



UNNASE MOCK EXAMINATIONS

Uganda Advanced Certificate of Education

LITERATURE IN ENGLISH

(PROSE AND POETRY)

Paper 1

3 hours

INSTRUCTION TO CANDIDATES:

- **All** the 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 Sections **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

1. Study the text below and answer the questions that follow.

The world has changed dramatically. Life is more complex, more stressful, more demanding. We have **transitioned** from the industrial Age into the information/knowledge Worker Age-with all of its profound consequences. We face challenges and problems in our personal lives, our families, and our organizations unimagined even one and two decades ago. These challenges are not only a new order of magnitude, they are altogether different in kind.

These sweeping changes in society and **rumbling shifts** in the digitized global marketplace give rise to a very important question- one I'm asked fairly often: "Are The 7 Habits of Highly Effective People still relevant *today*?" And for that matter, "Will they be relevant ten, twenty, fifty, one hundred years from now?" My answer: the greater the change and more difficult our challenges, the more relevant the habits become. The reason our problems and pain are universal and increasing, and the solutions to the problems are and always will be based upon universal, timeless, self-evident **principles** common to every enduring, prospering society throughout history. I did not invent them and take no credit for them. I've simply identified and organized them into a sequential framework.

One of the most profound learnings of my life is this: if you want to achieve your highest aspirations and overcome your greatest challenges, *identify and apply the principle or natural law that governs the results you seek.* How we apply a principle will vary greatly and will be determined by our unique strengths, talents, and creativity, but ultimately, success in any endeavor is always derived from acting in harmony with the principles to which the success is tied.

Many people do not think this way, at least consciously. In fact, you will increasingly find that *principled* solutions stand in stark contrast to the common practices and thinking of our popular culture. Allow me to illustrate this contrast with a few of the most common human challenges we face;

Fear and insecurity. So many people today are gripped with a sense of fear. They fear for the future. They feel **vulnerable** in the work place. They are afraid of losing their jobs and their ability to provide for their families. This vulnerability often fosters a resignation to riskless living and to co-dependency with others at work and at home. Our culture's common response to this problem is to become more and more independent. "I'm

going to focus on ‘me and mine’. I’ll do my job, do it well, and get to my real joys off the job.” Independence is an important, even vital, value and achievement. The problem is, we live in an **interdependent reality**, and our most important accomplishments require interdependency skills well beyond our present abilities.

“I want it now”. People want things and want them now. “I want money. I want a nice, big house, a nice car, the biggest and best entertainment centre. I want it all and I deserve it”. Though today’s “credit card” society makes it easy to “get now and pay later” economic realities eventually set in, and we are reminded, sometimes painfully, that our purchases cannot outstrip our ongoing ability to produce. Pretending otherwise is unsustainable. The demands of interest are unrelenting and unforgiving. Even working hard is not enough. With the dizzying rate of change in technology and increasing competition driven by **globalization** of markets and technology, we must only be educated, we must not only be educated. We must constantly re-educate and reinvent ourselves. We must develop our minds and continually sharpen and invest in the development of our competencies to avoid becoming obsolete. At work, the bosses drive results, and for good reason. Competition is fierce; **survival is at stake**. The need to produce today is today’s reality and presents the demands of capital, but the real mantra of success is sustainability and growth. You may be able to meet your quarterly numbers, but the real question is, are you making the necessary investment that will sustain and increase that success one, five, and ten years from now? Our culture and Wall Street scream for results today: But the principle of *balancing* the need to meet today’s demands with the need to invest in the capabilities that will produce tomorrow’s success is unavoidable. The same is true of your health, your marriage, your family relationships, and your community needs.

Blame and **victimism**. Wherever you find a problem, you will usually find the finger-pointing of blame. Society is addicted to playing the victim. “If only my boss wasn’t such a controlling idiot...If only I hadn’t been born so poor...If only I lived in a better place...If only I hadn’t inherited such a temper from my dad...If only my kids weren’t so rebellious...If only we weren’t such a declining industry...If only our people weren’t so lazy and without drive...If only my wife was more understanding... if only... if only.... Blaming everyone and everything else for our problems and challenges may be the norm and may provide temporary relief from the pain, but it also chains us to these very problems. Show me someone who is humble enough to accept and take *responsibility* for his or her circumstances and courageous enough to take whatever *initiative* is necessary to creatively work

his or her way through or around these challenges, and I'll show you the supreme power of choice.

Hopelessness. The children of blame are cynicism and hopelessness. When we succumb to believing that we are victims of our circumstances and yield the plight of determination, we lose hope, we lose drive, and we settle into resignation and stagnation. "I am a pawn, a puppet, a cog in the wheel and can do nothing about it. Just tell me what to do. "So many bright, talented people feel this and suffer the broad range of discouragement and depression that follows. The survival response of popular culture is **cynicism**– "just lower your expectations of life to the point that you aren't disappointed by anyone or anything. "The contrasting principle of growth and hope throughout history is the discovery that "I am the creative force of my life."

Lack of life balance. Life in our cell phone society is increasingly complex, demanding, stressful, and **absolutely exhausting**. For all our efforts to manage our time, do more, be more, and achieve greater efficiency through the wonders of modern technology, why is it we increasingly find ourselves in the "thick of thin things"- subordinating health, family, integrity, and many of the things that matter most to our work? The problem is not our work, which is the sustaining engine of life. It's not the complexity or change. The problem is that our modern culture says, "go in earlier, says later, be more efficient, live with the sacrifice for now- but the truth is that balance and peace of mind are not produced by these; they follow the person who develops a clear sense of his or her highest priorities and who lives with focus and integrity towards them.

"What's in it for me?" Our culture teaches us that if we want something in life, we have to "look out for number one". It says, "Life is a game, a race, a competition, and you better win it." Schoolmates, work colleagues, even family members are seen as competitors-the more they win, the less there is for you. Of course we try to appear generous and cheer for others' successes, but inwardly, privately so many of us are eating our hearts out when others achieve. Many of the great things in history of our civilization have been achieved by the independent will of a determined soul. But the greatest opportunities and boundless accomplishments of the knowledge greatness will be achieved through the abundant mind that works selflessly – *with* mutual respect, **formutual benefit**.

The hunger to be understood. Few needs of the human heart are greater than the need to be understood- to have a voice that is heard, respected, and valued- to have influence. Most believe that the key to influence is communication- getting your point across clearly and speaking persuasively. In fact, if you think about it, don't you find that, while others are speaking to you, instead of really listening to understand, you are often busy preparing your response? The real beginning of influence comes as others sense you are being

influenced by *them*– when they feel understood by you-that you are open. But most people are too vulnerable emotionally to listen deeply- to suspend their agenda long enough to focus on understanding before demands, understanding and influence. However, the principle of influence is governed by mutual understanding born of the commitment of at least one person to deep listening first.

Conflict and differences. People share so much in common, yet are so magnificently different. They think differently; they have different and sometimes competing values, motivations, and objectives. Conflicts naturally arise out of these differences. Society's competitive approach to resolving the conflict and differences tend to centre on "winning as much as you can." Though much good has come from the skillful art of *compromise*, where both sides give on their positions until an acceptable middle point is reached, neither side ends up truly pleased. What a waste to have differences drive people to the lowest common denominator between them! What a waste to fail to unleash the principle of *creative cooperation* in developing solutions to problems that are better than either party's original notion!

(Adapted from The 7 Habits of Highly Effective People)

Questions:

- a) Suggest a suitable title for the passage. (2marks)
- b) In what aspects of life do the people encounter challenges? (3marks)
- c) On what are the problems and their solutions premised? (3marks)
- d) What according to the passage are the common challenges that people face? (16marks)
- e) Explain the meaning of the following words or phrases as used in the passage: (10marks)
 - i) *transitioned*
 - ii) *rumbling shifts*
 - iii) *vulnerable*
 - iv) *interdependent reality*
 - v) *globalization*
 - vi) *survival is at stake*
 - vii) *victimism*
 - viii) *cynicism*
 - ix) *absolutely exhausting*
 - x) *mutual benefit*

SECTION II

2. Carefully study the passage below and answer the questions that follow.

THE GIANT **Samuel Kimaru**

Early one evening, mother was narrating to us a story about how Hyena was persuaded by Hare to have his bottoms sewn up so that the honey he had eaten would remain in his body.

All of us- my brothers, sisters, mother and I- were laughing uncontrollably at the folly of Hyena's action.

You would have seen the last tooth of each of us. I was thinking what a sweet mother we had, when a Giant stepped into the kitchen without knocking, without apologies and without any show of concern for our comfort.

The Giant came in clearing his throat like he always did. He went to his usual corner in the kitchen, from where he would give supervisory glances. By the time, all of us, including mum, were dead quiet. All our eyes were fixed on the pot of fire, anxious to get the opportunity of running to the table room, to have our food there, away from the Giant.

"Kimaru? Eh? How many times must I tell you that at this time you are supposed to be reading or doing your homework and not simply grinning and laughing like a fool with your stupid mother? I tell you, unless you want to be taught how to cook I do not want to see you here again. Mother of Kimaru, stop training my children to laugh like stupid women, who only think of the food they eat. Do you hear? Off you go to the bedroom Kimaru".

I went outside to the bedroom and strained my ears to hear what the Giant would tell the others. I peeped at them through a small hole in the wall. Njeri was warned against playing with other children in the village. She was told to sweep the house and wash all the bed clothes in the home the following day. James, our last born, made an attempt to sit on the lap of the Giant, but he was slapped and sent crying to mother, who was told to mind her son. Our mother was told not to forget the "It is only yesterday when your father came here demanding sheep, goats and blankets in addition to everything else I had already given him as part of the dowry, forgetting that the daughter he sold me is not even hardworking".

Mother, like always, did not answer the Giant, but only formed her lips into a thin line. The Giant then glanced in the direction of Njeri and

James, who were holding on to mother's skirt. Before he could say anything, they scurried off and came to join me in the bedroom.

It was always like this in our house. We would be laughing to our last teeth after mother had told us a story or the other, but just then the Giant would step in. there were even times when mother wished he would stay in the bar longer so that we would be able to enjoy each other's company longer.

We were comfortably eating our food when we heard sharp cries in the kitchen. Mother ran out to the cowshed, waving a panga at the Giant. I saw blood from her nostrils, but she waved the panga at the giant who stood at the door.

"You think just because you are my husband you have the right to walk on my head, you most useless man in the clan! Just because you gave goats, sheep, cows, beer and a water tank to my father does not mean you are my owner and you can beat me up! Just try coming closer, you coward, and I will chop off your head, you idiot! The likes of you should never be allowed to marry! I keep wondering what devil made it possible for me to meet you!"

The Giant went to the house and we rushed out and joined mother. That night she shared a bed with three of my sisters. We locked the door and kept all available weapons near our beds, to defend ourselves in the event of an attack in the early hours of the morning.

He worked in the city, the Giant. He would come home on his usual annual leave. He stayed with us for as long as his leave allowance could afford beer. He would go to the bar every day, but only after barking out orders in the morning.

"Kimaru! Eh? Shut up that beak and I will open it for you with a kick. I want you to cultivate half of the coffee shamba, and you John, wash all my clothes, you hear?"

"Yes," we would answer.

"Njeri! You with your short skirts! If you become a prostitute and bring a baby here I will crush you with my two legs! I want every place or spot of dirt in this house and the compound neatly cleaned. Hear?"

"Yes," Njeri would say.

"Mother of these bastards!" he would address mother.

"Go to the market, sell those bananas and bring every cent home. Make the mistake of buying anything with my money and you will go back to your parents today! Or do you think you can scare me with a panga like you did the other night? Try it today! Try!"

I was never able to call him “father”. Njeri, my ten year old sister, complained of a headache every time the Giant was around. During those times she swore by licking dust that she would never get married, for fear that she marry another Giant who would convert her house into hell. She had advised my younger sisters never to get married, warning them that all men were potential Giants. I feared for my sister. At school, she would beat up all the boys who dared to abuse her. They had turned to calling her a tomboy whowould develop a beard, and a deep voice and who would beat her husband.

He was brought home two weeks later, on a stretcher. The Giant had grown terribly thin. He was not shouting at anybody. He kept to the bedroom all day long, only being helped to go to the toilet by Mother. Mother said he had a toothache, abdomen ache. The Giant had all kinds of aches. He had been brought home by some of his friends and a medical nurse who told my mother they had been defeated, since their attempts to tell the Giant to give up his beer bottle had come to noting. The nurse talked of liver problems, stomach ulcers, duodenum ulcers, mental confusion, high blood pressure and other things that mother did said she did not understand. It was clear that the Giant would not live long.

One day the Giant asked mother to call Mwangi, one of his junior brothers, who was nine years old. The Giant, speaking in whispers, called Mwangi closer to his bed. Mwangi made as if to run away but was restrained by mother. She told him to listen to him. The Giant spoke in near whispers.

“Mwangi, forgive me, fo...fo...fo...forgive me for ehh, mm saying you are not my son. You are my...my...my...my... our son, forgive me, Mwangi. I will not beat you ag-ag-again. Mwangi, don’t listen to people who tell you that you are not my son, forgive me...”

The Giant cried. Mother cried.

Questions:

- a) Comment on the character of the Giant before and after his illness. (6 marks)
- b) Discuss the mother’s character in the passage. (6 marks)
- c) How effective are the stylistic devices used in the passage? (12 marks)
- d) What is the speaker’s attitude towards the Giant? (4 marks)
- e) What are the speaker’s concerns in the passage? (5 marks)

SECTION III

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

LISTEN, PAPA

GachanjaKiai

Listen to me Papa
I tried as hard as I could
I wanted to be in class
I tried to be on top in class
Others were better than me
They calculated faster than I could
They spelt better than I could
Listen Papa. I tried.

I cheated
I looked over my shoulder
And saw Catherine's answer
But teacher saw me, casting that glance
So teacher told you
I was a good-for-nothing cheat
So you whacked me sore
And mother cried for me.

Now my whole back aches
I am in the children's ward
The children are very friendly
A bit like me, really
We hardly talk about our Papas

The Nurses smile at us
They play hide- and-seek with us
Nobody beats me here
Could I stay longer, Papa?

Questions:

- a) What is the subject matter of the poem? (8 marks)
- b) Who is the speaker in the poem? (2 marks)
- c) How effective are the poetic devices employed in the poem? (15 marks)
- d) Comment on the following in the poem;
 - i) Tone (4 marks)
 - ii) Attitude (4 marks)

******END******