

P310/1
LITERATURE
IN ENGLISH
(Prose and Poetry)

Paper 1
2 August 2019
3 hours



ENTEBBE JOINT EXAMINATION BUREAU

Uganda Advanced Certificate of Education

LITERATURE IN ENGLISH

Paper 1

3 hours

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **three** Sections **I**, **II** and **III***

*Attempt **all** questions.*

There is no need to read the whole paper first.

*Read Section **I** twice and then answer the questions*

*Do the same for Sections **II** and **III**.*

SECTION I

Read the passage and answer the questions that follow.

The duty of man is to cooperate with the beneficent powers . . . ‘by **perpetually striving**,’ etc: but the question that next arises is: may religion not be needed in order to instil into us the sense of this urgent necessity? Without it, shall we greatly care to strive perpetually, with so severe, so earnest an air, to realize
5 these lofty ideals of justice and goodness? From where comes the ideals themselves?

Formerly, we used to hear a great deal about the truth of religion; now, in this ‘age of weak beliefs’, the ground has been shifted to its ‘usefulness’, perhaps religion is false, but then perhaps it is still useful. Nowadays men’s beliefs are mostly the product of wishful thinking, and not of testing evidence. It is time to
10 consider whether all this straining to prop up beliefs which require so great an expense of intellectual toil and ingenuity to keep them standing, yields any **sufficient return** in human well being. Religion, of course, may be morally useful without being intellectually sustainable: Can its moral usefulness be made available without its dogmas? First, morality, of which we stand in such admitted
15 need, has traditionally been taught as part of religion, and religion has thus enjoyed all the credit for it. But is this a necessary connexion? Authority, education and public opinion are all-powerful influences; almost any desired result can be obtained by means of them, without supernatural sanctions. Early religious teaching, has owed its power over mankind to its being early rather than to its
20 being religious. Primitive men, indeed, would believe no scientific or moral truth unless they deemed it **supernaturally imparted** or attested, but with more advanced intellects it is otherwise. Shall we now give up the most undoubted moral truths because we believe them to have no higher origin than wise and noble human hearts?’ No doubt Mill here remembered Comte: remembered that we are
25 now in the third, the positive stage of development, and that theology is **superseded** for all minds at the level of their age. Christianity – in the sense of the moral precepts of Jesus – holds up a noble and lofty ideal, and we shall not give up simply because we have outgrown Christian doctrine.

Religion and poetry are both natural, if **pathetic**, attempts to penetrate the
30 unknown by means of imagination; religion is the outcome of our craving for certain knowledge of what we can never certainly know. But we can gain all the elevated sentiment, all the inspiration we need, by trying to idealize and perfect *this earthly life*. Man is capable of indefinite improvement, and we shall find enough, and more than enough, to engage our highest powers in working towards
35 this end. While **immersed** in the task, we may indeed legitimately support ourselves by the idea that Socrates, or Howard, or Washington or Antoninus or

Christ would have sympathized with us; this has been and still may be a wonderful incentive to high endeavour.

40 The essence of religion is the strong and earnest direction of the emotion and desires towards an ideal object, recognized as one of the highest excellence, and as rightfully paramount over all selfish objects of desire. This condition is fulfilled by the Religion of Humanity in as eminent a degree, and in as high a sense, as by the supernatural religions even in their best manifestations, and far more so than in any of their others.

45 And it is a better religion than all others, for, first, it is disinterested, i.e. it does not rely upon future rewards, and secondly, it is free from the main intellectual difficulty of orthodoxy – that of ascribing perfection to the author of so **clumsily made** and **capriciously governed** a creation as this planet, and the life of its inhabitants.

The Author of the Sermon on the Mount is assuredly a far more benignant Being than the author of Nature. But unfortunately, the believer in the Christian revelation is obliged to believe that the same being is the author of both.

50 Thirdly, it is free from the moral difficulties of the faith; for instance, the belief that salvation depends upon certain conditions which are still unknown to the greater part of humanity or the belief that God could make a Hell. Only one form of supernatural belief will fit the facts – the view that Nature and Life are the product, not of **omnipotent goodness**, but of a struggle between **contriving**
55 **goodness** and an intractable material. A man may legitimately believe this if he will; in that case he will feel himself to be a fellow-labourer with the Highest.

What of religion's promise of a future life? Well, as the condition of mankind becomes improved, and as men grow more and more unselfish, they will come to care less and less for this flattering expectation.

*(Adapted with changes from Basil Willey:
Nineteenth-Century Studies, Penguin)*

Questions:

(a) Giving a reason, suggest an appropriate title for the passage.

(05 marks)

(b) (i) Comment on the writer's view of the usefulness and truthfulness of religion.

(04 marks)

(ii) In your own view, does the writer succeed in showing that religion may be morally useful without being intellectually sustainable?

(05 marks)

(c) How does the passage reveal that a Religion of Humanity is superior to all other religions? *(08 marks)*

(d) What do the following words and expressions mean as used in the passage? *(10 marks)*

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|--------|-------------------------|---------|
| (i) | Perpetually striving | line 2 |
| (ii) | Sufficient return | line 12 |
| (iii) | Supernaturally imparted | line 21 |
| (iv) | superseded | line 26 |
| (v) | pathetic | line 29 |
| (vi) | immersed | line 35 |
| (vii) | clumsily made | line 46 |
| (viii) | capriciously governed | line 46 |
| (ix) | omnipotent goodness | line 54 |
| (x) | contriving goodness | line 54 |

SECTION II

Read the passage and answer all the questions that follow.

Engineers seldom get the praise they deserve from the ordinary man. Interesting stories for young people have been written about famous inventors, doctors, travelers and other notable people, but the names of famous engineers remain largely unknown except to students of technical institutions. This is not because engineers have contributed less than others to the progress of mankind, but because the details of their achievements are usually too technical to be understood by the ordinary reader. A lay man without some knowledge of technical terms, as well as some knowledge of physics and mathematics, would find it difficult to appreciate fully the greatness of I. K. Brunel and the other famous engineers who worked on the problems of the early railways – deciding on points like the basic designs of the engine, what weight it should be, the size of the boiler, the best type of rails, whether the sleepers should be wood or metal and whether the rails should be 7 feet apart (broad gauge) or 4 feet and 8 ½ inches (standard gauge) or even less (narrow gauge).

The result is that apart from one or two people like James Watt and George Stephenson, who have been given the credit accorded to inventors, very little popular appreciation has gone to other engineers. Yet so much work has been done on railway development by men like Brunel that they have changed railways from the crude steam locomotives of the early days, which achieved a speed of 12 metres per hour to the powerful electric locomotives of today, some of which are capable of exceeding a speed of 603 kilometres per hour like the Japanese *shinkansen*.

Even less known or rather, less wondered at, are other feats of engineering such as the building of tunnels and bridges. We all know about tunnels especially the railway tunnels which carry railways through hills, but not many people realize that it is a very difficult task, demanding a lot of thinking on the part of the engineer, to construct a tunnel in exactly the right place, going in exactly the right direction, and so strong that there is no danger of tons of earth falling and burying the people using the tunnel. Bridges, which we use practically every day, are better known — so well known that it hardly ever occurs to us that each bridge is a challenge to the skill of the engineer, who has to study the nature of the site and the soil, the volume of water in the river to be bridged, etc, before he finally sits down at his desk to work out technical problems such as the type of bridge to be used, the precise design and weight of arches and pillars, and the kind and amount of steel reinforcement to be used in the concrete, to name a few. It is only when these problems have been successfully solved that the bridge can be built, to be used by ordinary citizens like ourselves, without any fear of its one day collapsing on us.

Most familiar of all, and therefore most taken for granted, are the houses we live in. We gaze in openmouthed wonder at a multi-storey skyscraper when we see one, awed by the thought of so many thousands of tons of concrete, steel and glass towering so high above our heads; but we hardly ever gaze in awe at our own house. Yet the simplest house is a tribute to the skill of the engineer. We have come a long way from the mud walls and thatched roofs of the past, to the convenience of the modern house, with its solid walls, heat-resistant roofing, windows of all shapes and sizes, and up-to-date plumbing which gives up pipe-borne water right where we need it — whether at the kitchen sink for cooking and washing up, or in the bathroom and toilet to provide running water for our bath and the hygienic disposal of waste in the water closet. In fact the modern house is becoming more wonderful every day.

(Adapted with updates: P. A Ogundipe and P. Tregidgo;
Practical English Book 3)

Questions:

- (a) (i) Briefly explain the writer's argument in the passage. *(04 marks)*
(ii) Would you agree or not with the writer's argument? *(04 marks)*
- (b) What devices does the writer use to develop this argument? *(10 marks)*
- (c) Comment on the speaker's tone throughout the passage. *(07 marks)*
- (d) Basing on the passage and your experience, what are the most significant contributions of mechanical engineering to society up to the present? *(08 marks)*

SECTION III**Once upon a time son**

Once upon a time, son
they used to laugh with their hearts
and laugh with their eyes:
but now they only laugh with their teeth,
while their ice-block-cold eyes
search behind my shadow.

There was a time indeed
they used to shake hands with their hearts:
but that's gone, son.
Now they shake hands without hearts
while their left hands search
my empty pockets.

"Feel at home!", "Come again":
they say, and when I come
again and feel
at home, once, twice
there will be no thrice –
for then I find doors shut on me.

So I have learnt many things, son.
I have learned to wear many faces
like dresses – homeface,
Officeface, streetface, hostface,
cocktailface, with all their conforming smiles
like a fixed portrait smile.

And I have learned too
to laugh with only my teeth
and shake hands without my heart.
I have also learned to say “Goodbye”
When I mean “Good-riddance”:
to say “Glad to meet you”
without being glad; and to say “It’s been
nice talking to you”, after being bored.

But believe me, son
I want to be what I used to be
when I was like you. I want
to unlearn all these muting things.
Most of all, I want to relearn
how to laugh, for my laugh in the mirror
shows only my teeth like a snake’s bare fangs!

So show me, son,
how to laugh; show me how
I used to laugh and smile
once upon a time when I was like you.

Gabriel Okara
(Nigeria)

Questions:

- (a) Explain the literary meaning of the following phrases used in the poem. (09 marks)
- (i) Their ice-block-cold eyes.
 - (ii) I have learned to wear faces like dresses.
 - (iii) My laugh in the mirror shows only my teeth like a snake’s bare fangs.
- (b) What are the feelings of the persona towards the subject of the poem? (07 marks)
- (c) Identify and briefly explain any **two** themes in the poem. (08 marks)
- (d) Comment on the effectiveness of any **three** devices in the poem? (09 marks)