

Marking Guide 0735 LITERATURE IN ENGLISH

PAPER I Advanced Level

1. B	2. B	3. C	4. B	5. C	6. D	7. B	8. A	9. B	10. B
11. C	12. B	13. C	14. C	15. B	16. C	17. A	18. B	19. C	20. A
21. A	22. C	23. A	24. B	25. B	26. C	27. B	28. D	29. D	30. D
31. B	32. B	33. D	34. B	35. B	36. C	37. C	38. A	39. B	40. B
41. C	42. C	43. C	44. B	45. B	46. B	47. C	48. B	49. B	50. D

PAPER II

Question 1

- Candidates are expected to identify the contrasting attributes/elements between Ruth and Walter and show how these attributes contribute to the plot development, thematic concern etc.

In terms of temperament and personality, Ruth could be seen as being calm, patient and enduring. She does not shout or complain about her situation. Her emotional maturity is very visible especially the way she reacts to the cheque. She considers the insurance money to belong to Mama who can do anything with. She even feels Mama should use the money to live a better life, travel and enjoy. This is unlike Walter Lee who is impatient and complains about his situation and position as a chauffeur and thinks the insurance money should be handed entirely to him to upgrade his status. Walter is emotional an explosive, easily irritated and argumentative, often quarrels with Ruth and Beneatha, feels oppressed and lashes out. His pride makes him impulsive while Ruth is calm and patient, gentle, tolerant and enduring, avoids confrontation, acts as peace maker in the family, and handles stress quietly. Generally, Ruth is steady and composed while Walter is volatile. Looking at their approaches to family responsibility, we see that,

- Ruth is hard working and enduring. She wakes up early, cooks, cleans and irons tirelessly without complaining. This is a true reflection of the American dream – hard work equals success. Walter Lee on his part is lazy and proud. He considers his position as a chauffeur to be so mean. He demonstrates pride when he offers money to Travis when the mother tells Travis that she has no money.

Ruth even responds gently when Walter nags

Walter is so quick tempered. This is because he feels trapped and resentful. This justifies why he easily lashes out at others especially Mama, Ruth and Beneatha. E.g. "Damn my eggs – damn all the eggs that ever was" Walter therefore is a good example of the misinterpretation of the American dream unlike Ruth. Walter is self- focused at first

- preoccupied with his business dreams

- Sometimes neglects Travis and Ruth emotionally
- drinks and complains instead of providing solutions while

Ruth is self-sacrificing

- works as a domestic servant
- -manages the house despite exhaustion
- Thinks of what is best for everyone – Walter seeks personal success while Ruth prioritizes family welfare
- Walter considers manhood with power while Ruth demonstrates strength through hard work and endurance.
- In terms of character,

Walter is idealistic and obsessive

- Walter dreams big: owning a liquor store and becoming wealthy
- Believes money equals dignity and manhood
- Constantly talks about investment and business while

Ruth is realistic and modest.

- Ruth's dreams are simple and practical – a stable home, peace, and family survival
- Less concerned with wealth than with every day comfort
- Supports Mama's plan of buying a house, rather than chasing risky ventures.
- Walter epitomizes frustrated and rebellious black male ambition under racial and economic oppression while Ruth represents the suffering and resilient black women who sustain the families.

Through the contrasting characterization of Walter and Ruth, Hansberry exposes the theme of poverty and its effects on characters. Walter's ambitions clash with Ruth's quiet realism which creates tension in the family. At the end Ruth's stability and Walter's eventual growth help the family to move towards unity and hope. Their differences enrich the play and underline its central message about dignity, dreams and family strength. (2x5)

Question 2

Candidates are expected to discuss Hansberry's effective use of songs in *A Raisin in the Sun*, that is, bring out the role of music in the play. Music in this play helps to express cultural identity, x-ray

Characters' emotional states and also helps to highlight themes such as heritage vs assimilation.

- Music helps to express African heritage and identity. Beneatha dances the African music (a Nigerian record) with Joseph Asagai. This symbolizes her search for her roots and the desire to connect with her ancestral heritage. The African beats and dance represent pride, liberation and resistance against the assimilationist spirit of the whites. Thus, by dancing to the rhythm of African music, Beneatha seeks to embrace that rich African culture which the American society historically wanted to erase e.g., Beneatha's singing of the African chant ("OCOMOGOSSIA")
- Music also creates contrast between characters' world views. Different characters listen to different kinds of music for obvious reasons. Mama Lena listens to older, more traditional, blues and spiritual music which helps her reflect her deep ties to the past and her black history in America
- Beneatha refers Afrocentric music which represent political and cultural awakening
- Ruth often hums or listens quietly expressing her exhaustion after a long day's work. This is also to express her emotional burden. Through these characters, we see that music helps to distinguish generational and ideological differences within the Younger families.
- Music symbolizes hope and resilience
Many of the song, especially Beneatha's Afrocentric songs are a celebratory moment where she claims identity despite the racial oppression. This helps to momentarily transcend hardship and assert joy, hope and human dignity.
- Songs deepens characterization
 - Walter's singing brings out sarcasm and his frustration e.g., "Aunt Jemima". It also brings out his unfulfilled ambitions and desire to escape an economic bondage while Beneatha's joyful African songs highlights her independence and desire to shape her destiny.
- Songs often serve as irony and social critique as they contrast sharply with painful realities thereby creating dramatic irony. Walter enjoys "Aunt Jemima's" song which ironically contrasts with his crushed dreams and sense of failure. Ruth hums lightly during moments of tension which x-rays how working - class black women carry emotional burdens quietly and gracefully
- Music helps to either connects or disconnect characters. Beneatha and Asagai share music thereby deepening their cultural and emotional bond unlike Walter whose

sarcastic singing alienates him from Ruth and Beneatha portraying emotional distance in the family. (2x5)

Question 3

Question on short notes where candidates are expected to write on any three of the following. The Fon, The Sacred Grove of Nyombom, Violence, Costume Variety and Humour.

These five aspects embody characterization, setting, theme, stage craft and style. NB candidates should note that short notes are not synonymous to sketchy notes. Their answers should therefore be related to literary elements such as setting, style, themes etc.

The Fon

He is the main authority in Ewawa. He plays an important role in character revelation, edifying of themes, setting, etc.

At the beginning of the play, The Voice introduces the Fon to us as the lion of Ewawa. This brings out his authoritative, harsh and predatory tenets

- He intimidates Shey Ngong, the chief priest, the only person in Ewawa who challenges his rule of tyranny and wants to right some of his wrongs. He surrounds himself with greedy yes- men. This brings a sharp contrast in characters between the Fon and Shey Ngong. The Fon being greedy corrupt rash and authoritative as opposed to Shey Ngong who is patriotic and dedicated to serving people. He is honest and serviceable.

The ideological clash between the Fon and Shey Ngong helps to develop the plot. What the Fon wants is exactly what Shey Ngong stands against. The Fon wants Shey Ngong to come to the palace and worship him, but the latter dedicates his life to serving the people and the gods. The tension mounts until the Kibaranko, the earth goddess and the women cult fight the Fon to death.

- The Fon is an epitome of dictatorship a predominate theme in the play. He represents nepotism, corruption and favoritism.
- Through him the setting of the palace is clearly brought out. Ironically, the palace instead of being a uniting ground where solutions and good governance could be sought becomes a corrupt place marked by gluttony and moral decay.
- The don symbolizes post-colonial dictator.

b) The sacred grove of Nyombom

This is the sacred office of Shey Ngong which is elaborately decorated. It contains masks that are used for disguised by either the tapper or kwengong as kibaranko and earth goddess respectively

- Here at the sacred grove, Shey Ngong prefers to worship Nyombom than go to the palace for merry making with undeserved red feathers like that of Kibanya.
- The earth- goddess pronounces the curse on the land from this sacred grove – drought and earth tremor.
- The Kibaranko equally operates from the sacred grove and launches attacks on the Fon. Therefore, the sacred grove symbolizes the power of the gods over evil. It is the base for the fight for democracy, freedom and equality.

c) Violence

Violence is considered either physical or psychological inflicting of pains due to conflicts. Here we shall look at violence from the Fon and his henchmen on the people and the people fighting back for justice.

- When the play unfolds, Shey Ngong is threatened by The Voice for refusing to yield to the Fon's call to the palace.
- The Fon seizes the farmlands of Shey Ngong's wives.
- Since Shey Ngong does not have the physical means of fighting back the Fon, he counts on the mystical powers of the gods to render justice to the voiceless abused by the Fon.
- The Fon orders his watch- dogs to violently abuse Shey Ngong's close aids- the tapper is severely beaten and all his palm wine seized and drunk. They seized the palm bush and gave to the Fon.
- The Fon orders that Nsangong be tied to a kola nut tree and is severely beaten to the point of bleeding. This shows the Fon's reign of terror which inflicts fear on every citizen.
- Gwei's father was killed by the Fon for opposing his reign. Many other people who opposed his reign were taken and killed at Ekpong forest.
- Realizing the injustice of the Fon, violence is also initiated against him. This is done through the Kibaranko and the earth – goddess supervised by Shey Ngong and Kwengong who led the women cult to overthrow the Fon and his reign of terror.

d) Costume Variety

Costumes as indicators of social status

- The Fon and palace notables wear traditional regalia and caps symbolizing authority.
- Common villagers dress in simple, worn or modest attire like the tapper and women with plain wrappers. This portrays social inequality and exploitation.
- Symbol of power and authority

The cap and crown, staff or sceptic symbolizing political dominance and cultural legitimacy. This authority seen through the costume becomes questionable toward the end of the play.

- Cultural identity and tradition

Costumes reflect African heritage, communal identity and indigenous customs.

They also serve to portray gender roles

Women wear wrappers and head ties and beads portraying their domestic and social roles and their connection to tradition. Towards the end of the play, they change from passive to active participants in social life.

- Costumes enhance stage craft

They walk together with dialogue, setting, dance, ritual performance to create visual spectacle, dramatic realism of cultural atmosphere. It makes the play more dynamic and emotionally engaging.

e) Humour

The play is marked by many tensed instances yet we still have many aspects of humour.

- The incantation of the earth- goddess an Kibaranko . The language of incantation of the earth- goddess and her mode of operation are very funny. She engages in a giddy and then pronounce a tremor on the land. Also, each time the kibaranko wants to go out in and operation, it produces a sound that is very scary, yet funny.

- Shey Ngong chants and dances victoriously when the earth- goddess pronounce a drought on the land. This is humorous as he chants in an indigenous language. After this he praises Nyombom acknowledging that he is just his spokesman. This funny scene shows the power of the gods fighting against the evil of the Fon against his people.

- Shey Ngong challenges Gwei when he proudly tells him that the rat cannot dare the cat. The rumbling of kibaranko saw Gwei glued to the shrine. This forces him to beg Shey Ngong despite the fact that he came in with much energy. When he is finally released, he runs for his dear life.

- At the end of the play, the Fon and notables in their drunken state run for their dear lives. The Fon falls and is abandoned by his notables who run to different directions. The almighty Fon of Ewawa begs "serve me from his wrath or I am dead". (3x3+1)

QUESTION 4

Candidates are expected to show how those who are expected to govern and help people out of misery instead plunge them into real suffering while the poor ones-the ruled are the ones who instead help the society out of misery, thus the power of redemption instead comes from the masses.

- The Fon is the supreme authority of Ewawa and people expect so much from him but rather he brings torments to his own people. His rule is so tyrannical that no one coughs when he speaks. He abuses the power bestowed on

him, seizing farm lands and palm bushes from those who fail to respect or obey his rule.

- His council of elders are supposed to advise him on what to do, but these notables instead wine and dine with him forgetting the affairs of the land.
- The Ewawa land is purely patriarchal, a society where women are seen and not heard. All the notables are men. All men failed to rescue the people from the Fon's tyrannical rule and it's thanks to the women that sanity is brought to the land. When the women gather at the stream and unanimously take a decision and action against the tyrant Fon, the entire village is relieved of the torment.
- The tapper is seen as one of the wretched of the earth but at the end of the play, he is the one who enters the mask of the kibaranko and chases out the Fon and his entourage destroying everything in the palace.
- When the play opens we see women (Shey Ngong's wives) who could not enter the sacred groves of Nyombom. Towards the end of the play the women take the lead commanding and deciding everything in Ewawa. It is a woman (Kwengong) who causes the earth tremor and drought.

NB If candidates identify Shey Ngong as one of the leaders (spiritual) who brings salvation to the masses to balance up the argument then they should be credited. (2x4+2)

5) To what extent is Winston responsible for his own demise in George Orwell's *Nineteen Eighty Four*?

Candidates are required to discuss how Winston's predicament is shaped by a combination of his internal choices as well as other external forces.

- Winston's consciousness of the risks of his actions. He keeps a diary, indulges in a sexual relationship with Julia and aligning with O'Brien – choices that are contrary to the party's rules. He is aware of the consequences, yet he ignores them.
- Winston to an extent is naïve and trusts exceedingly. He places his trust in the brotherhood, Julia, O'Brien and even Mr. Charrington, despite limited evidence of their intentions.
- Winston at times acts with a kind of pride and fatalism believing he is different or special – that he can outthink the party or maintain his integrity. Hence, he minimizes the strength and potentials of the party's power.
- To an extent there are external forces beyond Winston's control that contribute to his destruction. First and foremost, the party controls everything /aspects of life, language, history, thoughts and even emotions. Resistance is impossible when the system is designed to break individuals physically, mentally and spiritually.

- The party uses sophisticated psychological torture, doublethink and surveillance to trap and dismantle dissenters. Consequently, Winston is not only defeated but forced, obliged and rebuilt to love Big Brother.

- Other characters who contribute to Winston's demise through their betrayal. They are Julia, O'Brien and Mr. Charrington (candidates should explain in details) (3x2+2+2)

6) George Orwell's prowess as a writer lies in his ability to juxtapose people, ideas and the environment. Discuss

Candidates are expected to show how the writer uses contrast at 3 different levels (characters, themes and settings)

- At character level, as seen between Winston and Katherine's approach to the Party. The former is an independent thinker who desires passion and intimacy. Meanwhile the latter is fully indoctrinated and sees sex as duty to the party. Winston is a secret rebel while his wife is a loyal supporter of the party. Julia's bold, pragmatic and playful tendencies can be contrasted with Winston's reflective and serious mood. (contrast O'Brien/Winston, the Party members/proles, etc)

At setting level, the decaying environment of the proles marked by dilapidating houses with patched iron sheets and cardboards, can be contrasted with the giant buildings in the ministry of Truth and Love. Victory Mansions, where outer party members live is full of stinking smell and poorly disposed sewage. Meanwhile, O'Brien's apartment is spatial with luxurious goods/food and even a servant to turn off the Telescreen.

- At the level of themes through Mr Charrington, O'Brien, there's the theme of deception, appearance Vs reality, brutality, surveillance and political repression. Meanwhile Winston and Julia stand for freedom, tolerance and equality. There's equally contrast at the level of Julia and Katherine's view of love. Julia is flexible and romantic and defies the party's teaching that women should not indulge in sexual pleasure. Meanwhile, love making to Catherine is basically to bear children in fulfillment of party's prescription.

(3x3+1)

7) "Power isolates those who wield it" justify this statement in relation to events in *Anthills of the Savannah*.

Candidates are expected to show how power as a force gradually separates people, especially leaders from the people they are meant to serve and even from their closest associates.

- Sam, who was once a humble Sandhurst –trained officer, becomes authoritative and dictatorial when he is elected

head of state. He surrounds himself with rigid protocols, security guards and authoritative ministers. He rules the country from a distance without understanding the people's suffering because he rarely interacts with citizens.

- Sam becomes addicted to power and believes in his own infallibility. Hence, he rejects advice from longtime friends like Chris and Ikem who plead with him to visit Abazon and solve the people's problem of drought. When challenged by Ikem of his excesses, he executes him because he sees Ikem's journalism as a threat and not constructive criticism. He relies on sycophants who tell him only what he wants to hear.
- Ikem's position as editor forces him to ideological solitude. His insistence in confronting corruption alienates him from government officials, the ruling class and even cautious supporters who fear the regime. His moral commitment isolates him socially and this makes him more vulnerable to Sam's brutality.
- Sam's downfall and ultimate death is a proof that when leaders isolate themselves from the people, they lose legitimacy. His own military stand apart just when he badly needs them. They instead overthrow him when they realize that he is a tight-fisted ruler who wants things done for his personal benefits.
- Chris tries to mediate between Sam and Ikem but ends up isolated from both because while Sam sees him as disloyal due to his honesty, Ikem considers him to be too accommodating meanwhile, Sam can no longer see both as equals but as potential rivals. **4x2+2**

8) **Discuss the significance of storytelling in *Anthills of the Savannah***

Candidates are expected to identify these stories, their authors and explain the literary relevance of each.

- The old man who leads the Abazon delegation to Bassa, recounts a story of the tortoise and a leopard where upon, the tortoise before their dwell pleads to scratch the ground for a moment predicting he might lose the battle. This story demonstrates the power of oral narrative to convey truth and moral insight. It equally revives communal memory. This story is aimed at inciting the younger generation to put up a struggle with their last energy to resist oppression.
- Ikem Osodi, represents the modern story teller. His newspaper editorials and public speeches echo oral tradition of old bringing truth to a society clouded by propaganda. This commitment to truth-telling ultimately leads to his death, emphasizing the danger of storytelling under a dictatorship.
- Ikem recounts a parable about a madam who walks into a public place and snatches away someone's bathing robe. The victim is thus forced to run naked through the streets in

pursuit of the madman. Instead of blaming the madman, the onlookers mock and laugh at the naked man. This story is an allegory used to explain how society wrongly treats victims of injustice. Symbolically, the madman represents the oppressive government while the naked man alludes to the oppressed people.

- During the naming ceremony of Elewa's baby, Beatrice tells a story of the tortoise and the sky-god. In this narrative, the sky-god gives women a sacred role of naming, creating and guiding life so that harmony can return to the world. This story is used to suggest that men's misrule has brought chaos hence, a new, feminine moral order is needed which symbolizes renewal. It equally helps to link modern politics with African tradition.
- The origin of the drought in Abazon can be traced in the story recounted by the Old Man. Both the Abazons and the Ose people lived in relative peace but eventually, conflict arose. The Abazons fought and killed the Ose people taking over the land permanently. Because of this, the spirit of the Oses is believed to still haunt the land causing it to remain dry, infertile and difficult to live in. **3x3+1**

9) **"Women are their own enemies" Justify this assertion in relation to events in *The Lady with a Beard***

Candidates are required bring out and discuss issues/events that women can be their own worst critics or sabotage one another.

- Women in the novel internalize and enforce patriarchal rules. Some of them in Emade's community judge her for her insubordination, snobbishness, arrogance and defiance. She is scolded and hushed down for tuning a male song during the naming ceremony, something considered a taboo by her gender. Hence, women become agents of their own oppression.
- Instead of overthrowing masculine coded rules, they rather adopt them. Emade resists many norms yet, her resistance takes the form of asserting male roles like drumming during Mechane's funeral, something ascribed to men in Muabag.
- Women are jealous and sabotage each other, Emade is in conflict with other women who ostracized her from the female encourage. Eduke even refuses to partake in the meat sharing exercise because it concerns Emade. She is reprimanded for idolizing her daughter instead of the bride during the traditional wedding at Kodmin.
- Women uphold certain cultural norms. The novel is set in a context where widowhood, inheritance and gender roles are strictly defined. They accept these norms and participate in maintaining the system. After Ntuba's fall in the Brook of the Serpent, the other women convince her to perform the sacrifice of purification lest a malediction befalls her only child.

- Women underestimate each other. Emede is bent on searching for a female diviner to resolve her foot stubbing problem. **4x2+2**

10) Discuss the effective use of irony in *Lady with a Beard*

Candidates are expected to identify instances of irony, discuss and show how they enhance plot, reveal themes and highlight character traits. Some of these ironic instances include;

- At the beginning of the narrative, Emede takes time to prepare delicious porcupine ("alem") for Ewang Ename. She even puts this in her late husband's delicate bowls only for it to be enjoyed by a dog "Ntiege" after Ntuba's fall. In her distraction, the rest gets burnt. It indicates the emptiness of human efforts in life, fostering the plot in that, the who women come to sympathize with her are rejected.
- The Muabag women benefit from Mechane's generosity each time her daughter comes visit but when she fell sick, no one visited her. It shows the hypocritical nature of these women and highlights the theme of unreciprocated love.
- During Mechane's funeral, the Muabag women praise Mr Okore for providing a boar (Tom) in honor of his late mother-in-law. The women's ululations and praises end in despair when they realize the pig has been brought by Ewang Ename for Emede.
- It is ironical that Emede, a mere woman in the context of the story plays the drum with so much expertise that even the men dance in their sleep. The same men who begged her to play the drum take offence when the women praise Emede. This leads to conflict as the ambiance is turned to a quarrelling scene.
- Emede performs the rites and even provides a "totemic cloth" before Mechane is buried. She solely perform the herculian task of "blackening" Mechane's grave which are things to be done by men in a purely patriarchal context. **5x2**

11- The question is on the timelessness and universality of *The General Prologue & The Merchant's Prologue and Tale*.

Candidates are to show the fact that though written in the 14th century, the works of art remain relevant in our contemporary society as they still appeal to aspects of human nature such as hypocrisy, greed, marriage, conflict, gender struggle, social inequality etc.

- In terms of characterization, it could be seen that Chaucer's characters are universal human type's not medieval individuals. we have;
 - The corrupt religious and greedy officials e.g the Friar, The Pardoner
 - The dishonest businessmen -The Merchant, The Miller
 - The moral upright figures like The Parson, The Plowman and The Knight. These are all characters in the medieval society who too exist in our contemporary society. Modern society has all these vicious and virtuous characters.

- The medieval society was built on appearance Vs reality. Many of the pilgrims we find in *The General Prologue* appeared to be what they were not. They could be seen preaching virtue while instead practicing vice. The poor parson will preach against money as he calls it "radix malorum est cupiditas" "Money is the route to all evil", and at the same time do everything to extort money from people to enrich himself. The Friar on the other hand extorted money even from widows to seduce young girls. This presents institutions and leader to be subject to moral failure which is very evident in our modern society.

In *The Merchant's Prologue and Tale* issues of lust and materialism are common not only in the medieval society but everywhere and even nowadays. January for example married May out of lust and also because of his possession and social status. Most relationships in many societies are shaped by materialism and lust

Just like January many people are often victims of self-deception always refusing to accept the truth. January preferred to embrace uncomfortable illusion of the beauty which is a universal human tendency

- One of the relevance of *The Merchant's Tale* in our modern society is the battle between male authority and female independence. January needed an obedient wife while May acts as emancipated modern wife to out-wit the husband thereby raising universal debates about control, fidelity and equality which are common in modern society

- The notion of marriage is one of the timeless and universal issues raised in both TGP and TMPT. While some characters see marriage as a source of suffering, struggle for dominance marked by deception, others consider it as a source of solace.

January prefers someone relatively younger because he wants to exert his authority over her.

12 Candidates are expected to bring out the various levels of variety on which TGP and TMP tale are built. Variety could be considered in terms of themes, style, setting, and characterization

- Thematically, Chaucer explores issues such as social stratification, corruption in the church, marriage, gender, conflict, illusion Vs reality etc. All these enhance artistic richness.
- In terms of characterization, Chaucer's character represents a cross-section of medieval life. His characters are drawn from all spheres of life - The Knight representing the feudal lords, the Monk, The Friar, The Prioress, etc, representing the religious. The Plowman representing the wretched of the earth, The Squire representing youthful exuberance. In all Chaucer presents moral degradation in society through all these characters. He, however, presents righteous characters in all these social structures to show that though the society might be morally bankrupt, there is hope. That is why the why in the midst of these morally decayed characters the knight, The Plowman, The Parson

and The Knight still stand out as examples of virtue on which hope could be built.

Again, we see characters like the merchant who appear to be very wealthy and respectable but is secretly in debts, January is wealthy but very foolish, while May appears submissive but is cunning and manipulative

- We also have variety in terms of tone. The Knight in the GP is described as respectful, The Prioress gentle and ironic The Pardoner sharply satirical. In The Merchant Prologue and Tale, the opening is bitter and cynical portraying the merchant's unhappy marriage, May's courtship is comic, January's blindness appears to be both humorous and symbolic while the scene in the garden is farcical and ironic
- In terms of setting, Chaucer uses varied setting from the Tabard Inn to January's count yard and to the garden both exploring social issues

John Keats – Selected Poems

13. Examine how Keats uses the natural world to express philosophical ideas in any three poems.

Candidates are expected to

- Analyse nature imagery and symbolism in three poems (e.g., "To Autumn", "Ode to a Nightingale", "Ode on a Grecian Urn", "Bright Star").
- Discuss philosophical themes: mortality, beauty, transience, permanence.
- Show understanding of Romantic ideals.

Keats frequently draws upon the natural world to explore philosophical ideas such as mortality, the passage of time, and the persistence of beauty. Nature serves both as a reflective mirror of human experience and as a vehicle for transcendental thought.

- To Autumn: In "To Autumn", the season represents maturity, ripeness, and the inevitability of decline. Images of ripening fruit, buzzing bees, and mellow landscapes allow Keats to meditate on the beauty of life's transience and the acceptance of natural cycles.

- "Ode to a Nightingale": The nightingale embodies the ideal of permanence and escape from human suffering. Keats contrasts the bird's seemingly eternal song with the transience of human life, using nature to explore mortality, loss, and artistic immortality.

- "Ode on a Grecian Urn" / "Bright Star": In "Ode on a Grecian Urn", frozen images in nature and art capture eternal beauty. Similarly, in "Bright Star", celestial imagery expresses longing for permanence amid fleeting human existence. Nature allows Keats to philosophically contemplate life, death, and eternity.

Through the natural world, Keats communicates profound philosophical ideas, blending observation with reflection. Nature becomes a medium to explore mortality, beauty, and the interplay between temporal life and enduring ideals. (3X3+1)

QUESTION 14

Candidates are expected to show how Keats presents beauty and transience in selected poems. Beauty in Keats' poetry is

considered as a source of joy and spiritual fulfillment, but he constantly reminds us of its fragile nature and that it is short-lived. There is the desire to preserve beauty forever, yet its decay is inevitable with time. He depicts the inseparable nature of beauty or transience through rich imagery, symbolism and sensuous languages.

- Keats demonstrated love of beauty but points out the reality of death and change. This is seen through human life which is temporary e.g. in "Ode to a Nightingale", he contrasts the bird's seemingly eternal song with human suffering. Human beauty fades through sickness, aging and death. This creates sadness and longing. Here we see the tragedy of beauty
- In "To Autumn", Keats prefers to celebrate change instead of resisting it. Autumn represents ripeness and gentle decline. The images of harvest, maturity and fading light suggest that decay itself can be beautiful. This therefore portrays transience as natural and peaceful instead of it being tragic.
- In "Ode on Melancholy", Keats believes sadness is hidden inside beauty when he says "Ay in the very temple of delight veil'd melancholy has her Sovran shrine". Therefore, pleasure and sorrow exist together. As we admire something, that is how we fear to lose it. As such, beauty creates both joy and pains
- Keats suggested that arts can preserve beauty, even when life cannot. In "Ode on a Grecian Urn", the figure on the urn never aged "forever wilt thou love, and she be fair "as the lovers remain permanently young and beautiful since they are frozen in art. Though time cannot touch them and they never grow old, they never live either.

15. Analyse how African poets employ symbolism in any three poems in the selection

Symbolism in *Poems of Black Africa* refers to the use of objects, images, colours cultural practices etc. to express thematic concerns such as; tradition, corruption, freedom, oppression, identity, torture and hope. This could be seen in the following poems in *Poems of Black Africa*

In "Heroic Shields" by Mbella Sonke Dipoko, shields symbolize African pride and the protection of African culture. We also have the warriors who represent Africa's glorious past. The poem generally represents African heritage and identity. Chaka symbolizes fierce resistance of the Zulu people and defense for ones fatherland

In "Listen Comrades" by David Diop, Mamba is a symbol of black resistance, self-sacrifice and course for nationalism. He stands for justice against exploitation, stigmatization and torture against the blacks,

Comrades represent unity and collective struggle, while the voice (listening), symbolizes awakening. "Sell Out" symbolically criticizes African leaders who betray their people. Market imagery symbolizes betrayal and corruption while gold represents greed

The masquerade in "His Excellency the Masquerader" symbolizes corrupt African politicians.

Evening in the poem "Evening" stands for decline, end of life or transition while darkness symbolizes uncertainty and fear.

The grinding stone in "The Bond" by Mazisi Kunene symbolizes the link between the living and the dead. It shows continuity and keeps alive the African chain of communication

Desert in the poem "Desert" by Amin Kasam symbolizes loneliness exile and spiritual emptiness

In "Agony", by Tchicaya U Tam'si the poet has used two main symbols- fire representing suffering and destruction and darkness denoting despair and spiritual loss. All these symbols portray post-independent disappointment.

Prison and confinement-"Cold" by Denis Brutus "The Screams" by Mazisi Kunene symbolizing defenselessness and mans- inhumanity to man. - Kunene uses human and natural imagery symbolically to express suffering, injustice, and resistance in "The Screams". Symbols of land and ritual link cultural identity to political struggle. -- In Dipoko's "Upheaval", shifting tides and unsettled landscapes symbolize instability and societal transformation. Such imagery reflects the turbulence of colonial and post-colonial African societies. **4x2+2**

16. Discuss the representation of culture and identity in any three poems from Poems of Black Africa.

Candidates are expected to make an analysis on how poetry preserves ancestral memory, cultural history, and identity with reference to at least three poems (Kunene, Diop, Tejani, etc.). Discuss imagery, tone, and symbolism reinforcing communal heritage.

African poets celebrate cultural memory and identity, using poetry to reclaim history and assert communal values. Their work bridges the past and present, preserving traditions threatened by colonialism and modernity.

- Kunene:

In 'Mother Earth', Kunene evokes ancestral bonds with land and spiritual cycles. The imagery of natural landscapes and rituals reinforces cultural continuity and collective memory.

- Diop:

Diop's Africa highlights the memory of oppression, slavery, and resistance. By recalling historical suffering, the poem affirms pride, resilience, and the cultural identity of the continent.

- Tejani:

Tejani's 'The Analogy' contrasts modern disruption with traditional values. Imagery of displacement and nostalgia underscores the importance of remembering heritage to sustain identity.

Through evocative language and symbolism, African poets preserve cultural memory and identity. Poetry serves as both artistic expression and a repository of communal history, reinforcing pride and continuity across generations. **3x3+1**

Proposed Mark Guide Paper III: 0735- Literature in English (Advanced Level)

CONTEXT QUESTIONS AND LITERARY APPRECIATION

SECTION A: 1) William Shakespeare – Coriolanus

a i) Do I have to say something wrong/false/that goes against what I feel in my heart?

ii) Your courage came from me/you got your bravery from the milk you sucked/you got your bravery from the milk I nursed you with.

b) Volumnia is authoritative, persuasive, forceful and has the Roman values of honour, pride and political duty. She is also strong willed.

- It is her authoritative and persuasive attitude that pushes Coriolanus to yield to his mother's plea, thereby dropping his case/attack against the Romans when he joined the Volscians. This caused Aufidius to convince, the Volscian war lords against Coriolanus who is later killed by Aufidius.

c) Metaphor "with my base tongue give my noble heart a lie" Base tongue here shows dishonour while noble heart shows integrity. This portrays Coriolanus' battle between truth and flattery for political reasons.

- Hyperbole "Come all to ruin". Volumnia prefers everything be destroyed than see her son dishonor her. This presents her dramatic temperament and intensity of her emotions.

- Irony: It is ironical that Volumnia encourages flattery which is against the Roman ideals

- Imagery

d) Conflict – Coriolanus has conflicting ideology between his honour and political necessity. He does not want to compromise his personal integrity with political diplomacy. Volumnia on the other hand wants him to gain political power through flattery. There is contrast here as Coriolanus sees honour in truth while his mother sees honour in public duty. There is also conflict at the level of parent and child portraying tension between personal values (Coriolanus) and family expectations (Volumnia).

- We also have themes of Public Vs Privat self, Duty to family vs duty to state, Pride, Leadership and the people

e) Format of an informal letter

Address
Volumnia

Dear/my dearest Virgilia/daughter,

My son, your husband, Caius Martius has gone to the market place to prove himself worthy of a consul to the people. I pray he humbles himself and gain/win their voices so as to honour our name and Rome in general. I remain optimistic of my son and believe he will honour us once more

With love

Volumnia

2) Wole Soyinka – A Dance of the Forest

a i) Polluting the forest with smoke

ii) One who gathers left over wood

iii) Deadly revenge/ A violent punishment

- iv) Peaceful corrections/mild warnings
- b) – It is the celebration of unity and independence
- It shows the celebration of humans though with the destruction of the forest
 - It portrays the pride of humans and self-glorification
 - This is an occasion for revenge by Eshuoro
- c) – From the extract, we see the African belief in spirits and ancestors. Ancestors and spirits participate in human affairs. This is seen when Aroni invites the ancestors to partake in the gathering of the tribes with the living. We also have spirits in the forest that interact with humans
- There is the communal festivals and tribal gatherings
 - The forest (a natural environment) is respected as a sacred dwelling for ancestors and spirits
 - Punishment and retribution is used as justice.

d) Character traits of Murete and Eshuoro

- Murete is very diplomatic. He suggests talking to Forest fathers
- He is also calm and does not agitate or retaliate to Eshuoro's harshness
- He is polite "I know it wasn't the humans who ate my roofing"
- Eshuoro – He is harsh and aggressive towards Murete
- He twists his arm
- He is insulting – calls Murete "fool"
- He is domineering

e) Stage directions on

- Lighting – Cloudy atmosphere to suggest the fumes in the forest
- Red lighting when Eshuoro talks of a "bloody sentence" signifying danger.

Costume – Eshuoro should be dressed in dark green attire symbolizing the forest. This could be made of leaves or tree backs while Murete should be dressed as a forest worker – simple work attire.

Sound – There should be forest sounds from birds, insects and the wind

- There should be a sharp sound when Eshuoro twists Murete's arm.

SECTION B: PROSE APPRECIATION

- a) i) Unwavering loyalty /fervent commitment /wholehearted dedication/ professed loyalty
- ii) Sweet sounding /Melodious/ Euphonious
- iii) Completely captivated /fascinated /mesmerized
- iii) The criminal who has disappeared / the wrong doer, culprit, scoundrel, villain has gone.
- b) i) It emphasizes the point that Papa Ngong Mbi single handedly raised his daughter.
- ii) widowed
- c) – "She too longed to wear beautiful clothes like Bih ,Lum and Ambang"

- "She too wanted to know what was happening outside there"
- "Please, Bih, I want to know this life, to taste it, to like it."
- "I want to be like you. To have many nice things like you have"

- d) Pathos: where Papa Ngong Mbi expresses his frustration and decides to commit suicide
- He is equally a widower who struggles to raise his lone child and is devastated/crushed when he discovers that his daughter is pregnant.
 - Flashback – Papa Ngong Mbi lost his wife and refused to cede his own child to any of his relatives. He equally refused to have another wife.
 - Irony : Innocentia ,a well-trained girl whose values and beauty are admired becomes pregnant meanwhile rogues/ loose girl like Bih ,Lum ,and Ambang don't fall prey even in their promiscuity .
 - Contrast between Innocentia who is naïve and gullible opposed to the trio (Lum ,Bih ,Ambang)who are exposed , loose and promiscuous .
 - Format of talk should be respected

Content : consequences of premarital sex

- It can deepen bonds and breakup may be more painful
- It can lead to unwanted pregnancy and perturb education
- Risk of STIs
- In traditional communities it leads to stigma hence low self-esteem.

SECTION C: POETRY APPRECIATION

- a). In "Mother to Son," the speaker—a mother—advises her son about the difficulties of life. She explains that her own life has never been easy, symbolized by a staircase filled with "tacks," "splinters," and broken boards. These images suggest poverty, hardship, and struggle. Despite these challenges, she has kept moving forward with determination. She encourages her son to do the same, insisting that he must not give up when things become difficult. The poem highlights resilience, hope, and perseverance in the face of adversity. It also reflects the struggles of African Americans and the strength passed from one generation to the next. Ultimately, the poem is a message of courage: no matter how rough life becomes, one must keep climbing.

b). Meaning in Context

- i. A smooth, easy, comfortable life.
- ii. New challenges or unexpected changes along life's journey.
- iii. Difficulties or small but hurtful problems experienced in life, hardships.
- iv. love /affection.

c). Two Figures of Speech and their Significance

- i. Extended Metaphor – The entire poem compares life to climbing a staircase. This metaphor emphasizes the difficulty, unevenness, and unpredictability of life. It sets a serious, encouraging tone, urging perseverance.
 - ii. Imagery – Words like “tacks,” “splinters,” “dark,” and “bare” create vivid pictures of hardship. The strong sensory images deepen the emotional impact and highlight the mother’s endurance and hope. These devices contribute to a tone of struggle mixed with determination and love.
- d). The poem is a dramatic monologue because it features a single speaker addressing a silent listener. In this case, a mother speaking directly to her son. The form allows readers to hear her voice, emotions, and personal experiences intimately. It also creates an instructive tone, making the poem feel like real-life advice passed from parent to child. This makes the readers to understand the mother’s experiences and emotions. Through this form, the poet

captures the warmth, wisdom, and resilience of the mother’s character.

- e i. The rhyme scheme of the last stanza is ABCDEFG. (Suffice it to note that the comment that follows has no incidence on the mark given, but it is useful: the rhyme scheme of the last stanza is irregular. The poem like that stanza is free verse with no fixed rhyme pattern).
- ii. The mother might be sitting or standing but she will be driving home her point in determined, even no-nonsense manner, while the son, who having been buffeted by life’s vicissitudes/circumstances, should either be discouraged or eager to get the mother’s advice. From his own upright or recumbent position, he might be sulking if he is discouraged or staring eagerly at his mother if he wants to borrow a leaf from her.

