**Name:……….…………………………………..……………………Stream:………………...………**

**112/2  
S4 ENGLISH LANGUAGE  
PAPER 2  
June/July, 2019  
2 hours**

**Uganda Certificate of Education   
RESOURCEFUL MOCK EXAMINATIONS 2019  
ENGLISH LANGUAGE  
PAPER 2  
2 hours**

**INSTRUCTIONS**

* All questions are to be answered.
* Your answers must be written on this question paper.

1. **Read the passage below very carefully and answer the question that follows;**

All reserves have one thing in common: land has been set aside by planners and developers to preserve or protect something. Every effort is made to keep the ecology of the area as stable as possible. But is this possible, or merely an ideal?

When an area is made a reserve, the ecological balance is disturbed just as much as if the whole area has been surrounded by a wall. Nature, as we have seen, is not static. Plants, animals, soil and the atmosphere are constantly interacting with each other and the environment may be slowly changing.

When an artificial boundary is put around such an area, the interactions between the plants, animals, soil and atmosphere at the edge of the reserve will be upset. Small reserves will be very susceptible to change from the outside, and the habitat will also be more vulnerable to human interference. The larger the reserve, the less the chances that it will be affected by change spreading in from outside, and the more likely it is to become self-supporting.

Small areas of marshland or swamp will only remain stable for as long as the water table remains constant. If drainage work takes place outside the reserve, this may well lower the water table inside, and plant succession will proceed towards a drier community. Even if this type of outside interference does not occur, the reserve may still do because of natural succession. Examples of health land, moorland and grassland, if fenced off and left ungrazed or unburnt, will proceed quite quickly through a scrub stage, eventually to climax woodland. Active management is, therefore, essential to preserve examples of these particular habitats.

Another problem is that the effects of the reserve may spread outwards. Migrating birds cannot be kept in the reserve all the year around, while many grazing animals cover long distances in search of food. If the population of grazing animals builds up, the animal may leave the reserve and stray across neighbouring farmland in search of food. Lions from the Nairobi National park in Kenya occasionally wander away from the park into the city. Of course such movements of animals increase in times of drought, when large numbers of animals may go off in search of water and food.

Even during normal weather conditions, overgrazing in a reserve may cause a problem. Overgrazed land takes time to recover, and the animals may again wander off in search of food. When deer, elephants, lions, antelope and other animals stray from a nature reserve into gardens and farmland, this causes conflict between those responsible for the reserve and its neighbours.

A great deal of research into the habits of the wild animals and their environment is essential to manage the populations effectively. Sometimes we have to act as carnivores, and reduce the population of some of the herbivores with a high-velocity rifle, in order to keep the population healthy and in balance with their food supply. This is particularly true of elephants in Africa, and deers in Britain and some other European countries where the natural predators either have been eliminated or are at a low population level. Occasionally it is necessary to catch animals and transfer them from areas of high population to similar habitats where the population is much lower.

Adapted from: *Environmental Studies, by Terry Jennings, Pitman Publishing Pty Ltd*

**Question:**

In not more than 130 words, summarise the problems arising from creating nature reserves.

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**Fair copy**

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**2A. Read the following passage and answer the questions that follow.**

Ethnocentricism is a way of putting ourselves at the centre of everything and judging all others by our standards. It is a **universal weakness** and one that is at the root of most tribal and racial misunderstandings. While we consider ourselves superior and exalt our customs, we look down with scorn on those who behave differently from ourselves. They are lazy, unintelligent, immoral, un-enterprising and materialistic. The more different these people are from us, the stronger our condemnation.

But this outlook raises a key question – what are the criteria for making these judgments? In each society, customs evolve to meet specific needs. It is when outsiders judge these customs against their own, particularly when they are very different, that they find them absurd, illogical or even downright savage.

In many parts of Africa, old people are held in very high esteem. Custom demands respect for the old, and in some cases, superstition enforces it by threatening that if the old are treated badly, their ghosts will revenge on those who were unkind to them. The old people therefore enjoy a great deal of respect; they are consulted in decision-making and they continue to head their households even when their sons are grown up. We find it **inconceivable** that people could treat their old in any other way.

When we learn that some nomadic tribes in Australia and Brazil used to kill their old, we immediately label them as barbaric and uncivilized. And yet, for those people, it was a perfectly practical thing to do. They had to walk long distances in search of pasture, often with enemies in pursuit. The old were a burden and if captured would be tortured to death; it was kinder to kill them.

A further example of apparently strange behavior is the treatment of old people in some modern European families. They put their old in homes for the aged, a practice which we may find **cruel and selfish.** Within the framework of these societies, however, this is quite acceptable. Many European houses are small, and domestic help is not readily available to care for the old. In an old people’s home, they will have more company and attention. None of those ways is superior to the others. They are all ways of coping with the problem of the old and as long as they do not create **discord** in the society, they are justifiable.

Variations abound in all forms of behavior. What, for example, is the standard form of greeting? For some of us, the American nod of the head and ‘Hi’ may appear too casual and impersonal. To the Americans, our elaborate hand-shaking and exchange of courtesies may appear too ritualistic and a waste of precious time. The Baganda women kneel in greeting. Those sensitive about equality of the sexes may find this behavior objectionable. The French hug and kiss when they meet friends – some Africans may find this embarrassing.

The increased speed of travel has in a sense created a world community. There is even some validity in talking about the international man – one who can travel to any corner of the globe equipped with international language, dress and manners. But shall we become sufficiently internationalized so that we are no longer ethnocentric or shall we always remain intolerant?

**Questions**

2.1. According to the author, what is the root cause for tribal and racial misunderstanding?

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2.2. Why according to the passage should we not condemn other people’s customs?

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2.3. Explain the irony in the way some nomadic tribes in Australia and Brazil used to treat their old.

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2.4. Why do Europeans put their old in old people’s homes?

i.……………………………………………………………………………………………………………………………………………..……ii…………………………………………………………………………………………………………………………….…………………

2.5. Explain the meaning of the following words and phrases as used in the passage.

i. universal weakness

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ii. Inconceivable

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iii. cruel and selfish

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iv. discord

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| **Marks for 2A** |  |

**2B. Read the passage below and answer the questions that follow.**

One fine morning as the waters of the Great Lake shimmered and trembled at the lightest touch of the breeze and the siala trees swayed gently in the warm air, the harvest having been safely gathered into granaries, a young man arrived in chief Odero’s compound. As politeness dictated, he stood outside the central hut which was obviously the *duo*l, the personal hut of the chief, and waited to be invited inside. Even without his black and white colobus monkey headdress, he stood head and shoulders above most men. He was obviously a man of *nyadhi,* that is a man of great style for he had a spear in one hand, a shield in the other and splashes of white war paint across his body. His face was ritually tattoed, his head set proudly on his shoulders and he wore only a tiny piece of leopard skin which barely reached his mid thigh, from under which two powerful legs protruded. On his right was a wizened old man and on his left a young man who closely resembled him, as well as six other men.

Odero’s eldest son Okumu was sent outside to inquire into the nature of their business. The wizened old man spoke: “We have come to see Odero the son of the great Chief Gogni Adinda for the purpose of betrothing our family to his for even as far away as Sakwa we have heard of the beauty and the spirit of his eldest daughter. We would have come earlier had we not been mourning for our Chief Kembo K’Agina who died last moon, but we came as soon as we could for my nephew Owuor Kembo, now chief in his father’s place, urgently seeks a wife. It is unthinkable that a chief should be unmarried, a situation which has arisen only because of the sudden death of his father – the young chief himself only twenty seasons old.”

Now, that lengthy speech had two main purposes: to impress the father and his sons, for a girl’s father was all powerful and capable of turning away the prospective suitors at their first meeting and secondly to indicate to the great chief that Owuor Kembo, though not such a great chief, was wifeless and therefore whoever he married would hold the envious position of *mikai,* the first wife, whose house would hold the centre stage directly facing the gate and to whom all other wives and also her husband would defer. Rumour had it that Odero Gogni had set his heart not only on his daughter marrying a chief but also that she be the *mikai* of such a chief. Okumu went back back into his father’s *simba* and repeated the message. Odero came out and bid the visitors enter. Kong’o was brought and as the council of *Jodong* trooped in one by one the pot of tangy brew was passed from hand to hand, to be sipped through a long reed-like straw, after first offering libation to *Were*. Pleasant questions were asked about the state of the harvest and the cattle and no one had ever seen the great chief being so nice to any suitor including some wealthy ones who had offered to pay double pride price.

**Questions**

2.6. When did the young man arrive in Chief Odero’s compound?

A. when the harvest had been gathered into granaries

B. in the morning

C. when the Great Lake shimmered and trembled

D. when he saw the chief standing outside his hut

2.7. ‘He was obviously a man of *nyadhi,*…’ This means.

A. he was a man of great style

B. he had a spear and shield

C. he belonged to the clan of *nyadhi*

D. he stood head and shoulder above most men

2.8. Why did the young man wait outside the chief’s hut?

A. Because he had arrived too early

B. Because the chief was not expecting him

C. Because he was polite

D. Because he had come with many people

2.9. How many people were in the young man’s party?

A. Eight people

B. Six people

C. Nine people

D. Twelve people

2.10. Why was the position of *mikai* regarded highly?

A. Because she was the first wife of a chief

B. Because her hut occupied the centre stage of the compound

C. Because all other wives and the chief himself would respect her

D. Because it would fetch a handsome bride wealth

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| **Marks for 2B** |  |
| **Total for Qn 2** |  |

**3A. Rewrite the following items as instructed in the brackets. Do not change the meaning of the original sentence.**

3.1. Namugwanya is very beautiful and the Minister’s son wants to marry her (Use: …**such**…)

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3.2. You shouldn’t have gone there. (Begin: **Only…** )

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3.3. We were told not to go near the unfinished dam. (Use: …**warned**…)

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3.4. She was getting off a taxi when her purse fell from her armpit. (Begin: **Getting**…)

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3.5. There is trouble. We cannot solve it with fighting. (Begin: **Whatever**…)

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3.6. Jomo Kenyatta was a great African politician. His son is the current president of Kenya. (Rewrite as one sentence using **‘whose’** )

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3.7. This is the young man. I gave your bicycle to him. (Join the two sentences using **‘whom’** )

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3.8. “Where did you spend the night? We looked for you everywhere,” said the boy’s mother.  
 (Rewrite in **reported speech** )

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3.9. Had he not tutored her, she would have failed the examination. (Begin: **But**… )

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3.10. They always arrive late for supper. (Use:…**tendency**…)

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| **Marks for 3A** |  |

**3B. Choose the best alternative from those provided and put a ring around the letter it corresponds to.**

3.11. We stayed indoors because the rain would not ….

A. give up B. let up C. let go D. pull off

3.12. The headmaster as well as his teachers ……. attending the party.

A. are B. is C. either D. neither

3.13. Her new dress is ………than the one she had before.

A. more red B. redder C. much red D. more redder

3.14. She came here……a view…..seeing the Minister.

A. with, of B. in, of C. holding, of D. with, to

3.15. People talk of ghosts, but there is…..as ghosts.

A. no such a thing B. no such thing C. not such things D. not such a thing

3.16. John was told by his………that her mother, with whom John shares parents, is very ill.

A. niece B. nephew C. cousin D. aunt

3.17. The photographer would prefer……the photo now….for later.

A. taking, to waiting

B. to take, rather than wait

C. taking, than waiting

D. to take, than waiting

3.18. When you go to the store, remember to ….your old pair trousers…….a new one.

A. exchange, in

B. exchange, and

C. exchange, with

D. exchange, for

3.19. This time Mirembe has remembered to……..all my letters.

A. reply B. reply to C. reply for D. give a reply

3.20. Is it you who gave me the book or……..?

A. someone else

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| **Marks for 3B** |  |
| **Total for Q3** |  |

B. it was someone else

C. was it someone else

D. was someone else

**END**