

101/3
ENGLISH
PAPER 3
(Creative Composition and essays based on the set books)
JULY/AUGUST 2017
TIME: 2½ HOURS

SCHOOL BASED EXAMINATION – FORM 4 2017
KENYA CERTIFICATE OF SECONDARY EDUCATION

INSTRUCTIONS TO CANDIDATES.

1. Answer **three** questions only.
2. Choose **one** question from the alternatives given in question one.
3. Question **2** is compulsory.
4. Choose **one** question based on the set book you are prepared for in question 3.
5. Each of your essays should not exceed **450** words.

Answer three questions only.

1. **Creative Composition (Compulsory) 20 marks.**

EITHER

- (a) Write a composition that ends in the following statement.
... A final look at her made me believe in myself.

OR

- (b) Write a composition to illustrate the following proverb.
Every cloud has a silver lining.

2. **Compulsory. (20 marks)**

Margaret Ogola: The River and the Source.

“Some hard decisions made by individuals bring progress in life” Support this statement, focusing on Akoko, with illustrations from the novel, ‘**The River and the Source**’.

3. **Choose only one question from this section.**

EITHER

- (a) **Emilia Ilieva and Weveney Olembo: When the Sun Goes Down and Other Stories from Africa and Beyond. (20 marks)**

“The failure to be firm leads to undue exploitation by others.” Closely referring to the character of **Lilian Thurgood in Rayda Jacobs’ story ‘The Guilt’**, write a composition showing the truth of this statement.

OR

- (b) **Francis Imbuga: Betrayal in the city. (20 marks)**

With close reference to **Francis Imbuga’s play ‘Betrayal in the City’**, Write a composition showing how bad governance is a recipe for oppression in the society.

OR

- (c) **Witi Ihimaera: The Whale Rider**

Every activity carried out among the Whangara community is sacred. Justify this statement drawing illustration from the novel, “**The Whale Rider**’.

SCHOOL BASED EXAMINATION – FORM 4 2017
ENGLISH 101/3 MARKING SCHEME

1.(a) This could be a story about a person that the candidate thought was everything. A person they really looked up to but finally proved to have faults too. The candidate thought this person was perfect but after learning the truth, they began to have a different perception of themselves. That is when they started believing in themselves.

Or

It could also be a story about a person who really inspired the candidate. The inspiration became so impactful that finally, the candidate began to believe in themselves.

(b) The proverb means that in every situation, no matter how gleam it looks, there is always something positive. The candidate could give a story about how they viewed themselves or something or someone else negatively, only to finally realize that there was something positive about them.

Imaginative Composition (awarding of marks) fall under four categories : A, B, C and D. This is well explained below.

D CLASS - Generally, there is little or no communication.

((01 – 02) The candidate either does not communicate at all or his language ability is so minimal that the examiner practically has to guess what the candidate wants to say. The candidate fails to fit the English words he knows into meaningful sentences. The subject is glanced at or distorted. Practically no valid punctuation. All kinds of errors are evident. The English is grossly 'broken'.

D - 01 - 02 Chaotic, little meaning whatsoever. Question paper or some words from it simply copied.

D - 03 Flow of thought almost impossible to follow. The errors are continuous.

D+ - 04 - 05 Although the English is often broken and the essay is full of errors of all types we can at least guess what the candidate want to communicate.

C CLASS **Generally, there is difficulty in communication.**

(06 - 10) The candidate communicates understandably but only more or less clearly. He is not confident with his language. The subject is often undeveloped. There may be some digressions. Unnecessary repetitions are frequent. The arrangement is weak and the flow of jerky. There is no economy of language; mother tongue influence is felt in Spelling; there is direct translation.

C - 06 - 07 The Candidate obviously finds it difficult to communicate his / her ideas. He / she is seriously hampered by his / her very limited knowledge of structure and vocabulary. This results in many gross errors of agreement and sentence construction.

C - 08 The candidate communicates but not with consistent clarity. His / her linguistic abilities being very limited, he/she cannot avoid frequent errors in sentence structure. There is little variety or originality. Very bookish English, links are weak, incorrect, and at times repeated.

- C+ 09 - 10 The candidate communicates clearly but in a flat and uncertain manner. Simple concepts sentence forms are often strained. There may be an overuse of cliché's, unsuitable idioms. Proverbs are misquoted or misinterpreted. The flow is still jerky. There are some errors of agreement, tenses and spelling.
- B CLASS**
(11 – 15) Generally, there is fluency in communication. This class is characterized by greater fluency and ease of expression. The candidate demonstrates that he / she can use English as a normal way of expressing himself / herself. Sentences are varied and usually well constructed. Some candidates become ambitious and even over-ambitious. There may be items of merit and the one word or some expression type. Many essays in this category may be just clean and unassuming but they still show that the candidate is at ease with the language.
- B (11-12) The candidate communicates fairly and with some fluency. There may be little variety in sentence structure. Gross errors are occasional.
- B 13 The sentences are varied but rather simple and straight forward. The candidate does not strain himself in an effort to impress. There is a fair range of vocabulary and idioms. Some items of merit, economy of language. The candidate seems to express themselves naturally and effortlessly.
- B+ 14 - 15 The candidate communicates his ideas pleasantly and without strains. There are errors and slips. Tenses, spelling and punctuation are quite good. A number of items of merit of the **“whole sentence” or the “whole expression” type**.
- A CLASS**
(16 – 20) Communication is efficient. The candidate communicates not only fluently, but attractively, with originality and efficiency. He / She has the ability to make us share his deep feelings, emotions, enthusiasms. He / She expresses himself freely and without any visible constraint. The script gives evidence of maturity, good planning and often humour. Many items of merit which indicate that the candidate has complete command of the language. There is no strain, just pleasantness, clever arrangement, velocity of expression.
- A - 16 - 17 The candidate shows competence and fluency in using the language. He may lack imagination or originality which usually provide the “spark” in such essays. Vocabulary, idiom, sentence structure, links, variety are impressive. Gross errors are very rare.
- A 18 Positive ability. A few errors that are felt to be slips. The story or argument has a definite impact. No grammar problem. Variety of structures. A definite spark.
- A+ 19 - 20 The candidate communicates not only information and meaning, but also and especially the candidate's whole self: his / her feelings, tastes, points of view, youth, culture. This ability to communicate is its deep self many express itself in many ways wide range of effective vocabulary, original approach, vivid and sustained account in the case of a narrative, well developed and ordered argument in the case of a debate or discussion. Errors and slips should not deprive the candidate of the full marks he deserves. A very definite spark.

INDEX

GROSS ERRORS

- (a) Almost any error of agreement.
- (b) Serious tense errors.
- (c) Errors of elementary vocabulary spelling and misuse of words.
- (d) Punctuation errors of sentence construction.
- (e) Elementary errors of sentence construction.
- (f) Ridiculous use of idioms thus affecting communication.
- (g) Misuse of common prepositions.
- (h) Misuse of capital letters.

NB

1. BREVITY.

It should be remembered that the quality of an essay is how effectively it communicates. If any essay looks too short, the examiner should take the time to count the exact number of Words. Not to exceed 450 words.

2. THE RIVER AND THE SOURCE.

Introduction (2 mks)

It should show that the candidate understands and has interpreted the question well. Discourage defining words or directly paraphrased question. Encourage general to specific introductions.

Example.

A time comes in life when one has to make really tough choices. However it is in such choices that individuals as well as the society realize progress. This is evident in the choices and very difficult decisions Akoko makes in the text 'The River and the Source'. Her choices influence a number of generations and the society in the text.

Body. (D(i) – Journey to Kisuma.

Akoko makes a decision to go to Kisuma. This is in search of justice after her brother-in-law Otieno Kembo grabs her late husband's wealth; as well as her personal wealth. Her decision to pursue justice is not easy as she has to go to Kisuma, a long journey where she knows nobody. She is also a 'mere' woman and there is a new government. This decision leads to her progress and that of the society as she gets back her wealth. The repressive patriarchal government gives way to the fair white man's government.

D(ii) Joining Alour Mission place.

Akoko has to also make a tough decision to join her daughter Nyabera in Alour Mission place. At this time she is a Migogo living with her brother Oloo. She has to either endure the shame of leaving her matrimonial home or venture into the completely new world of Christianity. Her decision to go to Alour Mission place opens a new chapter in her life and her entire generation.

Christianity rescues them from harmful traditions in favour of the enlightenment that came with Christianity.

D (iii) Owour joining priesthood.

Another decision that tasks Akoko is when Owour decides to join priesthood. He should be the next in chieftauncy and Akoko has fought to ensure that it falls in his shoulders. The grandmother however allows the boy to follow his heart. Eventually he changes his name; a tough decision the grandmother has made. He becomes a leader of a bigger territory (Christian family) and a father to many more.

(d(iv) Awiti joining teacher training college.

though at this time she feels the need of her husband's help in making a decision, Akoko decides to send Awiti to join a teacher training college. Nyabera is in fear that her only surviving child will leave her but Akoko stands by her. This decision pays off as Awiti becomes a teacher who brings light to Akoko's generation and the society which is much progress at this time.

D (v) Awiti marriage to Mark Sigu.

Akoko makes a decision to allow Awiti marry Mark Sigu, a man Awiti did not have much of his background. She, Akoko, stands like a man in her family and asks for a symbolic token of appreciation despite the sacrifices she has made for Awiti to succeed. This decision shocks even the family of Mark who had prepared a dowry. This is progress in the society as it changes the perception of dowry as a wealth generating business.

- *Accept any other well illustrated point.*
- *Mark 4 points 3 : 3 : 3 : 3 = 12 marks*

Conclusion (2 mks)

Choices made by a single person can affect a whole society and the generations to come. Akoko is such a character in the Novel, who is actually the source of progress in their society.

Accept any other relevant conclusion.

3. **When the Sun Goes Down and other stories from Africa and beyond.**

Introduction.

In everything that one does, they need to be firm enough to avoid being exploited by others. Those, like Lilian Thurgood, in Rayda Jacobs' story 'The Guilt' who are very kind are particularly prone to exploitation. Kindness should be augmented with firmness. If it is not, then one becomes a target for exploitation as happens to Lilian Thurgood.

Introduction x 2 = 2 mks

Accept any other suitable introduction.

Body.

1. **The woman with plants.**

If one is not firm enough, they are forced to waste money on things they do not require. A woman turns up at Lilian's place one day. She pleads with Lilian to buy four geranium plants for two rand. However, Lilian makes it clear that she does not need them since her garden is full of flowers. The woman insists. Instead of standing her ground, Lilian feels sorry for her and lets her in. the woman takes advantage of Lilian's lenience and plants thirty flowers instead of the four she had talked about,

then goes ahead to ask for twelve rand as her pay. Lilian has no choice. Had she been firm enough to reject the woman's initial offer, she would not have been exploited.

2. The beggar.

Without being firm, one may be unable to dismiss insincerity. A beggar named William stands at Lilian's gate and hands her a forged begging letter. Although Lilian realizes that this letter is fake, she goes ahead to offer five rand – a lot of money for a pensioner – to the beggar. The beggar views this as a window of opportunity to exploit Lilian. He takes the money then tells Lilian that he cannot take his money for free; that he wants to work for it. Lilian rejects the idea but when the man insists, she allows him in. Little does she know that the fake beggar is laying a trap for her. He works then asks for more money which Lilian does not have. Only twenty-three cents remained in her purse. She should have been firm from the beginning. Her failure to be firm makes the man exploit her.

3. The late-night call.

Late-night calls are bothersome: However, Lilian is not able to be firm enough to reject them. One day, at 9 o'clock in the night, an African woman with a child strapped on her back and another on her side knocks at Lilian's gate, looking for garbage bags – an unusual thing at such a time. Lilian feels that she should not go out because it is dark and raining. Besides, she fears that there could be someone else waiting with a knife or gun since she had heard stories of husband – wife crime. Nevertheless, Lilian walks to the gate despite such fears. If she had been firm enough to reject such inconveniencing calls, such a woman would not dare call her at such a time. She would have done so during the day.

4. The man who asks for bus fare and much more.

If one is not firm, exploiters will take advantages of them. Lilian is unable to tell off a man who rings at her gate and starts asking for different items. He begins by asking her to give him some money for bus fare. When Lilian says she has no money, he demands for clothes. Lilian says she does not have any but the man does not stop at that. He demands for food and even makes it clear that it should not be less than a tin of fish. If she were firm enough, Lilian would not have stood there, listening to a stranger making unending demands. Her word that she has no money should have been final so that the man ceases to take advantage of her by demanding for substitutes.

Mark 1 x 3 x 4 = 12 mks (3 : 3 : 3 : 3)

Conclusion (2 mks)

Lilian's failure is what makes others take advantage of her. If she were firm enough, she would not have suffered from the guilt that makes her prone to exploitation.

Accept any 5 suitable conclusion.

(b) **Betrayal in the City.**

Introduction.

Bad leaders leads to the oppression of the subjects since a bad leader abuses their power and ends up making the people under them to suffer. The people are killed indiscriminately, denied basic rights, imprisoned and tortured as a result of bad leadership. This is clearly evident in Francis Imbuga's play, 'Betrayal in the City.

Accept any other suitable introduction.

Body.

1. Traditional ceremonies.

Bad leaders deny their subjects even the right to perform simple traditional ceremonies. Doga and Nina are ready to perform a traditional shaving ceremony for their late son, Adika, who was shot dead in a university students' demonstration. However, just before they begin, Mulili and Jere show up with a signed order stopping the ceremony. They tell them that the ceremony has been cancelled in the interest of peace. Nevertheless, Jere helps the couple go on with the ceremony after recognizing that Doga is his father's agemate. When the authorities learn about what happens, they imprison Jere and murder the old couple in their hut. This is an aspect of oppression which results from bad leadership.

2. Organized road accidents.

Bad leaders oppress people because they live in constant fear. They fear that those who seem to know too much may reveal their secrets. After Mulili argues with Kabito during the entertainment committee meeting, with Mulili accusing Kabito of having called him a primary school kid, Mulili runs to Boss and reports that Kabito went to the meeting drunk and started shouting all manner of bad things about Boss; that he hides millions in foreign banks, that he wanted to get Regina by force etc. Boss gets into a panic mood and asks Mulili just how much Kabito knows about his secrets. Due to this fear, Boss authorizes Mulili to ensure that Kabito is silent. Kabito is finally killed in an organized road accident. He is sacrificed on the alter of bad leadership.

3. Imprisonment.

Arbitrary imprisonment is another aspect of oppression that results from bad leadership. One does not have to commit a crime for them to earn a sentence in Kafira. Mosese, a senior lecturer is highly hopeful that the death of Adika will mark the beginning of freedom in Kafira. How wrong he is! During Adika's funeral, the leaders authorize that the service should not take more than ten minute, that the students should not carry the coffin, and that weeping in public is illegal for the academic staff. Mosese feels that this is too much oppression. So, when he gets a chance, he speaks out his mind. This angers the leaders who send Nicodemo to plant a kilogramme of opium in his car as a way of netting him. The following day, he is arrested and charged with being in possession of an illegal drug. His imprisonment is; a pointer to the kind of oppression that characterizes bad leadership.

4. Torture.

In a bid to silence citizens, bad leaders torture suspected dissidents. Jusper is taken away, by force, during his brother's funeral. The authorities do this since they find him as a threat to them. They do not allow him to mourn his brother. When they bring him back after three months, he is no longer the same person. His mother says he is mad; that he has never been like this before. The truth is that Jusper is very bitter and is mooting for a revenge route. After he kills Chagaga, Jusper is taken to prison but is later released after purportedly having improved. The reason the authorities release him, however, is that they have already killed his parents thus he has nothing to go back to. This kind of oppression results from bad leadership.

5. Subjugation of the masses / disillusionment.

Bad leadership has led to the sugjugation of the masses. This has made them lose hope of ever having a better life. They have lost the fighting spirit. When Jusper and the university students

demonstrate against bad leadership in Kafira the beggars are said to have abused them and told them that they are only wasting time. This shows just how subjugated and disillusioned they are. They are no longer willing to get rid of the oppressive regime. Their main occupation is struggle for bare survival. This aspect is a result of bad leadership.

Accept any other relevant well – illustrated point.

Mark 3 : 3 : 3 : 3 x 4 points = 12

Conclusion.

In conclusion, bad leadership is truly a recipe for oppression. As illustrated above, bad leaders will always seek to oppress their subjects so that the latter remain silent while the former remain in power.

Accept any other valid conclusion.

(c) **The Novel, Witi Ihimaera.**

Introduction. (2 mks)

Activities carried out among the Whangara community are done in complete sacredness. They believe that every activity is holy and deserves honour. These range from their complex beliefs like myth to simple day to day activities like fishing, birth, learning etc.

(Accept any other relevant introduction)

Body (12 mks)

A (i) **Birth of children.**

The birth of children especially the first borns is sacred. It must be followed by a sacred ceremony. The birth cord should be buried in the village. Nani Flowers insists and buries Kahu's birth cord in Whangara, in front of Kahutia Te Rangi's image.

A(ii) **Fishing.**

It is taken to be so sacred that only men engage in it. Women are not allowed to visit the sacred fishing rounds. Before start to fish, the offer sacrifices to appease Tangaroa – the ea goddess.

A (iii) **Chieftaincy.**

It is held sacred. The current community leader passes on the leadership to the eldest son. The son is expected to do the same when his time is up. The community's leadership is believed to have originated with the sacred ancestor, Kahutia Te Rangi.

A(iv) **Learning.**

The passing of the community's learning /teachings are considered sacred. Only boys are allowed to attend the teachings. Koro Apirana organizes meetings to teach young boys to take on leadership. Kahu, a girl, is not allowed to come near the meetings.

A(v) **Origin.**

The origin of the Whangara community is surrounded by sacred whale. This activity has dictated the behavior of this community over the years. There is a carved image of him on top of the community's meeting place.

Accept any other relevant well-illustrated point.

Conclusion: (2 mks)

It is therefore true that the Whangara community respect and value their activities as holy.

Accept any other valid conclusion.

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