

S101
GENERAL PAPER
29th July 2022
2 Hours 40 Minutes



KAMPALA WAKISO GIANT SCHOOLS ASSOCIATION (KWGSA)
National Joint Mock Examinations 2022
Uganda Advanced Certificate of Education
GENERAL PAPER
2 Hours 40 Minutes

INSTRUCTIONS TO CANDIDATES:

- *The total time of **2 hours 40 minutes** includes **ten minutes** for you to **study** the questions **before you begin** answering.*
- *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** answer booklet and **should** then be **fastened** together.*
- *You are advised to **divide** your **time** equally between the **two** questions.*
- ***All** questions carry **equal** marks.*
- *Any **additional** question (s) attempted will **not** be marked.*

SECTION A (50 marks)

Choose **one** of the following topics and write between **500 – 800** words in length.

1. Examine the problems facing the judiciary in Uganda today.
2. Explain how lakes in Uganda can be conserved.
3. What are the problems faced by urban authorities in your country today? Suggest solutions to contain the problems.
4. What are the causes and effects of the increasing religious denominations?

SECTION B

Answer **one** question from this section

5. Study the information below carefully and answer the questions that follow

**A table showing the percentage trust in institutions
in Uganda between 2005 and 2008**

Institutions	YEARS	
	2005	2008
Presidency	78	56
Legislature	70	51
Electro commission	65	40
Ruling party	72	45
Opposition	35	39
Police	63	38
Judiciary	72	51

*Adapted from the Afrobarometer survey by the international
republic institute, 30 April, 2009.*

Questions

- (a)
 - (i) Draw a comparative bar graph to represent the above statistics. (13 marks)
 - (ii) State the institution (s) that gained popularity among Ugandans between 2005 and 2008. (13 marks)
 - (iii) Account for the increase in popularity for the institution named in (a) (ii) above. (04 marks)
- (b)
 - (i) State the most popular institution among Ugandans for the period under review. (01 mark)
 - (ii) Account for its high popularity (04 marks)
- (c)
 - (i) Which institution incurred the biggest loss in popularity. (02 marks)
 - (ii) Why did the institution in (c) (i) above decline in popularity? (06 marks)
- (d) What can public institutions do to improve their image? (08 marks)

SPGE (10 marks)

6. Read the passage below and answer the questions that follow using your own words wherever possible.

The current debate on the Marriage and Divorce Bill is a public manifestation of the incessant battle for the control of women's sexuality, which is multi-faceted battle-call it right to property, marital rape, bad cultural practices like bride wealth, immorality, promiscuity, etc. the debate questions the status quo, which interestingly is **buttressed** by two major pillars of our society-culture and religion. More captivating is the fact that marriage (family) is the bedrock of and nursery bed for culture and religion. This battle effectively plays into state politics and its legal means or control-law or legislation, which by our legal system is a more compelling and superior command than morality and codes of religious rules.

The proponents and the supporters of the bill in its current form have designed a very compelling and persuasive narrative in defence of the provisions – protecting of the person and property rights of the female sex. No sane man would oppose such protection for our mothers, wives, sisters and members of the congregation or community. On the other hand, those who **smell a rat** with some of the provisions in the Bill also make interesting and forceful moral and religious arguments like increased breakdown of marriages, curbing promiscuity, women fleecing men of their property, etc.

Among the hotly contentious provisions of the Bill, is the introduction of marital rape, which effectually would make women, have full control on when to have sex or not. Its practicability, enforcement and effects will be left for another forum. Another **contentious** issue is sharing of property at dissolution of marriage. For the rural families and communities in which the only asset is customary land, will this entail sharing of customary land, which the husband may not own but only have rights to dig? Will this provision have any relevance and meaning to their lives?

Of great concern to me is the provision that marriage gifts should not be an essential part of customary marriage. Majority of marriages in Uganda are customary and or religious marriages. Most of the religious marriages are **celebrated** after religious ministers have ascertained that customary marriage has already been **solemnized**.

In my culture amongst the Acholi, bride wealth is at the centre of the marriage ceremony, which is not a mere union of a man and woman but by extension, a union of two communities. Marriage between relatives is forbidden. In the evening of the marriage ceremony, the grooms entourage will bring the gifts that would have been contributed by relatives and not the groom alone. This contribution accords the bride security in the community as her husband alone should not make decisions to divorce her or separate with her without having valid reasons. The most acceptable was witchcraft.

To **demonstrate humility** and obedience, the groom's entourage would keep time and sit properly in the home of the in-laws to be, among others. Before negotiations or discussions about the gifts are started, the **consent** of the bride is publicly sought.

The negotiation about the gifts must be conducted courteously while exhibiting ability and capability as opposed to show of greed or arrogance on either side.

I have witnessed a marriage ceremony where the bride price was deposited in the bank. The elders refused to give their blessing. This is increasingly happening with inter-marriages. It makes a marriage ceremony more of the couple's affairs than the community's. In rural Uganda, the communities contribute a lot to the well being of a child and are not prepared to let go easily of their sons and daughters rewarding them by way of such ceremonies. The communal way of life and sharing common resources may not favour individual ownership, control and accumulation of private resources.

A **piece of legislation** should not apply to a section of the community. At the same time, it should peacefully transform bad practices. According to the sociological school of law, law and society should be at the same level not one ahead of the other. A few provisions of the Bill are ahead of society and if passed, maybe **redundant** for many years before society catches up with them. The bill is **putting the cart before the horse!** We already have very many laws and their implementation is proving to be a challenge. Let me be clear, I am not saying our mothers, wives and sisters should continue to suffer. We have laws starting from the constitution, which are used to protect them.

Questions

- a) Suggest a suitable title for this passage. (04 marks)
- b) What does the author mean by;
 - (i) "...the bed rock of and nursery bed for culture and religion....." (03 marks)
 - (ii) "..... bride wealth is at the centre of marriage" (03 marks)
- c) In not more than 120 words, summarise the author's views about the marriage and divorce bill. (10 marks)
- d) Explain the meaning of the following words and phrases as used in the passage. (20 marks)
 - (i) Incessant battle
 - (ii) Buttressed
 - (iii) Smell of a rat
 - (iv) Contentious issue
 - (v) Celebrated
 - (vi) Demonstrate humility
 - (vii) Consent
 - (viii) Piece of legislation
 - (ix) Putting the cart before the horse

SPGE (10 marks)

END