

S101
GENERAL
PAPER
2020
2HRS 40MIN

KING'S COLLEGE – BUDDO
Uganda Advanced Certificate of Education
INTERNAL MOCK EXAMINATIONS 2020
GENERAL PAPER
S101
2HOURS 40MINUTES

Instructions

- *Answer two questions in all, one from each section*
- *Use blue or black ink*
- *Budget your time responsibly*

SECTION A

Choose any one of the following topics and write an essay of 500 to 800 words

1. Discuss the causes of child marriages in your society.
2. Account for the increased cases of terrorism in East Africa.
3. “Students in secondary schools should access Ipads and mobile phones while in school.” Is this your view? Give reasons for your answer.
4. Examine the merits and demerits of making science subjects compulsory at “O” level.

SECTION B

7. Study the table below which shows University enrolment in Uganda between 1969 and 2008 and answer the questions that follow.

Year	1969	1979	1986	2002	2008
No of university students	1,800	4,300	5,390	26,907	92,605

- a) i) Calculate the percentage change in the number of students enrolled in the universities between 1969 and 2008.
ii) Draw a simple line graph to represent the statistics shown by the table above.
- b) Comment on the trend of the statistics shown by the table and the graph you have drawn above.
- c) Explain the reasons that have led to the drastic increase in the number of students enrolled at universities in Uganda today.
- d) Examine the problems facing universities and tertiary institutions in Uganda today.

8. Carefully study the passage below and then answer the questions that follow.

One basic weakness of Christianity, including Catholicism, is that it has abjectly failed to be conceived of as something that should be an integral part of their lifestyles by the majority of its practitioners, among whom the faith was forcibly introduced from outside, instead of being allowed to be inducted into their cultures as a result of the inner dynamic, the natural evolution, of those respective cultures themselves. Such induction would doubtlessly have led to an automatic and effortless interiorisation of the principles and values of Christianity by the peoples among whom it spread, thus moulding their thought processes and their conduct. Their modes of dress, as well as their attitude towards important social and political issues. Unfortunately, however, Christianity is often perceived as an alien set of beliefs that one is taught while being prepared for baptism or confirmation or matrimony, beliefs that urge a certain set of responses that are not always consonant with, and at times are set in direct opposition to, those practices and morals that have over the years become deeply ingrained in the fabric of a people's political and social life. So for the majority of such people, Christianity remains an alien faith-even an alienating faith for its more devout adherents – something that one dons when it is expedient to do so, only to be cast off when there is no longer any need for the people for whose attention it had been put on to continue being impressed.

The liturgies of the various Christian denominations are strange and were for sometime in the past, especially in the Catholic church, conducted in tongues the native peoples did not comprehend. The clergy are often viewed as standard-bearers of a conquering faith that often enriches them, but that makes them lost to their traditional cultures.

'I should like to concentrate mainly on Catholicism, its liturgy and its clergy in my own country in Africa, for that is what I know best about.

Catholicism is not considered to have the capacity to take on an African complexion because it has its nerve – centre here in Rome and its far-flung outposts derive, or are generally believed to derive, their life-blood and sustenance from Rome. That is exactly what the ramifications of the Catholic church are perceived as: outposts of a European, at times even Italian, faith, this impression being strengthened by the presence of a large contingent of white, especially European, missionaries in Africa – the Verona congregation, the Mill Hill fathers, the White Fathers, The Holy Cross Missionaries, etc. The African clergy, who however constitute the majority, are viewed as hovering on the periphery of the clerical establishment, marginalized, powerless, belonging neither with the white clergy nor with the black laity.

Almost everything about the Catholic Church is white. Grape wine is not indigenous to Africa, nor is the wheat from which the Host is made. The tabernacles and altars are modeled upon those found in Europe, and they are often manufactured on that continent and then freighted to Africa in pieces that only need to be assembled. The vestments are of Europe, and so are the bishop's scepter and mitre. Many of the church buildings are either Romanesque or Gothic and thus look like small-scale models of cathedrals and chapels in Europe. The only concession that has been made to African indigenous cultures lies in the realms of language and song. For the African congregations can now use their diverse languages to say prayers they can understand and to sing songs set to tunes they enjoy, and to the accompaniment of musical instruments they themselves have created.

The African clergy have failed to find a firm footing among the people in the midst of whom they live and work, for they are often treated like aliens, not quite belonging with the people living around the Mission House. They are an elite who drive cars and ride motorcycles. They eat the white man's beverages and listen to his music: classical music by Chopin and Bach and Schumann and Beethoven and Mozart. Above all, they do not marry. That alone sets them apart as a species of mankind who are devoted of a God that makes very severe demands on his acolytes. Granted, the Catholic church has strong following in most parishes, and a remarkable amount of respect is shown to the priests by the laity, but much of this respect, I suspect, owes its existence to the awe inspired by a sound formal education and possession of property that the ordinary Christian cannot dream of ever owning. Celibacy and bachelorhood for clergy are therefore viewed as a necessary sacrifice on the altar of those material possessions which are coveted by the majority of poor laity but which happen to be inaccessible to them. Bachelorhood should therefore in the eyes of the laity, be only a temporary condition one should suffer with a view to acquiring the coveted possessions.

In view of the foregoing ways and means should be contemplated of bringing Catholicism, and Christianity generally, within the cultural ambit of the peoples of Africa, so that they can accept and assimilate the faith with greater ease. This will ensure that the end product is a true convert so suffused with Christianity that has every thought, his every utterance, his every deed, is an indubitable reflection of Christian principles and values. Perhaps the Moslems have something to teach us in this respect in the way the majority of them are so completely immersed in the teachings of the Koran, in the values and practices of Islam, that it is virtually impossible to convert them to other faiths.

Questions

- a) Suggest a suitable title for the passage.
- b) What would be the outcome of allowing Christianity to be inducted into the people's cultures?
- c) From which continent is the author?
- d) In about 100 words, summarise the reasons why the author views Christianity as alien.
- e) Explain the meaning of these words as used in the passage.
 - i) consonant
 - ii) ingrained
 - iii) devout adherents
 - iv) nerve-centre
 - v) hovering on the periphery
 - vi) marginalized
 - vii) indigenous
 - viii) gothic
 - ix) acolytes
 - x) celibacy

***** END *****