

*P310/1*  
**LITERATURE IN ENGLISH**  
**(PROSE AND POETRY)**  
*Paper 1*  
*July 2019*  
*3 Hours*

**ACEITEKA MOCK EXAMINATIONS 2019**  
*Uganda Advanced Certificate of Education*

**LITERATURE IN ENGLISH**  
**(PROSE AND POETRY)**

*Paper 1*

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**Instructions to Candidates:**  
*Attempt ALL questions.*

## SECTION 1 (34 marks)

### 1. Read the following passage and answer the questions that follow on it.

To those frightened by Frankenstein or Jurassic Park, the **breakthrough** in cloning research ... must have been a letdown. Far from frightening monster, the sensational experiment brought forth ... a lamb.

But despite appearances, Dolly was anything but ordinary. Her arrival signaled the **rewriting of the rules of reproduction**. For the first time, an adult mammal produced an offspring without being fertilized by the sperm.

Ultimately, the hoopla was not about an endearing ewe, but Dolly's potentially chilling implications. Could Dolly lead to the cloning of a human being? And if so, it was **morally permissible**?

There is deep disagreement over the ethics of human cloning: historical achievement with Dolly, is amongst those who want human cloning research banned. Critics argue that cloning will offer few if any benefits to science while requiring unacceptable ethical and medical risks.

Opponents also say that cloning would determine our fundamental concept of humanness. What, for example, would become of **individuality** in a world where a person could be copied not once but an infinite number of times? And what would happen to the fundamental assumption that children are created by the union of a man and a woman, by two parents.

“The bottom-line is, cloning a person would change the definition of what it means to be human,” said George Annas, a professor of health law at Boston University School of Public Health. “Who has the right to do that for the rest of us?”

Surveys show that the American public solidly opposes cloning human or otherwise. According to a Time/CNN Poll taken just days after Vvilfmut's announcement, 93 percent of US citizens said cloning a human was a bad idea, and 66 per cent also opposed cloning animals.

Other scientists warn though against moving too quickly to stop human cloning research. Such work should be encouraged, they say, because it would provide **invaluable insight** into how cells work: opening the door to treating cancer and other diseases).

The debate over cloning has been marked by hyperbole.

New stories often seem to refer to **armies of Hitlers (or Mozarts)** to illustrate the potential dangers or benefits of cloning...

While the dangers of human cloning may be exaggerated, supporters of cloning research do not argue that it will bring immediate, untold benefits to humanity. Instead, they say, (human cloning research would probably only produce modest societal gains, at least at first.)

Human-cloning research also might help combat certain diseases) Scientists know that an adult cell deactivates all of its genes, except those needed to maintain itself, and to fulfill the special function in the body.

(Cloning research might also allow scientists to **replicate** certain tissues-even organs-for transplantation). If the genetic material used in the cloning came from the patient. The chance that the body would reject the new organ or other tissue would be greatly reduced, if not minimized.

Others say that humans have no business in perverting God's method of creation. "The human body is God's property, not man's laboratory," wrote Munawar Ahmad Anees, an Islamic Scholar and author.

**David Mosci, San Francisco Examiner 29 May 1997.**

### *Questions*

- Q.1 (a).i. Clearly explain the meaning of the term "cloning" as used in the passage (05 marks)
- ii. What evidence in the passage shows that cloning has already been successfully carried out? (04 marks)
- b) What are the pros and cons of cloning research raised in the passage? (15 marks)
- c) Explain what the following words and expressions mean in the passage.

- i. breakthrough
- ii. re-writing the rules of reproduction
- iii. hoopla
- iv. morally permissible
- v. individuality
- vi. invaluable insight
- vii. marked by hyperbole
- viii. armies of Hitlers (or Mozarts)
- ix. modest societal gains

x. replicate

(1 mark @ 10 marks)

## SECTION II (33 marks)

### 2. Read the following passage and answer the questions that follow on it.

The first man to speak to Umuofia was Okika, one of the six who had been imprisoned. Okika was a great man and an orator. But he did not have the booming voice which a first speaker must use to establish silence in the assembly of the clan. Onyeka had such a voice; and so he was asked to salute Umuofia before Okika began to speak.

'Umuofia kwenu!' he bellowed again, raising his left arm and pushing the air with his open hand.

"Yaa!" roared Umuofia.

'Umuofia kwenu!' he bellowed again, and again, facing a new direction each time. And the crowd answered, 'Yaa!'

There was immediate silence as though cold water had been poured on a roaring flame. Okika sprang to his feet and also saluted his clansmen four times. Then he began speak: 'You all know why we are here, when we ought to be building our barns or mending our huts, when we should be putting our compounds in order. My father used to say to me:

Whenever you see toads jumping in broad daylight, then know that something is after its life." When I saw you all pouring into this meeting from all the quarters of our clan so early in the morning, I knew that something was after our life.' He paused for a brief moment and then began again.

'All ours gods are weeping. Idemili is weeping. Ogwugwu is weeping. Agbala stopped weeping, and all the others. Our dead fathers are weeping because of the shameful sacrilege they are suffering and the abomination we have all seen with our eyes.' He stopped again to steady his trembling voice.

'This is a great gathering. No clan can boast of greater numbers or greater valour. But are we all here? I ask you: Are all the sons of Umuofia all with us here?' A deep murmur swept the through the crowd.

'They are not,' he said. "They have broken the clan and gone their several ways. We who are here this morning have remained true to our fathers, but our brothers have deserted us and joined a stranger to soil their fatherland. If we fight the stranger we shall hit our brothers and perhaps shed the blood of a clansman. But we must do it. Our fathers never dreamt of such a thing, they never killed their brothers. But a white man never came to them. So we must do what our fathers would never have done. Eneke the bird was asked why he was always on the wing and he replied: "Men have learnt to shoot without missing their mark and I have learnt to fly without

perching on a twig." We must root out this evil. And if our brothers take the side of evil we must root them out too. And we must do it now. We must bale this water now that it is only ankle-deep.

At this point there was a sudden stir in the crowd and every eye was turned in one direction. There was a sharp bend in the road that led from the market-place to the white man's court, and to the stream beyond it. And so no one had seen the approach of the five court messengers until they had come round the bend, a few paces from the edge of the crowd. Okonkwo was sitting at the edge.

He sprang to his feet as soon as he saw who it was. He confronted the head messenger, trembling with hate, unable to utter a word. "The man was fearless and stood his ground, his four men lined up behind him.

In a brief moment the world seemed to stand still, waiting. There was utter silence. The men of Umuofia were merged into the mute backcloth of trees and giant creepers, waiting. The spell was broken by the head messenger. "Let me pass!" he ordered.

What do you want here?'

"The white man whose power you know too well has ordered this meeting to stop.' In a flash Okonkwo drew his machet. The messenger crouched to avoid the blow. It was useless. Okonkwo's machet descended twice and the man's head lay beside his uniformed body.

The waiting backcloth jumped into tumultuous life and the meeting was stopped. Okonkwo stood looking at the dead man. He knew that Umuofia would not go to war. He knew because they had let the other messengers escape. They had broken into tumult instead of action. He discerned fright in that tumult. He heard voices asking:

'Why did he do it?'

He wiped his machet on the sand and went away.

### *Questions*

- a) Identify the speaker in the passage. (02 marks)
- b) What occasion is portrayed in the passage? (06 marks)
- c) What feelings does the story arouse in you? Explain why (10 marks)
- d) Identify any five devices in the passage and show how they have been used effectively. (15 marks)



### SECTION III (33 marks)

Read the following poem and answer the questions that follow on it.

#### Conquerors

By sundown we came to a hidden village  
Where all the air was still,  
And no sound met our tired ears, save  
For the sorry drop of rain from blackened trees,  
And the melancholy song of swinging gates,  
The though a broken pane some of us saw  
A dead bird in a rusting cage, still  
Pressing his then tattered breast against bars,  
His beak wide open and,  
As we hurried through the weed-grown streets  
A gaunt dog started up from some dark place,  
And stumbled off on legs as through as sticks  
Into the wood, to die atleast in peace  
No one amongst us would have eaten “bread”,  
Before he filled the mouth of the grey child,  
That sprawled, stiff as stone before the shattered door,  
There was not one who did not think of home.

#### Questions

- a) Identify the speaking voice. (02 marks)
- b) Give a complete interpretation of the meaning of the poem. (10 marks)
- c) i) Show how irony contributes to the meaning of the poem. (05 marks)  
ii) How effective are any other stylistic devices in the poem (12 marks)
- d) Comment on the following:
  - i. Intention (02 marks)
  - ii. Tone (01 mark)
  - iii. Mood (01 mark)



*END*