

## 1. GENERAL COMMENTS

Although this is the second year for the grade 11 learners to sit for the National Examination (NSSCO), still there were some complications in responding to this question paper (paper 3: critical response to a text).

Many candidates did not have a full understanding of the text's content; hence, they copied the same poem given during examination.

Many candidates did not read the poem thoroughly, hence, they recited different stories of their own.

Some candidates did not understand the poem's content, thus; they found it difficult to extract information from it and critically use it in their responses.

Many candidates did not pay attention to the question and guiding points to extract the information from the poem.

## 2. COMMENTS ON INDIVIDUAL QUESTIONS

When assessing, markers should be aware of the fact that there will be different ways in which candidates may structure their responses. There should however be adequate textual evidence to reward responses. The guiding content points are not exhaustive; these are only fact points that candidates are likely to use to construct their answers. These are alternative responses to the guiding content fulfil the demand of the question.

The question was "How does the poet use the language to express the feelings people have about their dreams?" candidates were asked to use the information in the poem to support their writings.

**The following points were given to guide and assist the candidates in their analysis and evaluation:**

- Visualize the dream
- The good news about the dream
- The significant of the dream

## 3. POSITIVE SUGGESTIONS TO TEACHERS

- There are many language skills which need to be enhanced in critical response to a text (**paper 3**) and teachers should diverse creative and critical ways of coaching and practicing these skills.
- Teachers should train learners to master the following three elements when approaching paper 3 (critical response to a text) questions: First state; the statement that is addressing the question; for example, the poet used figurative language or the poem used a simple language or the poet felt bad or happy about...; secondly the candidate should always **quote** that figurative expression from the poem or text the thirdly the candidate should **explain, elaborate** and **expand** more in his/ her own words.
- Critical response to a text should not be seen in isolation as a component of the Rumanyo ordinary level examination. It is a vehicle for improving critical thinking skills, developing high-order thinking and reasoning skills, building up vocabulary and improving understanding of the evolutions of style, purpose and tone in language.
- Candidates should always be encouraged to read and understand the instructions and guiding points given before attempting answering the question during examination.
- Teachers should always explain the difficult words in the poems or in the text and simplify them to the extent that learners can find alternative expressions and synonyms in their language (**Rumanyo**).
- Teachers should teach learners that by all means they should not reproduce or replicate (**copy**) the content of the passage or text, they should rather use the information in the text to critically respond to the questions.

- Teachers should teach candidates on how to structure paragraphs when answering the question (**paragraphing**).
- Teachers should train candidates to **always** write in paragraphs (**prose form**) rather than in point or note forms.
- Teachers should always teach candidates on how to extract evidence from the text (**passage or poem**) to support their answers and give their personal response to the question asked.
- Teachers should train learners on how to extract the information from the text and critically expand it.
- Teachers should train learners how to brainstorm the information from the text of which they should later use to in their writings grounded on the given bullet points.
- Teachers should give variety of activities to the learners on how to approach both poem and passage questions.

**The assessment Objectives for paper 3 are different. Paper 3 does not target the same skills as paper 1. This is not a factual Reading Comprehension; thus, candidates are assessed on how well they:**

- Comment on meaning in the text
- Demonstrate appreciation (how the author uses language/ convey...)
- Give a personal/ critical response.

**NB: Teachers have to explain the following points to the learners when teaching them paper 3 aspects:**

- What are the ideas/ themes/ author's intentions in the passage?
- What does the author want the reader to think/ feel?
- What language/ ideas might candidates notice?

Teachers should teach learners on how to answer all the above questions by using any passage/ text/ poem when teaching to acquaint them and built their confidence in approaching examination questions at the same time clarifying to them on how they should approach such questions in examination.

- The assessment objectives for paper 3 are different, thus teachers have to prepare candidates on how to approach the questions in examination.

## NKUMBU KUVITWANEGHEDO VYAUKALIMO:

Lipuro kwakalire ngoli: 'Weni omo a rughanita mutangi liraka a neghede likuyuvo vana kara nalyo varwana kuhamena ndjodi davo?' Vhuruka karughanita maghano ghamumutango mukuka popera shitjangwa shoye.

### Shitjangwa shoye shika demenene ngoli pavitwa neghede vina kukwamo ko:

- Lifanotungo lyandjodi
- Mbudi yayiwa kuhamena ndjodi
- Mulyo wandjodi

Vakandiate kwava tatililire ngoli mukukahamitira mo vino muvitjangwa vyavo:

**Liraka:** Mushitjangwa shamukandiate kukamu taterera a kaneghede mo lifwatururo lyangabito, vishewe, rupe, rudi rwankango navimwenka ngoweyo ovyo vyahameno kundughanitoraka, omo a vi rughanita mo mutangi mumutango wendi.

Malimburo ghamukandiate ghakawitire ngoli kuvitwaneghedo ovyo vana mu negheda **mulipuro:** Lifanotungo lyandjodi, mbudi yayiwa kuhamena ndjodi ntani namulyo wandjodi kuvarwana.

Vino kapi vina kutanta ngoli ashi mukandiate nkwardi aka vi kwamite yira momo vana vi yara kuwira, mulyo unene ashi a sha kapempuka ko ntani kulimburo kutwara omo lina kara lipuro.

Mukandiate ana hepa kehe pano kunegheda maungambi ghamushivarurwa ndi ghamumutango, rupandu kwamutjanga ndi mutangi mushitjangwa shendi pakutjanga; vino kavatera mukandiate aka wane vitwa vyakuwpera ndi vyamumutanga wakuwira; mutinga 2 vikandwite dogoro kumutanga wa 1.

## MAGHANO OGHO KASHA VA KARUGHANITE VAKANDIATE KUKHEHE SHITWANEGHEDO:

### Lifanotungol yandjodi

- Kukuvurukita vininke ovyo vyakapito
- Kumona vishorokwadona
- Muntu parumwe kuvhura kukufanikita kwamuntu wakukombana
- Kukuvurukita vininke ovyo wa gharanga ene ngoli kapi vina kutika mo

### Mbudi yayiwa kuhamena ndjodi

- Kumona vininke ovyo wa pira kumona rumwe ndi ovyo vyashokiro pakare
- Ndjodi kuvhura kutapa maghano kovyo ngavi vhuro kushoroka kumeho
- Vyaudio kukena mundjodi
- Ndjodi kuvhura kukumawira vininke ovyo wa pira kuyiva
- Kumona ovo wa hura kare
- Ndjodi kuvhura kukupa ko maghano ghovyo ngavi shoroko kuuto.

### Mulyo wandjodi

- Kushorora mbudi oyo yavando ndi yamukaholya- holya yiye paukeni (shinemaghano 5)
- Kukunegheda vishorokwa vyangandi
- Kugwanekera pampepo navantu ovo wa hura kare.
- Kuwana malimburo kumapuro ogho washinganyekanga.

## MBUDI YAKUVASHONGI:

- Vashongi vana hepa kuyiva nakushonga vakandiate ashi nga pa karanga shivarurwa shi mono ndi shi yivo ntani nalipuro limwe oyo lyakaro navitwaneghedo oyo ngava pura ko.
- Koneka ashi shivarurwa kuvhura kukara shakutunda kukaruvambi kangambodami (**mutango, shitimwitirafupi, shidanauka**) osho pamwe va toroka shi tunde murunone rwaliraka lyapeke NDI shitjangwa shamakukanano parumwe shakushongaghura shakuhama viparatjangwa vyapampo ovyo vyakaro navishewe ndi liraka lyangambitofano.
- Mpo vina karere ngoli mulyo unene ashi vashongi vana hepa kudeghura nakupishura vakandiate va vhure kukara naghuyivi kuhamena vitambo vyamulyowaneko vinomukondashi lino kwakara lipuropepa lyalitedolimburo kushitjangwa.
- Vashongi vana hepa kudeghura vakandiate vayive nakuvhura kukumburura ko kushitambo, vitantwa vyapantunda-ntundantani nantjimantjima yaukalimo washitjangwa;
- Vashongi vana hepa kudeghura vakandiate vayive nakuvhura kunegheda rupandu ashi weni likuyuvho, maukaro ndi po nkani omo va di tapanga nawa.

- Vashongi vana hepa kudeghura vakandiate vayive nakuvhura kukugwanekera mulilimburo patedo, uhe ntani napadjuni pamundinda.
- Vashongi vana hepa kudeghura vakandiate vayive ashi kehe pano pakulimburo vana hepa kutjanga murupe rwalitjanyenderero, kapishi kundomayika malimburo ghavo.
- Vashongi vana hepa kudeura vakandiate omo va dira nga kukatura ngamo nka vishewe mukondashi lipuropepa lino kukataterera mukandiate a ka fwaturure vishewe ndi ngambito odo ana wana mo mukatjanga.

**Lipuro kwademenine pavino vina kukwamo ko:**

- Lirughanito lyamutangi liraka mumutango ogho
- Lineghedo lyamutangi kuhamena likuyuvo lyavantu kundjodi davo.
- Kuruha rwavitwaneghedo mukandiate a sha katunda ko, mposhi aka witirange ngoli kuliraka nalikuyuvo lyavantu kuhamena kundjodi davo. Weni omo a negheda mo mukandiate mushitjagwa shendi lifwatururo lyaliraka, likuyuvo ntani a kawitire kulifanotungo lyandjodi.

**Mukandiate ndi a katjange ngoli yira weno:**

Mumutango uno mutangi a rughanita mo ngambito ndi shishewe shino: ‘Ruvu rwaparupupo me mundjodi’. Vano kuvhura vi kara ashi muntu a ka mone vishorokwadona ovyo vya mu pitiro kare mundjodi yendi. Momo mundjodi kuvhura a kankame ndi a yomape ntani nka kuvhura a lire. Vyangoweyo kuvhura nka vi kamu ndundanite dogoro a yakumuke kuno uye shimpe kuna kulira. Oyo ndjodi yo, ndjo nga yawira vavendi opo nga kukunda navo okuno parumwe uye ana guvu mukondashi ana kara namaghayadaro ghamadona ashi kuvhura walye ngavi shoro ke nka.

Tu shetekenushi kuvihangura momuno mulitetoghano ana tjanga mukandiate

**Ruvu rwaparupupo me mundjodi-** Momo mundjodi kuvhura a kankame ndi a yomape ntani nka kuvhura a lire

**Lifanotungo lyandjodi-** Vano kuvhura vi kara ashi muntu a ka mone vishorokwadona ovyo vya mu pitiro kara mundjodi yendi

**Likuyuvo-** Oyo ndjodi yo, ndjo nga yawira vavendi opo nga kukunda navo okuno parumwe uye ana guvu mukondashi ana kara namaghayadaro ghamadona ashi kuvhura walye ngavi shoro ke nka.

**Shimpe nka nkoko kuliraka:**

Tu kenge nu unene mumutango. Mutangi a vyukuruka mounene nkango dino: ‘**Shikora nashikesha**’. Vinke nani vino? Weni omo tu kavi tamununa murupe rwaliraka muno mumutango? Shikesha nashikora **nkangodina**, kunegheda mfa, kuvhurukita vavoye ovo va kushuvo, navimwe nkango weyo...

Udito umwe ogho kava gwanekere nagho vakandiate ogho vana hepa kuwapukurura vashongi ne **ntjangitito naweni omo va vhura kuteta nkango** davo ntjeneshi pepi namutunda vana kara.

Muliraka lyetu lyaRumanyo kuteta nkango yoye pakutjanga nkwardi yi kare ko ndandashagharo: a, e, i, o, u

**Shihonena:** Vantu kurota ndjodi davo mat-

iku. **(Lipuko)**

Vantu kurota ndjodi davo mati-

ku. **(Uhunga)**

- Lipuropepa lino lyalitedolimbururo kushitjangwa, lyakutanta kare lyene, mposhi vashongi va sha kashonga vakandidate vaka ture mo nka navo vishewe, vitegho ndi ngambito (**ndughanito yaliraka**) yakuvanda.
- Vakandidate kuna kava taterera vaka tede, kufwaturura, kushingonona nakutapa makonakono djuni kuhamena mutango ndi shitjangwa osho vana pura.
- Vakandidate kuna kava taterera ngoli vaka neghede vighayadara vyamutangi ndi mutjangi, liraka lyarupe munke a rughanita mo, ukaro, likuyuvo navimwe ngoweyo.
- Vakandidate vana hepa nka kukwama manangwiro mposhi va sha pempuka nga kulipuro, vino mulyo unene.

**LIRUGHANITO LYANKANGO/ NTANTO MULIPUKO:**

|                                       |                                |
|---------------------------------------|--------------------------------|
| Nkango dalipuko                       | Nkango dauhunga                |
| Muntu owo gha firo                    | Muntu ogho a firo              |
| Mukufa gha mu tantere....             | Mufe a mu tantere ....         |
| Mpindi/ nampili                       | Nampiri/ mpiri                 |
| Vadimu mbwa tu poperango...           | Vadimu mbo va tu poperango.... |
| Aghambawire mundjodi                  | A ghambaulire mundjodi         |
| Vakurona kwahamba ashi                | Vakurona kwaghamba ashi        |
| Ndjodi yoye ina kuvatere              | Ndjodi yoye yina kuvhatere     |
| U kanderere                           | U raperere                     |
| Kapi pantjendi tunga hafo             | Kapi pandjendi tupu nga hafo   |
| Vamama vendi                          | Vanyakulyandi                  |
| Vatamwa vendi                         | Nkwirikwendi                   |
| Vanane vendi                          | Vawina                         |
| Vavava vendi                          | Vashe                          |
| Pira gha monine                       | Kapi a monine                  |
| Pi gha yendireko/ pira agha yendireko | Kapi a yendire ko              |
| Vamughunya vande                      | Vaghuni vande                  |