

101/2
ENGLISH
Paper 2
Time: 2 1/2 hours

2021 TRIAL 3 OCT/NOVEMBER INTERNAL EXAMINATION

Kenya Certificate of Secondary Education (K.C.S.E.)

Name.....

Adm No.....

Stream.....

Date

Sign

INSTRUCTIONS TO CANDIDATES

- a) Write your name and admission number in the spaces provided
- b) Write the date of examination in the provided spaces
- c) Answer all questions in this paper
- d) All your answers must be written in the spaces provided in this paper.
- e) This question paper consists of 11 printed pages.
- f) Candidates should check and ensure that all the pages are printed as indicated and that no question(s) are missing.

For examiners use only

Question	Maximum score	Candidate's score
1 Comprehension	20	
2 Excerpt	25	
3 Oral Literature	20	
4. Grammar	15	
Total score	80	

This paper consists of 11 printed pages. Candidate should check to ascertain that all pages are printed as

indicated and that no questions are missing.

COMPREHENSION

(20 marks)

Read the passage below and then answer the questions that follow. Gender is probably the most important social issue in the world today. It affects and influences every aspect of our lives: politics, economics, religion and leisure. People in the 21st Century strongly believed that every project must get the gender dimension right in order to succeed. But what is gender? Basically, gender is the expectation that people should do or not do certain things according to their sex. Every normal human being is either female or male. This is sex and it is a biological fact. Indeed, sex is the most conspicuous difference between human beings.

The moment we look at a person, we can tell whether that person is a man or a woman, a boy or a girl. The question is if society should use this biological difference to tell people what they should or should not do. Yet, since time immemorial, this is what human communities all over the world have done. Some African societies bring up their boys to believe that men must be fighters, take whatever they want – by force if necessary and never cry. If anyone asks why they should or should not do this and that, the ready answer is always: you are a man, and that's what men are supposed to do. Girls are told to be gentle and quiet, to obey men, not to climb trees and not to eat certain kinds of food. A girl who asks why she should not climb trees or speak loudly in public is told, you are a woman, and women don't do that. In other words, society is always telling us what we can do and what we cannot do just because we are men or women. In most cases, there is no physical or logical reason for a man or a woman to do or not do certain things. Any girl can climb a tree as smartly as any boy. If a boy wants to go into the kitchen and cook, there is no reason why he should not do so. Indeed, some of the best cooks in the world, called 'chefs' are men. Yet in some societies, it is a taboo for a man or boy to enter the kitchen. Similarly, some societies do not allow their women to build houses, even work at building sites, whereas in other societies it is indeed the woman's role to build houses. Gender is thus society's assigning of roles to people according to their being male or female. On the face of it, there is nothing wrong with sharing roles – indeed, there are many cases where it is logical to expect that certain people should do or avoid some activities. For example, it would not be safe for a woman in advance stages of pregnancy to go hunting wild animals or grazing livestock many miles away from home. However, this should not be taken as a blanket excuse to declare that all women must not hunt wild animals. The problem is even worse when some people use gender roles to exploit or oppress other people. Men for example, have for a long time invoked gender roles to force women to do certain things and to prevent them from doing things the women may want to do. This oppressive practice may be called gender imposition, and it may be seen in all aspects of society. In social relations, boys and girls are segregated from the earliest years of life. Members of each sex are strictly drilled into what 'feminine' or 'masculine' in behaviour, speech, dress and every activity. Boys and girls are told what work they should or should not do, what places they

can or cannot go to. What games to play and even what foods to eat or not to eat; just because they

are boys or girls. By the time a person is in his or her teens, he or she has learnt – from both example and direct teaching by older members of society – what exactly is expected of him or her as a man or a woman. These gendered roles often suggest that men should lead and command in everything, be ‘tough’ – meaning hard and even cruel – and ‘strong’, which often means aggressive and violent. The women on the other hand, are required to be soft and kind, submissive and unquestioningly obedient to men. Even in public affairs, such as politics or religion, the gendering of roles leads to some curious situations. In some places of worship for example, men and women are strictly separated. Several denominations do not permit women to preach in public or to be ordained as priests or pastors. Politics is widely regarded as a man’s field.

Some societies insist that a woman cannot be a leader, like President or Army commander. The nagging question, which many women and enlightened men are asking today is: Why not? This is the challenge to the conventional gendering of roles. Is there any logical reason why a man should not change the nappies of his child, or go into the kitchen and cook? Why can a talented woman not become a top soccer or rugby player, or a bishop or a top business executive? Is it fair to prevent people from eating such nutritious foods as chicken and eggs simply because they are women? Should children be denied the right to inherit their parents’ property on the grounds of sex? Is it not pathetic seeing men inflict beastly violence on their wives and children, or one another simply because men are expected to be ‘tough’ and ‘strong’?

To avoid such absurdities, advocates of gender equity demand that sex should not be the main consideration in dealing with people. Assigning roles to people on the grounds of biological differences is a form of evil discrimination, like racism. A more sensible way of dealing with men and women is to take them strictly on the basis of their individual abilities. A human being is a human being, whether man or woman and each should be given every opportunity to realize his or her full human potential. An enlightened approach to gender equity is suggested by the old English saying “What’s good for the goose is good for the gander”.

Questions

(a) According to the passage, what is the difference between gender and sex? (2 marks)

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(b) What is gender imposition? (1 mark)

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(c) How are gender roles passed on? (1 mark)

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(d) Add a question tag to the following:
Any girl can climb a tree as smartly as any boy..... (1 mark)

(e) Identify a phrase in the passage that shows that it is not only women who are concerned with the problems created by gendering of roles. (1 mark)

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(f) In not more than 60 words write a summary on what women are not allowed to do simply because they are women. (6 marks)

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(g) In not more than three sentences, paraphrase the author’s argument. (3 marks)

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(h) Change the following question into a statement: (1 mark)
Should children be denied the right to inherit their parents’ property on the grounds of sex?

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(i) What is the meaning of the following: “What is good for the goose is good for the gander.” (1 mark)

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(j) Explain the meaning of the following as they are used in the passage. (3 marks)

- (i) Segregated
- (ii) Absurdities
- (iii) Blanket excuse

Read the excerpt below and then answer the questions that follow. (25 marks)

Krogstad: Are you sure of that?

Mrs. Linde: Quite sure, but -

Krogstad: (with a searching look at her) Is that what it all means? - that you want to save your friend **at any cost**? Tell me frankly. Is that it?

Mrs. Linde: Nils, a woman who has once sold herself for another’s sake doesn’t do it a second time.

Krogstad: I will ask for my letter back.

Mrs. Linde: No, no.

Krogstad: Yes, of course I will. I will wait here until Helmer comes; I will tell him he must give me my letter back-that it only concerns my dismissal-that he is not to read it -

Mrs. Linde: No Nils, you must not recall your letter.

Krogstad: But, tell me wasn't it for that very purpose that you asked me to meet you here?

Mrs. Linde: In my first moment of fright, it was. But twenty-four hours have **elapsed** since then, and in that time I have witnessed **incredible** things in this house. Helmer must know all about it. This unhappy secret must be disclosed; they must have a complete understanding between them which is impossible with all this concealment and falsehood going on.

Krogstad: Very well, if you take the responsibility. But there is one thing I can do in any case and I shall do it at once.

Mrs. Linde: (listening) You must be quick and go! The dance is over; we are not safe a moment longer.

Krogstad: I will wait for you below.

Mrs. Linde: Yes, do. You must see me back to my door -

Krogstad: I have never had such an amazing piece of good fortune in my life!

Questions.

a) Explain what happens immediately before this extract. (2 marks)

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b) Why does Krogstad say he would ask for his letter back? (3 marks)

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c) "Nils, a woman who has once sold herself for another's sake doesn't do it a second time," Briefly explain what makes Mrs. Linde say this. (3 marks)

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d) Identify one character trait of Mrs. Linde in this excerpt. (2 marks)

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e) What is so surprising in this excerpt? Explain. (2 marks)

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f) "But there is one thing I can do in any case and I shall do it at once." What is it that Krogstad does and how does it affect the rest of the play? (4 marks)

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g) "I have never had such an amazing piece of good fortune in my life!" Rewrite beginning Never . . . (1 mark)

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h) What makes Krogstad say that he has never had such good fortune in his life? (2 marks)

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i) Explain the meaning of the following words and phrases as used in the excerpt. (4 marks)

- (i) At any cost
- (ii) Recall
- (iii) Elapsed
- (iv) Incredible things

j) Explain what happens immediately after his excerpt. (2 marks)

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2. Read the narrative below and then answer questions that follow.

There was a great famine in the land where Obunde and his wife, Oswera, lived with their nine children. The only creatures who had some food were the ogres and before they would part with their food, they demanded a lot of things.

One day, Oswera went to one Ogre's home and asked him for some food, for by then her children were almost dying of hunger.

'I have no more food except sweet potatoes, the ogre told her.

'I shall be happy to have the potatoes. We have nothing, not a grain of food at my house and the children are starving. Please let me have some and I shall repay you after the harvest.

'No, if you want food you must exchange with something right now. Will you give me one of your children in exchange for my potatoes? Oswera hesitated, her children were dear to her, but then they would die without food.

'Yes, I shall let you have one of them for his meal, if only you could let us have some potatoes,' Oswera answered. Then she took a big basket full of potatoes and told the ogre the exact time he

could go to her home to collect one of her children for a meal.

Oswera thought hard and she decided she would not give a single one of her children to the ogre for a meal. She therefore cut young banana stalks and cooked them nicely.

When the ogre came, she gave them to him and the beast greedily went away satisfied. Soon the potatoes were finished and she had to go to the ogre again.

Oswera and Obunde, her husband kept on cooking banana stalks for the ogre each time he came for one of their children, until one day, she had no more banana stalks to cook for the animal.

“You have now eaten all my children, yet we still need the potatoes. What shall we give you now?” Oswera asked in despair.

‘Then I shall come for you and your husband,’ the ogre replied angrily as he helped Oswera to load her basket of potatoes on her head.

‘Yes come tomorrow at the usual time in the afternoon and get me. I shall have cooked myself for you,’ Oswera said calmly.

The following day the ogre went promptly as Oswera had told him and he found the home almost deserted. He looked everywhere but a part from Obunde there was no trace of anybody.

Then he looked at the usual place and found a huge bowl of a big meal Oswera had cooked for him. The ogre did not realize they had prepared a dog instead of Oswera. When he had eaten the ogre told Obunde he would come for him the following day. Obunde got very worried and that night he could not sleep. The following day he started crying:

“Ah Oswera my wife, how did you cook yourself and how shall I cook myself for the ogre?” He sat down in the dust of his compound and wept. Oswera became very annoyed with her husband.

You, you stupid, foolish man! Why sit and cry there all day long? How do you think I cooked myself? Take one of the dogs and quickly prepare it for the ogre!’

Very quickly Obunde got up, caught, killed and prepared a dog for the ogre. Then he joined his wife and children in a huge hollow part of a tree in his compound where they had hidden.

That day the ogre knew he was going to have his last meal of juicy human flesh. Being a generous and unselfish ogre, he brought many of his fellow ogres. They were going to have a feast.

Suddenly as they were eating, they heard a man singing very happily. No they could not believe it! It was Obunde singing! And he was boasting of how he had cheated the ogre.

The greedy ogre ate banana stalks

Not my family;

The greedy ogre ate a dog

Not Obunde Magoro!

The greedy ogre ate banana stalks

Not my family;

Now come and get Obunde,

His children and wife.

Obunde sang the words and the ogres got very angry. The first ogre rushed into the hollow of the tree, but Oswera had heated a long piece of iron until it was white. She pushed the iron into the ogre’s mouth. The beast fell down dead. The next one rushed into the hollow and

Oswera killed him in the same way. In this way she killed all the ogres and saved her husband and all their children.

My story ends there.

Questions

(a) Classify the above narrative. (2marks)

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(b) Whom do you consider to be the champion in this story? Why? (2marks)

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(c) Where do you think the pace setting of the story? Give a reason. (2marks)

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(d) Compare Obunde and the ogre as they are presented in this story. (2marks)

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(e) Illustrate **two** features of the story that makes it an oral narrative. (4marks)

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(f) Explain the moral lesson of this story. (2marks)

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(g) If you were to collect the above from the informant,
i. What methods of data collection would you use? (3marks)

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ii. What challenges are you likely to face? (3marks)

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GRAMMAR. (15 marks)

4. a) Complete the following sentences using the most appropriate preposition. (3 marks)

- i) The wild animal was oblivious the trap.
- ii) The police officer was an expert catching criminals.

iii) My uncle deals second hand clothes.

b) Rewrite the following sentences according to the instructions given after each.

(3 marks)

i) "Where is my assignment?" the angry teacher demanded

(Begin: The angry)

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ii) So fearful is she that she cannot go out of their house at night.

(Rewrite using too)

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iii) The principal is teaching Form two East. (change the sentence into the passive form)

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c) Fill the blank spaces with the appropriate form of the word in brackets.

(4 marks)

i) The government should not only build roads but also schedule their.....

(Maintain)

ii) I would like to renew my..... (Subscribe)

iii) We need to consider his..... (Argue)

iv) The queen's impressed everybody. (Elegant)

d) Replace the underlined words with the appropriate phrasal verb.

(3 marks)

i) The strike has been cancelled.

- ii) The leader postponed the meeting
- iii) The students liked him at once.

e) Explain the meaning of each idiomatic expression.

- i) Living from hand to mouth.

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- ii) A bitter pill to swallow.

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