

1. GENERAL COMMENTS

It was the second examination under the revised NSSC Ordinary Level curriculum. As with last year, centres collected a number of information on a variety of cultural artefacts. This effort by centres under the dire circumstances that prevailed deserves applause! The inclusion of recorded voices of informants, videos and or pictures, etc. as evidence that the candidates went on fieldwork was minimal when compared to last year. Although a significant number of centres sent in typed (word processed) reports, the number of handwritten reports increased this year.

The quality of the reports (essays) declined when compared to last year, meaning that the reports (essays) that were submitted were poor. Candidates could hardly formulate the purpose of their projects and objectives. It was crystal clear that candidates were ill-prepared for the project. Worse still, many teachers appeared to have no clue of the project and what was expected of them! Some would write comments like “ondando ongahu” ngunda ndji ondando ai he ri ongahu kaparukaze, ngunda ai sokurira imwe uriri ombaturuke mwa kutwa omapuriro ondundu mu yo!

At some centres, candidates copied the examples of reports in the Coursework Booklet and submitted these! Surprisingly, teachers marked these reports and allocated marks. Remember that teachers signed an oath with the report of each candidate that what was submitted, was “to their best knowledge the candidates’ own work.” Eraka nda ungurisiwa ... okambo ku ka yandjwa kozomiṭiri ... avihe mbi ko vi mwine! Ngatu ise okukopi ngamwa tji twa munu nokutjiyandja nao kovanatje nokuhina okuvehonga. Maatu kerihitisa moumba oveni!

1. Sampling

As with last year, most centres did not indicate the candidates who were in the sample with an asterisk (*) as required. This made the moderation process cumbersome. Examiners should familiarise themselves with the instructions. When selecting candidates for the sample, centres should consider the cultural aspects which was researched so as to include a variety thereof.

2. Interpretation of the Assessment Criteria

Examiners misinterpreted the Assessment Criteria or simply ignored it. A number of centres put candidates in higher bands than what they really deserved.

Omuano mbwi wokuyandja ozongombe zokombanda koviungura mbi hi nonḍengu kau na ku mautu twara. Mau wisa onḍengu yomahongero nomerihongero wOtjiherero otjeraka kehi uriri. Tji wa tara mOtjitarero ho mu nomambo nga potuti atuhe: wa ṭaṭere **kondando yongonḍononeno** (1); **ondando yongonḍononeno nomapuriro** ... ovikahu (2); u ri momuhunga waindji **ondando yongonḍononeno nomapuriro** ... (3); kai ri momuhunga otja ku indji **ondando yongonḍononeno nomapuriro** ... (4); popengi kai nokuṭaṭera **kondando yongonḍononeno nomapuriro** ... (5). Imba mape heye openi kutja mouatjiri auhe ongonḍononeno tji ya zundakere **pondando yongonḍononeno nomapuriro** i sokumuna ouriri. Nu ondjo yaṅe? Oyoye Miṭiri! Ove wa itavera nu o twa omunwe kembero kutja **ondando yongonḍononeno nomapuriro** vya zikama nawa, omurorwa nga kaende komurungu.

NB. Arikane Miṭirii pitee moviṅa mbi vyokutirira ozongombe moviungura mbi hi nonḍengu. Kape vatere kaparukaze!!! Ozo ze raisa nga omaunguriro omangundi wa Miṭiri uriri.

Otjikando tjarwe ondando ombaranga tji i ri nai tjiwa kutja i ri posyo:

- Okukatjiwa ovingi ohunga ... okukerihonga ovingi... komaandero wo ...
- Okukatjiwa kutja ... otjikwaye, tji tjitwa ku ye, i uṅe, ouṅe, ruṅe, pi, oritjangapi (tj. ongombe i hita oritjangapi?) ...
- Omapuriro nge ri mondando ombaranga tje ri onga rire omapuriro omakonḍononwa ... indji oondataiziro onenenene ndjaai tjitwa

- Omahondjambo nga nu na inga wina ... nokuka- ... tji vi ri mondando yoye ombaranga tjevera kutja mu noviṅa mbya zundaka ... mai umbire mozondovi ozengi, omapuriro omengi mumwe, mondando ndji kamu nokuheperwa ondundu yoviṅa nao mai zundaka uriri

ARIKANA MIṬIRI KOMUKARERE WOYE: Omapuriro omakonḡononwa (omapuriro ngu maye hingi ndji ongonḡononeno) kange ri omapuriro ngwi omukonḡonone ngu ma kapura kozomburo ze! Tja tḡiti nao, okutja eye kamaa kakara nomapanguṅunino omawa orondu eye nao okutja kamaa wongo ondjivisiro onyingi. Omapuriro ngo owe omuini otjomukonḡonone, ma pangunḡunine ko ondjivisiro. Kozomburo nga pure kutja: “Inyangu, ndji serekarera mbi mo tjiwa ohunga no...”

Only candidates who can evaluate data from various sources (often conflicting sources) and who can develop personal responses may be placed in higher bands. A significant number of candidates were not able to evaluate the information they collected and reproduced it as their evaluation or narrated long stories. These candidates can therefore not be placed in Band 1 or 2.

3. Other Relevant Comments

Again, it could be observed from the interviews that candidates had with community members, and which were submitted as evidence, that the project was welcomed by members of the traditional communities. Candidates should be encouraged to analyse the lyrics in traditional songs and praises instead of reproducing them. Vandu voyetu okutpukisa omiṅandu nomitango motjiuru kaku ku heya kutja omundu u hungira Otjiherero nawa nu kandji ri ondjiviro nounongo. Ovyo vya memwa i warwe rukuru. Mema ovyoye vi hohwe komikwao. Mo yenene okutjita nao indu tji wa utu okupanguṅununa mbi mbi ri po nai.

As with last year, almost all candidates did not transcribe what informants told them. Instead they paraphrased this information and, in the process, certain information, innuendos and nuances got lost. The examiner can get insight from the transcription which could be used when interviewing the candidates. Tjimuna omburo yoye ... wa tja, nu imbo nao ...

Otja tji pa raisirwe ombura ndja zu ko, ongonḡononeno ndji oombutiro yomerihongero wokombanda owo nga zikamena kokutjita ongonḡononeno mu ngamwa omuhunga womerihongero. Tji matu tapere ozongombe ondundu movarorwa mbe ha rorere nangarire ngwi okupanguṅununa ndji ondjivisiro ndji va wongo matu hukire ouzeu kozonganda zomahongero wokombanda.

Examiners are advised to make notes which will help the moderators to understand why they arrived at a certain band on the marking grid. Some examiners did not write a brief summary on the cover sheet to explain why they put the candidate in a specific mark band.

Ondyero yongonḡononeno: Miṭiri u sokuhonga nokuvatera ovahongwa ve nga tje ve vasisa pokutja **nambano kahakaenee nozomburo zeṅu** ope ve sira mbo. Ookutwako omunwe kembo. Imba mape heye kutja mbi ha ungurirwe nawa okuyandera mba, omunwe u ri momuhonge. **Pe ya vi vi yakurwe nao?** Oviungura ku kwa tuwa omunwe kembo i Miṭiri nu vyzondando nomapuriro nge he ri nawa vya ri avya takavara. Imbo aape rihungirire openi kutja oviungura mbya kapapararwa. Okutja Miṭiri, tjita kutja o ha karira omupure wokutja ondando poo epuriro mari heye tjike indi awa yakura omuini. Nao mo rire ondjora kouye. Ombura ndja zu ko pa raisiwa kutja: “Ya ri oukumise okuzuva omutare womarorero ama tja ‘ondando/omapuriro nga omakwan’ indu ava zuvasana nomurorwa kutja nambano vya pu, ombatero yandje ya yandere mba kawonge ondjivisiro, amu twa ko omunwe kondyero yongonḡononeno. Nungwari kutja kombunda yanai ko nokuvatera mba ovarorwa, ove u sokukara kombanda yavo kutja u tjite ouatjiri kutja ovo mave ṅumbaṅumba. Ovarorwa ave pewa omapu opuwo ngave kakonḡonone nokuisiwa nao! Tara nawa kutja ondando nomapuriro vi ri nawa nokutja ozomburo ndu ma heye ndo tjiri nao mape ya ave hakaene; u noviungurisiwa rumwe mbi ma hepa.” Okutja arikane ombura ndji ngatu tji yere ovikausina atu ha yaruka mozondataiziro otjingezo.

It was observed that an increasing number of centres only sent the sample. After several requests for them to send all the research project reports, some did not adhere to this request. This raised suspicions as to what really happened at the centres. Osirambesa ongahu nawa uriri **hindee oviungura vyovarorwa avehe**. “Ee nangarasi ... mba nangarasi ...” kavi yakurwa ko!

2. POSITIVE SUGGESTIONS

Imbi vya raisiwa nao ombura ndja zu ko nu mavi kotorwa nao rukwao orondu ngunda pe nouzeu:

- Ongondononeno kai vanga okukaungurwa oruveze apa pu, mai ndjombakaṅa. ma rire nawa tji wa utu mu Rozonḁu wombura ndji ondenga ovarorwa tji ve ri mOndondo oitja-10 kutja tji mo ya mekweze oritjavari rombura ndji ovarorwa nambano ndji ve ri mOndondo oitja-11 tjandje ya manuka aihe nga kokutjangwa.
- Okutjita ongondononeno nokuitjanga oviṅa mbya sokuhongwa – kaku raera ovarorwa kutja ngave pahe omapu ve kakondonone opuwo.
- Omahungi ovarorwa ngu va isa mozomburo (movandu) ngaye tjangururwe omavihu nao nu **ye hohwe** korapota otjouhatoi.
- Oviperendero mbi mavi hohwa korapota ka sokurira oviperendero ngamwa avihe mbya isiwa pu vya isiwa nungwari ovyo vi sokurira mbi mbi mavi weza onḁengu korapota otjouhatoi wokutja omurorwa tjojiri wa katjita ongondononeno. Mape undjirwa kutja omurorwa ma kare mu vyo tji ma pura ovandu, vi sokurira oviperendero vyovitjita eye mbyaa tarere ku katjiri nganda a perendwa pu na tjiva vaimba mbaave kaendisa mbi ovitjita. Imbwo oouhatoi mbu mau pahwa.
- Omurorwa auhe u sokuhohako okati okatjinde kondjivisiro (USB, memory stick) korapota ye mu mu nomaraka wovandu, oviperendero, ovitjita, omaimburiro, omihiva, outjina, ondjongo ... (ozomburo ze) eye ma isa ondjivisiro.
- Ovarorwa ve sokurongeriwa kutja ve tjiwe okupanguṅuna ondjivisiro kutja ave ha rire ovokukotora ndji ondjivisiro ombihu uriri nao momuano ovo mbu ve i pewa.
- Ondando ombaranga ngai rire IMWE uriri ombaturuke, tj. “Ondando yongondononeno ndji **okutara momitango vyondonḁu ndji Ombapapehuri**”. Oyo ai rungasana (ai sana ku na inga omapuriro omakonḁononwa). Omapuriro omakonḁononwa ye ri mbo okuipaturura tjinga owo amaye hiti moviṅenge kaṅi mbyo vyondando ndji ku maku kaendera ndji ongondononeno, tj. (1) Omitango vyondonḁu ndji Ombapapehuri *vi raisa tji ke ohunga nehupo rOvaherero moruveze orukuru?* (2) *Ovi omitango vyondonḁu ndji Ombapapehuri tji vya runduruka otja pomakaendero woruveze?*
- Omapuriro omakonḁononwa aye rire omengi; aye paha o “li poo Kako” poo okaziriro okasupi, tj. nawa, navi ... ngaye rire omapaturuke kutja ye sore okuwonga ondjivisiro ombaranga ndji mai kapanguṅunwa. Okutja aye pura kutja: “pi, ruṅe, iuṅe ...”.
- **Omaraisiro womamwino** omaworonganisiro omasupi nu omakanga woumune mbwa za mozomburo.
- **Momapanguṅunino womamwino** omurorwa u sokuzuvakwa (oumune we) tji ma tara kouhatoi mbu ri po, nunambano mba eye nga hongorerwe po i yomapuriro omakonḁononwa.
- **Omapatero** ye woronganisa ndji orapota amaye tara kondando ndji ombaranga.

KOMAPATERO, ARIKANA MIṬIRI KOMUKARERE WOYE: Ongondononeno ombwa yomazikamisiro omundu mu mo yenene okukaramo nongamburiro, oyo ndji yozomburo nḁu maze pitasana nawa – ooweyuru nehi – nomapu. Kayo ndji yozomburo azehe nḁu maze hitasana kako!