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**KENYA NATIONAL EXAMINATION COUNCIL**  
**REVISION MOCK EXAMS 2016**  
**TOP NATIONAL SCHOOLS**

**PRECIOUS BLOOD HIGH SCHOOL**

**232/1**

**ENGLISH**

**PAPER 3**

**MARKING SCHEME**

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# PRECIOUS BLOOD KCSE TRIAL AND PRACTICE EXAM 2016

## Paper 3

### Marking Scheme

(Imaginative Composition and Essay Based on Set Texts)

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#### Points of Interpretation

1. (a)
  - Must be a story, if not **deduct 4 mks** and for irrelevancy
  - Must start with the given sentence, in the first paragraph, if not **deduct 4 mks**
  - It should present a scenario about an experience involving a family member, good or bad, that people look for granted but later took it up seriously.
  - It must be in past tense, if not **deduct 4mks**      **Deduct 2mks** if length is more than 1½ pages

(b)

- The story must illustrate the saying as it means but not a philosophical discussion of its meaning. If philosophical, deduct 4 mks and for irrelevancy.
- The experience should be about trying to do something using the fastest criteria/shortcut but ended up spending a lot of time or resources i.e. the person suffers as a result of making shortcuts.
- Should not be more than 1 ½ pages

#### 2. INTRODUCTION:

Change is inevitable and cannot be preserved. In the River and the Source, Akoko becomes instrumental in spearheading the change.

In the contemporary society, a lot of change has been initiated in a manner that transforms the peoples ways of living.

- (a) Polygamy: -      Otieno has several wives  
                         -      Odero has several wives

Monogamy: -      Owuor Kembo does not marry a second wife for the first time in their history. He resists the pressure of taking on a second wife from his mother and council of elders because he finds fulfillment in his wife Akoko.

- (ii) Solving disputes – Disputes were solved by the Council of Jodongo, Akoko goes home after the accusations by her mother-in-law that she had bewitched Owuor Kembo. Elders from both sides settle the dispute however, when Otieno plunders her property, Akoko makes history by taking a pioneering journey to Kisumu to seek justice from the Jorocho (the white man) through her, the whole of Sakwa experiences the impact of the white man's rule.
- (iii) Traditional worship, the community believed in were God of the eye of the rising sun. However, Akoko advises Nyabera to venture into the hitherto the unknown world of Christianity. This ushers enormous changes in Akoko's lineage.
- (iv) Marriage was mandatory in the traditional setting. However, with Akoko's blessing, Owuor Sino adapts celibacy which is unheard off traditionally. He becomes a catholic priest.

- (v) Informal education was the order of the day but with Akoko's encouragement, Awiti pursues education which she rightly believes is the direction that life is taking. She reprimands Nyabera who tries to resist Nyabera's departure to a teachers training college.
- (vi) Bride price was mandatory for any marriage to take place in the traditional setting. However, to the dismay of Oyange Silwal and Mark Sigu's party Akoko asks for only a token bride-piece setting a precedent which is a clear break with tradition.

#### *Conclusion*

Clearly, Akoko is among the few African women who embraced change without demur. She seems to understand that change is mandatory and people must keep pace with it.

**Mark content: 3:3:3:3: for any four well developed points**

**Conclusion 2 mks**

**Grammar 4 mks**

**Introduction 2mks**

### 3 (a) Introduction

Fight for justice is ideal in an open society where injustices abound. But this is not always cherished by all making the fighters for justice suffer.

1. Adika a university student and a student leader. They organize demonstrations protesting the state of affairs in Kafira. During one such demonstration, Adika is killed.
2. Mosese is a university lecturer. During Adika's burial the political class oppresses Adika's family. They want to control the length of the service and forbid the family from weeping. Mosese complains about this and he is imprisoned, after drugs are planted in his car.
3. Jere is sent to the village to prevent Adika's parents from conducting the saving ceremony in his honour. The government refer to it as "restoring peace". Jere feels this is wrong and refuses to comply. He is arrested.
4. Kabito openly complains about nepotism and when Boss hears of it, he orders his killing.
5. Doga and Nina are jailed for insisting that they want to perform a ceremony for their late son. This is against the government orders.

#### *Conclusion*

Fighting for justice is healthy in any society however this courage enough to do that might end up suffering as shown above.

**Any 4 well illustrated points x 3 = 12 (3:3:3:3)**

**Introduction - 2mks**

**Content - 2 mks**

**Conclusion - 2mks**

**Language - 4 mks**

**Total – 20mks**

### 3 (b)

#### **INTRODUCTION**

Most communities have their practices which define their societal standards. In the Whale Rider, the traditions define the peoples life.

- (i) Inheritance: It is a tradition that the eldest son should be the heir in the society. The eldest grandson and pararoungi, to Koro Apirana reports that his wife has given birth to a girl as the first born. Koro Apirana reacts "a girl" said with disgust "I will have nothing to do with her. She has

broken the male line of descent in our tribe” The great grandfather expected his grandson, to get a son who would have been his heir as traditions demanded pg. 10.

- (ii) Leadership: - According to the Maori customs, a girl does not have a right in leadership. In the text, Koro Apirana could not reconcile his traditional beliefs about Maori leadership and rights with Kahu’s birth. By Maori customs, leadership was hereditary and normally the mantle of prestige fell from the elders son. Except that in this case there was an eldest daughter. Koro Apirana could be heard saying “she won’t be any good to me”... “No good I won’t having anything to do with her pg. 12.
- (iii) Naming: - It is tradition that a girl should not be named after a man. After a great grand child is born, she was named Kahutia Te-Rangi – a man’s name. This was the name of their ancestor in the village. The old man was against the ideas he felt that naming a girl after a founder of a village was belittling Kahutia i.e. Rangis Prestige. He would always say to the Nani flowers “you stopped out of line dear, you should have done it (pg. 14-15)
- (iv) When a child is born the after birth including the birth cord is buried at the child’s ancestral village. Kahu’s after birth and cord is put on the earth in Maori village. The birth code is brought back to Gisborne on the plane and is placed in sight Kahutia Te Rangi after whom Kahu has been named. This was meant that the great ancestor, “always watch over her” (pg. 16-17)
- (v) In this society, only men are given regular instructions. They are the only ones who would be able to learn the clan history and customs. According to this society, men are sacred. When Koro Apirana discovers that Kahu was in the room where he was giving men instructions, he looks at her with disbelief (pg 27).

Conclusion: In conclusion, traditions are what people for as evidenced in the Whale Rider.

**Introduction – 2mks**

**Content: 3:3:3:3: Four well illustrated points**

**Conclusion – 2mks**

**Grammar – 4mks**

(b). Introduction

Any relevant introduction e.g.

Arrested development is a situation where the infrastructure is underdeveloped, the economy is stagnated / stalled.

Can be contextualized / general

Body

- (i) There is flexible transport. Passengers have to ride in private cars which charge exorbitant prices. Have to wait for many hours to get a vehicle.
- (ii) Dysfunctional/barely functioning filling stations. Vehicle owners have to get petrol off the black market. The narrator stands at Mat’s garage, a barely functioning filling station.
- (iii) Trading in contraband and illegal trade. This denies the country the much needed revenue from customs and import duty.
  - Gloria deals in cigarettes and is very rich despite having dropped out of high school
  - The driver is a Malayitshah i.e. carries people and things across the border.
  - The black market is thriving business. The money that the young man at Gwanda lost is said to have been able to earn him over twenty million dollars on the black market.
- (iv) Rampant Corruption: - Officers have to be bribed to offer services. There is not a palm that cannot be greased.

- The driver and Gloria talk of paying off border officials, highway police, farmers, magistrates, anyone and everyone.
- (v) Endless power cuts: This greatly affects the economy.
- While a friend of the narrator talks of her expensive imported hair piece always smelling like wood smoke
  - There is a power blackout at Beit bridge when the narrator arrives; so she walks into the starry night
- (vi) Extortionism / Exploitation: Due to a collapsed economy, passengers have to pay crazy fares since they are desperate to reach their destinations.
- The young man who boards the car at Givanda is conned off his hard earned dollars by unscrupulous money changers
- (vii) Illegal Immigrations/brain drain
- People move from Zimbabwe to South Africa in search of better employment opportunities
  - Those with passports have to pay a couple of hundred rands while those without have to part with a couple of thousands.
  - The country loses personnel and revenue as a result

***Any other well illustrated point***

***Conclusion – Any relevant conclusion 2mks***

***Any 4 well illustrated points x 3 = 12: (3:3:3:3:***

***Introduction – 2 mks***

***Content – 12 mks***

***Conclusion 2 mks***

***Language 4mks***

***Total = 20mks***

***Grammar – 4mks***