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SPELLING
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LEARN THAT WORD

SPELLING BEE CLUB MEMBERS

ENGLISH STUDY MANUAL

Introduction

The materials in this section focus on English language skills. The texts provide learners with relevant selection of fiction and non-fiction extracts from across the globe dealing with different concepts relating to social justice. The range of textual material provides a backdrop against which learners can improve their reading, writing, speaking and listening. The extracts and activities relate to everyday life pursuits. This unique mix of content will enable learners to develop an understanding of their own identity and their place in the society, and to explore the ways in which their personal experiences relate to the global perspectives. The texts, and the accompanying activities and questions, will encourage learners to make these important connections, and to think critically. Many of the issues raised deal with ethical concepts and topics that are of real concern to Kenya.

Throughout this section, the instructor should be able to:

- Place a strong focus on writing activities. Writing assignment will come out of a reading activity so that students have a model on which to base their own writing.
- Expose learners to different types of texts.
- Encourage learners to identify for themselves the words they need to know.
- Encourage class discussions by placing large word pools on the board and direct a class activity to identify unknown words from any reading or listening activity. Use these to review vocabulary and record words recently learned.
- Guide learners to develop glossary. Glossaries explain technical terms and significant words of cultural relevance. Through this, learners will improve their vocabulary and develop an understanding of concepts.
- Discuss word origins—etymology— with learners. Learners will begin to understand the development of language and appreciate how languages share vocabulary.

- Use inquiry questions to increase learners' understanding and appreciation of texts.
- Encourage learners to talk with their peer or discuss in groups.
- Encourage learners to express opinions and develop a greater appreciation and understanding of a topic, while improving their language skills.
- Remind learners of important language and grammar skills. These should be connected to the content and the language of a particular text so that learners can see examples of how the grammar skills work.
- Encourage learners to write journals. They should write about any aspect of the topic from a personal point of view. Learners should not be graded on the writing – it is a chance for learners to write as a direct form of expression. Journals can be used to link lessons by asking learners to share what they have written with the group or class, at the start of the lesson or session. Learners should enjoy sharing these because they are based on personal experience or opinion.



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SECTION 1

FRIENDSHIP

INQUIRY QUESTION

**What do
our friends
mean to
us?**

Objectives

In this section, learners will:

- Experience psychology and philosophy
- Read theories of friendship
- Read fiction, interview and poetry
- Create journal entries

Magazine article

Read what a psychologist says about friendship in a monthly column from a magazine and see if you agree.

Question and Answer:

Friendship Why do we make the friends we do?

Friends are people who regularly cross our paths, for example our classmates or our teammates. But why do we become friends with one particular classmate rather than another? Perhaps both our mothers are teachers, or perhaps we are both computer geeks – whatever it is, we have things in common.

How does acquaintanceship develop into friendship?

The key is self-disclosure. 'Can I talk to you for a minute?' or 'May I share something with you?' are questions which could move an acquaintanceship into friendship. You are taking the risk of disclosing information about yourself, but the acquaintanceship is not going to develop unless there is reciprocity. If your acquaintance listens to what you have to say – perhaps about your problems at home – but does not divulge anything personal in return, there is no reciprocity. That acquaintanceship is not going to tip over into friendship.

Why do some friends stick and others don't?

Having established a friendship through self-disclosure and reciprocity, the glue that binds it is intimacy. This involves emotional expression, and unconditional support, followed by acceptance, loyalty and trust. Our friends are always there for us through thick and thin – but there are limits. If a friend proves to be overcritical of our clothes or our behaviour, the friendship may not last. On the other

hand, if our friend asks for help, we will value the friendship more highly.

How do we stay friends?

Four basic behaviours have been identified by psychologists as necessary to maintain the bond of friendship:

1. Self-disclosure
2. Supportiveness
3. Interaction
4. Keeping the friendship positive

The first two (self-disclosure and supportiveness) are facilitated by communication. We must be willing to extend ourselves, share our lives, listen, and offer support. Don't worry if you move away – emails and phone calls may be as good as being there. The third (interaction) involves spending time together, while the fourth (keeping the friendship positive) necessitates more consideration of the quality of the relationship. Self-disclosure isn't an unrestricted licence to offload or let off steam. The intimacy which makes a friendship thrive must be enjoyable and nurturing for both of you. The more rewarding a friendship, the better we feel about it and the more willing we are to expend the energy to keep it alive.

Talking points

- Do you agree with what the psychologist says?
- Discuss the points in the article which you agree with. Talk about examples of friendships which you have experienced or know about.
- Are there some points which you do not agree with? For example, if you move to another school do you think it is easy to keep up your friends from old school?
- What 'rules' do you think friends should follow if their friendship is to be enjoyable and nurturing for both of them?

Ancient Greek philosophy

From The Nicomachean Ethics by Aristotle

Over the centuries, there have been many different theories of friendship. Following is an extract by the ancient Greek philosopher Aristotle who lived from 384BCE to 322 BCE (*more than 2,300 years ago*). He stated that friendship has three components:

- Friends must enjoy each other's company.
- They must be useful to one another.
- They must share a common commitment to the good.

In contemporary societies, we tend to define friendship in terms of the first component, and define those more useful relationships as something else. But what about the idea of the shared commitment to the 'good'?

Types of Friendship

There are three kinds of friendship:

1) Friendship based on utility.

Utility is an impermanent thing – it changes according to circumstances. Friendships of this kind seem to occur frequently among those who are pursuing their own advantage. Such persons do not spend much time together, because sometimes they do not even like one another, and therefore feel no need of such an association unless they are mutually useful. With the disappearance of the grounds for friendship, the friendship also breaks up, because that was what kept it alive, for they take pleasure in each other's company only in so far as they have hopes of advantage from it.

2) Friendship based on pleasure.

Friendship between young people is thought to be grounded on pleasure, because their chief interest is in their own pleasure and the opportunity of the moment. As the years go by, however, their tastes change too, so that they are quick to make and to break friendships; because their affection changes just as the things that please them do. That is why they fall in and out of friendship quickly, changing their attitude often.

3) Perfect friendship is based on goodness.

Only the friendship of those who are good, and similar in their goodness, is perfect. For these people, each alike, they wish good for the other, and they are good in themselves. Those who desire good for their friends are in most cases true friends, because each loves the other for what he or she is, and not for any incidental quality. Friendship of this kind is permanent, because in it are united all the attributes that friends ought to have.

Talking points

- How much pleasure do you derive from friendships based on what you do together?
- Do you agree with Aristotle's view of friendship among young people?
- What attributes do you value in yourself and in your friends?

Journal

Write a journal entry about the qualities in a friend that you value most highly. Base it on someone you know.

Gentlemen of the Jungle
by Jomo Kenyatta

Expected Learning Outcomes Learners will be able to:

- Understand the value and significance of living a moral life and act in accordance with their ethical beliefs, making informed and responsible choices.
- Reflect on and critically evaluate their own choices and actions from an ethical perspective.
- Clearly communicate their ethics to others through both their words and behaviour.
- Defend their ideas and choices in terms of their ethical basis when challenged by others.
- Have the disposition to understand and the capacity to evaluate other ethical frameworks. Continually reflect upon and evaluate their ethical stance.

Once upon a time an elephant became friends with a man. One day a heavy thunderstorm broke out, the elephant went to his friend, who had a little hut at the edge of the forest, and said to him, "My dear good man, will you please let me put my trunk inside your hut to keep it out of this torrential rain?" The man, on seeing what situation his friend was in, replied, "My dear good elephant, my hut is very small, but there is room for your trunk and myself. Please put your trunk in gently." The elephant thanked his friend, saying "You have done me a good deed and one day I shall return your kindness." But what followed? As soon as the elephant put his trunk inside the hut, slowly he pushed his head inside, and finally flung the man out in the rain, and then lay down comfortably inside his friend's hut, saying "My dear good friend, your skin is harder than mine, and as there is not enough room for both of us, you can afford to remain in the rain while I am protecting my delicate skin from the hail storm."

The man, seeing what his friend had done to him, started to grumble, the animals in the nearby forest heard the noise and came to see what was the matter. All stood around listening to the heated argument between the man and his friend the elephant. In this turmoil the lion came along roaring, and said in a loud voice, "Don't you know that I am the King of the jungle! How dare anyone disturb the peace of my kingdom?" On hearing this the elephant, who was one of the high ministers in the jungle kingdom, replied in a soothing voice, and said, "My Lord, there is no disturbance of the peace in your kingdom. I have only been having a little discussion with my friend here as to the possession of this little hut which your lordship sees me occupying." The lion, who wanted to have 'peace and tranquillity' in his kingdom, replied in a noble voice, saying "I command my ministers to appoint a Commission of Enquiry to look thoroughly into this matter and report accordingly." He then turned to the man and said, "You have done well by establishing friendship with my people, especially with the elephant who is one of my honourable ministers of state. Do not grumble any more, your hut is not lost to you. Wait until the sitting of my Imperial Commission, and there you will be given an opportunity to state your case. I am sure that you will be pleased with the findings of the Commission." The man was very pleased by these sweet words from the King of the jungle, and innocently waited for his opportunity, in the belief, that naturally the hut would be returned to him.

The elephant, obeying the command of his master, got busy with other ministers to appoint the Commission of Enquiry. The following elders of the jungle were appointed to sit in the Commission: Mr. Rhinoceros; Mr. Buffalo; Mr. Alligator; The Rt. Hon. Mr. Fox to act as chairman; and Mr. Leopard to act as Secretary to the Commission. On seeing the personnel, the man protested and asked if it was not necessary to include in this Commission a member from his side. But he was told that it was impossible, since no one from his side was well enough educated to understand the intricacy of jungle law. Further, that there was nothing to fear, for the members of the Commission were all men of repute for their impartiality in justice, and as they were gentlemen chosen by God to look after the interest of races less adequately endowed with teeth and claws, he might rest assured that they would investigate the matter with the greatest care and report impartially.

The Commission sat to take the evidence. Mr. Elephant was called first. He came brushing his tusks with a sapling which Mrs. Elephant had provided, and in an authoritative voice said, 'Gentlemen of the jungle, there is no need for me to waste your valuable time in relating a story which I am sure you all know. I have always regarded it as my duty to protect the interests of my friends, and this appears to have caused the misunderstanding between myself and my friend here. He invited me to save his hut from being blown away by a hurricane. As the hurricane had gained access owing to the unoccupied space in the hut, I considered it necessary, in my friend's own interests, to turn the undeveloped space to a more economic use by sitting in it myself; a duty which any of you would undoubtedly have performed with equal readiness in similar circumstances.'

After hearing Mr. Elephant's conclusive evidence, the Commission called Mr. Hyena and other elders of the jungle, who all supported what Mr. Elephant had said. They then called the man, who began to give his own account of the dispute. But the Commission cut him short, saying, "My good man, please confine yourself to relevant issues. We have already heard the circumstances from various unbiased sources, all we wish you to tell us is whether the undeveloped space in your hut was occupied by anyone else before Mr. Elephant assumed his position?" The man began to say, "No, but..." But at this point the Commission declared that they had heard sufficient evidence from both sides and retired to consider their decision. After enjoying a delicious meal at the expense of Mr. Elephant, they reached their verdict and called the man, and declared as follows: "In our opinion this dispute has arisen through a regrettable misunderstanding due to the backwardness of your ideas. We consider that Mr. Elephant has fulfilled his sacred duty of protecting your interests. As it is clearly for your good that the space should be put to its most economic use, and as you yourself have not yet reached the stage of expansion which would enable you to fill it, we consider it necessary to arrange a compromise to suit both parties. Mr. Elephant shall continue his occupation of your hut, but we give you permission to look for a site where you can build another hut more suited to your needs, and we will see that you are well protected."

The man, having no alternative, and fearing that his refusal might expose him to the teeth and claws of members of the Commission, did as they suggested. But no sooner had he built another hut than Mr. Rhinoceros charged in with his horn lowered and ordered the man to quit. A Royal Commission was again appointed to look into the matter, and the same finding was given. This procedure was repeated until Mr. Buffalo, Mr. Leopard, Mr. Hyena and the rest were all accommodated with new huts. Then the man decided that he must adopt an effective method of protection, since Commissions of Enquiry did not seem to be of any use to him. He sat down and said, "Ng'enda thi ndeagaga motegi," which means, "there is nothing that treads on the earth that cannot be trapped," or in other words, you can fool people for a time, but not forever.

Early one morning, when the huts already occupied by the jungle lords were all beginning to decay and fall to pieces, he went out and built a bigger and better hut a little distance away. No sooner had Mr. Rhinoceros seen it than he came rushing in, only to find that Mr. Elephant was already inside, sound asleep. Mr. Leopard next came in at the window, Mr. Lion, Mr. Fox, and Mr. Buffalo entered the doors, while Mr. Hyena howled for a place in the shade and Mr. Alligator basked on the roof. Presently they all began disputing about their rights of penetration, and from disputing they came to fighting, and while they were embroiled together the man set the hut on fire and burnt it to the ground, jungle lords and all. Then he went home, saying "Peace is costly, but it's worth the expense," and lived happily ever after.

Discussion Questions:

- The commission gives two reasons why they give the house to the elephant (**one has to do with economy, and the other is about how the elephant is treating the man in general**). What are they?
- How does the man's problem get worse and what does he do to make his problem go away? **His solution has two steps.**
- The commission is unfair in three ways;
 - a. How it is composed (or made)
 - b. Who it listens to
 - c. The reason for its judgment.

Tell your classmates what is unfair about each of these parts. What did the man learn about the animals from his experiences?

Questions for Analysis

1. **Describe the setting of the story** – why did Kenyatta choose to situate it in the rural areas and not the city?
2. What is the connection between this story and colonialism in Africa?
3. Who was the lion?
4. What is the main theme of the story?
5. Have conditions changed for the ordinary man in Africa? Why or why not?
6. What is the initial action that starts the story?
7. How is the story resolved? Are you happy with the resolution?
8. Was what the animals did to the human being right?
9. What was the man's final reaction? Was it justified? Did he have any other choices?
10. Why is the story called Gentlemen of the Jungle? Who are the gentlemen? Why are they called gentlemen?
11. From whose point of view is the story told? Would the story be different if it was told from the viewpoint of the animals? What would make it different?
12. What is the situation that brings the friends together in this story? How would you describe the type of their friendship?



SECTION 2

EDUCATION

Why is education so important?

**Learning is a
treasure that
will follow
its owner
everywhere**

(Chinese Proverb)

How would your life be different without education?

For most of us, it is an essential part of life. This is because we believe that it will help us throughout our lives. 'The mind, once stretched by a new idea, never regains its original dimensions.' This idea was expressed by Oliver Wendell Holmes, Jr. and reflects the idea that education helps us grow.

How is a good education provided?

In most parts of the world, providing a good education is seen as essential to society and personal well-being. Although it may not seem like a complicated issue, there are so many different theories and opinions about what is needed to provide a good education. Many people question whether schools need more money, better educated teachers, formal exams, different types of lessons, more homework or less homework. How important is it for every school going child to have access to a computer and internet? Of course the answers to these questions may be different, according to an individual learner's needs and the resources of the local community.

Questions for discussion

- What are some great things you have learned and how did you learn them?
- What is your idea of a good education?

Poem

The following poem is a humorous one about a student who is resistant to learning. It also says a lot about the relationship between teachers and learners.

Guiding Question

What do you think makes a good teacher – learner relationship?

*Billy McBone,
Had a mind of his own,
Which he mostly kept under his hat,
The teachers all thought,
That he couldn't be taught,
But Bill didn't seem to mind that.*

*Billy McBone,
Had a mind of his own,
Which the teachers had searched for years,
Trying test after test,
They still never guessed,
It was hidden between his ears.*

*Billy McBone,
Had a mind of his own,
Which only his friends ever saw, When the
teacher said, 'Bill, Whereabouts of Brazil?'
He just shuffled and stared at the floor.*

*Billy McBone,
Had a mind of his own,
Which he kept under lock and key.
ALLAN AHLBERG*

Questions for discussion

- What is implied by the phrase 'a mind of his own'?
- Who is to blame for Billy's refusal to learn? Choose a line that reflects your answer.
- What comment about education is the poet is making?



SECTION 3

ENGLISH VOCABULARY

English vocabulary is of two very different kinds. It consists firstly of the predominantly one syllable Anglo-Saxon words like **fire**, **climb** and **ask**. And secondly there are the multi syllable words like **conflagration**, **ascend** and **interrogate** which originate from Latin and Greek and after the Norman invasion in 1066. The short Anglo-Saxon words are the mainstay of everyday conversational English – in fact they make up almost all of the 100 most commonly used words in the English language.

The longer French, Greek and Latin words are found in formal settings such as education and politics. In general, the short words of Anglo-Saxon origin are easy to learn and use. Since these words are also the most common ones in the language, it is no surprise that many ESL learners pick them up quickly and soon become proficient in conversational English. Unfortunately for non-native speakers, it is the other words (French, Latin or Greek origin) that pervade academic texts. Since a prerequisite for school success is the ability to comprehend academic texts, and since the comprehension of academic texts presupposes the knowledge of a significant proportion of the words in those texts, it is clear that students who want to do well will somehow have to acquire a large number of such words.

*Distilled from A Guide to Learning English
by Paul Shoebottom*

Activity

Read the text above and discuss what it tells us about English vocabulary. The instructor should guide the learners to identify non-Anglo-Saxon words as the passage progresses.

WHAT A LIFE

Nanjau is twelve years old. She works as a house help while her age mates go to school. She wakes up very early in the morning and sleeps very late. She does all the household chores without complaining. Her duties include: cleaning the car, cleaning the clothes, washing the utensils, preparing breakfast and many more. Her payment is too little. She has neither time for recreation nor time for resting. She does all the chores under the supervision of her cruel mistress.

Nanjala's sister works in a coffee plantation. She is also exposed to child labour. She works for long hours with almost no payment at all. This is slavery by itself. The working conditions are hazardous and unbearable. Both Nanjala and her sister are exposed to exploitation at a very minor age. However, they have to persevere because they have no other income generating activity.

The employers in the coffee plantation are so merciless and inhuman. The workers are not given protective clothing like gumboots, gloves or helmets. The irresponsible employer allows the workers no leisure time at all. Something needs to be urgently to rescue the suffering children. Today's child is tomorrow's leader.

Discussion Questions

- Identify the problem in this passage.
- How could the problem be solved?
- Discuss why you think the authorities have not taken any action against the employers.
- Why do you think that Nanjau is not supposed to be working?
- Did her employer treat her well? How do you know?
- What is the meaning of the following words as used in the passage?
 - a) Hazardous
 - b) Plantation
 - c) Persevere

Interact with us!

**Did you find something worth sharing with us?
Talk to us on**

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