

SETSWANA

Paper 3158/01
Language

General comments

Generally, candidates performed well this year: most had a good grasp of what was required of them. Handwriting was noticeably neater than last year, which meant there were fewer cases where answers were illegible. However, as in previous sessions, weaker candidates frequently made linguistic errors, including wrong verb forms, errors in tense, incorrect syntax, omission of or incorrect use of prepositions, errors of agreement (e.g. a singular subject with a plural verb, or vice-versa), and errors in the use of punctuation. Perhaps more significantly, some of the weaker candidates did not attempt to answer all sections of the question paper.

Comments on specific questions

Question 1

- (a) Candidates were asked to write on the significance of Independence Day. They gave various reasons for why it was important, e.g. that it brings all Batswana together, regardless of their racial, political or social background. Their central argument was often that Independence Day transcends national divisions and that it is therefore a uniting factor. Furthermore, many argued, it gives the nation an opportunity to reflect on its past and to form new ideas about the future. Many also mentioned that the day allows Batswana to show gratitude to their ancestors, especially the three chiefs who went to England to ask for protection against other colonial powers.
- (b) This was the most popular topic in this section. A large number of candidates who answered this question chose to base their essay on a family bereavement. It was clear that the loss of a loved one had had a profound impact on some candidates, and many were able to produce very moving essays as a result.
- (c) Those candidates who opted for this question were adamant that it was right for young people to be encouraged to engage in discussions relating to tomorrow's world. Candidates cited various examples of possible forums where their voice might be heard, such as a youth parliament, which, they felt, would guarantee participation on the part of youths. Many also argued that while parents bear the ultimate responsibility for their children, it was important that the ideas and opinions children have should be listened to and not dismissed out of hand. They also attributed some of the anti-social problems affecting countries worldwide to the fact that young people are often ignored and that they have nowhere where they can voice their frustrations or express their views in a positive or constructive way.
- (d) Candidates who chose this topic gave wide-ranging reasons for why crime afflicts not only the individual(s) affected, but society as a whole. More specifically, they argued that crime robs individuals of the means to make personal progress but that it also deprives the government of the scarce resources it needs to guarantee further development of the country. Moreover, they argued that crime has the potential to drive away potential investors from overseas as well as within Botswana. In general, the bottom line of their argument was that crime has no place in modern Botswana and that everything should be done to eradicate it. Many candidates gave numerous examples to illustrate how this goal might be achieved, including employing more policemen and women, fast tracking certain court cases and creating educational and professional opportunities for all.

Section B

Most candidates were able to argue convincingly about what needed to be done in their villages to reduce the problem of road accidents. Suggested solutions included the installation of new traffic signs and street lights, banning the use of cars unfit for the road, teaching the public and drivers about road safety, conveying the urgent message that speed kills, and, perhaps most importantly, advising people not to drive while under the influence of alcohol or illegal drugs. Nevertheless, a small number of candidates misunderstood *dijanaga* to mean wild animals rather than cars, and wrote essays that lacked the necessary relevance as a result.

Section C

Most candidates understood the comprehension passage and the questions that followed it. However, as in previous years, other candidates struggled. Their lack of comprehension often manifested itself in answers that had little or nothing to do with the question asked or even with the text. It is highly recommended that candidates are encouraged to complete this section of the test to the best of their ability, as failure to do so often results in a significant loss of marks. Candidates should ensure that they manage their time effectively so that they don't end up spending too much time on the first two sections of the paper, to the detriment of the last two sections, **C** and **D**. Apart from the fact that candidates appeared to have rushed through this exercise, often leaving a significant number of questions unanswered, the fact that many candidates wrote essays that were too long in **Sections A** and **B** underlines the fact that candidates need to address how they manage their time as a matter of urgency. It was also clear that many candidates lacked the skills necessary to be able to tackle a comprehension exercise effectively using their own words. Centres are advised to ensure that more time is allocated to practising comprehension skills.

Section D

Most candidates opted for the Setswana to English translation. The majority did well, but many candidates appeared to struggle, having spent the bulk of their time and effort on the composition tasks at the beginning of the exam. Many translations were left unfinished or unedited as a result.

SETSWANA

Paper 3158/02

Literature

General Comments

Examiners saw an improvement in the way candidates answered questions, although there are still some candidates who do not focus on what the questions require of them. As usual, there was more focus on **Sections A** and **B**, and many candidates scored relatively higher marks in these parts of the exam as a result. Poetry is still a big problem for some candidates. Many candidates struggle due to a lack of understanding of the genre as a whole and the techniques used in it. Where a question asks for a summary of the most important aspects of the poem, candidates often tend to rewrite it instead of conveying their understanding in their own words.

A list of persistent spelling mistakes is given in a table at the end of this report.

Comments on specific questions

Section A: Short Story and Novel

(a) *Mareledi a sa le pele* – M. O. Mothei

The question was based on the Setswana proverb that says that if an orphan does not die immediately after its parents have died, he/she is waiting for better things in life.

Most candidates correctly approached this question with reference to the episode in the novel in which the young mother Naledi leaves baby Neo in a toilet. She was saved by neighbours who adopted her and later becomes successful as a medical doctor and marries another doctor with whom she moves to Kenya. Some of the candidates wrote more about Naledi and all the things that befell her in Gaborone instead of focussing on what happened to Neo after she was abandoned.

OR

(b) *Mosekela mpeng* – T. Mbuya

Reference was made to a Setswana proverb which says that if you cheat someone, you should not rub the injustice of it in their face, but rather pretend to help them. This was applicable to the English people who arrived in the village under the pretence of wanting to help, but ended up demanding tax from the villagers. The question also referred to the influence of African and Western culture on individuals and how it can cause conflict and misunderstanding when two different cultures come into contact.

Most candidates who answered this question understood what was required and scored good marks.

Section B: Drama

(a) *Motho ntsi* – L.M. Mphale

The question was based on an extract and most candidates did very well, showing that they had a good understanding of the multiple tragedies that occur in this play.

OR

(b) *Ngwanaka, o tla nkgopola* – M. Lempadi

The question asked candidates to explain how the uncle's words could be construed as a premonition of bad things that would befall the main character Tiroeng.

Most candidates did very well here. They showed that they understood what the word 'premonition' meant in Setswana and were able to present all the relevant facts correctly in chronological order.

Section C: Poetry

(a) *Mahura a poko* – L. Magopane

Candidates were asked to comment in their own words on:

- The theme of the poem;
- The poet's observations on the theme;
- The reader's feelings about the theme;
- How the reader would have approached this theme.

Although most candidates did very well in this question, candidates still fall into the trap of relying too heavily on quotations from the poem. This mired the interpretation of the poem in the candidate's own words. The subheadings were occasionally ignored, and, in a large number of cases, only the last two points were properly addressed.

OR

(b) *Masalela a puo* – M. Kitchin

Although most candidates did very well in this question, they still fell into the trap of using too many quotations from the poem instead of interpreting the poem in their own words. This is often an indication that the poem has not been understood.

Question 2

Unseen poem: 'Kalogo ya Bogwera'

The question was on the poetic devices used in the poem and what their purpose was.

A small majority of candidates could not answer this question properly. Some did not know what poetic devices were, even though they would surely have come across them during their preparation for the set poems in this section. Some of those who had this knowledge tended to make generalisations without referring to examples from the poem. The best candidates grasped what was required and achieved good marks. Below is an outline of how the question could have been answered:

Poetic device: *Tlhatlhagano*

*Ka nna nayo ka tlhoka boroko,
Ka e tlhoka, le gona ka tlhoka boroko.
Kgomo modimo wa mo gae,
Modimo o o jeleng rre,
Le nna ngwana o tla nja!*

*Banyana ba re fa e lela e re mmuo!
Bagolo ba re ya be e re marumo!
Ka e se dikgomo e le ditsosamodimo.*

*A rile monamahadi mokokotlo wa serema banna,
Ka e ntse e kgaola batho mekwatla.*

Tiro: Tlhatlhagano ke mofuta mongwe wa poeletso. Ka gale e gatelela ntlha e e rileng.

Orthography/spelling

Below is a list of common spelling errors that need to be addressed:

INCORRECT	CORRECT
<i>gatwe</i>	<i>ga twe</i>
<i>nale</i>	<i>na le</i>
<i>waga</i>	<i>wa ga</i>
<i>ebong</i>	<i>e bong</i>
<i>ngwe</i>	<i>nngwe</i>
<i>ko</i>	<i>kwa</i>
<i>mmagwe</i>	<i>mmaagwe</i>
<i>moisa</i>	<i>mo isa</i>
<i>nale</i>	<i>na le</i>
<i>seka</i>	<i>se ka</i>
<i>ibitsa</i>	<i>e bitsa</i>
<i>are</i>	<i>a re</i>
<i>morata</i>	<i>mo rata</i>
<i>sathole</i>	<i>a sa tlhole</i>
<i>seaming</i>	<i>siameng</i>
<i>mofitlhang</i>	<i>mo fitlhang</i>
<i>tswantsiso</i>	<i>tshwantshiso</i>
<i>boeletsomodumo</i>	<i>poeletsomodumo</i>
<i>botle</i>	<i>botlhe</i>
<i>lefa</i>	<i>le fa</i>
<i>santse</i>	<i>sa ntse</i>
<i>sechabeng</i>	<i>setšhabeng</i>
<i>lwantsa</i>	<i>lwantsha</i>
<i>gatello-puo</i>	<i>kgatelelo puo</i>
<i>itsi</i>	<i>itse</i>
<i>si</i>	<i>se</i>
<i>manatisapuo</i>	<i>manatetshapuo</i>
<i>a motswelapelo</i>	<i>a mo tswela pelo</i>
<i>mele</i>	<i>mmele</i>
<i>nela</i>	<i>neela</i>
<i>moteng</i>	<i>mo teng</i>
<i>mmona</i>	<i>monna</i>
<i>ga gwe</i>	<i>gagwe</i>
<i>monyalang</i>	<i>mo nyalang</i>
<i>tshwanegele</i>	<i>tshwanele</i>
<i>lantla</i>	<i>lwa ntlha</i>
<i>mo tona</i>	<i>motona</i>
<i>sešha</i>	<i>sešwa</i>
<i>irile</i>	<i>dirile</i>
<i>mmoboki</i>	<i>mmoki</i>
<i>losia</i>	<i>losea</i>
<i>fitla</i>	<i>fitlha</i>
<i>le fa tshe</i>	<i>lefatshe</i>
<i>tswanela</i>	<i>tshwanela</i>
<i>motsing</i>	<i>motseng</i>
<i>itlalosetsa</i>	<i>itlhalosetsa</i>
<i>matlong</i>	<i>matlhong</i>
<i>kwetsi</i>	<i>kwadile</i>
<i>ntha</i>	<i>ntlha</i>
<i>pasa</i>	<i>falola</i>
<i>kubiwa</i>	<i>kobiwa</i>
<i>ngwe</i>	<i>nngwe</i>
<i>simolla</i>	<i>simolola</i>
<i>maikotlo</i>	<i>maikutlo</i>
<i>todisitse</i>	<i>tlodisitse</i>

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<i>kgatlilwe</i>	<i>kgathilwe</i>
<i>phateng</i>	<i>phatheng</i>
<i>latlile</i>	<i>latlhile</i>
<i>mositsane</i>	<i>mosetsana</i>
<i>retsa</i>	<i>reetsa</i>
<i>itsintse</i>	<i>itsentse</i>
<i>gaakala</i>	<i>kgakala</i>
<i>siane</i>	<i>seane</i>
<i>leile</i>	<i>letse</i>
<i>ditsele</i>	<i>ditshele</i>
<i>sina</i>	<i>sena</i>
<i>padieng</i>	<i>pading</i>