlo jo bo sobokanyang dintlha sentle go bangwe ba batlhatlhojwa.
- e. Batlhatlhojwa ba bantsi ba ikobontse go tlhopa tlhamo ya setshwantsho fela bao ba e tlhophileng ba dirile bontle tota. Ditlhogo tsa bona di ne di le maleba le ditshwantsho tse ba di tlhophileng.

Ditshitshinyo tsa go tokafatsa

- a. Barutabana ba tlhoka gore ba lemose barutwana gore pampiri e e na le maduo a mantsi go feta e bile e tlisa pharologano e kgolo mo dipholong tsa batlhatlhojwa.
- b. Batlhatlhojwa ba rotloelediwe go ipaakanyetsa pampiri e ka botlalo ka gonne bokgoni dikapuo diane maele malepa a puo le dipopego tsa puo tse di dirisitsweng mo dipampiring tse pedi tsa ntlha di ka dirisiwa mo pampiring e ka katlego e kgolo. Dintlha tsa botlhokwa le sebopego sa ditlhangwa di rutiwe le go ithutiwa ka botlalo.
- c. Go rutiwe dikgato tsa go kwala tlhamo go rulaganya dintlha go tlotlha diphoso le go kwala setlhangwa sa bofelo ka botlalo le ka tsenelelo.

Dikgato tsa go kwala – PPKT (tsebe 31–34)

- * Go dira letlhomeso/lenaneopaakanyo.
 - * Go kwala setlhangwa sa ntlha
 - * Go boeletsa
 - * Go tseleganya
 - * Go tlotlha diphoso
 - * Go kwala setlhangwa sa bofelo/go tthagisa
- d. Barutwana ba katisiwe bokgoni jwa go thala letlhomeso/mmapa wa dikakanyo go kgontsha go kwala tlhamo e e rulaganeng e e tseetsweng matsapa.

- e. Gape barutwana ba rotloediwe go kwala setlhangwa sa ntlha le go se tlotlha diphoso ka botlalo. Barutabana ba kaele barutwana go thala mola go ralala setlhangwa sa ntlha le gore ba dirise pene e ba kwalang ka yona e seng mmala o mongwe o sele.
- f. A barutwana ba rutiwe bothokwa jwa thulaganyo le tatelano ya dintlha. Go nne le tomagano mo dintlheng tsa ditemana tsa tlhamo. Barutwana ba lemosiwe gore thulaganyo e e botlalo e tlaa ba thusa go efoga poeletso ya dintlha e e ba jelang maduo.
- g. Go kaelwe gore matseno a tlhamo a tihalosa setlhogo le go dira boalo jwa sona. Temana nngwe le nngwe ya mmele e nne le ntlhakgolo ya yona mme dintlha tseo di lomagane. Ditemana go tloga ka matseno di tsamaelane le letlhomeso/mmapa wa dikakanyo. Bokhutlo jwa tlhamo bo wetse se go ntseng go buiwa ka ga sona. Bo nne tshobokanyo e e maleba.
- h. A go rutiwe mefuta e e farologaneng ya ditlhamo le go e araba go ya ka mokgwa o potso e tlhamilweng ka teng go sa latlhwe dintlha tsa bothokwa. Barutwana ba lemosiwe ditlhogo tse di farologaneng tsa mefuta eo ya ditlhamo.

Mefuta ya ditlhamo – PKKT (34–35)

- * Tlhamo ya kanelo
- * Tlhamo ya tthaloso
- * Tlhamo ya ngangisano
- * Tlhamo ya maitlhamo
- * Tlhamo e e sa tseyeng letlhakore
- i. Barutwana ba rutiwe go kwala tlhamo ka setshwantsho. Mofuta mongwe le mongwe wa tlhamo fa o fetsa go rutiwa go neelwe sekao sa setshwantsho se se maleba. Barutwana ba kopiwe go ka neela ditlhogo tse di farologaneng ka ga setshwantsho seo e bile e le tsa mofuta o o rileng wa tlhamo. Se se ka dira gore barutwana ba tlwaele le go itse mofuta wa ditlhamo tsa ditshwantsho mme ba nne le kitso/bokgoni jwa go araba tlhamo ya setshwantsho. Barutwana ba katisiwe le go loodiwa bokgoni jwa go sekaseka setshwantsho ba bo ba ntsha dintlha tse dintsi go ka iponela maduo a a kwa godimo go tswa mo potsong ya setshwantsho.
- j. Go ete go dirisiwa le diane jaaka ditlhogo tsa ditlhamo mme barutwana ba newe ditlhaloso tsa diane tseo.
- k. Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo mopeleto popego ya dipolelo le tiriso ya menatetshapuo.
- l. Dithutiso tsa ditlhamo di kwadiwe di tshwaiwe.
- m. Bagakolodi ba serutwa ba eletlhoko katiso ya go kwala le go tshwaya ditlhamo e diriwa ka botlalo.

KAROLO YA B – DITLHANGWA TSA TIRISANO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- a. Bontsi jwa batlhatlhojwa bo arabile potso 2.1 (lekwalo la botsalano le 2.4 (tsa botshelo jwa moswi)
- b. Go santse go na le kgwetlho ya sebopego tsa lekwalo la botsalano le la semmuso. Batlhatlhojwa bangwe ba santse ba na le bothata ba go dirisa sefane le go saena mo lekwalong la botsalano.
- c. Sebopego sa lekwalo la semmuso ke kgwetlho mo batlhatlhojweng bangwe ka ba santse ba tlogela aterese ya moamogedi le setlhogo gape ba kwala aterese e e sa tsamaisaneng le potso.

- d. Batlhatlhojwa ba na le kgwetlho ya go tlogela dintlha tsa botlhokwa mabapi le tsa botshelo jwa moswi. Tatelano ya ditiragalo le yona e santse e le kgwetlho. Batlhatlhojwa bangwe ba bolaya moswi wa bona pele a ka belegwa kana o a tsena sekolo.
- e. Batlhatlhojwa ba supa fa ba tlhoka kitso ya sebopego sa go kwala pegelo. Ga ba dirise ditlhogwana tse di tlhokegang mo pegelong.
- f. Batlhatlhojwa ba kwala mmuisano e kete ba kwala ngangisano/potsotherisano.

Ditshitshinyo tsa go tokafatsa

- * Go rutiwe ka tsenelelo kitso le bokgoni jwa go kwala lekwalo la botsalano. PKKT (36–37)
 - * Le nne le aterese e le nngwe ya mokwadi ka letlha le lekwalo le kwadilweng ka lona (fa tlase).
 - * Le nne le ditumediso tse di repileng tse di tlang fo morago ga aterese ya mokwadi.
 - * Dirisa rejisetara le setaele sa puo se se repileng.
 - * Kwala ka puo e e tshelang
 - * Le nne le matseno mmele le bokhutlo.
 - * Bokhutlo bo repile le go salwa morago ke leina la mokwadi (ntle le sefane).
 - * Go rutiwe ka tsenelelo kitso le bokgoni jwa go kwala lekwalo la semmuso.
 - * Diaterese di nne pedi e bile ya mokwalelwa e nne maleba.
 - * Kwala ka tsela e e tlhamaletseng e e bonolo.
 - * Supa rejisetara e e tlhamaletseng ya puo.
 - * Supa bokhutlo jo bo tlhamaletseng bo latelwa ke sefane le ditlhakaina tsa mokwadi.
- g. Go elwe tlhoko tiriso ya dikgato tsa go kwala botshelo jwa moswi go simolola ka leina la moswi letlha la go belegwa batsadi ba moswi kolobetso le tlhomamiso thutego/diphitlhelelo tiro seabe mo setšhabeng lenyalo bana sebakwa sa loso ba a ba tlogelang mafoko a go robatsa moswi ka kagiso leboko la kgotla le ka tsennngwa. Go kwadiwe ka ga moswi e seng motshedi. PPKT (tsebe 41).
 - h. Dikgato tse di maleba tsa go kwala pegelo di tshwanetse go rutiwa gore barutwana ba tle ba kgone go iponela kitso le bokgoni jwa go araba potso ya pegelo. PKKT (38–39)
 - * Tlhagisa setlhogo matseno bokutlo dikatlenegiso metswedi dimametlelelo.
 - * Ipaakanyo: Kgobokanya le go rulaganya tshedimose tso kwala dintlha.
 - * Dirisa tse di latelang: rejisetara pakajaanong maina a kakaretso motho wa boraro tlhaloso e e nang le dintlha mafoko le ditlhaloso tsa setegeniki le puo e e tlhamaletseng ka kakaretso.
 - i. Go rutiwe pharologano gareng ga mmuisano ngangisano le potsotherisano. Go rutiwe mokgwa o o maleba wa go araba ditlhangwa tse.

- j. A go boelediwe ditlhangwa tsa tirisano tse di farologaneng mo dikgweditharong tsothe go gatelelwe kitso le bokgoni jwa go itse go kwala ditlhangwa tse.
- k. Batlhatlhojwa ba newe ditšhono di le dintsi tsa go kwala ditlhangwa tsa tirisano go lootsa bokgoni jwa bona mo go tsona. Ba rotloediwe go tlotlha diphoso mo ditlhangweng tsa bona pele ba di tthagisa.
- l. Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo mopeleto popego ya dipolelo le tiriso ya menatetshapuo.
- m. Bagakolodi ba serutwa ba tlhokomele gore barutwana ba katsiwa go kwala le go tshwaiwa ditlhangwa tsa tirisano ka botlalo.

SEHLUKO 11

SISWATI LULWIMI LWASEKHAYA

Lombiko lolandzelako kumele ufundwe ngekuhlanganyela nemaphepha eluhlolo lweSiswati Lulwimi Lwasekhaya lwaLweti 2018.

11.1 INDLELA BAHLOLWA LABASEBENTE NGAYO: Emaphepha 1–3 (2018)

Indlela bahlolwa labasebente ngayo jikelele, ikhombisa imiphumela leenyukile nayicatsaniswa nemiphumela yemnyaka we-2017.

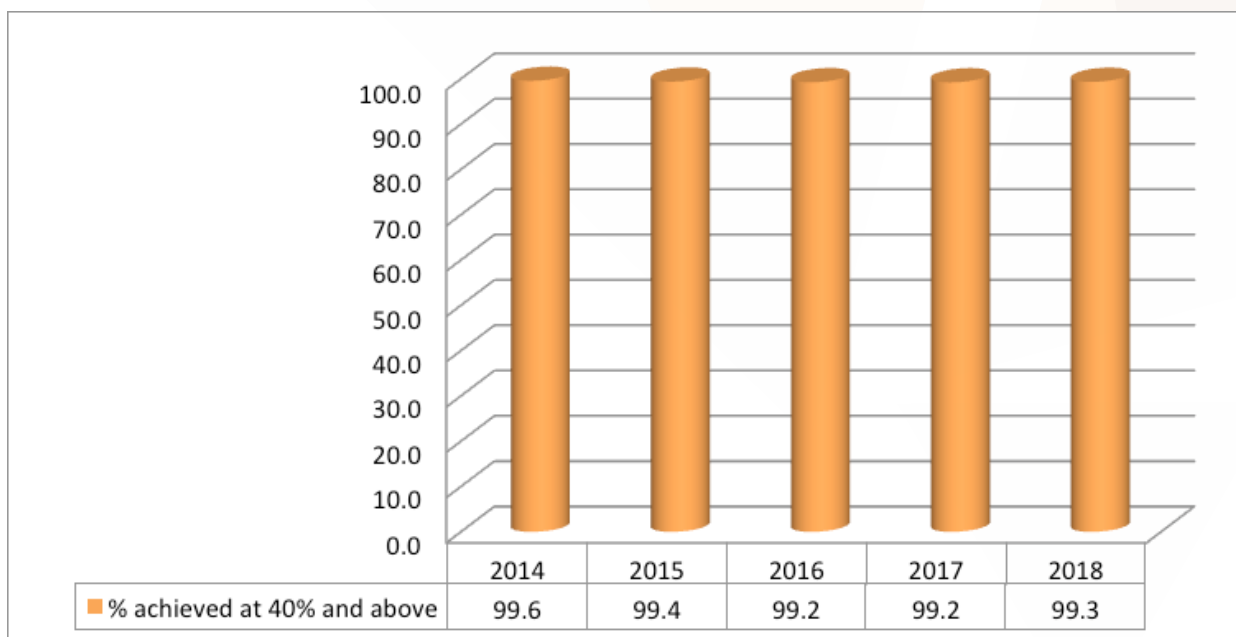
Kugceme letimphawu letilandzelako ngemnyaka we-2018:

- Linani lebahlolwa lababhale Siswati Lulwimi Lwasekhaya, lehle nge-550.
- Imphumelelo jikelele yebahlolwa yemnyaka we-2018, ikhombisa kuba sezingeni lelisetulu njengobe yenyukile kuneyemnyaka we-2017.

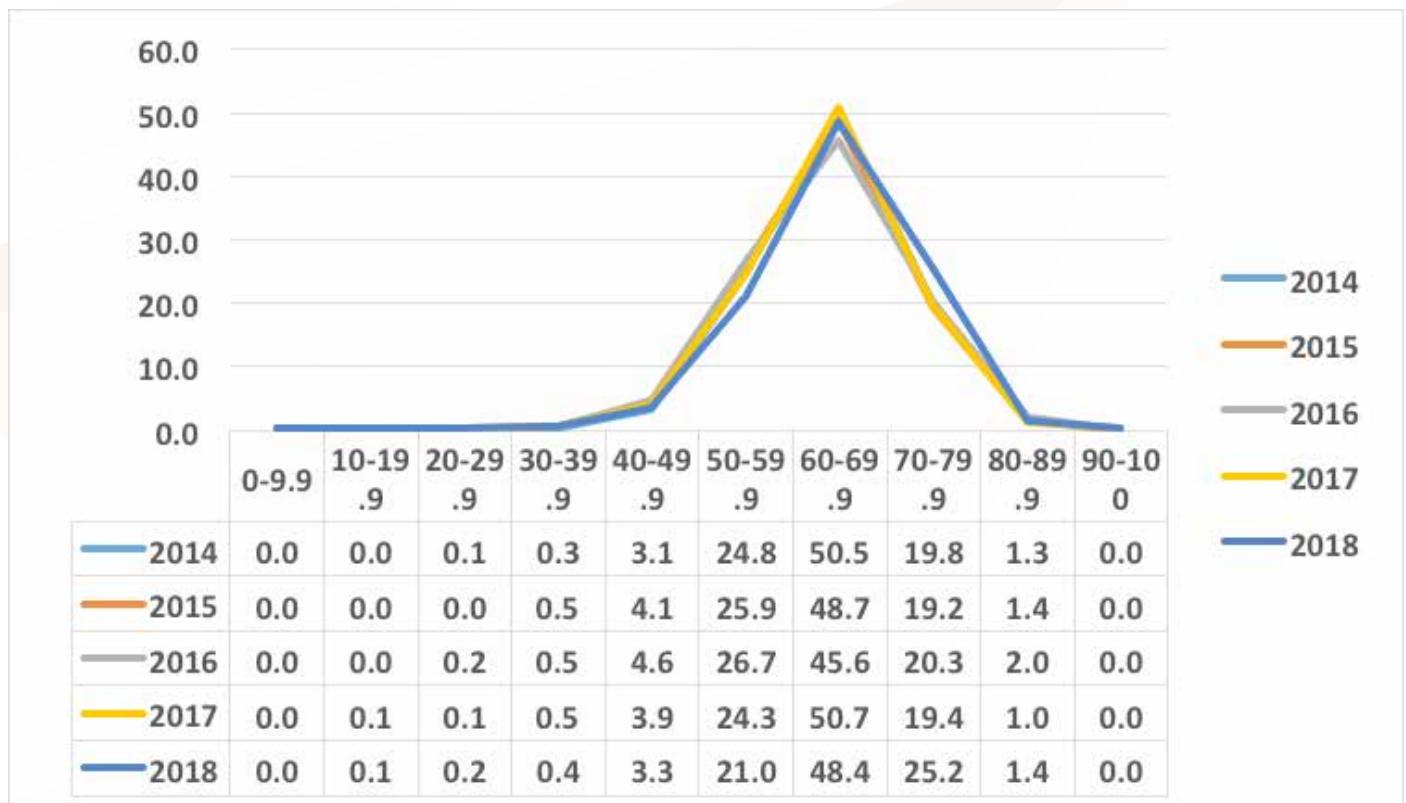
Lithebuli 11.1.1: Emazinga emphumelelo yebahlolwa jikelele, eSiswati Lulwimi Lwasekhaya

Umnyaka	Linani lalababhalile	Linani leliphumelele nge-40% nangetulu	Emaphesenti lazuzwe ngulabaphumelele nge-40% nangetulu
2014	15 545	15 478	99,6
2015	18 589	18 474	99,4
2016	19 649	19 501	99,2
2017	18 123	17 981	99,2
2018	17 573	17 454	99,3

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



Igrafu 11.1.2: Kwabiwa kwemamaki ebahlolwa ngekwendlela yegrafu (Siswati LuLimi LwaseKhaya: 2014–2018)



Nakubukwa legrafu lengenhla, kuyabonakala kutsi emazinga emphumelelo-3, 4, 5, 6 ne-7 enyuke ngemaphesenti la-0.6, 3.3, 2.3, 5.8 ne-0.4 nacatsaniswa neweminyaka leyendlulile. Lonyaka kube nekwehla lokutsite kwelizinga lemphumelelo -2, nge 0.1 phesenti, kantsi kwelizinga lemphumelelo 1 lenyuke nge 0.1 nacatsaniswa nemnyaka we-2017. Lokwenyuka kwalamazinga emphumelelo, kukhombisa intfutuko yelizinga lelifanele.

11.2 SIBUTSETELO SEMPHUMELELO YEB AHLOLWA EPHEPHENI LE-1 Kuphawula jikelele.

Umbuto 1: Sivisiso

Linyenti lebahlolwa likhombise lwati lwelikhono lekufundza nekuvisisa itheksthi babuye bakwati kuphendvula imibuto lephatselene netheksthi ngalokwemukelekako, lokwente kutsi litfole emamaki lamanyenti, ngaphandle kwalabo labangakasifundzisi lesivisiso nalabo lababhale imibuto njengobe injalo ephepheni lemibuto.

Umbuto 2: Sifinyeto

Bambalwa bahlolwa labangakawuphendvuli kahle lombuto. Labo labangakawuphendvuli lombuto bakhombise kungabi nelwati lwemakhono ekubona nekufinyeta emaphuzu lamcoka etheksthini, kakhulukati kufinyeta ngewabo emagama. Labanyenti bawuphendvule kahle lombuto lokwente kutsi baphumelele ngemalengiso kuwo.

Umbuto 3: Sikhangisi

Labanyenti bahlolwa bakhombise kungabi nelwati lwelulwimi lwekukhangisa nekucikelelwa kwekusetjentiswa kwelulwimi ngalokujulile. Linyenti labo alikawuphendvuli kahle lombuto, lokwente kutsi lizinga lemphumelelo kulombuto libe phasi.

Umbuto 4: Ikhathuni

Banyenti bahlolwa labakhombise kuwuvisisa lombuto ngekutsi bawuphendvule ngelizinga lelisetulu kakhulu.

Umbuto 5: Luhelo nekusetjentiswa kwalo esimeningcondvo lesitsite.

Imphumelelo kulombuto ikhombise kuba sezingeni leliphasi, lokusho kutsi bahlolwa babe nebumatima bekuwuphendvula ngalokulindzelekile. Loku kuveta sobala kutsi bahlolwa banelwati loluncane lwetakhi netimiso tekusetjentiswa kwelulwimi ngekwesimongcondvo lesemukelekako. Linyenti labo alikaphumeleli kulombuto, kantsi futsi labanye abakatihluphi sanhlobo kuwuphendvula.

11.3 KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-1

UMBUTO 1: Sivisiso

Emaphutsa lavamile nekungavisisi umbuto.

- Umbuto 1.1.4, bekulindzeleke kutsi bahlolwa bati umehluko lokhona emkhatsini weligama lelitsi, 'indlala', lelisho liphango nendlala lesho kwesweleka kwentfo letsite, bese banika sizatfu sekutsi yini kutsiwe lomshado bewuyindlala/ imvelakancane.
- Bahlolwa abatati tintfo letingena ngaphasi kweluhlelo (i-ajenda). Esikhundleni sekutsi bengete luhlelo banika tintfo letingemalungiselelo alomcimbi. Loku kuveta sobala sizatfu lesente kutsi bahlolwa behluleke kuphendvula umbuto 1.1.8.
- Embutweni 1.1.11, bekulindzeleke kutsi bahlolwa banike buhlobo **bengati** emkhatsini waBusisiwe kanye nababekati wakhe, bona banika budlelwano emkhatsini wabo lokusho kuhambelana/ kuvana kwabo.
- Imbangela yekungaphedvuleki kahle kwembuto 1.2.5 kutsi bahlolwa behlulekile kubona budlelwano emkhatsini wesibonwa nemusho locindzetelwe etheksthini yekucala, lokwente kutsi balahlekelwe ngemamaki kulombuto.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- Bafundzi kumele bafundzise tindlela tekuphendvula imibuto yesivisiso, letifaka ekhatsi tinkhombamagama, imisho leyinkhomba yetesimongcondvo, njll.
- Bafundzisi kumele bafundzise indlelanchoo nemasu ekufundza itheksthi, njengobe kuphawuliwe ekhasini le-24 leSitatimende Sekharikhulamu Yenchubomgomo Nekuholo, (SISEYENE), kutfola umcondvo locuketfwe yitheksthi, kutfola inshokutsi yemagama langaketayekeki. Loko bangakuphumelelisa ngekunika bafundzi imisebenti leminyenti yekufundza ngekuphimisa nekufundza bubindze, njll.
- Kubalulekile kutsi bafundzi bafundzise ngemasiko laphatselene nesive seMaswati njengobe kusho Sitatimende Sekharikhulamu Yenchubomgomo Nekuholo, (SISEYENE), likhasi le-9 indzima yekugcina, sib. Lisiko lemhlanga, lelusekwane, inchwala, ummemo, kulobola, umtsimba, njll.
- Bafundzisi kumele bakhutsate bafundzi kuhambela imisimeto netibhambi teSiswati, nekwenta imidlalo, imigidvo nekudla lokuphatselene neMaswati, sib. Sibhaca, indlamu, lutsango, kuphekwa kwekudla kwesintfu, kuchudzelana ngemagama laphatselene nendzabuko yeMaswati, njll.
- Umhlanganosikolo webafundzisi kumele ugugcugcutelwe njalo, lapho batawukhunjutwa khona ngaloko lekumele bakwente ekucedzeni tinkinga tebafundzi, ekufundzeni ematheksthi lacashunelwe tivisiso.
- Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile, futsi bafundzisa wonkhe umsebenti lophatselene nekufundza.

UMBUTO 2: Sifinyeto

- a. Linyenti lebafundzi likhombise kuba nelwati lwemakhono ekufinyeta, kakhulukati kufinyeta ngewabo emagama.
- b. Bahlolwa bakhombise imphumelelo yelwati lolusezingeni lelisetulu, lwekubona emaphuzu lamcoka, nalekumele bawafinyete.
- c. Bambalwa bahlolwa labangakawuphendvuli kahle lombuto. Bakhombise kungabi nelwati lwemakhono ekufinyeta, kakhulukati kungakhoni kubona emaphuzu lamcoka nekufinyeta ngewabo emagama.
- d. Lwati lwelulwimi lube neligalelo lelibi kulombuto, ekuphumeleleni ngemalengiso.

Emaphutsa lavamile nekungavisisi umbuto.

- a. Labanye bahlolwa abakalandzeli ticondziso tekufinyeta.
- b. Bambalwa bahlolwa lababhale bengca linani lemagama lamisiwe la-80.
- c. Linani lalababhale ngendlela yemaphuzu esikhundleni sekubhala ngendlela yetindzima lehlile.
- d. Labanye bayakhona kufinyeta kodvwa tifynyeto tabo tingabi nemaphuzu lamcoka njengobe kushiwo eticondzisweni.
- e. Bambalwa bahlolwa labatsatsela imisho njengobe injalo etheksthini lefinyetwako bakhe tindzima nelinani lemagama lamisiwe.
- f. Labanye bahlolwa bavele batsatse itheksthi yesifinyeto njengobe injalo, batsi bangafika enanini lemagama lamisiwe bagcine, babe sebabita lowo mbhalo ngesifinyeto.
- g. Bahlolwa labanyenti abawanaki emaphutsa elulwimi labawenta nabafinyeta,
- h. Njengesipelingi, kwehlukani kwehlukani kwemagama, Siswati mbamba, tivumelwano, timphawu tekufundza nekubhala, njll.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzisi kumele bafundzise bafundzi emasu nemakhono ekufinyeta.
- b. Kumele bafundzi bafundzise kubona nekuhlunga emaphuzu lamcoka etheksthini, bawabhale ngemisho lephelele, levakalako futsi leyakha tindzima.
- c. Bafundzisi kumele bafundzise kufola umcondvo lomcoka, kwakha emanotsi nobe kufinyeta imibono lemcola nalesekelako.
- d. Kumele bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngemasu ekufundzisa bafundzi tindlela letifanele tekufinyeta kute kunciphe emaphutsa lentiwa bafundzi nabafinyeta.
- e. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi sifinyeto sifundziswa ngalokufanele.

UMBUTO 3: Kuhlatiya sikhangisi

Emaphutsa lavamile nekungavisisi umbuto.

Kungavisisi lulwimi lwekukhangisa lapho lusetjentiswe khona ngalokujulile kwehlisa imiphumela yalombuto.

- Emasu ekukhangisa, sib. Injongo yekusebentisa lulwimi lolujulile, kuhhunga, imfundzisolite, kusebentisa emafonti lehlukene, njll, kufanele atiwe bafundzi nabahlaliya sikhangisi.
- Kuvame kutsi bafundzi babe nebulukhuni bekubona loko lokukhangiswako.
- Bahlolwa baba nenkinga yekubona luhlobo lwetetsamelilwati, sikhangisi lesicondziswe kuto.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- Bafundzisi abafundzise kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsintsa imiva, lwekuhunga, lolutsatsa luhlangotsi, lolutsatfwa njengemaciniso lube lutsintsa imiva yalabanye, njll. Bona Likhasi le-107 eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE).
- Bahlolwa kumele bafundziswe kuhunyushwa kwematheksthi etikhangisi. Bona Likhasi le-25, eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE).
- Kubalulekile kutsi bafundzi bakhone kubona tinhlobo tetetsamelilwati, sikhangisi lesicondziswe kuto.
- Bafundzisi kumele banike bafundzi imisebenti leminyenti lephatselene tetikhangisi kutsi bayente kute betayele kuyiphendvula.
- Kufanele kutsi bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngekuphendvula imibuto lephatselene netikhangisi.
- Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi kuhlatiywa kwesikhangisi kufundziswa ngendlela lelindzelekile.

UMBUTO 4: Kuhlatiya ikhathuni

Emaphutsa lavamile nekungavisisi umbuto.

- Bahlolwa abahumushi lokwenteka ekhathunini, bagcila kakhulu kulokukhulunywako.
- Abanaso silulumagama lesenele sekuhumusha ikhathuni, sib. ncibijane, emakhilikithi, libala lelicolisiwe/ lelifakwe tjani/ lelifakwe titini, njll.
- Abanalwati lwekusetjentiswa kwelulwimi lwebugagu, sib. taga, tisho, tinongo, emagama endzabuko, emagama ethekhinikhi, njll.
- Labanye bahlolwa abanalwati lwekucikelela kusetjentiswa kwelulwimi ngalokujulile.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- Akutfufukiswe silulumagama nekusetjentiswa kwelulwimi ngalokujulile, njengetinongo tenkhulumo, emagama endzabuko nalaSiswati mbamba, tiga tenkhulumo, lulwimi lolutsintsa imiva, lwekuhunga, lolutsatsa luhlangotsi, lolutsatfwa njengemaciniso lube lutsintsa imiva yalabanye, njll. Bona Likhasi le-104 Esitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE).
- Bafundzi kumele bafundziswe kuhumusha lulwimi lwentimba/iminyakato leyentiwa bantfu labasekhathunini, sib. Simo sebuso, semtimba, njll.

- c. Bafundzisi kumele bafundzise kuhunyushwa kwematheksthi etibonwa. Bona Likhasi le-25, Sitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE).
- d. Bafundzi kumele banikwe tinhlobo letibanti letehlukene temakhathuni kutsi batiphendvule.
- e. Kufanele kutsi bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona tindlela tekuphendvula imibuto ngemakhathuni.
- f. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi emakhathuni afundziswa ngendlela lefanelekile

UMBUTO 5: Iphrozi

Emaphutsa lavamile nekungavisisi umbuto.

- a. Umbuto 5.1: Bahlolwa banenkinga yekwehlukana emkhatsini wesibiti, sabito nelibito.
- b. Linyenti lebahlolwa linetinkinga taloku lokulandzelako:
 - * Umbuto 5.2: Kwakhiwa nekuhlalelwa kwemisho.
 - * Imibuto 5.4, 5.7: Titfo tenkhulumo.
 - * Umbuto 5.5, 5.6: Takhi nekusetjentiswa kwato emishweni sib. Kukhomba sikhatsi, kuphika, simo, njll.
 - * Tivumelwano (sesibalulingco nesibalulinsombo, buniyo, njll.)

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzi abafundzise takhi netimiso tekusetjentiswa kwelulwimi ekhasini le-104–107 Esitatimendini Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE), njengetitfo tenkhulumo, takhi, indlela lephikako nalevumako, kusetjentiswa kwetitfo tenkhulumo emshweni, luhlelomusho njll.
- b. Imisebenti leminyenti yetakhi netimiso tekusetjentiswa kwelulwimi kumelwe inikwe bafundzi emisebentini yasemaklasini kanye nasetivivinyweni.
- c. Kufanele kutsi bafundzisi bentelwe umhlanganosikolo, lapho batawusitwa khona ngetindlela tekufundzisa takhi netimiso tekusetjentiswa kwelulwimi. Kute kutfufuke imiphumela yalombuto.
- d. Belulekitifundvo kufanele balandzelele imisebenti yebafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

11.4 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2

Kuphawula jikelele.

- a. Linyenti lebahlolwa linebumatima baloku lokulandzelako:
 - * Kubhala indzatjanambhalo yetinkondlo
 - * Kuphendvula imibuto yenkondlo lengakafundvwa eklasini
 - * Kuhumusha tinkondlo letimisiwe
 - * Kwehlukana emasu ebunkondlo

- * Kubona inshokutsi yemifanekisomcondvo
- * Kubhala tindzabambhalo
- b. Bahlolwa babukeka batifundzile letincwadzi tetemibhalo, kodvwa abaphendvuli imibuto lababutwe yona, bacoca indzaba ngalokufisha.
- c. Kunetincwadzi letine letimisiwe bafundzi labangakatiphendvuli, letifaka ekhatsi tintsatfu kuletindzala nayinye lensha.
- d. Tindzabambhalo tabo atinasingeniso, umtimba nesiphetho.
- e. Bahlolwa bakhombise bumatima bekukhetsa imibuto njengobe kushiwo eticondisweni, babhale tindzabambhalo letimbili kantsi labanye babhale imibuto lemifisha lemibili.
- f. Budze betindzabambhalo tebafundzi abulandzeli linani lemagama lelimiswe eticondzisweni.
- g. Labanye bafundzi babhala batsatsele imibuto njengobe injalo ephepheni lemibuto.

11.5 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-2

SIGABA A: TINKONDLO

Indzatjanambhalo yetinkondlo.

Emaphutsa lavamile nekungavisisi umbuto.

- a. Labanye abakawuvisisi kahle umbuto, njengobe bekumele bavete imifanekisomcondvo lesetjentiswe ngusonkondlo kuveta indlela labona ngayo tintfo.
- b. Sakhiwo setindzatjanambhalo tebahlolwa asinasingeniso, umtimba nesiphetho.
- c. Labanye bavele batsatsele inkondlo njengobe injalo ephepheni lemibuto.
- d. Budze betindzabambhalo tebafundzi abulandzeli linani lemagama lelimiswe eticondzisweni.
- e. Tiphakamiso tekutfufukisa imiphumela yebahlolwa.
- f. Bafundzi abafundziswe imifanekisomcondvo nendlela sonkondlo layisebentisa ngayo enkondlweni kuveta indlela labona ngayo tintfo, ekhasini le-27 leSitatimende Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE).
- g. Akugcizelelwe kutsi indzabambhalo kumele ibe nesakhiwo lesinesingeniso, umtimba kanye nesiphetho.
- h. Abanikwe imibuto yokubhala indzatjanambhalo yenkondlo kute betaye.
- i. Kufanele bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona indlela lekumele bayewufundzisa ngayo kubhalwa kwendzatjanambhalo eklasini.
- j. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

Imibuto lemifisha yetinkondlo.

Emaphutsa lavamile nekungavisisi umbuto.

- a. Bahlolwa babe nebumatima bekuhumusha inkondlo, banike inshokutsi yayo.
- b. Abakwati kubona sakhiwo sangaphandle nesangekhatsi enkondlweni.

- c. Labanye bahlolwa ababuyeli enkondlweni nangabe umbuto udzinga kutsi bayewutfola imphendvulo enkondlweni, sib. Imibuto 2.4, 3.4, 4.2, 4.4, 5.5, njll.
- d. Banebumatima bekubona, kulumusha nekusebentisa lulwimi lwebugagu nekuhambelana kwalo nenkondlo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzisi kumele batifundzise tonkhe tinkondlo le-12 letimisiwe kute bafundzi babe sesimeni sekuphendvula nanobe ngumuphi umbuto lobutwe ngato.
- b. Bafundzi abafundziswe timphawu tekuhluta inkondlo nangendlela letisetjentiswa ngayo nakuhlutwa inkondlo, bona likhasi le-27 leSitatimende Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE).
- c. Abafundziswe kulumusha inkondlo, babuye banike inshokutsi yayo.
- d. Bafundzi abafundziswe kubuyela enkondlweni nangabe umbuto udzinga kutsi bayewutfola imphendvulo kuyo.
- e. Abakhutsatwe kutsi nangabe kulindzeleke babhale umusho lowesekela umcondvo lotsite, babobhala umusho hhayi ligama linye kuphela.
- f. Abafundziswe kubona budlelwano benkondlo nemphilo lephilwa etikhatsini talomuhla.
- g. Bafundzisi abahlute tinkondlo letehlukahlukene nanobe tingakemiswa, kute bafundzi betayele kuhlutwa kwetinkondlo kanye nebunkondlo lobutfolakala kuto enkondlweni lengakafundvwa eklasini.
- h. Bafundzi abanikwe imisebenti lapho batakhela khona imifanekisomcondvo ngetimo letitsite.
- i. Kufanele bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngekuhlutwa kwetinkondlo.
- j. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

SIGABA B na C

Inoveli/Temdzabu, Umdlalo (Umbuto wenzabambhalo).

- a. Akukho namunye umfundzi lophendvule lemibuto lelandzelako:
 - * Umbuto we-6, Liphume Nebovu
 - * Umbuto we-8, Kubamba Letingelako
 - * Umbuto we-12, Silulu SeMaswati
- b. Linyenti lebahlolwa likhetse kuphendvula umbuto we-10, Tibopho Telutsandvo.

Emaphutsa lavamile nekungavisisi umbuto.

- a. Bambalwa bahlolwa labehluleke kuwuphendvula lombuto.
- b. Tinzabambhalo tebahlolwa tikhombise kungahambelani netimiso tesakhiwo sendzabambhalo, atinasingeniso, intimba nesiphetfo.
- c. Labanye bahlolwa bacoce indzaba esikhundleni sekuphendvula umbuto lobutiwe.
- d. Labanye babo batsatsele imibuto njengobe injalo ephepheni lemibuto, lokwente kutsi balahlekelwe ngemamaki la-25.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzi abafundziswe umehluko lokhona emkhatsini wenzaba yekuticambela nendzabambhalo. Indzabambhalo ibuta ngencwadzi letsite yetemibhalo kantsi indzaba yekuticambela iticocela indzaba lesuselwa enhloko ngesihloko lesitsite.
- b. Bafundzi abafundziswe sakhiwo sendzabambhalo, sib. singeniso: sichaza sihloko naloko lokutawukhulunywa ngako, umtimba: ukhuluma kabanti ngesihloko neminingwane leyesekelako letfolakala encwadzini lebutiwe, siphetho: sisonga konkhe lokucocwe ngako endzabenimbhalo.
- c. Bafundzisi abafundzise bafundzi indlela yokuphendvula imibuto yetemibhalo endzaweni yekucoca indzaba ngencwadzi lebutiwe nobe batsatsele imibuto njengobe injalo.
- d. Bafundzi abanikwe imisebenti leminyenti lephatselene nendzabambhalo bayente emaklasini kute betayele kuyiphendvula.
- e. Kufanele bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngendlela lekumele ilandzelwe nakufundziswa kubhalwa kwendzabambhalo yenoveli eklasini nasetivivinyweni.
- f. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

Umdlalo (Umbuto wendzabambhalo).

- a. Akukho namunye umfundzi lophendvule imibuto lelandzelako: Umbuto 16, Lami Lisiphetho.
- b. Linyenti lebahlolwa likhetse kuphendvula Umbuto 14, Kutawuba Njalo.

Emaphutsa lavamile nekungavisisi umbuto.

- a. Bambalwa bahlolwa labehlulekile kuwuphendvula lombuto.
- b. Bahlolwa bahlanganisa balingisi nebadlali.
- c. Bavamise kukhohlwa emabito ebadlali nobe batsatse emabito lasenovelini bawasebentise emdlalweni.
- d. Tindzabambhalo tebahlolwa tikhombise kungahambelani netimiso tesakhiwo sendzabambhalo, atinasingeniso, umtimba nesiphetho.
- e. Bahlolwa bacoca indzaba esikhundleni sekuphendvula umbuto.
- f. Labanye babo batsatsele imibuto njengobe injalo ephepheni lemibuto.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzi abafundziswe umehluko lokhona emkhatsini wenzaba yekuticambela nendzabambhalo. Indzabambhalo ibuta ngencwadzi letsite yetemibhalo kantsi indzaba yekuticambela iticocela indzaba lesuselwa enhloko.
- b. Bafundzi abafundziswe kuveta bufakazi nekwesekela loko labakhuluma ngako sib. nangabe umfundzi kumele aphawule ngemdlali lolungile endzabeni, kumele afune loko langesekela ngako kuphela, angabhali indzaba yonkhe.
- c. Bafundzi abafundziswe sakhiwo sendzabambhalo bati naloko lokungena ngaphasi kwaleso naleso sihlokwana sendzabambhalo, sib. Singeniso: sichaza sihloko naloko lokutawukhulunywa ngako, umtimba: ukhuluma kabanti ngesihloko neminingwane leyesekelako letfolakala encwadzini lebutiwe, siphetho: sisonga konkhe lokucocwe ngako endzabenimbhalo.
- d. Bafundzisi abafundzise bafundzi indlela yokuphendvula imibuto yetemibhalo endzaweni yekucoca indzaba ngencwadzi lebutiwe nobe batsatsele imibuto njengobe injalo.

- e. Bafundzi abafundziswe kutsi badlali batfolakala emdlalweni, balingisi batfolakala enovelini/temdzabu.
- f. Bafundzi abanikwe imisebenti leminyenti lephatselene nendzabambhalo, bayente emaklasini.
- g. Kufanele bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngendlela lekumele ilandzelwe nakufundziswa kubhalwa kwendzabambhalo yemdlalo eklasini nasetivivinyweni.
- h. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

SIGABA B na C

Inoveli/ Temdzabu (Imibuto lemifisha).

Emaphutsa lavamile nekungavisisi umbuto.

- a. Bahlolwa abafundzisi kutsi umbuto ufunani, bavele baphendvule nje.
- b. Emibutweni lefuna imphendvulo leligama linye, bahlolwa babhala indzima.
- c. Lomunye umbuto uphendvulwe ngekunyanalata, sib. umbuto 11.6.
- d. Umbuto 11.7 nawo awukaphendvulwa kahle, bafundzi baphendvula babuke luhlangotsi lunye bangacatsanisi lokwenteka endzabeni mayelana nelisiko lekungenwa kanye nemtsetfosisekelo.
- e. Embutweni 11.11, bafundzi bekulindzeleke kutsi baphawule ngeliciniso lalokushiwo ngemaphupho, babhekise emndenini waMlungisi neliphupho leyise. Bona bavele baveta kutsi emaphupho aliciniso, bangesekeli ngekcaphuna encwadzini.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzisi abaceceshe bafundzi ngekufundza bavisise imibuto ngembi kwekuyiphendvula.
- b. Tonkhe tincenye tenoveli kumele tatiwe. (Likhasi le-29 kuSISEYENE)
- c. Kwabiwa kwelinani lemamaki kubalulekile kukhomba bulukhuni nobe bumelula bembuto.
- d. Emagama ebalngisi labasenovelini lefundvwako, kumele angaphanjaniswa.
- e. Akucociswane ngetincwadzi lemisiwe eklasini.
- f. Bafundzi abehlukaniswe ngemacembu babuke nobe ngabe nguyiphi incenye yesakhiwana senoveli, bacoce ngayo babhekise esakhiweni senoveli yonkhe.
- g. Bafundzisi abengentelwe emanotsi ngenoveli lefundvwako babuye bakhutsatwe kutentela abo emanotsi.
- h. Abanikwe umsebenti lomnyenti waseklasini nawasekhaya ngemibuto lehlukene ngencwadzi lemisiwe.
- i. Ayifundwe eklasini lenoveli kute bafundzi bayivisise.
- j. Indlela lekubutwa ngayo etivivinyweni tekuphela kwenyanga nobe ithemu yemnyaka, ayifaniswe nendlela lekubuta ekupheleni kwemnyaka.
- k. Kufanele kutsi bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngekuphendvulwa kwemibuto lemifisha ngencwadzi lemisiwe.
- l. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

Umdlalo (Imibuto lemifisha).

Emaphutsa lavamile nekungavisisi umbuto.

- a. Bambalwa bahlolwa labehlulekile kuwuphendvula lombuto.
- b. Labanye bahlolwa abafundzisisi kutsi umbuto ufunani, bavele baphendvule nje.
- c. Umbuto we-15.3 awukaphendvuleki kahle. Bahlolwa bakhokhe umusho lokhomba similo saMphotfo, bangasasho kutsi wasikhombisa ngayiphi indlela. Loku kwente kutsi balahlekelwe ngemamaki.
- d. Embutweni we-15.5, bahlolwa baphendule babhekisa emdlalweni esikhundleni sekutsi babhekise 'kubomake balomuhla.'
- e. Kungafundzisisi umbuto, kwente bahlolwa babhala tifundvo letitfolakala emdlalweni wonkhe kantsi umbuto we-15.7 bewufuna tifundvo letitfolakala etheksthini lecashuniwe.
- f. Umbuto we-15.7 bewufuna bungoti lebebungavelela Ncobile ngekwala Celani, bahlolwa banike bungoti lebebungavelela Celani, endzaweni yaNcobile. Loku kwente kutsi balahlekelwe ngemamaki.
- g. Embutweni we-15.12, bahlolwa bavete tintfo letitfutukisa Mphotfo esikhundleni sekuveta tintfo letenta kutsiwe lutsandvo lwaNcobile belulweluvelo endzaweni yelutsandvo lwangempela.

Tiphakamiso tekutfutukisa imiphumela yebahlolwa.

- a. Bafundzisi abafundzise bafundzi likhono lekufundza bavisise imibuto ngembikwekuyiphendvula.
- b. Tonkhe tincenye temdlalo letivetwe eSitatimendeni Sekharikhulami Yenchubomgomo Nekuholo (SISEYENE) (Likhasi le-28).
- c. Akunakisiswe linani lemamaki labelwe umbuto ngembikwekuwuphendvula.
- d. Emagama ebadlali labasemdlalweni lofundvwako abalulekile, ngaloko awangaphanjaniswa.
- e. Abafundziswe ngemasu lasetjentiswa ngumbhali kuveta badlali emdlalweni babuye banikwe nemsebenti lophatselelene nekuvetwa kwebalingisi.
- f. Lokwenteka emdlalweni akucatsaniswe nendlela lekuphilwa ngayo lomuhla.
- g. Imibuto leyahlukahlukene lephatselelene nemdlalo akucociswane ngayo eklasini.
- h. Bafundzi abentelwe emanotsi ngemdlalo lofundvwako babuye bakhutsatwe kutsi nabo batentele abo emanotsi.
- i. Abanikwe umsebenti lomnyenti wasekhaya newaseklasini ngemibuto lephatselelene nemdlalo lofundvwako.
- j. Awudlawe eklasini lomdlalo kute bafundzi bawuvise.
- k. Indlela lekubutwa ngayo etivivinyweni tekuphela kwenyanga/ kwethemu, ayifane nendlela yekubuta lesetjentiswa nakubhalwa luhlolo lwekuphela kwemnyaka.
- l. Bahloli kumele bacinisekise babuye balandzelele kutsi letiphakamiso letingenhla tiyalandzelwa.
- m. Kufanele kutsi bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngekuphendvulwa kwemibuto lemifisha ngenzwadzi lemisiwe.
- n. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

11.6 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-3

Kuphawula jikelele.

- a. Kungumsebenti webafundzisi kutsi bagcizelele kubaluleka kwaleliphepha njengobe licuketse emamaki lamanyenti kuwengca onkhe lamanye emaphepha kantsi lingaletsa umehluko lomkhulu emiphumeleni yebafundzi.
- b. Bafundzi balibukela phasi leliphepha, bacabanga kutsi kubhala indzaba nemibhalombiko yintfo lelula lengeke yabehlula.
- c. Bahlolwa basebente kahle kakhulu kuleliphepha nabacatsaniswa nebemnyaka lowengcile (2017).
- d. Bakhombise emakhono latfutukile ekubhala.
- e. Lababhale kahle, imibhalo yabo ivete kutfutuka, lokwente kutsi bahlomule emamaki

11.7 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-3

SIGABA A: Tindzaba

Emaphutsa lavamile nekungavisisi umbuto.

Umbuto 1

- a. Munye kuphela umbuto lapho bafundzi babe nebumatima bekuwuphendula. Cishe tonkhe letinye tindzaba tibhalwe kahle futsi bafundzi basebente kahle ngaphandle kwalabo labatsatsela lokusephepheni lemibhuto bakubhale njengobe kunjalo nalabo lababhala lokuphume esihlokweni.
- b. Umbuto 1.2. Bambilwa kakhulu bahlolwa labaphendvule lombuto. Esampulini yalabalikhulu batsatfu kuphela labawuphendvulile. Munye kubo lotfole emamaki langaphasi kwala-30, bonke batfole emaphesenti la-66.
- c. Lamanye emaphutsa lentiwa bahlolwa afaka ekhatsi kungasebentisi kahle loku lokundzelako, lokutfolakala eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola, (SIYEYENE) kusukela ekhasini le-104 kuye kule-107:

- * Takhi
- * Ticalo neticalongco temabito
- * Tivumelwano
- * Luhlelomusho
- * Kujutjwa nekuhlanganiswa kwemagama
- * Tinkhatsi
- * Timpawu tekubhala nekufundza
- * Bofeleba
- * Sipelingi/Lupelomagama
- * Kujutjwa kwetindzima
- * Tindzima nekutselelana kwato emanti
- * Kuphindzaphindza imibono

- d. Kusenebahlolwa labehluleka kwakha umusho lokhulumako, lokwenta kutsi indzaba yonkhe ingakhulumi.
- e. Labanye bahlolwa babhala ngetilwimi letingesiso Siswati.
- f. Kusekhona bahlolwa labasabhala tinhlaka tekucala netesibili ngembikwekubhala indzaba, lokubadlela sikhatsi lesinyenti.
- g. Kuyenteka kutsi labanye babo, bakhohlwe kudvweba umugca lovundlile kuletinhlaka, lokwenta kutsi labamakako bamake labahlangana nako ekucaleni, njengobe kushiwo eticondzisweni tekumaka.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzi abafundziswe timiso talolo nalolo hlobo lwenzaba. (Likhasi 36-37 kuSISEYENE).
- b. Kubalulekile kutsi bafundzi kumele bakhutsatwe kutsi nangabe bayewubhala leliphapha, batilungiselele ngalokuphelele, bakhumbule kutsi emakhono, netakhi netimiso tekusetjentiswa kwelulwimi lokusemaphepheni lamabili lokucaalwe ngawo, kungasetjentiswa ngemphumelelo lenkhulu kuleliphapha. Lokubaluleke kukwengca konkhe, kufundziswa kwetakhiwo taletinhlobo tetindzaba nemibhalombiko lekuleliphapha.
- c. Emarubhriki ekumaka kumele icondzisiswe indlela lasetjentiswa ngayo. Bafundzi kumele bachazelwe indlela lasebenta ngayo, lokungasita kutsi bati lokulindzelekile nakuhlolwa nobe kumakwa endzabeni.
- d. Bafundzi kumele bafundziswe tonkhe tinhlobo tetindzaba.
- e. Akusetjentiswe tibonwa/titfombe eklasini kute bafundzi betayele kucoca ngato, lokutawenta kutsi kube lula kubhala tindzaba ngato.
- f. Emakhonosisekelo elulwimi lafaka ekhatsi lawa lalandzelako kumele afundziswe, (Likhasi 34–36 kuSISEYENE):
 - * Takhi
 - * Ticalo neticalongco temabito
 - * Tivumelwano
 - * Luhlelomusho
 - * Kujutjwa nekuhlanganiswa kwemagama
 - * Tinkhatsi
 - * Timpawu tekubhala nekufundza
 - * Bofeleba
 - * Sipelingi/Lupelomagama
 - * Kujutjwa kwetindzima
 - * Tindzima nekutselelana kwato emanti
- g. Bafundzi kumele bati lulwimi lwebugagu, lolufaka ekhatsi tinongo, taga, tisho, njll, babuye bati inshokutsi yalo nendlela yekulusebentisa endzabeni.

- h. Kubalulekile kutsi kufundziswe ngekwakheka kwetindzima, singeniso, umtimba nesiphetho nemcondvo locuketfwe nguleyo naleyo ndzima (Likhasi le-35 kuSISEYENE).
- i. Kufanele bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa khona ngendlela lekufale ilandzelwe nakufundziswa ngemibhalo yekuticambela, (Tindzaba).
- j. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

SIGABA B: Imibhalombiko

Umbuto 2

Kute bahlolwa lababhale umbuto 2.3: Sihlatiwa nembuto 2.6: I-Athikhili yeliphephandzaba.

Emaphutsa lavamile nekungavisisi umbuto.

a. Umbuto 2.1: Incwadzi yemtsetfo

Bambalwa bahlolwa lababe nemaphutsa. Emaphutsa labawentile, kufaka likheli linye, kungafaki sibingelelo nobe bafake lesingahambelani neluhlobo lwembhalo, sib. 'Malume,' encwadzini yemtsetfo. Labanye abakafaki sihloko. Lokukhulu kunako konkhe kutsi babonge thishelanhloko ngekwakhela sikolo inkundla esikhundleni sekumhalalisela njengobe sikolo sakhe sakhelwe inkundla. Labanye babo basebentise sivaleliso nencwadzi yebungani.

b. Umbuto 2.2: Umlandvomufi

Lincane kakhulu linani lebahlolwa lelibe nebumatima bekuphendvula lombuto. Emaphutsa lentiwe afaka ekhatsi loku lokulandzelako: sibhedlela esikhundleni seligama lendzawo latalelwe kuyo umufi, kuhlanguhlangu kwemaphuzu. Sib. Umufi ucala ngekusishiya emhlabeni bese ucala imfundvo yemabanga laphansi, njll. Kubhala umlandvomufi ube ngendlela yemuntfu wekucala (lokhumako) esikhundleni sekutsi ube ngendlela yemuntfu wesibili (lokukhulunywa ngaye), sib. Mine ..., ngatalwa ngenyanga ye-... Mngani wami..., ngihlabelele ingoma, njll. Kubhalwa umlandvomufi ube nencenye lentjintjwa ibe yinkhulumo, kulesinye sikhatsi ibe simemetelo, sib. Umngcwabo utawuba ngeMgcibelo ehholeni lemmango, njll.

c. Umbuto 2.4: Inkhulumiswano/ Inkhulumomphendvulwano

Labanye bahlolwa abasati sakhiwo senkhulumiswano, esikhundleni semagama alabakhulumako esandleni sesancele, bahlolwa babhala, 'Mine, Mzala, Make, njll. Labanye bahlolwa babhala inkhulumiswano itsatse simo senkhulumoluhlo, lokukhomba kutsi abawati umehluko emkhatsini wako kokubili. Linyenti labo lifaka bokhulunyiwe, ("...") emavini alabakhulumako lishiye ikholoni emva kweligama lalokhumako. Linyenti aliwufaki umnyakato wetikhulumi nelinani lemagama lelimisiwe alinakwa.

d. Umbuto 2.5: Incwadzi yebungani

Bambalwa bahlolwa lababe nemaphutsa. Emaphutsa labawentile, likheli lelifakwe timphawu tekubhala (.), sibingelelo lesiphambene nesivaleliso, sib. Malume...Ngimi umngani wakho/ malume wakho, njll. Lokukhulu kunako konkhe kutsi babonge kuvakashelwa esikhundleni sekubonga kuvakashiswa. Labanye babo basebentise sivaleliso sencwadzi yemtsetfo babuye bafaka sibonga, basayina.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa.

- a. Bafundzisi kumele bafundzise timiso talolo nalolo hlobo lwembhalombiko, sib. Incwadzi yemtsetfo, umlandvomufi, inkhulumiswano, njll. (Likhasi 38-43 kuSISEYENE).
- b. Abahlole ngekusebentisa emarubhriki ekuhlola imibhalombiko etikolweni kute betayele kuwasebentisa.
- c. Abakhutsate bafundzi kutsi bafundzise umbuto ngembikwekuwuphendvula, babuye bakhutse sihloko labatawuba nemaphuzu lamanyenti ngaso.
- d. Bafundzisi kumele bakhutsate bafundzi kutsi nangabe babhala umlandvomufi basebentise indlela yemuntfu wesit-satfu, lokukhulunywa ngaye.
- e. Kumele kufundzise umehluko emkhatsini wenkhulumoluhlole nenkhulumiswano.
- f. Bafundzisi kumele bafundzise emakhonosisekelo elulwimi lafaka ekhatsi lawa lalandzelako, (Likhasi 34-36 kuSISEYENE):
 - * Takhi
 - * Ticalo neticalongco temabito
 - * Tivumelwano
 - * Luhlelomusho
 - * Kujutjwa nekuhlanganiswa kwemagama
 - * Tinkhatsi
 - * Timpawu tekubhala nekufundza
 - * Bofeleba
 - * Sipelingi/Lupelomagama
 - * Kujutjwa kwetindzima
 - * Tindzima nekutselelana kwato emanti
- g. Kumele kufundzise kwakheka kwetindzima, singeniso, umtimba nesiphetho nemcondvo locuketfwe nguleyo naleyo ndzima. (Likhasi 1e-35 kuSISEYENE)
- h. Kufanele bafundzisi bentelwe umhlanganosikolo, lapho batawufundziswa ngendlela lefanele, lekumele ilandzelwe nakufundwa imibhalombiko.
- i. Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

NDIMA YA 12

TSHIVENḌA LUAMBO LWA HAYANI (HL)

Muvhigo u tevhelaho u tea u vhaliwa khathihi na mabambiri a u linga Tshivendḏa Luambo lwa Hayani a mulingo wa Lara 2018, gireidi ya 12.

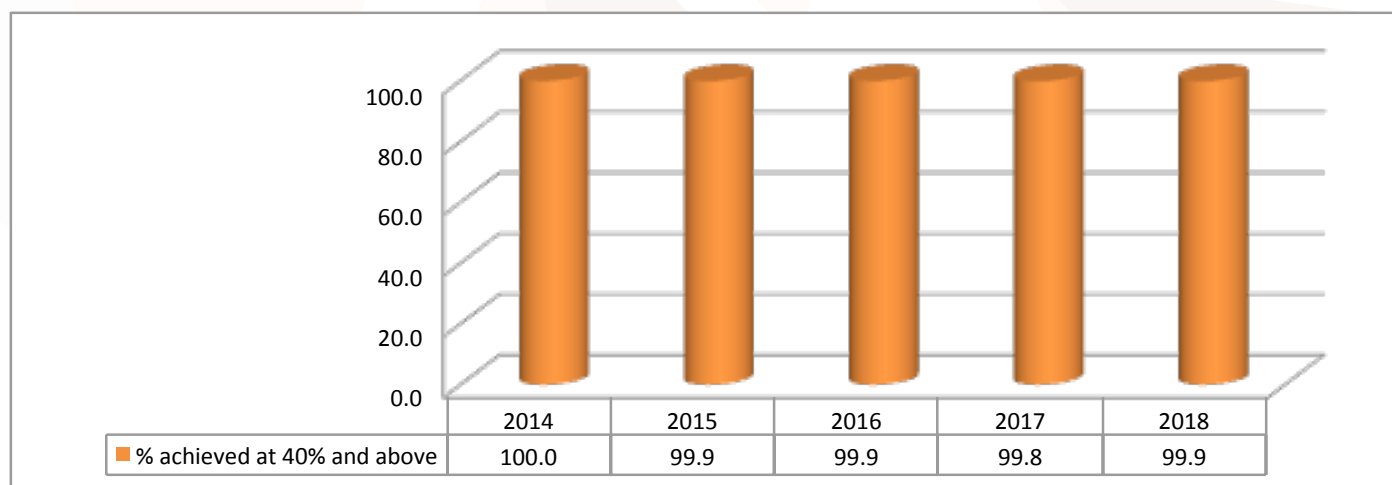
12.1 SIANGANE YA KUSHUMELE: MABAMMBIRI A 1–3 (2014–2018)

- Thebulu na girafu dzi tevhelaho afho fhasi dzi sumbedza kushumele kwa vhalingiwa nga u angaredza.
- Kha uno ṅwaha wa 2018, zwiṭalusi zwi tevhelaho ndi zwo bvelaho khagala:
 - * Tshivhalo tsha vhalingiwa vho ṅwalaho mulingo tsho fhungudzea nga 1159.
 - * Kushumele kwa vhalingiwa nga u tou angaredza ku sumbedza hu na **u gonyela nth**a kha ṅwaha wa 2018 zwi tshi vhambedzwa na zwe vhalingiwa vha shumisa zwone kha ṅwaha wa 2017.
 - * Kushumelenyangaredzi kwa vhalingiwa kha uno ṅwaha wa 2018 kwo gonyela nth, vhunga ho vha na u phasa nga 99.9% ha tshivhalo tsha vhalingiwa vho phasaho nga 40% u ya ṅṅha.

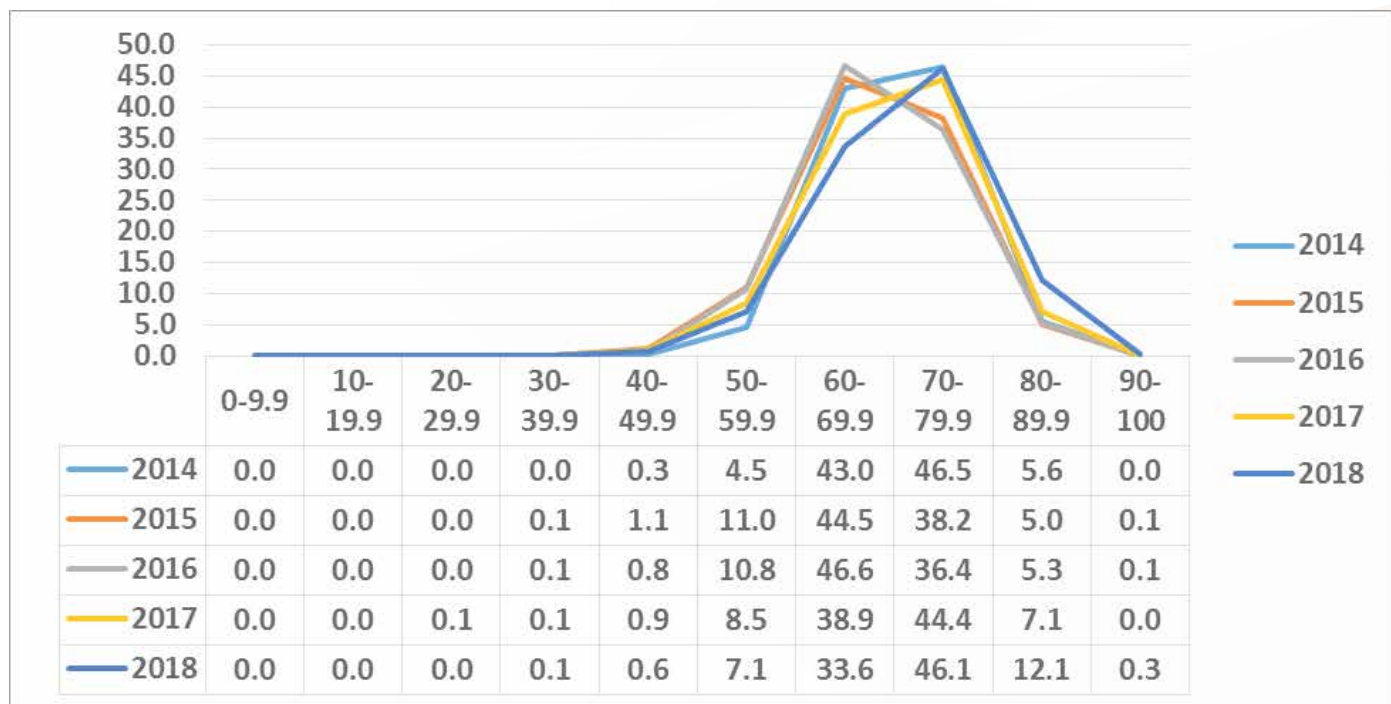
Thebulu ya 12.1.1 Tshikalo tsha kushumelenyangaredzi kha Tshivendḏa Luambo lwa Hayani

ṅwaha	Tshivhalo tsha vho ṅwalaho	Tshivhalo tsha vho phasaho nga 40% u ya ṅṅha	Tshivhalo tshaḏana(%) tsha vho phasaho nga 40% u ya ṅṅha
2014	13 952	13 947	100,0
2015	20 301	20 281	99,9
2016	22 049	22 032	99,9
2017	18 733	18 704	99,8
2018	17 574	17 554	99,9

Girafu ya 12.1.1 Tshikalo tsha kushumele kha Tshivendḏa Luambo lwa Hayani



Girafu ya 12.1.2 Girafutshitumbe ya kuavhelwe/kuphadladzelwe kwa kushumele (Tshivenda Luambo Iwa Hayani: 2014–2018)



Kushumele kwa vhalingiwa

Kushumele kwa vhalingiwa kha n̄waha wa 2018 hu tshi vhambedzwa na 2017 ho tsela fhasi kha khoudu ya 3(40–49,9) nga 0,3%, khoudu ya 4(50–59,9) nga 1,4% na kha khoudu ya 5(60–69,9) nga 5,3%. Hezwi zwo itiswa nga u gonyela nthā kha khoudu ya 6(70–79,9) nga 1,7% na khoudu ya 7(80–100) nga 5,3 %.

12.2 KUSHUMELANYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI

Mahumbulwa zwao

THOLOKANYONDIVHO

Vhunzhi ha vhalingiwa vho sumbedza u p̄sesa tholokanyondivho, fhedzi hu kha ḡi vha na vha si vhanzhi vha sumbedzaho u konḡelwa. Avho ndi vhane vha kha ḡi vha na vhuḡudzeḡudze ha u tou vhalā nga n̄ḡha mafhungo o n̄kedzwaho. Vhukoni ha vhagudi vhu khagala vhunga kha munanguludzo wo vangwaho mbalotshikati yo vha maraga dza 20 kha dza ḡhanganyelo ya 30 yo randelwaho.

Manweledzo

Vhalingiwa vho sumbedza vhukoni vhu re n̄ḡha vhukuma kha iyi mbudziso. Izwi zwi a khoḡisea vhukuma vhunga u nweledza tshi tshi tou vha tshikili tsha vhuḡhogwa tshi si na vhanzhi.

Kushumisele kwa Luambo

Vhukoni ha luambo ha fomaḡa vhu tea u dzhielwa n̄ḡha vhukuma. Vhukoni ha vhalingiwa vhu sumbedza u khwinisea kha mbudziso dza 3 na 4 dzi kwamaho khungedzelo na khathuni nga u sielisana. Hone-ha, vhuleme vuhulwane he ha hu tshi vhoneala. Kha Mbudziso ya 5 ya Luambo na Kushumisele; afha ndi he vhanzhi ha vhalingiwa vha vhoneala vha tshi vho shuma khwiḡe vhunga vha tshi vho wana maraga dza u bva kha 2 u ya kha 6 (20%–60%) kha dza fumi (10) dzo randelwaho.

12.3 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI -A 1(P1)

MBUDZISO YA 1: THOLOKANYONDIVHO

Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- Kha mbudziso iyi, ndi he vha zve vhalingiwa vha sumbedza u sa vhala tholokanyondivho vho tou fombe. Vha vhala luthihi fhedzi vha mbo di thoma u fhindula mbudziso.
- Vhalingiwa vha si gathi vha ita vhukhaki ha u sa kona u vhona uri mutaladzi uyo ndi wa vhungana, ngauralo vha vho kanganyisea musi vha tshi vho tea u topola phindulo yo lavhelelwaho kha wonoyo mutaladzi/mitaladzi. Vha dovha hafhu vha sumbedza ndowelo i si yavhudi ya u pfuka mbudziso vha songo edzisa.
- Vhuxwe vhukhaki ndi ha u tou anulula zwo tou ralo u bva mafhungoni. Mirero na maambeke zwi kha di vha thaidzo kha vhunzhi ha vhalingiwa. Kha mbudziso dzi kwamaho zwifanyiso/nyolo, hu sumbedza ho no vha na nyaluwo ya vhukoni vhukuma. Nga u angaredza, vhalingiwa vho shuma zwavhuji.
- Kha M1.14 vhunzhi vhalingiwa vho kundelwa u sumbedza phambano *vhukati ha Tshibveledzwa tsha A na Tshibveledzwa tsha B* zwi tshi kwama ndeme yazwo.

Ngeletshedzo dza makhwinisele

- Vhalingiwa vha tea u vhala vho tou fombe u itela u pfesesa zwo faredzwaho kha zwibveledzwa. Vha si gathi vha kha di tou anulula zwo tou ralo u bva kha zwo faredzwaho kha mafhungo a tholokanyondivho. Izwi zwo khakhea, mulingiwa u tea u imelela muhumbulo wawe '*nga maipfi awe*'.
- Figara dza muambo, maambeke, mirero na luambo lwa vhudzivha ndi zwine zwa tea u dzhielwa ntha vhukuma kha u vhala u itela u pfesesa. Bugu dza foluku loo dzi tea u vhaliva u itela u bveledza vhukoni ha vhana kha ili sia u bva kha gireidi ya 10–12.
- Vhagudisi vha tea u pfumbudza vhagudi kha ili sia vhunga mbudziso iyi i yone yo faredzaho maraga nnzhi vhukuma kha ili bammbiri.
- Izwi zwi nga konadzea nga u tea vhagudi ndowendowe tshifhinga tshothe. Kha vha sedze pulane dza u funza kha Tshitamennde tsha Pholisi ya Kharikhulamu na u Linga.

MBUDZISO YA 2: MANWELEDZO

Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- Vhalingiwa vha si vhanzhi vha kha di nwala manweledzo nga u shumisa mutevhe wa mbuno ngauri a vha tevhedzi ndaela.
- Vhaxwe vha vhalingiwa vha kha di tou anulula ipfi nga ipfi, ngeno ndaela i tshi tou vha khagala.
- Vhukhaki ha girama, mupeleto na zwiga zwa u vhala, zwi tshi katela na kupatekanyeke kwa maipfi, hunzhi i kha di vha khaedu.
- Vhaxwe vhalingiwa vha si vhanzhi vha diengedzela manwe mafhungo avho, hu si zwi bvaho mafhungoni e vha nwa.
- Vhaxwe a vha nwali tshivhalo tsha maipfi zwitangeni sa zve vha laedzwa.

Ngeletshedzo dza makhwinisele

- Vhalingiwa kha vha pfumbudzwe u n̄wala manweledzo nga u shumisa 'phara', sa zwine ndaela ya laedza zwone.
- Kha vha pfumbudzwe u n̄wala 'nga maipfi avho'.
- Mupeleto wone, zwiga zwa u vhala, na muñwalo wone wa Tshivenda, kha zwi gudiswe vhagudi. Vhagudisi kha vha funze vhana Khethekanyo ya Luambo sa zwe ya n̄etshedzwa
- kha Apendikisi ya Tshitamennde tsha Pholisi ya Kharikhulamu na u Linga (Masiatari a u bva kha 101 u swika kha 104).

MBUDZISO YA 3: U SENGULUSA KHUNGEDZELO

Zwi a takadza u vhona uri n̄awaha vhalingiwa vho kona vhukuma kha iyi mbudziso. Hu di vha na u khakhisea ha vhalingiwa vha si vhanzhi kha M3.2 (U sa p̄sesa mbudziso ya rethoriki) na M3.5 (U sa p̄sesa liambe, 'Ri vhathu vha vhathu').

Vhukhaki vhu anelaho u itwa na kupfesesele ku si kwone

- Vhalingiwa vha si vhanzhi vha kha di kundelwa u thathuvha khungedzelo. Vhunzhi ha vhalingiwa a vha p̄sesi 'thekeniki' dzi shumiswaho kha khungedzelo (M 3.4).
- Kha M 3.3 ya munangelo, vhalingiwa vhanzhi vho kundelwa u topola phindulo yoneyone.
- Kha M3.5 vhalingiwa vha si vhanzhi a vha koni u bvisela khagala ndeme ya u shumisa 'tshilogeni'.

Ngeletshedzo dza makhwinisele

- Khungedzelo kha i funzwe vhagudi misi yothe. Thekeniki dzothe dza khungedzelo kha dzi funzwe vhagudi, sa fonto, khephusheni, luambo lwa u kungedzela, maipfi a ndeme, nz. Mbudziso dza munangelo dzi tea u gudeswa vhunga mutevhe u tshi n̄etshedza phindulo dzi re na vhushaka na i re yone-yone.
- Luambo lwa u thathuvha/vhudzivha kha lu gudiswe vhukuma. Kha vha sedze Tshitamennde tsha Pholisi ya Kharikhulamu na u Linga uri vha thusee kha hezwi kha Apendikisi (siaṭari la 104).
- Nḡowendowe misi yothe ndi wone mushonga muhulu.

MBUDZISO YA 4: U SENGULUSA KHATHUNI

Na kha yeneyi mbudziso vhalingiwa vho sumbedza nyaluwo ya kupfesesele i fushaho vhukuma zwi tshi vhambedzwa na zwa miñwaha yo fhelaho.

Vhukhaki vhu anelaho u itwa na kupfesesele ku si kwone

- Vhuleme vhuhulwane ndi ha u sa vhala zwavhuḡi khathuni na zwifanyiso; izwi zwi fhedza zwi tshi khakhisa vhunzhi ha vhalingiwa.
- Vhanwe vhalingiwa a vha di vhi ndeme ya khathuni kha mañwalwa a u tou vhona.
- Kha M4.3 ya kushumisele kwa 'luambo lwa muvhili' vhalingiwa vhanzhi vha kha di vha na khaedu vhukuma. Tsumbo: u sinyalala, u aṭama, nz.

Ngeletshedzo dza makhwinisele

Mushonga ndi u fha ndowendowe nga vhuḍalo tshifhinga tshoṭhe.

MBUDZISO YA 5: KUSHUMISELE KWA LUAMBO

Vhalingiwa vha kha ḍi sumbedza vha na khaedu khulwane kha ndivho ya luambo. Vhalingiwa vhanzhi vha sumbedza vhukoni ha fhasi vhukuma kha iyi mbudziso.

Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- Vhagudi a vha koni u khethekanya na u ṭalusa thinwaipfi dza muambo, mupeleṭo, tshivhumbeo tsha fhungo, vhudanzi, ṭhalutshedzo ya maipfi, figara dza muambo, luambo lwa u ṭhaṭhuvha/vhudzivha, mitshila ya maiti, maambaitwa, luambo lwa maambele nz. Izwi zwi vhone nge vhalingiwa vhanzhi vha kundelwa u fhindula M5.1 – M5.5 dzo faredzaho maraga dza 10.
- Nga u angaredza, vhagudi vho kundelwa nga vhezhi, lune maraga dza kokovha u bva kha 1–3 kha dza 10 dzo randelwaho.

Ngeletshedzo dza makhwinisele

- Vhagudisi na vhaletshedzi vha thero iyi kha vha takutshedze vha funze na u pfumbudzana u itela ukhwinisa nyimele.
- Tshikili tsha ḍivhaluambo ndi tshitangu kha u tandulula masia oṭhe a vhugudi ha luambo lufhio na lufhio. Luambo kha lu funzwe lu kha nyimele kha masia oṭhe – girama, maanea, oraḷa, ḷitheretsha na kha vhudavhidzani ha u tou vhona.

12.4 KUSHUMELANYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI -A 2 (P2)

Mahumbulwa zwao

Mashudu mavhi, hu kha ḍi vha na vhaṅwe vhalingiwa vhane vha kha ṅi tou vhalala bugu dzo randelwaho nga ṅṅa (kana vha si vhuye vha vhalala na khathihi). Ngauralo, vhalingiwa avha vha vho shandukisa bammbiri ḷi ḷa vho nga tholokanyondivho, vha vho ṭea phindulo dzavho vho ḍisendeka kha zwipiḍa zwenezwo zwo nanguludzwaho fhedzi u bva buguni dzo randelwaho.

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

Kha khethekanyo ya A vhezhi ha vhalingiwa vho tevhedza ndaela, fhedzi a si vhanzhi vho fhindulaho M5 (Mbudziso ya khombekhombe). Kha uno ṅwaha, vhalingiwa vho vhalaho vho lingedza u fhindula mbudziso ndapfu (M1) ya Vhurendi na hone vha shuma zwavhuḍi; zwa vho takadza ngauri kha ṅwaha wo fhiraho vhalingiwa a vho ngo ita nga u ralo.

Vhalingiwa vha si gathi vha kha ḍi sumbedza u sa pfesesa kana u kundelwa u tevhedza ndaela. Vhaṅwe vhalingiwa vho fhindula lushaka luthihi fhedzi lwa maṅwalwa (Nganea kana ḍirama), zwe zwa ita uri vha si shume zwavhuḍi na khathihi. Vhaṅwe vho fhindula mbudziso pfufhi mbili u bva kha Khethekanyo nthihi, ngeno vhaṅwe vho fhindula mbudziso pfufhi nthihi na ndapfu nthihi u bva kha yeneyo Khethekanyo nthihi (B na C). Izwi zwo hoṭefhadza kushumele kwa vhalingiwa nga ṅḍila i vhavhaho vhukuma. Vhalingiwa vhanzhi vho shuma zwavhuḍisa kha Khethekanyo ya B (Nganea), u fhirisa kha Khethekanyo ya C (ḍirama). Kha phindulo dza 100 dza vhalingiwa dzo nanguludzwaho, a hu na mulingiwa o fhindulaho M10, M11, na M14.

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

Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- a. Kunangelwe kwa mbudziso i kha di vha khaedu khulwane kha vhunzhi ha vhalingiwa. Tshavho ndi u sokou wela mbudziso nga ntha, vha fhindula nga u tevhelelana hadzo. A vha tsha tevhedza ndaela, thebulu ya zwi re ngomu na mutevhe wa u sengulusa; ngeno zwothe hezwi zwo nekudzwa kha 'Ndaela na mafhungothangeli' mathomoni a Bammbiri la mbudziso.
- b. Fhala hune vhalingiwa vha lavhelelwa u nea mbuno dzo imaho nga u rali, vhalingiwa vha mbo di tou toolola mafhungo vha tshi ya, hu si na mbuno dzo tewaho. Tsumbo: M2.1, M2.2, M2.4, M4.2, M5.2, M5.4, M7.1, M7.2, M7.4, M7.5, M9.1, M9.2, M9.4, M9.5, M13.2, M13.3, M13.7 na M13.9. Izwi zwo ita uri vhalingiwa vha fhedze tshifhinga khathihi na u xeelwa nga maraga vhunga ho vha hu tshi khou todou nwa mbuno fhedzi.
- c. Mbudziso inwe na inwe, u ya nga bugu nga bugu, dzo linganyiswa u bva kha dzi sa kondi dzi todaho u tou nea zwi bvaho buguni zwo tou ralo, tsumbo: M2.1, M3.1, M4.1, M5.1, M7.1, M7.2, M7.3, M7.4, M9.1, M9.3, M9.4, M11.1, M11.2, M1.3, M11.4, M13.1, M13.2, M13.3, M13.4, M15.1, M15.2, M15.3, na M15.4. U kundelwa u fhindula mbudziso idzi nga vhunzhi ha vhalingiwa zwo vhangwa nga u sa vha na ndugiselo, u sa funzwa, kana movango wa izwi zwothe.
- d. Musi vhalingiwa vho vhudziswa mbudziso i kwamaho u talusa na/kana u talutshedza tshifanyiso tsha muhumbulo na ndivho ya hone, sa kha M2.1, M3.1, M4.2, M5.2, nz dza vhurendi vhalingiwa vha sumbedza u shaya ndivho na zwikili. Vhanwe vha kundelwa u topola thikho/thekeniki/thodea dza vhurendi, nahone vhanzhi vha a kundelwa u talutshedza uri dzo livhiswa kha u bvedza zwifhio afho he zwa shumiswa.
- e. Mbudziso dzi kwamaho vhubumbedzwa kha bammbiri la nwanaha dzo vha dzo livhiswa kha uri vha bvisele mvumbo ya mubumbedzwa vho sedza zwi wanalaho mafhungoni e a topolwa, (sa: M7.3, M9.3, M11.3, M13.3 na M15.3). Vhanwe vhalingiwa vho kundelwa u zwi tumanya hezwi vhunga vha tshi kwamanya mvumbo na zwiwe zwiwo zwi siho kha itsho tshipi»a tsho nanguludzwaho.
- f. Mbudziso dzi kwamaho mulaedza na/kana thero/ndivho, ndi dze vhunzhi ha vhagudiswa vha dzi kona zwavhudi.
- g. Kha mbudziso dzi kwamaho vhudipfi na thouni, vhalingiwa vhanzhi na henefha vho shuma zwavhudi. Zwi a takadza u vhona uri vhalingiwa vho no vha na tshikili tsha u fhindula mbudziso idzi dzi tokonyaho muhumbulo.
- h. Vhalingiwa vha si vhanzhi a vho ngo tevhedza ndaela, vha vho xeelwa nga maraga. Huwe a vha dzhieli ntha maipfi a re khii kha mbudziso,sa: 'talutshedzani, hani, ndi ngani, bulani, vhambedzani', nz. Kha mbudziso dza Vhurendi (Khethekanyo ya A), vhalingiwa vha fhindula zwirendo zwo randelwaho fhedzi, vha litsha tshi songo randelwaho tsha khombekhombe. Kha Khethekanyo ya B na ya C, vhalingiwa vha si gathi vha fhindula mbudziso pfufhi fhedzi, ngeno vha tshi tea u fhindula NTHIHI ndapfu na NTHIHI pfufhi sa zwo laedzwo.
- i. Musi vha tshi fhindula mbudziso dzi todaho uri mulingiwa a nee muhumbulo wawe/u thatuvha na u takalela, sa (M2.5, M4.5, M5.5, M7.10, M9.10, M9.11, M11.12, M13.10 na M15.10) zwine zwa vha tshikili tshi todaho ndivho na vhudzivha zwi livhisaho kha vhudifhulufheli, vhalingiwa vho vha na vhukondi ha u wana maraga dzothe kha mbudziso hedzi ngauri ha vha na vhusaedzi ha zwiga zwi teaho u buletshedzwa/nekudzwa.

Ngeletshedzo dza makhwinisele

- a. Kha Tshivenda HL P2, bugu dzo randelwaho ndi ntswa u thoma nga 2017. Naho bugu dzi ntswa, tshivhumbeo tsha bammbiri ili a tshi shanduki, 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 tea vhagudi tshikhala tsha u kona u fhindula mbudziso dzine a vha athu u tangana nadzo vhukati ha nwaha kana kha mulingo wa ndugiselo.
- b. Vhagudisi vha tea u shumisa maga a u maka a fanaho u bva kha mirole/gireidi dza fhasi u ya phanda. Vhagudi kha vha funzwe uri musi ho pfi kha vha nee mbuno MBILI, vha ite nga u ralo, vha nee mbuno mbili dzine vha vhona dzi dzone dza ndeme uri vha kone u wana maraga dzothe. Mbuno dzine dza vha khagala dzi thusedza mumaki/mutoli uri a si ite vhuaga musi a tshi tola mushumo wa vhalingiwa.
- c. Vhalingiwa vha nga si kone u vha na ndivho ya vhudzivha/yo goḏombelaho arali vha songo nweledza ndivho ya zwo faredzwaho maḥwaloni kana buguni dze vha randelwa dzone. Naho vhu tshi tou vha vhurendi fhedzi, na hone vhu tea u gudiwa nga vhu»alo. A ri lavheleli uri mugudisi a latele vhagudi uri vha digudele/digudise nga vhothe hayani, hu si na ngeletshedzo dzi bvaho khae ngomu kilasini. Zwirendo zwi nga vha zwi zwipufhi hani, fhedzi zwi tea u senguluswa nga vhuronwane hu tshi dzhielwa ntha zwiḥalusi zwothe zwa vhurendi sa zwo tanwaho kha CAPS (masiatari 28–29).
- d. Kha uyu murole wa Gireidi ya 12, vhalingiwa vha lavhelwa u tana vhukoni ha ntha u fhirisa u sokou topola thikho/thoḏea/thekeniki ya maḥwalwa. Izwi zwo vhewa zwavhuḏi khagala kha Tshitamennde tsha Pholisi ya
- e. Kharikhulamu na u Linga (masiatari a 28 – 31). Vhagudisi vha tea u vhona uri a zwo ngo edana u sokou topola/bula thikho/thoḏea/thekeniki ya maḥwalwa, fhedzi vha tea u kona u talutshedza uri thikho/thoḏea/thekeniki ya maḥwalwa i thusedza hani u bvukulula tshidziki/nwongo wo faredzwaho nga iyo thikho/thoDea/thekeniki ya maḥwalwa.
- f. Vhubvumbedzwa vhu tea u funzwa kha nyimele – mvumbo ya mubvumbedzwa/muanewa i nga si kwamanyiswe na muṅe wayo arali hu sa sedzwi zwine uyo muanewa a vha/ita zwone.
- g. Vhagudisi kha vha litshe u tendela vhagudi uri vha rwele ngomani (kana nga u kombetshedzwa zwaho) mutevhe wa mvumbo dza vhaanewa ngeno vha si na ndivho yo dziaho zwi tshi kwama kutshilele/zwiito/vhu»ifari ha avho vhaanewa.
- h. Siangane, fhethuvhupo, tshifhinga na lutendo na zwone zwi na thuthuwedzo khulwane kha mvumbo ya vhaanewa.
- i. Thero na milaedza na zwone a zwo ngo tea u tou rwelwa ngomani hu si na n»ivho yo goḏombelaho. Vhadededzi vha tea u sumbedza vhagudi uri thero na milaedza zwi bvukululwa hani afho kha zwipiḏa zwo fhambanaho zwa zwibveledzwa, ngauralo vhalingiwa vha do konaha u topola thero u bva kha mafhungo o newaho, na u kona u wana tshikili tsha u wana zwidodombedzwa zwi tikedzaho thero.
- j. Vhagudisi vha tea u eletshedza vhagudi u dzumbulula masia othe a litheretsha, u itela uri musi vha tshi yo nwala mulingo vha vhe vho no vha na dzangalelo na u pfesesa uri zwiḥalusi zwa litheratsha ndi zwinzhi, a si puloto fhedzi. Thouni ndi tshiḥwe tsha zwiḥalusi zwa maḥwalwa tshine vhalingiwa vha fanela u tshi guda – arali vha sa divha izwi, muḏifho munzhi wa tshibveledzwa tshine vha khou tshi vhalu, u do pfuvha.
- k. Vhalingiwa kha vha pfumbudzwe kha u tevhedza ndaela dzi re kha Bammbiri ja mbudziso uri vha vhe na vhuḏif-hulufheli musi vha tshi do livhana na mulingo, na uri luambo lu shumiswaho kha bammbiri ja mulingo lu si vhe tshikhukhuliso/khaedu

- I. Vhagudi vha tea u gudiswa u saukanya zwibveledzwa, nahone vhagudisi vha fanela u vha na vhusedzi uri vha si kondisele kana u kwanyeledza/tshipeledza thathuvho ya liṅwalwa i bvaho kana i netshedzwaho nga vhagudi. Arali vhagudi vha tshi ḍivha zwiṭalusi/thoḍea dzo fhambanaho dza zwibveledzwa zwa u vhala, vha nga kona u bvisela khagala mihumbulo na kuvhonele kwavho vho Disendeka kha izwo zwibveledzwa. Arali vhagudisi vha sumbedza u vha na nDivho ya vhudzivha/yo goDombelaho ine ngayo vha nga kona u khwaṭhisedza mihumbulo/kuvhonele kwavho, ndi honeha hune kha vhagudi ha ḍo aṅwa mitshelo i fushaho ya vhuḍifhinduleli ha nṭhesa, u itela u ḍo kona u fhindula mbudziso dzi re kha maimo a nṭha nga vhone vhaṅe.

12.6 KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI -A 3 (P3)

Mahumbulwa zwao

- a. Vhunga bammbiri ili li lone lo faredzaho maraga nanzhisa mulingoni, ndi zwa ndeme uri vhagudisi vha dzhiele nzhele ndeme yaḷo kha u khwinisa kushumele kwa vhalingiwa mulingoni.
- b. Ro no ḍi zwi sumbedza uri Bammbiri ḷa u Thoma na ḷa Vhuvhili a ṭulula zwikili zwi ṭoḍeaho uri mulingiwa a kone u ṭhwaedzela vhukoni hawe kha vhuṅwali ha zwibveledzwa zwa vhusiki. Mulingiwa u kona u ṅwala maaneakana tshibveledzwa tshifhio na tshifhio tsha u tou ḷwala arali a tshi kona kushumisele kwone kwa thinwaipfi, ḍivhaipfi, ḍivhahungo, mupeleṭo, vhudanzi khathihi na zwikoḍeli zwa luambo, sa figara dza muambo, luambo lwa u thathuvha, mirero na maambe. Kha izwi zwoṭhe, nyombedzelo i tea u vha kha tshivhumbeo tsho teaho tsha liṅwalwa liṅwe na liṅwe, vhunga liṅwalwa liwe na liṅwe li na tshivhumbeo tshaḷo tshi li ṭalulaho kha maṅwe maṅwalwa.
- c. Ndeme ya u thathuvha 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 xeledwa nga maraga dzi si na vhukono.
- d. Vhagudi vha tea u tevhedza ndaela dzo ṅekedzwaho uri vha fhindule nga ngona.

12.7 KUSHUMELE KWA VHALINGIWA I KHA BAMMBIRI -A 3 (P3)

KHETHEKANYO YA A: MAANEA

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- a. Kha M1.3 zwo vha khagala uri vhalingiwa vhanzhi a vho ngo pfesesa ṭhoho. Vhukhakhi ho vhonala ngauri vhalingiwa a vho ngo pfesesa luambo lwa maambe.
- b. Kha M1.4 vhalingiwa vhoṭhe a vho ngo lingedza u fhindula. Vhalingiwa vhoṭhe vha sumbedza u shaya ṅdivho ya masia o fhambanaho a vhutshilo, sa polotiki, mutakalo, masheleni, nz. (Kha vha sedze CAPS siaṭari ḷa 32).
- c. Zwi ḍi nga na kha M1.6.1 na M1.6.2, vhaṅwe vha vhalingiwa vho kundelwa u ṭumanya zwifanyiso na tshenzhemo i livhanaho nazwo. Vhalingiwa vho sumbedza u shaedza tshikili tsha u thathuvha zwifanyiso.
- d. Vhukhakhi vhuhulwane zwi tshi kwama kuṅwalele ndi vhu tevhelaho:
- * Mupeleṭo wo khakheaho
 - * Khethekanyo ya maipfi
 - * Vhudadzi
 - * Ndongazwiga/kushumisele kwa zwiga zwa u vhala
 - * Tswayo

- e. Ngoni ya kuŋwalele kwa maanea i tea u tevhedzwa zwi tshi kwama ndaela. Honeha, naho vhunzhi ha vhalingiwa vha tshi ŋwala pulane mathomoni, vha kundelwa/hangwa u tala mutalo wa u buḁa kha pulane dzavho. Kha mulingo mvetamveto a i ṭoḁei na khathihi, vhunga i tshi nga kanganyisa/khakhisa vhamaki/vhaṭoli, vha vho avhela maraga kha mushumo u si wone.
- f. Vhaŋwe vhalingiwa vha si vhanzhi vha kundelwa u bvisela khagala mihumbulo yavho ngauri a vha na zwikili zwo teaho zwa u ita nga u ralo.

Ngeletshedzo dza makhwinisele

- a. Vhagudisi vha tea u vha na vhuṭanzi uri vho gudisa vhagudi u kona u ṭhaṭhuvha na u sengulusa ṭhoho uri hu si vhe na zwidodombedzwa zwi bvukululaho Thoho zwine vha nga zwi sia nḁa. Vhalingiwa vha songo ṭuṭuwedzwa na u kokodzwa nga ipfi ḽithihi fhedzi ḽi re kha ṭhoho! Arali hu na zwiŋwe zwine mulingiwa a si zwi pŋesese kha ṭhoho, kha i litshe a nange iŋwe. Hune zwa konadzea, mulingiwa u tea u talela maipfi a ndeme/khii musi vhe kha ḁowendowe dza ḁuvha na ḁuvha. Ngeletshedzo yo khwaṭhaho ndi ya uri u talela uhu a hu tei u itwa mulingoni, fhedzi mulingiwa a nga ŋwala maipfi a ndeme kha vhupulani hawe.
- b. Vhukoni ha u nanga ndi tshikili tsha vhuṭhogwa lune vhagudi vha tea u khwathelwa vhukuma. U kona u nanga zwo mu teaho, mugudi a nga ḁi zwi guda kha mishumo ya oraḽa. Mugudi kha a nange a tshi tevhedza zwine zwa mu takadza, vhukoni hawe, tshenzhemo, khathihi na tshitaela tshawe tsha huŋwali.
- c. Vhalingiwa vha tea u tevhedza ndaela, nga maanda zwi tshi yelana na vhupulani. Vhagudi vha tea u pfumbudzwa kha masia kana tshaka dzo fhambanaho dza maanea tshifhinga tshoṭhe.
- d. Vhukoni ha u shandulela u bva kha tshifanyiso u ya kha zwa u tou ŋwala nditshikili tshi si na vhanzhi, ngauralo ndi zwa ndeme uri ḁowendowe dza zwi kwamaho zwifanyiso ndi dzi teaho u shumiwa kha mishumo ya u ŋwala na ya inifomaḽa. Vhagudi vha nga tamba nga zwifanyiso vha tshi ḁiŋea ṭhoho dzo fhambanaho dzi ananaho na tshifanyiso itsho. Ngauralo a zwi tsha »o nga tshiguru musi vhalingiwa vha tshi ṭangana na zwifanyiso kha mbudziso dziŋwe dza Bammmbiri ḽa Vhuraru.
- e. Vhukoni ha u sika na ha vhuḽe ndi zwone zwi ṭalulaho muŋwali wa vhukoni ha khwiŋe na uyo wa maṭhakheni. Mugudi a songo ḁinyadza a vhona unga muhumbulo wawe ndi wa muŋwe. Ndi uyo mugudi a humbulaho zwo dzumbamaho na zwi sa vhoneali a zwi anḁadzela vhathuni vha kona u vhona, ane a ḁo ambadzwa vhugala, a vhuya na khaḽo ya miṭokola.
- f. Tshivhumbeo na vhupulani ndi zwa ndeme kha vhuḽwali vhuḽwe na vhuŋwe, nahone vhupulani uho vhu tea u ana na mafhungo o faredzwaho kha mafhungo awe. Mvulatswinga i gobolaho na phendelo yo khwaṭhaho ndi zwone zwi dzumbululaho vhukoni ha ṅṅhesa ha vhuŋwali ho goḁombelaho.
- g. U dzudzanya na u sedzulusa ndi zwone thikho ya vhupulani. ḁirafuthi/mvetamveto ya u thoma ndi i livhisaho kha tshibveledzwa tsha vhuvhili tsho dzudzanyiwaho, tsho sedzuluswaho. Vhagudi vha tea u vhalulula mushumo wavho u itela u khwaedzela vhu khakhi ha u sa lunzhedzana ha mafhungo, mupeleṭo, khathihi na u paṭekanya na u sa paṭekanyululwaha maipfi. Vhupfanisi, mupeleṭo, kufhaṭelwe kwa maafhungo na zwikili zwoṭhe zwa vhuŋwali ndi zwi teaho u gudwa u itela u khwinisa vhuŋwali. Izwi zwi nga ṭoṭomodza tshoṭhe tshikili tsha vhukoni ha u ŋwala kha vhalingiwa, vha dovha haḁhu u kona u shumisa figara dza muambo na thikho dzo fhambanaho dza u koḁela luambo nga ḁila yone.

KHETHEKANYO YA B: ZWIBVELEDZWA ZWA VHUDAVHIDZANI

Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- a. Kha M2.2 vhalingiwa vhanzhi vho kundelwa u n̄wala līn̄walovhūne (CV). Avho vho lingedzaho u n̄wala, vho fhindula nga Luisimane.
- b. Vhūn̄we vhusaedi ho vhone kha M2.3 hune vhalingiwa vhanzhi vha kundelwa tshikili tsha u n̄wala maambiwa a mūtangano.
- c. Vhusaedi ha u sa kona tshivhumbeo tsho teaho, nga maanda ho vhone kha M2.4, he vhezhi ha vhalingiwa vha kundelwa u n̄wala muvhigo wa fomāla nga n̄dila yone.
- d. Vhūn̄we vhūtudētude ho vhone kha u sa fhindulwa ha M2.6 (Inthaviyu) nga vhalingiwa vhōthe.
- e. Na henefha, mupelēto, vhudanzi, kufhaTelwe kwa mafhungo na kūwalele kwo teaho zwi kha di vha thaidzo kha vhezhi ha vhalingiwa.

Ngeletshedzo dza u khwinifhadza

- a. Vhagudi vha tea u wana zwikhala zwo vuleaho zwa u pfumbudzwa kha ili sia nga u n̄waliswa zwibveledzwa zwo fhambanaho u itela u alusa zwikili zwavho zwa vhūn̄wali. Uri hu si vhe na u siedzwa ha zwīn̄we zwibveledzwa zwa vhudavhidzani, vhagudisi vha eletshedzwa u funza zwitēn̄wa zwōthe sa zwe zwa netshedzwa kha CAPS (masiatari 71-81) na tsumbandila ya u linga (examination guidelines), khathihi na Tshiven̄da creative writing study guide. Vha dovha hafhu vha wana tshikhala tsha u kona u shumisa thouni, tshitaila na redzhisitara, khathihi na u kona u di vha vha t̄anganedzeho mafhungo kana tshigwada tshe līn̄walwa ilo la livhiswa khatsho.
- b. Vhagudisi vha neaho vhagudi tsumbo dzo teaho, dzi gudisaho vhukoni ha tshivhumbeo na zwibveledzwa zwonezwone, ngauralo vha do konaha u lugisela mbudziso dzo faredzaho izwi kha milingo yavho. Uri vhagudi vha ye u n̄wala mulingo vha songo dilugisela lwo teaho tshi tou vha tshivhi tshi si na khangwelo.
- c. Tshitamen̄de tsha Kharikhulamu ya Pholisi ya u Linga (CAPS), tshi khagala kha uri tshibveledzwa tshīn̄we na tshīn̄we tshi teaho u gudiwa ndi tsha lushaka lufhio u swika vha tshi ya kha Gireidi ya 12. Vhagudisi vha tea u funza vhana zwibveledzwa zwōthe hezwi u itela uri vhalingiwa vha vhe na u nanga ho angalalaho musi vha tshi dzeha mulingoni.
- d. Uri vhagudi vha n̄wale zwibveledzwa zwo lundwaho tshidele, zwo vhumwaho nga zwipīda zwa mafhungo zwo faranaho zwavhūdi, nahone nga n̄dila i tevhekanaho, vha tea u funzwa (nahu hu u tou kombetshedzwa) **u pulana, u vhalulula na u dzudzanya/sedzulusa mishumo** yavho.
- e. Vhagudisi na vhaeletshedzi vha thero vhōthe vha tea u dzhiela n̄tha ndeme ya pfunzo nga u ita vhu pfumbudzi ho khwāthaho vhukuma kha masia ōthe.
- f. Vhagudi kha vha pfumbudzwe ndaela na tshivhumbeo tsha bambiri uri vha vhe na vhuDifhulufheli musi vha tshi livha na mulingo.

KAVANYISA KA 13

XITSONGA: RIRIMI RA LE KAYA (HL)

Xiviko lexi landzelaka xi fanele ku hlayiwa xikan'we na mapapila ya swivutiso swa xikambelo xa Xitsonga: Ririmi ra le Kaya xa Hukuri 2018.

13.1 MATIRHELO KU YA HI MALEMBE: MAPAPILA YA 1–3 (2014–2018)

Matirhelo ya vakamberiwa hi ku angarhela ya kombisa ku ya ehansi loko ya pimanisiwa na ya 2017.

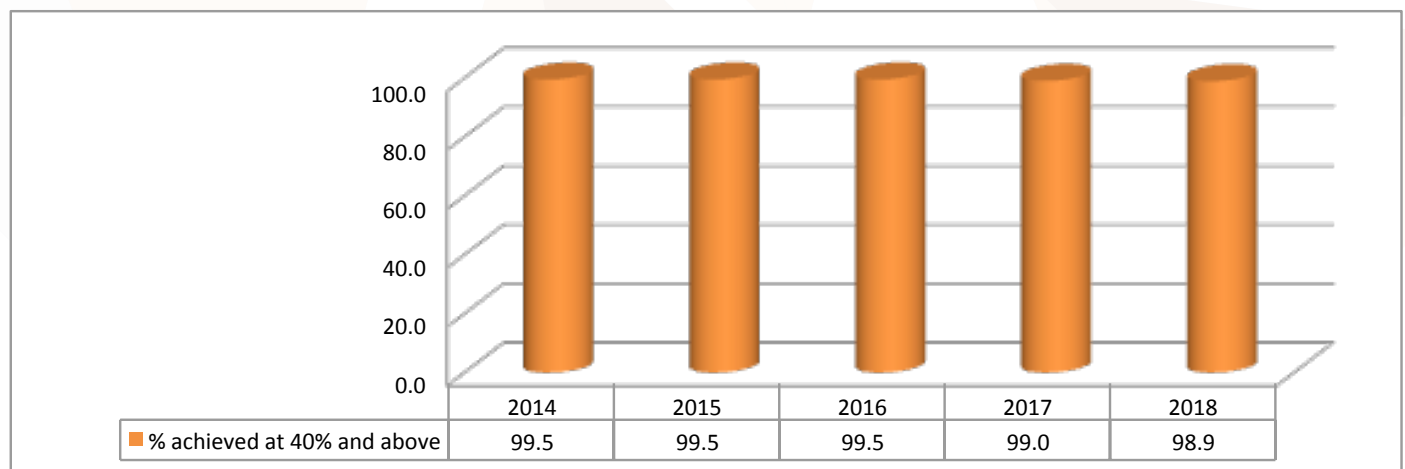
Hi 2018, swihlawulekiso leswi landzelaka swi lemukiwile:

- Nhlayo ya vakamberiwa lava tsaleke dyondzo leyi yi yile ehenhla hi nhlayo yo ringana 599 wa vadyondzi loko yi pimanisiwa na ya 2017.
- Matirhelo ya vakamberiwa hi ku angarhela ya yile ehansi eka lembe ra 2018, tanihilaha swi kombisiweke hakona hi phesente ya 0.1 ya vakamberiwa lava kumeke tiphesente ta 40 na ku ya ehenhla.

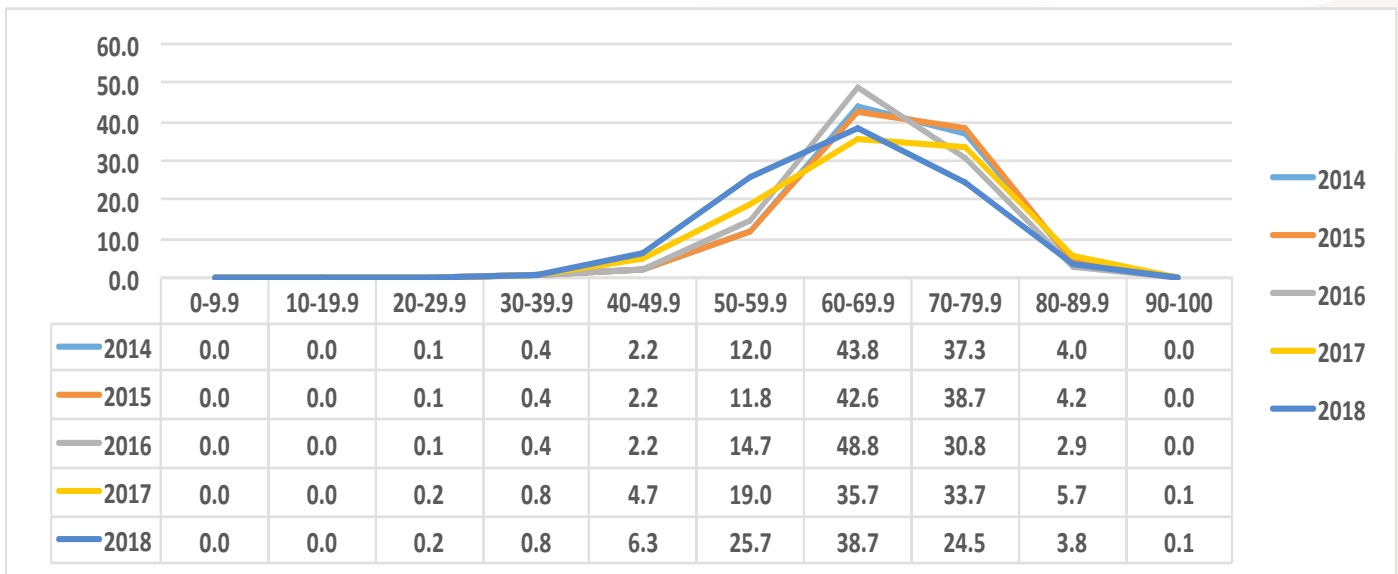
Tafula ra 13.1.1: Kulelo ra matirhelo hi ku angarhela eka Xitsonga: Ririmi ra le Kaya

Lembe	Nhlayo leyi tsaleke	Nhlayo ya lava kumeke 40% na ku ya ehenhla	% ya lava kumeke 40% na ku ya ehenhla
2014	19 577	19 471	99,5
2015	24 473	24 349	99,5
2016	26 681	26 556	99,5
2017	25 937	25 690	99,0
2018	26 536	26 250	98,9

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



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



- Ku ya hi girafu leyi nga laha henhla swi le rivaleni leswaku loko hi pimanisa lembe ra 2017 na ra 2018 ku na ku tlakuka ka matirhelo ya vakamberiwa eka vuswikoti bya Swiyimo swa 3 (40–49,9), 4 (50–59,9) na 5 (60–69,9). Ku tlakuka lokukulu ku tikomba eka Vuswikoti bya Xiyimo xa 5, laha ku nga tlakuka hi tiphesente ta 6.7.
- Eka swiyimo swa le henhla swa 6 (70–79,9) na 7 (80–100) matirhelo ya vakamberiwa ya ye ehansi loko hi pimanisa lembe ra 2017 na ra 2018. Ku chika lokukulu ku tikomba eka xiyimo xa 6, laha matirhelo ya chikeke hi tiphesente ta 9.2.

13.2 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

Nhlamuselo ya matirhelo hi ku angarhela

- Vakamberiwa votala va tirhile hindlela yo antswa eka Papila ra 1.
- Papila leri ri na swiyenge swinharhu. Swivutiso hinkwaswo swa papila leri i ntlhanu naswona vakamberiwa a va boheka ku swi hlamula hinkwaswo.
- Vakamberiwa votala va tirhile kahle eka Xiyenge xa A, xa xikambelantwisiso na le ka xiyenge xa B, xa nkomiso/nkatsakanyo wa ndzima.
- Ka ha ri na vakamberiwa votala lava tikeriwaka hi Xivutiso xa 3, xa xinavetiso na xa 4, xa khathuni kambe van'wana va hlamurile swivutiso leswi hindlela yo antswa.
- Eka Xivutiso xa 5, xa prosi, vakamberiwa votala a va tirhangi hilaha a swi languteriwile hakona.

13.3 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

XIVUTISO XA 1: XIKAMBELANTWISISO

Nhlamuselo ya matirhelo hi ku angarhela

Vakamberiwa vo tala va tirhile kahle ngopfu eka xivutiso lexi

Swihoxo leswi endlweke hi ku angarhela na ku hupa matwisiselo

- a. Nhlayo ya le hansi ya vakamberiwa a yi tirhanga kahle eka xivutiso xa xikambelantwisiso hambileswi xi nga rhwala 42.9 wa tiphesente ta phepha hinkwaro.
- b. Vakamberiwa van'wana va tikeriwile hi ku nyika xivangelo xa mhaka leyi va vutisiwaka yona. Xikombiso: Eka Xivutiso xa 1.9 vakamberiwa van'wana va tsandzekile ku hlamusela hilaha ku yimelela n'wana ka Bobo swi hundzukeke xihlekiso hakona.
- c. Vakamberiwa eka Xivutiso xa 1.10 ematshan'weni yo va va hlamusela leswi mutsari a lemukisaka vahlayi swona hi xitshuriwa lexi nyikiweke, va nyikile dyondzo leyi va yi kumeke. Vakamberiwa a va fanele va hlamurile leswaku mutsari u lemukisa vahlayi hi khombo leri nga vaka kona loko vatswari va nga swi koti ku tshinya vana va vona.
- d. Vunyingi bya vakamberiwa va tsandzekile ku hlamusela vumunhu bya Somisa, nsati wa Bobo Chauke eka Xivutiso xa 1.11. A vo tsala ntsena leswaku a a ri wansati wa kahle, va nga seketeli.
- e. Xivutiso 1.14 a xi lava leswaku vakamberiwa va boxa matitwelo ya vona ehenhla ka leswi humeleleke eka xitshuriwa xa B, va tlhela va seketela. Vo tala va lo boxa matitwelo ya vona ntsena va nga wa seketeli. Leswi swi endlile leswaku va nga kumi timaraka hikuva eka xivutiso xa muxaka lowu timaraka ti kumiwa ntsena loko ku seketeriwile.
- f. Vakamberiwa votala va tsandzekile ku kombisa ku yelana loku nga kona eka xitshuriwa xa A na xa B eka Xivutiso xa 1.15. Va lo hlamusela tlhelo rin'we, ra A kumbe ra B, va nga boxi tlhelo lerin'wana. Leswi swi endlile leswaku va lahlekeriwa hi timaraka. Swi vile tano na le ka Xivutiso xa 1.16 laha a va fanele va hlamuserile ku hambana loku nga kona eka leswi humelelaka eka xitshuriwa xa A na xa B. Va hlamuserile tlhelo rin'we ntsena, leswi endleke leswaku va nga kumi timaraka.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- a. Vadyondzi va fanele ku dyondzisiwa vutshila byo nyika xivangelo xa mhaka.
- b. Va fanele ku dyondzisiwa vutshila byo hambanisa ndzemukiso na dyondzo.
- c. Vadyondzi va fanele va dyondzisa maqhingya yo twisisa xitshuriwa, Xikombiso: ku vona vuxaka exikarhi ka timhaka na swiendlo swa munhu.
- d. Va fanele va dyondzisa vadyondzi hi vutshila byo seketela mhaka.
- e. Vadyondzi va fanele ku dyondzisiwa vutshila byo hambanisa, byo yelanisa na byo fananisa switshuriwa swo tsariwa na swo voniwa.

XIVUTISO XA 2: NKOMISO/NKATSAKANYO WA NDZIMA

Vakamberiwa votala se va tokotile eka ku tsala nkomiso/nkatsakanyo wa ndzima. Hambiswiritano, ka ha ri na vakamberiwa lava kopaka swivulwa swa ndzima ematshan'weni ya ku hlawula timhakankulu kutani va ti komisa ti va hi xivumbeko xa ndzimana.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- Vakamberiwa van'wana va na matwisiselo yo hoxeka mayelana na ku tirhisa marito ya vona eka nkomiso. Va tsarile nkomiso va tirhisa swivulwa swa vona vini, kambe a swi hambukile eka mongo wa ndzimana leyi va nyikiweke yona.
- Vakamberiwa van'wana va ha tsala nkomiso hindlela yo xaxameta timhakankulu, ematshan'weni ya ku tsala hi xivumbeko xa ndzimana.
- Ematshan'weni yo va van'wana va vakamberiwa va tsarile nkomiso va humelerisa tindlela letinene to hlayisa mali' va lo tihlamulela hi ku angarhela va nga kongomisi.
- Van'wana vakamberiwa a va tsalangi nhlayo ya marito leyi va lerisiweke leswaku va yi kombisa emakumu ka nkomiso.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- Vadyondzi va fanele ku dyondzisiwa leswaku va hlaya leswi va lerisiweke ku humelerisa swona eka nkomiso.
- Va fanele va dyondzisiwa vutshila byo vula timhaka hi marito ya vona. Xikombiso: va nga tirhisa vamavizweni ya marito lama nga endzimaneni, va nga cinca malongolokelo ya marito exivulweni handle ko onha mongo wa xitshuriwa na swin'wana na swin'wana.
- Vadyondzi va fanele ku dyondzisiwa hi vutshila byo tsala nkomiso hi xivumbeko xa ndzimana.
- Va fanele va tsundzuxiwa ku tsala nhlayo ya marito leyi va lerisiweke leswaku va yi kombisa emakumu ka nkomiso.

XIVUTISO XA 3: NXOPANXOPO WA XINAVETISO

Vakamberiwa a va tirhangi kahle eka xivutiso lexi. Vakamberiwa votala va tsandzekile ku xopaxopa xinavetiso lexi a va nyikiwile xona. Eka xivutiso lexi a va fanele va kombisile ntwisiso wa ririmi na tithekiniki ta vunavetisi to fana na ririmi ro onga na ro khorwisa, ririmi ro tlhontlha matitwelo, matirhiselo ya mboyamelatlhelorin'we, nsusumeto na nhlawulo wa marito yo karhi, sweswosweswo.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- Eka Xivutiso xa 3.2 vakamberiwa votala va tsandzekile ku boxa leswaku xinavetiso xi kongomisiwile eka vamani naswona va tsandzekile ku seketela nhlamulo ya vona.
- Xivutiso xa 3.3 a xi lava leswaku vakamberiwa va kombisa mboyamelatlhelorin'we eka xinavetiso lexi va nyikiweke xona. Votala va tsandzekile ku nyika nhlamulo leyi languteriweke.
- Vakamberiwa van'wana va tsandzekile ku boxa xilogene na nkoka wa mfungho wa gwaju lowu nga ehansi ka nhlokomhaka ya xinavetiso na le ka teki eka Xivutiso xa 3.4.
- Votala vakamberiwa eka Xivutiso xa 3.6 va tsandzekile ku komba nkoka wa matirhiselo ya marito ya 'sweswi' na 'ntsena' eka xinavetiso.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- 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 matiriselo ya ririmi hi vuxoperi.
- Vadyondzi va fanele ku dyondzisiwa vutshila byo vona vaamukeri va hungu na ku kota ku seketela timhaka.
- Vadyondzi va fanele ku dyondzisiwa vutshila bya matirhiselo ya swilogene leswi nga kona eka xinavetiso na ku boxa nkoka wa mimfungho leyi tirhisiwaka.

XIVUTISO XA 4: NXOPANXOPO WA KHATHUNI

Vakamberiwa votala a va tirhangi kahle eka xivutiso lexi. Va tsandzekile ku hlamusela ririmi na tithekiniki ta khathuni to fana na ku xopaxopa, ku kuma mongo (vundzeni), ku hlela mahungu na ku angula eka tinxaka ta tikhathuni.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- Eka Xivutiso xa 4.3 vakamberiwa votala va tsandzekile ku tsavula marito eka khathuni lama kombisaka leswaku vaxisati va tekeriwa ehansi loko swi ta eka ku chayela mathekisi.
- Van'wana vakamberiwa eka 4.6 va tsandzekile ku nyika nkoka wa mfungho wa rihlamari lowu a wu ri emakumu ka xivulwa lexi nga eka furemu ya 1, lexi nge: 'Muchayeri wa xisati a ndzi si n'wi tshemba nasweswi!'
- Vakamberiwa votala va tsandzekile ku kombisa leswi moya wa ximuhuhatwa lexi nga eka furemu ya 2 wu kombisaka swona mayelana na xona.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- 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).
- Vadyondzi va fanele va dyondzisiwa vuswikoti byo tsavula marito hi mfanelo ku ya hilaha xivutiso xi lavaka hakona.
- Va fanele ku dyondzisiwa vutshila bya matirhiselo ya mimfungho leyi tirhisiweke eka khathuni.
- Vadyondzi va fanele ku dyondzisiwa ku vona leswi moya wa ximuhuhatwa wu hlamuselaka swona eka khathuni.

XIVUTISO XA 5: MATIRHISELO YA RIRIMI NA KU HLELA

Vakamberiwa vo tala a va tirhangi kahle eka xivutiso lexi.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- Xivutiso xa 5.1 a xi lava leswaku va yisa xivulwa lexi nge: 'Ku ta laveka ntiyiso-ntiyiso, ntiyiso ntsena!' eka tlhelo ra nandzulo kambe vakamberiwa votala va tsandzekile.
- Eka Xivutiso xa 5.3 vakamberiwa votala va tsandzekile ku hlamusela leswaku xivulavulelo lexi nge: 'A swi pfumala nhloko na ncila' va nga xi tirhisa loko ku humelerile yini. Va lo nyika nhlamuselo ya xivulavulelo lexi.
- Vakamberiwa votala va tsandzekile ku vekela hiko eka nkomiso wa riviti 'Manana'.
- Vo tala vakamberiwa va tsandzekile ku vumba xivulwahosi hi rito 'nsele' lexi nga na nhlamuselo yo hambana na swiendlo swa mona. Ematshan'weni yo humelerisa nhlamuselo ya nsele lowu vulaka goji kumbe nsele wa mati va lo tlhela va humelerisa nsele lowu vulaka mona.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- Vadyondzi va fanele ku dyondzisiwa swiaki swa ririmi ku katsa na matlhelo ya riendli leswi xaxametiweke eka tiphejii ta 104–106 eka XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya. Va nga tirhisa endlelo leri simekiweke eka ku dyondza ririmi hi ku ri tirhisa leri ringanyetiweke eka pheji 12–13 ya XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya, ku endlela ku titoloveta swiyenge swa ririmi.
- 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.
- Vadyondzi va fanele ku dyondzisiwa hi mahikahatelo lamanene.
- Va fanele va dyondzisiwa hi mavumbelo ya tinxaka to hambanahambana ta swivulwa.

13.4 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Nhlamuselo ya matirhelo hi ku angarhela

- a. Matirhelo ya vakamberiwa hi ku angarhela eka papila leri ya antswile hikuva vunyingi bya vona va pasile loko ku xiyiwa tinhlamulo ta vona leti hlawuriweke handle ko landzela swipimelo swo karhi.
- b. Eka vutlhokovetseri swivutiso swin'wana swi hlawuriwile ngopfu hi vakamberiwa ku tlula swin'wana, ngopfungopfu swivutiso swa ximbangu swa 2 na 4. I nhlayo ya le hansi swinene ya vakamberiwa lava hlawuleke Xivutiso Xa Xitsalwana xa 1 na Xivutiso Xa Ximbangu xa 3.
- c. Eka xiyenge xa B vakamberiwa votala va hlawurile Xivutiso Xa Xitsalwana xa 10 kutani eka xiyenge xa C va hlawurile Xivutiso Xa Ximbangu xa 21. Lava hlawuleke Xivutiso xa 11 eka xiyenge xa B va hlawurile xa 20 eka xiyenge xa C.
- d. I nhlayo ya le hansi ngopfu ya lava hlawuleke swivutiso swa 6, 7, 8, 9, 12,13,14,15,16,17,18 na 19.

13.5 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- a. Eka Xiyenge xa A xa vutlhokovetseri vakamberiwa van'wana va tsandzekile ku landzelela swileriso swa mahlawulelo ya swivutiso na ku landzelela mpimo wa marito lowu lerisiweke eka swivutiso swa xitsalwana. Vakamberiwa van'wana va hlawurile swivutiso swinharhu swa ndzawulelo ematshan'weni ya swimbirhi. Hikwalaho ka leswi a va hlamulangi Xivutiso xa 5 lexi nga riki xa ndzawulelo naswona lexi bohaka.
- b. Eka Xiyenge xa B na C van'wana vakamberiwa va hlawula swivutiso swimbirhi swa ximbangu kumbe swimbirhi swa xitsalwana kasi a va fanele va hlawula xin'we xa ximbangu na xin'we xa xitsalwana.
- c. Nhlayo ya le hansi ya vakamberiwa lava hlawuleke Xivutiso xa 1 xa xitsalwana xa xitlhokovetselo va hlamuserile mongo wa xitlhokovetselo ntsena. A va hlamuselangi ndlela leyi mutlhokovetseri a tirhiseke ririmi hindlela ya vutshila hakona eka mintila leyi va nyikiweke yona.
- d. Eka swivutiso swa ximbangu swo sungula swa Xiyenge xa A, swa 2–5 vakamberiwa votala va kota ku hlamusela mongo wa xitlhokovetselo ntsena. A va swi koti ku tirhisa mongo lowu ku hlamula swin'wana swihlawulekisi leswi vaka swi vutisiwile hi tindlela to hambanahambana swo fana na ku hlamusela xifaniso xa le miehleketsweni, moya na thoni ya mutlhokovetseri.
- e. Vakamberiwa votala va tsandzekile ku tshaha mintila hi mfanolo eka swivutiso swa 2.2, 3.2, 4.2 na 5.2. Ematshan'weni yo tshaha ntila hinkwawo, va tshahile xiphemu xa ntila. Votala hambiloko va tshahile ntila lowu lavekaka hinkwawo, va tsandzekile ku vekela swirhatana swo tshaha.
- f. Van'wana va vakamberiwa eka swivutiso swa switsalwana swa swiyenge swa B na C va tsarile hindlela yo xaxam-eta timhakankulu ematshan'weni yo tsala hi xivumbeko xa tindzimana.
- g. Switsalwana swotala eka swiyenge swa B na C swi pfumala manghenelo na mahetelelo, kasi swin'wana swi na wona kambe a hi lama kokaka rinoko.
- h. Vakamberiwa van'wana eka xiyenge xa B na C va tsandzekile ku hlamula Xivutiso xa xitsalwana hi ku kongomisa eka leswi xivutiso xi lavaka swona kambe vo rungula xitori xa buku kunene. Xikombiso, eka Xivutiso xa 10 vakamberiwa va tsandzekile ku nyika vumbhoni bya nkongomelo lowu nge: 'Lexi nga heriki xa hlola'.

- i. Van'wana va tikeriwile hi ku nyika nhlamuselo ya ririmi ro gega tanihi swigaririmi swo fana na xifananiso/xipimaniso/xihlambanyiso na xigego, xivulavulelo. Va tlhela va tikeriwa hi ku hlamusela tithekiniki ta vutlhokovetseri to fana na mbuyelelo wa swiphemu swo karhi swa xitlhokovetselo na ku hlamusela leswi thoni ya mutlhokovetseri yi nga xiswona eka xitlhokovetselo xo karhi.
- j. Vakamberiwa votala a va swi kotangi ku hlamula swivutiso swa mavonelo hindlela yo kongoma. Va lo hlamula xiphemu xo sungula xa xivutiso, va nga seketeli tinhlamulo ta vona. Xikombiso: Swivutiso swa ximbangu swa xi-yenge xa A swa vutlhokovetseri: 2.6, 3.6, 4.6 na 5.6. Swivutiso swa ximbangu swa xi-yenge xa B na C: 7.7, 7.13, 7.14, 9.6, 9.12, 9.13, 11.7, 11.12, 11.13, 13.13, 15.6, 15.13, 17.7, 17.13, 17.14, 19.7, 19.12, 21.7, 21.13, na 21.14.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- a. Vadyondzisi va fanele ku tsundzuxa vadyondzi nkoka wa ku landzelela swileriso/switsundzuxo, ku katsa na swa mahlawulelo ya swivutiso. Vadyondzi va fanele ku xopaxopa xivutiso, va kumisisa leswi kahlekahele xi lavaka swona, va nga si sungula ku xi hlamula.
- b. Vadyondzi va fanele va dyondzisiwa maxopaxopelo lamanene ya matirhiselo ya ririmieka switlhokovetselo.
- c. Vadyondzisi va fanele va dyondzisa vadyondzi ku tirhisa mongo wa xitlhokovetselo leswaku va hlamula swivutiso leswi lavaka ku hlamusela swihlawulekiso swo fana na xifaniso xa le miehlekeweni, moya na thoni ya mutlhokovetseri.
- d. Vadyondzi va fanele va dyondzisiwa ku tshaha mintila hi mfanelo, va tlhela va tiva na leswaku ntila i yini tanihileswi yi vaka yi nomboiriwile eka xitlhokovetselo. Va fanele va tolovetiwa na ku tirhisa mimfungho yo tshaha (swirhatana swo tshaha).
- e. 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.
- f. Vadyondzi va fanele ku dyondzisiwa vuswikoti byo seketela mhaka kumbe ku nyika vumbhoni. Xikombiso, eka Xivutiso xa 10 loko mudyondzi a fanele ku hlamusela vumbhoni bya nkongomelo wa leswaku 'Lexi nga heriki xa hlola' u fanele ku tsavula ntsena timhaka leti seketelaka nkongomelo lowu etsalweni ematshan'weni yo hlamusela xitori hinkwaxo.
- g. Vadyondzi va fanele ku dyondzisiwa ku xopaxopa switlhokovetselo, ku nyika nhlamuselo ya ririmi ro gega tanihi swigaririmi swo fana na xifananiso/xipimaniso/xihlambanyiso na xigego, xivulavulelo. Va tlhela va dyondzisiwa ku hlamusela tithekiniki ta vutlhokovetseri to fana na mbuyelelo wa swiphemu swo karhi swa xitlhokovetselo na ku hlamusela leswi thoni ya mutlhokovetseri yi nga xiswona eka xitlhokovetselo xo karhi.
- h. 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.
- i. Matsalwa ya ndzawulelo a ma hlayiwe etlilasini kutani vadyondzi va nyikiwa na switoloveto, swi tlhela swi koreketiwa ku endliwa na ndzulamiso. Matsalwa lawa ya fanele ku dyondzisiwa vhiki na vhiki ku endlela leswaku vadyondzi va va naku ma tsakela na ku ma rhandza.

13.6 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3

Nhlamuselo ya matirhelo hi ku angarhela

- Vakamberiwa vo tala va tirhile kahle swinene eka papila leri.
- Ku vile na nhlayo ya le hansi ya vakamberiwa lava hlamuleke swivutiso swa 1.3, 1.5 na switsalwana swo voniwa swa 1.6.1, 1.6.2 na 1.6.3 laha na tinhlokomhaka va nga ti twisisangiki.

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

- Vakamberiwa van'wana a va tsalangi minkunguhato eka switsalwana swa vona.
- 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.
- Switsalwana swin'wana a swi aviwangi hi tindzimana, loko swin'wana swi pfumala nkhomano na nkhlukelano wa mahungu.
- Swin'wana switsalwana a swi tele hi swihoxo swa matsemelo ya marito eku heleni ka ntila na le ku sunguleni ka wun'wana, swa mapeletelo, mahikahatelo, ku khomanisa na ku hambanisa marito laha swi nga fanelangiki.
- Vakamberiwa van'wana va tirhisile marito ya tindzin'wana lama nga riki ya mafundza.
- Eka Xivutiso xa 1.1 vakamberiwa van'wana va tsandzekile ku humelerisa nhlamuselo ya ku sala eka mbangu wo karhi, ematshan'weni a vo hlamusela hi mavulavulelo ya masiku hinkwawo.
- Xivutiso xa 1.2 a xi lava leswaku vakamberiwa va kombisa hilaha nkucetelo wa swinavetiso wu vangelaka vanhu swikweleti hakona. Va tsandzekile ku boxa timhaka leti languteriweke to fana na: ku hlamusela nhlokomhaka, swikweleti leswi vangekaka, ku tsandzeka ku kunguhata eka swa timali, ku rhandza ku phikizana na van'wana, ku tsandzeka ku tikhoma, ku rhandza swilo na swin'wana na swin'wa.
- Vakamberiwa van'wana lava hlamuleke Xivutiso xa 1.4, xa xitsalwana xa mianakanyo va tirhisile matsalelo ya xitsalwana xa nhlamuselo.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- Mudyondzisi u fanele ku tshikilela mhaka ya leswaku papila leri ri na timaraka to tala ku hundza mapapila hinkwawo, leti endlaka (40%), kambe leswi a swi vuli leswaku mapapila laman'wana a ya fanelangi ku tekeriwa enhlokweni.
- 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.
- Vadyondzi 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.
- Vadyondzi va fanele ku tsundzuxiwa leswaku va hlalaya switsundzuxo na vuxokoxoko lebyi va nyikiweke byona ekusunguleni ka papila ra swivutiso.

- e. 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.
- f. Va fanele ku dyondzisa vadyondzi matsalelo ya xitsalwana lexi nga na manghenelo na mahetelelo lama kokaka rinoko, xi va na nkhomano na nkhlukelano wa mahungu xi tlhela xi va na ririmi leri tlhavulaka.
- g. 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.
- h. 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.
- i. 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 tindzin'wana.

XIYENGE XA B: SWITSHURIWA SWA SWITSALWAMBIKO

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- a. Vakamberiwa votala a va tsalangi minkunguhato eka switsalwambiko swa vona.
- b. Eka Xivutiso xa 2.1 (xa papila ra xikaya), vakamberiwa van'wana a va tirhisangi xivumbeko lexi faneleke. Van'wana a va twisisangi xivutiso. Leswi swi vonakile loko van'wana eka xiloso va vekerile hefemulo endzhaku ka mutsaleriwa, va nga avangi mapapila ya vona hi tindzimana na ku va va tsarile swivongo na hiko endzhaku ka mutsari wa papila eka mahetelelo. Va tsandzekile ku boxa tidyondzo leti hetuweke hi xaka ra vona na ntirho wa xiyimo xa le henhla lowu ri wu kumeke.
- c. Vakamberiwa van'wana eka Xivutiso xa 2.2 va tsarile swihlawulekiso hinkwaswo swa matimu ya mufi handle ka xivangelo xa rifu.
- d. Eka Xivutiso xa 2.4 xa n'wangulano vakamberiwa votala a va tsalangi mbangu; va tsandzekile ku thya swimunhuhatwa mavito; van'wana va tsarile mavito ya swimunhuhatwa hi maletere lamatsongo; a va tsalangi swiendlo swa swimunhuhatwa.
- e. Ku vile na nhlayo ya le hansi ya vakamberiwa lava hlamuleke Xivutiso xa 2.5. Vunyingi bya vona va tsandzekile ku boxa leswaku va vulavula va ri kwihi, rini, xikongomelo, vaamukeri va hungu na leswaku ku vulavuriwa hi yini.
- f. Vunyingi bya vakamberiwa a byi hlawulangi Xivutiso xa 2.3 xa 'nhluto' na xa 2.6 xa 'atikili ya phephahungu'.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- a. Vadyondzi va fanele ku dyondzisiwa tinxaka hinkwato ta switsalwambiko ku ya hilaha ti nga kona eka pheji ya 39 – 44 ya XIPHOKHAMA.
- b. Vadyondzisi va fanele ku dyondzisa swihlawulekiso swa switshuriwa swa switsalwambiko hinkwaswo.
- c. Va fanele ku nyika vadyondzi mintirho ya nkamafundza yo hambanahambana leswaku va ta tolovela mahlamulelo lama faneleke.
- d. 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.

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 2018 examinations.

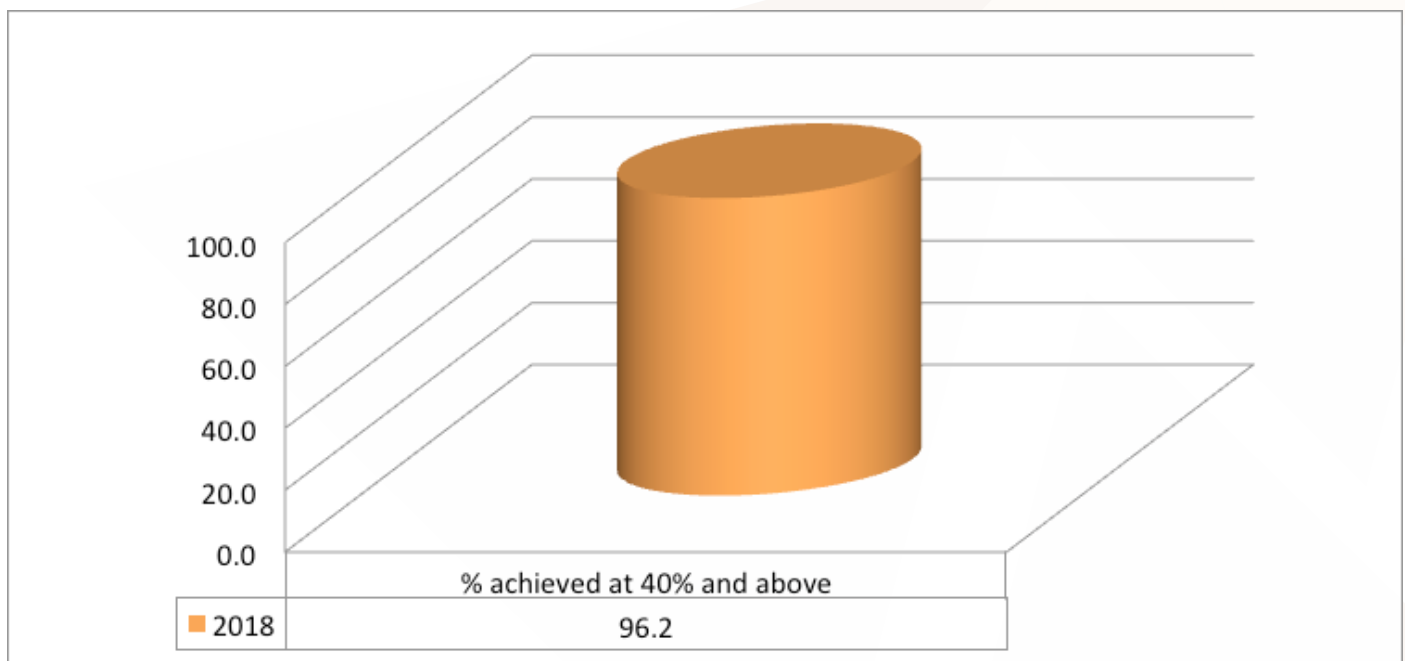
14.1 PERFORMANCE TRENDS IN PAPERS 1–3

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

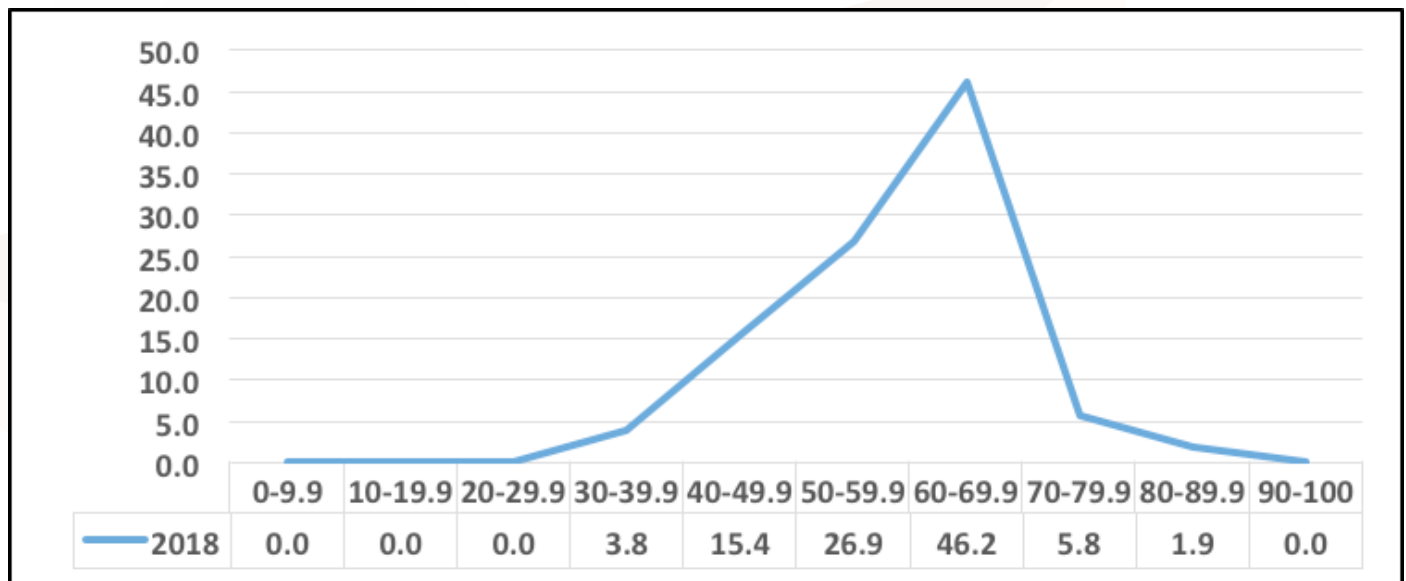
Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2018	52	50	96,2

The number of candidates who sat for the examinations in SASL HL was 52 and 50 of the candidates obtained 40% and above. This represents a 96,2% achievement.

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)



Graph 14.1.2 outlines candidates' performance in percentage. 26,9 % of candidates obtained a level 4 pass (50 - 59%), while 46,2% of the candidate obtained a level 5 pass (60 - 69%).

14.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1

General comments

- Most candidates were challenged by the way in which questions were signed as there were variations in the dialect, which impacted negatively on the overall performance.
- Generally, candidates were not attentive to the specific requirement of the question. As a result they gave incomplete or irrelevant responses.
- There was a tendency among candidates to respond using the exact language from the given texts instead of articulating the responses in their own signs ('words'). Hence there was little evidence of understanding of the texts.
- Candidates were challenged with questions that required higher-order thinking. They succeeded with level 1 and level 2 questions but had difficulty as the cognitive levels progressed.
- The performance of candidates in Language Structures and Use was of concern. It would appear that the teaching of basic syntax concepts was not given sufficient attention.

14.3 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 1

QUESTION 1: Comprehension

- Most of the responses were incomplete as candidates answered only part of the question.
- Responses lacked details as specified in the marking guidelines.
- Most candidates tended to be repetitive in their responses.
- There was a tendency among candidates to sign the entire question before signing the answer. This must be avoided as it is time-consuming and unnecessary.

Common errors and misconceptions

- a. Q1.1, Q1.6, Q1.9 and Q1.10, required more than one fact/reason. The majority of candidates provided only one fact/reason.
- b. A description of a process was required in Q1.5 and Q1.7. Only part of the process was indicated in the responses.
- c. Certain signs were not understood by candidates, hence the responses given were incorrect, e.g. in Q1.5 storm drain and Q1.12 intentional and accidental littering.
- d. Several questions were misinterpreted owing to variations in dialect.
- e. In Q1.13, candidates did not respond accurately to the question on comparison of a chunk in the text to a picture. They were required to describe each text first and thereafter deduce information from both texts. Candidates were unable to link the picture to the text and deduce the relevant information.

Suggestions for improvement

- a. Teachers should teach learners to do the following:
 - * View/Read the question at least twice
 - * Deconstruct the question and identify what is required
 - * Respond accordingly to the question to prevent irrelevant and incomplete responses
 - * Avoid repetitions in their responses
- b. Teachers should use texts signed in other provinces for visual reading to introduce learners to varied dialects. This would alleviate the challenge with variations in signed dialects that has impacted on performance.
- c. Higher-order thinking skills must be taught. Teachers should create opportunities for learners to engage in higher-order or critical thinking. This will enhance performance when confronted with such questions in examination situations.
- d. Teachers have to be rigid about the 40/40/20 rule for cognitive levels when setting school-based assessments. This will ensure that learners are aware of the different cognitive requirements and are exposed to such a way of answering.
- e. Learners must be familiar with the signs and meanings of instructional verbs such as explain, discuss, motivate, compare and evaluate.

QUESTION 2: Summary

As per the instructions, candidates are required to produce the summary in point format. Candidates lacked understanding of this format.

Common errors and misconceptions

- a. There was no evidence of planning so as to ascertain the main point in each chunk.
- b. Candidates did not remember all the points when recording their answers as they did not note them during planning. It was clear from the recordings that they did not remember as they tended to repeat points or digress.

- c. Candidates tended to repeat verbatim what was signed in the main text, rather than express the summary point in their own signs.
- d. Owing to compromised understanding of certain signs, the number of points that candidates signed was less than the number required.

Suggestions for Improvement

- a. Learners can practise summarising skills using shorter texts and extend progressively to longer texts.
- b. Learners must be taught that a summary requires only the main point to be extracted from each chunk.
- c. Learners must be encouraged to plan by noting/writing the main points before commencing with the signing of the summary. This will facilitate a fluent and coherent presentation.
- d. Teachers should encourage learners to express the main point using their own signs rather than signing verbatim from the text.
- e. The summary is an important aspect of learning and should be taught and practised.

QUESTION 3: Analysing an Advertisement

- a. Learners were seriously challenged with questions that required higher-order cognitive applications. Learners must be given opportunities to apply higher-order critical thinking skills to analyse advertising.
- b. As with all comprehension exercises, learners must be careful not to disadvantage their performance by not responding to the specific requirements of the question.

Common errors and misconceptions

- a. In Q3.1, candidates were required to give the full name of the advertised product, i.e. Apple iPad Air 2, but instead gave partial responses such as tablet/Apple.
- b. Candidates did not respond to the question requirements correctly. They were required to name two careers in Q3.3 and two benefits in Q3.4 but instead they only gave one response.
- c. It would appear that the candidates had not been sufficiently exposed to analysing advertisements and hence were unable to answer questions on advertising techniques as required in Q3.5.

Suggestions for improvement

- a. Learners should be offered frequent opportunities to analyse advertisements using products that are popular and of current interest to them as the youth.
- b. Teachers must teach aspects of advertising such as brand names, target-group appeal, the advertising medium, duration of the advertisement, the setting, etc. and the reasons thereof.
- c. Learners must be taught concepts associated with advertising such as the purpose or effectiveness of certain special effects and how these effects enhance the intention of the advertisement.
- d. The key instruction words such as substantiate, motivate, give reasons for your answer should be identified in questions. Learners should be familiar with these signs.

QUESTION 4: Analysing a Cartoon

Common errors and misconceptions

- a. In Q4.1, candidates spontaneously signed an opinion on what was happening in the cartoon instead of addressing the differences in work situations.
- b. In Q4.2, candidates did not understand that the instructional phrase “account for” is the same as explain. This led to incorrect responses. Some candidates responded by describing the body language rather than the non-manual features.
- c. In Q4.3, some candidates were unable to present a dialogue by using role-shift and head-turn techniques.

Suggestions for improvement

- a. Teachers must train learners to view/read the questions carefully.
- b. Teachers should teach the various skills as indicated in the CAPS, for example non-manual features (NMFs) (p 32) and dialogue techniques (p 30).
- c. Teachers must ensure that learners get sufficient exposure to the study of cartoons to elucidate how cartoon features, such as satire and humour, are achieved. This skill can only be acquired through regular exposure.
- d. The impact and effectiveness of techniques used in visual literacy must be taught and highlighted in analysing cartoons.
- e. Learners may be encouraged to alter or add sketch lines and other visual features to cartoons being analysed and note how these change the impact and effectiveness.

QUESTION 5: Language and Editing

- a. Candidates were challenged by questions that required higher-order thinking. They succeeded with level 1 and level 2 questions but had difficulty as the cognitive levels progressed.
- b. The performance of candidates in Language Structures and Use was a concern.

Common errors and misconceptions

- a. Most candidates responded incorrectly to questions on syntactical structures, e.g.
 - * Q 5.1, lexicalised fingerspelling;
 - * Q 5.2, classifier groups, e.g. body part classifier and how these are used in syntax;
 - * Q 5.4, verbs and its use in varied contexts; and
 - * Q 5.6, adverbs.
- b. Candidates were unable to identify and correct the grammatical errors in the text. In their responses they repeated the content with the same error. This shows strong English language influence.

Suggestions for improvement

- a. Learners should be taught the syntactical structure of SASL and how this varies from the structure of English.
- b. Learners should be exposed to texts with errors. They should be able to identify and correct the errors. This can be done with both live and recorded signing.
- c. The CAPS document lists the language structures and conventions which are to be taught. Learners should be familiar with the various aspects, e.g. syntax and its use in different contexts as listed in CAPS, p 34.
- d. Learners must also be taught the relevance of semantic features in SASL (CAPS, p 35) such as metonymy, synecdoche, idioms, etc. and how these are used to achieve meaning and effect.

14.4 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 2

General comments

- a. Most of the candidates did not perform well in the literary essay questions. They did not comply with the requirements as set out in the CAPS. The content in the responses lacked correct interpretation of the topic, depth of argument, justification and grasp of the text. Candidates did not understand the genre and the text. Structure, logical flow of presentation as well as the presentation style used in the essays was also challenging. Candidates were retelling the poem and the short stories.
- b. The questions testing poetic devices were also a challenge to many candidates. Most of the candidates could not answer these questions. Responses revealed that learners did not understand poetic devices and how these function in the interpretation of poetry.

14.5 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 2

SECTION A: POETRY

Common Errors and Misconceptions

- a. In the essay question, Q1, very little analytical skill or critical discussion was evident. Instead of an argument being developed in response to the set question, many candidates paraphrased the poem. No reference was made to what the question required which was *personification*, the way the poet signs and how the poet expresses his identity as a Deaf person.

In Q2.3, most candidates were unable to respond effectively to the question and could not identify the symbolism which is a requirement to score marks.

Suggestions for Improvement

- a. Teachers must ensure that they teach learners to avoid repetition and retelling of the poem.
- b. Teachers should assess learners' essays against the rubrics provided for literary essays. This includes references to interpretation of topic, depth of argument, justification and grasp of text.
- c. Learners must be able to understand and interpret the topic to be able to present the argument required by the topic. Teachers should not expect learners to analyse poems without the texts being taught and sufficient guidance given to learners.
- d. All the poetic devices should be taught and teachers need to ensure that learners understand and know the signs for the different poetic devices, e.g. symbolism, setting, effect, symmetry, etc. Learners must be taught the skills to critically discuss the key message that the poet communicates to the viewer.

SECTION B AND SECTION C: SHORT STORIES

Common errors and misconceptions

- a. In Q6 (essay question), many candidates did not analyse the plot of *Romeo and Juliet* which extensively encompasses the internal and external conflicts in the text. Many candidates were not familiar with the concepts of internal and external conflict.
- b. In Q8 (essay question), many candidates were retelling the story instead of using contextual evidence to support the author's views with reference to Deaf education. Essays consisted of only a few unrelated facts.
- c. In Q9.5, candidates had difficulty in explaining the two types of conflict evident in the story as they did not understand the concepts of internal and external conflict.

Suggestions for improvement

- a. Teachers should use the poetry and literary essay rubrics to inform their teaching of the literary essay. Emphasis must be given to the structure of the essay (introduction, body and conclusion), as well as the appropriate register (formal) and language.
- b. Learners' attention should be drawn to the criteria specified in the assessment rubrics and should be encouraged to develop essays based on the criteria in the rubrics.
- c. Teachers must ensure that learners have a thorough understanding of the genre and text.
- d. Learners should be taught to use quotes or specific references to support their arguments. An essay requires a focused and critical discussion. Specific references and relevant quotes must be used to support arguments in a literary essay.
- e. Teachers must ensure that they teach learners to avoid repetition and retelling of the story.
- f. Critical thinking skills should be developed in order for learners to respond to questions that require higher-order interpretations. The skills include interpretation of the topic and a range of arguments supported from the text.
- g. Teachers must give learners multiple opportunities to practise answering these types of questions.
- h. Teachers should ensure that the content of prescribed texts is properly taught.
- i. Teacher should not expect learners to analyse stories without the texts being taught and sufficient guidance given. Candidates cannot acquire insight into the texts without having mastered knowledge of the content.

14.6 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3

General comments

- a. Candidates performed better in the essays than in the transactional texts.
- b. Candidates deviated from the topics and lacked sufficient detail in the content to support the topic.
- c. The topics were mostly not interpreted correctly. Variations in dialects contributed to misunderstanding of the topics.
- d. Most candidates did not comply with all the criteria for an essay as indicated in the *CAPS*, p 27 - 31, and specified in the rubrics, i.e. content, planning, language, style and structure.

14.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 3

SECTION A: ESSAYS

General comments

Most of the candidates responded to Q1.2 which was a lower-order question and none of the candidates chose Q1.5 which was a more challenging topic.

Common errors and misconceptions

- In Q1.1, candidates understood the topic but did not conclude effectively which was the crux of this topic. Essays lacked the proper structure.
- The majority of the candidates responded to Q1.2. Candidates' essays lacked appropriate content and planning. Candidates repeated the same ideas throughout the essay.
- In Q1.3, candidates lacked content and deviated from the topic. The content of this topic should have been about the value of education. Instead, candidates signed about Mandela and his experience during apartheid. The quotation was misinterpreted by most learners because of the dialect that the signer used.
- In Q1.4, a description of why sign language is the preferred language for the Deaf was addressed instead of issues of Deaf pride and identity.

Suggestions for improvement

- There should be compliance with the recording/signing processes as set out on page 27 of the CAPS, i.e. recording process, planning/pre-recording, drafting and final recording.
- The planning stage of the essay is crucial. Planning and editing should be an integral part of drafting the essay. Learners must re-read essays and eliminate incoherence and other errors before recording their final essay.
- Learners need to be taught how to sign and record an essay and be given sufficient time to practise the skill of essay writing.
- Learners should be familiar with the criteria specified in the assessment rubrics. Teachers should teach the learners to develop their essay presenting skills based on the rubrics.
- Coaching learners on examination technique, e.g. identifying the essence of the topic is essential. Learners should also be encouraged to explore all the possibilities contained in a topic so that their writing is more original and authentic.

SECTION B: TRANSACTIONAL PIECES

General comments

The time specified for the length of the transactional text is 3 – 6 minutes. However, it was noted that when candidates answered the transactional texts, they only had relevant responses up to about 2 minutes after which candidates often repeated themselves or deviated from the topic.

Common errors and misconceptions

- The majority of the candidates (78%) chose Q2.1. Most of the candidates signed a narrative/descriptive account of the topic instead of signing a congratulatory message.
- In Q2.2, candidates did not include all the information required for the formal request. The content lacked detail and proper planning.

- c. More than half of the candidates responded to Q2.3. Most of the candidates did not know the presentation requirements for the obituary. As a result, the language register was often inappropriate.
- d. In Q2.4, candidates' responses did not contain sufficient details and the format of the formal report was incorrect. They also misinterpreted and deviated from the topic.
- e. In Q2.5, candidates did not give details of the campaign; instead they signed a narrative of Deafness and sign language.
- f. In the interview, Q2.6, some of the candidates were not familiar with the dialogue techniques, e.g. role-shift.

Suggestions for improvement

- a. Transactional writing should be taught and included in the teaching programme. Learners can do reasonably well in this section if they are familiar with the various categories of texts.
- b. The register should match the intention and audience of the text, e.g. formal language should be used for formal requests and reports whereas informal language is appropriate for congratulatory messages.
- c. Formats should be taught correctly and learners should know how to sign and record transactional texts.
- d. Learners should be familiar with the criteria specified in the assessment rubrics. Teachers should teach the learners to develop their presenting skills based on the rubrics.
- e. Learners should be given varied opportunities to practise these texts.

14.8 GENERAL COMMENTS FOR PAPERS 1, 2 AND 3

- a. Teachers should attend regular cluster meetings to share knowledge, resources and address challenges.
- b. Teachers should develop their own resource packs (DVDs and workbooks) to improve the skills of learners.
- c. Schools should adhere to the guidelines for the implementation and conduct of examinations in South African Sign language Home Language to ensure that learners' responses are saved and copied correctly.
- d. Learners should ensure that the video clips are renamed according to the numbering in the question paper.
- e. Schools should upgrade their equipment (webcams) in preparation for SASL HL examinations to ensure that images are clear, signing is distinct and video quality is not compromised.
- f. Teachers should be trained on IT aspects in order to support learners with the use of computers, using editing software, saving responses, uploading and downloading texts, labelling responses.
- g. Teachers should acquire live recording techniques, such as camera positioning, for effective lighting and maximizing signing space



Published by the Department of Basic Education

222 Struben Street

Private Bag X895, Pretoria, 0001

Telephone: 012 357 3000 Fax: 012 323 0601

ISBN: 978-1-4315-3270-4

© **Department of Basic Education**

Website

www.education.gov.za

Facebook

www.facebook.com/BasicEd

Twitter

www.twitter.com/dbe_sa