

**END TERM 1-2023**

**ENGLISH (101)**

**FORM THREE (3)**

**TIME: 2 HOURS**

Name ..... Adm. Number.....

Candidate's Signature ..... Date.....

**Instructions to candidates;**

- Write your name and Index number in the spaces provided above. Sign and write the date of examination in the spaces provided above.
- Answer ALL the questions in this question paper
- ALL your answers must be written in the spaces provided in this question paper.

**EXAMINERS USE.**

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Question	Maximum Score	Candidates Score
1	20	
2	25	
3	20	
4	15	
<b>TOTAL</b>	<b>80</b>	

*This paper consists of 11 printed pages.  
Candidates should check the question paper to ensure that all pages are printed as indicated  
and 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 21<sup>st</sup> 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**

Q1. (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)

Rough copy

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Fair copy

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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. (4mks)

- (i) Segregated.....
- (ii) Absurdities .....
- (iii) Blanket excuse .....
- iv) Dreadful .....

**BLOSSOMS OF THE SAVANNAH (25mks)**

**Read the extract below and answer the questions that follow.**

Even her physical appearance, like her sister Taiyo, at eighteen, she had grown almost as tall as her father, but unlike Taiyo who was still **skinny** and symmetrical in formation, Resian's body had **blossomed** early. Signs of early womanhood were evident. The earlier he disposed of her, he declared to himself angrily, the better.

A few kilometers to Nasila, one of the lorries developed a mechanical problem and **broke down**. The other two vehicles stopped behind it, the crew alighted and immediately swung into action. While Ole Kaelo fussed around the vehicles, cursing and muttering expletives under his breath, Mama Milanoi and her daughters alighted and stood beside the vehicle. They huddled stoically together, eyes **downcast**, saying little. They knew thieves, robbers, rapists, car-jackers and hooligans lurked everywhere and could strike at any moment. They, therefore, stood waiting with fatalistic resignation for the worst. Taiyo and Resian, both head and shoulder taller than their mother, stood on each side to protect her more from the cold blowing wind than from the fear of marauding thugs.

“Here comes *Papaa*,” Taiyo said with relief. “He is waving at us to get back into the vehicle. I think they have fixed the lorry.”

1. What has happened before the excerpt? (3mks)

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2. What is so ironical in this passage? Explain your answer referring to elsewhere in the novel. (3mks)

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3. Explain why Ole Kaelo tells himself earlier that he despises Resian. (3Mks)

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4. Discuss one aspect of character in Resian and one in Taiyo in this excerpt. (4Mks)

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5. What major theme is addressed in this excerpt? (2Mks)

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6. Explain what happens after this excerpt. (3Mks)

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7. “Here comes *Papaai*,” Taiyo said with relief. Rewrite in the indirect speech. (1Mk)

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8. A part from irony, discuss any other aspect of style evident in the excerpt. (2Mks)

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9. Explain the meaning of the following words and expressions used in the excerpt. (4 Mks)

(i). Skinny .....

(ii). Blossomed .....

(iii). Broke down .....

(iv). Downcast.....

**3. Read the poem below and answer the questions that follow. 20MARKS**

**I refused to take your brotherly hand**

Your nails are black with dirt, brother  
And your palms are clammy with sweat  
I refuse to take the hand you extend in help  
I shall not join hands with you brother  
For unclean hands make me uneasy  
For filthy fingernails rob me of my pride.

I have seen hungry envious eyes  
Watching silently through your chain-link fence  
I have seen eyes in deep sunken sockets  
Burning with anger intently watching you  
I have seen parched mouths water with saliva  
And heard the rumbling of hollow empty stomachs  
As they watched you feed the dog with meat  
From the heavy yields of city sludge

Have you entirely forgotten Brother  
The fragrance and comfort of clean hands?  
The confidence, the peace you have when you know  
You'll leave no ugly smudge upon sheet?

You argue, gesticulating with your once  
Impeccably clean and beautiful hands  
That before long it shall not matter  
For ‘everybody’ is delving and digging  
And all shall have hands dripping with dirt.

That nobody shall know clean hands look like  
And there shall be comfort in the dirty crowd  
And enough to eat, for there are good yields  
When the stinking manure is well dug in  
With strong and bold hands in time

Are you going blind brother?  
I ask how many have the sludge  
Or the strong and bold hands like yours  
With which to dig and delve?  
Brother the hands of many are too weak with hunger  
And for many the sludge is out of reach  
And yet for others the stink is too nauseating!  
But all have eyes and hunger fills them with anger  
As they watch your fingernails fill with dirt!

**Henry Barlow**

**H.E.B, 1971, 18-1**

***Questions***

**a)** Briefly explain the message in the above poem. (3mks)

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**b)** Identify the **two** types of hands referred to in the poem and explain what they represent. (2mks)

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**c)** What reasons does the poet give in stanza one for referring to take the “Brotherly hand?” Give your answer in note form. (3mks)

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**d)** Why does the persona wonder whether the brother has gone ‘blind’? (2mks)

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e) The ‘brother’ seems to have changed from a previous lifestyle. Write out **two** lines to prove this. (2mks)

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f) Identify and explain any **two** poetic devices used in the poem. (4mks)

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g) What is the persona’s attitude towards the brother? (2mks)

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h) Explain the following as used in the poem. (2mks)

(i) Fingernails are clogged with dirt

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(ii) Parched mouths

**GRAMMAR**

(15mks)

4. A) *Rewrite the following sentences according to instructions given after each* (3mks)

i. Ali required two more good passes to win the prize. (Begin; If Ali got.....

.....

ii. She was a very beautiful girl and everyone admired her. (Rewrite using “so”)

.....

iii. They were wondering if you would join them for the party. (Rewrite using..whether..)

.....

B) *Join the following pairs of sentences using the words in brackets and making changes only where necessary.* (3mks)

i. This is the house. Otieno built it. (that)

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ii. My friend is coming to stay with me. I have been writing him for two years. (to whom)

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iii. We enjoyed the picnic. The rain was heavy. (in spite of)

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**C) Fill in the blank spaces of these sentences with most suitable words.**

**(3mks)**

i. The children were pleased .....the new words.

ii. We heard it all ..... the radio

iii. We have not seen him .....Monday.

**D) Rewrite the following sentences using one word to replace underlined words.**

**(3mks)**

i. These workers jobs may be put at risk if you purchase this machine.

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ii. All people having no fixed place of residence were arrested

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iii. The man who describes matches on radio explained why the goal was disallowed

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**E) Fill the blank spaces with correct phrasal verbs**

**(3mks)**

i. Chirchiri..... all his energy in the third lap and came last in the race.

ii. The lorry driver tried to.....the policeman by offering him bribe.

iii. How is your experiment.....? Asked the teacher.