

Term 2 - 2023
ENGLISH
PAPER 3 (101/3)
FORM FOUR (4)
MARKING SCHEME

Paper 101/3 is intended to test the candidate's ability to communicate in writing. Communication is established at different levels of intelligibility, correctness, fluency, pleasantness, and originality. Linguistic competence shown by the candidate should carry most of the marks. Examiners should not hesitate to use the full range of marks for each essay. It is important to determine **FIRST** how the essay communicates and in which category **A, B, C, or D** it fits.

- D CLASS:** The candidate either does not communicate at all. Their language ability is too minimal that the examiner practically has to guess what the candidate wants to say. The candidate fails to fit the English words she knows into meaningful sentences. The subject is glanced at as distorted. Practically no valid punctuation. All kinds of errors. “Broken English”.
- D- (01 – 02):** Chaotic. Little meaning whatsoever. Question paper or some words from it simply copied.
- D (03):** Flow of thought almost impossible to follow. The errors are continuous.
- D+ (04-05):** Although English is often broken and the essay is full of errors of all types, we can at least guess what the candidate wants to say.
- C CLASS:** The candidate communicates understandably but only more or less clearly. They are not confident
- (06 – 10)** with their language. The subject is often undeveloped There may be some digressions. Unnecessary repetitions are frequent.
- C (06 – 07):** The candidate finds it difficult to communicate his ideas. He is seriously hampered by very limited knowledge of structure and vocabulary. This results in many gross errors of agreement, spelling, misuse of propositions, tenses, verb agreement, and sentence construction.
- C 08:** The candidate communicates clearly but not with consistent clarity. Their linguistic abilities are very limited, they cannot avoid frequent errors in sentence structure. There is little variety or originality.
- C+(09 – 10):** The candidate communicates clearly but flatly and uncertainly. Simple concepts and sentence forms are often strained. There may be an overuse of clichés and unsuitable idioms. Proverbs are misquoted or misinterpreted. The flow is still jerky. There are some errors or agreement, tenses, and spelling.
- B CLASS:** This class is characterized by greater fluency and ease of expression. The candidate demonstrates that they can use English as a normal way of expressing himself/herself. Sentences are varied and usually well-constructed. Some candidates become ambitious and even over-ambitious. There may be items of merit of the one word or one expression type. Many essays in this category may be just clean and unassuming, but they still show that the

candidate is at ease with the language. There may be a tendency to undermark such essays.

B- (11 – 12): The candidate communicates fairly and with some fluency. There may be little variety in sentence structure. Gross errors are still found occasionally. This must not be over-punished by the examiner.

B (13): The sentences are varied but rather simple and straightforward. The candidate does not strain himself or herself to impress. There is a fair range of vocabulary and idioms. Natural and effortless. Some items of merit. The economy of language.

B+ (14 – 15): The candidate communicates his ideas pleasantly and without strain. There are errors and slips. Tenses, spelling, and punctuation are quite good. Several items of merit of the ‘whole sentence’ or the “whole expression” type.

A CLASS: (16 – 20) The candidate communicates not only fluently, but attractively with originality and efficiency. He/she can make us share his/her deep feelings, emotions, and enthusiasm. He/she expresses himself/herself freely without visible constraint. The script gives evidence of maturity, good planning, and often humour. Many items of merit indicate that the candidate has complete command of the language. There is no strain, just pleasantness, clever arrangement, and felicity of expression.

A- (16 – 17): The candidate shows competence and fluency in using the language. He/she may lack imagination and originality which usually provide the ‘spark’ in such essays. Vocabulary, idiom, sentence structure, links, and variety are impressive. Gross errors are very rare.

A (18): Positive ability. A few errors are felt to be slips. The story or argument has a definite impact. No grammar problems. Variety of structure. A definite spark. Many margin ticks.

A+ (19 – 20): The candidate communicates not only information and meaning but also and especially the candidate’s whole self, his/her feelings, tastes, points of view, youth, and culture. This ability to communicate his deep self may express itself in many ways; a wide range of effective vocabulary, original approach, vivid and sustained account in case of narrative, and well-developed and ordered argument in the case of a debate or discussion. Errors and slips should not deprive the candidate of the full marks he/she deserves.

Points of Interpretation

1. (a) - Must be a story if not deduct 4mks AD.
- Must include the mentioned features. If not deduct 4 mks AD
- (b) - Must be a descriptive essay if not deduct 4mks

2."Desperate times demand desperate measures," they say. Use Blossoms of the Savannah by H.R. Ole Kulet examples to back up your points in the essay.

Sometimes, in trying times, we are compelled by the situations we find ourselves in to use unpleasant ways to handle the difficulties we are encountering. This statement is portrayed in

H.R. Ole Kulet's Blossoms of the Savannah by Resian, Ole Kaelo, Mama Milanoi, and Joseph Parmuat.

To begin with, Resian finds herself in a desperate situation which calls for a desperate measure. From the novel, after his father Ole Kaelo is retrenched from the Agribix company in Nakuru which has been his family's source of livelihood he decides to sign a business contract with the notorious criminal Oloisuduri who later demands a hand in marriage for his younger daughter Resian. Due to the upcoming forced marriage to Oloisuduri, a man who is her father's agemate, Resian will soon find herself in a desperate situation. Resian aspired to enrol at Egerton University to earn a degree in veterinary medicine, but the marriage proposal had put all of her plans in jeopardy. In her attempt to deal with this problem, Resian confronts her father at his agriculture shop who confirms her worst fear that he had received her bride price, therefore, contemplating committing suicide by drowning herself in river Nasila but luckily Olarinkoi saves the day and manages to convince her otherwise. Her attempt to drown herself was a last-ditch effort to deal with the dire circumstances she was in at the time—namely, the impending forced marriage to Oloisuduri. Resians' actions do demonstrate that we need sometimes be prepared to cope with unpleasant situations, no matter how unpleasant the answers may be.

Secondly, Ole Kaelo is in a desperate circumstance that necessitates a desperate response. In the novel, Ole Kaelo had to act quickly to come up with a strategy to support his family, which was dependent on him as its sole provider, after being laid off from the Agribix firm in Nakuru, the only source of income for the family. This caused him to act desperately and enter into a commercial transaction with the dishonest Oloisuduri despite the stern warning of his mentor and buddy Ole Supeyo. Ole Kaelo viewed this as an excellent chance to mingle with Nasila's great men and a magnificent opportunity to inform his tribesmen and Nasila of his return. This, however, was only a temporary solution because it later caused issues. Oloisuduri lived up to his reputation and devised a scheme to extort money only later to alter his mind and demand a hand in marriage for Ole Kaelo's younger daughter Resian. Ole Kaelo was facing retrenchment and signing business contracts was a last-ditch effort to provide him with a source of income. Ole Kaelo's actions demonstrate that extreme measures must be taken in desperate circumstances.

In addition, Mama Milanoi is in a dire circumstance that calls for drastic measures. In the book, Ole Kaelo's family is faced with the issue of Oloisuduri demanding to marry Resian after getting into a business deal with the untrustworthy Oloisuduri. As a result, Resian was forced to flee her home with the aid of Olarinkoi, who, oblivious to her, had ulterior motives of his own. Resian's absence put the Ole Kaelos in a bind, and they needed to come up with a solution. In an effort to solve the issue, Mama Milanoi plays a crucial role in fooling her remaining daughter Taiyo into going with the women in search of her younger sister, only to have her forcibly circumcised to take the place of the missing sister. Resian's escape is the reason behind the desperate scheme to swap Resian for Taiyo. This does, in fact, demonstrate plainly the need for drastic measures in urgent situations.

Finally, the two vagabonds who harassed Resian and Taiyo find themselves in a predicament that necessitates drastic action. Resian and Taiyo had spent some time in their father's agricultural shop in Nasila and were returning home when they were approached by the two vagrants who tried to rape them. Ole Kaelo gathers his clansmen after learning of the terrible

incident, and they begin searching for the missing perpetrators. Fearing for their lives, the two escapees beg for mercy as they hide their heads between the legs of the two elderly men after being eventually apprehended from their hiding place. The desperate act spares the lives of two wanderers who were about to face the fury of Ole Kaelos clansmen baying for their blood because, according to Maa culture, anyone who commits a crime is spared if he begs for mercy under an old man's legs, regardless of the crime done. They were in danger of being speared to death, but their desperate action of concealing their heads under the old men's legs and pleading for compassion rescued them. This experience demonstrates how dire circumstances necessitate equally dire actions.

Once more, Resian is faced with a precarious circumstance that necessitates drastic action. This occurs as a result of her father Ole Kaelo's layoff and his involvement with Oloisuduri, a very dubious figure in Nasila. Resian is forced to flee her home because of Oloisuduri's insistence he must marry her, and she does so with the assistance of Olarinkoi, another person of dubious morality who has promised to take her to her mentor, the Emakererei. Things go bad for Resian when she is stuck in Olarinkoi's home who was conspiring with her mono-eyed mother. Resian bites Olarinkoi's thumb in a last-ditch effort to avoid being raped. This buys Resian some much-needed time while she recovers and also delays the scheduled forced circumcision and marriage to Olarinkoi. She is able to avoid being forced into early marriage to Olarinkoi and forced female genital mutilation thanks to the kind nurse Nabaru. In fact, the Resian experience demonstrates the truth of the adage "Desperate times call for desperate measures."

Joseph Parmuat is also in a dire circumstance that calls for drastic means. Resian fled his house in the book to avoid being forced into an arranged marriage with Oloisuduri, which put Taiyo, who had been spared, in jeopardy. She falls for her mother's deception and decides to go with the women to persuade Resian to eat where she is forcefully circumcised. After this horrible incident, Taiyo's health deteriorates and she is unable to recover from the mutilation. Joseph Parmuat decides to take matters into his own hands, contacts Emakererei, and together they come up with a plan to save Taiyo. In order to give the Emakererei men a chance to save Taiyo, Joseph Parmuat successfully tricks the morans Oloisuduri recruited into going on a drinking binge. Taiyo's life is saved by this desperate action, but Joseph is killed by the morans once they understood he had duped them. The drastic measures taken in the position of need are best illustrated by Joseph's deeds.

In conclusion, Mama Milanoi, Ole Kaelo, Resian and even the vagabonds find themselves in unpleasant positions which require them to apply unpleasant solutions.

3. a. War causes a lot of harm and thus should be avoided at any cost. Validate this statement basing your illustrations from Chimamanda Adichie's *Ghosts*. (20 Marks)

Whenever parties engage in some form of fighting, there are grave implications that follow as is seen in the story *Ghosts* by Chimamanda Adichie.

To start with, war is seen to cause the displacement of several people. Many people are forced to run away from their country and their homes when the civil war broke out. Prof. James and Ikenna's meeting takes James down memory lane where he recounts how they were forced to evacuate Nsukka in a hurry on July 6, 1967, when the war began. Through their conversation, we learn that Ikenna has lived in Sweden ever since the war began and has only come back to

Nsukka recently. He discloses that he was flown out on Red Cross planes just like many other children had been airlifted to Gabon. Prof. James did not escape the displacement since he and his wife, Ebere had to move to America when the war broke out. Many people are seen to have been forced to leave their motherland as a result of the civil war.

Secondly, we see that war leads to loss of lives. Several people had their lives cut short due to the civil war that broke out. The return of Ikenna comes as a surprise to Prof, James since Ikenna was thought to have died in the war. It is no wonder that Prof initially thought of throwing a handful of sand at him just like his people did to ensure that it was not a ghost. Actual loss of life is seen through Ikenna's family. While explaining to prof the reason why he never returned to Nsukka after the war, Ikenna tells him that his whole family was killed when Orlu was bombed during the war thus he had nobody to come back to. It is not only just Ikenna who lost loved ones but Prof James too. His first daughter Zik died in the war. He tells Ikenna that the war took Zik. It is no wonder they named their second daughter Nkiruka which means what is ahead is better.

In addition, war is seen to cause massive destruction and loss of property. When Prof James and his wife first returned to Nsukka when the war ended in 1970, they noticed major destructions that had occurred. Prof recounts how they found their house and items destroyed. His books were lying in front of the gate, his Mathematical Annals torn and used as tissue paper, the bath tub used as a toilet and their photos ripped and their frames broken. The massive destruction of their house was too much that they had to be assigned a different house on a different street to avoid seeing their old house. In the process of their house being destroyed, they lose the Piano that belonged to Ebere. Prof also remembers the landscape of Nsukka as he drove back through it after the war. The massive destruction recounted by Prof James shows how destructive war is.

Lastly, war causes psychological and physical suffering coupled with nightmares of the victims. Those who experience war and sad memories of it. Prof James is seen to have lived with the memories of the war. He easily remembers every detail of the war as he recounts it to Ikenna. Ikenna has suffered psychologically as is seen from the fact that he lost all his family in Orlu hence the reason he does not return to Nsukka. His psychological suffering is further seen by the fact that he never remarries after the war took his wife. Further evidence of psychological pain is seen when Prof observes how his people avoided the topic of war and if they engaged in it, it was with some vagueness. The naming of their second daughter Nkiruka- what is ahead is better, also shows the pain that Prof and Ebere were trying to avoid. The people also suffer physical pain. Prof. James remembers how a wounded soldier was shoved in their car on the day they returned to Nsukka.

In conclusion, war causes loss of lives, displacement of people, and destruction of properties among other effects. People should thus strive to live in harmony and avoid it at all costs.

b. The Novel An Artist of the Floating World

Introduction

War has got serious consequences which include destruction of property and death among many others as illustrated in Kazuo's An Artist of the Floating World. (**Accept any other relevant introduction**)

Body

Expect at least four paragraphs that are well illustrated.



- Mr. Ono's child Kenji dies while fighting for Japan in Manchuria. Twenty-three other young men die while attempting to cross a minefield. Kenji's ashes are brought home but there is no assurance that they are his.
- War brings about a scarcity of commodities. Before the battle begins there are hardly any scarcities. Noticing Miss Sugimura's concern about damages caused by the bomb blasts, Mr. Ono promises her that he will repair the damaged sections of the house. However, the supplies he orders are scarce that after the surrender one could wait for weeks just for a particular piece of wood or a supply of nails. It takes him time to do any repair
- It leads destruction of property. The bomblast pushes up the roof boards from underneath and on rainy days, Ono had to put receptacles on the floorboards to catch the water that was dripping. Sestuko is saddened by the way the veranda was damaged.
- War makes people intolerant. The Hiramaya boy amuses people before the war by singing war songs. After the war, the people hate to hear him sing. He is beaten up at night
- War affects mental health. The president of the company where Jiro Miyake works, in his sixties commits suicide as an apology. He had supported the war instigated by the emperor to expand his empire.

Conclusion

In conclusion, war can be very dehumanizing.

c. When subjects get tired of oppression by a dictatorial regime, they tend to rebel. Write an essay to validate this statement basing your illustration on David Mulwa's Inheritance.

Lacuna's rule is characterised by rife injustice and despotism. Corruption, murder, embezzlement, immorality and profligacy are the order of the day. The people of Kutula embark on an insurgency that results in the ouster of Lacuna. Citizens eventually revolt when they have had enough of a tyrannical rule.

First, Bengo is a fierce dissident of Lacuna's authoritarian leadership. His brother Judah Zen Melo unsuccessfully attempts to dissuade him from meddling in politics. He advises Bengo to turn the other cheek in the event of injustice. He tells him that the crow may be a coward but he lives to see his grandson, and that he should leave politics to the ordained leader - Lacuna. Bengo is tired of Lacuna's corruption. His own people's sweat pours into Lacuna's porous pockets and in his foreign bank accounts. Bengo chooses to dissent from his brother's suggestion since someone had to say "no". Bengo enters politics preaching about the poor -

the new paymasters. While Tamina seems to resign to fate concerning Lacuna's dictatorial reign, Bengo remains adamant that times will change. He tells Tamina that poverty makes it hard to see but one day she will. This is after she complains about the loss of her good government house and her coffee farm which she is forced to sell to Chipande for peanuts and is now forced to work on his farm. Things took a turn for the worse for her and her husband when he refused to obey Lacuna's order of killing his brother Bengo. Because of Bengo's resistance, Lacuna labels him a thorn on his political side. Bengo is working with Reverend Sangoi in planning to execute Lacuna's ouster. He says a woman will lead them. He attends a meeting with other renegades to plan the bloodless coup. He rallies the members of the movement to make their mother, Reverend Sangoi, proud. He reminds them that they have come a long way and persisted because their cause is just. They are ready to die saying "no" to a tyranny of their history and international neo-slavery. They hope to win and celebrate as a united people. The operation begins at 0615 hours on the day of liberty. When Lacuna is captured, Bengo confesses the hunger and pain he felt when he lost his family through Lacuna's greed and mismanagement. He calms down the agitated crowd chanting, "Down with Lacuna the tyrant," wishing he could wipe out the abomination from the face of the earth. Eventually, he orders the seizure of Lacuna, Malipoa and Chipande. Lacuna finds out the hard way that you cannot oppress people forever. They will eventually rebel. (Inheritance P22-24, 102, 123, 125, 128, 133, 137)

Secondly, Lulu is only nineteen but she defies Lacuna. Apart from rejecting his advances, she gets a rare chance of slapping him. Lulu, a schoolgirl, bears the brunt of Lacuna's bad governance. First, despite being a determined student who is always among the top three students in her class, she is sent home for school fees. The school wants Construction Fees to construct a new science laboratory and the second perimeter wall, Activity Fees and Examination Fees for purchasing ink and payment of the examination officials. Tamina wonders why they should earn extra money yet they are entitled to salaries. She toils tirelessly on Chipande's farm picking coffee beans. She goes before cock-crow and trudges back after sunset but she is not paid for the extra work. Lulu miserably begs her mother to find the money needed for school fees for she wants to be a doctor like Jonathan, Reverend Sangoi's husband. She asks her mother to borrow. Like them, her mother replies, everyone else is grappling with poverty. In her desperation, Lulu asks her mother to seek help from Chipande or Lacuna. Chipande is one of the oppressors. He took all the land in the mountains after the white man's departure. He also acquired Tamina's land for peanuts and blocked everyone else from growing coffee. Tamina is forced to work on his farm. Lacuna on the other hand is a python while Lulu is a guileless sheep. He only cares for himself and his bevy of concubines. Lulu is determined to pass her exams and disapprove their oppressors, Lacuna who fired her father and Chipande who took their land on the mountainside. Lulu does not want to end up like her mother who lives in fear and poverty as a result of the oppression. She will not obey the oppressive laws lying down. She will not bow before a leader who is a thief, a murderer and a rascal. She believes, like her uncle Bengo, that in order to avoid inheriting her parents' fear and inaction, action has to be taken now. This obsequiousness has had her father living out there like a criminal. When Lacuna abducts her and tries to use his influence to win over her, she flatly refuses. His shameless flirtations land on deaf ears. She respects Lacuna's wife Melissa as a mother and says that she is only but a school going child. She is

tired of being held captive against her will. She wants to go home and attend her father's customary second interment. Her mother has disowned her and she has earned ignominious names like the palace gold digger. Lulu's eyes burn with vengeance. Lacuna calls her a headstrong she-buffalo because she rebuffs his advances even after he drains the national coffers to pamper her. Lulu rebels against Lacuna's oppression. He killed her father, made them live in fear and poverty and enslaved her. Lulu declares that she will never be Lacuna's wife. When he is captured by Sangoi's troops, Lulu gets an opportunity to revenge the injustices. She slaps her and together with Tamina, they drag him off the stage in a show of defiance. People eventually get tired of a despotic ruler's oppression and when they do, they rise up in arms. (Inheritance P 25-31, 45-46, 92-94, 104-105, 119, 120, 136)

Apart from that, Reverend Sangoi opposes her brother's brand of leadership since she is the voice of the people. Even as a young 12 year old Princess, governor Thorne says that her father King Kutula XV was grooming a matriarch, a lioness. Sangoi is tired of her brother's tyrannical leadership because his henchman were filling their bellies from Lacuna's bank and granaries. On the day of Lacuna's coronation, many people grumble suggesting Sangoi should have ascended to the throne in the place of Lacuna. Many people disappear that day. Despite this, Sangoi talks bluntly to Lacuna. She tells him about her commitment to the people and their well-being. The people's cry is her commitment. She manages to convince the key opinion leaders of the community to rebel Lacuna's directive about evacuating Bukelembe Mountains. The leaders vow not to betray or abandon their lands and their home. Lacuna claims Sangoi has misled the people with poisonous pellets in her sermons. He knows that she is very influential. Her teaching, he claims, has poisoned the whole nation. Lacuna burdens the people with loans that he embezzles and misappropriates. Now he has to evacuate people from their homes in order to repay the bothersome debts. Sangoi posits that he should have involved the people in making such decisions with far-reaching consequences. The opinion leaders want Lacuna to step down and be replaced by Sangoi. He promises to rule with an iron spear but under the guise of democracy. Working in Bengo and the opinion leaders, Sangoi plans to nonviolent toppling of Lacuna's government. The people unanimously pick Sangoi, someone they trust and respect as their leader. She leads the insurgency that results in Lacuna's fall from grace. She promises to deal with the evil past of Lacuna's suppressive rule and then embark on reconstruction and healing of their land. Surely, when people get tired of mistreatment by an oppressive ruler, they revolt. (Inheritance P15, 40-41, 43, 56, 85-87, 102, 103, 127, 134, 137)

Also, the opinion leaders of Bukelembe also rebel against Lacuna's oppressive reign. Together with Sangoi, they plan to visit Lacuna and voice their displeasure about the planned evacuation from Bukelembe to Samuka plains. These are the key leaders of the community who are heard and respected in Bukelembe basin. The party is made-up of three male elders and an elderly woman. According to Lacuna's selfish plan, Bukelembe valley is earmarked for development and people must evacuate to Samuka plains. Lacuna avers that he wants to organize the land and boost production and to reclaim fertile basins for agriculture. Lacuna asks the opinion leaders if they are convinced about the necessity for the national move. They flatly refused to support the oppressive idea. The truth is that Lacuna had misappropriated

and embezzled the money advanced to him by foreign financials. Apart from lining his pockets and those of his immediate supporters, he had wasted 122 billion shillings through subsidization and offering free services. The financiers have promised to advance more money to him but on condition. The tyrannical conditions are burdensome to the citizens. They include privatization of public sector, reduction of wages, embracing foreign investment and going easy on foreign exchange, cutting down on employment, quadrupling production, increasing working hours among other punitive measures. The foreigners Goldstein and Robert are hell-bent on protecting their own interests at all costs. They also plan to occupy Bukelembe Mountains, the vast fertile land covering 2 districts in Kutula Republic. This means that the people would have to be evacuated. Lacuna has formed a ministry for the evacuation but he knows that trouble is brewing. The opinion leaders oppose Lacuna's repressive plan saying they will neither abandon their home nor betray their land. The second and first elder say that they will neither betray the silent ones nor tell their people to leave the valley. Lacuna warns of drastic measures against the dissidents. During his coronation, the opinion leaders quietly proposed that he steps down and his place be taken by a leader of their choice. Indeed, a tyrannical regime faces stiff rebellion when citizens grow weary under the prolonged cruel treatment. (Inheritance P 40, 77-79, 81, 86-87, 90, 91)

Lastly, the people of Kutula Republic get sick and tired of Lacuna's dictatorship until they decide that enough is enough. What follows is an uprising that results in the overthrowing of Lacuna and his greedy cronies Chipande and Malipoa. During the insurgency, they approach Lacuna's palace from all directions. He plans to send a punitive expedition to crush the protesters and dissidents. The protesters chant that they are tired of Lacuna corrupting their children, stealing from the poor and starving the poor. This insurgency is fueled by mixed feelings of anger, despair, hope and thirst for vengeance. They demand for freedom. They know that a people united, can never be defeated. They demand the end of foreign domination. They also demand an end of curfews and wastage of public money. The people laugh and jeer at Lacuna. Apart from that, they demand vengeance for Mama Tamina whose husband Judah Zen Melo was brutally murdered by Lacuna. They demand justice for other women who have suffered untold injustices in the hands of Lacuna and his henchmen. They also demand that the foreign leeches, Robert and Goldstein, are hung. Lacuna has embezzled the loans advanced to him by the foreign financiers. They offer him more money but on conditions that are punitive on the people. The people will be forcefully evicted from their homes in Bukelembe, they have to work more hours and earn less and buy goods at high prices. Lacuna notes that people are restive since trouble is brewing. It culminates in an uprising and he is finally overthrown. The people rally behind Sangoi as their chosen leader. Truly, dictators can rest assured that it's just a matter of time before their fawning subjects get tired of the tyranny and decide to rebel. (Inheritance P 121, 132-134, 137)

In conclusion, citizens cannot endure prolonged cruelty and justice from leaders forever. When they grow weary of the mistreatment, they surely rebel through uprisings, insurgency or simply defiance of authority.

