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LITERATURE IN ENGLISH

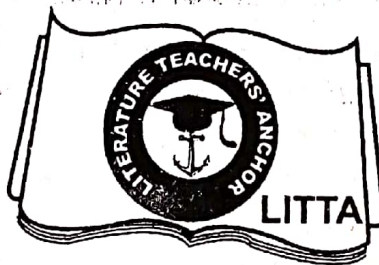
PAPER 1

3 Hours

LITERATURE TEACHERS' ANCHOR (LITTA) MOCKS 2019

Uganda Advanced Certificate of Education

UACE



WORDS! WORDS! WORDS!

INSTRUCTIONS TO CANDIDATES

- All 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 the questions in Sections II and III.
- Read Section I twice and answer the questions.
- There is no need to read the whole paper first.
- Do the same for Section II and then Section III.

Section A: Comprehension.

1. Read the following passage and answer the questions that follow.

This week saw Banyankole come together to fight for one cause. They *spoke with one voice*, telling *the powers that be* in Mbarara Municipality to bring back the cow. First it was hashtags and shares on social media, then mainstream media joined *in the fray*. This got me *scratching my head*.

Recently, I was listening to renowned Kenyan author Ngugi Wa Thiong'o's interview on BBC's *World Book Club*. In 1968, Ngugi Wa Thiong'o dropped his Christian name James, we all know that, right? Not just this, but he also renounced writing all his works in English later, preferring Gikuyu, his native language. He says African languages are as superior as Western ones. Like Ngugi Wa Thiong'o, we all know that there are specific practices that unite us culturally, which we must *hold dear* or they risk extinction. For instance, kingdoms are part of our *heritage*.

Yet, one day in 1994, my father returned home minutes after midnight a disappointed man. He had been among the people *holed up* in planning the coronation of what would have been the Ankole king. I remember him telling my mother they were in one of the last minute meetings when a telephone call came through. The event had been cancelled, and with it, the restoration of the kingdom. Several years later, my siblings and I took a walk around Kamukuzi in Mbarara Town, where Ankole king's palace was said to have been. We were welcomed by old vandalised and deserted buildings. The walls were stuffed with *vulgaries*, written using faecal matter. That image of a decaying palace in the bush was a sad sight.

In the recent past, a number of pressure groups aimed at restoring the Ankole kingdom have emerged. None of them can claim success because, well, there is no king or kingdom yet. This important heritage of the Banyankole has somehow not been resurrected. Why? There are high chances many young people in Ankole do not believe that there was ever an Ankole Kingdom. Maybe if there was a preserved artefact to serve history purposes -the king's drums we heard about growing up perhaps?

And our schools are not helping much. I will implore you to move around schools in Mbarara Municipality and ask, at random, any child to tell you a name of a type of cow they know; I can assure you they will tell you; *a cow is a cow!* And yes, the parents have no problem with that as long as they get good academic grades. The rhymes we sang in school- *gaaju ya siina, siina ya bihogo, bihogo bya kayenje.....etc* which would help us learn the traditional names of some of Ankole cows, are long gone. And parents do not mind as long as their children pass national exams.

It is likely that many Banyankole children will pick soda over milk and why not? To them, both beverages come from the fridge. Modernity has had a toll on our society. Some children maybe more familiar with the soda factory than with the process of milking a cow! It, therefore, did not come as a surprise when the traditional Ankole cow monument was replaced by the "fancy-looking" metallic monument laced with disco lights. We have encouraged it, knowingly or unknowingly.

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But as soon as the traditional was replaced by the modern, a hashtag #bringbackourcow #bring back our *Bihogo* and several others jammed our social media pages. Typical of Ugandans. T-shirts with words 'bring back our *Rusiina*' were immediately made. You just have to love how quick Ugandans are at jumping onto trending issues. Whereas this is a good step in fighting for the restoration of the Ankole heritage, it also exposes our hypocrisy as Ugandans, as Banyankole. You see, heritage is not just in the cow at the roundabout in Mbarara Town. Preserving our heritage starts from our homes.

What business do offspring of a purely Munyankole couple have speaking English as their only language? Can we call children who cannot even as much as say "*agandi*" (how are you) in Runyankole? How many of our children have ever walked with us in the farm and looked at how a cow is milked? The only cows they know are those on cartoon channels on TV, which are beautifully coloured, wear clothes and even talk. Well, going with their parents to the farm has long been substituted with watching cartoons.

If you are okay with your child saying milk comes from the fridge, why wail over a cow monument? Who are you kidding? Perhaps removing the cow monument was the last statement to say, get over yourselves, you don't have any identity anymore.

(Adapted from: Daily Monitor of March 2019)

Questions:

- a. What is the writer's overall argument? (3 marks)
- b. Apportion blame for the crisis in the passage. (5 marks)
- c. Explain the significance of "the cow" to the meaning of the passage. (5 marks)
- d. What has Ngugi got to do with this passage? (4 marks)
- e. Explain the following words and phrases as used in the extract.
 - (i)spoke with one voice.....
 - (ii)the powers that be.....
 - (iii)the fray.....
 - (iv)scratching my head.....
 - (v)hold dear.....
 - (vi)heritage.....
 - (vii)holed up.....
 - (viii)vulgarities.....
 - (ix)a cow is a cow.....
 - (x)Bihogo....Rusiina.....
- f. Give three cultural practices that you think should be restored in your community of origin today.

TOTAL = 33 MARKS

Section B: Style.

2. Read the following passage and answer the questions that follow.

Then one Saturday the lot fell on him to speak in a debating contest. The chairman for the evening was a top-former by the nickname of Mouthful on account of his verbosity. He launched the debate in a jovial and pompous mood:

'That in the exalted and well-considered opinion of this august assemblage of learned-heads, *Polyandry is Superior to Polygamy*. That is to say, for the edification of any weaker species here present, that being the wife of many husbands is better than being the husband of many wives.

'To my right, one after the other, are the two formidable rhetoricians of proven repute, John Busiku and Eunice Busoolo, poised, no doubt, with pregnant and impregnable proofs in appropriate support of this intriguing proposition.

'And to my left are the well-known platform orators, Abraham Mwambu and Peace Akello, lying in deadly intellectual ambush of the pretensions of the proposition, and armed, you can be sure with dynamic syllogistic weaponry to summarily spear-head their counter-proposition.

'To each prime or primal or primary or principal speechfier, otherwise known as speaker, and to each tributary speechfier I shall allocate an optimum of ten and seven minutes, respectively by the rigid exactitude of my Swiss-fabricated, hand-assembled water-tight, dust-proof, shock-protected, antimagnetic, synchronized, and automatic Roamer chronometer. Thereafter the doubly or quadruply well argued and well counter-argued motion shall be flung open before the general assembly for further dissection: each individual dissection not being permitted to stretch beyond the duration of three terrestrial minutes, by the rigid exactitude of the said and very same unbending and uncompromising chronometric instrument. Then the primal speakers shall each in turn, as by custom long practised, recapitulate his argument inside the confines of two exact minutes.

'Finally it will be my pleasant and bounden duty to put the brain-challenging and heart-wracking motion to a people's popular vote. And my plea to each and every voter, which plea I shall reiterate at the opportune moment, is: please think before you vote; but if you're not going to vote, please don't think.'

The speeches were, in themselves, what Mouthful later described as very intriguing logistic and verbal acrobatics, but of no less interest were the interruptions and ejaculations from the floor.

'Shame on you!'

'Same from here!'

'Hear, hear, all you detractors!'

'Same from me!'

'A point of information, Mr. Chairman. Is the Dos-honourable First Proposer in order, to bore this reputable house stiff for five entire minutes with pointless points?'

'Answer in one word!'

'Your interruption,' ruled the Chairman, 'is not a point of information but a clumsy question. Proceed, First Proposer.'

'A point of protocol, Mr. Chairman! Under no circumstances is the Chairman to override reasonably framed questions from the judicious floor!'

'Hear, hear!'

'Same from everybody!'

(Adapted from: Upon This Mountain by T. Wangusa)

Questions

- a. What is the passage about? (5 marks)
- b. Discuss the effectiveness of humour as employed in the passage. (6 marks)
- c. What kind of person is Mouthful? (4 marks)
- d. Give the effectiveness of the narrative devices used in the passage? (12 marks)
- e. If you were a proposer on the motion, give the arguments you would present to the house? (6 marks)

TOTAL = 33 MARKS

Section C. Poetry.

3. Read the poem below and answer the questions that follow.

Hunting For A Job

Seeing him,
Strolling from somewhere,
To no where
He would have convinced you
He was an ordinary young man
In ordinary circumstances.
But,
If you looked closer,
You might have noticed:
The frayed high collar,
And the smudgy-looking face
And,
If you had peered beneath his coat
you would have seen:
The clean collar
Attached to a sleeveless rag,
That was no shirt.
If you could have examined,
The soles of his shoes,
You would have discovered:
Two gaping holes there
And a pair of drenched socks,
coming through.
There is an air about him,
As of a young man,
Who knew how to wear his clothes.
One must appear so
If one is hunting for a job.

(By Elias Nnyakunu)

Questions

- a) What is the subject matter of the poem? (4 marks)
- b) Comment on the structure of this poem. (5 marks)
- c) Explain the following expressions as used in the poem. (3 marks)
 - i. An ordinary young man
 - ii. An air about him
 - iii. One must appear so
- d) Describe the attitude of the persona in this poem. (4 marks)
- e) Give the effectiveness of any other poetic devices used in the poem. (12 marks)
- f) What feelings does the poem evoke in you? (6 marks)

TOTAL = 34 MARKS

THE END