

# FIRST LANGUAGE OTJIHERERO

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6101  
Paper 1

## 1. GENERAL COMMENTS

**Performance:** This was the second examination under the revised NSSCO curriculum. Compared to the first cohort, this year's cohort performed poorly. It should also be noted that the number of candidates who took the examination almost doubled.

The following general observations are worth mentioning to guide centres and schools.

**Duration of examination:** The duration of this examination was increased with 30 minutes (from 2 hours to 2 hours 30 minutes). Most candidates appeared not to have run out of time. However, there were still a few who noticeably ran out of time.

**General reading and writing skills:** As alluded to last year, the general reading and writing skills of candidates leave much to be desired. No improvement could be observed with respect to reading comprehension. As for writing, at this level of schooling one would expect more complex sentences, the use of advanced punctuation marks, connectives and transitional words. These were mainly absent – only simple sentences, a comma and a full stop were found. Kutja ovahongwa mbe ri mondondo oitja-11 ve tjangurura ehungi ndi va rese okuzira omapuriro (nu meraka ravo!) otjiraisiro tjokutja onḡengu yomahongero nomerihongero wOtjiherero ye ri korura rwndjuwo – kehi, kehi tjinene. As observed last year, learners are hardly exposed to these type of exercises during the two-year course. They only encounter these in examinations not in the classroom during normal teaching.

## 2. COMMENTS ON INDIVIDUAL QUESTIONS

### SECTION A

#### Question 1: Reading Comprehension

The passage was about a father who took his son from an apparent previous relationship on a skiing adventure while the weather was not conducive – it was snowing. Candidates found the passage challenging and unfamiliar which may have an impact on their response to questions. An unacceptable high number of candidates copied texts verbatim from the passage without attempting to answer the questions and lost marks. As mentioned last year (2020), **candidates are simply not taught** to read and how to answer reading comprehension questions.

- (a) This question proved to be the easiest of the reading comprehension questions. It was about why the mother of the boy finally relented and allowed the boy to go with his father. A significant number of candidates could spot the fact that the father promised and or that he would take good care of him and that he would return him in time keriro romambo wokomuti. These candidates scored the maximum marks of two allocated for this question. Some candidates only indicated that the father promised (yana oruyano) and scored one mark. Imba mba tjanga kutja “wa kondja ouzeu okuzuvisa omukazendu” kave nongombe ndji va muna.
- (b) A significant number of candidates answered this question well and scored the one mark allocated. The question probed the candidates to give a reason why the father wanted to go skiing for one last time. Most candidates answered that the snow fell attracted him. However, no candidates understood “otjiṅa otjihuze” (rare quality) in relation to this question.
- (c) This proved to be a difficult question. Candidates could not contextualise the use of chains in this instance and lost both marks. The question was about the reason why the father put chains on the car. Some brought in a second car that was used to pull the father's sport car out of the thick snow using the chains and were not given a mark. A few candidates who mentioned the fact that the road will be covered with thick snow “omakende omakoto” were rewarded with one mark. Aape undjirwa kovarorwa okumuna kutja ouketanga mbwi wa ri amau tuwa komarama wotjihauto kutja atji ha heza tji nane oupupu tjinga amatji yende amatji nyanyaura nga omakende wombepera.

- (d) This one proved to be one of the most difficult questions of the reading comprehension questions. Very few candidates answered this question correctly. It tested candidates' abilities to detect the author's intention when he used the phrase: "Ami ambi ri kokure." Most candidates responded that the narrator (the boy) could literally see everything that was happening at home from the top of the mountain where he was. They lost the mark. It was expected of candidates to say the boy was thinking about home (ee ripura nokutja andakuzu u ri konganda). Avihe mbyo vya ri momeripura we uriri kakuzaa ee vi munu nomeho we kako.
- (e) This question was not well-answered by a great number of candidates. The question was about why the son refused to respond in the same way he was addressed by his father. Most candidates could not detect the fact that the boy was annoyed and lost both marks. Most of those who wrote "omena rondengero" which was a clear testimony of surface reading lost both marks. Some scored one mark for giving one detail, e.g. "ka ri aka pindike or k aka ri nohange".
- (f) A good number of candidates answered this question well and scored the one mark that was allocated for this question. Some just copied part of the passage, "Ihe wa tja matu i pamwe kotjovakamburwa ..." and did not get a mark as this does not answer the question. Candidates who scored the one mark were those who wrote "okazandona ka isa po otjipate tjondjira nu munao ake katuka oveta".
- (g) This question proved to be one of the most difficult questions of the reading comprehension questions. Very few candidates could sense the imminent danger of being cut from other human beings which the repetition of "omakende wombepera" suggested in that paragraph. The majority of candidates copied that part and lost both marks. A few spotted the danger and wrote "apehe/akuhe kwe urire omakende wombepera" and were rewarded with one mark.
- (h) A number of candidates did not answer this question correctly. Candidates were expected to give an informed opinion (in the context of information provided in the passage) as to what the father was thinking when he said "o roro o ritwa mu mbya sana ngwi". Many candidates did not consider these words in the context of the passage and only looked at these words in isolation. Their responses varied from: "o tjiti tjimuna ami, o ritwa mozondambo zandje" to senseless verbatim copying. Omambo nga "ee ripura na tjike kaye perwe ombango. Oro kara ri epuriro ezeu nungwari oumba u ri movarorwa mbe nanukirwa i yokutjangurura nga omahungi omaresewa.
- (i) This one proved to be the most difficult question of the reading comprehension questions. Almost all candidates could not answer this question well. Ovarorwa ape avehe va urwa i yokumuna kutja nangarire kutja okazandona ng aka kakurunga momuinyo, oko wina ka kamuna kutja kutja u rire omutjiwe wouzeu nangwari ove omuini rutenga mo sokupitira mu wo.

## Question 2

As with last year, this question was relatively accessible to the majority of candidates and many scored on average between 5 to 7 marks for parts (a) and (b).

- (a) **Notes:** It was expected of candidates to extract points from the passage which support "the idea that the father was irresponsible". Most candidates extracted a number of points and presented them in note form but it appeared that quite a number of candidates did not present notes that proved that "ihe yomuatje ngwi wa ri omurumendu omuhinamerizirira" or points that did not make sense such as:

- Otjikando tji tja zu ko tje yere mba
- Ke na pe rihahiza
- "Ondji raere" Tate wa tene
- "Virura" Tate we ndji raere

It is emphasised again as with last year that:

- Points should be concise (epu rimwe moruteto) and meaningful (ngari hungire, "henisire" ariyerike nao kari nokuhungira).
- Points should support the idea in question, tj. "okuhinamerizirira" mombapira ndji. Omurorwa tja tja "tate wa ria ma sesenga otjihinge" nao kape nokuzeuparisa epu ndi ri mepuriro ndi rokuhinamerizirira.

(b) **Summary:** As with last year, candidates' poor writing skills were exposed here. A huge number of candidates could not progress beyond Band 4. Candidates lacked a clear focus on the passage and were unable to use compound and complex sentences, conjunctions and transitional words (connectives). Ovarorwa ve sokurongerisiwa kutja ve ungurise omahondjambo nomahondjauripura momihewo omituwakumwe nomihandjauke ave ha yandere pomirikehewo pondondo ndji. The summaries, in most cases, did not flow and were disjointed or worse were verbatim copies of the passages even the parts that were not relevant to the idea in question.

## Section B

### Question 3: Directed Writing

This question proved to be the most difficult question. Candidates were asked to draw parallels between challenges and social problems mentioned in the inaugural speech of President Barack Obama and those affecting people in their own region. The only two issues which the majority of candidates could see were: omahongero nokuhinaviungura. Finding solutions proved to be very demanding for candidates and looked as if the question demanded of them to have prior technical knowledge. Few candidates progressed beyond Band 4 for both reading and writing. Ovengi aave tjangurura ndi ehungi ohamuzemba uriri nu ave kasana aayo kavahongwa mba kara ozombura omurongo na imwe (nokombanda yanao) mosikore.

Tjotjiri ya ri ongahukiro kutja onḁengu yoviungura vyotjingi tjozosikore nozosenda zetu i ri kehi tjinene. Candidates need to be exposed to various texts and be given enough exercises in directed writing.

### 3. POSITIVE SUGGESTIONS TO TEACHERS

Nambano matu tji zu ko komambo nga wovandu avehe, tu tji riyambere po.

Omarorero nga onga ri oyetjavari kehi yokarikurema yo-NSSCO otja tji ya yarukirwa. Nombura ndja zu ko aai ngara! Indji mwa ri nozosenda tjiva nḁaaze raisa ongahukiro kutja ovarorwa mba kave rongerisirwe kaparukaze uriri. **Twa utire kehi** – otjiungura tja kamburwa ondeka. Otjikando hi mwa ri ozombunga zovarorwa mbe he ri pondondo ndji uriri. **Omangura** oyenyeni uriri! Mougundipare wovarorwa mozosenda tjiva omundu oo munu nawa uriri kutja ngwi okuhongwa oku ve ha hongwa kaparukaze. Arikanee uri ... ngatu hongwe ovanatje mba, ovetu oveni!

- **Eroramazuviro wokuresa:** Vakwetu, ovarorwa mbe ri mondondo oitja-11 nu meraka ndi ve hungira ngunda ve tjangurura oviḁa osemba okuzira omapuriro! Tara kutja ozoperesende ngapi zovarorwa mbaave ungurisa embo ndi "Tate" tji mave ziri omapuriro – omurumendu ngwi ngwa ri mehungi ndi kangu ri ihe yavo nokutja vi nao? Imbwo oungundipare ounene tjiri. Kwa za ngave hongwe **okuyaha mondots** nu ngamba kave ya hongwa. Miḁiri, ovarorwa ngave pewe oviungura mbi aruhe nu mba tjangurura ave pewa ozongombe kutja ovo ve rihonge okuzira omapuriro. Ave tjangurura, tj. "Tate wa tja hi paturure omuvero. > Ihe yokazandona wa tja oko ngake paturure omuvero." Okutjanga momuano womatjangero omahahungame kaku iwe.
- **Ounouta:** Ngake rire kemwe moruteto orusupi nu ngake kare nomaheero (ngake hungire). Nu kaku nana ngamwa otjiḁa, ovyo mbi mbya hungama epu (tj. okuhinamerizirira). Hongee arikanee nu kakuhungira uriri – ngave tjite.
- **Omboronganisiro:** Imba ngunda omutund' omaonya uriri. Nangarire kutja ouzeu poḁa mba wa munikwa ombura ndja zu ko (2020) nau raisiwa morapota, kape na tji tja tjitwa. Kave hongerwe! Andakuzu va hongwa atja ve hezaheza momahondjambo nomahondjauripura kutja ndi rumwe kave nokutwapo nawa. Nduu! Popengi aave yaruka mokutjangurura uriri. Miḁiri tje ve pe otjiungura hi metuwo romahongero, ma yenene okuvepura kutja: "Nanee omikoka kehi yomambo weḁu oveni ngu mwa ungurisa, omahondjambo nomahondjauripura. Ye pi? Hapo tjii omihewo vyeḁu omikutwakumwe nomihandjaukahewo hi? Tjaa me munu mo omirikehewo uriri. Ongwaye? Tjinee."
- **Omatjangero omahungame:** Okuiya monyama, otjitozero ngamba. Oviḁa vivari: (1) ve varama popezu tjinene na indi ehungi, wina mu mu kara omatjangururiro nao, poo (2) ve yepa tjinene na indi ehungi mu mu kakara okuriutira oviḁa mbi hi norupe na rumwe na indi ehungi. Oviḁo pouvari wavyo mbi oposyo, ozondataiziro nḁu maze hepa okuḁunwa. Ovo ve sokupunga omerizemburuka nga yenene okuza mehungi tjazumba arire ngu va parangisa momuano wokumema "developing ideas from the passage and expand them creatively" as their own. Okutja tja toora omahongero (otjomerizemburuka yemwe) okuza mehungi u sokuya nomeripura we omuini (omananyuḁe) kutja etje ye pwisa vi. "Ngave pewe ovimariva vyokukerihonga komurungu" omeripura omarari navi nge hi na maaye isa mo ngwi omurorwa moruti orutja-4 motjiḁo tjepuriro ndi.
- **NB.** Zomiḁiri ozosuverwa, ovanatje ngunda katu hongo tjiri! Ngatu tji riyaruka oveni. Tu ungura tjike? Hapo momambo nga omatjangerwa wovahongwa mu nouhatoi kutja tjiri tu honga nai? Vakwetu ngatu ungure!



