

**S101  
GENERAL  
PAPER  
SUBSIDIARY  
PAPER  
2 August 2019  
2 ½ hours**



**ENTEBBE JOINT EXAMINATION BUREAU**

**Uganda Advanced Certificate of Education**

**GENERAL PAPER**

**SUBSIDIARY PAPER**

**2 hours 40 minutes**

**INSTRUCTIONS TO CANDIDATES:**

*Attempt **one** question from Section **A** and **one** from Section **B**.*

*You are advised to divide your time equally between the two questions. The total time of 2 hours 40 minutes includes 10 minutes for you to study and select the questions before you begin answering.*

*All questions carry equal marks.*

*Any extra question attempted shall **not** be assessed.*

## SECTION A: (50 MARKS)

Answer **one** question from this Section. Answers should be between **500 and 800** words in length.

1. “Power belongs to the people.” To what extent is this provision of the constitution applicable to the Ugandan situation? (50 marks)
2. Should prostitution be legalized in your community? (50 marks)
3. “The promotion of children’s rights is primarily responsible for the increased indiscipline in Uganda schools.’ Discuss. (50 marks)
4. (a) Explain the importance of wetlands in Uganda.  
(b) What measures should be taken to protect wetlands? (50 marks)

## SECTION B

Answer **one** question from this Section.

5. Study the information provided below and answer the questions that follow. Sixteen counties are participating in a Nations Cup Final tournament in the nation of Wandao. They have been grouped as follows;

GROUP A	GROUP B	GROUP C	GROUP D
Nitus	Burkia	Angeria	Geriny
Darongo	Nenkou	Mbazania	Nibento
Nigua	Limongi	Merquois	Croama
Wandao	Sengope	Delinia	Ricaragua

**The following rules have been laid for the tournament:**

- The opening matches will be played on Saturday 24<sup>th</sup> January, 2009 in each group.
- All teams in each group play against each other, and these matches before quarter finals should have ended by the 2<sup>nd</sup> February.
- No team plays on consecutive days.

- Two matches are played concurrently on the 25<sup>th</sup> January in groups A and B and 26<sup>th</sup> January in groups C and D. With effect from 27<sup>th</sup> January, one match is played every day in each group. All groups rest on 29<sup>th</sup> January.
- The semi –finals are played concurrently on the same day.
- Three days rest is granted before the commencement of each of the following matches: Quarter finals, Semi –finals and the match to determine the Third place.
- The winners and runners–up in each group go on to the Quarter finals.
- Winners in group A play against winners of group B and winners from group C play against winners of group D.
- Losers at Quarter finals are knocked out.
- Finals are played on 14<sup>th</sup> February.

### Questions

- (a)
  - (i) Draw up a timetable for the matches to be played from the beginning to the end of the tournament.
  - (ii) How many matches will be played altogether?
- (b) State the dates on which the following matches will be played:
  - (i) The last two group matches before Quarter finals,
  - (ii) Quarter finals,
  - (iii) Semi finals,
  - (iv) Third place match.
- (c)
  - (i) What, in your opinion, is the importance of such a tournament to the participating countries?
  - (ii) Examine the benefits of the tournament to the country that hosted the tournament.
- (d) Suggest measures that should be taken to improve the sports in Uganda.

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

As is usual in any romantic theory, we find the name of Byron **conspicuous**. The Byronic hero in his successive metamorphoses has filled and also written –more books than the tongue can tell. He is volcanic, extreme in all things, magnificent in sin. He is adored of woman (or, conversely he is misunderstood and betrayed by women and retires into **lofty isolation** and the pageant of his bleeding heart). With the help of modern psychology he has developed complexes and neuroses. At times, to be sure, he evinces a spasmodic and spectacular goodness, but this is a manifestation of his superb energy and must never, according to the theory, be confused with the goodness of good people.

Early in the nineteenth Century, this theory got tangled up with Napoleon and also with far-reaching consequences, with German philosophy. Students of the history of philosophy point to the doctrines of Fichte. From this source come the Superman, the Master Race, Prussianism, and Hitler. Until there was an actual outbreak in war, we did not resent this kind of thing because the ideas were not very different from ones that we had been brought up on. Not many of us were fooled by Hitler as a person. A bad egg if ever there was one. Yet there was something comic about him, we are such a good-natured people that we find it hard to realize that *funny things can be dangerous*.

Furthermore, we saw that Hitler and his friend had energy, and we rather admired them for it. We didn't blame them for not wanting to be bullied. We were inclined to discount the stories of **domestic terrorism**. Even after the war began in Europe, we felt a certain respect for Prussian competence and efficiency. We were genuinely confused by the romantic theory of evil. The thing that woke us up was not the badness of the egg but the terrific consequences of the things that particular egg did. When the war is over, unless I miss my guess, we are likely to be again misled into the same confusion of values.

There is still a third modern theory of evil, and this I shall call the scientific theory. According to this, there is no such thing as sin. Human beings are merely very **complicated mechanisms**, and they are what they are because of the regular operation of heredity and environment, economic law, vitamin deficiency, hypertrophy of the glands, or whatever else you happen to believe in. Hitler is a **paranoiac**, and the whole German nation is suffering from a secondary, or induced, paranoia. Exponents of this theory remind us that science doesn't judge; it only explains. You can't blame Hitler for being a paranoiac any more than you blame poison ivy for being poisonous. Some day science will tell us what to do about it, but what if that day doesn't come soon enough?

Here are ways of looking at the evil in human nature –the sentimental, the romantic, and the scientific. Each one of them has qualities that commend it to be the American **temperament**. Our good heartedness makes us like the first; our energy and independence incline us to the second; everything that is scientific in our education and training prepares us for the third. The fact that they are often contradictory doesn't worry us. Whatever our characteristic American virtues are, logic isn't one of them. We share with the other English-speaking peoples a genius for *living happily with contradictions*, anomalies, and compromises. And where does it all get us?

Let me return momentarily to Milton. Far be it from me to say that he knew all the answers, but he knew some of them. He knew that ambition leads to cruelty and terror; he knew some of them. He knew that the human race can be saved only by goodness, the goodness of God in man. He knew that the forces of Hell are real and everywhere and always. He saw them in his imaginations, surging and seething and boiling up onto this earth. Theologies, to be sure, are transitory, far more transitory than poetry. So far as *Paradise Lost* is purely theological, it may be **obsolete**, but as an analysis of good and evil, it teaches a lesson that we still need to learn. Over the theology of the poem towers Satan, incarnate evil, the arch fiend, the destroyer, and on his head sits horror plumed.

I should like to finish this with a noble peroration on the splendours of American goodness, secure in its native right and triumphant over evil in all its forms; but I shall be on much safer ground if I merely sum up what I have said already. Taking us by and large, we have considerable faith in good people. That faith is probably greater than we realize, and in this respect we are lucky, because a faith in the goodness of men is the one thing that democracy cannot do without. Beyond that we are entangled in a lot of **familiar notions** about good and evil, accepting now one and now another, never following any of them to their logical conclusions. We can get through this war; I am sure, on our faith in ourselves and our native goodness. It is after the war that we are going to run into trouble. Shall we look at Germany as a nation of beautiful souls, temporarily misled in their emotions but presently to return to an idyllic existence of Beethoven, beer, and Grimm's fairy tales? Or as a Byronic hero-nation, magnificent in sin, romantic in its **defiant energy**, and then tragic in its defeat? Or as the victim of an unfortunate environment, needing merely a treatment in international **economic therapy**?

Or shall we really get down to the roots of good and evil and wrestle with our theories until we bring them into some kind of **working conformity**, not only with one another but with fact?

**Questions:**

- (a) Suggest a suitable title for this passage. *(02 marks)*
- (b) What does the author mean by:
- (i) “funny things can be dangerous”? *(03 marks)*
  - (ii) “living happily with contradictions”? *(03 marks)*
- (c) In not more than 100 words, summarize the theories of the evil in human nature. *(12 marks)*
- (d) Explain the meaning of the following words and phrases as used in the passage, using your own words wherever possible:
- (i) Conspicuous
  - (ii) Lofty isolation
  - (iii) Domestic terrorism
  - (iv) Complicated mechanisms
  - (v) Temperament
  - (vi) Obsolete
  - (vii) Familiar notions
  - (viii) Defiant energy
  - (ix) Economic therapy
  - (x) Working conformity
- (20 marks)*

**SPELLING AND GRAMMATICAL EXPRESSIONS** *(10 marks)*