

KENYA NATIONAL EXAMINATION COUNCIL

KCSE 2009

ENGLISH

PAPER 3

MARKING SCHEME

AVAILABLE ONLINE AT:

Schools Net Kenya Consultancy

P.O. Box 8076 – 00200 Nairobi, Kenya | Tel: +254202319748

E-mail: infosnkenya@gmail.com | www.schoolsnetkenya.com

POINTS OF INTERPRETATION

1. (a) Must be a story. If not deduct 4 marks AD

The story must illustrate the saying – either how truth/ truthfulness releases one from guilt or can exonerate one, or how lying or distortion of truth or deceitfulness can.

Plague ones guilty or even lead one into trouble. Not only with other people, but also with the law. Either way, the story must naturally lead to or emanate from the saying.

If merely a philosophical discussion, treat as irrelevant and deduct 4 mks AD

- (b) Must be a story. If not deduct (4 mks)

Must begin with the given sentence. If not deduct 2 mks. AD

Candidate must present an approach – avoidance situation they are involved in

On the one hand they planned to rise early and execute a plan or set out on a journey. On the other hand doubts and hesitations have set in. The candidate must show what it is the planned to do and why the “wondering” and how or what they resolve it (to do) if not treat as irrelevant.

2. **Introduction**

- Reconciliation is the process of making friendly or bringing together people who have had differences. It can also be defined as a process of resolving difference between people or parties that have disagreed or have unresolved issues.

- Waiyaki is the voice of reconciliation in the River Between. However, he faces a lot of challenging in his attempt to reconcile the ridges.

Accept any relevant general introduction on challenges of reconciliation

(= 2 mks)

Content

(c) (i) Jealously / struggle for leadership

- Kabonyi is jealous of Waiyaki Pages 79, 89, 90, 91, 108, 113, 127, 140, 143
- Kamau his son is also jealous of Waiyaki Pages 61, 85, 86, 94, 104, 120, 126, 126, and 129.

The two discredit any attempt Waiyaki makes to reconcile the ridges

- Old rivalry between Kamenno and Makuyu: pages 1, 2, 3 67, 106, 140

(ii) Mistrust

- Joshua mistrusts Waiyaki and does not take his warning; pages 112, 129, 132
- The Kiama also mistrusts Waiyaki especially because of the rumour that he is marrying Joshus's daughter, Nyambura: pages 127, 143

(iii) Fanaticism/ Extremism

- The Kiama gives oaths to ensure that the people remain pure in their customs; Pages 85, 95, 109, 145, 146
- Joshua and Livingstone also become more strict in their religion: pages 28 – 32, 38 – 39, 51- 52, 56 – 58, 82 --- 84, 96 - 97

(iv) Over confidence

- Waiyaki is over- confident about his influence on the people. He thinks that the people are as enthusiastic about education as he is. He takes too long to preach about unity. He gives Kabonyi the opportunity to talk to the people and thus discredits him. His outlook of unity is so idealistic. It is almost unrealistic pages 88 – 91, 105, 109, 114 – 118, 124 – 125, 134, 137 – 145

(v) Old Rivalry between Kamenno and Makuyu (historical rivalry)

There has been antagonisms..... like many sleeping lions.....became antagonists...

like two rivals....leadership of this isolated region Pages

1,2 ,3, 52, 76, 140, 67 (one ridge is associated with producing leader)

(vi) Cultural conflict/ clash

- The two cultures cannot accommodate each other e.g. Waiyaki's education. Muthoni's and Nyambura's cases. The oath, etc pages 20 – 25, 29 – 31, 36, 38, 41, 42 – 57, 69 – 70, 73

Appreciate the effort at Waiyaki effort

Thin Y

Fair Z Expect any 4 well developed points mark 3:3:3:3 = 12 mks)

GRAMMAR AND PRESENTATION = (4 mks)

Conclusion:

The process of reconciliation faces a lot of challenges. It requires that each of the disagreeing parties understanding that there is need to give and take.

(Accept any other relevant and plausible conclusion = 2 mks)

Can be candidate's opinion

3. (a) Introduction

Define tradition

- An established custom or practice
- Practitioner may claim that the custom has Devine authority
- Traditions are usually influenced by and or subscribe to religious beliefs

(Accept any other valid introduction = 2 mks)

How are traditions used to oppress women?

Content

(i) The society expects women to have higher moral standards than men (pg 56

- N'damba and her sisters are expected to uphold the family name
- When Nkodo Sahifu gets children of wedlock Baba is not offended. In fact he is happy he has grandchildren but his daughter Ajara nearly dies when procuring an abortion because she does not want to dishonour the family pg 57.

(ii) Women are denied freedom of movement

- N'damba and her sisters have to be accompanied by their younger brothers when they go out of the house. Pg 57
- N'damba father does not allow her to move into the house that the hospital has provided for her. Traditions require that unmarried women be under the custody of their fathers while married women be under the custody of the husbands. At no time are they expected to be on their own, minding their own business. Pg 160

(iii) The society denies women freedom of association and choice

- N'damba cannot have a boyfriend. Her brother even reads her letters P. 58
- Women cannot even chooses their own husbands. N'damba for example is being forces to marry Alhaji Hamsu's son as a third wife pg 59
- As far traditions are concerned. "Girls should get married and have children P 56
- The Society believes that women. Do not know what is good for them. Pg 160

(iv) The traditions allow men to harass women and molest them physically, even batter them

- Uncle Bardara beats his wife for very flimsy reasons pg 8

- Alhaji Hamsu's son beats his wives and children with efficient brutality pgs 9- 60
- Baba forces mama to grow fat because he loves fat women, although it is unhealthy to be overweight. Pg 58
- Ya yano's case P. 54
- (v) **Women are not free to wear what they like**
 - N'damba cannot wear her trousers Pg 7
 - Her sisters admire her clothes but they cannot wear them P 61
- (vi) **Society restricts women access to formal education P 56 - 57**
 - Being a dhis meant for man/ formal Education
 - (Islamic Education is enough for girls under pleads Pg 53

Conclusion

- Traditions are used to a large extent to oppress women
- Accept any other valid conclusion. (Expect two illustrations for a point) 3:3:3:3

3. (b) Introduction

- The introduction should show awareness of the two reactions to a civil war, those who flee and those who stay on.
- (Accept general or contextualized valid introduction which reflect both sides)*

CONTENTS

- (i) Those who flee their country suffer a lot because they get disconnected with those they love. In the same way those who stay on are disconnected from those who flee.

- As Odie says “BROTHER a nice and endearing Family word full of warmth.... And shreds of tenderness.... But Guerrilla guns have put hole into it” Pg 68, 75, 114
- (ii) Civil war brings Fear and uncertainty to both those who flee and those who remain. When Wak gets back, he is afraid, he has to take Vodka to steady his nerves and when he knocks at the door his brother Odie is “shocked and petrified” Pg 77. There is fear and suspicion
- (iii) Civil war brings about mental/ emotional torture to both groups. Those who are tortured by the risks in the paths of escapes.

As- Stella puts

The Refugee on his path of escape crosses the river with “cross in the river and guards at the bank. Guns at the ready” (pg 86)

There is also the barism refugees suffer in a foreign country
(pg 93,) p 28, 103 – 107, 80 – 37, 116, 117, 68, 15)

- (iv) Both the stayees; and the returnees’ suffer from the breakdown of social structures which lead to escalation of crime and social evils.

In the home country this is a direct result of the civil war, in the country of refugees as a result of the influx of refugees pg 13- 15, 103 – 105.

- (v) Civil war leads to the erosion as social structures and breakdown of family ties
In sheds of Tenderness the civil war fuels minor siblings conflict between brothers and this affects both the one who left and the one who remained. P 118, 55- 57, 20, 21, 23, 24

CONCLUSION

Conclusion should round the essay by emphasizing that those who left are not unforgivable.

Cowards and deserter” (pg 15) as Odie says. They are bold enough to know that they are more useful to their country alive. They suffer in the same way.

Four fully illustrated points (12 mks)

Position and language aspects (8 mks total (20 mks)

About the attractions of Jamaica (pg 181) this experience turns Anthony into a domestic tourists.

There is also site seeing by David. Brenda Edith P. 153, 164, 165, 167, 168

CONCLUSION

The conclusion should provide a summary of the efforts of encouraging domestic tourists accept any other valid.

(c) INTRODUCTION

The introduction should provide a definition of “domestic Tourisms” local residents visiting tourists attractions sites within their country/ spending their holiday time visiting other parts of their country. Residents gets to know their country and appreciate what their country has to offer- the scenery the flora and fauna, the foods and cultures. They thereby contribute their economy and help in or appreciate conserving of their national heritage and local means. There are various ways of promoting this form of tourism. Accept any contextualized valid introduction.

- (i) One way of encouraging domestic tourism is getting people to team up to enjoy available facilities. There is more fun for groups than for individuals, loners. Charley and Myrtle in Homestretch encourage David and Edith to visit the “milk river bath. They enjoy the “Stretch’ to the river together (pg 9, 17) David enjoys it so much that he contrasts it with the inaccessibility thing like “stretching your body and stretching your limbs in some medical water does not have a place there. (England}” pg 16
- (ii) Building patriotism- pride in one’s own country is another way of encouraging local tourism. Brenda came to Jamaica to find her Jamaican self pg 61 pg 88. Brenda felt one again with Jamaica and when this was accomplished, she was proud of her country and marketed its facilities abroad though the same thing happen to David, Edith and Anthony pg 131- 137
- (iii) Publicizing local events that can attract tourists attention. After Brenda writes a feature on “Heritage week” Jamaica there is a charge not only in her but in those “West Indians” who read it. P 185, 137, 165, 94 Anthony’s letter P. 185

- (iv) Domestic tourism can also be encouraged by creating networks with locals who are overseas.

In homestretch Brenda organizes trips for young people. “British of Caribbean parents” to enjoy “independence week” In Jamaica. David and Edith become part of this network. Pg 114- 115, 137, pg 114- 115.

- (v) Fundraising to sponsor and support domestic tourists can also enhance the venture. This may be in form of discounted rates of locals in Homestretch Brenda, Laura and Anthony raise funds to sponsor the youth club to tour Jamaica (pg 115: 185). The Success of this venture is crowned in the shortest chapter in the book (Pg 188) which has given the novel the title “Homestretch”.
- (vi) Taking time to explore what is available in one’s country also creates appreciation and interests in domestic tourism. After her tour of Jamaica with Anthony. Brenda writes back to Laura.