**Name………………………………………………….. Index Number…………………… /**

**101/2 Candidate’s Signature …………**

**ENGLISH**

**Paper 2 Date………………………..**

**(Comprehension, Literary**

**Appreciation and Grammar)**

**2 ½ hours**

 **KENYA CERTIFICATE OF SECONDARY EDUCATION (KCSE)**

**ENGLISH**

**FORM 4**

**Instructions to candidates**

***(a) Write your name and index number in the spaces provided at the top of this page.***

***(b) Sign and write the date of examination in spaces provided above.***

***(c) Answer ALL the questions in this question paper.***

***(d) All your answers must be written in the spaces provided in this question paper.***

***(e) Candidates should check the question paper to ascertain that all the pages are printed as indicated and that no questions are missing.***

***(g) Candidates must answer all the questions in English.***

***(f) This paper consists of 12 printed pages.***

 **For Examiner’s Use Only**

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| --- | --- | --- |
|  **Question** | **Maximum Score** | **Candidate’s Score** |
| **1** | **20** |  |
| **2** | **25** |  |
| **3** | **20** |  |
| **4** | **15** |  |
| **TOTAL SCORE** |

1. Read the following passage and answer the questions that follow: ( 20 Marks)

**Turn**

When in early 1970s ultrasound confronted me with the sight of the embryo in a womb, I simply lost my faith in abortion on demand. I did not hold onto my old convictions. The change was in its way a clean and surgical conversion. I am by nature one that works out the conflicting data, weighs the opposing argument with great care, makes a decision and then acts upon it with no lingering backward glances.

 By 1984 however, I had begun to ask myself more questions about abortion: What actually goes on in an abortion? I had done many but abortion is a blind procedure. The doctor does not see what he is doing. He puts an instrument into a uterus and he turns on a mortar and a suction machine goes on and something is vacuumed out; it ends up as little pile of meat in a gauze bag. I wanted to know what happened, so in 1984 I said to a friend of mine who was doing fifteen or maybe twenty abortions a day:‘ Look ,do me a favour,Jay .Next Saturday when you are doing all these abortions put an ultra sound on the mother and tape it on me.”

 He did, and when he looked at the tapes with me in the editing studio, he was so affected that he never did another abortion. Although I had not performed an abortion in five years, I was shaken to the very roots of my soul by what I saw. The tapes were shockingly amazing. Some of the tapes weren’t of very good quality but I selected one that was of better quality than the others and began to show it at pro- life gatherings around the country.(I had my first contact with pro-life movement in 1981 when the then president of the National Right to Life Committee, Carolyn Gerster, had gotten in touch with me).

 At the time, I was speaking at a pro-life meetings around the country in weekends, and the response to the tape was so intense and dramatic that finally I was approached by a man named Don Smith, who wanted to make my tape into a film. I agreed that it would be good idea. That is how *The Silent Scream*, which was to generate so many furore, came to be made. We showed it for the first time in Fort Lauderdale, Florida, on January3, 1985. The reaction was instantaneous. Everybody was up in arms because *The Silent Scream* represented an enormous threat to the abortion forces, and because it escalated the war (it is not really a debate- we don’t debate with each, we scream at one another). For the first time, we had the technology, and they had nothing.

 The *Silent Scream* depicted a twelve- week- foetus being torn to pieces in the uterus by the combination of suction and crushing instrumentation by the abortionist. It was so powerful that pro choicers trotted out their heaviest hitters to denounce the tape. They very cleverly deflected the impact of the film into an academic cul- de- suc: a dispute regarding whether the foetus feels pain during an abortion. The impetus for the debate came from an on – the- record musing by the then President, Ronald Reagan, as to how much pain the foetus feels during an abortion.

( Source: The hand of God: A journey from death to life by the Abortion doctor who changed his mind- Bernard N. Nathanson, MD)

1. Based on your understanding of the entire passage, comment on the nature of the writer’s ‘old convictions’. (2 marks)

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1. Explain why it was easy for doctors such as the writer to carry out abortions prior to introduction of ultrasound technology? (2 marks) ………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………
2. What are the names that are commonly used to refer to the two opposing groups mentioned in the passage( 2 marks)

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1. Briefly describe, in your own words, how those who supported abortion tried to undermine the impact of ‘ ***The Silent Scream’***. (2 marks)

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1. “ I was shaken to the very roots of my soul by what I saw’’. Rewrite this sentence beginning: **(What…)**(1 mark)

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1. Make notes on the way abortion is carried out according to this passage( 4 marks)

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g) Identify and illustrate the use of parenthesis in the passage, give two examples. (2 marks)

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h) Provide one example from the passage to illustrate the need for leaders to weigh their words carefully. ( 2 marks)

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i) Explain the meaning of the following words as used in the passage.( 3 marks)

i)convictions…………………………………………………………………………………………………………………………

ii)escalated……………………………………………………………………………………………………………………………

 iii)impetus………………………………………………………………………………………………………………………………

**BLOSSOMS OF THE SAVANNAH**

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

“No Joseph,” she said in an **infantile** whimper. “Ican’t bear that we can’t express the love that we have for one another because of some **primitive** culture. If by loving you, I offend the sensibilities of Nasila then let me offend and face the consequences of doing so!”

“I also love you very much,” Joseph Parmuat responded finally. “I loved you the moment I saw you during your father’s homecoming ceremony. But then the clan matter came to separate us. It is true we have no blood relation. But Nasila culture dictates who are related and who are not. We are slotted among those who cannot marry.”

“No, it can’t be, I cannot accept its verdict,” she said **petulantly** her words agonised. “No way, never!” She stopped, confused and angry with herself at her inarticulate outburst. She took several long steadying breaths and then said, “I cannot accept that a culture that does not feed,clothe or house me comes to control my life. Our lives belong to us, Joseph. The **destiny** of our lives is in our own hands. We should guard it jealously.”At last they drew a little a part .His eyes were open, honest and steady upon her face.

1. What happens before this excerpt? (3mks)

2. For both Joseph and Taiyo, give and illustrate two character traits. (4mks)

3. How is dialogue significant in this excerpt? (4mks)

4. Explain any two thematic concerns addressed in the excerpt. (4mks)

5. From elsewhere in the novel, how does Joseph sacrifice for his love for Taiyo?(4mks)

6. Explain the meaning of the following vocabulary as used in the excerpt. (4mks)

a) destiny

b) infantile

c) petulantly

d) primitive

7. What happens immediately after this extract? (2mks)

**3. *Read the narrative below and answer the questions that follow.* (20** marks)

 Long ago, there was famine in Gikuyu land. This famine had made the cows and goats to die. Only human beings were left and even them, it could be seen that they were not going to live much longer. Now the people asked themselves, “What shall we do?” It was decided that the most beautiful girl, one called Wanjiru should be sacrificed to god so that the rain could fall. She was brought to a place where there was a big river. She started to sing:

 Rain fall and make this ridge green

 Make this ridge green

 My father said I should be lost. I should be lost

My mother said I should be lost. I should be lost

Rain fall and make this ridge green

Make this ridge green

She went down on her knee, she sang:

Rain fall and make this ridge green

Make this ridge green

My father said I should be lost, I should be lost

Rain fall and make this ridge green

Make this ridge green

The water reached the waist, she sang

Rain fall and make this ridge green

Make this ridge green

My father said I should be lost, I should be lost

My mother said I should be lost, I should be lost

Rain fall and make this ridge green

Make this ridge green

The water reached the neck, she sang

Rain fall and make this ridge green

Make this ridge green

My father said I should be lost, I should be lost

My mother said I should be lost, I should be lost

Rain fall and make this ridge green

Make this ridge green

The head went in

Very heavy rains fell on this land. The grass grew, a lot of food and the people began to feel better. Now where Wanjiru went she found her people who had died before her. These people had a lot of cows and goats. Now they asked her what she would like. She said she wanted cows and goats. She was given many goats and cows and then she was told to lie down in a place. When she woke up she found that she had returned back to her people. She woke up at a place where there was a river and she had her cows and goats. Now when the people saw her they rejoiced greatly.

 The story ends there.

 *Adapted from: The Oral Literature of the Gikuyu by WanjikuKabira and Karega Mutahi****.***

(a) Why do you think this community makes the choice of a beautiful girl such as

 Wanjiru to sacrifice to god so as to get rain? ( 1 mark)

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(b) Which functions does this song serve in this narrative? (2mark)

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(c) Describe one character trait of the villagers in this narrative.(2 marks) ………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………………

(d) In point form, list how events follow each other in this story. (3 marks)

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(e) Identify and explain **two** features of oral narration employed in this narrative. (4 marks)

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(f) Identify two elements of fantasy in this story. (2 marks)

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(g) Describe Wanjiru’s tone in the song. (3marks)

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(h) Which social/cultural practices of the Gikuyu are brought out in this narrative? (2 marks)

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(i)What does this phrase mean? “My father said I should be lost.” (1 mark)

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4(a) Rewrite the following sentences according to the instructions. Do not alter the meaning. (3 marks)

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1. Muli could have passed the examination. Muli was regularly absent from school. (Join into one sentence beginning: Were it not......)

………………………………………………………………………………………

(iii)The nurses agreed to work after signing an agreement with the government. (Begin: Only…)

………………………………………………………………………………………………

1. This is the boy. His father is a generous man. (Join into one sentence using a relative pronoun).

…………………………………………………………………………………………

(b)Replace the phrasal verbs underlined in the sentences below with one word that means the same. (3marks)

i)It is wrong to look down on students from other schools.

………………………………………………………………………………………………

(ii)Teachers should not give into their students’ unreasonable demands.

 …………………………………………………………………………………………………

(iii)The delegates came up with ten rules to guide our response to globalization.

…………………………………………………………………………………………………

(c)Complete the following passage with the most appropriate forms of the words in brackets. (3marks)

 The Tsunami …………………………(cruel) destroyed lots of lives and property. For days, the survivors …………………….. (agony) searched for their missing relatives. The whole experience was ……………………………. (horrible) traumatizing.

(d***)***Fill in the blanks with the appropriate prepositions. ( 2 marks***)***

(i) He was charged ……………….forging property inheritance document.

(ii) Kamau deals…………….groceries

(e)Fill the blank spaces with the correct article( 2 marks)

1. The students said they wanted…………union.
2. What is ……. Ewe?

( f)Explain the meaning of the following sentences(2marks)

1. Lydia found the empty room.

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1. Lydia found the room empty.

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