**P310/1**

**LITERATURE IN**

**ENGLISH**

**Paper 1**

**Jul/Aug 2016**

**3 Hours**



**MUKONO EXAMINATIONS COUNCIL**

**Uganda Advanced Certificate of Education**

**LITERATURE IN ENGLISH**

Paper 1

**3 Hours**

**INSTRUCTIONS TO CANDIDATES**

* *All the sections are to be attempted*
* *Candidates are advised to spend 70 minutes (1 hour 10 minutes) on section I and 55 minutes on sections (II) and (III) each.*
* *Read section 1 twice and then answer the questions. There is no need to read the whole paper first*
* *Do the same for section II and Section III*

**Section I**

**Read the passage below and answer the questions that follow.**

The most extreme form of retreat from the performance of roles is suicide. It is not only generally regarded in all societies as deviant behaviour (in the normative sense), but constitutes a major form of death, accounting for about one per cent of all deaths in the United Kingdom. Over 5,000 suicides in England and Wales in 1959 far exceeds the 320 deaths by homicide and war.1 The trends in most countries over the last fifty years have been fairly stable, but there have been more marked fluctuations in recent years.

One of the pioneer works in scientific sociology, Durkheim's *Le Suicide* challenged the view that the explanation of suicide was to be found simply in the psychology of the individual.3 Durkheim adopted the epidemiological approach to the study of suicide and sought to establish the reasons for varying suicide rates. In a detailed statistical study, he claimed to demonstrate that suicide rates were a function of the integration of the individual in social groups. This, he argues, explains why the single, widowed and divorced, are more prone to suicide than the married. Furthermore, Durkheim main­tained, the inverse relation between religious subscription and suicide cannot be explained by the normative condemnation of suicide by religion. Such reasoning cannot explain the high incidence of suicide among Protestants and Jews, and the lower incidence among Catholics since all religions proscribe suicide.4 The explana­tion, argues Durkheim is again to be found in the fact that both Catholics and Jews form more close-knit communities, and it is this integration of the individual in a religious community which preserves him from suicide. This view has received some recent support from

1 United Nations' *Demographic Yearbook* (1961). England and Wales has a lower rate than some other European countries (10-8 per 100,000 population) compared with Austria 22-8, Sweden 17-8, France 15-9, but is higher than Norway 7-4, Italy 6-1.

2 United Nations, *Epidemiological and Vital Statistics Report,* Vol. 9. No. 4 (1956).

3 The female rate for mental illness, for example, is higher than the male, yet more males commit suicide.

4 It is, of course, possible to argue that the consequences of suicide for the Catholic deriving from the doctrine of mortal sin without repentance leads to attempts to avoid accepting deaths in the Catholic community as suicide, if it can be avoided, and hence to unreliable statistics. In fact, the uncertain relia­bility of statistics is a major weakness hindering adequate analysis.

a study of suicide which showed a positive correlation between the number of single-member households and the suicide rate of London boroughs.1

Suicide which results from the lack of integration between the individual and the group Durkheim called *egoistic* suicide. He distinguished this from *altruistic* suicide which results from actual group pressure to commit suicide under some circumstances, such as the Hindu custom of widows committing suicide (suttee). A third type he identified as *anomic* suicide. This occurs when some social crisis, such as economic disaster challenges the established norms and values which regulate society and restrain the actions of the individual. There is a collapse of what he calls the *collective conscience,* and the individual finds himself in a normless vacuum.

Such a disturbance of the norms and values of society, Durkheim maintains, may occur not only during periods of economic depression, but also during times of growing prosperity. This, he argues, may explain the higher incidence of suicide among the upper income groups, and the evidence which Durkheim claimed showed an increase near the peak of the economic cycle as well as the trough. This aspect of Durkheim's theory has, however, been challenged by more recent researches which find suicide to be associated with periods of business contraction.

An alternative explanation argues that both suicide and homicide are aggressive responses to frustration.2 But whereas suicide increases with depression, homicide increases with prosperity among Negroes, and declines for whites. Moreover, suicide is concentrated in the high status categories, while homicide characterizes low status categories. A tentative explanation is sought in the explana­tion that suicide and homicide are both responses to 'extreme frustration arising from loss of position in the status hierarchy relative to the status position of others in the/same status reference group'.3 It is further argued that relative status deprivation is highest among high status categories during business depression, since they have much to lose, hence the increase in suicide, while frustration is lowest among lower-class Negroes during business contraction, hence the decrease in their homicide rate.

The argument is too complex and the data too scanty for a full treatment here, but enough has been said to outline the possibility of alternative hypotheses which remain basically sociological, since they identify the *aetiology* of suicide in the individual's role in the social system.

More recent studies have shown that other aspects of Durkheim's theory are challenged by more complete statistics.1 There are many cases, for example, in which Jews have higher rates than Protestants (Netherlands), or Catholics higher than Protestants (Toronto).2 Moreover, although women generally have lower rates than men, the ratio varies extremely widely. But the search for alternative theories has so far failed to yield a satisfactory explanation of the variations between societies and statuses. The attempt to relate suicide to social disorganization, for example, is often essentially tautological since both are conceptualized as lack of conformity to social norms.3 Nor does secularization account for high rates, since some highly secularized societies such as the United States, Australia and England have only moderate rates. All that we can say with any confidence is that psychological explanations which attribute suicide to some form of mental disorder fail to account for the frequent wide difference between the sexes, religions, occupations, and societies.

Drug addiction is a form of deviant behaviour which also appears to be primarily an escape from the strains of living. In America, it is particularly prevalent among negroes and adolescents, and is heavily concentrated in communities characterized by low socio-economic status, low proportions living in family groups and high rates of variety of social problems including crime and delinquency.4 Within these areas, drug addiction is highest 'where income and education were at their lowest and where there was the greatest breakdown of normal family living arrangements'.5 But this is not the only factor. Such facts do not by themselves explain why individuals turn to this particular form of retreatism. An additional consideration appears to be the sub-cultural stress on the search for 'kicks', together with support for behaviour which is contrary to the prevailing norms. The use of narcotics, together with criminality and violence in various forms, are sub-culturally approved means of enjoying the sub-culturally prescribed goal of excitement, which appeals to those who find difficulty in enjoying the more approved forms of satisfac­tion, or who experience the insecurity, sexual disturbance, and other behavioral

1. Why according to the passage do people commit suicide? ***(12marks)***

(b) (i) What does the writer mean by deviant behavior? ***(2marks)***

(ii) Explain how suicide may be determined by the of relation between the individual

and his social group or community. ***(6marks)***

(c) Draw a distinction between the causes of suicide and drug addiction.  ***(6marks)***

(d) Explain the meaning of the following words and expressions as used in the extract.

***(8marks)***

1. Proscribe suicide
2. Regulate society
3. Collective conscience
4. Secularization accounts for
5. Sub- culturally
6. Normless vacuum
7. The trough
8. Status deprivation

**SECTION II**

**Read the passage below and answer the questions following it.**

Women must be voracious readers of magazines; the choice is considerable and the sales well above any other type of magazine on the market. The most popular, sold in their millions weekly, are the 'glossies', printed in gay colours with an attractive layout.

If the contents are any guide to the attitudes and tastes of the readers, then the average woman is a mixture of commonsense and superstition together with a combination of realism and sentimentality. The name may be different, but the pattern is almost the same week by week; brief letters from readers, each of whom received a guinea for publication (a fair example of which being 'I measured a bit of ribbon for an underskirt and cut the tape measure instead' signed Mrs. X.); homily from a member of the clergy; a 'knit one purl one' supplement; cookery recipes, mouth wateringly appealing to the eye; a shopping guide to the latest gadgets and accessories, including devices for storing or hanging up articles illustrated previously; a page of film, T.V. or show gossip, mainly about the stars' private fads and fancies, rather than an examination of the quality of the entertain­ment; answers to questions on etiquette, beauty and health; practical hints for brightening the home; gardening notes; an article on teen­agers, usually on the assumption that they are a problem; kiddies corner; and always the last, but evidently by no means the least, the horoscopes.

Practically half the magazine is devoted to advertisements: aids to lightening the woman's housework so that she has more time to prepare herself for the ever-critical gaze of the male sex. To this end, she must, it seems, be thoroughly foam-lathered, deodorized, breath-sweetened, greased, shampooed, home-permed, dentifriced, powdered, perfumed, slimmed (or fattened), elastically confined, and freed from headaches and other complaints before she can ever hope to be eligible for a 'romantic assignment', A snowy whiteness of apparel is also essential for Miss Lonelyheart.

Stories, serials and potted biographies make up a quarter of the reading matter, and it is here that the most powerful influence for good or bad must make itself felt upon the attitudes of the readers. Compared with much of the fiction provided for male readers else­where, there is a complete absence of violence in human relation­ships. There is hope, and a belief that harmony among human beings is desirable and possible, despite jealousies and suspicions. The respect for life is evident in the frequent stories about doctors and nurses which, in spite of the highly romantic presentation of hospital routine, must encourage readers to follow such worthwhile jobs. There is also often a genuine praise for the creative work of artists, ballet dancers and the like. Though illustrations may have such captions as 'she was like a flame with her red-gold hair, burning intensely with love for the first time in her life' there is no exploitation of the more sensational and squalid aspects of sex. Money worship, too, is rejected; a woman, it is implied, should marry for love.

Nevertheless, the setting of most stories isone where the people do not have to worry seriously about money problems. The unmarried heroine (like the average reader) may not be very well-off, but she generally manages to get herself involved with a hero, a professional or business executive type, who, if not then, will eventually earn at least £2,000 a year. Cars, country cottages, wines and liqueurs., and period houses seem to be taken very much for granted. In this cosy, enchanting world, one is not likely to encounter the problems of hous­ing, .making ends meet at the end of each week, looking after children without benefit of charwomen and baby-minders—problems which are inescapable for the average person. In the stories, there is too much reliance upon luck (a legacy of a cottage by the sea is a favourite gambit). They give the impression that the only difficulties are those o'' misunderstanding, and that it only needs the misunderstanding to be cleared up for everything to be all right. Thus, the general effect upon the reader is to produce a passive dream-like state of wish­ fulfillment.

‘There's something really terrifying about six feet of shy Scots masculinity, especially if you're tongue-tied yourself.' This, of course, is a. real problem; many young people are shy, as one may gather from worried readers' letters. But you know after the first few para­graphs just how the story will end: 'a small house with a garden, and inside, slippers in hand and dinner in oven, a nice quiet welcoming girl.' They are adults' fairy stories, but without the vigour and fresh­ness of language of childhood fairy stories.

Serials are frequently given a historical setting. The Restoration Period will readily provide a situation where the heroine may be rescued from the Fire and the Plague by some 'handsome, dashing, debonair' aristocrat. But the characters are Twentieth century people dressed up for the part. One learns nothing of the past from these stories, of the differences in ways of thought and human relationships of seventeenth century England. Instead, one is given another varia­tion of the fairy story.

Most people have a phase of reading the sort of magazine discussed above and there is no doubt that there is much in them which is useful, practical and helpful. However, such reading may become an ingrained habit, so that the reader is prevented from moving on further to a more valuable literature, just as some adults never get beyond the reading of comics. Good literature helps us to understand not only ourselves but others, whereas bad literature gives a false and misleading view of human relationships. The criticism is not that women's magazines deal only with romantic love—most people in love feel romantic—but against a wrong notion of romantic love. The danger is that when the young reader's marriage does not measure up to an impossible ideal, she may be unnecessarily bewildered an' appointed. In real life no one lives 'happy ever after', six feet of masculinity, and £2,000 a year notwithstanding.

**Useful Literacy by P.J Mc Greeney**

1. What is the writer’s view on what women read? ***(6marks)***
2. Why do women read such kind of materials? ***(6marks)***
3. What literature does the writer consider worth reading ***(6marks)***
4. Discuss the effective use of stylistic devices in the passage ***(12marks)***
5. Describe the tone in the extract. ***(4marks)***

**SECTION III**

**Read the poem and answer the questions that follow**

***Senior Staff Club***

*Super-revolutionary mouths*

*Drop*

*In between puffs of cigarettes*

*Water-tight truths:*

*The common man i.e.*

*Working man and woman*

*To he exact -*

*Must he helped hy us*

*To wake to their oppressed status*

*We must raise the masses 'consciousness!*

*But* — *gesturing left hands*

*In between*

*Drop vampire BAT butts on the floor*

*Swept daily by women*

*Faceless and nameless.*

*In the help-self places*

*Nani, Wee and'Ai-Sei*

*Clear the directionless mess*

*Splashed by the directionful*

*Here, too, in the beery bowls*

*They find floating yellowed butts*

*The tail-ends of bitter truth.*

***A.L Luvai***

1. Identify the persona in the poem. ***(04marks)***
2. Explain the irony in the poem. ***(06marks)***
3. What poetic devices have been effectively employed in the poem? ***(15marks)***
4. How does this poem affect you? ***(8marks)***

***End -***