

BROADWAY HIGH SCHOOL
S.6 GENERAL PAPER (S101/1)
END OF TERM I EXAMS 2023
TIME: 2 hours 40 minutes

INSTRUCTIONS TO CANDIDATES

- ✓ The total time of 2 hours and 40 minutes includes ten minutes for you to study the questions before you begin answering.
- ✓ Answer two questions which must be chosen as follows: **one** question from section **A** and one question from section **B**.
- ✓ Any additional question (S) attempted will not be marked.
- * ✓ Answer both questions in the same answer booklet provided. If more than one answer booklet is used, fasten them together.
- ✓ You are advised to divide your time equally between the two questions.
- ✓ All questions carry equal marks.

SECTION A

Answer one question from this section.

1. Why is it necessary to improve Primary Health Care in your community?
[50 marks]
2. "Power belongs to the people" To what extent is this constitutional provision applicable to the Ugandan situation? (50 marks)
3. Should prostitution be legalized in your community? (50 marks)
4. "The promotion of children rights is primarily responsible for the increased indiscipline in Ugandan schools" Discuss (50 marks)

SECTION B

Answer one question from this section.

5. The Peoples' Bus Service (PBS) has a fleet of buses plying between Wakabale, the capital city and upcountry towns.
 - The Bus service operates under the following conditions:
 - Each bus must stop at each town for five minutes with or without passengers to drop or pick.
 - No bus is allowed to operate 07.00 hours and beyond 22.00 hours.
 - A passenger may travel on any bus belonging to PBS as long as they have a valid ticket.
 - The validity of the ticket is open only for the date it is issued.

Below is a one day time table showing the departure times for five of the PBS buses plying from the city to the town of Bukone. This route passes through the towns of Konge, Ngocho and Mahanga,

DEPARTURE TIMES FOR PBS BUSES (Hours)

TOWN	EXPRESS 111	FRIENDS 211	FLAMINGO 311	SPEED BIRD 411	HARAKA 511
Wakabale (City) (0 km)	07.00	13.00	07.00	12.00	08.00
Konge (128 km)	09.00	15.35	08.00	13.35	09.15
Ngocho (272 km)	11.15	18.30	09.15	15.25	10.55
Mahanga (362 km)	13.15	20.15	10.15	16.30	11.40
Bukone (412 km)	13.45	21.15	10.30	17.10	12.10

The order of priority for passengers to choose the bus to board is as follows:

- Age and mechanical condition of the bus.
- Driver's experience.
- Reliability and timeliness.
- Comfort.
- Speed.

The description of the buses is shown below:

Express 111: is comfortable, has an experienced driver but it is slow and in a poor mechanical condition.

Friends 211: has an experienced driver but it is old, slow and very uncomfortable.

Flamingo 311: is new, very fast, reliable, comfortable and it has an experienced driver.

Speed Bird 411: has an inexperienced driver but it is comfortable, fast and in a good mechanical condition.

Haraka 511: is new, fast, comfortable, with an experienced driver but it is unreliable.

Questions:

- (a) Identify the bus with the best overall qualities, according to the passengers. Show your working. (06 marks)
- (b) Which buses do not make return journey and in which towns do they stay overnight if they are travelling at a constant speed? (06 marks)
- (c) If one is to leave the city, stop at Ngocho for a 1½ hour's shopping and travel to Bukone for a meeting at 13.00 hours, which bus(es) would one use. Give reasons for your answer. (07 marks)
- (d) Explain the problems facing road transport in Uganda. (21 marks)

Spelling, Punctuation, Grammatical Expression (SPGE) = 10 marks

6. Read the passage below and answer the questions that follow, using your own words wherever possible;

The principle of equality is a basic principle of the democratic ethic. Those who appeal to it in a society that professes to be democratic, yet often is not indict the disparity between democratic ideals and actual deeds. No individual can be free if he is denied certain elementary human rights. An unjust society is one in which there are obstacles placed in the path of human realisation. When this condition exists, the only recourse may be social reform. 05

A paradox of the moral life is that the equality principle, like the libertarian principle, can be misused. There is often great confusion as to what the principle of equality implies and how it should be interpreted. If it is abused, individual liberty may be destroyed. The principle of equality should not be equated with egalitarianism. It does not maintain that all men are born equal in talent and capacity. Rather it recognises the existence of biological and cultural inequalities and it admits differences in individual ability. The principle is not descriptive of what men are but prescriptive and normative of how they should be treated in the future. 10 15

The principle of equality involves at least three ancillary principles: first, that we should grant all human beings, who are equal in dignity and value, equality of consideration and equality of treatment; second that we grant equality of opportunity by removing all false barriers impeding individual and group advancement; and third, wherever possible, that we satisfy the minimum basic economic and cultural needs of all human beings. 20

The principle of equality should not necessarily imply a levelling down. It should be sensitive to the plurality of human needs and to the diverse means that may be required for their satisfaction. Nor should the principle mean the destruction of standards of excellence. Thus, for example, while all men should have equal opportunity to apply for admittance to a university or college (and, in my judgement, receive free scholarship tuition if they so qualify), this does not guarantee their admission if they lack talent, nor does it ensure everyone the 25

'right' to graduate – unless, that is, they demonstrate their competence in performance. The danger of the equalitarian principle is that it will be indiscriminately misapplied by well-meaning moralists, and in the process destroy other meaningful moral principles and values. If properly understood and used, however, the principle can contribute immeasurably to the humanisation of life and the development of a genuine community based on trust and cooperation.

Another important principle that has powerful appeal today is participatory democracy. According to this principle, individuals ought to have some decision over their lives, that is, power ought to be extended to those who are affected by it. "Power to the people" is a slogan that has usually been applied to a political democracy: it has meant that governments ought not to govern without the consent of the governed. The moral revolution has now extended the democratic ethic and the ideal of participation to other institutions in society: to the school, church, economy, voluntary associations and organisations of all kinds. It claims that we need to democratise our institutions, to make them amenable and responsive to the views of those within them. Participatory democracy has thus become a new frontier for social reform.

The principle of participatory democracy was perhaps the most significant contribution to come out of the early Port Huron Statement (1962 of the SDS) – which at its inception was full of humanistic idealism. Unfortunately moral ideals often degenerate into mere rhetorical slogans; and participatory democracy has suffered this fate. The demand for participation needs to be balanced against the need to maintain standards of excellence. Democracy should not be construed as preventing those who have talent and competence from exercising leadership. To say this does not commit one to an anti-democratic "elitist" position. How participation works out – in the university, the hospital, the corporation – must be determined in each separate institution, in its own way, so as not to destroy the ability of the institution to function.

Participatory democracy, like liberty and equality is a vital moral principle. It recognises that the more human beings can take part in their own institutions, the better their quality of life experience and the less their chance of alienation.

A word of caution: moral principles when first enunciated may give way to uncritical fervour and passion. There is a tendency for men to be misled or trapped by their moral commitments, to be overwhelmed by fashionable sloganeering... surely we need to reconstruct the moral conceptions we have inherited from a previous age... But we must guard our new moral principles to prevent their degeneration into forms of moral mysticism or absolutism...

Accordingly, moral principles should be treated as hypotheses tested by how they work out in practice and judged by their actual consequences. They need to be hammered out on the anvil of reason, not fed by the fires of neo-primitive passion. If so approached, the moral revolution can truly help to create a better life for all men.

Questions:

- (a) Suggest a suitable title for the passage. (02 marks)
- (b) How different is egalitarianism from the principle of equality? (04 marks)
- (c) What are the components of the principle of equality? (04 marks)
- (d) In not more than 100 words, summarise the author's view of participatory democracy. (10 marks)
- (e) Explain the meaning of the following words and phrases as used in the passage:

- | | | |
|--------|--------------------------|-----------|
| (i) | democratic ethic | (line 01) |
| (ii) | paradox | (line 07) |
| (iii) | false barriers | (line 19) |
| (iv) | plurality of human needs | (line 23) |
| (v) | well-meaning moralists | (line 31) |
| (vi) | amenable. | (line 43) |
| (vii) | humanistic idealism | (line 48) |
| (viii) | construed. | (line 51) |
| (ix) | moral mysticism | (line 65) |
| (x) | anvil of reason | (line 68) |

(20 marks)

Spelling, Punctuation and Grammatical Expressions (SPGE). (10 marks)