

**S101/1  
GENERAL  
PAPER  
Nov, 2020  
2 Hours 40 Minutes**

**ST. MARYS' KITENDE  
Uganda Advanced Certificate of Education  
RESOURCEFUL MOCK EXAMINATIONS 2020  
GENERAL PAPER  
TIME: 2 HOURS 40 MINUTES**

**INSTRUCTIONS TO CANDIDATES;**

*Answer **two** questions which must be chosen as follows: one question from Section **A** and one question from Section **B**.*

*Answers to each question must begin on a fresh paper.*

*Any extra question attempted will not be marked.*

*You are advised to divide your time equally between the two questions*

**SECTION A:**

Answer only **one** question from this section.

Choose one questions from this Section and write an essay of 500 – 700 words.

1. To what extent is crime in your community a result of social discontent?  
(50marks)
2. Examine the causes of global warming and its effects on the environment.  
(50marks)
3. “All the citizens of Uganda are equal before the law and enjoy the same rights.” How far true is the statement in relation to women in Uganda?  
(50marks)
4. Discuss the causes and suggest solutions to the problem of Human Trafficking in Uganda.  
(50marks)

## SECTION B

*Attempt only **one** question from this Section.*

5. Study the information below and answer the questions which follow.

A group of people aboard a Kampala-bound taxi from Nakasongola nearly bled to death after their vehicle overturned several times while negotiating a sharp bend just before Matugga town. The victims, all in urgent need of blood, were rushed to hospital. Finding the most reliable blood bank empty, their relatives offered to donate blood to save the lives of their kinsfolk.

The victims were identified as Makasa, Kayondo, Tona, Onzia, Benedict, Paul, Judah and Julius. On examining their blood samples, they were found to belong to blood groups AB, B, A, AB, O, AB, B and O in that order.

Only relatives with blood groups compatible with the victims' blood would donate to them. The eligible relatives were; Ruth, Peter, Phiona, Naome, Jacob, Cissy, Betty and Diana. Their blood groups although mixed up included: O, A, B, B, O, AB, O and O. also consider the following information.

- Benedict was Jacob's cousin brother while Cissy was Julius' niece.
- Both Naome who was Yona's sister and Ruth who was Kayondo's wife belonged to blood group O.
- Phiona was Mukasa's mother whose blood group was A while Peter was a brother to Judah.
- Betty, Kayondo's cousin sister and Onzia's wife could donate blood to their victim but decided to donate to the latter.

Donation of blood was guided by the rules below;

- Blood group AB donates to only AB but can be donated to by all other blood groups.
- Blood group A can be donated to by O and A blood groups but donates to AB and A
- Blood group O donates to all the others but is donated to by only O blood group.
- Blood group B donates to AB and B and is donated to by O and B blood groups.

## Questions

- a) Indicating their blood groups, match relatives with the victims they donate blood to. (9marks)
- b) i) From which relative did Paul receive blood and what group was it? (1mark)
- ii) Name the victims who received blood from relatives with the following blood groups. \* A  
\* O  
\* B
- c) i) Which blood groups did Jacob, Cissy, Diana and Peter belong to? Give reasons for your answer. (13marks)
- ii) Name the most disadvantaged and least disadvantaged blood groups and give reasons why. (2marks)
- d) i) Explain the importance of donating blood. (4marks)
- ii) Why is it advisable to carry out blood transfusion and donation from the hospital? (4marks)

**SPGE = 10marks**

## 6. Read the passage below and answer the questions which follow.

Of all forms of symbolism, language is the most highly developed, most subtle, and most complicated. It has been pointed out that human beings, by agreement, can make anything stand for anything. Now, human beings have agreed, in the course of centuries of mutual dependency, to let the various noise that they can produce with their lungs, throats, tongues, teeth and lips systematically stand for specific happenings in their nervous systems. We call that system of agreements language for example, we who speak English have been so trained that when our nervous systems register the presence of a certain kind of animal, we may make the following noise: "There's a cat." Anyone hearing us would expect to find that by looking in same direction, he would experience a similar event in his nervous system one that would have led him to make an almost identical noise. Again, we have been so trained that when we are conscious of wanting food, we make the noise, "I'm hungry."

There is, as has been said, no necessary connecting between the symbol and that which is symbolized. Just as men can wear yachting costumes without ever having been near a yacht, so they can make the noise, "I'm hungry," without being hungry. Furthermore, just as social rank can be

symbolized by feathers in the hair, by a tattooing on the breast, by gold ornaments on the watch chain, by a thousand different deceives according to the culture we live in, so the fact of being hungry can be symbolized by a thousand different noises according to the culture we live in for example, “faim,” or “es hunger mice,” or “Hara gahetta,” and so on.

However obvious these facts may appear at first glance, they are actually not obvious as they seem except when we take special pains to think about the subject. Symbols and those symbolized are independent of each other, nevertheless, all of us have a way of feeling as if, and sometimes acting as if, there were necessary connections. For example, there is the vague sense that we all have that foreign languages are **inherently absurd**. Foreigners have “funny names” for things: why can’t they call things by their “right names?” This feeling exhibits itself most strongly in those American and English tourists who seem to believe that they can make the natives of any country understand English if they shout it at them loud enough. They feel, that is, that the symbol must necessarily call to mind the thing symbolized.

**Anthropologists** report similar attitudes among primitive people. In talking with natives, they frequently come across unfamiliar word in the native language. When they interrupt the conversations to ask, “Guglu? What is a guglu! what amazingly silly people” when an answer s insisted upon, they explain, when they can get over lagughing, “Why, a gulu is a GUGLU, of course!” very small children think in this respect, the way primitive people do; often when policemen say to a **whimpering** lost child, “All right, little girl, we’ll find your mother for you. Who is your mother? What’s mummy!” This leaves the police, as they say in murder mysteries, **baffled**. Again, there is a little boy who is reported to have said, “pigs are called pigs because they are such dirty animals.”

Similar naiveté regarding the symbolic process is illustrated by an incident in the adventures of a theatrical troupe playing melodramas to audience in the western ranching country. One night, at a particular tense moment in the play, when **the villain** seemed to have the hero and the heroine in his power, an overexcited cowpuncher in the audience suddenly rose from his set and shot the villain. The cowpuncher of this story, however, is no more ridiculous than those thousands of people today, many of them adults, who write fan letters to **ventilloquist’s dummy, or those good hearted but impressionable people** who send presents to the broadcasting station when two characters in a radio serial get married, o those astonishing patriots who rushed to recruiting offices to help defend the nation when the United States was “invaded” by an army from Mars”

These, however, are only the more striking example of **primitive and infantile** attitudes towards symbols. There would be little point in mentioning

them if we were uniformly and permanently aware of the independence of symbols from things symbolized. But we are not. Most of us retain many habits of evaluation (“thinking habits”) more appropriate to life in the jungle than to life in modern civilization. Moreover, all of us are capable of reverting to them, especially when we are overexcited or when subjects about which we have special **prejudices** are mentioned.

Worst of all, various people who have easy access to such instruments of public communication as the press, the radio, the lecture platform, and the pulpit actively encourage primitive and infantile attitudes towards symbols. Political and journalistic charlatans, advertisers of worthless or overpriced goods, and promoters of **religious bigotry** stand to profit either in terms of money or power or both, if the majority of people can be kept thinking like **savages** or children.

**Questions:**

- a) Provide a suitable title for the passage. (2marks)
- b) Explain what the writer means by the following phrases;
- i) “..... the symbol must call to mind the things symbolized.” (3marks)
- ii) “..... good hearted but impressionable people...” (3marks)
- c) In not more than 100 words, summarise the instances of primitive and infantile attitudes of people towards symbols brought out in the passage. (12marks)
- d) Give the meaning of the following words and phrases as used in the passage.
- i) *inherently absurd* (2marks)
- ii) *anthropologists* (2marks)
- iii) *whimpering* (2marks)
- iv) *baffled* (2marks)
- v) *prejudices* (2marks)
- vi) *the villain* (2marks)
- vii) *ventriloquist’s dummy* (2marks)
- viii) *primitive and infantile* (2marks)
- ix) *religious bigotry* (2marks)
- x) *savages* (2marks)

**SPGE = (10marks)**

**END**