

P310/1
LITERATURE
IN ENGLISH
Paper 1
Nov. / Dec. 2015
3 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Advanced Certificate of Education

LITERATURE IN ENGLISH

(PROSE AND POETRY)

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 each of Sections 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.

SECTION I

Read the passage below and answer the questions that follow.

THE NEW IMMORALITY

by Joseph Wood Krutch

The provost of one of our largest and most honored institutions told me not long ago that a questionnaire was distributed to his undergraduates and that 40 per cent refused to acknowledge that they believed cheating on examinations to be reprehensible.

Recently a reporter for a New York newspaper stopped six people on the street and asked them if they would consent to take part in a rigged television quiz for money. He reported that five of the six said yes. Yet most of these five, like most of the college cheaters, would probably profess a strong social consciousness. They may cheat, but they vote for foreign aid and for enlightened social measures.

These two examples exhibit a paradox of our age. It is often said, and my observation leads me to believe it true, that our seemingly great growth in social morality has oddly enough taken place in a world where private morality - a sense of supreme importance of purely personal honor, honest, and integrity - seems to be declining. Beneficent and benevolent social institutions are administered by men who all too frequently turn out to be accepting "gifts". The world of popular entertainment is rocked by scandals. College students, put on their honor, cheat on examinations. Candidates for the Ph.D. hire ghost writers to prepare their theses.

But, one may object, haven't all these things always been true? Is there really any evidence that personal dishonesty is more prevalent than it always was?

I have no way of making a historical measurement. Perhaps these things are not actually more prevalent. What I do know is that there is an increasing tendency to accept and take for granted such personal dishonesty. The bureaucrat and disk jockey say, "Well, yes, I took presents, but I assure you that I made just decisions anyway." The college student caught cheating does not even blush. He shrugs his shoulders and comments: "Everybody does it, and besides, I can't see that it really hurts anybody."

Jonathan swift once said: "I have never been surprised to find men wicked, but I have often been surprised to find them not ashamed." It is my conviction that though men may be no more wicked than they always have been, they seem less likely to be ashamed. If everybody does it, it must be right. Honest, moral, decent mean only what is usual. This is not really a wicked world, because morality means mores or manners and usual conduct is the only standard.

The second part of the defense, "it really doesn't hurt anybody," is equally revealing. "It doesn't hurt anybody," means it doesn't do that abstraction called society any harm. The harm it did the bribe-taker and the cheater isn't important; it is purely personal. And personal as opposed to social decency doesn't count for much. Sometimes I am inclined to blame sociology for part of this paradox. Sociology has tended to lay exclusive stress upon social morality, and tended too often to define good and evil as merely the "socially useful" or its reverse. 35

What social morality and social conscience leave out is the narrower but very significant concept of honor - as opposed to what is sometimes called merely "socially desirable conduct." The man of honor is not content to ask merely whether this or that will hurt society, or whether it is what most people would permit themselves to do. He asks, and he asks first of all, would it hurt him and his self-respect? Would it dishonor him personally? 40 45

It was a favorite and no doubt sound argument among early twentieth - century reformers that "playing the game" as the gentleman was supposed to play it was not enough to make a decent society. They were right: it is not enough. But the time has come to add that it is nevertheless indispensable. I hold that it is indeed inevitable that the so-called social conscience unsupported by the concept of personal honor will create a corrupt society. But suppose that it doesn't? Suppose that no one except the individual suffers from the fact that he sees nothing wrong in doing what everybody else does? Even so, I still insist that for the individual himself nothing is more important than this personal, interior sense of right and wrong, and his determination to follow that rather than to be guided by what everybody does or merely the criterion of "social usefulness". It is impossible for me to imagine a good society composed of men without honor. 50 55

We hear it said frequently that what present-day men most desire is security. If that is so, then they have a wrong notion of what the real, the ultimate security is. No one who is dependent on anything outside himself, upon money, power, fame, or whatnot, is or ever can be secure. Only he who possesses himself and is content with himself is actually secure. Too much is being said about the importance of adjustment and participation in the group. Even co-operation, to give this thing its most favorable designation, is no more important than the ability to stand alone when the choice must be made between the sacrifice of one's own integrity and adjustment to or participation in group activity. 60 65

No matter how bad the world may become, no matter how much the mass man of the future may lose such of the virtues as he still has, one fact remains. If one person alone refuses to go along with him, if one person alone asserts his individual and inner right to believe in and be loyal to what his fellow men seem to have given up, then at least he will still retain what is perhaps the most important part of humanity. 70

Questions:

1. (a) What, according to the extract, is “the new immorality”?
(03 marks)
(b) What do you understand by the phrase “paradox of our age”?
(02 marks)
(c) Identify the different examples of paradoxes pointed out in the extract.
(08 marks)
2. (a) Why are quotation marks placed around the word “gifts” in paragraph 3?
(02 marks)
(b) What justifications are given by those who practice personal dishonesty?
(03 marks)
3. Contrast personal with social decency.
(04 marks)
4. What do you understand by the phrase ‘playing the game’? (02 marks)
5. Explain the meaning of the following words and expressions as used in the extract:
 - (a) reprehensible (line 04)
 - (b) social consciousness (line 08)
 - (c) beneficent and benevolent (line 14)
 - (d) ghost writers (line 17)
 - (e) historical measurement (line 20)
 - (f) reformers (line 47)
 - (g) indispensable (line 49)
 - (h) designation (line 64)
 - (i) virtues (line 68)
 - (j) humanity (line 72)

(10 marks)

SECTION II

MY GRANDFATHER

Every day people are born and people die. Human beings come into this world and leave it - most without their names being immortalized in any history books. Millions of people have lived and worked and loved and died without making any great claims to fame or fortune.

But they aren't forgotten - not by their friends, **not** by their families. And some of these people, some very special people, are not forgotten even by those who hardly knew them. My grandfather was one of these very special people.

What made him so special? Why is he remembered not only by friends and family but even by casual acquaintances? Very simply because he was the essence of love. More than that he was the essence of what I think of as "active" love. Just as his heart was not empty, his words were not empty.

He didn't just speak of compassion. During the Great Depression he took homeless people off the street into his home when they needed a place to sleep. He gave them food when they needed something to eat. And though he wasn't a rich man by any means, he gave them money when they had none. Those people off the street will remember the man who had enough love in his heart to share with them all that he had.

He didn't just speak of tolerance. During the 1960s, when his peers were condemning those "long-haired hippies", I can remember riding in the car with my grandfather, picking up dozens and dozens of those "long-haired hippies" who were hitchhiking, and going miles out of our way to give them a ride somewhere. Those men and women will remember the man who had enough love in his heart to bridge the gap between his world and theirs and to practice the spirit of brotherhood.

And he didn't just speak of courage. He proved his courage time and time again. He proved it to a little girl who was trapped in the basement of a burning building. He pulled her out of the flames and gave her back her life. And that little girl, now a grown woman, will remember the man who had enough love in his heart to risk life for a person he didn't even know.

He also proved his courage, in a more personal way, to his family. In 1966 he was told he had leukemia and only a year to live. He immediately started chemotherapy treatment, and I don't know which is worse - the effects of the disease or the effects of those treatments. In the ensuing year we saw his hair fall out, we saw his skin turn a pasty shade of gray, and we saw him lose so much weight that he seemed to

shrivel up into half the size he had been. We didn't want to see him go out that way.

And we didn't. He fought that disease with all his strength and all his courage. And despite the pain he endured, he never complained. I think about him when I catch myself complaining about my "tons of homework" or a "terrible headache," and suddenly that homework or that headache doesn't seem so terrible after all.

He lived through that first year, and he lived through eight more. And that disease never stopped him from working, and it never stopped him from caring. All through those years of suffering, he continued to show compassion, tolerance and courage.

He died in 1975. And though he left this world without ever making the pages of a history book, he still left the world a great deal. He left to the people who knew him a spirit to exemplify life - a spirit of unconditional, selfless, and truly inspiring love.

From *SPEECH: Exploring Communication* by J.Regis O'Connor Fourth Edition.

Questions:

1. (a) What do you understand by 'active love'? (04 marks)
(b) What examples of active love are given in the extract? (04 marks)
2. Comment on the devices that are used to develop the subject matter of the extract. (15 marks)
3. Describe the tone in the extract. (06 marks)
4. What is the intention of the author? (04 marks)

SECTION III

Read the poem below and answer the questions that follow:

ALL THAT YOU HAVE GIVEN ME, AFRICA

Anoma kanié

Translated by Kathleen Weaver

All that you have given me, Africa
Lakes, forests misted lagoons
All that you have given me,
Music, dances, all night stories around a fire
All that you have etched in my skin
Pigments of my ancestors
Indelible in my blood
All that you have given me Africa
Makes me walk
With a step that is like no other
Hip broken under the weight of time,
Feet large with journeys,
All you have left to me
Even this lassitude bound to my heels,
I bear it with pride on my forehead
My health is no more to be lost
And I go forward
Praising my race which is no better
Or worse than any other.
All that you have given me Africa
Savannahs gold in the noonday sun
Your beasts that men call wicked,
Your mines, inexplicable treasures
Obsession of a hostile world
Your suffering for lost paradises,
All that, I protect with an unforgiving hand
As far as the clear horizons
So that your heaven-given task
May be safe for ever.

Questions:

1. Identify the persona in the poem. (01 mark)
2. What is the poem about? (04 marks)



3. (a) What is the speaker's attitude about Africa? Give illustrations. (08 marks)
- (b) What responsibility does the speaker assign him/herself in the poem? (02 marks)
4. Discuss the effectiveness of any five poetic devices used in the poem? (15 marks)
5. Comment on the tone and mood of the poem? (03 marks)