

G12 ECZ LITERATURE 2014 SOLUTIONS

Grade 12 ECZ Literature in English (2011/1), 2014

Section A (Julius Caesar) + Section B (Cry the Beloved Country, Animal Farm, Things Fall Apart)

EXAMINATIONS COUNCIL OF ZAMBIA

Joint Examination for the School Certificate and
General Certificate of Education Ordinary Level

LITERATURE IN ENGLISH 2011/1

Monday

27 OCTOBER 2014

Additional materials: Answer Booklet

TIME: 2 hours 45 minutes

MARKS: 100

INSTRUCTIONS TO CANDIDATES

- 1 Write your name, centre number and candidate number in the spaces provided on the **Answer Booklet**.
- 2 There are **nine** questions in this paper. Answer **five** questions.
- 3 Answer **two** questions from Section A and **three** questions from Section B.
- 4 Each answer must be on a different book.
- 5 Write your answers on the separate **Answer Booklet** provided.
- 6 If you use more than one answer booklet, fasten the booklets together.

INFORMATION FOR CANDIDATES

All questions in this paper carry equal marks. The number of marks is given in brackets [] at the end of each question or part question.

Cell phones are not allowed in the examination room.

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Section A

In Section **A** you must answer both Question 1 which begins on this page and Question 2 which begins on Page 9. You must cover **one play** and **one novel** in Section **A**.

Choose one of the passages from **(a)** to **(f)**, read it carefully and then answer as concisely as possible the questions following it.

N.B. If you write answers on more than one passage, only marks for one of them will be recorded.

1 (a) SOYINKA: Kongi's Harvest

KONGI: I *am* the Spirit of Harvest.

SECRETARY: Of course my Leader, the matter is not in dispute.

KONGI: I am the SPIRIT of Harvest.

SECRETARY: Of course my Leader.

KONGI: I *am* the Spirit of HAAR-VEST!

SECRETARY: Of course my Leader. And a benevolent Spirit of Harvest. This year shall be known as the year of Kongi's Harvest. Everything shall date from it.

KONGI: [*stops suddenly.*]: Who thought that up?

SECRETARY: It is among the surprise gifts we have planned for our beloved Leader. I shouldn't have let it slip out ...

KONGI: [*rapt in the idea.*]: You mean, things like 200 K.H.

SECRETARY: A.H. my Leader. After the Harvest. In a thousand years, one thousand A.H. And last year shall be referred to as I B.H. There will only be one Harvest worth remembering.

(i) What does Kongi mean when he says, "I *am* the Spirit of Harvest"? [2]

(ii) Explain why the expression, "benevolent Spirit of Harvest" is ironic. [4]

(iii) State two expressions that show that the Secretary is exaggerating his respect for Kongi. [2]

(iv) Kongi and the Secretary are making reference to Christian concepts. What two Christian concepts are being referred to in the excerpt? [4]

(v) "There will be only one Harvest worth remembering."
Why will the next day's Harvest be worth remembering? [4]

(vi) A little later in the text, Kongi uses sarcastic words to a group of people.
State the sarcastic words that Kongi uses. Who are these people and how many are they? [3]

(vii) Later on, the Secretary says, "I think the little problem of Danlola is nearly solved."
What figure of speech is this? [1]

[Total: 20]
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(b) SHAKESPEARE: Julius Caesar**ANTONY**

Will you be patient? Will you stay a while?
 I have o'ershot myself to tell you of it;
 I fear I wrong the honourable men
 Whose daggers have stabbed Caesar; I do fear it.

4 PLEBEIAN

They were traitors. Honourable men!

ALL

The will, the testament!

2 PLEBEIAN

They were villains, murderers! The will, read the will!

ANTONY

You will compel me then to read the will?
 Then make a ring about the corpse of Caesar,
 And let me show you him that made the will.
 Shall I descend? And will you give me leave?

ALL

Come down.

2 PLEBEIAN

Descend.

[He comes down from the pulpit]

3 PLEBEIAN

You shall have leave.

- (i) Who allows Antony to speak and why is it an error to allow him to speak? Name the person who is against giving Antony the chance to speak to the common people after Caesar's death. [5]
- (ii) State where this conversation is taking place and name any three of the honourable men Antony is referring to? [4]
- (iii) Why does Anthony refer to them as 'honourable'? [2]
- (iv) Briefly state the contents of the will and indicate what the common people do upon hearing them. [5]
- (v) What are Caesar's last words before he dies and what do they reveal about him? [3]
- (vi) What does Antony call Brutus at the end of the play? [1]

[Total: 20]

(c) **IBSEN: An Enemy of the People**

KATHERINE: Are you there, Thomas?

DR STOCKMANN: (*off-stage*): Yes, I've just got in.
(*Enters.*) What is it, dear?

KATHERINE: A letter from Peter. (*Proffers it.*)

DR STOCKMANN: (*taking it*): Let's have a look. (*Opens it and reads.*) I herewith enclose the analysis, together with your report on – (*Reads on in a low murmur.*) H'm–!

KATHERINE: What does he say, dear?

DR STOCKMANN: (*thrusting envelope and contents into jacket – pocket*): Oh – he only says he's coming in to see me about midday . . .

KATHERINE: Well – see that you don't forget about it and go out again . . .

DR STOCKMANN: Oh, I shan't be going out again now – I've done this morning's round.

KATHERINE: I'm just itching to know how he'll take it . . .

DR STOCKMANN: Well – he won't be too pleased that it's I, and not he, who made the discovery . . .

KATHERINE: Yes, that's just what I'm afraid of.

DR STOCKMANN: Oh, he'll be glad enough underneath, of course; I've no doubt about that. But you know how he hates it if anyone but himself should ever do anything for the town . . .

KATHERINE: Well then, why not be generous and let him share the credit with you?
Couldn't you say it was really he who started you thinking about it in the first place – or something like that?

DR STOCKMANN: Yes, I suppose so – I don't mind. So long as I can get things put right . . .
Hall door opens a little and MORTEN KILL pokes his head round inquiringly, and chuckling to himself.

- (i) "A letter from Peter." Who is Peter to Dr. Stockmann and what is he in society? [4]
- (ii) "Well, he won't be too pleased that it's I, and not he, who made the discovery" What is the discovery about? [3]
- (iii) Who is Morten Kill? Why has he come? [3]
- (iv) What does Morten Kill promise he will do at Christmas? [3]
- (v) What does Hovstad promise he will do if Dr Stockmann fails to get his way about his discovery? [2]
- (vi) What reason does Peter advance for not accepting Dr. Stockmann's report? [5]

[Total: 20]

(d) OYONO: The Old Man and the Medal

‘The crook!’ he said, out loud. Then he said inwardly, ‘O God, forgive me if that was blasphemy. I don’t know what I am doing. I have lost my medal. I have lost everything everything. I am all alone, alone in the world.’

He continued his solitary progress through the rain. He loomed up in the glare of the lightning like a corpse raised by miracle out of the waters, a vision from the apocalypse in the midst of the warring elements.

At last Meka noticed the first huts of the location. The roofs were silhouetted against the edge of the orange sky where the lightning flickered intermittently. Meka felt a sudden flush of warmth. The St. Vitus dance that had made him tremble from head to foot suddenly left him. He decided he would go and dry his clothes at Mammy Titi’s.

- (i)** Name the crook that Meka is referring to here and state why he quickly regrets his statement. [3]
- (ii)** Why is Meka given the medal? [5]
- (iii)** What is Mammy Titi at Doum? When do we first see Meka visiting her in the text and why? [5]
- (iv)** Meka is arrested soon after this excerpt. What reasons does the arresting Constable give Meka for arresting him? [5]
- (v)** Once at the Charge office, what do the police officially charge Meka with and what is the rank of the officer who records the charge? [2]

[Total: 20]

(e) AMADI: The Concubine

When the medicine man had made himself at home in his room Ekwueme and Ihuoma came to greet him.

‘Welcome, Agwoturumbe,’ Ekwueme greeted.

‘Thank you, my son. Ah, this is the beautiful girl in question, I am sure,’ he said, regarding Ihuoma appreciatively. ‘All will be well my daughter, even if I have to make a journey to the bottom of the river myself.’

The young couple exchanged glances. There was no telling what this great dibia would do and they could not help feeling excited. Here was a medicine man Anyika could not measure up to. He had not spent a night in the village yet but everyone, including the little boys, knew he was around.

- (i) What do the villagers expect a man on a journey to carry which Agwoturumbe does not have when he arrives at Omokachi village and what does this indicate to them? [3]
- (ii) What is the villagers’ assumption when Agwoturumbe enters Wigwe’s compound? [3]
- (iii) What preparations does Wigwe make for Agwoturumbe’s visit? [5]
- (iv) Mention five items needed for the sacrifice. [5]
- (v) Give reasons why Ekwueme feels it is risky for him to take part in the sacrifice on the river. [4]

[Total: 20]

(f) **ABRAHAMS: A Wreath for Udomo**

"I'll visit you one day," Lois said.

"You'll love them," he said.

Restraint left her here. She took his hand. They climbed the sloping land hand-in-hand. At last they were clear of the town, above it. Beads of sweat glistened on Udomo's brow.

His shirt clung damply to his body. Lois went down on a patch of grass beside the track that wound up to the mountains in the one direction, and down to the town in the other.

"Halfway house," she said.

Udomo flopped down beside her and mopped his brow.

"Wheee! It's hot! I'm sweating like a pig! Why aren't you?"

"I'm used to it. I grew up in it."

"But I was born in Africa!"

"Your sun is different from mine. Mine is a crisp, dry sun.

Yours is a damp, sticky sun. You're used to the one, I to the other."

He grinned and began to reach for her. But the sound of voices stopped him. Down the track came two peasants leading a line of loaded asses. They called out greetings as they passed.

(i) "I'll visit you one day" Who is Lois and who is she referring to? [2]

(ii) Just before this excerpt, Udomo complains about the expensive breakfast she has arranged for him. What does she say in response? [3]

(iii) What signs in the passage show that the two are in love? [3]

(iv) Just before this excerpt, Udomo is reminded of home by the way he moved and talked. What does he say about the sun and the people? [4]

(v) Up at the Saracen village, Lois offers Udomo present fulfilment. What is in the package? [4]

(vi) The man who joins Lois and Udomo at the Saracen seems to approve of the fate of the invaders and he repeats a certain feeling about them. Who is he and what phrase does he keep repeating? [4]

[Total: 20]

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- 2 Choose **one** of the questions from (a) to (f)

NB. If your answer in Question 1 was on **a play**, now select **a novel**, but if your answer in Question 1 was on **a novel**, you must now select **a play**.

(a) SOYINKA: Kongi's Harvest

Either (i) With reference to the play, show how Segi resists the new order of things. Bring out clearly her importance in the play.

Or (ii) Kongi's Aweri describes his regime as progressive. Bring out the irony found in this description of Kongi's government.

(b) SHAKESPEARE: Julius Caesar

Either (i) "I am glad that my weak words have struck but thus much show of fire from Brutus."

Give a breakdown of the points Cassius raises in trying to persuade Brutus to join the Conspirators.

Or (ii) Outline the opposing views that Cassius and Brutus put across on whether or not Mark Antony should be killed and on whether or not he should speak at Casear's funeral.

(c) IBSEN: An Enemy of the People

Either (i) The play 'An Enemy of the People' starts with Dr. Stockmann in a happy mood and ends with him and the family in a sad mood. What accounts for this change of mood?

Or (ii) Betrayal is one of the central themes of the play, 'An Enemy of the People.' By closely following the events in the play, show how the following are betrayed:

(a) Dr Stockmann

(b) Petra

(c) The Common People

(d) OYONO: The Old Man and the Medal

Either (i) The whites of "The Old Man and the Medal" are not sincere in the way they relate with blacks.

Discuss the insincerity of the following characters:

(a) Father Vandermayer

(b) Gullet

(c) M. Fouconi

Or (ii) Unlike her husband, Kelara is able to see through the white man's lies.

With reference to the text, give a detailed character analysis of Kelara and with specific evidence, show how she sees through the white man's lies.

(e) AMADI: The Concubine

Either (i) Ekwueme finally gathers up the courage to propose marriage to Ihuoma. Relate the episode leading to this, giving Ihuoma's reasons for turning down his proposal.

Or (ii) It can be asserted that Ekwueme is responsible for his own death. Discuss.

(f) ABRAHAMS: A Wreath for Udomo

Either (i) A man's colour is not an automatic passport to Africa; that a land of birth and training is most important to man.

With close reference to the text, show how this is true about Lanwood.

Or (ii) The Africa Freedom Party greatly takes advantage of Mabi's return to consolidate its hold on power.

Critically analyse how the Africa Freedom Part utilises Mabi's return.

Section B

In this section you must answer **three** questions covering **three** books.

3 PATON: Cry, The Beloved Country

Either (i) The letter Khumalo receives from Johannesburg sets the story in motion.

Show how the letter is the centre of all the events in the story.

Or (ii) Arthur Jarvis' manuscripts describe the attitude of the white man and his actions towards the black.

What prejudices are entertained by the whites according to the manuscripts and how do they influence the relationships between the whites and blacks in the South Africa of "Cry the Beloved Country."

4 ORWELL: Animal Farm

Either (i) Give an account of the part played by Boxer showing clearly his importance in the development of the story in 'Animal Farm'.

Or (ii) Give a detailed description of the Battle of the Cowshed citing relevant incidents played by Snowball.

5 ABRAHAM: Mine Boy

Either (i) Despite being under one roof, Xuma and Daddy display completely different characteristics. Account for these differences.

Or (ii) Critically analyse the dual character of Leah by referring to what she says and how she behaves.

6 ACHEBE: Things Fall Apart

- Either** (i) Cite events that have changed in Umuofia and Mbanta since the coming of the Whiteman, giving examples from the text.
- Or** (ii) What are the Umuofian beliefs about ancestors? How does the coming of the Whiteman lead to the disintegration of these beliefs?

7 P'BITEK: Song of Lawino

- Either** (i) With precise examples, illustrate how western political and religious ideologies have clearly confused Lawino.
- Or** (ii) In chapter one Lawino clearly laments about the verbal abuse she receives from her husband. Outline these various verbal abuses that Lawino laments about.

8 SICHIZYA: Uneasy Yoke

- Either** (i) Right from the onset, it is clear that Mwinji's marriage to Matthew was bound to fail. By tracing events in the novel, show clearly why this assumption is valid.
- Or** (ii) Equal rights and gender equality are not part of life in the Namwanga Society of 'Uneasy Yoke.' By referring to events in the novel, prove that this statement is accurate.

9 WYNDHAM: The Chrysalids

- Either** (i) Describe the invasion by the Fringes people into the civilised parts like Waknuk and say how this is dealt with.
- Or** (ii) Who is uncle Axel and how does he become such an important ally to David and his group?



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Question 1. SECTION A, Q1(b) [20 marks]: Shakespeare, Julius Caesar -- Antony's speech in the Forum.

(i) Who allows Antony to speak, and why is it an error? Who is against it?

Answer: BRUTUS allows Antony to address the crowd after Caesar's death, over Cassius's objection. It is a fatal error because Antony's brilliant, ironic rhetoric -- repeating that the conspirators are 'honourable men' while steadily exposing Caesar's generosity and greatness -- turns the crowd's sympathy completely against the conspirators, inciting a riot that undoes everything Brutus had achieved by justifying the assassination. CASSIUS is the one who argues against allowing Antony to speak, fearing exactly this outcome.

(ii) Where does this take place, and who are the 'honourable men'?

Answer: The scene takes place in THE FORUM (the Roman marketplace), at the pulpit/rostrum near Caesar's body. The 'honourable men' Antony refers to are the CONSPIRATORS -- any three of BRUTUS, CASSIUS, CASCA, DECIUS BRUTUS, CINNA, METELLUS CIMBER or TREBONIUS.

(iii) Why does Antony call them 'honourable'?

Answer: Antony uses the word IRONICALLY/SARCASTICALLY, repeating it so often that its meaning is steadily undermined -- he contrasts their claimed honour with the bloody deed of murdering Caesar, turning the crowd against them without technically breaking his earlier promise to Brutus not to directly blame the conspirators.

(iv) Contents of the will, and the people's reaction

Answer: The will reveals that Caesar left every Roman citizen SEVENTY-FIVE DRACHMAS EACH, and left his private arbours, orchards and walks on the near side of the Tiber to the people of Rome FOREVER, as public parks. On hearing this, the plebeians are overwhelmed with grief and fury; they RIOT -- rushing off to burn Caesar's body at a sacred place and then to burn the conspirators' houses and hunt them down for revenge.

(v) Caesar's last words, and what they reveal

Answer: Caesar's last words are 'Et tu, Brute? Then fall, Caesar!' ('You too, Brutus?'). This reveals his profound SHOCK AND HEARTBREAK at seeing his close, trusted friend Brutus among his assassins -- the personal betrayal by someone he loved wounds him more deeply than the physical stabbing itself, and it is this betrayal that finally breaks his will to resist.

(vi) What Antony calls Brutus at the end of the play

Answer: At the end of the play, Antony calls Brutus 'THE NOBLEST ROMAN OF THEM ALL' -- because, unlike the other conspirators, Brutus acted from a genuine, honest belief that he was serving Rome's general good, not out of envy or personal ambition.

Question 2. SECTION A, Q2(b)(i) [20 marks]: Julius Caesar -- Cassius's persuasion of Brutus.

'I am glad that my weak words have struck but thus much show of fire from Brutus.' A breakdown of the points Cassius raises in Act 1 Scene 2 to persuade Brutus to join the conspirators:

Answer: 1. NOBLE ANCESTRY -- Cassius reminds Brutus that his ancestor, Lucius Junius Brutus, drove out the last king of Rome (Tarquin) and founded the Republic, appealing to Brutus's sense of family duty to prevent Rome ever having a king again.

Answer: 2. BRUTUS'S OWN STANDING -- Cassius tells Brutus that he is held in as high esteem by the noblest Romans as Caesar is, implying there is no reason Caesar alone should rule.

Answer: 3. THE NAMES 'BRUTUS' AND 'CAESAR' -- Cassius argues the two names weigh equally well and sound equally noble, suggesting Brutus is Caesar's true equal.

Answer: 4. CAESAR'S PHYSICAL WEAKNESS -- Cassius recounts how Caesar nearly drowned in a swimming race in the Tiber and had to be rescued by Cassius himself, and how Caesar shook and 'cried like a sick girl' with fever in Spain -- undermining the idea that Caesar is a superior, god-like figure who deserves to rule over ordinary Romans.

Answer: 5. APPEAL TO LOVE OF ROME AND FREEDOM -- Cassius suggests it reflects badly on all Romans, Brutus included, that they now fear one man becoming a tyrant, recalling that 'Rome... hath had her Brutus' before, who would not have tolerated a king in the city.

Answer: 6. FLATTERY -- Cassius claims Brutus cannot see his own noble virtue as clearly as others see it, and offers to be Brutus's 'glass' (mirror), revealing to Brutus his own true, worthy nature.

Question 3. SECTION B, Q3(i) [20 marks]: Paton, Cry the Beloved Country -- the letter as the centre of the novel.

The novel opens with Stephen Kumalo, the Zulu parson of Ndotsheni, receiving a letter from Msimangu in Johannesburg, urging him to come because his sister Gertrude is in trouble. This letter is the central, catalytic event of the whole novel:

Answer: 1. It PROMPTS KUMALO TO LEAVE HIS VILLAGE for Johannesburg, exposing him (and the reader) to the poverty, crime and racial injustice of the city, which forms the main body of the story.

Answer: 2. His search for GERTRUDE reveals she has fallen into prostitution and illegal liquor-selling, showing the moral cost of urban poverty.

Answer: 3. His search also leads him to his son ABSALOM, whom he eventually discovers has murdered ARTHUR JARVIS, a white man and campaigner for racial justice, during a robbery.

Answer: 4. This murder connects Kumalo's story to that of Arthur's father, JAMES JARVIS, a white farmer near Ndotsheni, whose own journey towards understanding (through reading his dead son's writings) forms the novel's parallel storyline of racial reconciliation.

Answer: 5. Every major event that follows -- Kumalo's discovery of his broken family, Absalom's trial and execution, the growing friendship between Kumalo and Jarvis, and the eventual restoration of Ndotsheni through Jarvis's help -- traces directly back to that first letter that brought Kumalo to Johannesburg.

The letter therefore functions as the inciting incident from which every major theme of the novel -- family breakdown, urban corruption, racial injustice and eventual reconciliation -- directly flows.

Question 4. SECTION B, Q4(i) [20 marks]: Orwell, Animal Farm -- the part played by Boxer.

Answer: 1. Boxer is one of the LEADING FIGURES of the Rebellion, believing wholeheartedly in the principles of Animalism.

Answer: 2. He is defined by his **IMMENSE STRENGTH AND TIRELESS WORK ETHIC**, becoming the farm's single most important labourer, central to building the windmill; his personal motto, 'I will work harder', embodies the animals' dedication to the cause.

Answer: 3. He **REPRESENTS THE WORKING CLASS** -- loyal and hardworking but not very intelligent (he can learn only four letters of the alphabet), which makes him unable to see through the pigs' propaganda.

Answer: 4. His unwavering **FAITH IN NAPOLEON** ('Napoleon is always right') shows how the ruling class exploits the trust and loyalty of the working class for its own benefit.

Answer: 5. His fate is the novel's most **POIGNANT BETRAYAL**: when injured and unable to work, Napoleon sells him to a **KNACKER** (horse slaughterer) to buy whisky, having promised him a comfortable retirement; the pigs then lie to the other animals, claiming he died peacefully in a hospital.

Answer: 6. Boxer's death marks a **KEY TURNING POINT**, symbolising the ultimate corruption of the revolution's original ideals -- the very animal who worked hardest and believed most sincerely is the most cruelly exploited and discarded once he has outlived his usefulness.

Boxer's arc -- from enthusiastic revolutionary, to exploited labourer, to betrayed and discarded worker -- is therefore central to the novel's allegory of how a self-serving ruling elite betrays the working class that made the revolution possible.

Question 5. SECTION B, Q6(i) [20 marks]: Achebe, Things Fall Apart -- events changed in Umuofia and Mbanta since the coming of the Whiteman.

Answer: 1. **RELIGIOUS CONVERSION** -- Christian missionaries (Mr Brown, then the more zealous Reverend James Smith) build a church and convert clansmen, including outcasts (osu) and people such as Nwoye, Okonkwo's own son, who is drawn to the new faith.

Answer: 2. **UNDERMINING OF TRADITIONAL BELIEFS** -- converts violate sacred taboos (Enoch kills and eats the sacred python and unmasks an egwugwu) without the expected disaster following, weakening people's faith in the old gods.

Answer: 3. **A NEW COLONIAL GOVERNMENT AND COURT SYSTEM** is established, with a District Commissioner and court messengers ('kotma') administering foreign justice, undermining the clan's own system of the egwugwu and elders.

Answer: 4. **ECONOMIC CHANGE** -- a trading store is opened, and palm-oil and kernel trade with the white man brings new wealth but also new dependency.

Answer: 5. **SOCIAL DIVISION** -- the clan splits between those who embrace the new religion/government and those who resist, and Okonkwo notices the clan no longer acts with its old, fierce unity against outside threats.

Answer: 6. **HUMILIATION OF TRADITIONAL LEADERS** -- when Okonkwo and other leaders retaliate by destroying the church, the District Commissioner has them imprisoned, shaved and humiliated, and fines the whole clan, demonstrating the new, overwhelming power of colonial authority.

Answer: 7. Ultimately Okonkwo, unable to accept the clan's failure to resist, kills a court messenger and then, in despair, **TAKES HIS OWN LIFE** -- itself a further sign of the old order's collapse, since suicide is an abomination in Igbo religion, meaning even Okonkwo's own

clansmen cannot give him a traditional burial.

Together these changes illustrate the novel's central theme: how the coming of the white man's religion, government and customs steadily dismantled the traditional Igbo social, religious and political order -- the reason 'things fall apart'.

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