

CAMEROON GENERAL CERTIFICATE OF EDUCATION BOARD

General Certificate of Education Examination

JUNE 2017

ADVANCED LEVEL

Subject Title	ENGLISH LANGUAGE
Paper No./Title	PAPER 1 Section A – Summary and Text reconstruction Section B – Composition Section C – Prescribed Texts
Subject Code No.	0719

THREE HOURS

Answer **BOTH** questions in SECTION A and **ONE EACH** from SECTIONS B and C in the **SAME** Answer Booklet, beginning each section on a new page. Begin with SECTION A.

Read all instructions on **BOTH** the question paper and the answer booklet very carefully. Failure to obey these instructions or to number your work as on the question paper will cause you to lose marks.

Any original mark, sign or unnecessary disclosure of your identity will be considered as an attempt to cheat and will earn you a penalty.

In the SUMMARY question, use mainly your own words. Indiscriminate copying of portions of the passage as your answer will earn you no marks.

You are reminded of the necessity for good English and orderly presentation in your answers.

A pre-prepared or memorised composition will earn you no marks.

SECTION A:

SUMMARY AND TEXT RECONSTRUCTION (30 Marks)

QUESTION 1. SUMMARY (15 marks)

Read the following passage carefully and in not more than 250 words of continuous writing, give reasons why the Matopos Hills are a great attraction.

In Rhodesia's Matopos Hills there are crazy, toppling towers of stacked rocks. In other parts of the world, odd rocks, some of them of great size, can be found balancing precariously in unlikely places but they are seldom balancing on a tier of other rocks looking as though they might be blown over by a strong wind. Yet this strange structure occurs again and again in the lovely, wild setting of the Matopos. There is something so extravagant and improbable about these stone cairns that they appear almost as though they were erected by man. This is the area, unique sub-Saharan Africa, in which ancient pre-colonial stone buildings have been found. More than 100 such sites have been located in this granite-rich area and possibly their architects were inspired by, and consciously imitated, the extra-ordinary natural edifices that surrounded them. No doubt the availability of local granite for building purposes encouraged such enterprise and ensured the preservation of these ancient stone complexes, unique to this part of Africa. The masons who constructed Great Zimbabwe, however, never had any part in shaping the balancing rocks of the Matopos which were positioned by a perfectly straight forward natural process.

Boulders are often found in odd places because they were carried along by glaciers and then left high and dry when the glaciers retreated at the end of the Ice Age. But ice does not pile boulders in columns. The Rhodesian rocks were formed by the simple processes of weathering and erosion. The Matopos Hills are granite outcrops. Granite is an igneous rock - that is to say one which was originally a molten magma. When it cooled and solidified, deep down beneath the surface, it developed great fractures which now help to control the shape of the huge dome-shaped hills, and some of them, much more closely spaced, later formed the balancing rocks.

Eventually the process of erosion brought the surface down to the top layer of granite blocks. Once exposed to the rain the cracks between the blocks became channels for the water which decomposed some of the mineral grains of the granite and wore it away. The result of this was that the rocks became more separated and their corners more rounded. During the day the sun warmed the outcrop and it expanded, while during the night it cooled. All this expanding and contracting caused an outside shell of rock to *slab-off*. The fracture between the top shell of granite and the rest, however, was curved so that this process of *slabbing-off* or exfoliation meant that the rock shape became even more rounded. Where the granite blocks were a great size and only the top of them was exposed, this resulted in a typical 'whale-backed' hill. When the blocks were very much smaller and many of them had emerged, a pile of toppling, balancing rocks occurred.

This constantly repeated rock formation does not make the Matopos dull or unvaried. Indeed, their chief characteristic is a wild, rugged turbulence of shape and a very definite and beguiling atmosphere. They have long been fascinating to man. Their caves contain the beautiful drawings of the Bushmen, which show an astonishingly high level of technical competence, beside the less aesthetically satisfying doodles of the Bantu herdsman. The wild terrain of the Matopos is so difficult and confusing that it was used by the warlike Matabele tribe as a last refuge in time of trouble. This time came in 1896 when they had been severely defeated by a British force and its African levies led by Colonel (later Field Marshall and Lord) Plumer and following this great scout himself - Colonel Baden-Powell. In later years Plumer attained a certain sombre distinction as the British general who made fewest mistakes in the 1914-1918 war, but he could not beat the Matabele in their stronghold of the Matopos. Their fierce resistance amid these forbidding hills left them unvanquished and won them a peace settlement.

The chief reason for the fame of the Matopos, however, is that they are a burial-ground for the great and powerful. The dramatic effect of the granite architecture together with the presence of black eagles, believed to be the guardians of departed spirits, wheeling endlessly in the sky, have made them a setting for an important Bantu shrine. In 1868 the great King Mzilikazi, whose Nguni warriors had overrun Rhodesia, was buried in the Matopos in a noble sepulchre.

Less than fifty years later, the body of one of the most powerful and forceful of self-made men was interred in the same hills. Cecil Rhodes, who amassed vast riches and built an empire for Queen Victoria in southern Africa, was laid to rest on the crown of Malindidzimu Hill, where he had what he described as 'a view of the world'. There can be no greater indication of the enormous attraction of the granite hills with their strange balancing rocks than that they were chosen as the setting for monuments to a conquering warlord and a much travelled empire builder who could have picked any other place he wanted across two continents.

QUESTION 2: TEXT RECONSTRUCTION (15 marks)

You are the lead speaker on the proposing side of a debate on the topic "Breast Ironing is barbaric and so should be abolished." Selecting relevant material from the passage below and in not more than 250 words of continuous writing, advance points to support your motion.

"One afternoon when I was just nine years old, my mother called me into the kitchen. She asked me to take off my dress and lie down. Then she took a large wooden spoon, warmed it on the fire and began pounding my breasts. It felt like my chest was on fire. I screamed as loud as I could and tried to escape but my elder sister was holding me down."

Geraldine's screams didn't stop her mother – she used the spoon again for 15 minutes every three days for six months.

This ritual, known as "Breast Ironing," is performed on nearly half of the eight million women in Cameroon as soon as they reach puberty. Talking about sex is generally frowned upon in the country and as a result, one in five girls get pregnant in their teens.

With the pill being too expensive and no sex education in schools, worried mums turn to breast ironing as a form of contraception, believing if a girl's breast don't develop, boys won't be attracted to her and pester her for sex. They believe being flat-chested will mean she will continue her education and have a better future. But instead of saving their daughters, the girls are often scarred for life and possibly left at the risk of breast cancer too.

For a long time breast ironing was a secret most Cameroonian women kept but now the ritual has been revealed by a charity called The Association of Aunties who support teenage mums abandoned by their families.

"We realized many of us had suffered from this painful experience and something had to be done to stop it," says Bessem Ehanga Bissong, the group's secretary. So the aunties asked anthropologist Dr. Flavien Ndoko to research into the practice. After interviewing nearly 6000 Cameroonian women, Dr. Ndoko's team revealed that all girls from all social classes were victims of breast ironing in all areas of the country. In some towns, 50% of the young women were affected. They found mothers using anything they could lay their hands on to "iron" the breasts including hot stones, pestles, coconut shells and wooden spoons. Breast ironing works either by damaging delicate breast tissue so that girls' breast droop as they grow, making them look flat-chested, or traumatizing the breast tissue so that the growing process is delayed by months, years, or even permanently.

In extreme cases, some mothers even send their daughters to herbalists to have their breast tissues cut out with razor blades. Shockingly, most mothers do not realize the damage they could be inflicting on the helpless teens. "I thought it was for my own good," says Mireille, 23, whose aunt first started to iron her breast when she was 14. "She didn't want my future to be wasted. I tried to be strong but I was crying inside and I had bruises for a year."

Some teenagers even iron their own breasts. "My breast started growing when I was 11," remembers Emilia Enow, 21. "My classmates laughed at me saying it was time for me to get married and have children. It scared me because I wanted to continue my studies, so when my friends told me about breast ironing I decided to try it. It hurt so much," she says. "Now, I'm embarrassed because my breasts look saggy and small."

Even so, breast ironing is not merely harmful; it's clearly not an effective method of preventing underage sex and pregnancies because many of the girls who go through it still become pregnant. Anthropologist Dr. Flavien Ndoko, recommends plain talking between parents and their daughters. "What you really have to do is talk about the issue of sexual reproductive health with the child, so that she is aware of what it means growing up and having breasts or having periods," he says.

Victims of breast ironing often found their breasts were scarred, painful or droopy by the time they reached 20. Still many found breast feeding impossible due to damaged breast tissues. And there are other consequences. "Some women have suffered from cysts, abscesses or lesions, which can develop into cancer," says Dr. Roger Tehamfong, head of Cancer surgery at the Yaounde Central Hospital. "I have seen cases of breast cancer in women as young as 25. I'm not saying ironing is the only cause, but it's certainly something doctors need to look into."

Prof. Anderson Doh, Director of the Gynecological and Obstetrics Hospital in the country's capital city, agrees. "Breast ironing is such a new topic that no medical research has been done yet to say it causes cancer, but I wouldn't be surprised if the physical shock it gives the body is not at least responsible for the rising number of cancer cases among young women in Cameroon."

Geraldine is now 21 but her saggy breasts look like those of an 80-year old. "After my mum ironed off my breast, they grew like pancakes," she says tearfully. Years later, when I asked her why she'd done it, she said she only wanted to make sure I continued to go to school. But it didn't work - I got pregnant at 16 anyway, because I didn't actually understand what sex was all about.

Turn Over

SECTION B

COMPOSITION (20 marks)

MARK DISTRIBUTION

Content and Organisation	(06 marks)
Expression	(08 marks)
Accuracy	(06 marks)

Choose ONE topic to write about from the list below. You are advised to write clearly and effectively, to spell and punctuate correctly, and to ensure that your writing is appropriate in style and content to the topic chosen. Avoid obscene language and do not disclose your identity. You should write between 500 and 550 words.

- a) Describe any incident in your life that brought a change to your lifestyle.
- b) Explain how Cameroonian youths can be self-employed.
- c) Peace.
- d) Money does not necessarily make one happy. Do you agree?
- e) Write a story which illustrates the proverb "Don't make yourself a mouse, or the cat will eat you".
- f) Write a story, a description or other form of composition suggested by one of the following pictures. Your composition may be directly about the subject of the picture or take some central suggestion(s) from it. There must be a clear connection between the picture and your composition.



Picture 3



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SECTION C

PRESCRIBED TEXT (20 Marks)

Answer ONE question only.

1. Read the following extract from Hideo Inoue's *Lake God* and answer the questions below it.

Tama: No. With all the troubles in the land, I knew you would be here.

Shyōko: I only just came. I tried to see the Fox and his things nearby.
 "Didn't you see this horn?" I have been carrying myself.

Tama: What happened?

Shyōko: They beat me up severely. The Fox called me mad and asked them to take me out. He did not want to listen to me.

Tama: Was the Fibson there at the time?

Shyōko: No. I heard the Fibson as I was straggling up the slope on my way home. I was shivering from pain and licking my body like a dog.

Tama: The things that are happening in this land are pregnant.

Shyōko: Let me see. Was it really the Fibson? Sometimes I think my mind is full of hallucinations. That is probably why they call me mad.

Tama: When I first heard it, I thought it was my mind playing old tricks. Then the noise and the singing dispersed all towards Nyangha, and I said to myself, where could the Fibson be going in in that direction?

Shyōko: Did I hear it in the direction of the palace?

Tama: Let me think. Some time afterwards, when the sun was high in the sky, I heard the noise and singing returning in the homestrade from Nyangha. I called for my first wife to lead out if it was really the Fibson. One of the children said she had just seen Nyangha with all the other women. It was only then it dawned on me that I had not seen any of them since sunrise.

- A. Explain the following expressions as used in the extract.
- (i) "Don't you see this horn?" (line 3) (1 mark)
 - (ii) "The things that are happening in this land are pregnant." (line 10) (1 mark)
 - (iii) "I thought it was my mind playing old tricks." (line 13) (1 mark)
- B. Identify two figures of speech in the passage and state what you consider striking about their use. (1 mark)
- C. What aspects of the Fox's character are revealed in the extract? Indicate two instances later in which his behaviour or attitude confirms these traits. (4 marks)
- D. The Fibson plays a symbolic role in *Lake God*. Briefly discuss this role and show how two other prescribed texts portray symbolic characters. (5 marks)
- E. Do you think that the attitude of the Fox in *Lake God* is representative of the attitude of leaders in the other prescribed texts? (5 marks)

2. "What people say portrays their character." With reference to three prescribed texts, show the validity of this statement.
3. With reference to the prescribed texts, show how the writers' use of setting influences their messages.
4. If you were to write any two prescribed texts, what would you add or subtract?