

4.1.3 English Paper 3 (101/3)

POINTS OF INTERPRETATION

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

Must be illustrative of a situation in which timely intervention saves the day. The situation could be a crack in a building, flying in bad weather etc.

Some candidates may write on a situation gone awry because quick action is not taken.

- (b) **Expect a story**

Must be a narrative or descriptive composition. If not deduct 4 marks **AD**

Must end with the given sentence. If not deduct 2 marks **AD**

Must be a personal account detailing a situation in which a friend offers assistance/advice that makes a significant difference in the life of the writer.

2. **The compulsory set text**

Introduction

Change, even when it beneficial, is usually resisted, This is because people are more comfortable with what is familiar than what they do not know / In fact there is a saying that "It is better the devil you know than the angel you don't know" / In **The River Between**, there is plenty of evidence to show that people will not accept change passively; they resist it.

(Accept any other relevant introduction = 2 mark)

Illustrations

- Education is resisted. Those who are loyal to the traditions fear that it will corrupt their children. They are afraid that abandoning the traditions may have grave consequences for the community.

- Waiyaki who advocates for change and the introduction of western education faces much opposition from Kabonyi and others. They accuse him of being a traitor, His crime? Trying to reconcile the new and the old ways of life. pgs 14-15, 69-70, 85 - 88, 105-106, 113-114, 124, 126, 138 etc.

-Joshua embraces the new religion with fanatical zeal, but some members of his household reject his brand of Christianity and rebel. His family disintegrates.

-The changes brought about by the missionaries and the white men tear the community apart. There is rivalry and hatred. Some members of the Kiama even burn some homes belonging to Christians. pgs 5, 7-8, 28-29, 32, 67, 82-84, 96-97 etc

- One of the changes that evokes tension in the community is the attempt to proscribe female circumcision. Muthoni refuses to abandon this custom although she knows the consequences - her father disowns her. Nevertheless, she dies a fulfilled woman. pgs 22, 24, 25, 32, 54, 56-57, 65, 66 etc

Colonial/new administration introduces tax, a government position and alienates land which is resisted by the Kiama who want to maintain the traditional governance through the Council of elders. pgs 30, 60, 61, 114, 123-124, 138, 143 etc

Leadership was a preserve of the elders but in the new order, younger people like Waiyaki take up leadership roles despite resistance from some elders like Kabonyi. This is eventually accepted. Pgs. 2, 3, 6-7, 20-21, 37-38, 78-79, 81, 91-93, 120-125 etc.

Conclusion

Changes that are introduced in Kameno and Makuyu by the coming of the European are not embraced without a fight. It is true that some people accept the changes but on the whole, the society is deeply divided. A once cohesive community is facing disintegration. Even a person like Waiyaki who is committed to serving the people is rejected.

(Accept any other valid conclusion = 2 marks)

Accept any 4 developed points = 12 marks

Grammar and presentation = 4 marks

The Short story

(20 marks)

3. (a) **Introduction**

Superstition does cause all manner of problems in society and in human life as we can see in Haruki Murakami's story "The mirror."

(Accept any other relevant introduction = 2 marks).

- Outlook: The narrator talks of "ghosts and the like" as the link between the world of the living and the dead. People who claim they have seen ghosts are superstitious. Others have premonitions and can predict the future. page 64.
- Elevator: When the narrator is in the elevator with two friends, the friends claim there was a woman standing next to him, the narrator. The narrator doesn't see the woman, but he wonders about the friends because he doesn't think they can play tricks on him.
- Superstitions probably reflect our wishful thinking and our desires. These friends "conveniently" see a woman wearing a grey suit (grey being a colour of ambiguous significance). page 64
- Fear/weird night events: The story seems to imply that superstition is associated with our fears. The narrator is a watchman" working at night (a time associated with fear). Before his strange encounter, he wakes up at 3 a.m. feeling (understandably?) weird. Pages 66 - 67

- Carefree: Superstition could also be associated with an aimless and wandering life. The narrator drops out of school, becomes a hippie, and roams the country, doing unstable jobs. And for two months, he works as a watchman in a school in a tiny town. These are ideal conditions for superstitious thinking. page 65
- The gate: Then there is the climate autumn. It is windy and hot. It is a time like this when your imagination can run away with you. The gate at the swimming pool keeps opening and closing, creating a rhythm that enhances the narrator's superstitious fear.
- Denial: Superstition makes us do unreasonable things. The narrator has not talked about this incident for ten years for fear that it might happen again. The narrator has lived without a mirror; he shaves without it. Pages 64-65, 70
- The Mirror: Superstition can make one hate himself/herself. In this story, it leads to a mild form of the so-called split personality. When the narrator is looking at himself in the non-existent mirror, he hates what he sees and the "other" loathes him.

He fears that if he looked in the mirror, he would have to confront something of himself that he doesn't want to confront. Pages 66 - 67, 68

Conclusion

Ghosts are products of our imagination and conditions in the physical environment. In the final analysis, the narrator is saying we need to come to terms with our inner selves in order to deal with the problem of superstition and fear associated with it. To deal with the problem of ghosts in particular and superstition in general, we need to understand our inner selves, resolve our internal conflicts, and come to terms with the external environment.

(Accept any other valid conclusion = 2 marks)

Accept any 4 developed points = 12 marks

Grammar and presentation = 4 marks

(b) The Play

Introduction

Ruganda interweaves the King of Termites story with the main story. Much of what Odie says of the King of Termites applies to and is representative of what the powers that be are and have wrought upon the populace.

(Accept any other relevant introduction = 2 marks)

AS PROLOGUE AND SOCIAL COMMENTARY

- Crashing opposition: Odie, the captor, addresses a captured and not quite vanquished King of Termites (opponent tribe of Termites) (p.43).
Social comment: Odie accuses the regime of annihilation of the opposition. pages 14, 46-47.
- Indifference: Odie relates the events happening outside in the real world,

directly to and perhaps attributes them to the King of Termites. (pp2 -3)
Social comment: Odie accuses the regime of indifference to the suffering of the people.

- (iii) Brutality: Odie's brutality and torture machines seem to mirror and exceed the torment and torture he underwent. He even ascribes it to the colonial masters in the regimes previous to the neo-colonial regimes now toppled. (p. 3-6)
Social comment: Odie accuses the regime of brutalizing the people) p13-18)
Odie attributes his current circumstances to the regime. (p12-15,18)
- (iv) Torturing Wak; It represents and mirrors Odie's mental state and expresses what he could do with the now returned half-brother Wak. The possibility of imprisoning Wak permanently and subjecting him to a slow bloodless death. (p3, 22) (pp 9,15,24)
Social comment: Odie has tools of torture: ice cubes, burnsen burner, which brings out what he intends to mete out on Wak. Just as the regime tortures its citizens.
- (v) Wak's insensitivity: Odie compares and even equates the returnee brother, Wak, to the King of Termites and declares he should be shot. (p13)
Social comment: Odie accuses Wak of being insensitive to their suffering.
Odie accuses the regime of being insensitive to their suffering.
- (vi) Projection: It is a projection - What Odie cannot do to the current regime he metes out to the King of Temites.
Social comment: Odie harbours resentment and anger against the regime in what he says of Major General Ali. (p29 - 32).

Conclusion

Although the episodes involving Odie with the King of Termites may seem irrelevant diversions of a person mentally deranged, they provide a clue to and point to the main action of the play. They also provide relevant points and commentary on the situation obtaining in the general society, and provide the characters with occasion to comment on and play out their roles.

(Accept any other relevant conclusion = 2 marks)

Expect 4 well developed points marks = 12 marks)

Prologue and commentary must correspond

Grammar and presentation = 4 marks

3. (c) **The Novel**

Introduction

This saying illustrates that there are usually clear early signs of what a child will grow into. There is an aura of mystery about Kahu's life, and as she grows she distinguishes herself by exhibiting unique qualities.

(Accept any other relevant introduction = 2 marks)

- Birth: Kahu's birth caused a stir. Koro Apirana was disappointed it was a girl, but Nani Flowers was happy. Her mother died after she was born but she survived. Pages 12 - 13, 22, 26
- Naming: Though a girl, she was given the name Kahutia Te Rangi - a man's name. This was the name of the great ancestral whale rider. 'Her birth cord was buried "in the sight of Kahutia Te Rangi" - for the great ancestor to watch over her (pg 17). After the burial of her birth cord, Rawiri saw something like a small spear flying through the air, and he heard the whale sounding. Pages 14- 18, 22, 118
- Love: Kahu had a very strong attraction to her great-grand father that could not be cut by the latter's negative attitude. She also resembled her great-grandfather.
- Big Toe: She bit the big toe of her great grandfather -which is what the great grandfather did as part of the test to qualify as the leader. Pages 26-28, 177-118.
- Instructions: She was interested in the instructions that Koro Apirana was giving to the men and boys. Pages 30, 37, 38.
- Sea creatures: From very early she seems to have a connection with sea creatures - for example: when Koro Apirana tells the ancestral tale about whales, and when she attends the movie. Pages 34, 35, 72-73, 80, 116.
- The Stone: When Koro Apirana gives the boys the test of finding a stone dropped in the ocean and they can't find it, it is Kahu who finds it.
- The Sacred Whale: Finally it is Kahu who communicates with the whales and riding the sacred whale leads the whales to safety/saves the tribe. Pages 80, 85-86, 92 - 93, 101 - 103, 10, 107, 117-118, 120 - 122.
- Culture: Kahu has a special liking for Maori food (p26) and she also shines in the cultural event at school that is based on the Maori culture (p68-69)

The candidate should demonstrate awareness not only of the events but of the significance of the events to culture and leadership.

Conclusion

Right from birth there are indicators that Kahu, though a girl, is set apart for something big. It's no wonder then that she finally rescues the whales and brings hope to her people.

Accept any other valid conclusion = 2 marks

Accept any four well developed points = 12 marks

Grammar and conclusion = 4 marks