

NAME:.....

INDEX NO:.....

SCHOOL:.....

DATE:.....

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101/2

ENGLISH

PAPER 2

JUNE/JULY 2012

TIME: 2 ½ HOURS

BUTERE DISTRICT JOINT EVALUATION – 2012

Kenya National Examination Council (K.C.S.E)

101/2

ENGLISH

PAPER 2

JUNE/JULY 2012

TIME: 2 ½ HOURS

INSTRUCTIONS TO CANDIDATES

- Write your name and index numbers in the spaces provided above.
- Sign and write the date of the examination in the spaces provided above.
- Answer ALL questions in this question paper.
- All your answers must be written in the spaces provided in the question paper.
- This paper consists of 11 printed pages.
- Candidates should check the question paper to ensure that all pages are printed as indicated and no questions are missing.

FOR EXAMINER'S USE ONLY

Question	Maximum score	Candidate's Score
1	20	
2	25	
3	20	
4	15	
Total Score		

This paper consists of 12 printed pages. Candidates should check the question paper to ensure that all pages are printed as indicated and that no questions are missing

1. Read the following passage and answer the questions that follow

We are so accustomed to reading without much serious reflection on the handicaps under which well-brought-up Victorian girls laboured. It is perhaps time to take stock of the situation and make sure we know just what these handicaps were.

To begin with, the physical handicaps strike us today as slightly comical. For example, a girl from a good home might wear three or four thick petticoats in winter. These reached to within a foot off the ground; the heavy skirt which covered them reached even lower and it was considered shameful for a girl or a young woman to show her ankles. Shoes for walking outdoors were scarcely heard of and the boots were long and tightly laced. As soon as a girl began to grow up, she was imprisoned by day in corsets; tight-fitting under-garments stiffened with lengths and whale-bone. Not only did these garments make it impossible for a girl to run about freely and enjoy herself in fresh air; they **stifled** all desire to do so, and girls grew up convinced that they were not intended by nature to play vigorous games or to take violent exercise. Horse-riding was in fact the only exercise which well-to-do women were permitted to enjoy.

Indoors, things were a little less depressing, but only a little. The night air, for example, was a poisonous prowling beast, seeking to destroy all growing boys and girls. Bedroom windows were kept shut and houses were ill-ventilated. As if this lack of exercise and fresh air were not enough, young women were expected to consume large frequent meals.

As we have seen, these physical disabilities had their effect on the minds, as well as the bodies, of Victorian young women, but there were other and more disturbing psychological effects. These may be summed up in a single sentence: women and girls were regarded and regarded themselves, as second-class citizens. There were exceptions, as we shall see, but it is no exaggeration to say that in most Victorian families of the middle and upper classes, the girls were the least important members. It is not difficult to sympathize with the middle-class father with a large family who could afford to send only his sons to expensive schools. What is less easy to understand is that even in the richest families, where there were no financial problems at all, it was only the boys who were educated.

The fact is that few people saw any point in preparing the girls for any kind of professional work. Indeed any kind of work at all outside the home. There would have been no openings for them if they had been so prepared. The banks and the business houses employed only the male clerks; the shops employed only male assistance, unless they were shops that sold woman and children's clothing; and the professions, like the church, the law, the medicine, accountancy, the civil service, were exclusively male preserves. Even in teaching it was assumed that woman could teach only girls and infants. If anybody has asked why this was so, the answer could not have been that there were no trained or educated women to fill any

of these posts; it would have been quite simply that this was men's work. No woman should work in an office or shop or enter a profession. The women's place was in the home.

Along with this prejudice against the employment of women and girls, there existed the conviction that they were physically weak tender flowers that must be protected at all costs from the rough cruel life that men led. For a lady to show her ankles or her bare arms or to play active games was not only immodest; it was dangerous. It was partly this conception of the female as a tender flower that militated against the admission of cultured young women to the medical profession. How could any woman, it was thought, bear to dissect or even to see dissected – a corpse, even that of a frog? How could a mere woman stand the horrible sights and smells of a hospital? No, the dear delicate creatures must be protected from such horrors.

Fortunately, the position of these young women and girls was not completely hopeless. There were a few men who refused to believe that women were a separate and inferior race of human beings. Some, like John Stuart Mill, did what they could for women with their pens and their tongues, or with their influence on members of parliament. Others, like Newton Carrett, were the sympathetic fathers of girls who sought emancipation and they supported their daughter privately and in public.

Moreover, it must not be assumed that all the daughters of the well-to-do Victorian households led futile wasted lives. For those who did not seek a purposeful career beyond their narrow horizons, there was plenty of useful and interesting work - women's work - to be done in the home and the village. By mid-twentieth century standards their lives were dreary deserts; but there were many oases in the deserts and not all the girls were unhappy. Even those who had no hobbies or accomplishments often made fortunate marriages and became the ruling spirits of happy and successful homes. It was the exceptional and ambitious few, seeking an outlet most under the handicaps we have been considering. They were rebels and the path of the rebel as always thorny.

- (a) Why is it important to take stock of the handicaps under which well-brought-up Victorian girls laboured? (2marks)

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- (b) Give two psychological handicaps under which girls and young women suffered in Victorian times. (2marks)

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- (c) Identify and explain the effectiveness of the image used in paragraph three. (3marks)

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- (d) Describe the feelings of the writer towards the plight of girls and young women during Victorian times. (3marks)

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- (e) Why is it pointless to prepare girls for any professional work? (2mks)

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- f) How did some of the people try to change the seemingly hopeless situation? (3marks)

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- (g) Explain the irony brought in paragraph four. (2marks)

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- (h) The banks and the business houses employed only male clerks. (Rewrite in the passive) (1mark)

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- (i) Explain the meaning of the following words as used in the passage (2marks)

i. stifled

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ii. futile

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2. Read the excerpt below and then answer the questions that follow

He wished he could have taken a more active part in the ceremonial activities of the tribe. That, at least, would have given him more comfort and made him feel still one of the people. But the journeys!

Circumcision was coming soon, hardly a week away. The initiation day would coincide with Christmas Day. Was this a challenge to Joshua? Dancing and singing was in full swing. And there was a new edge to the song. Uncircumcised girls were the objects of cutting attacks.

Everything dirty and impure was heaped on them. They were the impure things of the tribe and they would bring the wrath of the ancestral spirits on the ridges. Kabonyi and his followers believed that a day would come when the land would be rid of all impurities. Joshua and his followers took up the challenge. They sang of Christ and His saving power. They sang of a child who was born in Bethlehem, who was put in a manger and had swaddling clothes.

It was no good sleeping early. He could not do it. He got out of bed and went to his mother's hut. He wanted to go out into the village and talk to the elders or other men of his riika. For the next few days, he told himself, he would lose himself in the life of the ridge. If he had lost Nyambura, he had not lost his faith in service to the community.

His mother had not yet gone to bed. She was now very old and she sat near the fireplace. Waiyaki felt his conscience prick him. He had kept away from her for a long time. He thought, "I'll marry soon so that she can have a companion." Then a fear suddenly gripped him. Perhaps he would never marry. Waiyaki felt as if he would fall on his aged mother and let her comfort him as on that day when she had soothed

him during his second birth. The feeling came and went. He was again calm. He did not want to stay long with his mother and so he rose to go.

“Where are you going, son?” She did not raise her eyes.

“Out, Mother.”

She now looked at him, at his strange eyes which spoke of an inner agitation. “Waiyaki.”

He turned round sharply, fearfully. His mother stared at him in the eyes. There was a strange tremor in her voice.

“Is it true that you are marrying Joshua’s daughter?”

The rumours! Spreading like fire in a plain of dry grass. This talk about marrying Nyambura annoyed him. Had she not refused him? She was obedient to her father. Waiyaki wondered what he should tell his mother. Should he tell her that he loved Nyambura? He thought of her. She had betrayed him. If only she had agreed! If only he had a hope! Then maybe he would be in a position to face any challenge. He would have known what to say when a person confronted him with a question like this. And he hated her. She had taken the path of duty. He too would take the path of duty and stick to the tribe. His father had warned him of contaminating the tribe with the white man’s ways, had warned him not to betray the tribe. Would an association with Nyambura not be a betrayal? He would not stand by her. He would not take her part. And he would not trouble his mother with an explanation. So Waiyaki only said one word: “No!”

And immediately he hated himself. Surely he ought to tell her all. He ought to tell his mother of his secret yearning, of his strong love for Nyambura. She was a mother. She surely could know of a cure. But when he opened his mouth, the words refused to form.

Only a light shone in his eyes.

His mother went on in her weak voice, “You know what this would mean. You must not do it. Fear the voice of the Kiama. It is the voice of the people. When the breath of the people turns against you, it is the greatest curse you can ever get.”

Waiyaki now knew that it would be futile for him to explain. She would not understand. In her eyes such a relationship would be a betrayal.

(a) Place this excerpt in its immediate context.

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(b) Why does Waiyaki mention the journeys and for what purpose are they for? (3marks)

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(c) Describe Waiyaki's attitude towards his mother in the extract.

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(d) Identify and illustrate Waiyaki's mother character trait as brought out in the excerpt.

(2marks)

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(e) In view of what happens later in the novel, what is the irony in Waiyaki's assertion that, "Would an association with Nyambura not be a betrayal? He would not stand by her."

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- (f) Identify and illustrate any two aspects of themes that come through in this excerpt. (4marks)

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- (g) He ought to tell his mother of his secret yearning, of his strong love for Nyambura.
(Add a question tag) (1 mark)

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- (h) Describe Waiyaiki's state of mind as revealed in this excerpt. (2marks)

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3. Read the poem below and answer the questions after it.

Money – madness

By D.H. Lawrence

Money is our madness, our vast coilecive madness.

And of course, if the multitude is mad

the individual carries his own grain of insanity around with him.

I doubt if any man living hands out a pound note without a pang;

and a real **tremor**, if he hands out a ten-pound note.

We quail, money makes us quail.

It has got us down, we grovel before it in strange terror.

And no wonder, for money has fearful cruel power among men.

But it is not money we are so terrified of,
it is the collective money-madness of mankind.
For mankind says with one voice: How much is he worth?
Has he no money? Then let him eat dirt, and go cold.

And if I have no money, they will give me a little bread
so I do not die,
but they will make me eat dirt with it.
I shall have to eat dirt, I shall have to eat dirt
if I have no money.

It is that that I am frightened of.
And that fear can become a delirium.
It is fear of my money-mad fellow-men.

We must have some money
To save us from eating dirt

And this is all wrong.

Bread should be free,
shelter should be free,
fire should be free
to all and anybody, all and anybody, all over the world.

We must regain our sanity about money
before we start killing one another about it.
It's one thing or the other.

- (a) Why are people or the 'we' so terrified of the collective money-madness of mankind than money itself? (2marks)

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- (b) List the things that the persona mentions which ought to be for free. (3marks)

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- (c) What is the theme of this poem? (2marks)

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- (d) Other than irony, identify and illustrate any **two** literary devices that the poet uses. (4marks)

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- (e) Describe the feelings of the persona towards the collective money madness of mankind. (3marks)

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- (f) Identity the irony brought in **stanza four**. (2marks)

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- (g) We must regain our sanity about money before we start killing one another about it.
(Rewrite as one sentence using: Either) (1 mark)

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- (h) Do you think the persona is totally opposed to people having money? Illustrate your answer (2marks)

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- (i) Explain the meaning of the word 'tremor' as used in the poem. (1mark)

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4

- (a) Rewrite each of the following sentences according to the instructions given after each. Do not change the meaning. (2marks)

- (i) The hawkers sit on the pavements outside the shops. The hawkers have their baskets stacked behind them. The hawkers have bunches of fruits in front of them.

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- (ii) Those questioned said that they did not know of the examination leakage. (Rewrite using: 'denied' instead of 'said.'

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- (b) For each of the following sentences, replace the underlined word(s) with a phrasal verb that begins with the word form in brackets to convey the same meaning, (3marks)

- (i) If he is not careful, he will cause that picture to fall. (Bring)

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- (ii) I stood on the hill and absorbed the beautiful Mt. Kenya scenery.

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(iii) Two inmates are reported to have escaped from Kamiti maximum prison. (break)

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(c) Complete each of the following sentences by inserting the appropriate preposition.

(i) They look.....everyone.....authority as enemies
trying to cheat them.....their natural right.

(ii) What was his aim.....conferring this prestigious
honour.....a man.....such low character?

(d) Fill in the blank spaces with the correct form of the word in brackets. (2marks)

(i) The..... looking thug came towards us. (loathe)

(ii) Jane did not show any signs of..... unlike so many girls
blessed with beauty. (vain)

(e) Fill in the blank spaces with 'less or least' appropriately. (2marks)

(i) Of the three choices, I find the first..... attractive.

(ii) Of the two alternatives, we consider the second..... realistic.

(f) Rewrite the following sentences by correcting the errors. (3marks)

(i) Some days are more better than others.

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(ii) Passerbys were fascinated by the spectacle at the market.

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END