

## 1. GENERAL COMMENTS

**NOTE TO REGIONAL OFFICES:** It is quite clear that examiners' reports are not discussed at school level. The Regional Office should demand a written plan of action from schools in which the schools outline their strategies to address the shortcomings mentioned in the reports.

It was the second examination under the revised NSSC Ordinary Level curriculum. Centres collected a number of information on cultural artefacts. It was indeed a great effort by centres under difficult circumstances which deserves applause! A number of centres did not include the recorded voices of informants, videos and or pictures, etc. as evidence that the candidates went on fieldwork which was particularly important for Section A (Presentation).

### 1. QUALITY OF RECORDINGS

The recording was in most cases of good quality. The candidates, the examiners and what the candidates played were audible. Centres are applauded for this. Thank you very much.

### 2. RANGE OF SAMPLE

A good number of centres sent samples along with the whole cohort which represented the ability range quite well. Thank you for that. Some centres only sent the sample and not the whole cohort. In cases where moderators wanted to check on a certain candidate, this was not possible. The guidelines are clear that both the sample and the whole population of candidates must be sent for moderation. A number of centres did not indicate the candidates who were in the sample with an asterisk (\*) on the summary forms as required. This made the moderation process cumbersome especially for those centres that did not make a sample but instead sent the whole cohort. Examiners should familiarise themselves with the instructions.

## 2. COMMENTS ON SPECIFIC SECTIONS

The oral examination consists of two sections: Section A (Presentation) and Section B (Discussion). **The two should be treated apart.** Most centres conducted this examination as one with the traditional "warm-ups" for candidates who appeared to be nervous. It was good to observe that examiners were generally sympathetic towards the candidates and made good efforts to let them feel at ease. Where warm-ups were needed, these need not be recorded. Unlike the previous year (2020) where examiners kept to the time limit of 15 minutes, this year's oral examinations were very short – at some centres  $\pm 6$  minutes!

### 2.1 Section A: Presentation

A significant number of candidates were unable to briefly present the main findings of their research. Most were tempted to give detailed reports. Mba kapura A a tja ... e kapura B e ndji raere kutja ... nu tjangje mba ovakaendise vomarorero ouhumndu mave ve hohiza kutja ve hungire nao wina. A great number of examiners posed questions as candidates mostly appeared to be under the impression that they will be expected to respond to the examiner's questions.

**ARIKANA MIṬIRI KOMUKARERE WOYE:** O pura ovarorwa omapuriro morupa ndwi! Otjoye okuveyakura nokuvetwa kembo opuwo. "Omurorwa ngu tu ri pamwe o ... onomora ye yomarorero o ..., ... wa yakurwa metuwo romarorero ndi, pupurukwa momuinyo ... o kara nondira na imwe. Nambano kara kembo." Eye ma WORONGANISA ongonḡononeno ye mozominute 3 na raisa poo a nyandisa ouṅa mbwe na wo ozominute 2 OMUINI (a kapurwa nookukundurwa kutja nga nyandise ouṅa eye mbwa eterere). Arikana miṭiri komukarere woye oṅa ndwi ORUPA KU RWO ORUNI, ngape kahuke nao.

#### 2.1.1 The quality of presentations

Despite the fact that most candidates are generally fluent native speakers, it transpired that a great number of them needed their presentation skills to be polished.

Morupa ndwi kape undjirwa komukaendise womarorero okupura epuriro na rimwe. Otje okutwa omurorwa kembo eye a mwina a puratene. Okutja o katja “nambano tu raisira oviperendero mbi wa kawonga; tu puratenisa omaraka ngu wa kakambura”. Omurorwa u sokuriongerisa kutja ma kaungura tjike – omboronganisiro yorapota ye me keiyandja vi. Oviṅa mbi ma sokutjita moruveze ndwi okuyandja epu re; ondando ombaranga (ondando yongonḍononeno); omapuriro omakonḍononwa; omaziriro omasupi komapuriro we nomapatero ngu maye tara kondando ombaranga (ondando yongonḍononeno) ousupi. Ngunda ama hungire ma yenene okuraisa oviperendero mbya pwire po (mbi mavi seturura orapota ye – mbi mavi hungire ku norapota ye); okunyanda eraka enanḍengu tjinene korapota ye poo okavideo. Poo rumwe ma hungire a mana tjazumba arire tja raisa/nyanda mbi. Ngave rirore okuyandja ehungi ARUHE momahongwa warwe kutja ave he ya okurira ovakunḍurwa meyuva ndi.

It was apparent that centres need to work on the presentation skills of candidates as part of teaching and learning.

### 2.1.2 Interpretation of the Assessment Criteria

Examiners appeared to misinterpret or not use the marking grid at all. They placed candidates in higher bands which were not corresponding with their presentations. It is important for examiners to familiarise themselves with the descriptions in the marking grid.

Ozongombe ze tji utu za tuwa kombanda ngwii nangarire kutja indji onḍengu yotjihungiriro kai ri mbo. Vakwetu oṅa kakuhungira kopevapayuva, okuhungirira kotjiṅa ongonḍononeno ndja tjitwa. Oupaka mbwi ouvari wokombandambanda mau tja “ri nondjivisiro onyingi nu oopomune nongurameno”. Voyetu ovanatje vetu va ri amave yaruka mokutja “omburo yandje rive ngu mba kapura wa tja nai ...” popengi kava ri nomapanguṅunino owo nga tja ye yeta oumune nongurameno. Tji matji ve twara koupaka mbwi ouvari wokombandambanda otjikwaye? Omena rokutja eraka ravo poo? Ayee, kape ungura nao.

## 2.2 Section B: Discussion

In the discussion section it is expected of the examiner to challenge claims (or assertions) made by the candidate in his/her report and to probe him/her to expand on his/her coursework while s/he (the examiner) is testing his/her speaking and listening skills at the same time.

**ARIKANA MIṬIRI KOMUKARERE WOYE:** Resa ongonḍononeno yomurorwa auhe nawa komurungu woruveze nu vazewa nomapuriro OMAPATURUKE (okutja nge hi nokuzirwa nokambo kemwe) nangarire 3 – 4 nao NGU MAYE PAHA OMASETURURIRO POO OMATANDAURIRO WOVINENGE MBI RI MONGONḍONONENO yomurorwa. Komukarere woye o pura oviṅa osemba mbi ri mongonḍononeno tjimuna “ondando yoye ya ri oyatjike; omapuriro yeṅe ngu wa ri na wo; ozomburo zoye za ri oouṅe ...”. O pura oviṅa ohamure (general) just for the sake of killing the time.

Aape munika nawa uriri kutja otjingi tjovarore katji rorere okunongonona ozorapota zovarorwa aihe kourike wayo nawa. Okutja opaave zokupura oviṅa mbi omundu ngamwa auhe mbya tja pura (obvious). Omurore ngwa rese/puratene ozomburo zomurorwa nawa atja pura kutja: Tjaa Ka... ami me mu zuu aayo ma tja ... nu ove mbo ko pe mwine nao poo?

### 2.2.1 Examining Techniques

The atmosphere was generally good and most candidates were calm and composed. Centres are applauded for this! Some interesting probing questions were asked: “If you are to repeat your research project, what will you do differently? How did your research purpose and questions help you to collect the information that you wanted?” Ouhumandu, kovengi omapuriro nga aaye purwa mena rokutja ya zvakwa nao nungwari kamena rokutja owo ya ri aya ketere ndji orapota ndja yandjwa. Most centres could not take the candidates beyond what their informants told them. Thus, candidates were in most cases not probed to evaluate their findings or to consider other alternative opinions. It appeared that examiners did not read the research reports thoroughly and as a result they were not well-prepared to pose good questions.

Ovakaendise vomarorero nambano omba karira ovakonḍonone okuuta okupura omapuriro nga ovarorwa ngaave pura kozomburo zavo, tj. “ondjova, oruendo, okuruwo ... otjikwaye?” Okutja imba ovarorwa otjaave katora mbi ovo mbi va kazuva. Tjinga imba ovarorwa aave nangarasi ozomburo ze sokuhitasana opuwo (mokuharongerisirwe nawa) ovo popengi otji ve ha ri na inga omapanguṅunino na yemwe. Aave nangarasi omapuriro omakonḍononwa ongu va sokupura kozomburo. Mbya hungire okutja ouatjiri pe ri nao opuwo. Omapuriro nga owomukonḍonone ongu maye hingi ongonḍononeno ye. Komburo ma sokupura epuriro epaturuke tjimuna “koi tji ndji serekarere otjiṅa hi tji ku za ondjova”. Pokati mbo eye ma yenene okupura omapuriro warwe ondundu kutja ma hare ondjivisiro onyingi ndji maai kazira omapuriro nga eye nge na wo otjomukonḍonone nga kondando ye ndji ombaranga. Okutja ovarorwa ve

sokurongerisiwa kutja omundu ka pura omapuriro nga owe nai: Epuriro randje etenga, epuriro randje oritjavari ... Ovo ve sokukaendisa otjihungiriro ku nozomburo zavo, kakutja twa pewa omapuriro kosikore ngu me vanaga okukupura.

### 2.2.2 Interpretation of the Assessment Criteria

As already alluded to in the presentation session, examiners generally did not apply the assessment criteria correctly. Candidates were in most cases placed in higher bands which did not correspond with the quality of the discussions. The higher bands (1 and 2) are for candidates who are spontaneous, initiate and lead the discussion not for candidates who need to be prompted. These bands are also not for candidates who narrate what they were told by their informants “omburo yandje ondenga ya tja ...”. They are for candidates who extend their topic, candidates who are confident, and who analyse and evaluate different perspectives. A great number of candidates could not do these.

**ARIKANA MIṬIRI KOMUKARERE WOYE:** O umwa i yomiṭandu, omitango novarorwa mbu mave ritjiti aayo ovasuvere vombazu omaandero. Omirya vyavo nomitjazi vyavo ngavi hungire ku nongondononeno ovo ndji va katjita: ondando, omapuriro nomapanguṅunino woumune wozomburo ngavi raise meraka romirya nomitjazi ndi kutja ozongombe ze yende koupaka mbwi wokombanda.

Nu otjina tjimwe, pe novarorwa tjiri mba tja ve vaza otuti hwo mouatjiri auhe nungwari aave tu i imba ovakaendise vomarorero mbaave ve pura omapuriro wokutja ve serekarere mbi va raerwa uriri poo mbe he ve rongerisire kutja ve “tandaure epu amave tara koumune pekepeke”.

### 3. RECOMMENDATIONS

- Otjihungiriro hi okuyandjera omurorwa okunyaturura ongonononeno eye ndja tjita ohunga notjinege tjombazu kaaṅi ho.
- Omukaendise womarorero u sokutjiwa ongonononeno yomurorwa auhe nawa kutja eye ma sore okutoka ngwi omurorwa – katjihungiriro ohamure uriri ohunga notjiṅe ho.
- Kape sokupurwa oviṅa omurorwa mbye ha kondononene.
- Ma rire nawa okupura oviṅa omurorwa mu ma nangarasi rumwe oma putara, tj. okutwapo ondando ye, omapuriro we, ozomburo eye ṅa toorora ... Pura kutja nu andakuzu ma katjita ongonononeno ndji rukwao, atja rundurura vi oviṅa mbyo (atja ungura vi omuano warwe).
- Pa ovarorwa omamwino warwe okuisira kozomburo zavo ve ripurire ko nokuhungirirako, tj. Omburo ndji ondenga na indji oitjaine tjimuna za panguka ... indji ondenga mai tja ... indji oitjaine mai tja ... nu ongwaye ove tjoo munu kutja ozo za hitasana?
- Kondja kutja tji rire otjihungiriro a ha rire “omarorero”.
- Okuyandja ozongombe zokombanda kotjiungura tji tji hi ye ze pwira ku wisa onḡengu yomahongero – oviungura vyomurorwa ngavi raise kutja vya pwirire ozongombe ṅo nangarire komundu warwe ngu ma katara. Resa otjitarero nawa! Pura omapuriro ngu maye tjiti kutja omurorwa me riraise otja kotjitarero ho.
- Omukaendise womarorero u sokuve kutja eye a ha kasana otja ngwa rire omukondonone tjimuna okuuta okupura omapuriro ngwi omurorwa otjomukondonone nge ha purire kozomburo eye ma isa ondjivisiro.
- Omarorero nga ye ri motupa tuvari: A (Omayandjero wehungi) B (Otjihungiriro). Morupa ndwi o-A omurorwa ma sokuyandja omboronganisiro yorapota ye pamwe nokuraisa poo okunyanda ouṅa mbwa kambura **ousupi** – ohepero tjinene kutja eye ma vazewe aa rongere rukuru a ha undju okupurwa/okuraerwa kutja nga tjite vi. Kuzambo ingwi omukaendise womarorero otji ma tja, “Nambano matu kondo/kapita/utu norupa rwetu orutjavari ...”