

P310/1
**LITERATURE IN
ENGLISH**
(Prose and Poetry)
Paper 1
July / Aug. 2023
3 hours



UGANDA TEACHERS' EDUCATION CONSULT (UTEC)

Uganda Advanced Certificate of Education

LITERATURE IN ENGLISH
(Prose and Poetry)

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3 hours

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **three** sections; **I, II and III.***

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 each of section **II** and **III.***

*Read section **I** twice and then answer the questions. There is no need to read the whole paper first.*

*Do the same for section **II** and then section **III.***

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Turn Over

SECTION I: ADVANCED COMPREHENSION

Read the passage below and answer the questions that follow:

I am particularly glad to see such a society as this flourishing as your society has flourished, because the future welfare of our nation depends upon the way in which we can combine in our men – in our young men – decency and strength. Just this morning when attending service on the great battleship Kearsarge I listened to a sermon addressed
05 to the officers and enlisted men of the navy, in which the central thought was that each American must be a good man or he could not be a good citizen. And one of the things dwelt upon in that sermon was the fact that a man must be clean of mouth as well as clean of life – must show by his words as well as by his actions his fealty to the Almighty if he was to be what we have a right to expect from men wearing the national uniform.
10 We have good Scriptural authority for the statement that it is not what comes into a man's mouth but what goes out of it that counts. I am not addressing weaklings, or I should not take the trouble to come here. I am addressing strong, vigorous men, who are engaged in the active hard work of life; and life to be worth living must be a life of activity and hard work. I am speaking to men engaged in the hard, active work of life, and therefore to men
15 who will count for good or for evil.

It is **peculiarly incumbent** upon you who have strength to set a right example to others. I ask you to remember that you cannot retain your self-respect if you are loose and foul of tongue, that a man who is to lead a **clean and honorable** life must inevitably suffer if his speech likewise is not clean and honorable. Every man here knows the temptations that
20 beset all of us in this world. At times any man will slip. I do not expect perfection, but I do expect genuine and sincere effort toward being decent and cleanly in thought, in word, and indeed. As I said at the outset, I hail the work of this society as **typifying** one of those forces which tend to the betterment and uplifting of our social system. Our whole effort should be towards securing a combination of the strong qualities, with those
25 qualities which we term virtues. I expect you to be strong. I would not respect you if you were not. I do not expect you to lose one **particle of your strength** or courage by being decent. On the contrary, I should hope to see each man who is a member of this society, from his membership in it become all the fitter to do the rough work of the world; all the fitter to work in time of peace; and if, which may Heaven **forfend**, war should come, all
30 the fitter to fight in time of war. I desire to see in this country the decent men strong and the strong men decent, and until we get that combination in pretty good shape we are not going to be by any means as successful as we should be. There is always a tendency among very young men and among boys who are not quite young men as yet to think that to be wicked is rather smart; to think it shows that they are men. Oh, how often you see
35 some young fellow who boasts that he is going to “see life,” meaning by that that he is going to see that part of life which it is a thousand fold better to remain unseen! I ask that

every man here constitute himself his brother's keeper by setting an example to that younger brother which will prevent him from getting such a false estimate of life. Example is the most potent of all things. If any one of you in the presence of younger boys, and especially the younger people of our own family, misbehaves yourself, if you use coarse and blasphemous language before them, you can be sure that these younger people will follow your example and not your **precept**. It is no use to preach to them if you do not act decently yourself. You must feel that the most effective way in which you can preach is by your practice.

45 As I was driving up here a friend who was with us said that in his experience the boy who went out into life with a foul tongue was apt so to go because his **kinsfolk**, at least his intimate associates, themselves had foul tongues. The father, the elder brothers, the friends, can do much toward seeing that the boys as they become men become clean and honorable men.

50 I have told you that I wanted you not only to be decent, but to be strong. These boys will not admire virtue of a merely **anaemic type**. They believe in courage, in manliness. They admire those who have the quality of being brave, the quality of facing life as life should be faced, the quality that must stand at the root of good citizenship in peace or in war. If you are to be effective as good citizens you must possess strength and courage, or your

55 example will count for little with the young, who admire strength and courage. I want to see you, the men of this society, you who embody the qualities which the younger people admire, by your example give those young people the tendency, the trend, in the right direction; and remember that this example counts in many other ways besides cleanliness of speech. I want to see every man able to hold his own with the strong, and also ashamed

60 to oppress the weak. I want to see each young fellow able to do a man's work in the world, and of a type which will not permit imposition to be practiced upon him. I want to see him too strong of spirit to submit to wrong, and, on the other hand, ashamed to do wrong to others. I want to see each man able to hold his own in the rough work of actual life outside, and also, when he is at home, a good man, unselfish in dealing with wife, or

65 mother, or children. Remember that the preaching does not count if it is not backed up by practice. There is no good in your preaching to your boys to be brave if you run away. There is no good in your preaching to them to tell the truth if you do not. There is no good in your preaching to them to be unselfish if they see you selfish with your wife, disregardful of others. We have a right to expect that you will come together in meetings

70 like this; that you will march in processions; that you will join in building up such a great and useful association as this; and, even more, we have a right to expect that in your own homes and among your own associates you will prove by your deeds that yours is not a **lip-loyalty** merely; that you show in actual practice the faith that is in you.

A speech by Theodore -Roosevelt, slightly edited by UTEC

Questions

- (a) Suggest a suitable title for the passage. (02 marks)
- (b) (i) What is the writer's major argument in the passage? (06 marks)
- (ii) Do you agree with the writer's views in the passage or not? Give reasons for your choice. (04 marks)
- (c) According to the passage, what is the right category of people to count for good or evil? (03 marks)
- (d) What misconceptions about decency have been pointed out in the passage? (03 marks)
- (e) According to the passage, what portrays the need for exemplary living? (04 marks)
- (f) Explain the meaning of the following phrases and expressions as used in the passage. (1mark@)

	line
(i) ...dwelt upon	7
(ii) ...peculiarly incumbent	16
(iii) ...clean and honorable	18
(iv) ...typifying	22
(v) ...particle of your strength	26
(vi) ...forfend	29
(vii) ...precept	42
(viii) ...kinsfolk	46
(ix) ...anaemic type	51
(x) ...lip-loyalty.....	73

SECTION II : STYLE

Read the passage below and answer the questions that follow:

On the fifth of November, which was the beginning of summer in those parts, the weather being very hazy, the seamen spied a rock, within half a cable's length of the ship; but the wind was so strong, that we were driven directly upon it, and immediately split. Six of the crew, of whom I was one, having let down the boat into the sea, made a shift to get clear of the ship, and the rock.

We trusted ourselves to the mercy of the waves; and in about half an hour the boat was over set by a sudden flurry from the north.

What became of my companions in the boat, as well as of those who escaped on the rock, or were left in the vessel, I cannot tell; but conclude they were all lost. For my own part, I swam as fortune directed me, I found myself within my depth; and by this time the storm was much abated. The declivity was so small, that I walked near a mile before I got to the shore. I then advanced forward near half a mile, but could not discover any sign of houses or Inhabitants. I was extremely tired, and with that, and the heat of the weather and about half a pint of brandy that I drank as I left the ship, I found myself

much inclined to sleep. I lay down on the grass, which was very short and soft, where I slept sounder than ever I remember to have done in my life, and, as I reckoned, above nine hours, for when I awoke it was just daylight. I attempted to rise, but was not able to stir; for as I happened to lie on my back, I found my arms and legs were strongly fastened on each side to the ground; and my hair, which was long and thick, tied down in the same manner. I likewise felt several slender ligatures across my body, from my armpits to my thighs.

I could only look upwards; the sun began to grow hot, and the light offended my eyes. I heard a confused noise about me, but in the posture I lay, could see nothing except the sky. In a little time, I felt something alive moving on my left leg, which advancing gently forward over my breast, came almost up to my chin; when, bending my eyes downwards as much as I could, I perceived it to be a human creature not six inches high, with a bow and arrow in his hands, and a quiver at his back.

I was in the utmost astonishment, and roared so loud, that they all ran back in a fright; and some of them, as I was afterwards told, were hurt with the falls they got by leaping from my sides upon the ground. However, they soon returned; and one of them, who ventured so far as to get a full sight of my face, lifting up his hands and eyes by way of admiration, cried out in a shrill, but distinct voice, Hekinah Degul: the others repeated the same words several times, but I then knew not what they meant. I discovered the methods they had taken to bind me; and at the same time, with a violent pull, which gave me excessive pain, I a little loosened the strings that tied down my hair on the left side, so that I was just able to turn my head about two inches.

I heard one of them cry aloud, Tolgo phonic; when in an instant I felt above a hundred arrows discharged on my left hand, which pricked me like so many needles.

When this shower of arrows was over, I fell a groaning with grief and pain, and then striving again to get loose, they discharged another volley larger than the first, and some

of them attempted with spears to stick me in the sides; but, by good luck, I had on me a buff jerkin, which they could not pierce:

When the people observed I was quiet, they discharged no more arrows: but by the noise increasing, I knew their numbers were greater; and about four yards from me, over - against my right ear, I heard a knocking for above an hour, like people at work; when, turning my head that way, as well as the pegs and strings would permit me, I saw a stage erected about a foot and a half from the ground, capable of holding four of the inhabitants, with two or three ladders to mount it: from whence one of them, who seemed to be a person of quality, made me a long speech, whereof I understood not one syllable.

Jonathan Swift: An extract from Gulliver's travels, slightly edited by UTEC

Questions

- (a) Describe what is happening in the passage? (07 marks)
- (b) What major challenges does the speaker face? (03 marks)
- (c) Describe the speaker's feelings from the time he wakes up. (05 marks)
- (d) How has the speaker been able to portray his intended message? (15 marks)
- (e) What lessons do you learn from the various events in the passage? (03 marks)

SECTION III : POETRY

Read the poem below and answer the questions that follow:

HOME IS A WOMAN

Before I enter the Matatu

For the drive to Kampala then Lira

The driver stops me to tell me

He's never seen me on the route

"you must live outside"

I remember I live outside my own country

I pretend not to hear

And he says it again, this time behind a cigarette and a smile

He asks me "who are your people? Who is your father? Your grandfather?"

Saying he may know my people.

I tell him my mother's name and her mother's name
 And my great grandmother's names
 I tell him about the names of the land they could not inherit
 unless their brothers or fathers or husbands gave it to them
 I name and map the land from that tree to the edge of the river
 I tell him where my great grandmothers were born
 Where my grandmothers were born
 Where my mother was born
 I hum the names of the women in my family
 Over and over again like a forgotten prayer
 A forbidden song
 He asks again "Who are your forefathers, you girl?"
 I ask him "And who gave birth to them?" and I say the names of the women who gave
 birth to them

 Our ride is silent from Kampala to Lira
 He gives me a curious glance from the rearview mirror at my many faces
 Looking at me while I hold on to my suitcase
 While I carry all the women living inside of me
 I carry them home

By: Arao Ameny

Questions

- | | | |
|-----|---|------------|
| (a) | Who is the persona in the poem? | (02 marks) |
| (b) | Discuss the subject matter of the poem. | (07 marks) |
| (c) | How effective is the writer's style? | (12 marks) |
| (d) | Comment on the following in the poem: | |
| | (i) Writer's intention. | (04 marks) |
| | (ii) Tone | (03 marks) |
| (e) | How relevant is the poem to society? | (03 marks) |
| (f) | What do the following phrases mean as used in the poem: | |
| | (i) My many faces. | (01 mark) |
| | (ii) I carry all the women living inside of me. | (01 mark) |

END