

# KCSE CLUSTER TESTS 11

## *English Paper 3*

### 1 (20 Marks)

#### **Imaginative composition(Compulsory)**

1. a) MUST be a story if not deduct 4mks

- Must end with the given statement if not deduct 2mks
- Should narrate a painful or unfortunate experience that left the narrator in pain or agony
- It must be the narrator's own experience

b) – Must be discursive if not deduct 4mks

- Should bring out ways in candidates can help each other prepare
- Should focus on the National exam.

20 marks

### 2 (20 Marks)

#### **The compulsory set text.**

2. Introduction

Traditions have always been the backbone of any society and the members of the said society to uphold its norms and values to keep the society intact. Such is the strength of the society in the text, The River and the Source. (Expect any other relevant introduction) (2mks)

Content

Ti) Child naming is portrayed as a “complicated” issue that involves the living and the dead, who send their “applications” or “demand” to be immortalized by having their names given to the new-born. The living have a say and choose whom to name their children after. Naming provided some sort of continuity in the family. A child can also take several names for several reasons.

Tii) Marriage and payment of dowry were valued and given great attention The father of the bride decides on the man who would marry his daughter and the bride price that would be paid. Though the father of the bride determines the amount of the bride price to paid, the bride groom's people have a chance to bargain to an acceptance amount. Women are owned- body and soul by the men who marry them. She becomes the man's property.

Tiii) The institution of marriage is treated with at most respect and separation or divorce is permitted only under special circumstances such as witchcraft being practiced by either of the two parties. Marriage disputes are settled by a council of elders- jodongo. Polygamy was also acceptable in society. Marriage is more or less compulsory for a woman and for a woman not to get married is considered to be a catastrophe.

Tiv) Funerals are conducted in style. For example when Chief Owuor Kembo dies, the whole clan goes into six days of mourning. Akoko dresses in her late husband skin headdress and carries his shield and spear. She sings praises for her late husband. And when Obura dies, Akoko leads the whole village in mourning the chief's son and they give him a befitting farewell as a warrior. In the absence of Obura's body, a banana trunk is buried to symbolize his body and the mock funeral allows the villagers to express their emotions. Obura's age mates stage mock fights while the mother leads the villagers in singing dirges with Obura's spear and shield in her hands.

Tv) Wife inheritance, *tero*, has a significant social and cultural function. It gives a woman a chance to have a relationship and possibly get children even when it would have been difficult for her to get married to any man after the death of her husband. The society emphasizes on the continuity of family and clan.

Tvi) Society's obsession with the continuity of family and clan through children leads to the preference for male children. Women are treated as important when they can bear children. Inability to conceive is seen as some form of disability and leads to such women being neglected

A man boasted of glory if he sired sons, e .g. at the birth of Akoko, the father who thinks it is a boy, comments, "another rock for my sling....." (Pg.11) and the girl child is regarded as "a wanderer who would settle anywhere and marry anywhere" (Pg. 104). A woman's importance starts and ends with the ability to bear children, especially male children. (Accept any 4 well developed points, mark 3:3:3:3 = 12mks)

Conclusion Traditions therefore become the fabric that holds this society together and establishes it. Even when change comes in, it does not disintegrate the society. (Accept any other valid conclusion, 2mks)

Summary Introduction = 2mks

Content = 12mks

Grammar and presentation =4mks

Conclusion = 2mks 20MKS

20 marks

### 3 (20 Marks)

#### The short story

3. a) The Short Story: When the Sun Goes Down and Other Stories

##### Introduction

In any poorly managed country, the citizens will always face many problems, be they social or economic, which affect delivery of services and development in general. (Accept any other relevant introduction, 2mks)

##### Content

Ai) There is slow service delivery. The narrator has to wait for two hours to get money from a bank to pay for her journey. She also takes long waiting for transport. She remarks, "we wait for transport, electricity, for rain, for slow-speed internet connections at dingy cyber – cafes in towns....."

Aii) There is a struggle to get public transport. The narrator notes that there is a lot of struggle to get public transport." I hear someone yell before I am painfully elbowed to the side by a tiny woman with rabid look in her eye. Women in chiffon blouses and pencil skirts struggle to clamber in...he says," there is no public transport, we are extremely desperate (pg 87)

Aiii) A poor transportation system is another problem. The narrator says they are packed like sardines in the scary noon- day sun....." Pg 88 They are also overcharged..... Pg 85. People especially in the rural areas are packed in the small private cars and there is a lot of overloading.

Aiv) There is also corruption. The driver has to bribe the police to give him a ticket because he says that this way they will not be able to give him anymore tickets at the subsequent roadblocks along the way. Gloria has forgotten her passport but she has no worries since she knows a person who can organize to get a pass for her at a small fee. The traffic police have to be bribed. Border officials, highway police, magistrates, anyone and everyone, have to be paid off. "There is no palm that cannot be greased." The author also talks of illegal trade (back market) Pg 89. They carry contraband of choice.....Pg 93. The driver and Gloria are also involved in this trade. They carry contraband between Zimbabwe and South Africa

Av) There are also social evils, specifically conning. The driver picks someone in Gwanda and he has a story to tell. "Did he not count the money?"Pg 92. He has been conned. "they gave him a couple of thousand dollars in \$ 100 and \$ 500 in exchange for eight hundred rand in hand.....) Pg 92

Avi) There are endless power cuts. There are power blackouts at the BeitBridge when the narrator arrives. He walks into the starry night (Pg 86) The narrator says that they are used to waiting for most services including electricity. A friend of the narrator, Lihle, says that she can do anything in the dark; fetch water, light a fire, cook a decent meal, etc for she is used to the endless power cuts (Pg 93) Lihle's imported hair piece always smells like wood from firewood she uses as a result of the endless power cuts (pg 93). (Expect any 4 well developed points) (Mark 3:3:3:3 = 12 marks)  
Conclusion Although these social and economic issues are prevalent in the story, this can be avoided by good governance

(Accept any other relevant conclusion = 2mks)

Summary Introduction = 2mks

Content = 12mks

Grammar + presentation = 4mks

Conclusion = 2mks 20MKS

b) Betrayal in the City Introduction Boss is not the only to blame for the ills in his government. There are other characters who are charged with responsibilities but end misusing their powers for example, Mulili. (Accept any other introduction 2mks)

#### Content B

i) Mulili, having been given a responsibility which he does not qualify for, misuses his powers to do what is evil. Being a cousin to Boss, he uses his name to get away with anything that he does. He forbids the old couple from carrying out the shaving ceremony for their son. He kills Kabito after falsely accusing him to Boss. His actions make people like Jere, Mosese and Jusper to be imprisoned. He does all this to please Boss and get favours in return e.g. being awarded the milk tender. He is only given a top government position because he is related to Boss.

B ii) Nicodemo also uses his position to plant a kilogram of opium in Mosese' car, after Mosese had spoken out about the injustice meted out during Adika's funeral service. It's due to this incident that Mosese drops his Christian name and vows to bring change to Kafira.

B iii) The Askari is used to carrying out the orders of his bosses like torturing innocent citizens. He canes Jere and denies him a bible. He stops the shaving ceremony of Adika, despite Jere's plea to allow the old couple to give their late son his last respects. When Jere allows them to carry on with the shaving ceremony, the askari betrays him and Jere is imprisoned. The askari is said to have once let a prisoner escape and had even gone to an extent of killing a prisoner in the cell. This is simply misuse of power. The security officers beat up Regina until she loses hearing in one ear to force her to testify against her brother Mosese.

B iv) Tumbo is a government official who misappropriates money meant for the play that was to be acted during a visit of a head of state. He gives a third of the money to Jusper and Regina and uses two thirds to put the records straight.

B v) Chagaga as a member of the administrative line, uses his ties as the sub chief's brother to murder. He kills Adika during the students' riot march, where they were quite a number of students marching. He fires several gun shots aimed at Adika yet they hailed from the same village. This leads Jusper to swear vengeance on him. (Accept 4 well developed points, Mark 3:3:3:3 = 12mks)

Conclusion Good governance calls for all people in the government to take responsibility and protect the name of the government. (Accept any valid conclusions 2mks)

Summary Introduction -2mks

Content - 12mks

Grammar and presentation -4mks

Conclusion - 2mks 20MKS

OR

NB (Those who will argue against) Introduction Boss is entirely to blame for the ills in his government, as he is the one who has appointed all the officials in their positions and uses them to carry out his wishes. (Accept any other relevant introduction 2mks)

Content

Bi Boss himself is incompetent and does not know whom to appoint for which position. He gives responsibilities to people who are not qualified for those jobs for example, Mulili gets a top government job just because he is Boss' cousin yet does not have proper education. He cannot even speak proper English. Boss puts loyalty above competence. Tumbo confesses that he was trained but given the wrong job. Boss has little knowledge on governance and misuses his powers e.g. bringing expatriates to teach in the university.

Bii Boss practices nepotism. Mulili is said to be his cousin. He is charged with organizing of the entertainment for the visiting head of state and to report on his colleagues. His reporting costs Kabito his life. Mulili also antagonizes the authorities with Jere and Doga's family. This conflict elicits bitterness and revenge

Biii Boss is also corrupt. He gives favours to those he chooses. Mulili is promoted from a simple soldier to a big farmer and senior officer because he is Boss' cousin. Mulili is also given a milk supply tender at the university that should have gone to Kabito. Askari says", one would need a tall relative to get anything these days". This is the atmosphere that Boss himself has created.

Biv Boss is the perpetrator of the ills in Kafira and has encouraged moral decadence. He has a weakness for women. He tries to assault Regina and even exposes her to brutality when she refuses to testify for her brother Mosese so as to be set free from prison. He also locks up his wife when she refuses to questions his actions against Regina.

Bv Boss also suppresses the freedom of expression. Adika is shot for participating in a students' demonstration, Mosese is arrested for speaking his mind during Adika's funeral gathering. He does not welcome any view that does not agree with his own. He brings expatriates at the university without consulting the university authorities. He demands that prisoners must be the ones to act the play for the visiting head of state. This is how Juser, Jere and Mosese get their revenge.

(Accept any 4 well developed points, mark 3: 3: 3:3 = 12mks)

Conclusion

Many officials in Boss' government are to blame for the ills in Kafira, but Boss as the head of state takes the largest blame.

(Accept any other valid conclusion = 2mks)

Summary

Introduction =2mks

Content = 12mks

Grammar + presentation = 4mks

Conclusion = 2mks

20MKS

3c) The Whale Rider

Introduction

The culture of the Maori people pits them in constant co-existence with the supernatural/in the human cycle, there is a permanent bond between the natural and supernatural.

(Accept any other relevant introduction =- 2mks)

## Content

Si First and foremost, naming of the new-born was done after their ancestry. Kahu for example, is named after the great ancestor of the tribe, Kahutia Te Rangi, who was given great honour. His monument stands in great honour outside the meeting house.

Sii The Maori people's beliefs are enshrined in direct communication with the whales. Their ancestor, the golden man, Paikea or Kahutia Te Rangi, is said to have ridden on the head of the whale onto land and this forms the pivot of their history.

Siii The golden whale rider is said to have released wooden spears that flew onto land as designed and projected. The last wooden spear is said to have been designed to spring to life at some point and save the people when the opportunity arises.

Siv Kahu's cord and afterbirth is buried just outside the tribe's meeting house, before the great monument of Kahutia Te Rangi creates a sort of link between the living and the ancestor, through Kahu. Kahu, according to Nani Flowers, significantly represents the last spear.

Sv Kahu's behavior, especially under water while diving for her great grandfather's curved stone, points to her connection with the supernatural. She swims effortlessly and even talks to the dolphins and kisses them when they direct her to the carved stone. She is guarded by the dolphins while unconscious after being released by the ancient bull whale until she is found by the tribe floating on the sea.

Svi Kahu too is capable of talking and listening to whale talk. She communicates to the ancient bull whale and convinces him that she is Kahutia Te Rangi, the whale rider. The whale creates a stirrup, footholds and handholds and even pommels for her to grasp and sit comfortably on its head. Through Kahu's conviction, the ancient bull whale, who is the life of the tribe, is taken back to the sea. This was important for the tribe because if whale lived, the tribe would live and if he died, then the tribe also died.

Svii The whale debate deep in the ocean about the identity of the whale rider and the argument between the ancient bull whale and the old mother whale is a pointer that the whales had power and control over the life of Kahu. They agree that the rider is too light and small to be the real Paikea, the whale rider and they decide that she is his descendant who is yet to fulfill her purpose on land and they bring her back to land. (Accept any 4 well developed points, Mark 3:3:3:3 = 12mks)

## Conclusion

There is a very significant/ powerful link between the natural and the supernatural, where the supernatural have influence over the natural.

(Accept any other valid conclusion = 2mks)

## Summary

Introduction = 2mks

Content = 12mks

Grammar and presentation = 4mks

Conclusion = 2mks

20MKS

20 marks