**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 ma le 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 behavior, 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. (3 marks)

(i)Segregated

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(ii)Absurdities

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(iii)Blanket excuse

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2 EXTRACT-BLOSSOMS OF THE SAVANNAH

Read the following extract and answer the questions that follow

“Nothing is wrong with me, ” Resian retorted furiously.And pointing at the living room with her finger ,she fiercely charged, ”I have no quarrel with my father for whom ,I have tremendous respect.It is the likes of Olarinkoi I am mad at,and all those other males who come here ordering us to that or the other for them ,simply because they are males.When women visit us ,they give us the leeway to respond to their requests.But as we burn our fingers here,Mr.Olarinkoi is dozing off comfortably in our living room waiting for his lunch and possibly a little angry and impatient with us for delaying it.”

“It is enough ,”cried yeiyo-botorr viciously.She instantly abandoned the peeling of potates and threw the knife into the pail that that held the peeled potatoes.Supporting herself by holding onto a nearby wall ,she painfully lifted her large ,heavy body.My enkaini,I agree with you that something is wrong with our child.And I think Iknow what ails her .Come along with me and I will tell you what I think ails her.”

“I`m not sick---------“Resian was saying when she was cut short by Taiyo.

“Even if you are not sick, you cannot argue with yeiyo-botorr,”Taiyo told her sternly as soon as they were out of earshot of their mother and yeiyo-botorr,”there are things one has to learn on their own.One of them is that you cannot antagonize the older people by arguing with them ,however,untenable their argument may be.That goes without saying,my dear little sister.”

QUESTIONS

1.What happens before this extract? [3mks]

2.Comment on any two stylistic devices used in the extract. [4mks]

3.Explain any issue brought out in this extract. [3mks]

4.What is the character of yeiyo-botorr from this extract? [4mks]

5.From elsewhere in this text how does Olarinkoi contribute to the plot development of the novel? [3mks]

6.Rewrite and add a question tag.[1mk]

Nothing is wrong with me

7.Write the meaning of the following words[4mks]

a.Sternly

b.Antagonise

c.Retorted

d.Leeway

8.What happens immediately after this extract? [3mks]

***GRAMMAR***

***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”)

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

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***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**) Join the following sentences into the passive voice** (2marks)

i) The farmer breeds such many animals.

ii) The police are seeking the criminals.

E) **Arrange the adjectives given in brackets in the correct order in the space provided** (1mk)

i) We are proud to launch a ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_***drink.(refreshing sparkling new)

F) **Rewrite the following sentences as directed** (2marks)

i) The teacher told us that studying is necessary before we achieve success. (change into direct speech)

ii) This is the boy. His father is a generous man. ( Join the two sentences using a relative pronoun)

G) I do not want to loose my car.(*Correct the error) (1mks)*

**POETRY**

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.

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!

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?

Don’t you remember the repulsion you had

When you shook hands with fat dirty men

With their dirty clammy palms?

Let me trudge brother and from the top from the top of the cliff

Don’t offer me your dirty hand in help.

Let me trudge the long way up

For the short cuts are soiled and slippery

Your palms are clammy with a sweat of fear

And your fingernails are clogged with dirt.

(**Henry Barlow Adapted from Poems from East Africa by Cook &Rubadiri)**

**QUESTIONS.**

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

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

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

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

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

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

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1. Explain the following as used in the poem. (2mks)
2. Fingernails are clogged with dirt

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1. Parched mouths

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