**P310/1**

**LITERATURE IN**

**ENGLISH**

**Paper 1**

**June, 2019**

**3 hours**

**RESOURCE MOCK EXAM 2019**

**Uganda Advanced Certificate of Education**

**LITERATURE IN ENGLISH P310/1**

**Paper 1**

**(PROSE AND POETRY)**

**3 hours**

**INSTRUCTIONS TO CANDIDATES:**

*All the sections are to be attempted.*

*Candidates are advised to spend 70 minutes (1 hour and 10 minutes) on section one and 55 minutes on section 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**

**A New Climate**

One of the more striking changes taking place in Americanmedicine these days is the increasingdisposition of laymen to **sound off about** it in public. Whether this is also one of the more important changes, you will have opportunity to judge by the conclusion of this morning's program.Certainly no one could say that the Association of American Medical Colleges, in planning this year’sannual meeting, tried to shielditself from exposure to this kind of change.

I suspect that the layman, however ignorant he may be of strictly medical matters, does have an important role to play in medicine, just as he does in regard to many other specialized, professional activities in our national life. This role, as I see it, is to assess and comment on such activities, not from the viewpoint of the people engaged in them--not at all--but as the larger society, the general public, if you will, seesthem. This is the task I have set myself this morning.

It is, of course, only stating the obvious to say that the view points of the professional man and the public will seldom-- perhaps never--be exactly the same. The professional person is engaged in the practice of his profession, be it law, medicine, architecture or any other. He practices it according to the traditions, canons, and ethics of that profession. He does not for a moment doubt that those traditions,canons, and ethics are as much in society's interest as in his. And at bottom he believes that only he and his professional colleagues can have a valid judgment on that question. Society at large he considers notcompetent to make such a judgment.

Until recent years the larger society stood very much in awe of the professions, and particularly of the medical professions .If society's concern, which was,of course, not with practice of the professions as professions but with the services provided was not adequately met, there was a reluctance to complain---a **diffidence to challenge the intellectual** and moral heights occupied by professional men.

People might complain bitterly in the bosom of their families about the indifferent services,

outrageouscharges, or arrogant attitudes of some professional men, but they did not attack them publicly. At bottom they were afraid to, afraid because of the secure position of the professions in the general scheme of authority and because of the **immense power,** even over life and death in the case of the physician, which his skilled knowledge gave the professional man.

All that has changed in recent years.No longer does the **special mystique** of the professions

render them unassailable. No longer is their authority entirely secure. The day when the voice of

the consumer will be heardis here .And it constitutes a kind of revolution in our society.

The reasons for this change are complex and not wholly clear. In part it may simply be the

resultof a better educated populace.Far more people are completing high school and going to

college.The better educated people are, the less dependent they are on the voice of authority and

the less impressed by it. It is alsopossible some people believe so --that television has played apart

in the undermining ofprofessional authority. Many Americans are more familiar now, or think they

are, with the respective **auras of the professions**, and hence less awed by them, than they once

were, simplyas the result of watching endless hours of the T.V. programs on this subject.

Another, and perhaps more **cogent**, explanations may be that a huge volume of rising

demandforprofessional services, stimulated by affluence, by better education, and by the media generally,has caught the professions inadequately prepared to deliver the goods either in quantity orquality, and this has caused widespread **disenchantment** with them. This is particularly true inmedicine.

Lastly, to many Americans--the young, the poor, the discriminated against and forthose

for whomsocial justice is a burning, central question of our times-- it seems apparent that the nation's economicand social system is so 0rganised that the **preponderant weight** of the professionsinevitably becomes engaged on the side of, and in support of, privilege and affluences rather than inbehalf of the unprivileged and poor. To these Americans the claims of the professions tomoralauthority are consequently devoid of meaning.

I can think of no issue that is more on the minds of many of our ablest young

medical students and law students than this one. This is what they mean by relevance in theirstudies. This is why they set up activist organizations like the student Health organization. This is why they go to work for the Mississippi office of Legal Defense Fund of the NAACP, or spend their summers in Washington as Nader's Raiders. This is why law students are sending a stiff

questionnaire about the legal profession's ethics and commitment to social issues to the 600

law firms that will recruit at Harvard, Stanford, Michigan, and other leading law schools this

year.

This final aspect of the present challenge to professional authority, with all its enormous

implications, is, I believe, just one active front in a more extensive revolution against

established interests and the **status quo** generally by the clergy, and by a large proportion of our young people, irrespective of race, creed, or economic background.

Like most revolutions, this one is a disorganized untidy affair, containing its share of intolerance,irrationality, cruelty, strong arm tactics, romantic naïveté, and self-aggrandizement. Naturally, it isdistasteful and disturbing to all of us who happen to be olderand happen to be in positions ofauthority, whether we are public officials, college presidents, industrialist trade union leaders, deans of medical schools, or foundation officials.

But I believe that, even if we sometimes find its rhetoric offensive and its tactics

**reprehensible**, we must accord this revolution our recognition and not respond to it with a too hasty negative reaction. Most of all, we musty listen to what the revolutionaries aresaying, and we must communicate with them. I believe this because I am convinced that giving this upheaval ultimate shape and direction is a deep and genuine humanitarian spirit which one day, properly focused, will make ours a more democratic, a more just, a more peaceful, and a saner society.

**Questions**

1. What does the writer mean by the title *A new climate*. (04 marks)
2. Explain the writer’s main argument in this passage? (06 marks)
3. What reasons does the writer give to account for the revolution he describes in

the passage? (08 marks)

1. According to the passage, how have professionals in the making tried to prepare

themselves to meet the expectations of society. (06 marks)

1. Explain the meaning of the following words and phrases as used in the passage.
2. Sound off about (01 mark)
3. diffidence to challenge the intellectual (01 mark)
4. immense power (01 mark)
5. special mystique (01 mark)
6. auras of the professions (01 mark)
7. cogent (01 mark)
8. disenchantment (01 mark)
9. preponderant weight (01 mark)
10. status quo (01 mark)
11. reprehensible (01 mark)

**SECTION II**

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

I do not know how Mother, on her death bed, could still love so ardently with all her heart. To me it seemed not love but a form of madness, a passion stronger than death. If undying love really exists, she reached its extreme. She obviously died happy, because she had known true love. She had no regrets.

Now these old people’s ashes have mingled with the elements. But I know that, no matter what form they may take, they still love each other. Though not bound together by earthly laws or morality, though they never once clasped hands, each possessed the other completely. Nothing could part them. Centuries to come, if one white cloud trails another, two grasses grow side by side, one wave splashes another, a breeze follows another. . . believe me, that will be them.

Each time I read that diary “Love Must Not Be Forgotten” I cannot hold back my tears. I often weep bitterly, as if I myself experienced their ill-fated love. If not a tragedy it was too laughable. No matter how beautiful or moving I find it, I have no wish to follow suit!

Thomas Hardy wrote that “the call seldom produces the comer, the man to love rarely coincides with the hour for loving.” I cannot censure them from conventional moral standards. What I deplore is that they did not wait for a “missing counterpart” to call them.

If everyone could wait, instead of rushing into marriage, how many tragedies could be averted!

When we reach communism, will there still be cases of marriage without love? May be, because since the world is so vast, two kindred spirits may be unable to answer each other’s call. But how tragic! However, by that time, there may be ways to escape such tragedies.

Why should I split hairs?

Perhaps after all we are responsible for these tragedies. Who knows? May be we should take the responsibility for the old ideas handed down from the past. Because if someone never marries, that is a challenge to these ideas. You will be called neurotic, accused of having guilty secrets or having made political mistakes. You may be regarded as an eccentric who looks down on ordinary people, not respecting age-old customs a heretic. In short they will trump up endless vulgar and futile charges to ruin your reputation. Then you have to knuckle under to those ideas and marry willy-nilly. But once you put the chains of a loveless marriage around your neck, you will suffer for it for the rest of your life.

I long to shout: “Mind your own business! Let us wait patiently for our counterparts. Even waiting in vain is better than willy-nilly marriage. To live single is not such a fearful disaster. I believe it may be a sign of a step forward in culture, education and the quality of life.”

**(From: *Love must not Be Forgotten* by Zhang Jie)**

***Questions***

1. Identify the narrator in the passage. (03 marks)
2. What is the writer’s intention in this passage? (04 marks)
3. Describe the relationship between mother and her lover as presented in the passage.

(06 marks)

1. How effective is the writer’s language and style in this passage. (15 marks)
2. Describe the narrator’s tone in this passage. (05 marks)

**SECTION III**

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

**The function**

This was her fourth function.

I still see her,

unreturning the erect chauffeur’s grin,

adjusting eyes behind sunglasses,

glancing unseeingly at her dazzling wrist,

checking quickly with the goddess of status

and breathing the sigh of a soul

sagging under the common grief.

Her heartfelt sympathy to the crippled

she read to the able-bodied audience,

urging the victims to build the nation

with more and more economic products

“like these you’ve given me”

As the tape-cutting fingers

rise with the solemn delicacy of a surgeon,

her well-protected photogenic gaze

eludes the flattered wooden gapes

and the tape misses the scissors.

A crammed schedule curtailed her pleasure.

A bouquet charmed her sight

and she uncovered her eyes

to confront beauty with beauty.

Suddenly she noticed the shrivelled, contorted form

behind the beauty of flowers

and collapsed into a heap...

***(Richard Ntiru)***

**Questions**

1. What is the subject matter of this poem? 08 marks)
2. i) Comment on the effect of the poet’s use of irony in this poem. (04 marks)

ii) What other aspects of language and style are effectively employed in the poem?

(12 marks)

1. Describe the attitude of the speaker in the poem. (05 marks)
2. What is the relevance of this poem to your society? (04 marks)

**END**