UNIVERSITY EXAMINATIONS

Take Home Examination

October/November 2021

AFL2602

Understanding African Management Practices as Reflected in African Languages literature and Texts

Total: [100]

Duration:2 days

This paper consists of 21 **pages.**

Instructions:

PLEAE TAKE NOTE:

You are allowed to access your prescribed works and the study material. You are however not allowed to copy verbatim from your study material. You should write the answers in your own words. In the case of any cheating or plagiarism no mark will be allocated.

The exam can be downloaded on Wednesday, 03 November 2021 – 09:15 and must be uploaded by Friday, 05 November 2021 - 09:45.

NO LATE EXAMS WILL BE ACCEPTED.
You can provide your answers in your own exam script, either in typed format or handwritten format. The answered exam script must be uploaded as a PDF electronic document and NOT as a scanned image.

Questions in this paper are in English, isiZulu, isiXhosa, Northern Sotho/Sesotho sa Leboa, Setswana, Sesotho, Siswati, isiNdebele, Tshivenḓa and Xitsonga. Please choose ONE language to answer the questions. Please indicate on the outside cover of your answer book which language you have chosen. When answering your questions, you should use the chosen language throughout.

The English paper starts on p. 3. Should you prefer to answer in an African Language of your choice, please find the page numbers below:

English	**:**	**pages 02 to 03**
IsiZulu	**:**	**pages 04 to 05**
IsiXhosa	**:**	**pages 06 to 07**
Sesotho sa Leboa	**:**	**pages 08 to 09**
Setswana	**:**	**pages 10 to 11**
Sesotho	**:**	**pages 12 to 13**
SiSwati	**:**	**pages 14 to 15**
IsiNdebele	**:**	**pages 16 to 17**
Tshivenda	**:**	**pages 18 to 19**
Xitsonga	**:**	**pages 20 to 21**

PORTFOLIO EXAM (COMPULSORY)
ENGLISH

- Before you attempt this question paper, **please take note of the due date** (duration) to submit your exam paper.
- Please note that, as much as you use your study material as a guide, you are also required to show your understanding as well as additional research. This is an exam portfolio; therefore, your arguments and debate must demonstrate that.
- While you are using examples of different literatures such as folktales, short stories and others, you are discouraged from re-writing the story. Instead, refer/quote/summarise the text to substantiate and/or to strengthen your argument.
- Please use the mark allocation as a guide for the length of expected answers.
- Discuss your points and **avoid writing points only**.
- Question (b) requires thinking, reading and researching – no answer is a wrong answer. We are interested in your penetration of mind and tact of address.

1 (a) Cattle are a highly valued commodity in African societies. Validate this statement using appropriate examples. Consider among other aspects: (i) terminology associated with cattle in your chosen African language, (ii) cultural practices / rituals, (iii) folktales, songs and proverbs and (iv) economic value. (15)

1 (b) Since cattle are a valued commodity in all cultures of South Africa, how, should we use this commodity to promote the lives of all and sundry and their cultural practices. (10)

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2 (a) There are two opposing views regarding the issue of land after restitution. The first is that the land question should be handled by the state/ government leasing it to those who want to practise farming. The second argument is that after restitution the land issue should be handled by traditional leaders such as kings and chiefs. Carefully consider these views and discuss them illustrating convincingly the view that you uphold. (15)

2 (b) In Africa land has different values cherished by our communities among them: (i) spiritual and (ii) economic values. Reflect on this statement and discuss the African philosophy on land and space. (10)

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3 (a) African families are unique in their composition and management. In the African context, authority is exercised over the children by the parents until adulthood. Refer to a literary text in your chosen African language where authority in the family is demonstrated. In your answer, make illustration of the pros and cons of this kind of authority management at family level, regarding how the children are impacted. (15)

3 (b) If you had the opportunity to decide, what freedom and its limits would you accord your children as they grow, and what role would you as a parent play in the life of your children's development so that they grow up as well moulded human beings. (10)

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4 (a) Village life in the African context has levels of authority governing the everyday life of every citizen. Briefly compare and contrast, citing examples from your chosen African language, how village life was regulated/ managed by the figures of authority as is customary. (15)

4 (b) In the new democratic dispensation, what role do you think **traditional leaders** should play in promoting harmony and the well-being of people in their communities? Refer to a traditional African community of your choice or that you have read about and argue. (10)

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TOTAL: [100]

ISIZULU

- Ngaphambi kokuphendula imibuzo ekuleli phepha, **sicela uqaphele usuku lokugcina lokuthumela umsebenzi** (ubude) ukuhambisa iphepha lakho lokuhlolwa.
- Sicela uqaphele ukuthi, noma kuvumelekile ukusebenzisa i-*study guide* sakho njengomhlahlandlela, kuyadingakala nokuthi ukhombise ukuqonda kwakho kanjalo nokwenza ucwaningo. Lena iphothifoliyo yokuhlolwa kokuphela konyaka, ngakho-ke, izimpendulo zakho kumele zikukhombise lokho.
- Nakuba usebenzisa izibonelo ezahlukene zemibhalo njengezinganekwane, izindaba ezimfushane nokunye, uyacelwa ekutheni ungakubhali njengoba kunjalo. Kunalokho, caphuna, ufingqe lowo mbhalo ukwenza amaphuzu akho abe nesisindo.
- Sicela usebenzise ukwabiwa kwamamaki njengenkombandlela yobude bezimpendulo ezilindelekile.
- Xoxa ngamaphuzu akho bese **ugwema ukubhala amaphuzu kuphela**.
- Umbuzo (b) udinga ukucabanga, ukufunda kanye nokucwaninga - ayikho impendulo engalungile. Thina sidinga ukubona ubuqhawe bokusebenzisa umqondo ngesikhathi unikeza izimpendulo zakho.

1 (a) Izinkomo impahla eyaziswa kakhulu emiphakathini yamaZulu. Qinisekisa lesi sitatimende ngosebenzisa izibonelo ezifanele. Cabangela phakathi kwezinye izinto (i) amagama ahlobene nezinkomo esiZulwini, (ii) inqubo yamasiko (iii) izinganekwane, amaculo nezaga (iv) nenani lezomnotho. (15)

1 (b) Njengoba izinkomo ziyimpahla eyigugu kubantu bawo wonke amasiko eNingizimu Afrika, kufanele asetshenziswe kanjani la magugu ukukhuthaza izimpilo zabo bonke abantu futhi abahlukahlukene nemikhuba namasiko yabo. (10)

/25/

2 (a) Kukhona imibono emibili ephikisanayo ngokuqondene nendaba yomhlaba ngemva kokuwubuyisa. Owokuqala ukuthi indaba yokubuyiselwa komhlaba kufanele iphathwe nguhulumeni/uhulumeni kufanele awunikeze labo abafuna ukulima. Owesibili umbono owokuthi emva kokubuyiswa komhlaba kufanele uphathwe ngabaholi bendabuko njengamakhosi nezinduna. Bhekisisa le mibono ngokucophelela bese uxoxa ngayo ngokusebenzisa imifanekiso ekholekayo okungasetshenziswa yona. (15)

2 (b) E-Afrika umhlaba uyigugu ngezindlela ezingafani emiphakathi yethu: (i) ngokomoya futhi (ii) amagugu kwezomnotho. Cabanga ngalesi sitatimende bese uxoxa ngefilosofi yase-Afrika yomhlaba neyezwekazi. (10)

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3 (a) Imindeni yase-Afrika ihlukile ekubunjweni nasekuphathweni. Emongweni wase-Afrika, igunya lokuphatha lisuke lisezandleni zabantu abadala izingane zize zibe ndala. Bheka emibhalweni yesiZulu lapho kuvezwa khona ukuphathwa emndenini. Empendulweni yakho, yenza umfanekiso ngezinzuzo nezingozi zalolu hlobo lokuphathwa komndeni emazingeni omndeni, mayelana nendlela izingane ezithinteka ngayo. (15)

3 (b) Uma ubungathola ithuba lokuthatha izinqumo, iyiphi inkululeko nezilinganiso zayo ongayinika izingane zakho ngesikhathi zikhula, bese wena njengomzali ubamba liphi iqhaza ekuthuthukeni kwezimpilo zazo ukuze zikhule zibe ngabantu abakhuliswe kahle. (10)

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4 (a) Impilo yasemakhaya ngokomongo wase-Afrika inamazinga okuphathwa kwezakhamizi zinsuku zonke. Kafushane qhathanisa, ngokusebenzisa izibonelo zesiZulu, impilo yasemakhaya yayiphathwa kanjani yilabo abasemandleni njengoba kwakubonakala kwenzeka (15)

4 (b) Ngokwenqubo yentando yeningi entsha, iliphi iqhaza ocabanga ukuthi kumele libanjwe **abaholi bendabuko** ekusabalaliseni ulwazi ngokuvumelana kanye nenhlalakahle yabantu emphakathini yabo? Bheka umphakathi wendabuko wase-Afrika ozikhethele wona noma ofunde mayelana nawo. (10)

ISAMBA = 100

ISIXHOSA

- Ngaphambi kokuba uzame ukuphendula eli phepha lemibuzo, **nceda uqaphelisise usuku lokuphelelwa** ukuze ungenise iphepha lakho leempendulo.
- Nceda uqaphele ukuba, nakubeni usebenzisa isikhokelo sakho sokufunda (studyguide), ulindeleke ukuba ubonise ukuqonda kwakho nolwazi lwakho lwemveli, ngaphezulu, uphando. Olu luviwo lwepotifoliyo; ngako oko, iingxoxo zakho kunye nozathuzo mazibonise oko.
- Ngeli xa usebenzisa imizekelo yeendidi zoncwadi nokufundwayo ezifana neentsomi, amabali amafutshane kunye nezinye, ayikhuthazwa kwaphela into yokuba uphinde ubhale ibali kwakhona. Nto nje, lisebenzise njengomkhomba Ndlela ngokuthi ucaphule/ushwankathele/ukhombe uncwadi olo ukuxhasa kunye/okanye nokuqinisa ingxoxo yakho.
- Nceda usebenzise amanqaku anikeziweyo njengomkhomba Ndlela wobude beempendulo zakho okanye bokulindelekileyo xa uphendula.
- Xoxela amanqaku akho, **uhambele kude nokuvele ubeke iimbumbulu ungazixoxelanga.**
- Umbuzo (b) ufuna ucinge, ufunde kwaye uphanded – akukho mpendulo ingachanekanga. Sinomdla wendlela ovelela ngayo imiba kweli phepha, xoxa ke.

1. (a) Iinkomo zinexabiso eliphezulu kakhulu kwintlalo yamaAfrika. Ngqina le ngxelo ngokuthi usebenzise imizekelo echanekileyo. Phakathi kwezinye izinto, velela: (i) Amagama ahlobene okanye anxulunyaniswa neenkomo esiXhoseni, (ii) Inkqubo yamasiko nezithethe, (iii) iintsomi, iingoma zesiNtu, amaqhalo nezaci kunye (iv) nexabiso kwezoqoqosho. (15)

1. (b) Njengokuba iinkomo zinexabiso eliphezulu kakhulu kuzo zonke iinkcubeko zaseMzantsi Afrika, kufanele ukuba zisetyenziswe kanjani ukuphucula iimpilo zabo bonke abantu kunye neenkcubeko zabo ngokwamasiko nezithethe. (10)

2. (a) Kukhona imibono emibini ephikisanayo ngongqamene nomba womhlaba phambi kokuba ubuyiswe. Owokuqala ngulowo uthi indaba yokubuyiselwa komhlaba kufanele iqulunqwe ngurhulumente futhi kufaneka awunikeze abo bafuna ukulima. Owesibini umbono ngulowo uthi emva kokubuyiswa komhlaba kufanele uphathwe ziinkokheli zesiNtu ezifana neenkosi neekumkani. Bhekisisa le mibono mibini ngokuqwalasela ube sele uxoxa ngayo ngokusebenzisa imifanekiso neengxoxo ongqinelana nazo malunga nalo mba. (15)

2 (b) EAfrika umhlaba uligugu neqhayiysa ngeendlela ezingafaniyo kwiintlalo ngentlalo/ekuhlaleni kwethu: (i) ngokomoya futhi (ii) igugu neqhayiya ngokwezemali. Cinga banzi ngale ngxelo ube sele uxoxa ngefilosofi yaseAfrika nelizwe malunga nomhlaba. (10)

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3 (a) Amakhaya aseAfrika ahlukile ngokuphathelene nokubunjwa nokuphathwa. NgokwaseAfrika igunya namandla okuphatha ahlala esebantwini abadala de abantwana bakhule ngokupheleleyo. Khangela kwiimbalo zesiXhosa apho ukuphatha kutyhilwa khona. Kwimpendulo yakho yenza umfanekiso ngeengxoxo nangemizekelo apho kukho ubungozi kunye nenzuzo yolu hlobo lokuphatha emakhaya aseAfrika. Impendulo yakho mayichaphazele indlela abantwana abathi bachaphazeleke ngayo lolu hlobo lokuphatha. (15)

3 (b) Ukuba ngaba ubunokufumana ithuba lokuthatha izigqibo, yeyiphi Inkululeko kunye nemiqathango obunokuyinika abantwana bakho ngeli xa basakhulayo, ube sele wena njengomzali udlale eyiphi indima ukuqinisekisa ukuba zikhula ngendlela eyiyo kwaye ziqoqekile. (10)

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4 (a) Impilo yasemakhaya ngokwesiko nezithethe inamanqanaba okuphatha wonke umntu mihla yonke. Ngokufutshane, thelekisa, usebenzisa imizekelo yesiXhosa echanekileyo impilo yasemakhaya malunga nokuba yayiphathwa kanjani ngabo basemagunyeni njengoko kwakubonakala kusenzeka ngokwesiko nezithethe. (15)

4 (b) Ngokwenkqubo yentando yesininzi entsha/yenkululeko, yeyiphi indima ocinga ukuba kufuneka **ibanjwe/idlalwe ziinkokheli zesiNtu** ekusasazeni ulwazi ngokuvumelana nokuhlalisana nabantu ngoxolo ekuhlaleni? Khetha intlalo ozikhethele yona eAfrika okanye ofunde ngayo ube sele uxoxa banzi ngawo lo mba. (10)

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[Amanqaku ewonke: 100]

SESOTHO SA LEBOA

DITAELO

- O kgopelwa go ela se hloko, bjale ka ge o diriša pukutlhaho ya gago, gape o swanetše golaetša kwešišo ya gago go diphatišišotlaleletšo.
- Bjale ka ge o tla be o diriša mehlala go tšwa go dipuku tša go fapana bjalo ka dinonwane, dikanegelokopana le tše dingwe, ga se wa dumelelwa go ngwalolla kanegelo. Fela, o ka ukama/tsopola/akaretša diteng go tiiša ngangišano ya gago.
- O kgopelwa go diriša kabo ya meputso bjalo ka tlhahlo ya botelele bjo bo hutšwago bja dikarabo.
- Potšišo (b) e nyaka boikgopolelo, go bala le go fatišiša – mo, ga go karabo yeo e phošagetšego. Re lebeletše kudu botebo bja gago bja mogopolo gotee le mathadinthako a go ala taba.

1. Dinonwane bjalo ka mohuta wa dikanegelotšha, di be di dirišwa ke ditšhaba tša setšo sa Maafrika go lota le go ruta meloko ya ka moso bohlokwa bja thuto ya mekgwa ye mebotse. Diriša kgopolo ye ya ka godimo go hlaloša tše di latelago:
   (a) Karolo yeo e kgathwago ke dinonwane go lota ditšo tša dipolelo, Maafrika bjalo ka bjalo ka sebetšasegolo go ruta bana ditšo tša ditšhaba tša Maafrika. (15)
   (b) Go ya ka mogopolo wa gago, laetša bokamoso bja dinonwane mo goloteng ditšo tša dipolelo tša Maafrika le gore na re ka tšwela pele bjang go lota dipolelo tše ka kakaretšo. (10)

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2. Basadi ba tšwelela go tšweletša mmatla a magolo le bokgoni mo ditšhabeng tša Maafrika mabapi le tša taolo le mešomo le boetapele mo setšhabeng, dipolitiking le dikarolong tša mašeleng.
   (a) Hlaloša o be o diriše mehlala ya maleba go kgonthišiša kgopolo ye. Tlhalošo ya gago e swanetše go hlatsetswa ke basadi ba go tuma ba Maafrika bjalo ka mehlala go tšwa go dingwalwa tša kgetho ya gago. (15)
   (b) Ke bokgoni bofe bja boetapele bja basadi ba setšo setšhabeng le ditiragalo tša tlhahlo di ka go dirišwa ke basadi ba rena o be o hlaloše gore gore ba ka bo diriša bjang mmušong wa sebjale-bjale e le go Afrika Borwa e ntshwa go hlakantšhwa le ntwa kgahlanong le leuba la twatši ye kotse ya corona? (10)

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3. Mo ditšhabeng tša Maafrika, naga e tšewa bjalo ka thoto ye bohlokwa, phahlo le hlogotaba ye bohlokwa.
   (a) Diriša hlogotaba ye ka mehlala ya maleba, o fahlele filosofi ya go ba le naga go ya ka ditšo tša ditšhaba tša Maafrika. (15)
   (b) Na Afrika Borwa bjalo ka naga e swanetše go swara goba go tšea taba ya naga bjalo ka ditšhaba tša setšo gotee le mekgahlo bona moo boikarabelo bja kgoši e bego e le naga le šebešebe ya batho? (10)

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4. Go thaila ka seAfrika ke ye nngwe ya dikgato tša mathomo tša thuto ya bongwana gotee le godišo.
   (a) Na dithaila di hlohleletša kgodišo ya nwana mo go ditšhaba tša Maafrika? (15)
   (b) Nagana ka bokamoso bja dithaila le go thaila mo go ditšhaba tša MaAfrika. Kgopolong ya gago magareng ga tše dingwe, dithaila tše diswa, sebopego sa tšona le ka fao di ka go kgeregelwa ka gona le karolo ya tšona ka kakaretšo. (10)

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PALOMOKA: [100]

SETSWANA

- Pele o ka atlhaatlhaa tirong e, o kopiwa go ela tlhoko letlha la neelo (nako) ya tlhatlhobo ya gago.
- Ela tlhoko, jaaka o dirisa kaedi ya gago ya boithuti, o kopiwa gore o bontshe fa o tlhaloganya le go tlhagisa dintlha tlaleletso tse di bontshang fa o batlisisitse. Se, ke tlhatlhobo ya potefoliyo; ka jalo, dintlha le dingangisano tsa gago di totobatse se.
- Fa o dirisa dikao go tswa mo ditlhangweng tse di farologaneng tse di jaaka ditlhamane, dikhutshwe le tse dingwe, ga o letlelelwe go di kwalolola jaaka dintse. Bogolo, supa/nopola/sobokanya sekwalo go totobatsa le/kgotsa go nonotsha ntlha ya gago.
- Dirisa mokgwa o maduo a arogantsweng ka gona jaaka taelo ya tekanyetso ya dikarabo tse di solofetsweng.
- Anaanela dintlha tsa gago le go efoga go kologanya (list) dintlha fela.
- Potso (b) e batla o nagana, o buise le go batlisisa – ga gona Karabo e fosagetseng le e sa fosagalang. Re na le dikgatlhego tsa go bona fa tlhaloganyo ya gago e emeng gona le ntlhakemo ya gago mo tlhagisong.
- Araba dipotso tsotlhe jaaka o laetswe

Question 1

a) Kgomo ke nngwe ya tse di nang le seabe mo setšhabeng sa Maaforika. Totobatsa ntlha e ka go dirisa dikao tse di maleba. Tlhokomela se go ya ka mefama e latelang mo Setswaneng:
   (i) Mareo a a amanang le kgomo
   (ii) Ditiro tsa setso kgotsa meetlo
   (iii) Ditlhamane, dipina le diane
   (iv) Boleng jwa ikonomi (15)

b) Ka ntlha ya fa kgomo e le sediriswa se segolo mo ditsong tsa Aforikaborwa, e ka dirisiwa jang go etlaetsa matshelo a botlhe ka go farologana le diragatsa ditiro tsa setso. (10)

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Question 2

a) Go na le dikakanyo tse pedi tse di thulanang mabapi le go gapiwa ga mafatshe. Sa ntlha ke gore thebolo ya lefatshe e tshwanetse e diragadiwe ke puso go le hirisetsa ba ba nang le dikgatlhego tsa temo. Sa bobedi ke kakanyo ya gore morago ga go gapa lefatshe, maaparankwe kgotsa magosi ke bona ba tshwanetseng go neelana ka mafatshe go beng ba ona. Ka leitlho le le ntšhotšho, lebelela dintlhana tse le go di sekaseka ka go bontsha ntlhakemo ya gago. (15)

b) Mo Aforika lefatshe le na le boleng jo bo farologaneng magareng ga ditšhaba: (i) semowa le (ii) boleng jwa ikonomi. Nagana ka polelo eno le go sekaseka filosofi ya lefatshe le tikologo mo Aforika. (10)

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Question 3

a) Gona le pharologanyo mo malapeng a Maaforika go ya ka thulaganyo le tsamaiso. Mo bokaelong jwa Aforika, taolo e diragadiwa mo baneng go fitlha ba tia. Ikaege ka setlhangwa sengwe sa Setswana se se bontshang fa taolo eno itshupang gona mo lelapeng. Mo karabong ya gago, supetsa ka go dumela le go nganga ka ga tsamaiso ya taolo eno mo lelapeng mabapi le seabe se e nang le sona mo baneng. (15)

b) Fa o ne o na le tšhono ya go kgetha, ke kgololego efe le kiletso e o neng o ka dumelana le yona mo kgodisong ya bana ba gago le seabe se wena jaaka motsadi o ka setshamekang mo tswelopeleng ya bana gore ba gole ba bopegile jaaka batho sentle. (10)

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Question4

a) Botshelo jwa motse mo bokaelong jwa Aforika bo na le taolo e busang botshelo jwa baagi letsatsi le letsatsi. Ka bokhutshwane anaanela le go farologana o ikaegile ka Setswana gore botshelo jwa motse bo tsamaisiwa jang ke balaodi jaaka nngwe ya meetlo. (15)

b) Mo boipusong jo bošwa jwa nako ya temokerasi, ke seabe sefe se baeteledipele ba ngwao (magosi) ba tshwanetseng go se dira go tlisa tumelano le boitekanelo jwa batho mo setšhabeng sa bona? Anaanela se o lebile ngwao mo setšhabeng sa Aforika se o itlhopetseng sona kgotsa se o buisitseng ka ga sona. (10)

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[100]

SESOTHO

- Pele o ka araba pampiri ena ya tlhahlobo, **ela tlhoko nako eo o e fuweng ho phethela mosebetsi le letsatsi la thomelo ya dikarabo tsa hao**.
- Ela hloko hore le ha o sebedisa bukana tataiso, o lebelletswe hore o etse diphuputso mme o bontshe kutlwisiso ya hao. Pampiri ena ke potefoliyo kahoo dingangisano le ho pheha kgang ha hao ho bontshe kutlwisiso le hore o entse dipatlisiso tse kenelletseng)
- Tshebedisong ya hao ya mehlodi e fapafapaneng ya dingolwa, ha o kgothalletswe ho kopa mosebetsi wa mongodi jwalokaha o le jwalo. Empa o ka itshetleha/qotsa/kgutsufatsa qotso ho matlafatsa ngangisano ya hao.
- Ka kopo sebedisa kabo ya matshwao ho o tataisa bolelelenng ba dikarabo tse lebelletsweng.
- Sekaseka dintlha tsa hao, **se ke wa lotomanya dintlha feela.**
- Ha ho karabo e fosahetseng, re thahasella ho bona tsebo le bokgoni ba hao.

Potso 1

1. Dikgomo ke leruo la bohlokwa ditjhabeng tsohle tsa maAforika, ebe re ka sebedisa leruo lee jwang ho kgothalletsa bophelo bo botle ba bohle le ditlwaelo tsa setso? Netefatsa ntlha ena ka ho sebedisa mehlala e nepahetseng ka ho fetisisa. Nahanisa dintlha tse kenyelletsang: (i) tlotlontswe e buang ka dikgomo puong ya Sesotho (6), (ii) meetlo le ditlwaelo tsa setso (6), (iii) ditshomo, dipina le dikapolelo (7) le (iv) boleng ba leruo (6). Moqoqo wa hao o be le tlhekelo, ngangisano le phethelo.

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Potso 2

2 (a) Ho na le maikutlo a mabedi a fapaneng mona Aforika Borwa mabapi le ditaba tsa mobu. Ngangisano ya pele e re ho kgutlisetswa ha lefatshe ho beng ba lona ho lokela ho phethwa ke mmuso. Ngangisano ya bobedi yona e re ho kgutlisetswa ha lefatshe ho beng ba lona ho lokela ho ba boikarabelo ba baetapele ba setso, e leng Batlotlehi le Marena. (15)

2 (b) O ipapisise ka maikutlo ana a mabedi, ho ya ka wena ke boikarabelo ba mang ba ho kgutlisetsa lefatshe ho beng ba lona Aforika Borwa? Tshehetsa karabo ya hao ka mehlala e tshwarehang. Moqoqo wa hao o be le tlhekelo, ngangisano le phethelo. (10)

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Potso 3

3 (a) Malapa a maAforika a na le sebopeho le mekgwa e ikgethileng ya tsamaiso. Ho ya ka seAforika, bana ba ba laolwa ke batswadi ho fihlela ba eba le metse. Tiisa taba ena ka ho nka qotso/tema ho tswa sengolweng sa Sesotho moo re bonang batswadi ba laola lelapa. Karabong ya hao, totobatsa botle le bobe ba mofuta ona wa taolo ka lapeng le tshusumetso eo e nang le yona baneng. (15)

3 (b) Ha o ne o ka ba le monyetla wa ho nka qeto, o ne o tla fa bana ba hao tokoloho efe le meedi ya yona nakong eo ba ntseng ba hola, ke karolo efe jwaloka motswadi eo o neng o tla e bapala ntshetsopeleng ya maphelo a bana ba hao e le hore ba hole ba na le botho. (10)

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Potso 4

4 (a) Ka seAforika bophelo ba mahaeng bo na le maemo a puso a busang morabe ka mong letsatsi le letsatsi. Ako bapise o be o bontshe phapano, ka ho fana ka mehlala Sesothong hore bophelo ba mahaeng bo ne bo laolwa jwang ka borena, jwalokaha e le tlwaelo. (15)

4 (b) Nakong e ntjha ya demokerasi, o nahana ke karolo efe e ka bapalwang ke baetapele ba setso ho kgothalletsa kutlwano le paballeho ditjhabeng tsa bona. Ngola ngangisano o ipapisitse le morabe wa Basotho. (10)

/25/

MATSHWAO KAOFELA: 100

SISWATI

TICONDZISO

- Ngembi kwekutsi ucale kuphendvula leliphepha lemibuto, **uyacelwa kwekutsi ucaphele lusuku lekuvalwa kwekupheleketelwa** kweliphepha lweluhlolo.
- Uyacelwa kutsi ucaphele kwekutsi, njengobe usebentisa imphahla yekufundza (*study material*) njengetinsita, kulindzeleke kutsi ukhombise kuvisisa kwakho kanye nekutsi ulentile lucwaningo laloko lobhala ngako, njengobe lolu kuluhlolo lwephotifoliyo.
- Uma usebentisa tibonelo temibhalo leyehlukahlukene njengetinganekwane, tindzaba letimfishane kanye naleminye mibhalo, akukadzingeki kutsi uyibhale kabusha leyo ndzaba. Kepha caphuna nobe finyeta lendzaba ngenhloso yekucinisekisa loko lewusuke ukhuluma ngako.
- Uyacelwa kwekutsi ucaphele uphindze unakisise kwabiwa kwemamaki kulowo nalowo mbuto, loko kutakusita kwekutsi ukhone kubona kutsi timphendvulo takho kufanele tibe tindze kangakanani.
- Emaphuzu akho kufanele uwachaze kabanti **futsi ugweme kubhala emaphuzu odvwa.**
- Umbuto (b) udzinga kucabangasisa, kufundza nekwenta lucwaningo. Sinenshisekelo kakhulu ekucabangeni ujule kwakho nelikhono lwekutfula inkhulumo yakho.

1 (a) Tinkhomo tiyimphahla lebaluleke kakhulu emiphakatsini yema-Afrika. Cinisekisa lesitatimente ngekusebentisa tibonelo letifanele. Kuletinye tetintfo longatisebentisa bhala ngaloku lokulandzelako: (i) emathemu lahambisana netinkhomo lakhona elwimini lwakho lwendzabuko lolukhetsile, (ii) imikhuba yetemasiko (*cultural practices*), (iii) tinganekwane, tingomo netaga kanye (iv) nekubaluleka kwetemnotfo (*economic value*). (15)

1 (b) Njengobe tinkhomo tiyimphahla lebalulekile kuwo onkhe emasiko aseNingizimu Afrika, Singayisebentisa kanjani lemphahla kukhutsata kuphila kwawo wonkhe umuntfu kanye nekusetjentiswa kwemasiko (*cultural practices*). (10)

/25/

2 (a) Kunemibono lemibili lephikisanako lephatselene nendzaba yemhlaba ngemuva kwekubuyiselwa. Kwekucala kutsi indzaba yemhlaba ibukwe nguhulumende ngekuyicashisa labo labafuna kulima. Kwesibili kutsi ngemuva kwekubuyiselwa kwemhlaba kubanikati kufanele lendzaba ibukwe baholi bendzabuko kufaka ekhatsi tingwenyama nemakhosi. Caphelisisa lena mibono bese uyichaza kabanti bese ukhombisa ngekucinisekisa nobe ngekuphakamisa umbono lonawo ngalenkhulumo. (10)

2 (b) E-Afrika umhlaba unemisebenti leyehlukene losetjentiselwa wona emiphakatsini yetfu kufaka ekhatsi lena lelandzelako: (i) tindzaba letiphatselene netintfo takamoya (*spirituality*) neku (ii) baluleka kwetemnotfo. Cabangisisa ngalesitatimende bese uchaza kabanti ngefilosofi yemhlaba nendzawo. (10)

/25/

3 (a) Imindeni yema-Afrika yihlukile uma kuta etindzabeni tekuhleleka nebuholi. Ngekuya kwe-Afrika, batali banemagunya ekulawula timphilo tebantfwana babo kudzimate bafike ezingeni lapho bangatitsatsela khona tincumo. Ngekubhekisa embhalweni locashunwe elwimini lwakho lapho batali basebentisa emagunya labanawo ekulawuleni timphilo tebantfwana. Khombisa buhle nebubi baloluhlobo lwebuholi, ngekuveta kwekutsi titsintseka kanjani timphilo tebantfwana. (15)

3 (b) Uma bewunganiketwa litfuba lekwenta sincumo, nguyiphi yinkhululeko (*freedom*) kanye nemikhawulo (*limits*) yayo lewungayiniketa bantfwana bakho uma bakhula, futsi nguyiphi indzima lewungayidlala njengemtali ekukhuleni kwemphilo yebantfwana bakho kuze bakhule babantfu labakhuliseke ngendlela lefanele. (10)

/25/

4 (a) Imphilo yasemaphandleni emiphakatsini yama-Afrika yihleleke ngekwetigaba tekubusa nekulawula imphilo yemalanga wonkhe yaleso naleso sakhamuti. Kafishane catsanisa uphindze unikete netibonelo letitsetfwe elwimini lwakho, kwekutsi imphilo yebantfu basemaphandleni beyilawulwa kanjani ngulabo labasemagunyeni nasetikhundleni njengobe kuvamile. (15)

4 (b) Ngekuya kwenchubo lensha yentsandvo yelunyenti, ucabanga kutsi nguyiphi indzima lekufanele idlalwe baholi bandzabuko ekukhutsateni kuvana nekuhlalisana kahle ngekuthula kwebantfu emiphakatsini yabo? Bhekisa imphendvulo yakho emphakatsini lewutikhetsele wona nobe lewuke wafundza ngawo bese uveta umbono wakho. (10)

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SAMBA = 100

ISINDEBELE

IMILEYO

- Ngaphambi kokulinga ukuphendula iphepheli, **yelela ilanga lokuvalwa** (isikhathi onikelwe sona) kobana uthumele iphepha lesihlahlubo.
- Yelela: Nanyana ungawusebenzisa umhlahlandlela wakho, kulindelekile kobana utjengise indlela ozwisisa ngayo ngokwengeza iimpendulo zakho ngerhubhululo elengeziweko. Lesi kusihlahlubo sephothfoliyo; yeke iimbono yakho neenkulumo pikiswano kufanele zikuveze lokho.
- Nangabe usebenzisa iimbonelo ezibuya emitlolweni ethileko, efana neenganekwana, iindatjana neminye, awukhuthazwa kobana uzitlole godu. Ungaqala/ ungadzubhula/ ungarhunyeza umtlolo ukufakazela namkha ukuqinisa umbono wakho.
- Sebenzisa imitlomelo onikelwe yona njengesiyeleliso sobude beempendulo zakho.
- Coca ngamaphuzu wakho, **ubalekele ukutlola amaphuzu wodwa.**
- Umbuzo (b) ufuna kobana ucabange, ufunde begodu wenze irhubhululo– ayikho ipendulo emamala. Sitjheje kwaphela indlela owenze irhubhululo lakho nangendlela wethule ngakho iimbono yakho.

1 (a) Iinkomo ziyipahla ephathelwa phezulu emiphakathini yama-Afrika. Qinisekisa isitatimendesi ngokusebenzisa iimbonelo ezinembako. Tjheja amahlangothi alandelako: (i) itheminoloji ehlobaniswa neenkomo elimini lesiNdebele (ii) ikambiso/ ikambiso yamasiko, (iii) iinganekwana, iingoma nezaga ne (iv) zomnotho. (15)

1 (b) Njengombana iinkomo ziyipahla ebalulekileko emasikweni weSewula Afrika, singasebenzisa njani ipahla le ukuthukisa iimpilo zabantu boke nekambiso yamasiko. (10)

/25/

2 (a) Kukhona imibono emibili ephikisanako ngendaba yomhlaba ngemva kokubuyelana. Umbono wokuthoma uthi, umhlaba kufanele uphathwe mbuso bese uwunikele labo abafuna ukulima. Umbono wesibili uthi, ngemva kokubuyelana umhlaba kufanele uphathwe barholi bendabuko abafana namakhosi. Ngokuqala imibono le, coca ngendlela eyanelisako ngombono owuphakamisako. (15)

2 (b) Inarha ye-Afrika inezinto ezihlukahlukeneko ezimagugu ezithandwako emiphakathini: (i) komoya (ii) zomnotho. Ngokuqala isitatimendesi, coca ngefilosofi ye-Afrika ngomhlaba nendawo. (10)

/25/

3 (a) Emindenini yama-Afrika kuneendlela ezikhethekileko zokutlhama nokuphatha. Ngokwesi-Afrika, amandla wokuphatha nokulawula abentwana anikelwa ababelethi ukufikela la sebabadala khona. Qala emitlolweni ekhona elimini lesiNdebele la ukusetjenziswa kwamandla kuvezwe khona. Ipendulo yakho kufanele imumathe okuhle nokumbi ngendlela le yamandla emindenini, ngokuqala indlela abentwana bathinteka ngayo. (15)

3 (b) Nawunganikelwa ithuba lokuthatha isiqunto, ngiliphi itjhaphuluka nemikhawulo ongalivumela ebantwaneni bakho nabasakhulako begodu ngiyiphi indima ongaba nayo njengombelethi ekukhuliseni abentwana bakho ngendlela ezokwenza babe babantu abanesimilo esihle. (10)

/25/

4 (a) Ipilo yemakhaya inamaleveli ahlukileko wamandla wokuphatha ipilo yesakhamuzi esinye nesinye ngamalanga. Ngokufitjhani, madanisa amaleveli lawo ngokunanazela iimbonelo esiNdebeleni, ngabe ipilo yemakhaya beyinjani/ iphathwa njani ngilabo abanamandla ngokwesiko. (15)

4 (b) Ngabe ngiyiphi indima **abelaphi besuntu** abanayo esikhathini lesi esitjha sedemokhrasi? Kukhona abangakwenza mayelana nokuletha ukuzwana nokuphilisana kuhle kwabantu emiphakathini? Qala umphakathi munye osaraga ipilo yawo ngesi-Afrika namkha ofunde ngawo emtlolweni othileko, utlole amazizo wakho. (10)

/25/

IMITLOMELO SEYIYOKE [100]

TSHIVENḒA

NDAELA

- Vha sa athu u fhindula kha vha dzhiele nṱha **datumu ya u vala** ya mushumo uyu
- Heyi ndi phothiḽfoio ya mulingo, nga zwenezwo phindulo kana mafhungo avho a tea u zwi sumbedza tshoṱhe.Liṅwalo ḽavho ḽa thuthoriaḽa ḽi tea u vha ḽa u tou vha sumbedza nḓila fhedzi.
- Musi vha tshi shumisa tsumbo dzi no bva kha maṅwalwa a sialala, nganeapfufhi, na zwiṅwevho vha songo tou kopolola zwo ralo. Vha lavhelelwa u tou khoutha kana u tou ita maṉweledzo a u khwaṱhisedza mafhungo avho.
- Maraga dzo ṉewaho kha mbudziso dzi tea u langula vhulapfu ha phindulo dzavho.
- A vha lavhelelwi u ṉea mbuno fhedzi, musi vho ṉea mbuno vha lavhelelwa u dovha vha ṱalutshedza nga vhuḓalo.
- Mbudziso(b) i ṱoḓa u humbula, u vhala na u ita ṱhoḓuluso. A huna phindulo ine ya tou pfi ndi yone kana a si yone. Hafho ri takalela u dzhenelela havho ha muhumbulo na ṉdila ine vha fhindula ngayo.

1 (a) Kholomo ndi tshithu tsha vhuṱhogwa vhukuma kha tshitshavha tsha vharema kana tsha Afurika. Kha vha khwaṱhise iḽi fhungo nga u shumisa tsumbo dzo teaho vhukuma. Vha dzhiele nzhele zwiteṅwa zwi tevhelaho: (i)Maipfi ane a shumiswa zwi tshi elana na kholomo kha luambo lwavho,(ii)Maitele a sialala,(iii)Ngano, nyimbo na mirero (iv)Na vhundeme hazwo zwi tshi elana na mbuelo ya masheleni. (15)

1 (b) Samusi kholomo dzi dza ndeme kha mvelele dzoṱhe fhano Afurika Tshipembe, ri nga dzi shumisa hani u khwinisa matshilo a vhathu, maitele a mvelele na zwiṅwevho zwa vhuṱhogwa? (10)

/25/

2 (a) Afurika Tshipembe hu na kuhumbulele kuvhili ku no hanedzana zwi tshi ya kha mavu nga murahu ha u humiselwa murahu ha mavu kha vhaṉe vhao.Kuhumbulele kwa u thoma ndi kwa uri u humiselwa ha mavu murahu hu tea u itwa nga muvhuso,Muvhuso u tea u tendele vhathu vhane vha ṱoḓa u ita zwa vhulimi vha a shumisa.Kuhumbulele kwa vhuvhili ndi kwa uri u humiselwa ha mavu murahu hu tea u itwa nga vharangaphanḓa vha sialala vha ngaho dzikhosi na vhothovhele.Vhone kha vha sedzuluse hoku kuhumbulele kuvhili nga vhuronwane, vha koneha u ṱalutshedza kuhumbulele kwavho nga nḓila i fushaho. (15)

2 (b) Fhano Afurika mavu a na vhundeme ho fhambanaho hune vhadzulapo vha a funela zwone:(i) Vhundeme vhu kwamaho mimuya kana vhurereli (ii)Vhundeme vhu kwamaho zwa ikonomi. Kha vha sedze heḽi fhungo vha ṱalutshedze nḓila ya vharema kana ya Afurika ya maitele a zwithu zwi tshi ya kha mavu na tshikhala. (10)

/25/

3 (a) Miṱa ya vharema yo fhambana zwi tshi ya kha miraḓo na kulangulele. Nga tshirema ndango ya vhana i itwa nga vhabebi u swika vhana vha tshi vha vhaaluwa.Kha vha sedze kha bugu ya u vhala ye vha tou nanga u bva kha luambo lwavho hune ndango i ngaho iyi ya sumbedzwa. Kha phindulo yavho kha vha sumbedze vhuḓi na vhuvhi ha heyi nilḓa ya kulangulele miṱani zwi tshi ya kha uri zwi kwama hani vhana.

(15)

3 (b) Arali vhone nyimele i tshi khou vha tendela ndi zwifhio zwine vha nga tendela vhana vhavho na u vha hanela u zwi ita musi vha tshi khou aluwa, nahone ndi vhuimo vhufhio vhune vhone vha nga vhu dzhia sa mubebi kha vhana vhavho uri vha aluwe vha na mikhwa yavhuḓi. (10)

/25/

4 (a) Vhutshilo ha mahayani nga tshirema kana Tshiafurika vhu na maimo o fhambanaho a vhulanguli, maimo ayo a langula kutshilele kwa vhadzulapo kwa ḓuvha ḽiṅwe na ḽiṅwe.Vhone kha vha vhambedze vha dovhe vha sumbedze na phambano vha tshi khou ṋea na tsumbo dzi no bva kha luambo lwavho uri vhutshilo ha vharema ho vha hu tshi langulwa hani nga milayo ya vhuḓifari na maitele a zwithu. (15)

4 (b) Kha muvhuso muswa wa demokirasi ndi ufhio mushumo une vharangaphanḓa vha sialala vha nga ita u itela uri hu vhe na vhudziki na u farea zwavhuḓi ha vhadzulapo mashangoni avho? Kha vha ṱaṱe khani vho ḓisendeka nga muvhundu une wa vha fhasi ha vhurangaphanḓa ha sialala we vhone vha tou ḓikhethela kana vha tou vhala nga hawo kha bugu. (10)

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MARAGAGUṰE = [100]

XITSONGA

SWILERISO

- U nga si sungula ku hlamula papila ra swivutiso, **u komberiwa ku tekela enhlokweni siku ro pfala** (nkarhi) wo vuyisa papila ra wena ra tinhlamulo.
- Tekela enhlokweni leswaku hambileswi u nga languteriwa ku tirhisa xiletelo xo dyondza u languteriwa nakambe ku kombisa matwisiselo ya wena na ku engetela hi vulavisisi.
- Loko u ri karhi u tirhisa swikombiso swa matsalwa yo hambanahambana yo fana na mitsheketo, swihungwahungwana na swin'wana a wu fanelangi ku kopunula xitori kambe u fanele ku tshaha/ku katsakanya tsalwa ku tiyisisa mhaka ya wena.
- U komberiwa ku tirhisa maavelo ya timaraka tanihi xiletelo xo kombisa vulehi bya nhlamulo ya wena.
- Kanela tipoyinti /timhaka ta wena u tlhela u **papalata ku tsala tipoyinti ntsena**.
- Xivutiso xa (b) xi lava ku ehleketa, ku hlaya na vulavisisi – a ku na nhlamulo yo hoxeka. Hi langutele ngopfu ku anama ka miehleketo na ndlela ya mahlamulelo.

1 (a) Tihomu i rifuwo ra nkoka ngopfu eka ndhavuko wa Xintima. Tiyisisa xitatimende lexi u ri karhi u tirhisa swikombiso leswi faneleke. Tekela swiphemu swo fana na (i) Theminoloji leyi ti vitaniwaka hi yona eka ririmi ra Xitsonga. (ii) Mitolovelo ya ndhavuko/magandzelelo. (iii) Mitsheketo, tinsimu na swivuriso na (iv) Nkoka wa tona eka ikhonomi. (15)

1 (b) Tanihileswi tihomu ti nga rifuwo ra nkoka eka mindhavuko hinkwayo ya Afrika Dzonga, hi nga tirhisa njhani tihomu ku ndlandlamuxa vutomi bya vanhu hinkwavo na switirhisiwa na mitolovelo ya mindhavuko? (10)

/25/

2 (a) Ku na mavonelo mambirhi lama kanetanaka mayelana na misava endzhaku ka ku vuyiseriwa ka yona eka vini va yona. Mavonelo yo sungula i ku timhaka ta misava ti fanele ku va ehansi ka vulawuri bya mfumo kutani wu lombisa misava eka lava nga ta yi tirhisa eka timhaka ta vurimi. Ya vumbirhi i ya ku yi fanele yi va eka vulawuri bya vurhangeri bya Xintu byo fana na tihosana na tihosi. Tekela enhlokweni mavonelo lamambirhi u tlhela u kanela u ri karhi u tiyisisa mavonelo lama u tsakelaka wona (15)

2 (b) EAfrika misava yi na mikoka yo hambanahambana eka rixaka ku katsa (i) mikoka ya swa ximoya (ii) mikoka ya swa xiikhonomi. Kanela xitatimende lexi ku ya hi ntivovuehleketi/filosofi ya Xintima mayelana na misava na ndhawu. (10)

/25/

3 (a) Mindyangu ya Xintima ya hambana ku ya hi xivumbeko na mafambiselo. Eka Xintima vulawuri bya vana byi nghenelela ngopfu hi vatswari ku fikela loko va ze va vakulu. Tirhisa tsalwa ra Xitsonga laha vulawuri bya mindyangu byi nghenelelaka hi vatswari. Eka nhlamulo ya wena kombisa vunene na vubihi bya vulawuri bya vatswari emindyangwini na ntshikelelo lowu vana va vaka na wona. (15)

3 (b) Loko wo va na nkateko wo teka xiboho, u nga va na ntshuxeko na swipimelo swihi leswi u nga swi nyikaka vana va wena loko va ri karhi va kula, na ntirho lowu u nga wu endlaka eka vutomi bya vana va wena ku endlela leswaku va kula va ri na mahanyelo na vumunhu lebyine ne. (10)

/25/

4 (a) Vutomi bya le makaya eka Xintima byi na tilevhele ta matimba ya vulawuri lebyi lawulaka vutomi bya masiku hinkwawo bya muakatiko un'wana na un'wana. Pimanisa hi ku komisa u ri karhi u nyika swikombiso eka malawulelo ya Xitsonga leswaku vutomi bya le makaya byi lawuriwa njhani hi vurhangeri bya Xintu. (15)

4 (b) Eka nkarhi lowu wa xidemokirasi, i mitirho yihi ya **varhangeri va Xintu** leyi u ehleketaka leswaku yi na nkoka eka ku antswisa ku hanyisana hi ku rhula na ku hanya kahle ka vanhu emigangeni ya vona? Nyika xikombiso xa le eka vuhosi bya le ndhawini ya ka n'wina kumbe lebyi u nga lo byi hlaya eka tsalwa rin'wana na rin'wana. (10)

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TIMAKISI HINKWATO: [100]

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