

**FORM 3
ENGLISH
END TERM EXAM – MARCH 2016**

NAME:**CLASS:**.....**ADM NO:**.....

FOR EXAMINER’S USE ONLY

QUESTION NUMBER	MAXIMUM SCORE	CANDIDATES SCORE
1. COMPREHENSION	20	
2. EXTRACT	20	
3. ORAL LITERATURE	20	
4. GRAMMAR	20	
TOTAL SCORE		

COMPREHENSION

1. Read the passage below and then answer the questions that follow:

Gender is probably the most important social issue in the world today. It affects and influences every aspect of our lives: politics, economics, religion and leisure. People in the 21st century strongly believe that every project must get the gender dimension right in order to succeed. But what is gender?

Basically, gender is the expectation that people should do or not do certain things according to their sex. Every normal human being is either female or male. This is sex and it is a biological fact. Indeed, sex is the most conspicuous difference between human beings. The moment we look at a person, we can tell whether that person is a man or a woman, a boy or a girl. The question is if society should use this biological difference to tell people what they should or should not do.

Yet, since time immemorial, this is what human communities all over the world have done. Some African societies bring up their boys to believe that men must be fighters, take whatever they want- by force if necessary – and never cry. If anyone asks why they should or should not do this and that, the ready answer is always: 'You are a man, and that's what men are supposed to do.' Girls are told to be gentle and quiet, to obey men, not to climb trees and not to eat certain kinds of food. A girl who asks why she should not climb trees or speak loudly in public is told, 'You're a woman, and women don't do that.' In other words society is always telling us what we can do and what we cannot do just because we men or women.

In most cases, there is no physical or logical reason for a man or a woman to do or not to do certain things. Any girl can climb a tree as smartly as any boy. If a boy wants to go into the kitchen and cook, there is no reason why he should not do so. Indeed, some of the best cooks in the world, called 'chefs', are men. Yet, in some societies it is taboo for a man or a boy to enter the kitchen. Similarly, some societies do not allow their women to build houses or even work at building sites, whereas in other societies it is indeed the women's role to build houses. Gender is, thus, society's assigning of roles to people according to their being male or female.

On the face of it, there is nothing wrong with sharing roles. Indeed, there are many cases where it is logical to expect that certain people should do or avoid some activities. For example, it would not be safe for a woman in advanced stages of pregnancy to go hunting wild animals or grazing livestock many miles away from home. However, this should not be taken as a blanket excuse to declare that all women must not hunt wild animals or herd livestock. The problem is even worse when some people use gender roles to exploit or oppress other people: Men, for example, have for a long time invoked gender roles to force women to do certain things and to prevent them from doing things which the

women may want to do. This oppressive practice may be called gender imposition, and it may be seen in all aspects of society.

In social relations, boys and girls are segregated from the earliest years of life. Members of each sex are strictly drilled into what is 'feminine' or 'masculine' in bearing, speech, dress and every activity. Boys and girls are told what work they should or should not do, what places they can or cannot go to, what games to play, and even what foods to eat or not to eat, just because they are boys or girls. By the time a person is in his or her teens, he or she has learnt — from both example and direct teaching by older members of society — what exactly is expected of him or her as a man or a woman. These gendered roles often suggest that men should lead and command in everything, be 'tough' — meaning hard and even cruel — and 'strong', which often means aggressive and violent. The women, on the other hand, are required to be soft and kind, submissive and unquestioningly obedient to men. Even in public affairs, such as politics or religion, the gendering of roles leads to some curious situations. In some places of worship, for example, men and women are strictly separated. Several denominations do not permit women to preach in public or to be ordained as priests or pastors. Politics is widely regarded as a man's field. Some societies insist that a woman cannot be a leader, like president or army commander. The nagging question, which many women and enlightened men are asking today, is: Why not?

This is the challenge to the conventional gendering of roles, Is there any logical reason why a man should not change the nappies of his child, or go into the kitchen and cook? Why can a talented woman not become a top soccer or rugby player, or a bishop or a top business executive? Is it fair to prevent people from eating such nutritious foods as chicken and eggs simply because they are women? Should children be denied the right to inherit their parents' property on the grounds of sex? Is it not pathetic seeing men inflict beastly violence on their wives and children, or one another simply because men are expected to be 'tough' and 'strong'?

To avoid such absurdities, advocates of gender equity demand that sex should not be the main consideration in dealing with people. Assigning roles to people on the grounds of biological differences is a form of evil discrimination, like racism. A more sensible way of dealing with men and women is to take them strictly on the basis of their individual abilities. A human being is a human being, whether man or woman, and each should be given every opportunity to realize his or her full human potential. An enlightened approach to gender equity is suggested by the old English saying, 'What's good for the goose is good for the gander.'

Questions:

- (a) According to the passage, what is the difference between gender and sex? (2 mks)

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- (b) Add a question tag to the following: Any girl can climb a tree as smartly as any boy. (1 mk)

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- (c) What is gender imposition? (1 mk)

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- (d) How are gender roles passed on? (1 mk)

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- (e) Identify a phrase in the passage that shows that it is not only women who are concerned with the problems created by gendering of roles. (1 mk)

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- (f) In not more than three sentences, state the author's argument. (3 mks)

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- (g) Change the following question into a statement: Should children be derived the right to inherit their parents' property on the grounds of sex? (1 mk)

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- (h) In about 60 words, write a summary on the things women are not allowed to do simply because they are women. (6 mks)

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- (i) In one sentence, explain the meaning of the following: 'What is good for the goose is good for the gander'. (1 mk)

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- (j) Explain the meaning of the following as used in the passage. (3 mks)

- (i) Segregated
- (ii) Blanket excuse
- (iii) Advocates

The Extract: The River and The Source

My fathers, from Yimbo and Sakwa. I thank you for your kind patience. May I state from the outset that leaving my house was a great wound in my heart and that I had never even thought about it until the night before it happened, and this in spite of the abuse and insults heaped upon me by my mother and brother-in-law.

I have always been taught that honour and pride in oneself and one's people were of the utmost importance for one's sense of being, for as the wise men tell us, 'How can you know where you are going if you do not know where you come from?' I therefore felt it was a great insult to my honour and pride to be accused of witchcraft against my own husband who had been good to all of us and has conducted himself most honourably as a good *or*. I have nothing against him and I know that he is by nature not a contentious man; but we cannot live in peace unless he finds a way of curbing his mother's and brother's tongues. I have been accused of having wasted their wealth because I have only two children. Now who in this assembly can tell me how to create a child within my womb? Is that not the premise of *Were*, god of the eye of the rising sun? I have been accused of standing between my husband and marriage to other women by weaving a spell over him; but as *Were* is my witness, I have never trodden on the path of charms and love potions. I did not find it necessary. It is not my place to order the chief to marry or not to marry. I am pleased, of course, that I have found favour in his eyes these ten seasons, but he is free to get a co-wife whom I shall then treat as my own sister. Who knows but that *Were* may favour her with more sons than he has me? My fathers, that is all I have to say." She sat a little aside from the gathering next to the women who had accompanied her. There was a hush during which the only sound that could be heard was that of weaver birds busy at their task. Then Aloo cleared his throat in a manner to suggest that a pot of *kong'o* would have come in handy to smooth his voice at this point.

"*Ahem!*" said he. "My child you have spoken clearly and well. Brothers you have heard for yourselves. The accusations include *juok* and uncalled for insults from the in-laws. The first is a very grave matter as it reflects on the character of our daughter and ourselves. The second is unpleasant but insults never break bones. May the *or*, chief Owuor Kembo please stand and tell us what has so displeased him with our daughter as to cause him to allow her to leave her matrimonial home? No man should allow his wife to leave her house without at least trying to prevent it, so you must tell us your side of this sad affair."

(a) Place this excerpt in its immediate context.

(4 mks)

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(b) Describe Akoko's character as portrayed in this excerpt. (4 mks)

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(c) In note-form, write the reasons that made Akoko leave her matrimonial home. (4 mks)

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(d) Identify and illustrate any themes captured in the excerpt. (3 mks)

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(e) Identify and illustrate any two features of style evident in the excerpt. (4 mks)

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- (f) What is the effectiveness is using words such as 'kong'o', 'juok' and 'or'. (2 mks)

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- (g) No man should allow his wife to leave her house without trying to prevent it. (1 mk)
(Add a question tag).

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- (h) Now who in this assembly can tell me how to create a child within my womb? (1 mk)

(Underline the subject and the indirect object)

- (i) I thank you for your kind patience. (Write in passive form) (1 mk)

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- (j) Explain the meaning of the following words as used in the extract.

(i) Contentious

(ii) Grave matter

3. ORAL LITERATURE

Read the poem and answer the questions that follow.

Fire rages at Layima
Fire rages at Layima, oh
Fire rages in the valley of
River Cumu,
Everything is utterly destroyed.

If I could reach the destroyed;
homestead of death's mother,
My daughter, I would make a
long grass torch;
If I could reach the homestead of
death's mother,
I would destroy everything
utterly,
utterly,
Like the fire that rages in the

Valley of River Cumu.
It rages at Layima, oh,
Fire rages in the valley of
River Cumu,
Everything is utterly, utterly
destroyed;

If I could reach the homestead of
Death's mother,
my clansmen, we would fight
ruthlessly,
If I could reach the homestead of
death's mother,
I would destroy everything
utterly,
utterly,
Like the fire that rages in the
valley of River Cumu.

(From Horn of my Love by Okot P'Bitek)

(a) Give a suitable title to the poem. (1 mk)

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(b) Classify the oral poem. (2 mks)

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(c) Which feature qualifies the piece to be an oral poem or song? (2 mks)

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(d) Show how the singer gives death human qualities. (1 mk)

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(e) Apart from personification, identify and illustrate any other two elements of style. (4 mks)

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(f) Why does the singer want to go to the home of death's mother? (1 mk)

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(g) Identify the singer's character traits evident in the song. (4 mks)

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(h) Describe the tone of the poem. (2 mks)

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(i) What was lost when the song was translated from its original language to English? (1 mk)

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(j) Give the meaning of each of the following words as used in the oral poem. (2 mks)

(i) ruthlessly

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(ii) rages

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4. GRAMMAR (20 MARKS)

A. *Use the correct tense of the word in brackets to complete the sentences.* (3 marks)

- I. The poachers had _____(fell) several indigenous trees by the time they were arrested.
- II. Martin has _____(hang) his blazer on the window.
- III. Add _____(grind) paper to the food.

B. *Use the correct form of the word in brackets.* (2 marks)

- I. The _____(defend) pleaded not guilty.
- II. Lokong has applied to the government for _____(sustain).

C. *Replace the underlined words with bias-free words.* (2 marks)

- I. The mail-man has delivered the letters.
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- II. Our forefathers fought for this land.
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D. *Rewrite the following sentences, replacing the underlined words with a phrasal verb that begins with the word given in brackets.* (3 marks)

- I. The traffic snarl up on Monday inconvenienced many people in Nairobi.(put)
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- II. I couldn't comprehend what the politician was saying.(make)
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- III. The patient regained consciousness after an hour.(come)
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E. *Rewrite the following sentences according to instructions given.* (3 marks)

- I. They say that women live longer than men.(Begin:It)
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II. You should open the window.(Begin: The window.....)

III. They ought to wash the car.(Begin: The car.....)

F. Choose the most appropriate complex preposition from the following to fill in the blanks. (3 marks)

Save for, as for, Contrary to, as between, further to, as against

- i. Everyone came, _____ Lawrence who was sick.
- ii. _____ expectations, the shilling rose up in value after the elections.
- iii. _____ living in the country or in the city, I much prefer the latter.

G. Choose the correct pronoun from those given in brackets to complete the sentences.

(4 marks)

- i. The loud bang woke Kiprop and _____ (I,me) up.
- ii. Our teacher and _____ (he,him) walked out.
- iii. Was it _____ (she,her)?
- iv. Is this the man to _____ (who,whom) you gave a present?