

Candidate's Name:

Signature:

Random No.						Personal No.		

(Do not write your School/ Centre Name or Number anywhere on this booklet.)

112/1
ENGLISH LANGUAGE
Paper 1
2024
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

ENGLISH LANGUAGE

Paper 1

2 hours

INSTRUCTIONS TO CANDIDATES:

This paper consists of two sections: A and B. It has four examination items.

Section A is compulsory.

Answer one item from Section B.

Answer three examination items in all.

Answers to Section A must be written in the spaces provided.

Answers to Section B must be written in the answer booklets provided.

Any additional items answered will not be scored.

For Examiner's Use only		
Section	Score	Examiner's Signature & No.
A		
B		
Total		

SECTION A

Item 1. *Read the text below.*

Environmental pollution has become a major global concern affecting countries across the world. In Uganda, the situation is no different, with the country grappling with various forms of pollution including air, water and soil pollution. The effects range from heavy rains to rising water levels and prolonged dry seasons. In severe cases, pollution results in loss of lives and property is damaged. This is currently happening in Uganda and worse is yet to come if action is not taken to protect the environment.

The media has been awash with news about floods and rising water levels in different parts of the country resulting from the heavy rains that have been rampant lately. On 24th April, 2023, one person died and three were reported missing after flooding from the overflowing Mukhoya River in Kasese district.

The Kyanzus and Nyamwamba rivers also broke their banks around this time, damaging homes and property in Mahango and Kyajuki. Uganda Red Cross reported that one person died and two were injured after a landslide in Bugheredero in Buhurira sub-county in Kasese district on May 1st 2023. In Mbale district, one person died and several homes were damaged after floods in Bushikor Parish on April 26th 2023. In addition to all this, transportation has been compromised, for example, the Kabale-Kisoro road was temporarily closed following serious cracks on the road at Hamurwa which had been caused by a landslide after a week of heavy rainfall.

The environmental impact of floods in Uganda is significant. Heavy rainfall and flooding contribute to soil erosion and loss of fertile top soil. This erosion can degrade agricultural lands and reduce their long-term productivity. Floods also contribute to deforestation as trees are uprooted or washed away, further worsening soil erosion and loss of biodiversity.

The flood waters often carry pollutants such as chemicals, sewerage and solid waste, contaminating water sources and posing a risk to public health. The increased sedimentation and pollution in rivers and lakes has adverse effects on aquatic ecosystems, leading to the decline of fish population and other aquatic species.

The loss of habitats and property has left many families without a place to sleep or a place to earn a living and sustain their families. This has forced them into an even worse situation. Other effects include educational disruption, spread of respiratory diseases like pneumonia, interrupted utilities and high insurance costs. As Ugandans, we should not be shocked if Mother Nature starts claiming what we have stolen from her. Therefore, as citizens, we demand the government and all relevant stakeholders to do the needful before the earth decides to take her own course of action.

Adapted from: *The Daily Monitor* May 10, 2023.

Task: As the President of the Environmental Club at your school, write what you will share on the effects of environmental pollution with club members as shown in the passage. Use about **100** words.

ROUGH COPY

Lined writing area for the rough copy response. The page contains 20 horizontal lines. A large, light gray watermark reading "SAMPLE PAPER" is oriented diagonally across the page.

Item 2. *Read the text below.*

I still vividly recall my four years' experience in secondary school. It seems like yesterday. I had eagerly anticipated advancing to secondary level following my seven years of primary school. Being the first child in my family, there was a great deal of excitement surrounding my entrance into secondary school, and the preparations were well worth it. I could not believe that I was finally at a new level. I would dress elegantly in grey trousers and a white shirt with a striped blue tie, leaving many people in admiration and wondering how well I had ironed my shirt.

As teachers constantly advised, secondary school was actually the finest place for all students to showcase their academic abilities and of course, to get ready for the future. The teachers were constantly in good communication with us and were kind and encouraging. I liked every subject, but was particularly pleased with Kiswahili. I was inspired to learn that new language by the way the teacher taught it.

In my class, I made a lot of friends, but one stood out. Andrew was a tall, broad-shouldered boy with a dark complexion and large eyes. Although a few of my classmates were afraid of him, many were attracted to him for his tactful approaches.

Had I known him better, we would never have become friends. When I look back at how we became friends, my heart skips a beat. Sometimes he offered to buy me snacks from the school canteen, which left me wondering about his generous nature. We were in the same discussion group and continued to participate in other school activities together. However, Andrew appeared distant and uninterested in studies. He consistently disrespected teachers through his jokes, which would lead to punishments.

Our friendship kept growing. He showed me around his home, but I was hesitant to show him around mine since my parents were strict. We always returned home together because we lived in the same village and occasionally, on our way home, he would buy beverages for me. Upon inquiry about his source of income, he disclosed that he worked at construction sites during weekends. He added that he would soon launch a business and that he was working to pay for his own school fees. What an entrepreneur! That made me admire him even more. We grew closer the more we spoke to each other.

At the beginning of the first term of Senior Four, students were required to clear all school dues (two hundred and fifty thousand) for both school and registration fees for national examinations. Nobody would be registered without the payment. My father gave me all the money. Being such close friends, Andrew opened my bag and saw the money – two hundred and fifty thousand shillings.

"Are you going to pay the school fees?" he inquired.

"Yes," I replied.

He congratulated me and immediately proposed a business plan. He explained how I would benefit if I gave him the money to invest in a *Chapati* business for a week. Naive as I was, I handed him the cash in excitement and began to wait for profits. My friend did not come the following day. After three days, I

went to his home only to find it empty. I kept stopping by his house every morning and evening for a week hoping to find him.

The deadline for registration for the national examinations was getting closer, but Andrew was nowhere to be found. How could I have put my trust in this liar? How would I approach my father? He had supported me through school by working as a labourer. His sacrifice had been in vain!

Eventually I gathered courage and told my class teacher about what had happened. She paid close attention as I described my experience. She took me to the Head teacher, who after listening to the story, advised me to report the case to the nearest police station. The police took my statement and later revealed that Andrew was already in their custody. He had been arrested three days before together with other village boys. That notorious gang, to which Andrew belonged had been robbing the village. Andrew was that infamous gang member, who would break people's necks and strain their muscles. That revelation, completely stunned me and I concluded that not all that glitters is gold.

Respond to each of the following tasks about the text:

- (a) In life no man is an island. People meet in different places for different reasons and that's how relationships start and grow.
Why did the storyteller give Andrew the school fees?

- (b) "Not all that glitters is gold." How does this proverb fit the message of the text?

- (c) The police officer revealed that Andrew had been arrested three days before. Write the actual words of the police officer.

- (d) One can understand a character by considering what the character says or does.

Referring to the story of the passage, explain what kind of person the storyteller is.

- (e) Our feelings about people are determined by what they do to us. Referring to the passage above, describe your feelings towards Andrew.

- (f) You have a brother in Senior Two. He has always come home with different friends but there is one whose behaviour you are suspicious about. Use the story above to explain to him what you have learnt about some friends.

SECTION B

Either:

Item 3.

You are the chairperson of the Debate Club at your school. Your neighbouring school has always requested you to organise a friendly debate and you are finally organising one. Write to the Patron of the Debate Club of the neighbouring school. (Use 250 – 300 words.)

Or:

Item 4.

A student switched off lights during evening lessons. Your name was mentioned among the suspects. You were summoned to the disciplinary committee. Write your talk or chat with the chairperson disciplinary committee. (Use 250 – 300 words.)

112/1
ENGLISH
LANGUAGE
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

ENGLISH LANGUAGE

Paper 1

SCORING GUIDE

112/1 - ENGLISH SAMPLE PAPER SCORING GUIDE

ITEM 1: SUMMARY – The Effects of Environmental Pollution

This is an example of the points which the learner can extract as they prepare to generate the rough copy.

1. Environmental pollution causes heavy rainfall.
2. Rising water levels.
3. Prolonged dry seasons.
4. Loss of lives.
5. Results in property damage.
6. Compromised transportation.
7. Soil erosion which degrades agricultural lands.
8. Reduces their long-term productivity.
9. Pollution causes deforestation.
10. Loss of biodiversity.
11. Flood waters carry pollutants which contaminate water sources.
12. Poses a risk to public health.
13. Has adverse effects on aquatic ecosystems.
14. Loss of habitats leaves many families without a place to sleep or earn a living.
15. leads to educational disruption.
16. leads to spread of respiratory diseases.
17. Interrupted utilities.
18. High insurance costs.

SAMPLE SUMMARY

This is an example of a fair copy that a learner can present.

The Effects of Environmental Pollution

Environmental pollution causes heavy rains, rising water levels, prolonged dry seasons and loss of lives. It results in property damage, compromised transportation and soil erosion which degrades agricultural lands. This reduces their long-term productivity. Pollution causes deforestation and loss of biodiversity. Flood waters carry pollutants which contaminate water sources hence posing a risk to public health. Pollution has adverse effects on aquatic ecosystems. Loss of habitats leaves many families without a place to sleep or earn a living. Pollution also leads to educational disruption and spread of respiratory diseases. It interrupts utilities and leads to high insurance costs.

(99 words)

GUIDELINES TO SCORING SUMMARY

The following is the rubric upon which scoring of a summary will be based:

1. An indented paragraph with:

13 ideas and above	→ 3 scores
7 – 12 ideas	→ 2 scores
2 – 6 ideas	→ 1 scores
0 – 1 ideas	→ 0 scores
2. No title scores, Maximum 2 scores.
3. No subject scores, Maximum 1 score.
4. No subject, but has title, treat as normal.
5. Outlined ideas, 1score.
6. No punctuation at all, 0 scores.
7. Use of commas throughout, 1 scores.
(Follow the rule of the commas in a sentence.)
8. Word limit, 105 words.

ITEM 2: READING COMPREHENSION

S/N	RESPONSE DETAILS	SCORES
a	<p>The story teller gave Andrew the school fees because:</p> <ol style="list-style-type: none"> 1. Andrew seemed to be generous. 2. He trusted Andrew. 3. Andrew was his friend. 4. They were in the same discussion group. 5. They participated together in other school activities. 6. The storyteller admired Andrew’s ‘entrepreneurship’ skills. 	<p>One correct answer = 01</p> <p>Incorrect or no answer=00</p>
b	<p>This proverb warns against trusting people easily without proper judgement, for example, the story teller trusted a wrong person with his money for school fees and registration and ended up losing it.</p> <ol style="list-style-type: none"> 1. Learners should interpret the proverb in relation to the text. 2. Appearances can be deceptive for example Andrew appeared to be a good friend yet he was a conman. 	<p>One correct answer = 01</p> <p>Incorrect or no answer=00</p>
c	<p>“Andrew was arrested seven days ago,” the police officer said.</p>	<p>One correct answer = 01</p> <p>Incorrect or no answer=00</p>
d	<p>Character of the story teller</p> <ol style="list-style-type: none"> 1. He is gullible/ easily deceived / naïve. 2. He is irresponsible. 3. He is short-sighted. 	<ul style="list-style-type: none"> • Learner states and explains/illustrates 1 correct trait, Score 1 • Learner fails to state any trait or gives irrelevant ones / incorrect / no response. 0 score. • Learner scores 0 for only stating a trait.

<p>e</p>	<p>Reader's feelings towards Andrew</p> <p>1. I hate/despise/detest him for taking his friend's money.</p> <p>2. I am angry/annoyed/upset/irritated with him for being mischievous.</p> <p>Note: Reject any positive feelings towards Andrew, in consideration of values.</p>	<p>Learner states and explains/illustrate an appropriate feeling = 01 score</p> <p>Incorrect or irrelevant feeling stated = 00 score</p>
<p>f</p>	<p>One should:</p> <p>1. Think twice before they act.</p> <p>2. Know that not all that glitters is gold.</p> <p>3. Know that appearances can be deceptive.</p> <p>4. Never judge a book by its cover.</p> <p>5. Sometimes better be alone than in bad company.</p> <p>6. Seek for help / assistance when faced with challenges.</p> <p>Note: Reject lessons that start with, I learn to/not to.</p>	<ul style="list-style-type: none"> • At least 1 relevant and well-explained lesson = 01 scores

ITEM 3: WRITING:

The expected texts to be written by the learners could be any of the following:

1. Official / Formal letter.
2. An e-mail.
3. An invitation card.
4. A memo.

Scoring:

1. F. Format.
2. C. Content.
3. S. Spelling.
4. T. Tense.
5. P. Punctuation.
6. Sc. Sentence Construction.
7. V. Vocabulary / Register.

SCORES:

F	C	S	T	P	Sc	V/R
03	03	01	01	01	01	01

KEY:

F. Format

C. Content

S.

T.

P.

Sc.

V/R.

Language.

F) FORMAT:

(F) Format		Scores			
		03	02	01	00
Official/Formal letter	<ul style="list-style-type: none"> •Addresses (Senders & Receivers. •Date •Salutation •Subject •Complementary close •Signature •Name •Paragraphing 	Any 5 – 8	Any 3 – 4	Any 1 - 2	None
		03	02	01	00
E – mail	<ul style="list-style-type: none"> •Receiver’s E–mail (TO:) •Sender’s E–mail (FROM:) •Subject •Date •Paragraphing 	Any 3	Any 2	Any 2	None

T	<u>Tenses:</u>	Below 4 errors,	– 01 score
		5 and above errors,	– 00 scores
P	<u>Punctuation:</u>	Below 5 errors,	– 01 score
		6 and above errors,	– 00 scores
Sc	<u>Sentence Construction:</u>		
		Below 5 errors,	– 01 score
		6 and above errors,	– 00 scores
V/R	<u>Vocabulary / Register:</u>		
		Use of 3 apt vocabulary / register	– 01 score
		Less than 3 or absence	– 00 scores

ELABORATION OF VR:

- Opposers / Negators
- Proposers / Affirmers
- Motion / Resolution
- Debate formats e.g. parliamentary, World Schools, Karl popper, Traditional etc.
- Main speakers / Floor speaker.
- Panel of Judges / Jury.
- House / Audience.

BREVITY: If the number of words is less than half of the required number, adjust the error count to 0 – 2 → 1 score.
3 and above → 00.

ITEM 4: WRITING:

The expected texts to be written by the learners could be any of the following:

Expected Responses:

1. Dialogue.
2. Speech.
3. Statement /Narrative.

Scoring:

1. **F.** Format.
2. **C.** Content.
3. **S.** Spellings.
4. **T.** Tenses.
5. **P.** Punctuation.
6. **Sc.** Sentence Construction.
7. **V/R.** Vocabulary / Register.

SCORES :

F	C	S	T	P	Sc	V/R
03	03	01	01	01	01	01

KEY:

- F.** Format
C. Content
S. Spelling
T. Tenses
P. Language
Sc. Sentence construction
V/R. Vocabulary/Register

Format		Scores			
		03	02	01	00
Dialogue	<ul style="list-style-type: none">●Heading / Showing Participants●Participant 1● Participant 2	All 3 Aspects.	Misses heading but has participants.	Any 1 of the Aspects.	None

Speech	<ul style="list-style-type: none"> •Heading •Protocol •Greeting •Self-introduction •Conclusion •Paragraphing 	Any 5 – 6 including paragraphing	Any 3 – 4 including paragraphing	Any 1 – 2	None
Statement / Narrative	<ul style="list-style-type: none"> •Heading •Self-introduction •Paragraphing. 	All three Aspects.	Any 2 including paragraphing.	Any one Of the three.	None

CONTENT:

Expected Ideas:

1. Status quo i.e. acknowledging that lights were unlawfully switched off. Mention time the lights were switched off (evening/evening lessons).
2. Admit or deny participation in the act of switching off lights.
3. Resolution i.e. claim innocence or apologise if guilty.
4. Conclusion.

Scores:

- Any 3 – 4 ideas, 3 scores.
- Any 2 ideas (including status quo), 2 scores.
- Any 1 idea, 1 score.
- No idea, 0 score.

LANGUAGE:

- S** Spellings: Below 5 errors, – 01 score
6 and above errors, – 00 scores
- T** Tenses: Below 4 errors, – 01 score
5 and above errors, – 00 scores
- P** Punctuation: Below 5 errors, – 01 score
6 and above errors, – 00 scores

Sc Sentence Construction:

Below **5** errors, – 01 score
6 and above errors, – 00 scores

V/R Vocabulary / Register:

Use of 3 apt vocabulary / register – 01 score
Less than 3 or absence – 00 scores

ELABORATION OF V/R:

- Chairperson Disciplinary Committee
- Innocent / Guilty
- Mercy / Forgiveness
- Crime / Offence / Indiscipline / Misbehaviour / Misconduct.
- Going against school rules and regulations.
- Violation of School rules.
- Culprit.
- Victim of indiscipline.
- Scapegoat.
- Suspect.

BREVITY: If the number of words is less than half of the required number, adjust the error count to 0 – 2 → 1 score.
3 and above → 00.

208/1
LITERATURE
IN ENGLISH
Paper 1
Oct./Nov 2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LITERATURE IN ENGLISH

Paper 1

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **three** examination items. It has **two** Sections; **A** and **B**.*

*Section **A** has **one compulsory** item.*

*There are two examination items in section **B**. Answer **one** item.*

*Answer **two** examination items in all.*

Any additional items answered will not be scored.

All answers must be written in the Answer Booklet provided.

SECTION A

Item 1. *Read the passage below and then answer all the tasks that follow.*

Le Bona was a busy place. The main sitting area had twenty tables – fifteen with four chairs each, while the other five were two seaters. The upper area hanging above the chef’s section, had ten tables, all two-seaters. While the lower place had the conventional restaurant chairs, the upper area had thick-cushioned seats that seem to have been meant for couples on dates and clients who came to the place to keep away from the city noise and crowds. At no time of the day, Alyna started work, did they have more than three free tables at a go.

Unlike other places where specific people managed the coffee machines as others served the tables, at *Le Bona*, everybody ran the coffee machines and served their clients. The chefs only did the snacks and salads. When Alyna arrived at the café, she had been taken through a thirty-minute demonstration of how to operate the machines, then pushed right into the deep end with orders to serve the clients and “make sure you serve them well enough to make them come back every day”. The man who gave her the tutorial was Kenyan in keeping with the prevalent belief among most hospitality business people that Kenyans managed such places better than their Ugandan counterparts. So, cafes, hotels clubs and spas were mostly managed by Kenyans who, in some cases brought in other Kenyans to do the other lower duties.

Mr. Riunga, in his late forties, was going to be Alyna’s immediate supervisor, he had told her before the demonstration. He was a quiet soft-spoken man but Alyna could see that he did not have a lot of patience. She also thought he had the markings of a perfectionist.

Alyna worked till 9 p.m., when Mr. Riunga told her she could prepare to leave, since all the clients in her area had left. After he left, the young man who had talked to her earlier about the nature of work on the first day walked up to her.

“Hey, how’s it going so far?” he asked as he sat down on a bench beside her chair. She was reading a *Le Bona* flier.

“Well, I am getting the hang of it. I guess I will get there by and by thanks for your concern and help.”

“Oh, that’s nothing. I am new myself, making a month tomorrow, but it took someone else’s intervention for me to make it to second day.”

“How’s that?” Alyna was horrified.

The young man smiled and Alyna noticed that when he did, a shallow but deep dimple appeared on his left cheek. She thought it made his smile delicious.

“You’re lucky Mr. Riunga is your supervisor. He may insist on high standards, but he is understanding. Mine is not as gentle with new people. She wanted me disposed of with the used napkins on the first day.”

This guy is very funny, Alyna thought.

“That’s so sad,” she said. Most clients had left and only a few people remained upstairs. These were mainly couples who were done with their meals but not with each other’s company. So there were no fresh orders, though it was mandatory that staff waited till the clients in their zones had left. Alyna’s clients had all left, but this young man served upstairs, and was to hang around till all the clients left, though the official time for closure was 9:00 p.m.

“Now I am fine,” he said, before adding, “By the way, I have not introduced myself. I am Henry, though my *friends* call me Harry.”

“Great to meet you Harry,” Alyna said as she stretched out her hand to shake his. “And I am Alyna Kalisa.”

“I said only my friends call me Harry,” he teased.

Which is why I did,” Alyna fired back. “I must go now; there are only two children in the house at home.”

“Oh, you are a mother?” he was truly horrified.

“No! You are weird! One of the boys is my little bro and the other is our almost five-year-old nephew. His mother, our big sister, is away on a trip.” Alyna shocked herself by opening up to Harry, someone she had just met that very evening, to the level of delving into details about her family.

“Nakasero roads can be secluded at night. Can’t you hold on just a little longer, so we can walk down to Bombo Road together? It can be unsafe, you know.”

Tasks:

- (a) Authors often use setting to develop their stories. Readers are taken to different places, are introduced to different characters and shown what they do and how they relate with each other. The readers are also taken into knowing the time when such happenings take place.
Describe the setting of the passage.
- (b) In Literature we can understand a character by considering what the character says, does and what others say about him or her. Referring to the dialogue, actions, and relationships in the passage, describe the character of **either** Alyna **or** Harry.
- (c) Some texts communicate ideas which are largely expressed through narrative style, setting, character actions, experiences and relationships. These ideas are broadly presented as themes. Explain the themes presented in the passage.
- (d) Harry says, “You are lucky Mr. Riunga is your supervisor. He may insist on high standards, but he is understanding.” This is because Mr. Riunga is a considerate supervisor. Using the character of Mr. Riunga as an example, advise your class councillor or class monitor on how to treat their classmates. You should write your advice in two paragraphs.

SECTION B

Choose **one** task from this section. Illustrate your answer by referring to any of the following set books:

- WILLIAM SHAKESPEARE: *The Merchant of Venice*
- FRANCIS IMBUGA: *The Return of Mgofu*
- JOHN STEINBECK: *The Pearl*
- LAWRENCE DARMANI: *Grief Child*
- SYLVESTER ONZIVUA: *The Heart Soothers*
- OKIYA OMTATAH OKOITI: *Voice of the People*
- VICTOR BYABAMAZIMA: *Shadows of Time*
- CHINUA ACHEBE: *Things Fall Apart*
- DANIEL MENGARA: *Mema*
- DAVID RUBADIRI: *Growing up with Poetry*
- A.D. AMATESHE: *An Anthology of East African Poetry*

Either

Item 2.

Many authors write to present different human weaknesses and wrongs in society. The weaknesses and wrongs affect different characters, character relationships and society in general. With reference to any one of the set books that you have studied, explain the different weaknesses and wrongs that the writer brings out.

Or

Item 3.

James is a new student in your school. His classmates are finding him hard to get along with because of his unacceptable behaviour. As a student of Literature, refer to situations and character experiences in one of the set books and advise him on how to gain acceptable behavior.

208/1
LITERATURE
IN ENGLISH
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LITERATURE IN ENGLISH

Paper 1

SCORING GUIDE

Scoring guide

Literature in English

Bases of assessment:

1. Identification Setting
2. Characterisation
3. Themes

a) **Setting**

- Candidates are expected to identify the setting of the passage.
- Candidates are expected to state the events that take place in the passage and link them to the passage.

The setting

- Le Bona, a busy city restaurant.
- Night hours is the time setting.
- Young restaurant workers and city diners as a social setting.

Scoring: all three settings identified = 3, only 2 settings identified = 2 scores, only 1 setting identified = 1 and none identified = 0.

Events of the story

- Alyna is given a 30-minute demonstration on how to operate the coffee machine.
- Alyna, Harry and other waiters/waitresses serve clients tea up to late in the night.
- Harry and Alyna talk about their supervisors.
- Harry asks to walk Alyna home because of the night city insecurity.

Scoring: any 3 events identified = 3 scores, 2 events identified = 2, any 1 event identified = 1 and none identified = 0.

b) **Description of one of the two characters.**

Alyna:

- Kind
- Loving and caring
- Friendly
- Empathetic
- Responsible
- Hardworking

Harry:

- Friendly
- Humorous/funny
- Kind
- Caring
- Responsible
- Helpful

Scores: Any 3+ traits = 3 scores, any 2 traits=2 scores, any 1 trait identified = 1 score, none identified = 0 score.

Illustrations should be given for each trait identified. 1 score for each relevant illustration given. Thus 3 scores, 2 scores, 1 score and 0 score if none is identified.

c) Themes in the text

- Expected themes are:
- Work and responsibility
- Nepotism/corruption e.g. Kenyans bring fellow Kenyans.
- Crime and insecurity
- Love and courtship e.g. couples go on a date at the restaurant; Alyna and Harry serve tea up to late in the night.
- Exploitation/oppression e.g.: Henry's supervisor is not as gentle as Mr. Riunga is.

Scores: The candidate is to give relevant illustrations for each identified theme. 3 themes=3 scores, 2 themes=2 scores, 1 theme=1 score 0 theme 0 score. 3 relevant illustrations= 3 scores, 2 illustrations=2 scores, 1 relevant illustration= 1 score and 0 illustration = 0

(d) Harry says, "You are lucky Mr. Riunga is your supervisor. He may insist on high standards, but he is understanding." This is because Mr. Riunga is a considerate supervisor. Using the character of Mr. Riunga as an example, advise your class councillor or class monitor on how to treat their classmates.

You should write your advice in two paragraphs.

The candidate is expected to contextualise the statement.

They should then suggest how the relationship between students and their leaders could be improved.

Expected interpretation of the statement: Although Mr. Riunga is very particular/strict, he is humane/considerate and a good supervisor. He is constructive.

Expected suggestions are:

- Class monitors need to do their work of guiding fellow students. They do not have to compromise their duties.
- Supervisors/leaders need to be understanding/patient with their subordinates and more especially when they are new. When Riunga sees that customers have gone he allows Alyna to leave.
- The school and class environment should be motivating to students especially the new ones. Harry tells Alyna how he nearly left the job because of his immediate supervisor.
- Orientation is important. New students need to be taken through the school rules and culture. Alyna is trained in coffee making.
- Class monitors should be more helpful and friendly to their subordinates.

Scores: Any 3+ suggestions = 3, 2 suggestions = 2, 1 suggestion = 1 score and 0 suggestion = 0 score.

Each suggestion should be illustrated. 1 score for each relevant illustration. Thus 3,2,1,0

SECTION B

Either

1. Explain the different weaknesses and evils that the writer brings out.

Candidates are expected to identify a set text for reference.

Candidates should identify and explain the human weaknesses and evils brought out. They may include: Greed/materialism, Sexual immorality, Corruption, Social discrimination, Exploitation, betrayal, hypocrisy, violence, oppression, hatred, selfishness, laziness, envy/jealousy, treachery etc.

Scores: any 5+ vices = 3, 3-4 = 2, 1-2 = 1 and 0 vice = 0.

The identified vices should be explained/illustrated: 5+ = 3, 3-4 = 2, 1-2 = 1 0 = 0.

2. Explain the morals that may help you improve your character.

Candidates should identify a set text for reference.

Candidates should identify and explain lessons drawn from the story in the text.

The lessons can be based on the following: character behaviour, character experiences, character relationships, events, and themes.

The expected lessons may include:

- Too much desire for material things can ruin one's reputation/life.
- Forgiveness is better than revenge.
- Good governance brings progress.
- A friend in need is a friend indeed.
- Rigidity can lead to one's personal destruction.
- Good often triumphs over evil.
- Envy can ruin interpersonal relationships.
- Believing and trusting in God offers protection against evil.
- Whatever is done under the cover of darkness always comes to light.
- What the evil does will always come back to them.
- Do not pay evil with evil.
- We should do good without expecting a reward.
- Humility should always prevail.
- Anger can be destructive.
- Wealth/riches should not detach one from their true self.
- It is unwise to ignore parental advice.
- We should always deal with our friends cautiously.
- Some traditional practices can be destructive.

Scores: 5+ lessons = 3, 3-4 lessons = 2, 1-2 lessons = 1
no lesson identified = 0

Each identified lesson should be explained/illustrated. 5+ = 3, 3-4 = 2,
1-2 = 1 and no explanation made = 0

1. Show how the relationship of any 2 characters influences the decisions they make.

- Candidates are expected to identify the set text of reference.
- Candidates are to identify 2 characters from the chosen text who relate with one another.
- Candidates are expected to state the decisions that the two characters make.
- They are to show how decisions are influenced by the relationship the characters have.
- They should illustrate with appropriate examples from the chosen text.
- Scores: Any 5+ decisions = 3, 3-4 = 2, 1-2 = 1 and no decision identified = 0

- Illustrations for the identified decisions given should be given: 3, 2, 1, 0.

2. Show how works of Literature relates to your own community.

- Identify the text for reference.
- Identify the community e.g. country, town, rural, etc.
- Relate aspects of the identified text to their community. These may include:
 - ✓ Character (traits, experiences and relationships)
 - ✓ Events/situations
 - ✓ Themes
 - ✓ Setting (places, atmosphere, time)
 - ✓ Lessons

Candidates should illustrate by referring to real life examples.

Scores: 5+ aspects identified = 3, 3-4 = 2, 1-2 = 1 and 0 aspect identified = 0.

Each aspect identified should be Illustrated with reference to real life: 3, 2, 1, 0.

Or

- 3.** James is a new student in your school. His classmates are finding him hard to get along with because of his unacceptable behaviour. His classmates have advised him to change but he gives a deaf ear. As a student of Literature suggest to him to read one of the set books that has experiences that can help him gain acceptable behaviour.

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CHRISTIAN
RELIGIOUS
EDUCATION
Paper 1
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD
Uganda Certificate of Education
CHRISTIAN RELIGIOUS EDUCATION

Paper 1

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

*This examination consists of **six** items. It has **two** sections; **A** and **B**.*

*Respond to **four** items in all.*

*Section **A** has **two** compulsory items.*

*Section **B** has **two** parts; **I** and **II**. Respond to **one** item from each part.*

*Any additional item(s) responded to will **not** be scored.*

***All** responses **must** be written in the booklet(s) provided.*

SECTION A

Respond to all the items in this section.

Item 1.

“I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments. You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.” Exodus 20: 2 – 7. (NIV)

Tasks:

- (a) How can the message in the above text strengthen Christian’s faith in God, in Uganda today?
- (b) Explain the attributes of God according to Traditional African Religions, that are similar to the Biblical teaching about God in the text above.

Item 2.

In some village in Uganda, existed a polygamous marriage, in which a man had two wives with six children. However, he had not yet fulfilled marital obligations of bride price payment and Church wedding with any of the wives. The man separated with one of the wives due to marital unfaithfulness (adultery). She left behind her children with the man and the co-wife. The remaining wife then took responsibility for all the six children but she now feels that the step children should leave the home for her convenience. The husband is not in agreement with her idea and feels all the children should stay in his home.

Tasks:

- (a) Explain the Christian values that the scenario teaches young people about marriage.
- (b) Explain Traditional African marriage approaches that should have been used to keep the marriage in the scenario stable.

SECTION B

This section has two parts; I and II.

Part I

Respond to one item from this part.

Item 3.

A brilliant young graduate remained unemployed for ten years because of despising available jobs. He eventually got a well-paying job as an accountant. Out of excitement, he got into alcoholism spending most of his night time in bars. Fifteen years in employment, he has failed to develop himself in anyway.

Task:

Using Christian and Traditional African views, explain ways in which the scenario informs the youth in Uganda to be productive.

Item 4.

“There was a man who had two sons. The young one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them. Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.” Luke 15:11 – 16. (NIV)

Task:

Relate the message in the Biblical text above to;

- (a) the ways of life of some people in Uganda today in regard to wealth and development.
- (b) the Traditional African understanding of leisure time.

Part II

*Respond to **one** item from this part.*

Item 5.

Rinah borrowed some money from her friend Joan, promising to pay it back within one month. Unfortunately Rinah refused to pay back the money and instead asked Joan to produce evidence of lending her money. The two lost friendship and are now in conflict, hatred and ill-talk against each other to members of the community.

Task:

Using Christian and contemporary approaches, how best can the parties involved in the scenario resolve their differences?

Item 6.

In some areas of Uganda, live communities that are always in conflict. They raid each other over cattle, sheep, goats and foodstuff. People live in anger, hatred and fear for loss of property and life.

Task:

Basing on Christian and Traditional African views, explain ways in which people in the scenario can live in harmony.

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CHRISTIAN
RELIGIOUS
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Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHRISTIAN RELIGIOUS EDUCATION

Paper 1

SCORING GUIDE

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Item 1.

“I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments. You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.” Exodus 20: 2 – 7. (NIV)

Tasks:

- (a) How can the message in the above text strengthen Christian’s faith in God, in Uganda today?

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	The text teaches about the oneness of God.	The text puts it that, “You shall have no other gods before me. You shall not bow down to them or worship them...”	Christians in Uganda are called upon to commit to the worship of God and not any other gods, in line with what is expected of any Christian according to the text.
2	It teaches about the omnipotence of God.	The mighty power is reflected in God’s liberation of the Israelites from the land of slavery in Egypt.	This is a motivation for Christians in Uganda to put all their trust in God, since He is capable of lifting their burdens and causing them joy.
3	God is a loving God.	This is reflected in God’s choice of Israelites to be His own, “I am the Lord your God...”, and in the liberation of Israelites from slavery.	Christians in Uganda ought to seek for Gods special love, by worshiping Him alone. This way, they will reap unlimited blessings that come with worshiping one God.
4	The text teaches about a jealous and punishing God.	The text puts it, for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me”.	As a way of avoiding God’s wrath, Christians in Uganda are called upon to do what pleases God and what is good for God’s entire creation. This will earn them and their generations God’s blessings.

b) Explain the attributes of God according to Traditional African Religions, that are similar to the Biblical teaching about God in the text above.

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	Traditional Africans believed in the oneness of God.	God is alone and above all other beings, incomparable. The Baganda call God “Katonda” (one creator) and not “Bakatonda”, emphasizing the oneness of God.	The Biblical text also teaches about the oneness of God. It states, “You shall have no other gods before me.”
2	God was believed to be all powerful.	Traditional African Society believed God used His mighty powers to create the entire universe, for which the Banyoro call him “Ruhanga”, meaning creator.	Similarly, the Biblical text presents a mighty God who used such powers to liberate the Israelites from slavery in Egypt.
3	God was believed to be a punishing God.	Traditional Africans believed God could punish those whose conduct was against the established values of a community.	This is similar to the Biblical text which states, “...for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,...”
4	Traditional Africans believed God was a loving one.	As a loving God, they believed God cared for them, providing them with life, children, good health, material wealth etc.	The Biblical text also presents a loving God. He offered the self to mankind “I am the Lord your God” but also brought the Israelites out of Egypt, out of the land of slavery.

NO.	BASES OF ASSESSMENT	SUCCESS CRITERIA				
		4	3	2	1	0
1	Christian’s faith in God according to the Biblical text.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response
2	Attributes of God according to Traditional African Religion that are similar to the ones in the Biblical text.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response

Item 2.

In some village in Uganda, existed a polygamous marriage, in which a man had two wives with six children. However, he had not yet fulfilled marital obligations of bride price payment and Church wedding with any of the wives. The man separated with one of the wives due to marital unfaithfulness (adultery). She left behind her children with the man and the co-wife. The remaining wife then took responsibility for all the six children but she now feels that the step children should leave the home for her convenience. The husband is not in agreement with her idea and feels all the children should stay in his home.

Tasks:

(a) Explain the Christian values that the scenario teaches young people about marriage.

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	It teaches young people to marry Monogamously.	They ought to practice marriage between one husband and one wife, just as God created one woman Eve for one man Adam.	This can be a way of avoiding challenges of adultery and separation which occurred to the marriage in the scenario due to the polygamous nature of the marriage.
2	Young people ought to love their marriage partners.	According to 1 st Corinthians 13, St Paul teaches that love is kind and patient, which are key values in any marriage.	The scenario presents a case where the man was unable to love his wives, which resulted into marital unhappiness by one of them.
3	Young people should uphold the value of faithfulness in marriage.	Hebrews 13:4 teaches that let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.	One of the wives in the scenario was unfaithful to the husband and that resulted into separation.
4	Young ladies learn to be Submissive to their husbands.	Ephesians 5 teaches wives to submit to their husbands, as to the Lord.	The remaining wife ought to submit to the interests of the man and take care of all the children, for a stable and peaceful marriage.

b) How can Traditional African marriage approaches be used to promote stability of such a marriage in the scenario?

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	The man ought to fulfil the obligation of bride price payment.	According to the scenario, even the remaining wife was not customarily married, yet in traditional African society, bride price payment was a condition for marriage.	By fulfilling customary marriage obligations, the remaining woman will appreciate her place in this marriage as wife, for the stability of the marriage.
2	The woman should be submissive to the man.	In Traditional African Society, women were expected to abide by whatever the man said. Decision making in the family was for the man.	The remaining woman ought to fulfil the aspirations of the man by taking care of all the children. This will promote harmony between the man, woman and children, vital for marital stability.
3	The remaining woman should respect all the children in this family.	In Traditional African Society, children were highly valued. The more the children, the more respect society accorded to the family.	The remaining woman should raise all the children in this family. This will make the man appreciate her place as a mother of the family, key for marital stability.
4	Both parties should involve elders for support.	Elders in Traditional African Society played the role of mediation, counselling and guidance of marriage partners.	The involvement of elders will serve to peacefully resolve any emerging issues between the partners for the stability of the marriage.

NO	BASES OF ASSESSMENT	SUCCESS CRITERIA				
		4	3	2	1	0
1	Christian values that the scenario teaches young people about marriage.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response
		4	3	2	1	0
2	Traditional African marriage approaches that could promote stability the marriage in the scenario	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response

Item 3.

A brilliant young graduate remained unemployed for ten years because of despising available jobs. He eventually got a well-paying job as an accountant. Out of excitement, he got into alcoholism, spending most of his night time in bars. Fifteen years in employment, he has failed to develop himself in anyway.

Task:

Using Christian and Traditional African views, explain ways in which the scenario informs the youth in Uganda to be productive.

i. Christian views

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	It teaches the youth to respect and do the work that God avails to them.	In the creation story, God worked for six days without rest. As a worker, God portrays special respect for the work of creation.	According to the scenario, the young graduate remained unemployed due to despising available jobs.
2	It informs the youth in Uganda to be prayerful for work and employment.	Psalm 90:17 presents a prayer; “May the favour of the Lord our God rest on us; establish the work of our hands for us...”	The scenario presents a young unemployed graduate who does not involve God in his search for a job, but seems to struggle alone, taking him years to get a job.
3	It encourages the youth in Uganda to be patient on matters of employment.	According to the book of Genesis, God worked step by step, until He accomplished the creation with patience.	This is also true with the young graduate in the scenario. He stayed without a job for ten years but did not give up on the search for employment. This persistence eventually yielded when he found a job.
4	It teaches the youth to use their incomes and leisure time for self-development.	According to 1 Corinthians 10:31, whether you eat, or drink, or whatsoever you do, do all to the glory of God.	After securing a job, it was important to spend money on personal and societal development rather than spend on alcoholism.

ii. Traditional African views

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	It teaches the youth in Uganda to embrace hard work.	In Traditional African Society, laziness was discouraged. People took pride in their work. Whether they were farmers, fishermen, medicine men, or artisans, diligence and industriousness were highly valued.	Staying unemployed for ten years without any work is a sign of laziness and lack of creativity on the side of the young graduate. Fifteen years in employment, he has failed to develop himself in anyway.
2	The youth in Uganda should attach spiritual connection to work.	According to Traditional African Society, work was often intertwined with spiritual beliefs. People believed that their labour was connected to the divine beings.	It would have been prudent to spend on activities of God's work, instead of spending on alcoholism.
3	The youth in Uganda ought to ensure sustainable utilization of resources.	Traditional African practices emphasized sustainable resource use. Farmers rotated crops, and hunters respected the natural environment to ensure its longevity.	The young graduate instead resorted to wasteful spending of his income on alcoholism, which Traditional African values detest. He should have had consideration for some investments.
4	The scenario informs the youth in Uganda to be resilient in work.	African communities faced challenges such as droughts, conflicts, and epidemics. Their resilience and adaptability allowed them to overcome adversity.	This is also true with the young graduate in the scenario. While he stayed without a job for ten years, he did not give up, until he got it.
5	The youth ought to exercise cooperation with others as part of work ethics.	In African Traditional Society, individuals worked together to achieve common goals, recognizing that their efforts contributed to the prosperity of the entire community.	The young graduate seems to be connecting more with alcohol than colleagues at work and developmental people in society, people who would have helped him make right choices.

NO	BASES OF ASSESSMENT	SUCCESS CRITERIA				
		4	3	2	1	0
1	Christian teachings about productivity among the youth in Uganda in line with the scenario.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response
2	Traditional African Society views about, productivity among the youth in line with the scenario.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response

Item 4.

“There was a man who had two sons. The young one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them. Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.” Luke 15:11 – 16. (NIV).

Task:

Relate the message in the Biblical text above to;

- a) the ways of life of some people in Uganda today in regard to wealth and development.
- b) the Traditional African understanding of leisure time.

a) Ways of life of some people in Uganda today.

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	Some people in Uganda wastefully use resources of inheritance.	They sell their inheritance and spend the money on alcoholism, expensive cars, womanising etc. till they lose everything.	According to the scenario, the young son got together all he had, set off for a distant country and there squandered his wealth in wild living, spending everything.
2	Some forcefully demand for a share of their parents' fortune / estates.	They intimidate and demand of parents to divide and share family estates among the children, most times with selfish interests.	According to the scenario, the young son asked his father to give him a share of the estate. So he divided his property between them.
3	Some people from well off families in Uganda despise some types of work.	They put all their hope in the estates of their parents and develop a feeling of comfort. They do not see any reason for working to create their own wealth.	The young son in the scenario had a similar conduct. Instead of working to create his own wealth, he demanded for his share.
4	Some people migrate from their home areas to other places.	Upon getting some money out of the sale of their inheritance, some people in Uganda migrate to other areas as they spend the money.	According to the text, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.

b) Traditional African understanding of leisure time.

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	In Traditional African Society, leisure time was used for developing skills and talent.	The young used this time to develop skills of building, carpentry, iron smith, crafts making, hunting, fishing etc. They also engaged in games and sports, music, dance and drama etc.	In the Biblical text, the younger son instead used his leisure time in wild living rather than developing skills and talents vital for a lifelong livelihood.
2	Leisure time was used for social interaction and strengthening friendships.	People used this time to visit relatives and friends, and sharing life opportunities and challenges.	The younger son used his leisure time traveling to a distant country, instead of visiting people who matter in his life for guidance on ways of using the share he was given.
3	People settled down in their homes and spent leisure time strengthening ties with family members.	During this time, parents talked to their children about life, with mothers talking to girls and fathers to boys. They prepared them for independent life.	The younger son chose to travel to a distant country, far from his father, instead of staying close to his father for parental guidance on the use of his share of inheritance.
4	Some people spent leisure time doing craft and artisanship.	Women in Buganda made mats and baskets. In Bunyoro, men made spears, arrows, pangas etc.	On the contrary, the younger son spent his time in wild living, until he spent all that he had. The traditional African perspective suggests, he should have found a trade to engage in for a livelihood.

NO	BASES OF ASSESSMENT	SUCCESS CRITERIA				
		4	3	2	1	0
1	Message in the Biblical text in relation to the ways of life of some people in Uganda today in regard to wealth and development	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response.
		4	3	2	1	0
2	Message in the Biblical text in relation to the Traditional African understanding of leisure time	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response.

Item 5.

Rinah borrowed some money from her friend Joan, promising to pay it back within one month. Unfortunately Rinah refused to pay back the money and instead asked Joan to produce evidence of lending her money. The two lost friendship and are now in conflict, hatred and ill-talk against each other to members of the community.

Task:

Using Christian and contemporary approaches, how best can the parties involved in the scenario resolve their differences.

(08 scores)

i. Christian views

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	Joan should pray over the matter, for God's divine intervention.	Christianity teaches its followers to cast their burdens to God. According to 1 st Peter 3:12, the eyes of the Lord are on the righteous and his ears are attentive to their prayer.	In so doing, Rinah could be spiritually influenced to think twice about the matter, accept the fact that she was helped and even consider to pay back the money.
2	They should uphold peace in their effort to resolve the matter.	In the story of the woman caught in adultery, Jesus challenged the teachers of the law and Pharisees to be the first to stone her if at all they had no sin, which they failed to do.	Rinah and Joan should therefore consider all possible conflict resolution mechanisms such as dialogue, avoiding ill-talk against each other to avoid intensification of the conflict.
3	Joan is called upon to forgive Rinah for the sake of friendship.	According to the parable of the lost son, the father was quick to forgive him when he came back. This restored a good relationship between the two.	In forgiving Rinah, Joan will get healing over the unpaid debt and this could eventually restore their friendship from which the two can benefit in other ways.
4	Joan ought to engage other people to help resolve the issue.	Mathew 18:16 teaches engaging one or two other people in conflict resolution, particularly where a conflict fails to be resolved by the conflicting parties.	Joan can consider involving elders, parents or even other friends to mediate. In so doing, there are chances that the two people will have the matter amicably resolved and their friendship restored.

ii. Contemporary views

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	Rinah ought to accept the fact that she borrowed money from Joan.	She should stop tasking Joan to produce proof for having given out money to her. This makes Rinah develop a feeling of lack of a debt, the more reason for not committing to pay.	This way, Rinah will be convicted to find the money and pay Joan, which will resolve a lot.
2	Rinah is called upon to plead for instalment payments.	She should develop a repayment plan indicating the money to be paid and the time it will be paid, and humbly present it to Joan for consideration.	This will reduce the burden of having to find all the money and pay at once something she could be finding difficult to do. This way, the money will finally be paid and the friendship restored.
3	Rinah should be humble in these circumstances.	Asking Joan to produce evidence for lending her money when she very well knows that she was helped, is being arrogant.	In a humble way, she will easily win the sympathy of Joan and agree on friendly terms for repayment, in a way resolving the matter.
4	Rinah should be compassionate.	She should imagine being in the situation Joan is in, helping a friend who refuses to repay and engages in ill-talk against the helper.	This will help Rinah reconsider her position and find ways of paying back the borrowed money and restoring the friendship.

NO	BASES OF ASSESSMENT	SUCCESS CRITERIA				
		4	3	2	1	0
1	Christian approaches to resolving the differences between Rinah and Joan.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response.
2	Contemporary approaches to resolving the differences between Rinah and Joan.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response.

Item 6.

In some areas of Uganda, live communities that are always in conflict. They raid each other over cattle, sheep, goats and foodstuff. People live in anger, hatred and fear for loss of property and life.

Task:

Basing on Christian and Traditional African views, explain ways in which people in the scenario can live in harmony.

i. Christian views

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	They should pray for God's divine intervention.	Prayer links us to God who is all-powerful. In churches, homes and anywhere, they should seek God's grace in the circumstances.	This will invoke God's divine mercies in the lives of these people, inviting and guiding them to value peace, harmonious co-existence and stop the raids.
2	They ought to repent and stop raids against each other.	Repentance is a change of mind, feeling, purpose and conduct. According to 1 Peter 3, whoever would love life and good days must turn from evil and do good; they must seek peace and pursue it.	The people in the scenario should therefore seek for the blessing of repentance, the blessing of life, good days, and peace, by repenting the sins of raids, conflict, hatred and turning away from them.
3	They should create opportunities for forgiveness.	The book of Mathew teaches Christians to be prepared to forgive others as Jesus forgave them. (Matthew 6:12).	Forgiveness will be good reason to permanently stop raids against each other's property which will bring about friendship, harmony and peace.
4	They should seek for reconciliation.	In 2 Corinthians 5:19, St. Paul teaches people to Seek reconciliation with those they may have conflict with, in order to restore unity and harmony.	Upholding this teaching will soften the hearts of the people in these communities. It will foster comradeship and friendship, which are vital for peaceful co-existence.
5	They should learn to respect other people's property.	According to the book of Mathew, it is the duty of Christian parents to instruct children about proper dealing with other people's belongings. This will lay the right foundation for God's gifts and blessings (Matthew 24:45-47)	In respecting the property of other people in these communities, they stand to earn blessings from God. Such could be blessings for life, more animals, peace and harmonious co-existence.

ii. Traditional African views

NO	IDEA (CK)	EXPLANATION OF IDEAS (CU)	APPLICATION (AP)
1	Elders of these communities should engage in dialogue / negotiations.	The secret of negotiation in Traditional African Society was to harmonize the interests of the parties concerned. Consensus and social cohesion were key so that the management of the conflict favours the concerns of both parties.	In so doing, they should consider decisions which favours all parties in the interest of harmonious co-existence and peaceful means of ending the raids and conflicts.
2	Leaders of these communities should engage third parties for mediation.	In traditional African society, elders were trustworthy mediators because of their experience and wisdom. Their roles included, pressurizing, making recommendations on behalf of the parties, emphasizing relevant norms and rules, envisaging the situation.	Mediation will enable the warring parties to meet. It will serve to remind the warring communities of the need for peace and harmonious co-existence in society.
3	People in these communities should reconcile for peaceful co-existence.	Traditional African Society anchored reconciliation on the principle of give a little and get a little. The purpose was not to render a judgment in law but to reconcile the conflicting parties.	Such efforts will lead to manageable compensations to each other and forgiveness, as a way of providing for healing and putting the differences aside.
4	People in these communities ought to seek for forgiveness.	In traditional African Society, apology for wrongs done to individuals and the entire community was encouraged. Such apology was channeled through elders in the society.	This will prevent revenge acts against each other and foster harmonious co-existence.

NO	BASES OF ASSESSMENT	SUCCESS CRITERIA				
		4	3	2	1	0
1	Christian approaches to harmonious living among the people in the scenario.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response.
2	Traditional African Society approaches to harmonious living among the people in the scenario.	Gives ideas, explains and applies a minimum of 3 responses (AP).	Gives idea(s), explains and applies 1-2 responses (AP).	Gives and explains idea(s) but does not apply any (CU).	Gives idea(s) but does not explain and apply any (CK).	Wrong / No response.

225/1
ISLAMIC
RELIGIOUS
EDUCATION
Paper 1
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD
Uganda Certificate of Education
ISLAMIC RELIGIOUS EDUCATION

Paper 1

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **two** sections; **A** and **B**. It has **six** examination items.*

*Respond to **four** examination items in all.*

*Section **A** has **two** compulsory items.*

*Section **B** has **two** parts; **I** and **II**. Respond to **one** item from each part.*

*Any additional item(s) responded to will **not** be scored.*

***All responses must** be written in the booklet(s) provided.*

SECTION A

Respond to all the items in this section.

Item 1.

Rashid Obbo is an adult wealthy Muslim who lives in Jiiya Town. At the end of every year, he goes to his village to perform Traditional African worship practices of praying to ancestral spirits and making offerings to gods in shrines expecting to get fame and good health. Recently, on his return from the village, he explained the details of his Traditional African worship practices to a friend who told him that the practices are against the teachings of Islam. Rashid wishes to change his life to uphold Islamic worship practices and know how to relate with his relatives in the village who believe in Traditional African worship practices.

Tasks:

- (a) Explain the practices of worship that Rashid should uphold given his circumstances in the scenario.
- (b) How can Rashid relate with his relatives in the village who are described in the scenario?

Item 2.

Muzamil has been in marriage with Rukia for 10 years and they have one child. This marriage is characterised by; domestic violence, neglect, disrespect and denial of the right to sex against Rukia. Despite all that, she still values her marriage and looks forward to a time when her husband will also value their marriage.

Tasks:

Basing on the scenario, explain;

- (a) the intentions of marriage in Islam that Muzamil should consider in his marriage with Rukia.
- (b) lessons that married people today learn from Rukia's conduct.

SECTION B

This section has two parts; I and II.

Part I

Respond to one item from this part.

Item 3.

Bilal is a new Manager in a company where employees work from 8:00am to 5:00pm from Monday to Saturday. When he took over as Manager, he stopped the company's provision of lunch to employees and also removed the television that they used to watch during their lunch break. In addition, Bilal pays the employees late, gives them a lot of work and deducts money from their monthly salary due to some mistakes such as reporting late for work. As a result, the workers have low morale and some have left the company.

Task:

Using Islamic and contemporary views, how can Bilal improve the company's situation in the scenario?

Item 4.

Hassan Begene is an energetic and skilled person. However, he does not want to work and spends most of the day time sleeping. He begs for money and other necessities from his friends. When he gets the money, he spends it in night clubs, sports betting and other games of chance.

Tasks:

Explain the;

- (a) Islamic views that can address Hassan's attitude towards work.
- (b) Traditional African ways of using free time that can be of help to Hassan.

Part II

*Respond to **one** item from this part.*

Item 5.

Ali offered land to a charitable organisation to construct a borehole so that the community could benefit from it. After sometime, Ali complained that the residents make noise whenever they come to fetch water. So, he rudely chased the residents away and even decided to build a fence around the borehole to prevent them from ever accessing it again. Some residents protested and removed the fence. Ali tried to resist but some community members beat him up. The incident divided the community members, some supporting Ali while others were against his actions. The division caused the community members to fight amongst themselves.

Task:

Explain the Islamic and Traditional African Society views that can be used to make people in the above community live in harmony.

Item 6.

At Hujura secondary school, two students had a disagreement resulting from one stealing the other's property in the dormitory. This turned into a bitter quarrel during which the two students exchanged unpleasant words. All this led to hatred. The two students stopped greeting and even avoided each other. The classmates have shown concern about what is happening between the two students and would like the disagreements to be resolved.

Task:

Basing on your Islamic Religious Education knowledge, explain ways in which the two students in the scenario above can resolve the disagreements.

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ISLAMIC
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UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

ISLAMIC RELIGIOUS EDUCATION

Paper 1

SCORING GUIDE

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Item 1.

Rashid Obbo is an adult wealthy Muslim who lives in Jiiya Town. At the end of every year, he goes to his village to perform Traditional African worship practices of praying to ancestral spirits and making offerings to gods in shrines expecting to get fame and good health. Recently, on his return from the village, he explained the details of his Traditional African worship practices to a friend who told him that the practices are against the teachings of Islam. Rashid wishes to change his life to uphold Islamic worship practices and know how to relate with his relatives in the village who believe in Traditional African worship practices.

Tasks:

(a) Explain the practices of worship that Rashid should uphold given his circumstances in the scenario.

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Rashid should believe in the Oneness of Allah.	This is because Islam teaches that, all Muslims should believe in only one God Allah the most merciful, the most compassionate worthy of worship as commanded in Surat al-Baqarah (2):163 .	When Rashid believes in the Oneness of God, he will have no faith in the gods in shrines. He will focus on Allah alone who is worthy to be worshipped and all forms of worship are directed towards Him.
2.	Rashid should Pray to Allah alone.	Islam commands Muslims to perform prayers as an act of worshipping Allah. This is emphasised in Surat al-Baqarah (2):43 ; <i>“Establish worship, pay the poor’s due and bow your heads with those who bow (in worship).”</i>	Instead of Rashid praying to ancestral spirits as indicated in the scenario he should perform different types of prayer, for example the compulsory prayers like the five daily prayers and optional ones like Tahajud prayers to only Allah and nothing else. If he does this, he will be following the Islamic way of worship.
3.	Rashid should pay Zakat.	The Qur’ān commands Able Muslims to give part of their wealth to specific categories of people as stated in Surat al-Baqarah (2):262 Allah says; <i>“Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders (of it) or (other) injury will have their reward with their</i>	Rashid ought to stop making offerings to gods in shrines hoping to increase wealth, but give Zakat as commanded in the Qur’ān to purify and multiply his wealth. He will do this for the sake of Allah and not the gods.

		<i>Lord and there will be no fear concerning them nor will they grieve.</i>	
4.	Rashid should visit Holy places of worship like Mecca during Hajj and Umrah period.	This shows commitment and sincere love Muslims have for Allah by sacrificing their wealth and time towards Him. The Qur’ān commands in Surat al-Baqarah (2):196; <i>“And complete the Hajj and Umrah in the service of Allah.”</i>	Rashid should stop his annual visits to his village purposely to fulfill Traditional African worship practices. He should consider visiting the Holy house of worship the Kaaba in Mecca at least once in his life time. Through this visit, Rashid will uphold to the Islamic worship practices and perform so many other recommended acts in Mecca.
5.	Rashid should Worship Allah in a mosque or any clean place.	Islam teaches that prayers to Allah should be conducted in the mosque or any clean place. Abu Hurairah reported, that the Prophet said; “Whoever goes to the mosque in the morning and in the evening, Allah will prepare for him a place in paradise for every morning and evening.” Agreed upon.	If Rashid does this, he will stop worshipping in the shrines as presented in the scenario.
6.	He should give Sadaqah (Charity).	Rashid should voluntarily give part of his wealth or time in the service of Allah. Prophet Muhammad (PBUH) said; “Charity is incumbent on every Muslim.” Bukhari.	If Rashid focuses on giving sadaqah there will be no reason for him to make offertory to the gods in shrines.
7.	Rashid should believe in Allah ‘s Pre-determination.	Islam teaches that Muslims should believe in God’s absolute power or determination of events. Surat al-Qamar (54):49 says; “We have created everything in a determined measure.”	Rashid should know that all things good or bad come from Allah. He should therefore believe in Allah’s pre-determination regarding him being famous and having good health in life.
8.	Make supplication.		

Examination Item	Bases of Assessment	Scoring Criteria		
		Score Allocation		Total Scores
1(a)	Practices of worship that should be upheld.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 practices of worship. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 practices of worship. 	3	
		<ul style="list-style-type: none"> Gives and explains practices of worship but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the practices of worship but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

(b) How can Rashid relate with his relatives in the village who are described in the scenario?

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Rashid should maintain respect for his relatives.	He should value and appreciate his relatives for who they are. Islam teaches in Surat al-An'am (6):108 ; <i>“And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge.....”</i>	Despite the fact that Rashid no longer follows Traditional African worship practices like his relatives, he should acknowledge the religious differences, have open conversations about the different religions, uphold his religion but always respect the relatives though they differ in beliefs.

2.	Rashid should be at peace with his relatives.	He should live in harmony with his relatives. This is because Islam is very emphatic on keeping kinship ties even with non-Muslims family members. Allah says; <i>“But those who sever the covenant of Allah after contracting it and sever that which Allah has ordered to be joined (kinship) and spread corruption on earth – for them is the curse and they will have lost the home.” Surat al-Ra’d (13):25.</i>	Rashid should know that misunderstandings may arise as a result of contradiction between his worship and that of the relatives. He should be ready to live at peace with his relatives despite their differences in worship. He should be exemplary in committing to family ties. He should not denounce his family.
3.	Rashid should exercise patience with the relatives.	Rashid should bear living with the relatives who believe in Traditional African worship practices. Surat al-Baqarah (2):153 emphasises that Allah is with the patient.	For as long as Rashid’s relatives do not interfere with his faith, he should endure, understand their beliefs and the differences therein. This will help him stay more focused on Islamic worship as he continually prays to Allah for them to embrace Islam.
4.	He should be tolerant to his relatives.	Islam teaches that a person’s faith is their business. Allah says in the Qur’an; <i>“And say, the truth is from your Lord, so whoever wills let him believe and whoever wills let him disbelieve.” Surat al-Kahfi (18): 29.</i> In another verse He says; <i>“To you be your religion and to me be mine.” Surat al-Kafirun (109):6.</i>	If Rashid embraces diversity, be aware of the differences in worship with his relatives as described in the scenario. He will be able to understand that they have different views regarding worship but should co-exist, each following their own worship practices even if they disagree.
5.	Obedience to his parents is mandatory whether they are Muslims or not.	He Must follow his parents in all worldly affairs even if they are non-Muslim except when they invite him to worship in a way contrary to the Islamic teachings.	If Rashid obeys his parents despite the difference in beliefs, he will be in good terms with them and he will even earn their blessings.
6.	Love the relatives.		

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
1(b)	Values that should be exhibited.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 values. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 values. 	3	
		<ul style="list-style-type: none"> Gives and explains values but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the values but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

Item 2.

Muzamil has been in marriage with Rukia for 10 years and they have one child. This marriage is characterised by; domestic violence, neglect, disrespect and denial of the right to sex against Rukia. Despite all that, she still values her marriage and looks forward to a time when her husband will also value their marriage.

Tasks:

Basing on the scenario, explain;

(a) the intentions of marriage in Islam that Muzamil should consider in his marriage with Rukia.

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Muzamil should focus on procreation in their marriage.	Islam teaches that marriage is purposely for producing of children in order to get off springs and survival of generations. Prophet Muhammad (PBUH) advised Muslims to marry and increase in number so that he will take pride of the Muslim numbers on the day of judgement.	Since Muzamil has been married for 10 years, he ought to have more than one child with Rukia. The marriage environment Muzamil has created does not favour the couple to have more children.
2.	Muzamil should be a companion to Rukia.	Islam teaches that Allah created men and women as company for one another. Allah says; <i>“They are a clothing for you and you are a clothing for them.”</i> Surat al-Baqarah (2):18, meaning companionship and support.	According to the scenario the character of neglect seen in Muzamil’s marriage is prohibited in Islam. He should consider comforting and having joyful moments with Rukia.
3.	Muzamil should show love to his wife.	Muzamil married with the intention of love. It is his duty to love Rukia. In Surat ar-Rum (30):21 Allah says; <i>“And among His signs is this, that He created for you wives from among yourselves that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect.”</i>	Muzamil no longer shows any love to Rukia in the above scenario yet Muslims should marry with the intent of love. Since Rukia was Muzamil’s choice, he should consider showing love and care to her. The verse mentions three purposes of marriage namely which Muzamil fails to observe as per the scenario that is repose or tranquility, love and mercy. So, he should rethink and change his behaviour.
4.	Muzamil should satisfy the sexual needs of Rukia.	Allah rewards couples when they have sex in their marriage. Having legal sex through marriage	In the above scenario, Muzamil denies Rukia the right to sex yet marriage is meant for legalisation of sex between the married couple. Muzamil needs to avail himself to Rukia when desire for

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
		differentiates human beings from animals.	sex arises in order to fulfil this social right that Rukia deserves.
5.	Muzamil should give comfort and joy to Rukia.	Allah says in the Qur’ān Surat al-Furqan (25):74 ; “ <i>Our Lord grant from among our spouses and offspring comfort to our eyes and make us an example for the righteous</i> ”.	Muzamil should think about the comfort and joy married couples should have. In times of hardship, one needs a comforting partner and in times of happiness one needs a partner to share the joy with.

Examination Item	Bases of Assessment	Scoring criteria		Total Score
		Score Allocation		
2(a)	Intentions of marriage.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 intentions of marriage. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 intentions of marriage. 	3	
		<ul style="list-style-type: none"> Gives and explains intentions of marriage but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the intentions of marriage but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

(b) lessons that married people today learn from Rukia’s conduct.

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Married people learn to always forgive each other.	Islam teaches that in marriage partners should always restrain anger and instead pardon each other. According Surat al-Imran (3):134 Allah says; “Those who spend (freely), whether in prosperity or in adversity, who restrain anger and pardon (all) men, for Allah loves those who do good.”	In marriage, couples intend to make a happy family but at times a partner can fail to fulfil this obligation like Muzamil’s way of behaviour in the above Scenario. Rukia put this teaching in mind and she kept on forgiving Muzamil for all the time they have spent in marriage. This is a good attribute for married couples as it helps them to reap benefits of a stable marriage.
2.	The married people also learn to endure in all circumstances.	Islam encourages married couples to always persist and continue with their marriage despite the pain and distress they go through. Surat ash-Shura (42):43 says; “And indeed, he who (endures) patiently and forgives, surely that is indeed (an act of true) resolve concerning His commands.”	Rukia has gone through a hard situation according to the scenario for a long time, but has not given up on the marriage. This earns her rewards from Allah and respect from the society which is a learning experience for married people.
3.	The married learn that marriage is meant to last.	Separation/divorce is one of the accepted but most hated acts in Islam. In a Hadith by Abdallah bin Umar, the Prophet said; “The most hated of permissible things to Allah is divorce.”	Rukia has value for her marriage and therefore gives it no chance to break. This is an aspect married couples should emulate from Rukia. Divorce should no be the first solution to marital challenges.
4.	Married couples learn to resolve differences that	Muslims are encouraged to involve third parties in a marriage relationship if things are not going	Marriage differences can always be resolved rather than running away from them. Some of the means to resolve marriage challenges are given in the Holy Qur’ān for example the need to

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
	arise in marriage.	well. Allah says in Surat al-Nisa (4):35 ; “ <i>And if you fear dissension between the two (married people) send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation Allah will cause it between them.</i> ”	involve impartial relatives who should be wise men and wise women for arbitration in a marriage conflict which can contribute to a peaceful settlement of misunderstanding and strengthen the family bond. Rukia still looks forward to this which is a good lesson for the couples.
5.	Commitment.		
6.	Selflessness.		
7.	Secrecy.		

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
2(b)	Lessons that married people learn from Rukia.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 lessons. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 lessons. 	3	
		<ul style="list-style-type: none"> Gives and explains lessons but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the lessons but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

Item 3.

Bilal is a new Manager in a company where employees work from 8:00am to 5:00pm from Monday to Saturday. When he took over as Manager, he stopped the company's provision of lunch to employees and removed the television that they used to watch during their lunch break. In addition, Bilal pays the employees late, gives them a lot of work and deducts money from their monthly salary due to some mistakes such as reporting late for work. As a result, the workers have low morale, and some have left the company.

Task:

Using Islamic and contemporary views, how can Bilal improve the company's situation in the scenario?

Islamic views

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Bilal should pay employees promptly.	Islam commands that if an employee has done work and accomplished it, he or she should be paid as soon as the work is complete. Prophet Muhammad (PBUH) said; "The wages of a labourer should be paid before his sweat dries up." Ibn Majah.	The employees at the company in the scenario have lost morale of working because Bilal pays them late. He should consider paying employees on time. If this is done, they will be motivated and boosted to work which will improve the company's operations.
2.	Bilal should be considerate when giving employees workload.	Prophet Muhammad (PBUH) recommended that employers should not give the employees too much work that is beyond what they can ably do and if the work is too heavy employers should help them.	According to the scenario Bilal gives the employees work that is beyond their capability. Bilal should consider giving employees work that they can ably do. This will lead to employees loving and producing quality work which will lead to smooth operations of the company.
3.	Bilal should stop deducting the salary of employees because this could be a breach of	Exploitation of employees by taking their money they have worked for unlawfully is highly discouraged by Islam. Allah says; "Oh you who believe, fulfill all contracts" Surat al-Maidah (5):1. The verse	Employees may not be fined for some mistakes, done like Bilal is doing according to the scenario. He should use other means when handling mistakes done by employees like warning them. Employees ought to get all the money they have worked for because it is in the contract. This will raise

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
	contract.	emphasizes the importance of all contracts including employment agreements. Employers should honor their commitments to the employees and vice versa.	their morale to work comfortably for the company.
4.	Bilal should be kind and considerate to his employees.	The Prophet said; <i>“When your servant brings you a meal let him sit with you. If not, at least give him a morsal or two as he prepared it.”</i>	In the scenario above Bilal does not have any kindness to his employees. He treats them without mercy or consideration of their needs. He should for example start thinking of giving them some extras such as bonuses for their work to motivate them.

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
3(i)	Islamic views on ethics of work.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 Islamic views on ethics of work. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 Islamic views on ethics of work. 	3	
		<ul style="list-style-type: none"> Gives and explains Islamic views on ethics of work but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the Islamic views on ethics of work but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

Contemporary views

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Bilal should give employees work leave.	Employees need to have time off work annually which they are entitled to by law or by contract to rest. The Uganda Employment Act of 2006 provides for annual leave for employees.	Giving employees time to rest and refresh yearly will give them time to de-stress, regain focus and re-energise. This will improve their efficiency in their operations.
2.	Bilal should offer health and wellness activities to employees.	These activities may include fitness classes, sports activities like football, net ball, walking, running and checking eating habits.	Such activities contribute to physical, mental and social wellbeing of the employees which will boost their working and productivity of the company.
3.	Bilal should recognise and reward employees.	This can be done through promotions, giving special privileges, bonuses and words of appreciation to employees who have done well.	Through recognizing and rewarding employees, customer satisfaction will improve because of the reward that employees expect from Bilal as opposed to the penalties he gives according to the above scenario.
4.	Bilal should provide counseling sessions to employees.	Bilal should contract professional counsellors to discuss and solve issues / problems that employees face at the work place.	In so doing employees will find work more manageable and enjoyable. This will increase employee retention as opposed to the employee turnover described in the scenario above.
5.	Bilal should stop deducting the employees' wages as a way of punishment.	Employers like Bilal who make unauthorized deductions from employees' wages may face legal consequences. Section 45 (2) of Uganda's employment act prohibits making deductions of employees' wages as a form of punishment. According to the same law, if an employer fails to pay the required remuneration or violates any conditions of employment, they commit an offense and are liable for a fine.	If Bilal follows the law and stops deducting employees' salaries, they will be motivated and production at the company will have minimal setbacks compared to what is experienced in the above scenario.

6.	Bench mark.		
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Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
3(ii)	Contemporary views to improve the company.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 contemporary views to improve the company. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 contemporary views to improve the company. 	3	
		<ul style="list-style-type: none"> Gives and explains contemporary views to improve the company but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives contemporary views to improve the company but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

Item 4.

Hassan Begene is an energetic and skilled person who does not want to work and spends most of the day time sleeping. He begs for money and other necessities from his friends. When he gets the money, he spends it in night clubs, sports betting and other games of chance.

Tasks:

Explain the;

(a) Islamic views that can address Hassan's attitude towards work.

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Hassan should find lawful work to do.	According to Bukhari Prophet Muhammad (PBUH) said; "No body has ever eaten a better meal than that which one has earned by working with ones' own hands. The Prophet of Allah, David used to eat from the earnings of his manual labour."	Since Hassan in the scenario is energetic, he should thus engage in acceptable activities such as being a porter at a construction site, pushing a wheelbarrow, fetching water for pay, digging or currying luggage for pay.
2.	Hassan should stop begging.	Hassan asks for money and necessities from friends. Islam discourages begging. Prophet Muhammad (PBUH) said; "Its far better for one to take his rope, cut wood and sell it in order to eat and give charity other than to beg others whether he is given or not."	This implies that it is better for Hassan to work and be able to support himself rather than him begging friends to have something to eat. Begging lowers the beggar's self-esteem or self-confidence.
3.	Hassan should stop	Hassan is involved in playing games of	The scenario presents Hassan as a person who indulges in

	gambling.	chance for money like the sports betting. Islam has prohibited such kinds of gambling according to Surat al-Maidah (5):90 which says; <i>“O you who believe intoxicants and gambling (dedication of) stones and (divination by) arrows, are an abomination of Satan’s hard work eschew such (abomination) that you may prosper.”</i>	gambling to get some money which he should avoid. He should therefore instead invest the money he uses to gamble in some gainful enterprise however little or small it may be.
4.	Hassan should learn to respect work of any nature.	Islam teaches that it’s better for a Muslim to take his rope and cut wood to sell it to get what to eat. The Prophet said; “By whom in whose hand is my life, it is better for anyone to take a rope and cut the wood (from the forest) and carry it over his back and sell it, rather than to ask a person for something whether the person gives him or not.”	If Hassan uses resources in his environment like water, forests, minerals, etc., he will get work to do for example fetching water and collecting fire wood for domestic use which will enable him to earn a living.
5.	Spend leisure time in an Islamic way.	Allah says; “And when the prayer has been conducted, disperse within the land and seek from the bounty of Allah and remember Allah often that you may succeed.” Surat al-Jumu’ah (62):10. After congregational prayers believers are encouraged to disperse and engage in lawful activities seeking Allah’s blessings even it was to take a tour.	Hassan should therefore involve in lawful leisure activities like sports and games, touring, craft making, reading and socializing with people rather than in the night clubs.

Examination Item	Bases of Assessment	Scoring criteria	
		Score Allocation	Total

				Score
4(a)	Islamic views on work.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 Islamic views on work. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 Islamic views on work. 	3	
		<ul style="list-style-type: none"> Gives and explains Islamic views on work but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the Islamic views on work but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

(b) Traditional African ways of using free time that can be of help to Hassan.

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Hassan should engage in sports and games.	In Traditional African Society, people spent leisure time engaging in various games and sports such as wrestling, “Omweso”, floor and finger pool (Duulu) for relaxation.	By using this Traditional African Society approach Hassan will benefit through developing talents, refreshing and being physically fit instead of spending most of the day time sleeping as presented in the scenario.
2.	Hassan should make hand crafts.	According to Traditional African Society the people made hand craft items during their free time such as necklaces, decorations, baskets, mats, woven products, and toys.	If Hassan employs ways as those used in Traditional African Society, he will get opportunity to explore many things, exercise and even earn income which will enable him spend his time meaningfully unlike when he wastes it in night clubs, sleeping and playing games of chance.
3.	He should socialise.	In Traditional African Society, people spent free time interacting with each other in the community.	If Hassan uses the Traditional African Society means, he will learn values and many aspects that are required in society and also spend his free time usefully.

		They visited elders, friends, and relatives to converse and share life experiences.	
4.	Hassan should attend ceremonies.	The people in Traditional African Society spent their leisure time attending ceremonies like marriage, those marking harvest and childbirth for relaxation.	By applying ways like those of the people in Traditional African Society, Hassan will be exposed to many ceremonies from which he will learn many acceptable practices and interact with many people who can be of help to him. This will enable him to use his free time constructively.
5.	Be involved in community activities.	There are many activities that can bring people together to accomplish a task such as cleaning wells or water resources, roads and supporting surveillances during times of insecurity.	By engaging himself in such activities Hassan may discover himself. He may realize the potential he has if only what he does with the community can be done for himself for a reward.
6.	Resolve conflicts.		

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
4(b)	Traditional African ways of using free time.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 Traditional African ways of using free time. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 Traditional African ways of using free time. 	3	
		<ul style="list-style-type: none"> Gives and explains Traditional African ways of using free time but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the Traditional African ways of using free time but does not explain and 	1	

		apply any.		
		• Wrong/no response.	0	
				04

Item 5.

Ali offered land to a charitable organisation to construct a borehole so that the community could benefit from it. After sometime, Ali complained that the residents make noise when they come to fetch water. So, he rudely chased the residents away and even decided to build a fence around the borehole to prevent them from ever accessing it again. Some residents protested and removed the fence. Ali tried to resist but some community members beat him up. The incident divided the community members, some supporting Ali while others were against his actions. The division caused the community members to fight amongst them themselves.

Task:

Explain the Islamic and Traditional African Society views that can be used to make people in the above community live in harmony.

Islamic views

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	Ali should tolerate the noise because his donation shall benefit him in the hereafter in a great way. It is a sadaqatul jaariyah (Continuous flowing charity).	When a Muslim donates something for the use of the community, it is as if he has given it to Allah. In fact, Allah refers to it as a goodly loan to Him. He says; "... and establish the prayer and pay zakat and advance to Allah a goodly loan. And whatever good you will send ahead for your own selves you will find it with Allah much better in condition and much greater in reward." Surat al-Muzzammil (73):20.	The action of Ali blocking the public from accessing the well harm his original intention to please Allah and so his reward may not be realised. He should bear the noise, allow the residents to fetch water and his reward shall be immense. Acting in such a way will bring peace in the community.
2.	The Villagers and Ali should restrain themselves from	When the community resorts to violence to resolve small issues in an unfriendly way, they become weak as a community.	The community in the scenario should focus on issues that bring them together and avoid those that divide them. There should be some people or elders or wise men

	quarreling because it weakens the community.	Allah says; <i>“Obey Allah and His messenger and do not quarrel with one another for you will despair and your strength shall reduce.”</i> Surat al-Anfal (8): 46.	and women who should talk to Ali to avoid unruly behavior. Their conduct shows they are weak although some of them may think violence is a form of strength.
3.	The villagers should stop taking the law in their hands.	Mob justice has no measure and appropriateness of punishment or fair judgment. Allah says; <i>“And if you were to harm, then harm with the like thereof, but is you show patience it is certainly better for the patient.”</i> Surat al-Nahl (16):126.	The villagers in the scenario are seen as an impatient and intolerant group. They were expected to exercise patience and restraint even in the face of harm rather than seeking revenge or taking matters in their own hands. They had no point in beating up Ali. They should at least have taken him to police.
4.	The people should engage in Peace talks.	Islam commands Muslims to live a peaceful life. Prophet Muhammad (PBUH) said; <i>“Never aspire for confronting your enemies (in a fight). Pray to God to be among those who seek living peacefully with others.....”</i> Bukhari, Muslim and Abu Dawoud.	Such talks will help the community find a peaceful solution to the problem of noise making and access to the water point.
5.	They should be patient with each other.	Islam teaches Muslims to always stand pain and have self-control. Allah commands in Surat an-Nahl (16):126 that if one punishes, he should do it with the like of that with which one was afflicted but if one endures patiently, it is better for the patient. Similarly, Prophet Muhammad (PBUH) once said that he would exhibit patience if he was faced with a calamity.	In the above scenario, the people in the community got angry and fought each other. They ought to cease the fighting, and tolerate each other’s ways in order to live in peace.
6.	The people should have respect for each other.	Islam recommends treating others with dignity. One of the vital points in social life is regard for the dignity of human	According to the scenario, all the parties need to avoid acts of violence and value each other in order to have peace in the community.

		beings which is an integral part of Islamic law. Prophet Muhammad (PBUH) said; “He who does not show mercy to our young ones or show respect for our elders is not one of us.”	
7.	They should engage in dialogue.	Prophet Muhammad (PBUH) said; “Putting things right between people is more excellent in degree than voluntary fasting, prayer and alms giving (Sadaqah).” reported by Abu Dawud.	All the affected parties in the scenario need to come together and build mutual understanding on the causes of conflict, address them, and agree to live in peace. Quarrels and ill feelings destroy humanity, so maintaining good relations and resolving disputes are highly valued.

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
5(i)	Islamic views on harmony.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 Islamic views on harmony. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 Islamic views on harmony. 	3	
		<ul style="list-style-type: none"> Gives and explains Islamic views on harmony but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives the Islamic views on harmony but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

Traditional African Society views

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	The community should involve Mediators to help resolve the issue.	According to Traditional African Society, elders were considered trusted Mediators who guided, counseled and fairly arbitrated between conflicting parties.	In doing this, the community will easily reach out to Ali through Mediators and extend their views. Mediators will help strike a balance that will help end the disagreement.
2.	Ali should relearn the values of communal facilities such as wells, roads and footpaths, grazing land etc.	In the Traditional African Society certain infrastructure was known to be owned communally. For example, no one could claim to have a well as private property. The entire village owned such facilities.	The elders, wise men and women should continue to educate Ali and the community members about the value of communal responsibility and ownership of such facilities like the water source in the scenario. Once Ali and the residents are knowledgeable, conflicts of such nature will cease to happen.
3.	They should seek support of adjudicators to end the disagreement.	In Traditional African Society elders would be selected to give a ruling over cases in the community.	Similarly, the parties in the scenario should seek fair judgement from the elders on the disputed matter in order to resolve it amicably.
4.	The community members should be reconciled.	The people in Traditional African Society would have a committee of elders given the responsibility of making the conflicting people to become friendly again after the disagreement.	Reconciliation will help the community members to bind the broken relationship and restore harmony rather than to punish the guilty.
5.	Negotiation.		

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
5(ii)	Traditional African Society views on harmony.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 Traditional African Society views on harmony. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 Traditional African Society views on harmony. 	3	
		<ul style="list-style-type: none"> Gives and explains Traditional African Society views on harmony but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives Traditional African Society views on harmony but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

Item 6.

At Hujura secondary school, two students had a disagreement resulting from one stealing the other's property in the dormitory. This turned into a bitter quarrel during which the two students exchanged unpleasant words. All this led to hatred. The two students stopped greeting and even avoided each other. The classmates are concerned about what is happening between the two students and would like the disagreements to be resolved.

Task:

Basing on your Islamic Religious Education knowledge, explain ways in which the two students in the scenario above can resolve the disagreements.

Islamic views

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	The students should ask for forgiveness.	The students need to release the feelings of anger after the misunderstanding. Allah says in Surat al-Hijr (15):85 “...so <i>forgive, (O Muhammad), with a gracious forgiveness.</i> ”	In the above scenario, the two students have angered each other and they all ought to pardon each other in order to live in peace.
2.	The students should live in a brotherly manner.	Prophet Muhammad (PBUH) said; “ <i>Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days.</i> ” Bukhari and Muslim.	The behaviour of the two students in the scenario is worrying and therefore they need to be taught about brotherly ways of living which will help them calm down and live with shared interests, and in peace.
3.	The students should have a fair judgement.	Islam teaches Muslims to exercise fairness in accordance with what is right and true. Surat an-Nisa (4):58 Allah	According to the scenario above, there is need to discuss the issue of the two students and make a ruling in their matter. In this the wrong doer will be identified and

		says; “...and when you judge between man and man that you judge with justice...”	measures will be taken to resolve the disagreement.
4.	The students should pray to Allah for guidance.	According to a hadith Prophet Muhammad (PBUH) after seeing two people angry at one another guided that; They should seek refuge with Allah from the shaytaan, and all the anger will go away. reported by Bukhari.	The act of the two students quarrelling and hating each other in the above scenario calls for intervention from Allah to heal their anger, to calm down their feelings and to end their misunderstanding. Anger between people is often fueled by Satan.
5.	The students should repent.	Islam teaches that the best way to refine our souls is to turn to our God in repentance for our sins. Prophet Muhammed (PBUH) said; “Every son of Adam sins and the best of those who sin is those who repent.” al-Tirmidhi.	The two students need to change their mind about the misunderstanding with sincere regret. In this way their disagreement will be resolved.
6.	The students’ body should reconcile the two angry colleagues	Allah says; “ And if two parties among the believers fall to fighting, make peace between them ...” Surat al-Hujurat (49):9.	The case of students in the scenario can be linked to two parties who are fighting. The Qur’ān recommends those not party to the conflict to make peace between the warring parties.

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
6(i)	Islamic views on resolving disagreements.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 Islamic views on resolving disagreements. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 Islamic views on resolving disagreements. 	3	
		<ul style="list-style-type: none"> Gives and explains Islamic views on resolving disagreements but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives Islamic views on resolving disagreements but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

Traditional African Society views

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	The students should be guided and counselled.	In Traditional African Society elders would not even wait for a formal reporting of cases of conflict before they intervened.	Using a similar approach, even student leaders could intervene to provide a solution. This would be a way of training leaders among young people.

2.	They should agree to end the misunderstanding.	According to Traditional African Society, when problems arose involving different parties the elders would intervene and come up with terms that the parties approved to resolve issues.	In doing this the students will air out their grievance and terms will be put in place for them to follow. This will end the misunderstanding, bind their relationship and help them to harmonious stay at school.
3.	The students should seek support from their leaders.	In Traditional African Society leaders in the community were entrusted to solve the matters because of their impartiality, integrity and independent judgement.	If this is done this way, student leaders will use their powers and regulations that are in place to console, direct and support the students to end the disagreement.
4.	The students should apologise to each other.	According to the people in Traditional African Society, when misunderstanding arose between members in the community, the parties involved were always required to show regret for the wrong done.	Similarly in saying sorry they will all show respect for each other's feelings and value peaceful ways of living.

Contemporary views

No.	IDEA	EXPLANATION	APPLICATION/LINKING IDEA TO THE SCENARIO
1.	The students should engage the school disciplinary Committee.	The team in charge of those who go against the set rules should intervene.	It should analyse the disagreement and find solutions to the problems.
2.	The students should seek advice from the class teacher.	Such cases ought to be presented to the teaching staff in charge of the class for guidance.	Hearing from the students the cause of the misunderstanding and addressing it will help to resolve their differences.
3.	The students should follow the school rules and regulations.	The school set code of conduct and behaviour needs to be implemented.	Application of the set guidelines by the school will help to ensure harmonious wellbeing of the students.
4.	The students should contribute to replace the missing item.	There is need for another item to substitute the lost property.	The students should raise funds to buy the item that caused the conflict. This can reduce the anger of the student who lost the property and the one accused of stealing hence resolving the disagreement.

Examination Item	Bases of Assessment	Scoring criteria		
		Score Allocation		Total Score
6(ii)	Traditional African Society /contemporary views of resolving disagreements.	<ul style="list-style-type: none"> Gives, explains and applies at least 3 Traditional African society /contemporary views of resolving disagreements. 	4	
		<ul style="list-style-type: none"> Gives, explains and applies 1-2 Traditional African society /contemporary views of resolving disagreements. 	3	
		<ul style="list-style-type: none"> Gives and explains Traditional African society /contemporary views of resolving disagreements but does not apply any. 	2	
		<ul style="list-style-type: none"> Gives Traditional African society /contemporary views of resolving disagreements but does not explain and apply any. 	1	
		<ul style="list-style-type: none"> Wrong/no response. 	0	
				04

241/1
History and
Political education
Paper 1
2024
2¼ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

HISTORY AND POLITICAL EDUCATION

Paper 1

2 hours 15 minutes

INSTRUCTIONS TO CANDIDATES:

*This paper consists of sections A and B. It has **four** examination items.*

*Section A is **compulsory**.*

*Answer **one** item from Section B.*

*Answer **three** examination items in all.*

*Any additional item answered will **not** be scored.*

***All answers must** be written in the answer booklet(s) provided.*

SECTION A

Answer all items in this section.

Item 1.

Descendants of the same great grandparents (ancestry) who have lived in three distant areas for five generations decided to hold a clan reunion. During the reunion all members from the three groups were expected to share their origins. However, conflicting stories about their ancestry came up, resulting into doubts about whether they truly originated from the same great grandparents.

Task:

Explain to the above members the steps they should follow to confirm their origins.

Item 2.

Forceful acquisition of land is a common occurrence in Uganda today. This is commonly done by powerful, well organised and financially stable individuals of foreign origins with commercial interests against the relatively poor, illiterate and disorganised natives.

Your community is severely affected by land acquisitions of this type which has caused the traditional leaders to hold a meeting with the community members to address this threat. In the meeting, members learned that the first threat of this type was in the late 19th and early 20th centuries and it was resisted. In that meeting some members proposed use of force against the forceful land acquirers while others suggested peaceful means to address this threat.

Support Material



Fig. 2 A land conflict scene in Uganda. Published in The Daily Monitor, Sunday July 4th, 2021.

Task:

Defend the choice of action you would recommend to the community in this situation.

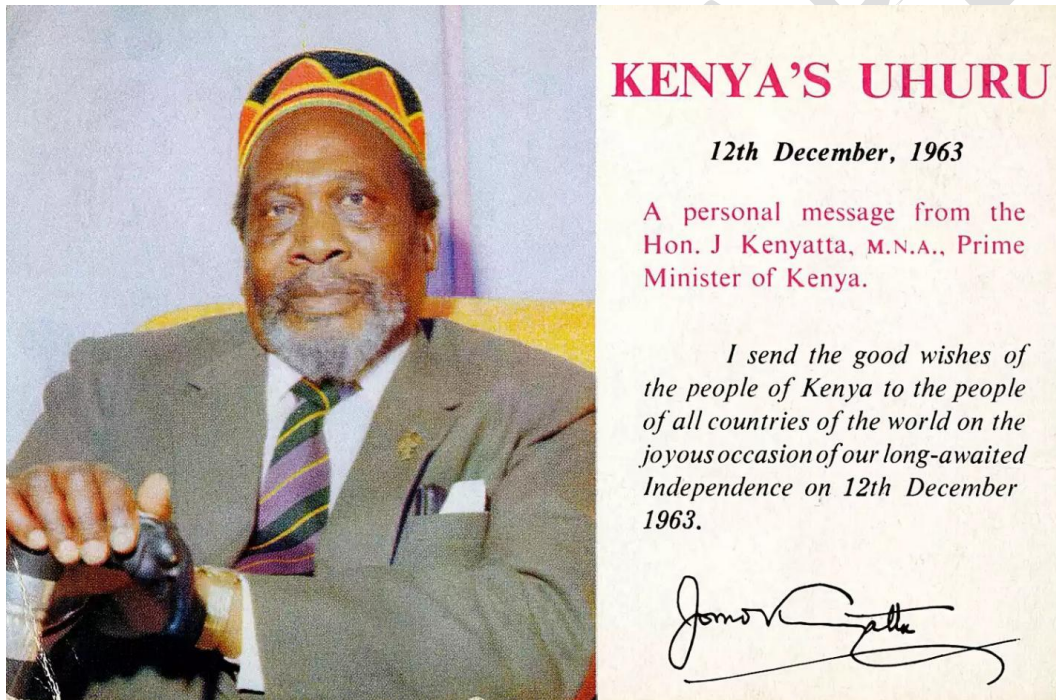
SECTION B

Answer one item in this section.

Item 3.

Most African countries commemorate the days they attained independence with celebrations. Africans felt by attaining independence, they were finally free from their oppressive colonial masters in order to manage their own political, economic and social affairs, and develop themselves. However, after decades of independence, their conditions are not any better. In many cases it has even got worse. This has resulted into public grievances against their governments.

Support material (a)



Available from: [https://www.thoughtco.com/thmb/29VTXMnMhxnripqUGWUd9UqGZ9o=/1500x0/filters:no_upscale\(\):max_bytes\(150000\):strip_icc\(\):format\(webp\)/Kenyan-uhuru-card-5895b9fb3df78caebca3a1b3.png](https://www.thoughtco.com/thmb/29VTXMnMhxnripqUGWUd9UqGZ9o=/1500x0/filters:no_upscale():max_bytes(150000):strip_icc():format(webp)/Kenyan-uhuru-card-5895b9fb3df78caebca3a1b3.png)

Support material (b)

Veteran politician and political analyst Njeru Kathangu's opinion (on Kenya's 60th independence – December 2023) about the future of independent Kenya:

“Two generations have now passed since the birth of Kenya as a nation, but there's nothing to show for it. If Kenya cannot change at the beginning of this third generation, then we will not be a state at all.”

(Published in AP News. <https://apnews.com/article/kenya-economy-debt-britain-colony-independence>)

Task:

Giving examples from any **one** East African country, explain the situation in the above scenario and suggest possible solutions.

Item 4.

In Uganda, the Central Government shares much of its legal and political powers with the Local Governments. In some cases, these powers are transferred all together to serve citizens better. To ensure minimum standards, these powers are guided by the strategic objectives for the District Local Governments and Urban Authorities. However, in most Districts and Urban areas, public opinion is divided about the level of success of the local government system. Some members of the public think the system is very successful, while others think it is a total failure. The support information below gives a standard of measure of performance of District Local Governments and Urban Authorities.

Support material

Strategic Objectives for District Local Governments and Urban Authorities in Uganda.

- (i) To identify and collect sufficient revenue for service delivery;
- (ii) To increase the level of education and literacy;
- (iii) To provide adequate and accessible health services to the people;
- (iv) To avail community based services to all people according to needs;
- (v) To put in place infrastructure/ facilities including feeder roads, water supplies and public buildings;
- (vi) To ensure food sufficiency and food security and effective marketing of agricultural produce;
- (vii) To facilitate and promote appropriate use, utilisation and maintenance of natural resources;
- (viii) To raise levels of economic and social development;
- (ix) To promote democracy and performance accountability.

Adopted: Ministry of Public Service (Uganda), Comprehensive review of Local Governments, May, 2016, P 14.

Task:

Give your opinion about the level of success of any one District Local Government or Urban Authority in Uganda using information in the scenario and the strategic objectives above and explain the factors limiting its success.

241/1
HISTORY AND
POLITICAL
EDUCATION
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

HISTORY AND POLITICAL EDUCATION

Paper 1

SCORING GUIDE

SCORING GUIDE FOR HISTORY AND POLITICAL EDUCATION 241/1 2024

UNDERSTANDING THE PRE-COLONIAL HISTORY OF EAST AFRICA

Item 1

Task:

Explain to the above members the steps they can follow to clear this doubt.

Likely responses

Introduction

(01 score)

- Five generations (100 – 150 years) is a period long enough for people to lose track of their past.
- However, using sources of history, the current generation can still find out whether they are of the same ancestry or not.

Body

(04 scores)

If the sources of history say a common thing about the three groups, then it is probable that they are of the same ancestry. If the sources differ about the three groups, then it is probable that they are not of the same ancestry.

These sources include;

- **Oral tradition:** Here, they can ask various people about what the previous generations have been telling them about their origins.
- **Archaeology:** They can study the commonalities in the artefacts of the three groups over a long period of time.
- **Anthropology:** They can study and compare the cultural ways of life of the three groups.
- **Genetics/DNA:** They can also use modern scientific methods of comparing the genes of sampled members of the group.
- **Written Records:** They can study articles, books, and other written information about their origins/past.
- **Linguistics:** They can study the commonalities in their accents, dialects, etc.

(Any 5 and above well explained points	(04 scores))
(Any 3 – 4 well explained sources/points	(03 scores))
(Any 2 well explained sources	(02 scores))
(Any 1 well explained source/point	(01 score))
(No relevant explanation/No explanation at all	(00 scores))

Conclusion:*(01 score)*

In conclusion, where the sources of History explained above are used correctly the members can be able to trace/find out/confirm/clear their doubt about their origin/whether they originate from the same great grandparents or any other acceptable conclusion as deemed correct by the examiner **but** must be related to the demands of the item.

Total score**(06 scores)****UNDERSTANDING THE COLONIAL HISTORY OF AFRICA****Item 2:****Task:**

Explain the factors that determine choice of response in the situation above.

Introduction:*(01 score)*

- The wide spread forceful acquisition of land in Uganda today can, on a small scale, be compared to the establishment of foreign rule in the past.
- The community in scenario is faced with options similar to what the ancestors had during the establishment of colonial rule in East Africa.
- It is therefore important that they consider the factors that influenced the choice of action in the past.

Body*(04 scores)*

The chosen action can be either resistance or collaboration. Resistance can be defended by the following reasons:

- Need to defend the independence and heritage of the community.
- When the new comers acquiring the land ally with enemies of the rightful owners of the land.
- When the original land owners feel strong enough to sustain and win the resistance.
- When religious and spiritual beliefs of the land owners are negative towards foreign invasion of their land.
- When the community has a history of handling foreign interference by force.
- When the people acquiring the land are known to be exploitative.
- When the people acquiring the land approach the land owners violently.
- etc.

Collaboration can be defended by the following reasons:

- When the people acquiring the land offer support against enemies of the land owners.
- If people acquiring the land come with some social and economic benefits to the members of the community.

- If community need to avoid the consequences of conflict/war.
- When the community is unable to sustain and win outright war.
- When the people acquiring the land were resisted by enemies of the owners of the land.
- When the people acquiring the land use agents that are friendly to the owners of the land.
- When the religious and spiritual beliefs of the owners of the land favours peaceful coexistence with foreigners.
- etc.

Resistance:

(Any 5 and above correct responses on resistance	(04 scores))
(Any 3 – 4 correct responses	(03 scores))
(Any 2 correct responses	(02 scores))
(Any 1 correct response	(01 score))
(No explanation / irrelevant explanation	(00 scores))

Collaboration:

(Any 5 and above correct responses on collaboration	(04 scores))
(Any 3 -4 correct responses	(03 scores))
(Any 2 correct responses	(02 scores))
(Any 1 correct response	(01 score))
(No explanation / irrelevant explanation	(00 scores))

Conclusion

(Any relevant conclusion	(01 score))
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Total **(06 scores)**

UNDERSTANDING THE POST-COLONIAL HISTORY AND POLITICAL AFFAIRS OF AFRICA

Item 3

Task:

Giving examples from only one East African country, explain the situations in the above scenario and suggest possible solutions.

Introduction: (01 score)

- From the above scenario, it is true that independent East African countries have been experiencing a number of political social and economic challenges which have hindered their progress.
- These challenges are similar among all the East African countries.

Body

(08 scores)

These challenges include;

- Neo-colonialism. Indirect control of the East African countries by former colonial masters and other foreign countries. (The candidate should give relevant examples from the chosen country.)
- Foreign debts with very stringent conditions against the borrowing East African countries.
- Poor governance.
- Political instability and civil wars.
- Poverty.
- Poor infrastructure.
- Debt burden.
- Corruption and mismanagement of public funds.
- Loss of cultural values.
- Widening income inequality.
- Famine and hunger.
- High level of illiteracy and ignorance.
- Unemployment.
- Brain drain.
- etc.

(Any 5 and above correct responses	(04 scores))
(Any 3 – 4 correct responses	(03 scores))
(Any 2 correct responses	(02 scores))
(Any 1 correct response	(01 score))
(No explanation / irrelevant explanation	(00 scores))

Possible solutions to the problems

- Strengthening regional bodies/economic integrations/continental bodies like AU (African Union) and joining the Non-Aligned Movement (NAM) can strengthen their negotiating power in world affairs.
- Leaders should ensure good governance practices/ systems that promote accountability and transparency , rule of law, equity and inclusiveness, participation.
- Capacity building should be encouraged in order to promote efficiency and effectiveness.
- Prioritising of key sectors of the economy like health and education in budget appropriation should be practiced.
- Respect of the constitution and the rule of law should be up held in order to avoid situations where the incumbent takes advantage of their position.
- Income inequality should also be addressed.
- Conflict resolution mechanisms should also be encouraged, such as mediation, arbitration and dialogue in order to avoid conflicts from escalating into war.

- Poverty can be addressed through improving household productivity by promoting agricultural production through using modern agricultural practices, improved seeds and breeds.
- East African governments should also invest in skills-based education that promotes creation of jobs rather than job seekers.
- Provide access to affordable credit through microfinance institutions.
- Encourage Public Private Partnership (PPP) in critical sectors that require heavy fundings. Besides, government should prioritise in their budgets the building of feeder roads to enable rural people to access local markets.
- Domestic borrowing should be encouraged in order to manage problem of foreign debt burden.
- East African governments should negotiate favourable terms of borrowing with lenders.
- Government should also control public spending by avoiding expenditure on unproductive areas.
- There is also need for government to widen the tax base through promoting the Private sector development.
- Government should invest in social security sectors to secure the social welfare of the people by providing affordable quality health care and education services.

(Any 5 and above correct responses	(04 scores))
(Any 3 – 4 correct responses	(03 scores))
(Any 2 correct responses	(02 scores))
(Any 1 correct response	(01 score))
(No explanation / irrelevant explanation	(00 scores))

Conclusion (01 score)

In conclusion, while independent East African countries face a number of political, social and economic challenges, the government needs to implement widespread comprehensive policies that promote the growth and development of the Education, Health sectors besides promoting regional co-operation among others, to enhance effective and efficient service delivery that contribute to a more prosperous and independent East Africa or any other acceptable conclusion related to the demands of the item.

Total score (10 scores)

Item 4

Task:

Give your opinion about the level of success of any one district local government or urban authority in Uganda using information in the scenario and the strategic objectives above and explain the factors limiting its success.

Introduction:

(01 score)

Local government refers to administration of a specific local areas such as district council, subcounty, a parish/village. It derives its power from the central government.

Body

(08 scores)

Levels of success of a given local government depends on;

- its identified revenue base, revenue target, the amount collected and how it is spent.
- schools/educational institutions built, school enrolment, retention, staffing and academic performance.
- health facilities built, its staffing, usage, level of public health, vaccination etc.
- adult literacy, community mobilisation participation in government programs aimed at poverty eradication, promotion of employment. etc.
- Infrastructural development e.g. opening and maintaining feeder roads, markets, public buildings etc.
- Promotion of food security through promoting agriculture and produce marketing.
- Protection and conservation of natural resources such as wetlands and heritage sites, forests etc.
- Encourage production of goods and services, promotion of cultural values, games, sports, etc.
- Encourage public participation in elections, making bylaws holding leaders accountable etc.

(Any 5 and above correct responses (04 scores))

(Any 3 – 4 correct responses (03 scores))

(Any 2 correct responses (02 scores))

(Any 1 correct response (01 score))

(No explanation / irrelevant explanation (00 scores))

Factors limiting success of local governments and urban authorities include:

- under staffing.
- low quality staff.
- low revenue base.
- low tax collection.
- poor accountability.
- delayed release of funds from the central government.
- excessive state control.
- low level of people/public/citizen's participation.
- limited public understanding of working and purposes of local government.
- political interference in the work of technocrats.

(Any 5 and above correct responses	(04 scores))
(Any 3 – 4 correct responses	(03 scores))
(Any 2 correct responses	(02 scores))
(Any 1 correct response	(01 score))
(No explanation / irrelevant explanation	(00 scores))

Conclusion

Dependant on the assessment/analysis of the candidate (01 score)

Total (10 scores)

SAMPLE

273/1
GEOGRAPHY
Paper 1
2024
2¾ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GEOGRAPHY

Paper 1

2 hours 45 minutes

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **two** sections; **A** and **B**. It has **six** examination items.*

*Section **A** has **two** compulsory items.*

*Section **B** has **two** parts; **I** and **II**. Answer **one** item from each part.*

*Answer **four** examination items in **all**.*

You may use diagrams where applicable to illustrate your answers.

*Any additional item(s) answered will **not** be scored.*

***All** answers **must** be written in the answer booklet(s) provided.*

SECTION A: Map and Photograph Skills

Answer all items in this section.

Item 1: Map Skills

For this item use the East Africa 1:50,000(Uganda) map extract of Kijura series Y732, sheet 56/2, Edition3-U.S.D, the information in the text below and the support materials in Fig. 1 provided to answer the tasks given:

- (a) Adyeri lives in Nyakabale Tea Estate in the Southern part of the area shown on the map extract. Whenever she is traveling she picks the taxi from the road junction at grid reference 122853. She wants to visit her aunt, a nursing officer at Kyabajasi hospital (grid reference 123899). The taxi fare is sh2000 per head per kilometre.

Task: Determine the amount of money she will spend on the journey.

- (b) The communities living in Hakibaale one of the sub-counties shown on the map extract of Kijura, carry out large scale tea growing. Most of their farms are found in areas East of Easting 07 and South of Northing 96.

The farmers have plans to expand their farms. Expansion in the Northern and Western directions is limited by the steep and rugged relief. The farmers are requesting government to allow them expand their farms towards the Southern and Eastern directions up to Burahya-Mwenge County boundary.

The local government Secretary for Environment is opposed to their request on grounds that it may negatively affect the natural environment in the area but farmers are determined to go on with the expansion.

Support materials:



(a)



(b)

Fig.1

Task:

Using evidence from the map extract and the support materials provided, explain the kind of advice you would give to the farmers about their planned expansion of tea farms.

Item 2: Photograph Skills

Study Fig. 2, a photograph taken from one of the places in Western Uganda, and the text provided below it.



Fig. 2

You are working with Sunset Tours and Travel Company Limited as a tour guide. A group of American tourists are planning to visit your country during their summer holiday. They have visited your company website and have booked your company to help them tour certain areas of interest. The company manager is of the view that the tourists should visit the area shown in the photograph. As their guide-to-be, the company manager has instructed you to prepare a written descriptive account informing the visitors of the attractions they will see and activities they will engage in when they come to visit the area identified and the likely challenges they may face.

Task:

- (a) Draw a landscape sketch of the photograph and on it mark and name the features found in the area shown in the photo.
- (b) Describe for the visitors the attractions they will see and the activities they will engage in when they visit the area. Give evidence from the photograph.
- (c) What recommendations would you make to the local community to improve the area for tourism?

SECTION B

This section has two parts I and II.

Part I

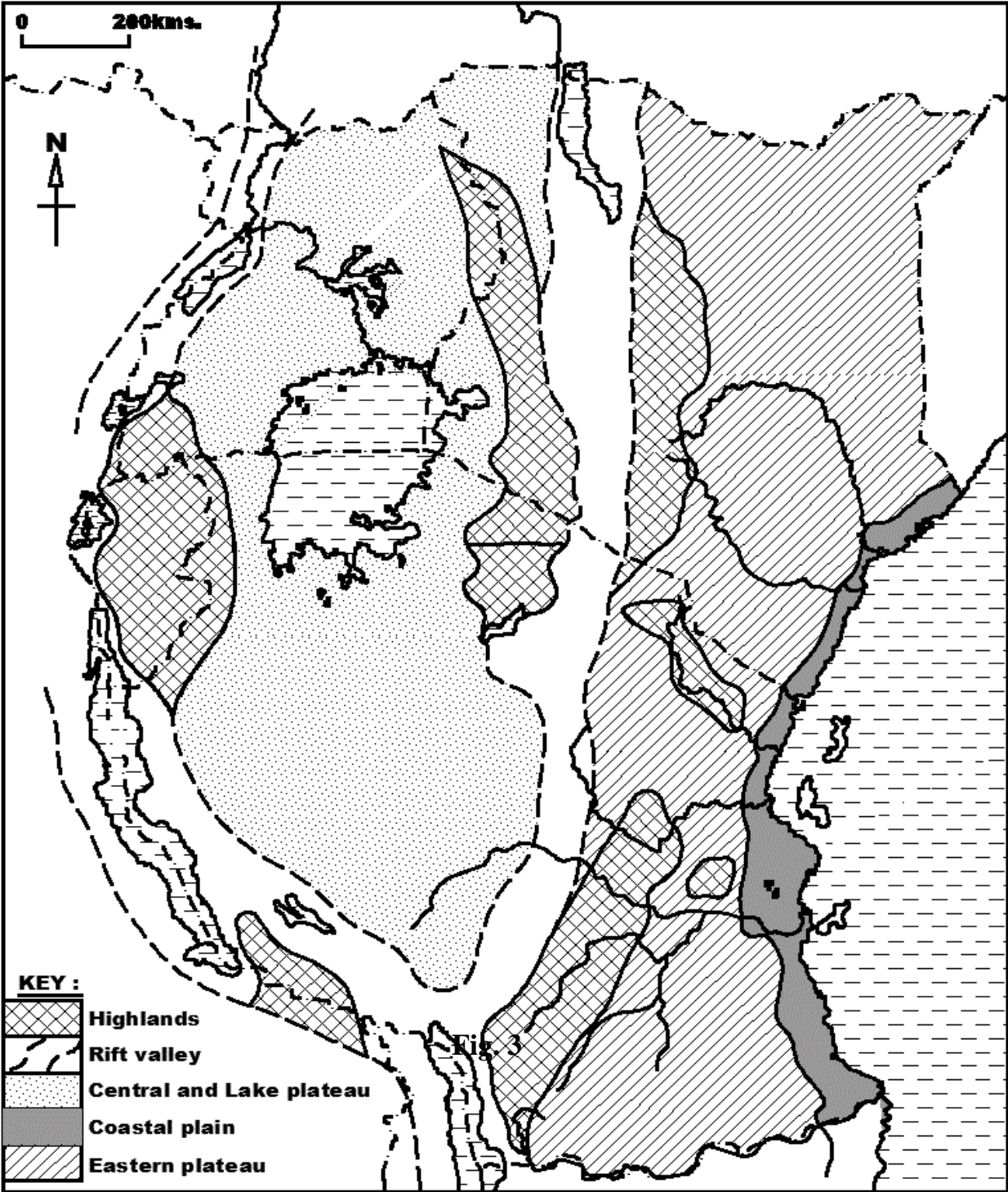
Answer one item from this part.

Item 3.

Study the text and Fig. 3 provided and use them to answer this item.

Mary and her family have been living in a foreign country for the last 30 years. The family plans to return to East Africa and establish their home in any one of the relief regions where they can carry out vegetable farming. However, they have little knowledge about the geography of East Africa.

Support material: Map of East Africa showing relief regions



Task:

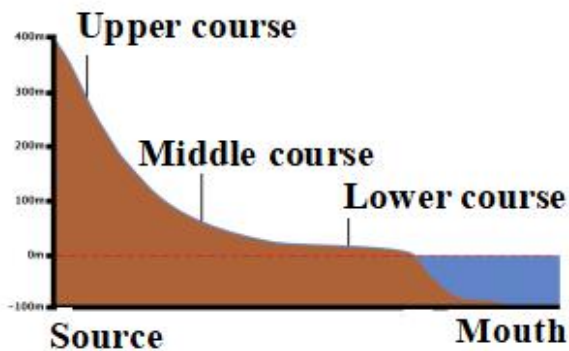
Write an essay of about 250 - 300 words advising Mary and her family on where they can settle and carry out vegetable farming.

Item 4.

Your sub-county has a number of physical features one of which is a river which originates from one of the highlands in the area and ends in the lake in the neighbouring sub-county. The government is encouraging all sub-counties in the country to use the existing natural resources to improve lives of people. However, your sub-county has not been able to use the river.

You have been invited for a council meeting to sensitise the community members on how they can use the river to improve their lives.

Support materials:



(a)

(b)

The long profile of a river

Fig.4

Task:

Prepare a written speech of about 500 words which you will present in the council meeting.

Part II

Answer **one** item from this part.

Item 5.

According to the 2021 Uganda Population Survey, the country's population was estimated to be 42 million, and growing at a rate of 3 % per year.

At this rate, the country's population is expected to reach 72.4 million people by 2040; representing an annual increase of 1.6 million people per year.

Members of your community have different views about this rate of population growth. Some see it as a benefit, while others think it is a danger to the country.

Support materials:

Table showing Uganda's population between 1980 and 2023

Year	Population (in millions)
1980	12.6
1991	16.7
2002	24.2
2014	34.6
2023	48.6

Adopted: (UBOS, and Trending Economics)

Task:

- Draw a suitable graph to show the information in the table.
- Using the information provided in the text and table, write an article of between **250 – 300** to be published in one of the local newspapers that will help you deal with the concerns of the members of your community.

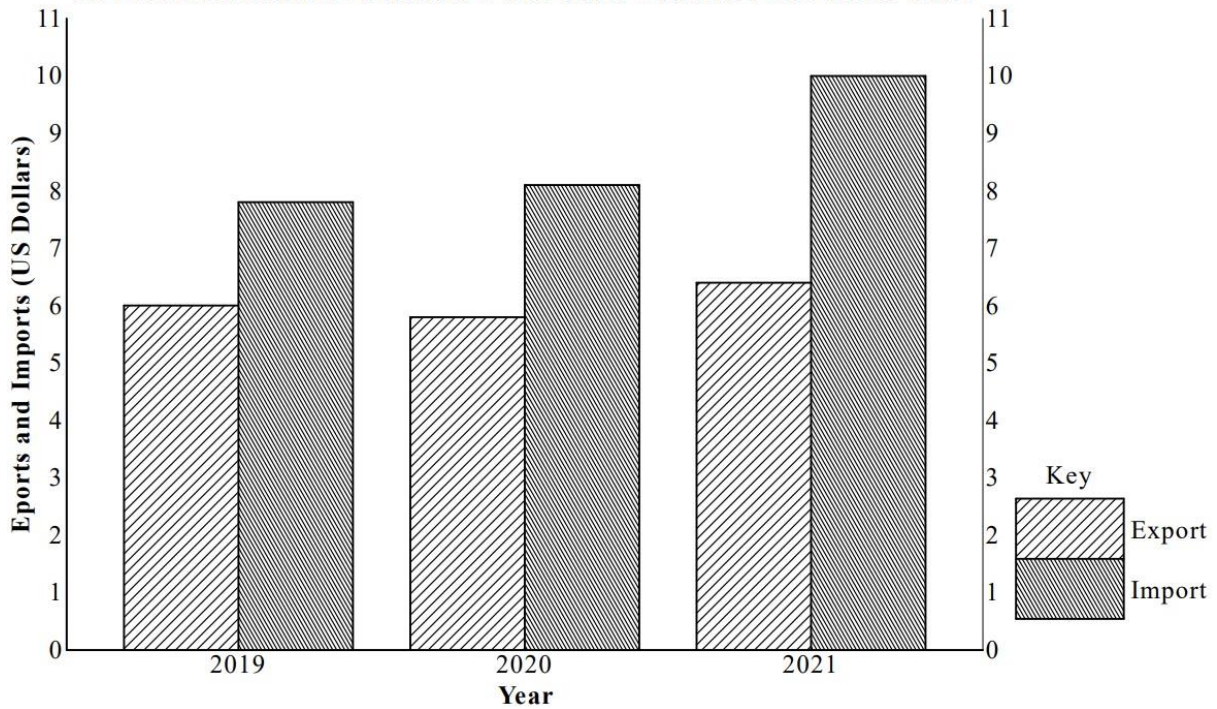
Item 6.

Over the years, Uganda government has put in place several measures to increase the income from exports. These include; setting up the Uganda Export Promotion Board, signing trade agreements with other countries, construction of roads and processing exports to add value.

Despite all these efforts, the country's balance of trade has remained unfavourable. Traders in your community are interested in understanding how they can contribute towards improving this situation but they lack the necessary information of how to do so.

Support materials:

COMPARATIVE BAR GRAPH SHOWING UGANDA'S INTERNATIONAL TRADE FOR THE YEARS 2019 AND 2021



Task:

- (a) Using evidence from the graph only, explain the likely effects of this trend of trade on the development of Uganda.
- (b) Advise traders in your community on how they can contribute towards improving the country's balance of trade.

273/1
GEOGRAPHY
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GEOGRAPHY

Paper 1

SCORING GUIDE

Item 1

- (a) Road distance from 122853 to 123899

Amount she will pay is $4.4 \text{ km} \times 2000$
 $= 8,800$ shillings

Scoring:

Accurate location and calculation of distance 02
Partially correct calculation 01
Wrong or no response 00

- (b) (i) Identification of the problem:

Lack of knowledge about effects of clearing natural vegetation.

Scoring:

Correct statement 01
Wrong or no statement 00

- (ii) Sketch map of the area

Scoring:

Well-drawn sketch map of the area with most features 03
Sketch map with some features well drawn 02
Sketch map with few features poorly drawn 01
No sketch map/wrong sketch 00

- (iii) Burahya and Mwenge counties are forest reserves. Expansion of tea plantation in these counties will destroy forest reserves and these might have the following negative effects on the lives of the people.

- Destruction of habitat for wildlife e.g. animals, reptiles and birds that live in forests. (This will make them invade human habitats)
- Destruction of valuable plant species that are of medicinal value.
- Destruction of valuable sources of wood fuel, fruits and building materials.
- Over warming of the environment because plants that cool it through evapo-transpirations are destroyed.
- Disruption of rainfall pattern that will affect agricultural production.
- Drying of rivers that have catchment in the forests will cause water scarcity.
- Forests act as carbon sinks.

Scoring:

5 or more effects of clearing natural vegetation 03
3 to 4 effects of clearing natural vegetation 02
1 to 2 effects of clearing natural vegetation 01
Wrong or no response 00

(iv) Statement of opinion:

They should therefore not expand the forested areas since it has a lot of negative effects to both the environment and peoples' lives. Instead they can increase production through:

- Using fertilizers to improve the yield.
- Using/Planting high yielding variety of tea
- Diversification of economic activities to avoid dependence on tea growing.
- Improve marketing of tea to increase profitability.

Scoring:

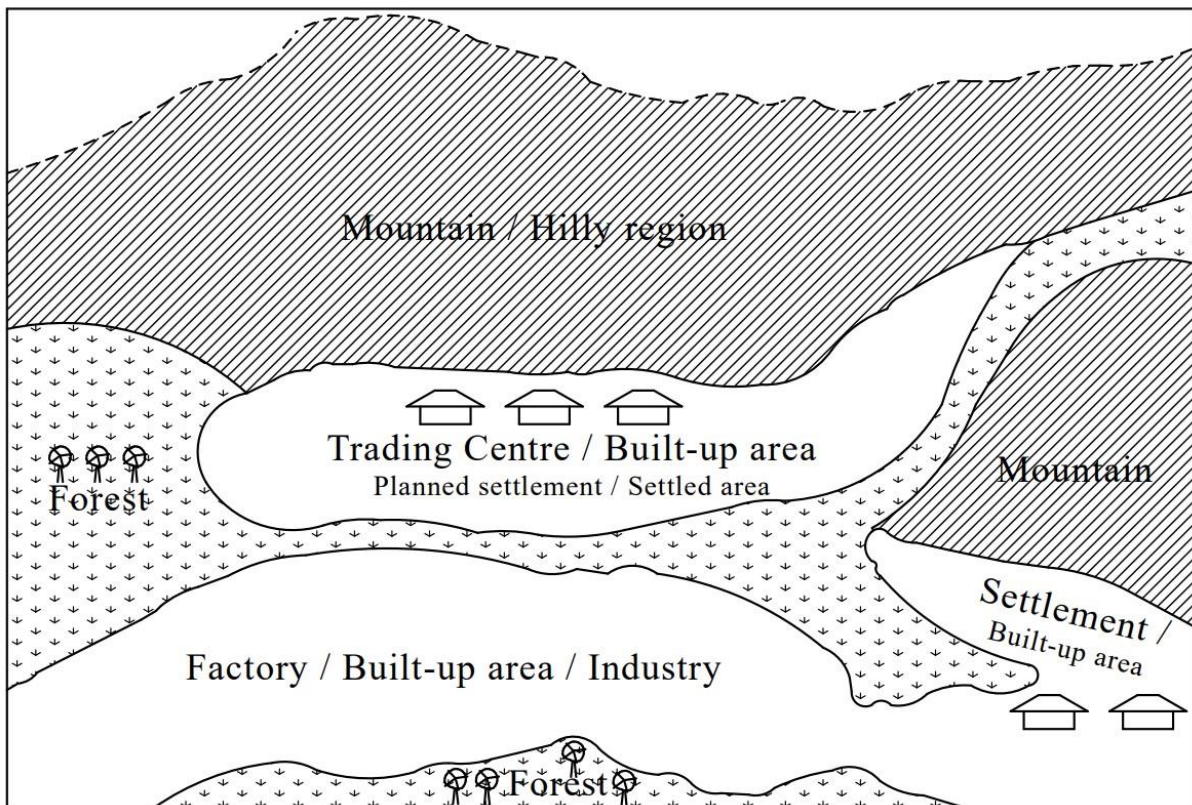
Correct statement of opinion with evidence 01
No or wrong statement 00

(Total score 10)

Item 2

(a)

**A LAND SCAPE SKETCH SHOWING FEATURES SHOWN
IN THE PHOTOGRAPH**



Note:

The features in the photograph include;

- *upland/mountain /hilly area*
- *trading centre/built-up area/planned settlements/settled area*
- *factory/industrial area*
- *forested area/forestry*

Scoring:

<i>Accurately drawn landscape sketch with all details/features</i>	<i>03</i>
<i>Accurately drawn landscape sketch with some details/features</i>	<i>02</i>
<i>Accurately drawn landscape sketch with very few details/features</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(b) (i) The visitors will see the following attractions:

- Mountains
- Forests
- Factories
- Urban centres/Trading centre
- Wild animals
- Landscape
- Plants

Scoring:

<i>5 or more tourist attractions</i>	<i>02</i>
<i>3 to 4 tourist attractions</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(ii) The visitors will engage in the following activities

- Mountain climbing
- Sun bathing
- Forest walk
- Bird watching
- Wild game hunting
- Cultural dances/music

Scoring:

<i>5 or more activities</i>	<i>02</i>
<i>3 to 4 activities</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(c) The local community can do the following to improve the tourism in the area:

- Be friendly to visitors.
- Develop cultural attractions e.g. artworks, traditional dances, etc.
- Protect the environment e.g. forest, mountains etc.
- Build tourist facilities such as accommodation, restaurants etc.
- Build and rehabilitate transport facilities.
- Train local tour guides.

Scoring:

<i>5 or more recommendations with evidence from the photo</i>	<i>03</i>
<i>3 to 4 recommendations with evidence from the photo</i>	<i>02</i>
<i>1 to 2 recommendations with evidence from the photo</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(Total score 10)

Item 3

- (a) (i) Identification of the problem:
Lack of knowledge about suitable relief region for settlement and vegetable farming.

Scoring:

Correct statement 01
Wrong or no statement 00

- (ii) The essay should highlight:

- Areas with good soil for vegetable growing.
- Access to vegetable market.
- Access to skilled labour force in vegetable farming.
- Reliability of rainfall
- Transport and communication facilities
- Absence of pests and diseases
- Security
- Nature of relief
- Nature of vegetation cover
- Drainage features e.g. rivers, lakes
- etc.

Scoring:

5 or more characteristics with evidence 03
3 to 4 characteristics with evidence 02
1 to 2 characteristics with evidence 01
Wrong or no response 00

- (iii) Statement of opinion:

Scoring:

Correct statement of opinion with evidence 01
No or wrong statement 00

(Total score 10)

Item 4

- (a) (i) Identification of the problem:
Lack of knowledge about how to use the river to improve people's lives.

Scoring:

Correct statement 01
Wrong or no statement 00

(ii) Relationship between drainage and people's ways of life.

- Farming
- Fishing
- Navigation
- Climate
- Settlement
- Health e.g. diseases
- Crops grown

Scoring:

<i>3 or more relationships</i>	<i>03</i>
<i>2 relationships</i>	<i>02</i>
<i>1 relationship</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(iii) The river has its upper, middle and lower courses in the area.

The written speech should include:

- Identification of upper course of a river and features found in it. It should go ahead to state (mention the uses of each of these features to generate revenue.
 - o Such features include V- Shaped valleys, Interlocking spurs, Rapids, Waterfalls, Gorges and Plunge pools. These can be developed into tourist attractions.
 - o Water falls for generation of HEP. This may be leased out to a power company.
 - o Establishing recreation facilities etc. such as rafting.
- The Middle stage/course has:
 - o More gentle gradient
 - o Flow of water is calm
 - o Broad valley

Besides tourism, this course can be developed into fish landing sites, ferry or canoe crossings, market places by its bank.

- The senile/lower stage/course has:
 - o Wide valley, river depositional features such as Oxbow lakes, Deltas, Meanders, Levees, Bluffs etc.
 - o These can be developed into tourist attractions. Fishing is also possible.

Scoring:

<i>5 or more features and their uses</i>	<i>03</i>
<i>3 to 4 features and their uses</i>	<i>02</i>
<i>1 to 2 features and their uses</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(iv) Statement of opinion:

Scoring:

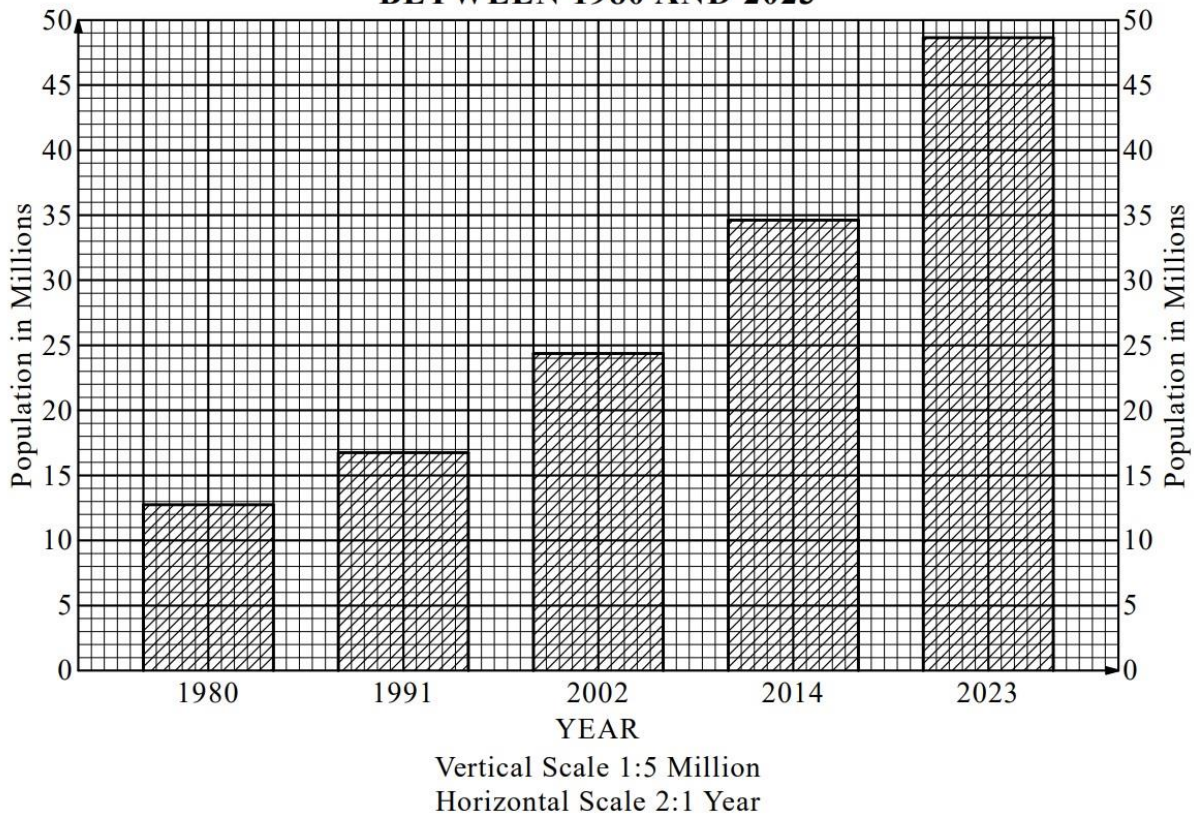
<i>Correct statement of opinion with evidence</i>	<i>01</i>
<i>No or wrong statement</i>	<i>00</i>

(Total score 08)

Item 5

(a)

**A BAR GRAPH SHOWING UGANDA'S POPULATION
BETWEEN 1980 AND 2023**



Scoring:

<i>Accurately drawn graph with all details</i>	<i>03</i>
<i>Accurately drawn graph with some details</i>	<i>02</i>
<i>Graph without proper labelling</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(b) (i) Identification of the problem:

Lack of information/knowledge about the effects of population growth.

Scoring:

<i>Correct statement</i>	<i>01</i>
<i>Wrong or no statement</i>	<i>00</i>

(ii) The article should point out the:

advantages of high population which include;

- Large local market
- Plenty of labour
- Cultural diversity
- Lower cost of production
- Efficient utilisation of social services such as education, health care etc.
- Wider tax base
- Potential for security e.g. army
- etc.

Scoring:

<i>5 or more advantages</i>	<i>03</i>
<i>3 to 4 advantages</i>	<i>02</i>
<i>1 to 2 advantages</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

disadvantages of high population:

- Over exploitation of natural resources.
- Environmental degradation
- High crime rates
- Unemployment.
- High cost of providing social services
- Decline in people's welfare/standard of living
- etc.

Scoring:

<i>3 or more disadvantages</i>	<i>02</i>
<i>1 to 2 disadvantages</i>	<i>01</i>
<i>Wrong or no response</i>	<i>00</i>

(iv) Statement of opinion:

Could point out that when the population is planned well in advance its negative effects can be reduced or otherwise.

Scoring:

<i>Correct statement of opinion with evidence</i>	<i>01</i>
<i>No or wrong statement</i>	<i>00</i>

(Total score 10)

Item 6

- (a) (i) Identification of the problem:
Lack of information/knowledge by traders on how to contribute towards improving balancing of trade

Scoring:

Correct statement 01
Wrong or no statement 00

- (ii) Interpretation of the information on the bar graph.

Scoring:

Accurately interprets 5 or more details on the graph 03
Accurately interprets 3 - 4 details on the graph 02
Accurately interprets 1 - 2 details on the graph 01
Wrong or no response 00

- (iii) Likely effects of higher import than export on development of a country include

- Higher inflation.
- Weaker local currency.
- Over dependence on foreign goods.
- borrowing to finance imports.
- Increases foreign debt.
- Unemployment.
- Lowering demand for locally made goods.
- Over domination of the economy by foreign investors.

Scoring:

3 or more effects of poor balance of trade 02
1 to 2 effects of poor balance of trade 01
Wrong or no response 00

- (b) How local traders can improve on a country's balance of trade:

- Selling/promoting locally produced goods.
- Setting up import substitutions industries.
- Finding foreign markets for locally produced goods.
- Value addition to local products.
- Consuming locally produced goods.
- Increasing the variety of products for export.
- forming local trading groups or associations.

Scoring:

5 or more ways of improving balance of trade by traders 03
3 to 4 ways of improving balance of trade by traders 02
1 to 2 ways of improving balance of trade by traders 01
Wrong or no response 00

(iii) Statement of opinion:

Could point out the different ways in which traders can contribute to improvement in the balancing of payments giving evidence/examples.

Scoring:

Correct statement of opinion with evidence 01

No or wrong statement 00

(Total score 10)

SAMPLE

301/1
LATIN
Paper 1
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LATIN

Exercitatio 1

(Comprehensio, Translatio et scriptio)

2½ horae

INSTRUCTIONES CANDIDATIS:

*Haec exercitatio a **tribus** Sectionibus constat; **A, B** et **C**. Quattuor quaestiones habet.*

*Sectio **A** et **B**: Mandata est.*

*Sectio **C**: Ad **unam** quaestionem responde.*

*Responde modo ad **tres** quaestiones.*

SECTIO A

1. COMPREHENSIO

Lege textum sequentem et responde ad quaestiones de textu.

HERCULES AND THE SERPENTS

Hercules, Alcmenae filius, olim in Graecia habitabat. Hic omnium hominum validissimus¹ fuisse dicitur. At Iuno, deorum regina, Alcmenam oderat, et Herculem etiamtum² infantem interficere voluit. Itaque duas serpentes saevissimas misit. Haec, medio nocte, in Alcmenae cubiculum, ubi Hercules cum fratre suo dormiebat, serpsere. Nec tamen in cunis, sed in magno scuto cubabant. Serpentes illae appropinquaverant et scutum iam movebant. Tum motu subito pueri e somno excitati sunt³.

Iphicles, Herculis frater, magna voce exclamavit; sed Hercules ipse, puer fortissimus, nequaquam⁴ territus est. Parvis manibus serpentes statim comprehendit, et earum colla⁵ magna vi compressit. Tali modo serpentes a puero interfectae sunt. Alcmena autem, puerorum mater, clamorem audiverat, et maritum suum e somno excitaverat. Ille lumen accendit⁶, et gladium suum arripuit⁷. Tum ad pueros properavit, sed, ubi ad locum venit, rem miram vidit. Hercules ridebat et serpentes mortuas demonstrabat.

(F. Ritchie, Fabulae faciles 12-13)

Lexica:

1. Validus, -a, -um (adj) = strong, powerful
2. etiamtum (adv) = even then, still
3. excitati sunt = they were aroused, woken up
4. nequaquam (adv) = by no means, not at all
5. collum, -i (n) = neck.
6. accendo, -ere = to light a lamp/fire
7. arripio, -ripere = to get hold of, to seize

Quaestiones:

- (a) Quid Alcmenam e somno excitavit?
- (b) Qualis puer Hercules erat secundum textum?
- (c) Da duas differentias inter Hercules et Iphicles, secundum textum.
- (d) Quid discere potes de textu supra?

SECTIO B

2. TRANSLATIO

Ad ecclesiam es ut Sanctam Missam habeas. Medio Missae, sacerdos te vocat ad explicandum populis hanc Lectionem uqsam Latine legit, sed populi anglicam solam intellegunt. Verte igitur pro eis eam in Anglicam.

CREATION

In principio¹, creavit Deus caelum et terram. Terra autem erat inanis et vacua², et tenebrae erant super faciem abyssi; et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat Lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appelavitque lucem “Diem” et tenebras “Noctem”: factum que est vespere et mane, dies unus.

Dixit quoque Deus: Fiat firmamentum³ in medio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quae erant sub firmamento, ab his, quae erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum, Caelum et factum est vespere et mane, dies secundus. Dixit vero Deus: Congregentur aquae, quae sub caelo sunt, in locum unum: et appareat arida. Et factum est ita. Et vocavit Deus aridam Terram, congregationesque aquarum appellavit⁴ Maria. Et vidit Deus quod esset bonum. Die sexto, creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite et multicamini, et replete terram et subiicite eam, et dominamini piscibus maris, et volatilibus caeli.

Lexica:

1. Principium, 1 (n) = beginning
2. Inanis et vacua = empty and unoccupied
3. Firmamentum, 1 (n) = firmament /vault
4. Appellare = to call

SECTIO C

Lege sequentes quaestiones et ad aunam responde.

3. In foro es, et unus amicorum tuorum ex Italia qui solam Latinam Intellegit, de schola tua scire voluit. Igitur, ad centum verba, scribe quid eum dicturus es.
4. Dies visitationis est ad scholam tuam, et princeps magister /Rector te vocavit parentibus ad dicendum de optimo tuo magistro ad scholam. Itaque, ad centum verba, scribe orationem Latine daturus es.

**301/1
LATIN
Paper 1
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LATIN

Paper 1

SCORING GUIDE

301/1 – SECTIO A

ITEM 1:

	Response	Score Description
(a)	Iphiclis magna voce clamavit Alcmenam e somno excitavit	<ul style="list-style-type: none">- 01 score for this correct response- 00 score for wrong/no response.
(b)	<ul style="list-style-type: none">- Hercules audax puer est.- Hercules non territus est.- Hercules manus parvas hebeat- Hercules validissimus est.	<ul style="list-style-type: none">- 03 scores for at least three correct responses- 02 scores for two correct responses- 01 scores for one correct response- 00 score for wrong or no response
(c)	<ul style="list-style-type: none">- Hercules validior quam Iphicles est.- Hercules quam Iphicles audacior est.- Dissimilis Iphicles non territus est.- Iphicles magna voce exclamavit sed Hercules non exclamavit.	<ul style="list-style-type: none">- 02 scores for at least two correct responses- 01 scores for one correct response- 00 score for wrong or no response
(d)	<ul style="list-style-type: none">- Noli timere- audax esse- disco auxilium populis dare- auxilium ex populis petere disco.	<ul style="list-style-type: none">- 03 scores for at least three correct responses- 02 scores for two correct responses- 01 scores for one correct response- 00 score for wrong or no response

ITEM 2:

CREATION

In the beginning God created the Heavens and the Earth. But the Earth was unoccupied and empty, and darkness was over the surface of the deep; and the Spirit of God was hovering over the waters.

And God said, "Let there be light". And there was light. And God saw that light was good; and He separated light from darkness.

And He called the light 'Day' and the darkness 'Night'. And there was evening and there was morning. The first day.

And God said, "Let there be a vault/firmament between the waters to separate waters from the waters. So God made the vault/firmament and separated the waters under the vault/firmament from the water above it. And it was so. And God called the vault 'Heaven'. And there was evening and there was morning. The second day.

And truly God said, "Let the waters under the sky be gathered into one place; and let the dry ground appear."

And it was so. And God called the dry ground 'Earth' and the gathered waters He called 'Seas'. And God saw that it was good.

On the sixth day, God created man in His image. In the image of God, He created them; male and female He created them.

And God blessed them and He said, "Be fruitful/fertile and multiply (in number), and fill the Earth and subdue it, and have dominion over the fish of the sea, and the flying creatures of the air.

The scores to this text are to be awarded as follows;

- Structure - 03 scores
- Relevance - 04 scores
- Vocabulary - 05 scores

SECTION B

SCORE GUIDE FOR COMPOSITION/CREATION

Score Description	Justification
25 – 30 (SCL) SUMMA CUM LAUDE (EXCELLENT)	The general structure/outlook of the composition, grammatical structure, (vocabulary, spellings, tenses, punctuations syntax) all excellent. There are no major errors in the learner's composition. For composition/creation, the originality of the learner is exceptional.

Score Description	Justification
20 – 24 (MCL) MAGNA CUM LAUDE (FAIRLY GOOD) (GOOD ENOUGH)	The learner exhibits good knowledge of Latin composition i.e. grammatical structure (as already described above) are good. Vocabulary, coherence and originality (for the composition/creation) are all good. However, there are a few major errors (about 3 – 5 errors)
15 – 19 (CLP) CUM LAUDE PROPATUS (GOOD) (JUST GOOD)	The learner commands general knowledge of the language. The general structure, message and originality are generally good. However, the work contains major errors. (about 6 – 10 errors)
10 -14 (BP) BENE PROBATUS (FAIR)	The learner shows superficial knowledge. The general structure is wanting. The learner communicates with difficulty. There are major errors in the composition.
5 – 9 (P) PROBATUS (POOR)	The learner is seriously hampered in communication. The general structure leaves a lot to be desired. The composition contains very many jumbled Latin sentences. Word order is much disturbed.
0 – 4 (NP) NON PROBATUS VERY POOR	The learner nearly writes nothing relevant. Communication is very much hampered. Grammatical structures are all poor. Composition is full of errors.

Item 4

ELEMENT	BASIS OF EVALUATION
(a) FORMAT Title	<ul style="list-style-type: none"> - 02 scores for relevant title. - 01 score for expected title with errors - 00 score for wrong or no response
Introduction	<ul style="list-style-type: none"> - 02 scores for relevant introduction - 01 score for partial introduction - 00 score for no introduction/irrelevant information
Salutation	<ul style="list-style-type: none"> - 02 scores for relevant salutation - 01 score for partial salutations - 00 score for no /irrelevant salutation.
Protocol	<ul style="list-style-type: none"> - 02 scores for properly observed protocol. - 01 score for partial observation of protocol. - 00 score for not observing protocol.

Conclusion	<ul style="list-style-type: none"> - 02 scores for reasonable conclusion - 01 score for conclusion that lacks some aspects. - 00 score for no conclusion.
(b) CONTENT (Relevant) Which qualities make this teacher the best?	<ul style="list-style-type: none"> - 02 scores for more than 4 points. - 01 score for less than five reasons/qualities. - 00 score for not giving any expected qualities of the best teacher.
(c) LANGUAGE Tenses	<ul style="list-style-type: none"> - 02 scores for less than 4 errors in tenses - 01 score for 5 or more errors in tenses - 00 score for no correct tense.
Spelling	<ul style="list-style-type: none"> - 02 scores for less than 4 spelling errors - 01 score for 5 or more spelling errors - 00 score for no correct spelling.
Punctuation	<ul style="list-style-type: none"> - 02 scores for less than 4 punctuation errors - 01 score for 5 or more punctuation errors - 00 score for no correct punctuation.

Candidate's Name:

Signature

Random No.						Personal No.		

(Do not write your School/Centre Name or Number anywhere on this booklet.)

301/2A
LATIN
Paper 1A
2024
40 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LATIN

Exercitatio 2A

(Audiens)

XL Minuta

INSTRUCTIONES CANDIDATIS:

In hac exercitacione, recordationem audies quam tibi ludetur.

Noli legere/spectare opera ante pertegeris!

Tres minuta deberis ut labores perlegas.

Post secunda lectionem, decem minuta daberis responsa tua ad scribendum.

Post tertiam lectionem, septem minuta ad confirmandum responsa tua daberis.

Opera/labores colligetur.

For Examiners' Use Only		
Item	Score	Examiner's signature & No.
1		

Audi memorias electronicas/fabulas et ad sequentes questiones responde.

(a) Quis optimus amicus Marci est?

(b) Quid bonum est de Oliviae?

(c) Quid positio Olivae domi est?

(d) Quot fratres Olivia habet?

(e) Quot discipulos schola Oliviae habet?

**301/2A
LATIN
Paper 2
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LATIN

Paper 2

SCORING GUIDE

301/2A - LISTENING

ITEM 1:

	Response	Score Description
(a)	Olivia optima amica marci est.	<ul style="list-style-type: none">- 01 score for this correct response- 00 score for wrong/no response.
(b)	<ul style="list-style-type: none">- Olivia sapientissima est.- Olivia bonam disciplinam habet.	<ul style="list-style-type: none">- 02 scores for the two responses- 01 score for any of the two responses- 00 score for wrong or no response
(c)	Olivia prima nata est domi.	<ul style="list-style-type: none">- 01 score for this correct response- 00 score for wrong/no response
(d)	Quinque fratres Olivia habet.	<ul style="list-style-type: none">- 01 score for this correct response- 00 score for wrong/no response
(e)	Centum discipulos scholae Oliviae habet.	<ul style="list-style-type: none">- 01 score for this correct response- 00 score for wrong/no response

301/1B - SPEAKING

ITEM 1:

Element	Score Description
Pronunciation	<ul style="list-style-type: none">- 03 scores for less than 6 errors- 02 scores for 6 – 12 errors- 01 scores for 13 and above errors- 00 score for absence/failure to attempt
Intonation	<ul style="list-style-type: none">- 03 scores for less than 6 errors- 02 scores for 6 – 12 errors- 01 scores for 13 and above errors- 00 score for absence/failure to attempt-

Element	Score Description
Audibility	<ul style="list-style-type: none"> - 01 score for clear audibility - 00 score for inaudibility
Coherence	<ul style="list-style-type: none"> - 01 score for coherence - 00 score for incoherence
Syntax	<ul style="list-style-type: none"> - 03 scores for less than 3 errors in sentence construction - 02 scores for 4 – 6 errors in sentence construction - 01 scores for more than 6 errors in sentence construction - 00 score for absence/failure to attempt
Relevance	<ul style="list-style-type: none"> - 01 score for relevance - 00 score for irrelevance/no attempt

**301/2A
LATIN
Paper 2A
2024**

FOR RECORDING



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LATIN

Exercitatio 2A

(Listening Comprehension Text)

Marcus ad scholam cotidie it. Multos amicos ad scholam habet sed omnium amicorum eius, Olivia amica optima eius est, quod sapientissima est.

Omnes magistri scholae eam amant quod non modo sapientissima est sed etiam bonam disciplinam habet.

Olivia quinque fratres et tres sorores habet sed omnium, liberorum domi, Olivia prima nata est et impigerrima est.

Ambo parentes Olivia domi habet. Mater Oliviae magistra est et pater eius, medicus est. Omnes domi laeti vivimus .

Ad scholam Oliviae, centum discipulos habent.

301/2B
LATIN
Paper 2B
2024
30 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LATIN

Exercitatio 2B
(Dicens)

XXX Minuta

INSTRUCTIONES CANDIDATIS:

Haec exercitatio a duabus partes constat, 1 et 2.

Responde ad unam quaestionem ex utraque parte.

PARS I: PRESENTATIO

1. Hospes perditus est in vicinia tua et aegrotus videtur est. Introduce te ipsum ad eum et describe pro eo directiones ad valetudinarium propinquum ut eum dirigas.
2. In memoriis tuis, describe experientias tuas per ferias. Te ipsum introduce.

PARS II: CONVERSATIO

3. Tuus Ludus Latinae ad finem est et celebrare volunt. Cum tuo Ludo representativo loquere ut consilium facias.
4. Amicus tuus Boris, quem in Medio Sociale convenisti, patriam tuam visitare vult sed Latinam solam intellegit. Boris te cum per ferias manere vult. Dic ei ut eum moneas/adiuves.

305/1
LEB ACOLI
Paper 1
2 Hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEB ACOLI

Karatac me Acel
Coc ki Gonynyo Lok

Cawa Aryo

NGEC BOT LAGAM PENY:

*Karatac man tye ki dul **aryo**; Dul **A** ki **B**.*

*Gam lapeny **acel** keken i dul **A**; 1(a) **onyo** 1(b).*

*Gam lapeny **ducu** ma i dul **B**.*

*Gam lapeny **aryo** keken i karatac man.*

*Pe kibingolo lagam me lapeny ma kato **aryo**.*

Coo lagam me peny weng i buk coc ma kimiyo.

DUL A

COC

1. *Dul man tye ki lapeny aryo. Gam lapeny acel keken.*

(a) *Kwan coc ma pinynyi ka igam lapeny ma lubu kun itiyo ki nyiglok ma romo 350-400.*

Yub me pyem wer obedo tye i gang kwanwu kit ma timme kwede mwaka ki mwaka pi nongo ot kwan ma oteka. Inge pyem man, odi kwan mukene gucako jemo dok gubalo jami mapol i gang kwan pien pe guyeng ki adwogi me ngol.

Lapeny:

Macalo ngat ma oneno ki wange gin ma otimme, nyam tam ikom gin ma onongo gitwero timone me gengo jemo man woko.

Onyo

(b) *Kwan coc mapinynyi ka igam lapeny ma lubo kore kun itiyo ki nyiglok ma romo 150-200.*

In itiyo macalo lagwok lee tim i Pak Paraa, canduk pocta 143, Nwoya. Ibedo peke i dog tic pi cabit ma romo acel kulu labongo miyo ngec bot ladit ticci. Ikare ma idwogo i dog tic, ladit ticci pe ojoli ki yomcwiny pien in onongo ituru cik me dog tic. Pi man, en openyo ni omyero itit gin ma oweko in ibedo peke i dog ticci.

Lapeny:

Coo lok ma meg i bot ladit ticci, kun itito tyen lok ma omiyo in ikeng tic pi cabit acel kulu.

DUL B

GONYNYO COC

2. *Kwan coc ma pinynyi ci igam kit ma kicimo kwede.*

Kancila me angwen ma loyo lok kom pwonynye i adwolwu obino ka lok ki lwak i adwolle. Ikin jami ma en oloko iye obedo kit ma culu kwan odoko tek kwede pi lok ma dok ikom wel cul ki kit ma dano balo kwede cente i yoo ma pe opore.

Lapeny:

Kit ma en oloko kwede ki Leb Mununi, coo piny lok dog kancila man wek lwak ma i adwolwu guniang iye maber kun itiyo ki coc ma pinynyi.

The cost of the recent nursery graduation party I attended can sponsor almost four needy children. One of my neighbours who held such a party last week was complaining of harsh financial constraints which had hit the country. How come such practices are rare in the developed world where money is not a problem?

This simple calculation for parents who have not yet taken their children to school should teach them why they should be economical. For instance, it takes 48 terms from nursery to the end of senior six which costs about 48 million shillings in modest urban schools and six more semesters at university costing not less than 18 million shillings, meaning, the parent pays about 66 million per child.

Therefore, it is my plea that stakeholders should come out to sensitize the general public on expenditure patterns so that we do not get into another level of poverty.

*Adapted from: **The Monitor Newspaper***

325/2
LUGBARATI
Paper 2
2024
2 hours 30 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUGBARATI

OBETAA IRI(2) RI

Lataa, Samari, azini E'yo A'bini

Sawa iri ali be

E'YO ECEZA 'BA OBETAA 'YEPURI DRIRI

Obetaa 'diri ma alia esele yi na (3); A'i, B'i, azini C'i.

Mi ma ye Esele A pi B 'be iri tro.

Esele C ma alia, zitaa yi iri (2); 3(a) pi 3(b) be.

Mi ma pe omvizaru alu (1).

Zitaa ma kalafe mini omvile woro 'diyi ma ovu na(3)

Zitaa omvile na (3) ma drilea 'diyi, 'ba ngani opeku.

Mi ma osi omvitaa mi vile 'diyi karatasi 'bani fele mi driri ma dria, azini mi ma osi zitaa alu alu mini omvileri ma kalafe kalandia kililiru.

ESELE A

LATAA

1. *Mi ma la e'yo siza andraleru 'diri azini mi ma omvi zita drinia 'diyi kilili.*

AFA ISULE ANYAPA VU 'DIYI

Ti yi afa azini 'ba ada dri orodruru 'dinileni'i. 'Ba yi ma ta mba afa yini fele amani ekile lesu pile, za pie azini enyiriko pie 'diyi ma e'yosi. Lesu eri afa azini emveru azini susuru 'bani esule engazu ti vuri'i. Eri 'ba ma rua dri orodruru.

'Ba yi eri omve nyaka onyiru ndeniri'i a'dusiku eri ma alia nyaka ma esele yi dria ci. Lesu ni engale ti ma ruarisi,'ba eri omve lesu wani.'Ba ka yi aleniari nze 'bo, afa acepiri 'ba omve lesu ma osoni.

Lesu 'bazu kilili azini aji aji,'ba alenia o'bu 'diyi ofu eri ma a'dizasi.Pari 'bani lesu edezuria,'ba lesu ma azanga ama azini aji o'bi ra. Afa ayaru omvele Lactometer rurini yi ma omgbo lesu ma aleari amani. 'Diri 'bani omvele 'ba yi lesu ma aliari ma omgbo o'biiri'i.

Lesu 'bani edele 'bo 'diyi efu esele be tre ekile 'dinile : Lesu wani ; 'diri lesu ma esele 'bani isule geri eri a'dizu azini ambizurisiri'i. Geri 'dini fe o'bu alenia 'diyi odra ra.'Ba vini eri a'di a'ditaa afani a'dizu ngulangulari ma vutia sawa kilili o'bu yi ofupi rarisi.

Lesu edele'bo otele oto paketi ma aliari eri lesu 'bani odupi ma esele cozu lesu be ra 'bani omvele lesu kuzaruri'i. Lesu eri ma alia vitamini ni ovuzu ci afa azini onyiru 'diyi pieri 'ba omve lesu onyi be ndeniri'i. Eri nyaka fe 'ba ma rua dri angiri azini eri a'de 'ba ma alia mbele mbele aga lesu aluzari ra.'Ba tutunisi eri ayu nyakaru 'ba azoru 'diyi dri 'ba 'de 'ba 'bo 'diyi be.

'Ba lesu fufurari ede geri 'bani yi lesu ma aliari ndrazu ra azini oduni nzezu rarisi. Econi 'i ezazu mbele ku. E'yo 'disi 'ba eco eri ma ta mba sawa ezu ra.

'Ba eco lesu 'bani yi dazu alenia kuri ede afa ndu ndu omvele ogarabatasi « *butter, ghee, cheese, azini ice cream* » pile 'diyi ru.

Afa azini 'bani isule ti vuri eri zani. Afa edele zasi 'diyi ma azi yi isuba fala ma rua 'bani ecole ayule nyakaru 'diyi. Za kalanyaruri 'ba eco nya ozozaru kaniku a'dizaru. Za nya nyari ma ovu alataa onyiru be, azini eri ma aji ma ovu onyiru.

'Ba eco vini ti ma ari a'di nyakaru ra. E'yo 'disi afa amani isule ti ma rua 'bani eco ayu nyakaru 'diyi za pi ari be, lesu azini afa 'bani edele erisi 'diyi pie. Ama eco vini afa 'diyi ma azi yi isu anyapa azi 'diyi vu ra.

'Ba e'du engazu : *Lugbarati Buku Anzini Piremari Azia driri ma alia, Karatasi kalafe e'dozu 113-11*

Zitaa :

- (a) 'Bani nilerisi, lesu eri susuru. Lesu 'bani e'yo nzezu drinia e'yo siza mini lale uruleru 'di ma alia susuru ku 'diyi ngo yi ya ?
- (b) Mi ma ece geri 'bani yi ma omgbo lesu ma aliari o'bizuri
- (c) Afa 'bani esule ti ma rua nyakaru 'diyi ma geri 'bani yi ayuzu 'diyi ndu ndu ongulumu yi vusi. Tipika ayia runi yi ma dria anzi yi ondriza ondriza, deresi yi vile akua ti yi ci. 'Diri a'dusikuni ayia 'diyini nyaka esule ti ma rua 'diyi ayuzu kililiru kurisi.
- Mi 'ba nyaka nyaza onyiruri ma e'yo embapi oku yini arojoari'i. Mi ma si e'yo mini ngale fele embataru oku yini wura 'bani nyaka esule ti ma rua 'diyi ayuzu onyiru 'diyi ma dria.
- E'yo siza sileri ma kalafe ma ovu **50-80** 'dipi.
- (d) Tamu iri si 'ba edro mi akua, mi tipika yini ecole mi ma sukulu fizi jolo dezu kurisi. Mi ma tipika 'yo mini kini mi ma te di akua a'dusikuni e'yo nde di yi ra, te deresi ti emi vile akua ci. Mi eco te afa esule ti vusi 'diyi ma esele azi ayu fizi jolo dezu azini fizi 'diyi ofezu ra. Mi ece di mi tipika yi dri emi eco te afa 'diyi ayu ewule ewule e'yo 'diri ma aza kozu ngonni ngonni yari kile 'bani ecele mi dri laza uruleru 'di ma aliarile

ESELE B SAMARI

2. *Mi ma la e'yo siza 'diri dika mi ma omvi zita drinia 'diyi.*

Eri ewaru 'bani aizu kini onita siniari eco e'yo orodriruri fe karini zozu ra, 'ba ka sukulu anzi sinia 'diyi emba e'yo egazu yi ma ngulupisi kuria. Le onitaa siniari ma ovu e'yo mvani alizu aleniasi 'ba ecipi tualu 'dinileri'i. Ondua kakau azini egata ndu ndu 'diyi 'ba eco yi esu sawa 'diri ma alia ra : Le anzi o'de yi ma e'do e'yo yini muzu drileri ma okpo 'du yisi ; le ma esu ondua onitani 'diyi ra, le vini 'ba ma eka anzi onitani 'diyi yini ecozu e'yo egazu yi ma ngulupisi ceni azini yini egata onyiru 'diyi onizu azini omgboni otuzu beni.

Onita siniari eri sawa 'bani egata onyiru 'diyi isuzu mbele mbeleri'i. Eri vini sawa 'bani adriza onzi 'diyi onizu ecazu 'ba onzirururu'i. E'yo dria mvani esule 'diyi ma alia, e'yo amboru turi eri e'yo mvani ecozu onita erini esule dria 'diyi ojazu onitaa 'i ma ngulupi ma ta mbazuri'i. Erini ecozu e'yo 'diri 'yezu ra, le mva ma oni adriza onzi 'bani ani onita ngozu ongoruku azini ondua 'ba azininiri ayuzuri kuzu ja. Mva ma ku vini egata 'ba azininiri ayuzuri pi e'yo embapini osile 'diyi ayuzu 'iri pie ja.

'Eyo onitaa siniarini fizu mva ma dria kuri eri mvani onita o'diruri 'bazu'i ma afaru kuri'i.'Diri fe mva ka di ca yunivasitia 'bo, eri 'ede ra. Eco vini nga e'de obeta uruleru 'diyi ma alia dria ra indi. Eco vini nga aga obeta dricezani drile 'dile 'diyi ma alia ku. Kala azinisi mva ka e'yo onileri 'du afa 'iniru, eri e'yo oni mbele mbele tu azini eri nga onita 'iniri ma dri ce ni. Eco vini azi nga okporu azini e'yo ega geri kililirurisi 'i 'bazu pa dria ra. Ka'dinile, mva 'diri eco di ani e'yo 'ba 'wara azini 'diyini esule kuri esu ra.

E'yo azini candiru onita siniariniri eri 'di : anzi siniaa 'diyi eco e'yo ega aliaru onita ma dria ra. Yi ega kini yi ni e'yo dria ra. Yi vini ega kini kokobi yini esule siniaa kani yunivasitarisi, yi de e'yo yini 'diyi dria 'bo. Econi vazu kini 'diri nga lu onita ma e'dozaniri ku. 'Diri 'di afu eji yi ma alia angiri. Eri le ama ma otu egata afuru azini 'diyi dere yini ovuria siniaaria, yini ngazu ovuzu 'ba baru yunivasitia, azini onitaa uruleru 'diyi ma aliaaria beni. Toko ku anzi siniaa 'diyi nga azi yiniri de kpere yini niria kini onita ma kalati ma asiza yoria. Le ma ni kini afa azini onizaru angiri drile 'dile ci, ma esu ani ava lezu e'yo onizu angiri muzu drile beni yini ecozu ngazu e'yo ocokoru angu yinia 'diyi ma aza kozu beni.

Zitaa :

- (a) Bishopi Diocese Madi Westinile nirini e'yo nzeria drice'ba sukuluni 'diyi be onita driaria, nze e'yo uruleru 'diyi.
- (b) Mi 'bili e'i e'yo onitani diocese 'diri ma aliari onepiri'i, dika mi vini 'bili e'i okuta 'diniri'i.
- (c) E'yo nzeza Bishopi niri ma vutia, mi 'ye e'yo Bishopini te nzele uruleru 'diyi ma dri kulu kulu 'diyi nze o'bi eca'ba vile 'diyi dri ra.
- (d) Mi osi e'yo dri kulu kulu Bishopini nzele orodri onita siniariniri ma dria 'diyi. E'yo efi mini ayuleri ma ovu **100** 'dipi.

ESELE C
E'YO A'BINI

3. *Mi ma la e'yo sile andraleru 'diri kililiru azini mi ma omvi zita zile 'diri.*
Mi ma omvi (a)'i, kaniku (b)'i

- (a) Mi agyi azini mi adriaziruni ebi sukulu de o'diru azini le oku 'du engazu mi adropia. Aku zamva erini lele 'dulerini engazuri ma alia,'ba nini mi agyi ma adriza aku erini engazu aleniari be ku. E'yo 'disi zamva ma ati esi mini waraga mi a'izu e'yo ecezu mi agyi ma dria azini ola erini engazuri ma dria. Mi ma omvi waraga nderi.

E'yo efi mini sileri ma kalafe ma ovu 250-300 'dipi.

Kaniku

- (b) Anzi ode yi curu'do fi aje ma alea kanisani ni kokoru, gamete ni ni kokoru azini suruni ni kokoru.

Aje nde 'diyi ovuni ewu ezuru ku,yi aje nde anzu denga esuni asi ndriza kanisani, kaniku gameteni, kaniku suruni ma azi aluni ku.

Mi leni te mi vileri ma ovu anzi 'diyi vilerile ku. 'Bani inzitaa okori esuzu aku ma aliarisi, mi leni te aje miniri ma alia drinza fe suru ni ku.

Mi ma si e'yo mini nga 'ye denga mi fini aje mi vileri ma alia ku 'diyi

305/1
LEB ACOLI
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEB ACOLI

Karatac me Acel
Coc ki Gonnyo Lok

SCORING GUIDE

SCORING GUIDE FOR LEB ACOLI 305/1

1(a)

Kit ma coc myero onen kwede

(Adwoggi me Tic 04)

- Wiilok madit
- Acakki
- Kom lok
- Dolo lok

Kom lok

(Adwoggi me Tic 08)

- Ma lubbe ki coc man, gin ma okelo jemo obedo adwogi ngol ma pe kiyeng kwede.
- Nyut adwogi pa jemo man. (ngo ma jemo man okelo)
- Tit kit ma onongo kitwero gengo jemo kwede, macalo:
 - Keto komiti ma luwang lutino kwan bene bedo iye me doro yub me pyem.
 - Nywako lok ki lutino kwan ikom cik me tuku ma myero kilub.
 - Nyutu makci ducu kamaleng ki kit ma kinongo makci meno.
 - Lungol tuku myero gubed ki ngec matut ki diro ma oromo i ngolo tuku.
 - Lungol tuku myero guaa ki woko.
 - Lungol tuku myero gungol ngol ma atir.
 - Tero lutuku ducu marom.
 - Tito kamaleng teko ki goro ma onen i tuku moni ki acelacel.

Tic ki leb kakare

(Adwoggi me Tic 08)

- Cipeling
- Awene
- Tic ki dul lok
- Lagwel, ton, lapeny ki mukene

*Lagam peny myero otii ki lagam magi me coyo dul coc ayuba mamegge.
Coc man myero kico i dul.*

1(b) Waraga me kwayo kica

Kit ma coc myero onen kwede

(Adwoggi me Tic 04)

- Canduk pocta (2)
- Nino dwe
- Mot
- Wii lok
- Kom waraga
- Dolo onyo giko lok
- Cing lacoc
- Nying lacoc

Kom lok

(Adwoggi me Tic 08)

- Okwa kica kun tiyo ki leb ma opore pi kwayo kica.
- Otit tyen lok ma oweko okeng tic pi cabit acel labongo penyo/lego twero.
- Pyem ki pido bedo peke i coyo waraga me kwayo kica.
- Omyero ocikke pe me nwoyo bal meno.
- Romo bene kati ki pwod pire inino ma lacen ka bal meno onwone.

Tic ki leb kakare

(Adwoggi me Tic 08)

- Cipeling
- Awene
- Tic ki dul lok
- Lagwel, ton, lapeny ki mukene

Waraga man myero pe obed waraga me larem dok bene nyig lok ma kiyero ma pirgi tego ma ki bitiyu kwede me coyo kom lok myero kico i dul.

2. GONYO LOK

Kom lok

(Adwoggi me Tic 06)

- Tic ki lim i yoo ma pe opore pi kwero kwan.
- Wel me culu kwan pa latin acel keken.
- Kato pa lucung iwii bye pi miyo tam bot lunyodo

(Adwoggi me Tic 02)

- Sponsor Culu
- Financial constraints Can lim
- Practices Tim
- Calculations Wel
- Economical Tic ki lim iyo ma opore
- Stakeholders Lucung wii bye / lutyel kor
- Sensitize Miyo pwony/ miyo ngec

Kore ki kore

(Adwoggi me Tic 02)

Lagam peny myero ogony coc man odwok i Leb Acoli kun nongo kelo tyen lok ma en ogonyo maloni ma rwatte. Coc man myero ki gony kore ki kore.

305/2
LEB ACOLI
Paper 2
2 ½ Hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEB ACOLI

Karatac me Aryo
Kwan ki Tekwaro

Cawa Aryo ki Nucu

NGEC BOT LAGAM PENY:

*Karatac man tye dul **adek**; Dul A, B ki C.*

*Gam lapeny **ducu** ma i dul A ki B.*

*Pi dul C gam lapeny acel keken; 3(a) **onyo** 3(b).*

*Gam lapeny **adek** keken i karatac man.*

*Pe kibingolo lagam me lapeny ma kato **adek**.*

Coo lagam me peny weng i buk coc ma kimiyo.

DUL A KWAN

1. *Kwan coc ma pinynyi ka igam lapeny ma lubu.*

Cam aye gin ma dano kwo kwede dok myero dano gutii pire kare ducu. Pe nen ber pi dano mo me kwero tic kun i dog cam en camo madok loyo jo ma gitiyo matek. Dong wek cam obed tye i ot moni pi nino ducu, myero ngat acelacel omak tic matek. Kadi bed cam pire tek pi kwowa, cam mukato kare woko bene rac kadi ni in itiyo matek. Pe meno keken, luwac kom pol kare giwanyo cam, ento myero wangee ni wany cam rac ma ka pe itutte me jukune, weko ibedo lakwo. Miti cam ma cwali ka yenyone i kit yoo mo keken balo lutino awobe. Mukene weko anyira gidoko malayi. Miti pi jami mo keken mukato kare woko, ma pe ngat moni tutte me jukune, bene twero cwalle i too pi oyot.

Gin ma dong mitte ki botwa aye me juku miti jami ma cwalowa ka kwo, yak ki bedo malayi. Man aye miti ma kelo too ikomwa pi oyot kadi wa i pacowa bene. I ot acelacel daa, yet, lweny ki judu dog balo mar ki ribbe ma weko ot pe cung matek. Wackom bene kelo kec i ot moni ma motmot tero dano i too. Ngut pi bal, tic matek ki kwayo kica ka dano obalo aye yoo me roco mar ki ribbe kacel ikinwa odoco.

Pi man, myero kare ducu kilweny matek ikom wackom, bwami, tic ki yadi maracu, mato taa ki jai ma miyo dano gidoko lukwo ki lupoya. Kit mat mo keken ma balo kwo pa awobe ki anyira pe mitte i kwo pa bulu. Mat ma kit meno weko tic pa bulu mukene dong bedo me balo jami pa jo mukene, pe dong bedo me tiyo tic me yubu jami ma i paccigi wek obed maber. Man weko bene pe giketo cwinygi ka tiyo tic ma yubugi pi kwo me anyim. Bedo labongo yubbe pi kwo me anyim rac pien nyayo can amita i kwowa pi kare ducu.

Kadi bed watiyo matek pi jwikko can, mitte bene ni myero jami ma watye kwede, wanen ni wakonyo ki jo mukene pien ikin lwak nino ducu nongo tye iye lucan, lugoro, mon-too ki lutino kic wa ki jo ma piny oloyogi ma gikwo i cing jo ma gwokogi.

Kiyubu ki buk: *Ngini – Ngini Coka* **Sebastian Newman Odongo**

Lapeny:

- (a) Ma lubbe ki coc ma maloni nyut yoo aryo me jukku tim gero ikin pacci.
- (b) Ma lubbe ki coc ma ikwanoni, tit kit dano aryo ma omyero kikonygi ikin pacci.

- (c) Itye ki omeru matidi ma kome wac pe mito kemme ki tic kare ducu. Ma calo latin madit i pacowu, nywak ki omero yoo adek ma oweko tic pire tek i kwo pa dano ma lubbe ki coc ma ikwanoni.
- (d) Wod pa omeru odonyo woko i tim me tic ki yadi i yoo marac. Ma lubbe ki coc ma ikwanoni, nywak kwede adwogi adek ma tic ki yat i yoo marac kelo i kwowa.

DUL B JWIKO LOK

2. *Kwan coc ma pinynyi ka igam lapeny ma lubu.*

Mato taa ikin dano obedo tic ma dano mogo maro timone kare ducu. Lapeny ma dong tye ni: nga ma timo tic man, ki kitimo ki kwene? Kadi bed ni dano mapol gipenyoo wii-gi ikom tim man; ki tung bota, awaco ni man obedo tim ma pe opore ikin lwak.

Me acel, mato taa kelo two ikom dano. Ludiro i kwed gutyeko niang ni two adunu mako dano calo adwogi me mato taa. Adwogi kwed man omyero pe gicaa pi mitti me mato taa. Pi man dwon lwak mito awora labongo apokapoka irwom pa ngat acelacel.

Me aryo, ka imato taa pi kare malac, doko gin komi woko ma nongo ni omyero pe ikeng pi wang cawa mo manok. Pi man tekki ngat mo ocalo mato taa, wekone tek tutwal. Mato taa romo bedo atyer, onyo ma ngat ma peke ka matone atyer ywayo yito taa pa ngat matye ka matone atyer ni.

Kit tim man omyero kijwa woko. Bunga bene, wa odi pa dano mapol owang calo adwogi me mato taa. Man timme ka lamat taa obolo odul taa ma nongo pe oneko mac ki iye, adwogine bedo rac mada. Labolle, bunga, lee tim ki jami pa dano mapol owang woko calo adwogi me mato taa ikin dano. Pe meno keken, pol kare waneno dok bene wakwano i gajeti akwana pi balle pa jami biacara wa ki cuk ma owang calo adwogi me bolo odul taa ata ki mac iye.

Mato taa idye lwak balo yamo ki kabedo ma orumuwa. Man timme ka kimato taa ata pien kelo adwogi marac ikom lwak ma i kabedo ma orumuwa. Pi man miri myero gukati ki cik matek ikom jo ma mato taa i dye lwak, kit ma adwogine rac kato ber-ne woko-ni.

Lapeny:

Pol dano pud gimato taa ikin pacci kadi bed ni cik pe yee igi me matone ata. Ma calo ngat matye ki ngec ikom rac pa mato taa, coo nyig lok ma romo **100** ikom rac pa tim man, kun itiyoo ki coc ma maloni.

DUL C
TEKWARO

3. *Dul man tye ki lapeny aryo. Gam lapeny acel keken.*

(a) *Kwan coc ma pinynyi ci igam maber lapeny ma lubu.*

Dako pa omeru onywalo lutino rudi. Omeru mito cakko nying lutino magi ma lubbe ki cik me tekwaro Acoli ento en pe ngeyo kit ma kwer man kitimo kwede pien en odongo bot nerune ma kakane ki tekwarone pat.

Lapeny:

Tit ki omeruni kore ki kore kit ma nying lutino rudi kicako kwede dok kit ma kikwerogi kwede i tekwaro Acoli.

ONYO

(b) *Kwan coc ma pinynyi ci igam maber lapeny ma lubu.*

Cabit aryo ma okato anged laremi olimi i pacowu ci orwatte ki kwer tekwaro me matto oput ma onongo pud otimme atima, pien onongo cing nero ocer woko ikom dakone ma okelo too pa dako meno. Jo pa dako gubino i gang meno ka guyako lee me paco, guwango bene odi ki jami mapol oballe. Lok man oo i ker kal kwaro ma omiyo kiculu kwor pa dako man inge kare manok. Ki man, rwot moo omiyo tam ni myero kakki aryoni gumat oput ikingi wek odwok wat cen.

Lapeny:

Tit ki laremi man kore ki kore kit ma mato oput ki timo kwede.

305/2
LEB ACOLI
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEB ACOLI

Karataac me Aryo
Kwan ki Tekwaro

New Lower Secondary Curriculum

SCORING GUIDE

SCORING GUIDE FOR LEB ACOLI 305/2

1. KWAN

(a) *(Adwoggi me Tic 04)*

- Ngut pi bal
- Kwayo kica
- Tic matek

(b) *(Adwoggi me Tic 04)*

- Lucan
- Lugoro
- Mon too
- Lutino kic
- Jo ma piny oloyogi ma gikwo i cing jo ma gwokogi

(c) *(Adwoggi me Tic 06)*

- Weko cam bedo i ot
- Weko pe ibedo lawany cam
- Weko pe idoko malaya
- Weko pe itoo oyot
- Weko pe ibedo lakwo

(d) *(Adwoggi me Tic 06)*

- Weko dano doko lukwo
- Weko dano doko lupoya
- Bedo labal jami pa dano mukene
- Pe iketo cwinyi ka tiyo tic ma yubu kwoni pi anyim
- Nyayo can amita

Dul coc man tye ki lapeny angwen (4): (a) – (d), kun cakke ki lapeny makwako ngec oo kwede i kom lapeny ma penyo kit me tic kwede.

2. JWIKO LOK:

(Adwoggi me Tic 10)

RAC PA MATO TAA

- Mato taa kelo two ikom dano.
- Mato taa pi kare malac doko gin komi ma wekone doko tek.
- Wango bunga.
- Wango odi ka kibolo odulle ata.
- Balo jami biacara
- Wango cuk.
- Balo yamo
- Balo kabedo ma orumuwa.
- Wango bene lee tim.
- Balo jami pa dano.

Nyig lok ma maloni gitye labol me tic ma gicoyo wiye wiye ma lagam peny bitic kwede me coyo coc maber ne i jwikko coc ma mege. Myero gubed ki kero me coyo cocgi ma nen kore ki kore.

3. TEKWARO

(a) Kit ma nying lutino rudi kicako kwede

(Adwoggi me Tic 20)

- Ma lubbe ki kit me tekwaro Acoli, latin kicako nyinge ma lube ki kit ma kinywale ki kare ma kinywale kwede. Kwer man timme inge nino adek onyo angwen me nywale lubu ka latin laco onyo anyaka.
- I Acoli, rudi ka kinywalo, kilwongo ni Opiyo (awobi) onyo Apiyo ka nyako pi latin ma okwongo kato. Latin ma kato me aryo kicako nyinge Ocen (awobi) onyo Acen ka nyako.
- Ka dong nino me kwer oromo, man aye nino me bolo laputa, jami ma pinynyi omyero kiyeny/ kigur doggi obed tye pi bolo laputa ikare me kwer. Jami magi aye:
 - laum pel mitte aryo
 - abino ladoge aryo (man agulu rubi)
 - awal / agwata tanga aryo
 - kongo

- bomo
 - lum ogwa man (ococol)
 - gweni matar angwen (aryo me aneka ki aryo me buk)
 - romo acel
 - moko kal
 - ngor
 - nyim
 - moo yaa
 - atum ki atero me celo jwee
 - adita rut
 - olutu kwon ki ogwec
- Gweni kacel ki romini ducu omyero won gang onong ma rwatte ki nyodo pa rudi. Ka rudi coo ducu ci romo ma lacoo acel. Ka rudi anyira ducu ci bene romo acel ma dako mitte. Ka inen rudi onywalle nyako ki awobi ci romi aryo mitte; acel ma lacoo ki acel ma dako.
 - Inino me kwere, abino ladogge aryo kionyo iye kongo kama lopaco keto moko i doge acel, jo gang pa min rut keto meggi tung cel.
 - Lopaco kacel ki lugang pa min rut gionyo kongo mukene i agulu aryo mapatpat.
 - I odiko me nino meno, kirego kal nongo ngor Luo tye ka cek i keno pi tedo laputa. Tedo man timme woko i dyekal.
 - Min rut dong tingo lutino cito kwedgi i dyekal.
 - Lukwer bedo aryo; lopaco ki dano ma tung gang pa min rutgi.
 - Ka dong lokwer gulwoko min rut ki lutino, gin dong gilyelo wii min rut.
 - Ingeye, kiruku lum ogwar man i cing lutino rudi ki i pyergi bene.
 - Kiwirogi ki moo yaa/ nyim ka dong lupidi byelogi.
 - Ogwec ki olutu kwon kilutu i adita kadong min rut yeyo i wiye.
 - Lupidi mako atum ki atero ka dong wot pong me cito ka celo atum yoo tung kupoto ceng ka ryemo jwee.
 - Min rut bolo olutu kwon ki ogwec piny ka en ki lupidi gikalo.
 - Inge meno, lupidi gi celo atum wang angwen ka gidwogo gang kacel ki min rut.
 - Min rut cito bedo i dogola ka kigwelle dek ki kongo.
 - Lacen en donyo i ot ki lutino kun kicuru pii keno ot cwer i komgi ka gidonyo i ot.
 - Ka eno otum, kongo pa lwak dong kidingo.
 - Otyeno, kitongo keno kun kiyoko cing jo ma gutongo nongo kiwero wer rut.
 - Kineko romo, kiketo i keno labongo yangone dok cogo romo meno pe ki kuru.
 - Gweni aryo bene kineko. Aryo dong me buk dok kineko gi i nyim abila, dok kitedogi i agulu manyen aryo mapatpat.

- Dek butu i keno dok lukurune nongo gitye
- Kado bedo peke i dek
- Dek bene pe kibilo
- Orwone ma dek ocek kigwelo dek i dog min rut i nyim abila.
- Ka meno otum, kipoko dek bot lwak.
- Cogo romo ki cogo gweno pe kikayo, gwok bene pe myero ocam.
- Cogo magi duc kipiko i ococ.
- Mato kongo cakke inge cam.
- Bukke ki buro timme i nyim abila dok jami magi timme: kutu kongo, bukku gweno, bukku ki buru min rut, rudi ki wongi.
- I kare man, kiwoto ki timo agat kun kiwaco ni ‘Amito yot kom’
- Min rut gin ki cware nongo gitye munero.
- Otyeno, gweni matar aryo ma odong kibuku ki rudi.
- Kwer dong tum ki tingo min rut gin ki cware.
- Kitingogi ki i nyim abila kicwalo kiloro wiigi i ot.
- Inge rii i ot pi kare manok gikato woko ci kwer tum ki lwok pa min rut atyer munero i nyim dano.

Lugam peny myero gutii ki nyig lok ma kiyero maloni me coyo cocgi i dul

(b) MATO OPUT

(Adwoggi me Tic 20)

Kit me mato oput.

- Kaka acelacel aa ki i gangigi ka girwatte i gang pa rwot moo.
- Gin ducu giwoto ki romo acel ki lutedo.
- Kitero kakki aryoni i wanga yoo ma poko kin kakki aryo meno.
- Kibolo layab deroni idye yoo ma poko kin kakki aryoni.
- Kikelo rommi aryoni ka kingolo iigi aryo nitub ci kaka man loco bute tung cel ki kaka lawote.
- Kijolo remo i awal, ki angaci, wee, oput, ka kinyubu kacel i dye yoo atir.
- Kakki aryoni gigungu piny tungcel, ki tungcel i nyim layab dero ni ki cingi ingegi, ka gimato oput ma i awalli.
- Kikwanyo dul kom romoni matinotino ka kirubu i okutu lacaari ci ki ngabo iwii yat ma tye tung kupotoceng kun kiwoto ki gato agat ni: wang ceng oter cilo ducu.
- Rommi ma kinekogini, kitedo ki i lum kunu ka kicamo woko niweng, kimato mat ka dong kiket.
- Ringo ma odong, kingabo iwii yat, pe kidok kwede gang.
- Kakki aryo magi gimotte, giloko ki yomcwiny ikingi me nyutu ni wat odwogo.

- Ka man ducu otum, giket gidok i paccigi labongo telle mo keken.

Jami ma mitte

- layibi (layab dero)
- awal
- okutu laca
- rommi aryo (acel ki bot lutim bal, ki acel pa jo pa latoo)
- ter yat oput ma ki canyo
- kongo angaci
- wee romo ma kineko
- remo romo ma kineko

Lugam peny myero gutii ki nyig lok ma kiyero maloni me coyo cocgi i dul

Candidate's Name:

Signature:

Random No.					Personal No.		

(Do not write your School/Centre Name or Number anywhere on this booklet.)

309/2A
GERMAN
Paper 2
2024
40 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GERMAN

Paper 2A
Hören

40 minutes

ANWEISUNGEN:

In dieser Prüfung hörst du dich ein Gespräch an.

*Es wird **zweimal** abgespielt.*

*Du hast **3** Minuten Zeit, um die Aufgaben für das abgespielte Gespräch durchzulesen.*

Beantworte die Fragen am Ende.

Schreib auf den Antwortbogen.

*Du hast **3** Minuten Zeit, deine Antworten zu bestätigen.*

TEIL 1: Antworte die folgenden Fragen, nach dem, was du gehört hast.

1. Wo spielt dieses Gespräch?

2. Was sucht Marie?

3. Welche Farbe wünscht sie sich?

4. Marie probiert die Bluse an. Ist diese Aussage richtig?

5. Was noch hätte Marie gern?

SAMPLE PAPER

**309/2A
GERMAN
Paper 2
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GERMAN

Paper 2A

SCORING GUIDE

SCORING GUIDE FOR GERMAN 309/2A

HÖREN

1. Wo spielt dieses Gespräch?
in einem Laden/ auf dem Markt/ in einem Geschäft

2. Was sucht Marie?
Eine Bluse/Kleidung/Klamotten

3. Welche Farbe wünscht sie sich?
Rot

4. Marie probiert die Bluse an. Ist diese Aussage richtig?
Das stimmt/ Das ist richtig/Ja

5. Was noch hätte Marie gern?
Eine Hose oder einen Rock

FOR RECORDING

309/2A
GERMAN
Paper 2A
2024
40 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GERMAN

Paper 2A
Hören

40 minutes

ANWEISUNGEN:

*In dieser Prüfung hörst du dich **ein** Gespräch an.*

*Du hörst das Gespräch **zweimal**.*

*Es gibt **5** Aufgaben zum Gespräch. Du hast **3** Minuten Zeit die Aufgaben durchzulesen.*

Beantworte die Fragen am Ende.

Schreib auf den Antwortbogen.

*Du hast **3** Minuten Zeit, deine Antworten zu bestätigen.*

VERKÄUFER: Guten Tag.

MARIE: Guten Tag.

VERKÄUFER: Wie kann ich dir helfen?

MARIE: Ich suche eine Bluse.

VERKÄUFER: Die Blusen sind hier rechts.

MARIE: Haben Sie diese in rot?

VERKÄUFER: Wie ist deine Größe?

MARIE: M.

VERKÄUFER: Hier bitte. Die Umkleidekabine ist in der Ecke links.

MARIE: Wie sieht das aus?

VERKÄUFER: Oh das passt dir gut!

MARIE: Sie gefällt mir. Ich nehme sie.

VERKÄUFER: Möchtest du noch etwas?

MARIE: Ja, ich möchte entweder eine schwarze Hose oder einen schwarzen Rock.

VERKÄUFER: Deine Größe haben wir in grün.

MARIE: Nein. Nein, danke. Vielleicht suche ich im nächsten Laden.

VERKÄUFER: Kein Problem. Dann 5 € bitte. Hier ist deine Quittung.

MARIE: Danke. Auf Wiedersehen.

VERKÄUFER: Tschüss

309/2B
GERMAN
Paper 2B
2024
20 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GERMAN

Paper 2B
Sprechen

20 minutes

ANWEISUNGEN:

*Diese Prüfung hat **zwei** Teile **1** und **2**.*

*Mach **eine** Aufgabe aus **jedem** Teil. Mach insgesamt **2** Aufgaben.*

*Im **ersten** Teil sprichst du über das angegebene Thema.*

*Im **zweiten** Teil sprichst du mit dem Prüfer/mit der Prüferin. Ihr plant etwas zusammen.*

*(Du hast **zehn** (10) Minuten Zeit, die 2 Aufgaben vorzubereiten.)*

TEIL I

AUFGABE A

Eine Jugendgruppe aus Österreich möchte dein Land besuchen. Die Jugendlichen brauchen Information über das Land. Du schickst ein Audio Whatsapp. Was sagst du ihnen? Sie verstehen Deutsch besser als Englisch.

Dein Audio dauert ungefähr **3 Minuten**.

AUFGABE B

Du und Lisa sind alte Freunde.

Ihr wart zusammen in der Grundschule. In der Sekundarschule habt ihr unterschiedliche Schulen besucht.

Ihr beide lernt Deutsch. Du möchtest dein Deutsch üben. Zum Glück kommt Lisa zu deiner Schule. Sie ist neu in der Schule. Erzähl Lisa über deine Schule! Deine Erzählung dauert ungefähr 3 Minuten.

TEIL II

AUFGABE A

Dein Cousin lebt in Deutschland und spricht nur Deutsch. Er ist in den Ferien in Uganda und du möchtest einen Tag mit ihm/ihr verbringen. Du planst den Tag mit ihm/ihr.

Wann? Wo? Warum? Mit wem? Aktivitäten? Transport?

AUFGABE B

Du bist zu Besuch in Österreich. Nächste Woche am Dienstag ist internationaler Frauentag. Du willst ein Geschenk für deine Gastmutter kaufen, aber du hast keine Idee was sie mag. Plane mit deiner Gastschwester etwas für sie.

Was ?
Wo?
Wieviel Geld?
Wann?
...

**309/2B
GERMAN
Paper 2B
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GERMAN

Paper 2B

SCORING GUIDE

SCORING GUIDE FOR GERMAN 309/2B

SPRECHEN

AUFGABE A

Einführung wo der Kandidat sich vorstellt und kurz über das Thema spricht

Inhalt wo der Kandidat über sein Land/seine Schule spricht

z.B Name, Größe, Alter, Wo in der Welt, Klima oder das Wetter, Menschen
Sprachen touristische Attraktionen oder Sehenswürdigkeiten und so weiter

Schluss ein passender Satz als Schluss

AUFGABE B

die Aufgabe nennen

etwas vorschlagen (*wie wäre es wenn...?*

Was hältst du von...?

Ich schlage folgendes vor)

auf Vorschläge reagieren (*das ist eine gute Idee, das finde ich nicht so gut,
vielleicht)*

Fragen stellen (*Wann können wir...?*

Hast du Zeit am....?)

Fließend sprechen

Candidate's Name:

Signature:

Random No.					Personal No.		

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309/1
GERMAN
Paper 1
2024
1½ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GERMAN

Paper 1

Lesen und Schreiben

1 hour 30 minutes

ANWEISUNGEN:

*Diese Prüfung enthält **zwei** Teile; **A** und **B**. Insgesamt gibt es **drei** Fragen.*

*Mach **alle** Aufgaben in Teil **A**.*

*Teil **B** hat **zwei** Aufgaben.*

*Mach **nur eine** Aufgabe in Teil **B**.*

For Examiners' Use Only		
Item	Score	Examiner's Signature & No.
1		
2		
3		
Total		

TEIL A: LESEN

1. In diesem Teil liest du eine Speisekarte. Beantworte die Fragen dazu.

OTTOS RESTAURANT	
VORSPEISE	
• Kurbissuppe.....	35,000/=
• Tunfischsalat	32,000/=
HAUPTSPEISE	
• Gebratener Fisch und Pommes Frites.....	72,000/=
• Pilau und Rindfleisch	80,000/=
• Gegrilltes Hähnchen mit Kartoffeln	100,000/=
• Bohnen mit Reis.....	60,000/=
NACHSPEISE/NACHTISC H	
• Eis (Vanille, Schokolade)	25,000/=
• Kuchen	29,500/=
• Milkschake	19,000/=
• Obstsalat	20,000/=

Aufgaben:

- (a) Karla ist vegetarisch. Sie möchte eine 3-Gang-Menu. Was kann sie bestellen?

- (b) Tom geht jeden Tag ins Ottos Restaurant. Er bestellt die Hauptspeise mit Pommes zu Mittag und Abend. Findest du diese Diät gesund? Warum/warum nicht?

- (c) Welche Nachspeise auf dem Menü kannst du einer alten Frau empfehlen? Warum?

- d. Du hast dein eigenes Restaurant. Mach eine Frühstück Speisekarte für dieses Restaurant!

SAMPLE PAPER

**309/1
GERMAN
Paper 1
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

GERMAN

Paper 1

New Lower Secondary Curriculum

SCORING GUIDE

SCORING GUIDE FOR GERMAN 309/1

TEIL A: LESEN

1. (a) Als Vorspeise Kürbissuppe
Als Hauptspeise Reis mit Bohnen
Als Nachspeise Obstsalat, Eis, Kuchen oder Milchshake
- (b) Nein
- zu fett
 - keine Vitamine
 - kein Obst
- (c) Obstsalat
das ist gesund
- (d) Die Speisekarte hat typisches Essen typische Getränke zum Frühstück
z.B Tee Brot Kaffee Joghurt Milch Eier und so weiter.

TEIL B: SCHREIBEN

2. (a) KREATIVES SCHREIBEN
- Struktur** *(Gewicht 04)*
- Passender Titel
 - Einfuehrung
 - Abschnitten
 - Schluss
- Dass man diese Elemente identifizieren kann
- Inhalt** *(Gewicht 08)*
- Sport
 - Lesen
 - Freunde treffen
 - Musik
 - In die Disc gehen
 - Schlafen
- Sprache** *(Gewicht 08)*
- Grammatik
 - Orthographie
 - Zeitformen

(b) FORMELLEN BRIEF SCHREIBEN

Struktur

(Gewicht 04)

- Ort und Datum
- Anrede(Sehr geherte/Sehr geehrter.../Lieber... Liebe...)
- Grussformel (mit freundlichen Gruessen...)

Inhalt

(Gewicht 08)

- Ich bin krank
- Kann nicht in die Schule
- Muss zum Arzt
- Was macht der Arzt (Medikamente, Operation, Anderen Termin...)
- Entschuldigung
- Wann ich wieder in der Klasse sein werde.

Sprache

(Gewicht 08)

- Grammatik
- Orthographie
- Zeitformen

Candidate's Name:

Signature:

Random No.						Personal No.		

(Do not write your School/ Centre Name or Number anywhere on this booklet.)

314/1
FRENCH
Paper 1
2024
1½ hours



UGANDA NATIONAL EXAMINATIONS BOARD
Uganda Certificate of Education

FRENCH

Paper 1

Reading Comprehension and Writing

1 hour 30 minutes

Consignes aux candidats:

Cette épreuve comprend **deux** sections, **A** et **B**.

Répondez à **toutes** les tâches.

Ecrivez les réponses à **toutes** les tâches dans les espaces donnés.

Toutes les tâches sont obligatoires.

For Examiners' Use Only.			
Section	Item	Score	Examiner's Signature & No.
A	1		
	2		
B			
Total			

SECTION A

1. *Lisez les textes et répondez aux questions qui suivent.*

LES TACHES DOMESTIQUES CHEZ MONSIEUR NSAMBA

Monsieur Nsamba habite à Kamplala la capitale de l'Ouganda. Il a deux enfants: Matovu, son fils âgé de 14 ans et Nabukenya sa fille âgée de 12 ans. Les deux enfants vont à l'école interne et ils passent leurs vacances à la maison pour aider leur mère qui est âgée, dans les tâches domestiques.

Premièrement, Nabukenya se lève très tôt le matin et elle commence à faire le ménage. Après, elle prépare le petit déjeuner et fait la lessive au même temps. A ce moment Matovu se lève et il commence à faire du jogging dans la cour.

Quand Nabukenya finit à préparer le petit déjeuner, elle appelle les parents et son frère à table.

Ensuite, elle nettoie les chambres avant de commencer à préparer le déjeuner. A ce moment, Matovu sort et il va dans le terrain de sports qui n'est pas loin de chez eux. Là, il joue au foot avec ses amis. Il retourne à la maison vers 13h00, quand c'est l'heure du déjeuner.

Après le déjeuner, Matovu regarde les films. La pauvre fille fait le repassage pendant l'après-midi et après, elle commence à préparer le dîner.

Toute la famille prend le dîner à 19h30 et tout le monde regarde les nouvelles télévisées. Nabukenya est très fatiguée et pour cette raison, c'est elle qui va au lit avant les autres.

Taches

- (a) Qui sont les personnes dans la famille de Monsieur Nsamba ?

- (b) Faire les taches domestiques c'est fatigant pour Nabukenya. Expliquez.

(c) Comment est-ce que la famille peut réduire le travail de Nabukenya ?

(d) Donnez les différents taches que les jeunes peuvent faire à la maison.

2. *Lisez le texte et répondez aux questions qui suivent.*

Vous étiez sélectionné pour aller étudier à l'étranger sur une bourse de l'ambassade. On vous a donné un numéro d'identification 049. L'ambassade responsable annonce le programme de départ à la télévision et dans des journaux.

ANNONCE

Mercredi 20 Nov. 2023

« L'ambassade de France en Ouganda félicite tous et toutes étudiantes et étudiants qui étaient sélectionnés pour aller étudier à l'étranger dans des universités françaises différentes dans le monde. Nous avons sélectionné 150 étudiants et parmi eux 95 sont des filles et 55 sont des garçons.

Nous sommes sûrs que chaque étudiant(e)s choisi a reçu le numéro d'identification via les adresses mail que vous avez écrit sur les formulaires d'inscriptions.

Alors ceux qui ont reçu des numéros d'identifications à partir de 001 jusqu'à 039, vont voyager lundi le 5 décembre 2023 le matin à 7h30, destination Nairobi vole N_o UM305.

Ceux qui ont reçues numéros d'identification à partir de 040 jusqu'à 100, votre jour de départ c'est mardi le 8 décembre 2023 dans l'après-midi à 14h00, destination Paris, vole N_o FE453.

Et ceux qui ont reçu des numéros à partir de 101 jusqu'à 150, vous allez voyager vendredi 10 décembre 2023, le soir à 18 h 20, destination New York, vole N_o. AU367

Quand vous arrivez à la gare de link bus à Kampala et vous ne connaissez pas où se trouve l'aéroport d'Entebbe, vous pouvez appeler le numéro de l'aéroport 07 74 60 11 86. Il y a des bus, des motos et des voitures qui seront prêts à venir trouver ceux qui n'auront pas de moyen d'aller jusqu'à l'aéroport.

Nous vous prions de vous présenter à l'aéroport deux heures avant votre heure de départ. Finalement, on vous souhaite une bonne préparation et un bon voyage. »

Taches

- (a) Le jour de votre départ, vous arrivez à l'aéroport et on vous demande de remplir le formulaire suivant ;

Date: _____ numéro d'identification _____

Nom: _____ prénom: _____

Provenance: pays: _____ ville: _____

Destination: pays: _____ ville: _____

Date de départ: _____

A quelle heure: _____

Numéro de vol: _____

- (b) Un touriste arrive à Kampala; Il veut prendre un avion à l'aéroport d'Entebbe mais il est perdu.
Donnez-lui des conseils.

-
- (c) Votre ami qui a le numéro 001 est sur la liste des personnes qui vont voyager, mais il n'a pas lu l'annonce.

Ecrivez-lui un message pour lui donner des informations sur son voyage.

- (d) Votre ami(e) va voyager pour la première fois en Afrique du sud. Il vous demande les choses nécessaires pour son voyage. Expliquez-lui ce qu'il doit faire.

SAMPLE PAPER

314/1
FRENCH
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

FRENCH

Paper 1

SCORING GUIDE

GUIDE DE NOTATION POUR LE FRANÇAIS 314/1

CONSTRUCT : Un diplômé qui communique couramment à l'orale et à l'écrit

SECTION A1: READING COMPREHENSION

Question 1	Réponses	Points	Total
A1	Monsieur Nsamba Le fils Matovu La fille Nabukenya La mère	3 –4 = 2 1-2 = 1 0= 0	04
B1	Elle fait beaucoup de travail Elle travaille du matin au soir Elle fait la lessive, le repassage, la cuisine,...etc	2 et plus= 4 1= 2 0= 0	04
C1	Avoir une domestique Partager le travail/ménage entre les membres de la famille Le frère doit aussi travailler Acheter une cuisinière électrique ou la gazinière pour faciliter le travail	4 plus= 3 2 –3= 2 1= 1 0= 0	06
D1	Le balai : Balayer L'assiette : Faire la vaisselle Les casseroles : cuire La table : repasser, écrire Le couteau : couper, éplucher L'eau : laver La gazinière : cuisiner La houe : cultiver La fourchette : manger	7– plus= 5 5 –6= 4 3 –4= 3 1 –2= 2 1= 1 0= 0	06
TOTAL			20 Points

Le passage a 4 questions ; (a)-(d) de la connaissance à l'application

SECTION A2

Question 2	Réponses	Points	Total
A2	Date Numéro d'identification Nom Prénom Pays de provenance Ville Pays de destination Ville Date de départ L'heure de départ Numéro de vol	8 plus= 3 4 -7= 2 1 -3= 1 0= 0	04
B2	Téléphoner à l'aéroport Appeler la police Demander aux gens Demander aux guides de la gare Aller à la gare taxis Prendre une moto	4plus= 3 2 -3= 2 1= 1 0= 0	04
C2	Numéro d'identification Date de voyage L'heure de départ Ville de destination Numéro de vol	4 plus= 3 2 -3= 2 1= 1 0= 0	06
D2	Le passeport Le visa Le billet d'avion	10 plus= 6 8 -9=05 6 -7=04	06

Question 2	Réponses	Points	Total
	Sac à dos/valise La carte de vaccination Le moyen de transport (à partir de la maison) La réservation de chambre Le but de la visite Les informations sur le pays de destination Les effets personnels La durée de vol La durée du séjour	4 –5=03 2 –3=02 1=01 0=0	
TOTAL			20 Points

Le passage a 4 questions ; (a)-(d) de la connaissance à l'application

SECTION B WRITING

Question 3	Réponses	Points	Total
<p>Format :Le format peut inclure des points suivants ;</p> <p>Adresse, Date</p> <p>à : -----</p> <p>de : -----</p> <p>Signature</p>	<p>Si le candidat (e) donne ;</p> <p>2-3= 2</p> <p>1= 1</p> <p>0= 0</p>	2	4
<p>Message/contenu :Le candidat(e)peut ;</p> <p>Présenter les activités dans l'école (Introduction, développement et conclusion)</p>	<p>7 += 7</p> <p>5-6= 5</p> <p>3-4= 3</p> <p>1-2= 1</p> <p>0= 0</p>	3	8
<p>Grammaire</p> <p>Temps verbaux</p> <p>Adjectifs</p> <p>Connecteurs</p> <p>Orthographe</p> <p>Articles</p>	<p>5 plus= 3</p> <p>3-4= 2</p> <p>1-2= 1</p> <p>0= 0</p>	2	4
<p>Cohérence</p> <p>Les idées sont clairement liées</p> <p>Les idées ne sont bien liées</p>	<p>1</p> <p>0</p>	2	4
TOTAL	20 POINTS		

La lettre doit être formelle et les points du corps doivent être rédigés en paragraphes.

Candidate's Name:

Signature:

Random No.						Personal No.		

(Do not write your School/Centre Name or Number anywhere on this booklet.)

314/2A
FRENCH
Paper 2
2024
40 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

FRENCH

Paper 2A

Listening Comprehension

40 minutes

CONSIGNES AUX CANDIDATS:

*C'est un texte enregistré : il se compose de **trois (3)** parties ; Partie **I, II et III.***

*Répondez à **toutes** les tâches.*

*Ecrivez les réponses à **toutes** les tâches dans les espaces donnés.*

*Chaque texte sera lu **deux (2)** fois, après vous avez **trois (3)** minutes pour compléter les tâches suggérées.*

*A la fin de la troisième partie, vous avez **trois (3)** minutes pour vérifier vos réponses, après les feuilles de réponses seront récupérées.*

Partie I

Tâches

1. Les gens parlent au
2. Qui sont les gens qui parlent ?
3. Qu'est-ce qu'ils font à l'université?.....

Partie II

Tâches

4. Comment est l'université d'Anne ?
5. À l'université, qu'adore Anne ?
6. Qui a gagné la bourse à l'université ?.....

Partie III

Tâches

7. Robert aime.....
8. Robert, qu'est-ce qu'il regarde à la télévision ?
9. Anne doit quitter parce qu'elle a
10. Robert et Anne, quand est-ce qu'ils vont se rencontrer ?

For recording

314/2A/Ex
FRENCH
Paper 1
2024
40 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

FRENCH

Paper 2A

Listening Comprehension

40 minutes

CONSIGNES AUX CANDIDATS:

*C'est un texte enregistré : il se compose de **trois** parties ; Partie **I, II et III.***

*Chaque partie sera lu **deux** fois, après le candidat(e) a **trois** minutes pour compléter les tâches suggérées.*

*A la fin de la troisième partie, le candidat(e) a **trois** minutes pour vérifier ses réponses, après, les feuilles de réponses seront récupérées*

Partie I

(Le téléphone sonne)

Anne: Allo, c'est qui?

Robert : C'est moi Robert

Anne : Robert ?

Robert : Oui, Robert, ton ancien camarade de classe. Bonjour, Anne !

Anne: (Surprise) Ah, Robert ! Bonjour ! Ça fait longtemps ! Tu es où maintenant ?

Robert : A l'université à l'université de Makerere

Anne : C'est super ! Qu'est-ce que tu fais là ?

Robert : J'étudie l'informatique, et toi, tu es où ? et qu'est-ce que tu fais ?

Anne : Je suis à l'université de Gulu et je fais la médecine.

Partie II

Robert : L'université de Gulu c'est comment ?

Anne : C'est intéressant.

Robert : Qu'est-ce que tu aimes faire comme loisir ?

Anne : Je fais du sport

Robert : Quel sport ?

Anne : Je joue au tennis, quelquefois le basket

Robert : Ah ! Tu fais toujours du tennis ? Tu l'aimais beaucoup à l'école secondaire.

Anne : Oui, bien sûr, je l'adore parce que c'est intéressant et j'ai gagné une bourse à l'université grâce au tennis.

Partie III

Robert : Moi, le tennis ne m'intéresse pas beaucoup, je préfère la musique et le foot

Anne : Ah, la musique, c'est génial, tu joues de la guitare ?

Robert : Oui, mon père m'a acheté une guitare pendant les vacances

Anne : A part la guitare, tu joues au foot aussi ?

Robert : Non, mais je regarde souvent des matchs de foot à la télévision

Anne : Ah, mon Dieu ! c'est presque l'heure pour mes cours. C'est dommage ; je dois te quitter.

Robert : Tant pis ! A bientôt

Anne : A bientôt

314/2A
FRENCH
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

FRENCH

Paper 2A

SCORING GUIDE

GUIDE DE NOTATION POUR LE FRANÇAIS 314/2A

CONSTRUCT : Un diplômé qui communique couramment à l'orale et à l'écrit

REPONSES :

	Scores	
1.	Téléphone	<i>(01 point)</i>
	Réponse correcte	1
	Fausse	0
2.	Des anciens amis/Robert et Anne/Les étudiants	<i>(02 points)</i>
	2 personnes et plus,	2
	1 personne,	1
	0	0
3.	Etudiants à l'université/l'informatique	<i>(02 points)</i>
	S'il/elle écrit les 2 mots, étudiants a L'université	2
	S'il/elle écrit 1 mot ; étudiants ou, / à l'université	1
	S'il/elle n'écrit rien	0
4.	Intéressant	<i>(01 point)</i>
	Réponse correcte=	1
	Fausse	0
5.	Le tennis	<i>(01 point)</i>
	Réponse correcte	1
	Fausse	0

6.	Anne	Scores	<i>(01 point)</i>
	Réponse correcte	1	
	Fausse	0	
7.	La musique/le foot/le sport		<i>(02 points)</i>
	2 activités et plus	2	
	1 activité	1	
	Rien	0	
8.	Les matchs de foot		<i>(02 points)</i>
	Si le candidat (e) écrit tous les mots	2	
	S'il/elle écrit 1 mot; les matchs/de foot	1	
	Rien	0	
9.	Un cours		<i>(01 point)</i>
	Réponse correcte	1	
	Fausse	0	
10.	Bientôt		<i>(01 points)</i>
	Réponse correcte	1	
	Fausse	0	

Total : 20 points

314/2B
FRENCH
Paper 2
2024
20 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

FRENCH

Paper 2B
Speaking

20 minutes

INSTRUCTIONS TO CANDIDATES:

Cet examen est composé de deux parties; Partie I et Partie II

Répondez aux deux (2) tâches.

Vous avez dix (10) minutes pour préparer pour les deux parties, I et II.

Après la préparation, vous avez dix (10) minutes pour présenter.

Partie I

Topic presentation

1. Vous êtes en France avec votre famille pour vos vacances. Vous tombez malade et ils vous emmènent chez le docteur.

Expliquez-lui votre maladie

Ou

2. Le chef de votre village vous invite à une réunion des réfugiés francophones pour discuter comment protéger l'environnement. Alors le chef du village vous demande de les aider.

Comme étudiant(e) de français, faites une présentation pour expliquer comment ils peuvent protéger leur environnement

Partie II

Role play/discussion

1. Votre mère vous a demandé de préparer la sauce pour le dîner. Elle vous a donné une liste de choses à acheter. Vous êtes au marché dans un pays francophone.

Négociez avec le vendeur.

Ou

2. Vous arrivez dans un hôtel en France avec vos camarades de classe. Vous êtes le seul qui parle français.

Posez des questions au réceptionniste de l'hôtel pour avoir quelques informations sur les services de l'hôtel.

**314/2B
FRENCH
Paper 2
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

FRENCH

**Paper 2B
Speaking**

SCORING GUIDE

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GUIDE DE NOTATION POUR LE FRANÇAIS Partie I

CONSTRUCT : Un diplômé qui communique couramment à l'orale et à l'écrit

Partie I

CRITERE	3	2	1	0	TOTAL
A. Réalisation des tâches et cohérence	<ul style="list-style-type: none"> • Les tâches sont accomplies avec une relative facilité • Le message souhaité est communiqué • Les idées sont clairement liées 	<ul style="list-style-type: none"> • Les tâches sont pour la plupart remplies • Message intentionnel généralement communiqué • Les idées sont simplement liées et les séquences 	<ul style="list-style-type: none"> • Les tâches restent largement inaccomplies • Le message prévu n'est pas transmis avec succès • Les idées sont principalement exprimées à travers des mots et des expressions sans lien entre eux. 	<ul style="list-style-type: none"> • Les tâches ne sont pas accomplies et le message prévu n'est pas communiqué. 	4
B. Grammaire	<ul style="list-style-type: none"> • La grammaire est très suffisante 	<ul style="list-style-type: none"> • La grammaire est généralement adéquate 	<ul style="list-style-type: none"> • Des erreurs fréquentes sont commises 	<ul style="list-style-type: none"> • Langue insuffisante 	2
C. Vocabulaire	<ul style="list-style-type: none"> • Un vocabulaire suffisant est utilisé 	<ul style="list-style-type: none"> • Un vocabulaire limité est utilisé 	<ul style="list-style-type: none"> • Vocabulaire insuffisant 	<ul style="list-style-type: none"> • Manque de vocabulaire pour accomplir la tâche 	2

CRITERE	3	2	1	0	TOTAL
D. Voix, prononciation et fluidité	<ul style="list-style-type: none"> • La prononciation est très claire • Le flux de la langue est maintenu 	<ul style="list-style-type: none"> • La prononciation est claire • Le flux de la langue est légèrement maintenu 	<ul style="list-style-type: none"> • Prononciation peu claire entraînant des difficultés de compréhension 	<ul style="list-style-type: none"> • Prononciation complètement pas claire, sans rapport avec la langue 	2
TOTAL					10 points

Partie II

CRITERIA	3	2	1	0	TOTAL
A. L'interaction et réalisation des tâches	<ul style="list-style-type: none"> • Les tâches sont accomplies avec une relative facilitée • L'interaction est maintenue avec le soutien du partenaire de conversation (interlocuteur) • Le message prévu est communiqué clairement, lié et en séquence 	<ul style="list-style-type: none"> • Les tâches sont pour la plupart remplies • L'interaction se base sur le soutien de l'interlocuteur • Message intentionnel généralement communiqué • Les idées sont simplement liées et séquencées 	<ul style="list-style-type: none"> • Les tâches restent largement inaccomplies • L'interaction n'est pas soutenue malgré le soutien de l'interlocuteur 	<ul style="list-style-type: none"> • Les tâches ne sont pas accomplies et le message prévu n'est pas communiqué • Aucune interaction du tout 	4
B. Réponse aux tâches	<ul style="list-style-type: none"> • Le candidat (e) répond clairement à toutes ou presque toutes les questions et développe quelques réponses. Il/elle donne et explique un avis 	<ul style="list-style-type: none"> • Le candidat (e) donne des réponses compréhensibles à la plupart des questions, mais elles peuvent être courtes et/ou répétitives. 	<ul style="list-style-type: none"> • Le candidat (e) répond à certaines questions mais les réponses risquent d'être courtes et/ou répétitives. 	<ul style="list-style-type: none"> • La communication n'est pas effectuée • La communication ne répond pas aux exigences 	3

<p>C. Suggérer et exprimer des opinions</p>	<ul style="list-style-type: none"> Le candidat(e) suggère et exprime clairement des opinions 	<ul style="list-style-type: none"> Le candidat (e) donne des suggestions et opinions compréhensibles pour la plupart des interactions 	<ul style="list-style-type: none"> Le candidat(e) donne certaines opinions avec des répétitions 	<ul style="list-style-type: none"> Le candidat(e)le trouve difficile de suggérer et donner ses opinions 	<p>3</p>
<p>TOTAL</p>					<p>10 Points</p>

315/1
LEBLANGO
Paper 1
2 Hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEBLANGO

Papara me Acel
Coc Diro kede Gonynyo Coc

Cawa Aryo

GIN AME AGAMPENY MYERO LUBI:

Papara man tye kede dule aryo: Dul A kede dul B.

*Gam apeny **acel** keken i Dul A; 1(a) onyo 1(b).*

*Gam apeny **ducu** i Dul B.*

*Gam apeny **aryo** keken i papara man.*

*Ka igamo apeny a kato **aryo** oko, pe obino gwetto en ame okato kede.*

*Agam me apeny **ducu** myero bed i papara ame omio.*

DUL A

COC

1. *Gam apeny acel i kan.*

- (a) *Kwan coc i ping kan-ni ite gammo apeny ame alubbo kun itio kede nyigkop 350-400.*

Nino moro iwoto kede owote ni i ka gallowang. I kare ame idwogo i kun-nu, ite cikere me pe dok bino wot ked gi iryo.

Apeny:

Coo gin ame otimere kun-nu ame pe orwatte i wi.

ONYO

- (b) *Kwan coc-ci eka ite gammo apeny ame alubbo kun itio i nyigkop 150-200.*

Yin itye kede awotti ame olwongo ni Otim. En okato peny a ber ento pe tye akwan pien cenne pe. I gum a ber, en obedo atukodilo acel oywek twatwal i wangtic wu. Cukul cinia a ceggi kedi omio ngec ni kwan nono tye pi otino ame tuko odilo a ber.

Apeny:

Coo kun imio Aedi ngec i kom awotti man.

DUL B

GONYNYO COC

2. *Kwan coc i piny kan-ni ite gammo apeny ame alubbo.*

Bulu me kin paco ame yin ibedo i ye otany gini i *matto* jai. Inwongo papara moro i dakatal ame ocoo i ye rac amatto jai. Papara man ocoo i Lebmunu. Ento pol a bulu ame mato jai niang Leblango keken. Ngec i coc-ci pire tek bot gi. Mii ngec man bot gi.

MARIJUANA IS AN ADDICTIVE DRUG

Addicts of marijuana normally have red eyes that cannot see properly, their mouths are dry and they cannot talk properly. They begin to see strange things which in fact do not exist, or even to speak alone due to the development of mental illness. They behave strangely, socially withdrawn, prefer isolation and have a chronic cigarette smell.

Marijuana affects the intestines leading to constipation, destroys the reproductive system leading to impotence. The heart is also damaged resulting into heart failure. It further damages the brain leading to cases like suicide and violence. It further causes falsehood of the mind leading to job and road related accidents.

Again it damages the body tissues which sometimes makes administration of medical drugs difficult and a patient may never recover. Among the students, it lowers the intelligence quotient, leading to loss of quality education and poor performance in schools. While encouraging idleness, it causes anxiety which leads to prostitution, rape and defilement.

Adapted from: *The New Vision*, Friday, May 17th, 1999.

SAMPLE PAPER

315/1
LEBLANGO
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEBLANGO

Papara me Acel

Coc Diro kede Gonnyo Coc

New Lower Secondary Curriculum

SCORING GUIDE

SCORING GUIDE FOR LEBLANGO 315/1

1(a)

Yore me coc

(Adwoggi Tic 04)

- wicoc
- yabbo coc
- kom coc
- gikko coc

Kom coc

(Adwoggi Tic 08)

- Nyuttu ngo otimere a rac i ka gallowang
- Pi ngo pe enwoyo wot kede owote mere
- myero tii kede paragurap apol

Tic kede leb kakare

(Adwoggi Tic 08)

- cipeling
- tenci
- tic i witkop
- acimcoc / anyut coc

A gam peny myero tii kede agam ame omio me coyo coc alala. A gam myero bed i dule a papat.

1(b)

Nen a coc

(Adwoggi Tic 04)

- kabedo acoo balo
- kabedo agam balo
- canduk namma
- nino dwe
- amot me woro
- gwong a dano a cwallo balo bote
- tyenkop me balo
- kom balo
- cing kede nying

Kom coc

(Adwoggi Tic 08)

- Myero bed balo ama en acwallo bot aedi a kwako a wottere ame tuku odilo a ber
- Myero kwa pi kwan nono
- Myero bed coyo balo me opici

Tic kede leb kakare

(Adwoggi Tic 08)

- cipelng
- tenci
- tic i witkop / anyut coc
- acimcoc

Waraga man myero bed me opici, dang myero coo tam a papat i dule a papat.

2. GONYNYO COC

(Adwoggi Tic 06)

Paragurap me acel: Kel ooko adwoggi a reco me naa i matto jai

Paragurap me aryo: Peko a jai i yic, jami nywal, itao kede adam

Paragurap me adek: kit ame pekki a jai kelo i kom dano mio yen dakatal pe tio a ber kede, dano

NYIGKOP A NYEN

(Adwoggi Tic 02)

- | | |
|-------------------------|------------------------------|
| • Addict | naye |
| • Mental illness | two wic |
| • Intestine | cin dano |
| • Constipation | nyongo a nwang / cet a nwang |
| • Impotence | bwoc |
| • Suicide | deye |
| • Falsehood of the mind | gobagoba iyi adam |
| • IQ | ryeko me adam |
| • Anxiety | para |
| • Marijuana | jai |

Canne mere yore i yore

(Adwoggi Tic 02)

A gam peny myero lok coc man dwok i Leblango me kello tam i ye aber.

SAMPLE

315/2
LEBLANGO
Paper 2
2 ½ Hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEBLANGO

Papara me Aryo

Niangngo Coc, Yungngu Coc kede Tekwaro

Cawa Aryo i Nucu

GIN AME AGAMPENY MYERO LUBI:

*Papara man tye kede dule **adek**: Dul A, B kede C.*

*Gam apeny **ducu** i Dul A kede B.*

*Gam apeny **acel** i Dul C; 3(a) onyo 3(b).*

*Gam apeny **adek** keken i papara man*

*Ka igamo apeny a kato **adek** oko, pe obino gwetto en ame okato kede.*

*Agam me apeny **ducu** myero bed i papara ame omio.*

DUL A NIANGNGO COC

1. *Kwan coc i ping kan-ni eka ite gammo apeny ame alubbo.*

Jami a kwo kede en ame pe kwo ducu i wi lobo kan jengere ikom kit ame ogwoko kede kanorumu wa. I kin cwec magi ducu, dano obedo gin acel ame Obanga ocweo ame dong balo cwec Obanga twatwal. Ibino nwrongngo ni pol a jo ame balo kanorumu wa timo aman-no keken ka pi cobbi miti gi ken gi ba abongo paro pekki ame akello ikom cwec okene ame Obanga ocweo. Man tim a rac meicel.

Gwokko kan ame orumo wa obedo ginnoro acel a pire tek twatwal i yi Lango kede i Uganda alutu. Kop ame mako gwokko kanorumu wa obedo tic a jo ducu. Ka iwoto Lira, Apac, Alebtong, Kole, Dokolo, Oyam, Otuke, Kwania kede Amolatar ame obedo diciturike i Lango i nwongo ni rwom me ballo kan orumu wa oyito malo twatwal. Otela kede jo okene aniang tutte me pwonnyo kite me gwokko kan orumu wa kede ber a kanorumu wan ento pol a jo timo oluktuke.

Alubere kede *Nema* (iryonget ame loo kanorumu wa), gin otitti lwak ni tye tim ame gwoko kan ame orumu wa, kede en ame balo abala. Tim me wangngo makar ame otongo yen bala kalatuc, yao, oduggu, ilwa onyo itek me lokko gi dokko milo weko ping dong abongo yen. Jo ame tongo yen magi pe otamo me pitto, onyo leyo wang yen ame gin otongo. Goyo birik dang obedo gin okene a rac meicel pien mio jo kunyu lobo me awanga ame te gollo piny a tut eka te rwenyonyo lobo amio oko. Wangngo ping i yore a pe pore rac pien yen a beco akono kel yamo nwongo otongo oko: atura mogo a beco amio piny bedo a cil rwenyonyo oko i kare me wang a ping.

I mwaka 2014, dul ame loo kanorumu wa okobo ni puru yi kulu obedo tim me icira ame mio kot pe cwee. Alokalo me ping timere ame mio cem pe cek a ber. Cakko i mwaka-no, gin te kwenyoro jo i beo i tic i cik gi ni ngat ame onwongo tye apuru yi kulu obino makko oko eka ote lubbo kede cik. Gin omedde kun okobo ni, ballo kan orumu wa mio pii amata a leyi bedo pe. Man pe lubere kede cik a kwako twero a leyi.

I tung cel kono, pitto yen obedo gin acel ame twero rocco kan orumu wa te miyo bedo i wilobo bedo a mit. Dano romo pitto yen onyo gwokko yen ame tye cutu pien yen magi cwalo yamo a ngic ame jami akwo ducu tio kede me weo. Leyi bala icoc, oyoo kede mogo okene meddo i ye winynyi calo apinyjulu, okur paco, awele kede mogo okene bedo i wi yen a calo pacci gi. Ka otongo yen oko, odong gini abongo kabedo. Yen dang obedo tipu me weo bang dano, leyi kede jami a kwo ducu ka ceng lyet pollere i ooro.

I yi pacci a pol kede kagi mogo bala cukul, jo tio kede yen otwo bala apoka, riddo kede dul otwoo me tedo. Aemme, acunggwa, amapera, ocao kede en okene obedo cem acama.

Yen twero dang kello cenne i te cao ka ocato a tyene, onyo ka ongolo me bao. Gin konyo me jukku yamo kede miyo alele kot mol momot.

Yen mio gedo bedo a yot pien atad, awayi onyo abola kede pagi nwongo tye i yi bung. Odok me mwonno jami yaa i yat gam. Yen dang gwoko lobo pien lwit gi moko i lobo te cung I king.

“Ngattoro keken ame mito tongngo yen myero pit yen abic.” Man obedo cik ame *NEMA* omoko a mako tongngo yen.

Peny:

- (a) Coo i yore i yore tyenkop adek ame omio jo pito yen a lubere kede coc i malo-no.
- (b) Coo pekki adek i coc i malo-no ame bino calo adwoggi me ballo kanorumu wa.
- (c) Jo okene tamo ni cem me acama twero bedo pe ka pe opuro yi kulu. Niang gi i beo i coyo yore abic okene ame gin romo tic kede me nwongngo cem a pat kede puru yi kulu.
- (d) *NEMA* okatto kede cike a pol a papat okemo gwokko kanorumu wa ento pol a jo ikin paco pe mito lubbo. Coo yore abic ame *NEMA* romo tic kede me miyo jo lubbu cike okemo gwokko kanorumu wa.

**DUL B
YUNGGU COC**

Gam apeny man.

2. Mon okene me kare ni pe mito miyo otino dotto cak kor, aco dakatal omoko ni pire tek twatwal.

Ame pe kato nyigkop 80, coo wiewie a dong i coc i ping kan-ni me miyo jo ngeyo ber a cak kor.

BER A CAK KOR

Pitto atin kede cak kor pe obedo ka tic anyira kede mon keken ento me tic awobe kede coo a dongo dang pien jo aryo-no myero nen ni atin onywalle a ber te dongo i kwo opore i wilobo-ni. Ka jo omio lwak ngec a lubere kede ber a cak kor con, eka wan lwak dang ote jollo twero bedo a ber. Ka wan otwero miyo tam ame opore bang owote kede wati, onyo i yi anyim, twoe okene twero gik. Miyo otino dotto cak kor twero miyo gi dongo kede yotkom, eka yotkom te bedo i lobo alutu.

Cak kor tye kede kwone cem a pol ame opore pi dongo atin calo jingngo kome, yabbo adam, jingngo remo me lweny i kom twoe a papat. I yore ocele, cak kor tye kede teko ame weko atin pe nwongo two cado. A dong pire tek cak kor cil dang tye atera me pitto atin abongo ballo kare me

teddo. Mary Ogwal otito ni dotto atin medo rwom me mara i yi akina atin
kede tottere. Ka

SAMPLE PAPER

toto atin obedo dotto atinnere, kulu wie i maro atin pe te miye yac oyotoyot. A dong ber a kato, pitto atin kede cak kor yot bang onywal kede wilobo alutu pien pe mito ni iwil cupa kede jami me tedo. Cak kor gwoko cawa, pe yelo jo, kede nwongngo yot. I cawa moro keken ame atin tye amitto nwongo kome tye akadi naka i dyewor. Cak kor tye kede kwone cem ducu ame gero kom atin kakare.

Wan myero pe omar tic kede cupa cak me pitto otino. Cupa ka pe olwoko a cil twero nywallo kuddi te miyo atin two. Man obedo peko acel a dit i yi akina pekki okene ame mako pitto otino kede cupa. I lobe ame pwod pe odongo, otino ame romo milyon acel kede nucu too acalo adwoggi me keng cem opore ame bedo i cak kor.

Okoporo i: *Integrated English Course for Uganda Secondary Schools Book 3*

DUL C TEKWARO

3. *Gam apeny acel i dul man.*

(a) *Kwan coc i ping kan-ni ite gammo apeny ame alubbo.*

Yin itye kede awotti moro ame pe obedo Lango ento onwongo apai mere ame obedo nyako Lango tye amitto nyommo. Nino me arango dong tye onoko ceggi. En olaro boti ni ikobbe gin ame timere i rangngo nyako Lango.

Apeny:

Titte jami ame timere i rangngo nyako i yore yore.

ONYO

(b) *Kwan coc i ping kan-ni ite gammo apeny ame alubbo.*

Atin aminni ame obedo i lobo a ooko pi kare a lac odwogo paco pi yuba me yabbo lyel. En anaka pwod pe obedo i kodi yuba man kede pe ngeo jami ame timere i ye. Aman-ni, en tye amitto ni imie eniang i yore i yore kit ame yabbo lyel timere kede i tekwaro a Lango.

Apeny:

Pore i yore i yore kit ame yabbo lyel timere kede i tekwaro a Lango.

315/2
LEBLANGO
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LEBLANGO

Papara me Aryo

Niangngoc, Yungngoc Kede Tekwaro

New Lower Secondary Curriculum

SCORING GUIDE

SCORING GUIDE FOR LEBLANGO 315/2

1. NIANGNGO COC

(a)

(Adwoggi Tic 04)

Tyenkop me pitto yen

- Mio yamo a ngic
- Obedo pacci a winynyi kede leyi
- Mio tipu
- Obedo cem me acama
- Kelo cente
- Juko yamo
- Juko mol alele
- Konyo i gedo
- Mako lobo/ gwoko lobo

(b)

(Adwoggi Tic 04)

- Two a piny
- Lyeto piny
- Rwenyo a mio a lobo
- Can pii
- Rwenyo a kot
- Balle a ngwec piny
- Pe a cem a leyi kede winynyi

(c)

(Adwoggi Tic 06)

- Puru wi tela
- Cikko rec
- Gwokko leyi kede winynyi
- Willo cem
- Pitto rec
- Pitto nyig yen kede pot dek
- Rayo nyig cem kede pot cem

(d)

(Adwoggi Tic 06)

- Makko jo a tye a ballo kanorumuwa ote pididi gi
- Miyo gi ngeyo a ber rac a ballo kanorumuwa
- Gonynyo cik a kwako ballo kanorumuwa dwokko i Leblango
- Dwokko pwoc bot jo a tye agwokko kanorumuwa
- Rotto piny a jo i kan okene i kom kanorumuwa pi nwongngo pwonyere

Coc man tye kede apeny angwen (4) a papat; (a) – (d) kun nyutu niangngno kede tic keke tam ame tye i ye.

2. YUNGNGU COC

(Adwoggi Tic 10)

BER A CAK KOR

- Giko twoe okene
- Mio otino dongo i yot kom
- Jingo kom a tek
- Yabo adam atin
- Jingo remo te bedo a tek pi lweny ikom twoe
- Mio atin pe nwongo two cado
- Cil
- Nwongere i cawa moro keken
- Medo mara i yi akina atin kede tottere
- Gengo yac
- Ballo cente pi willo cupa pe tye
- Gwoko cawa
- Nwongngo yot
- Tye i kwone cem ducu

Coc i malu no obedo anyut me cogo coc ame a gam peny myero tii kede me coyo kom coc i kare me yungngu coc. A gam peny myero can tam i yore i yore i coc gi.

3.

TEKWARO

(a) Rangngo dako/nyako

(Adwoggi Tic 20)

Yore me rangngo dako/nyako

- Awobi mio onywallere ngeo ni enwongo nyako me anyoma.
- Onywal awobi cwalle kede owote mere kede bulu mogo a nonok me a tekere.
- Awobi nwongo aoor ame paco gi ceggi kede tung a nyako gi me konyngo i kubbu jo.
- Awobi kede jo a lwokke woto naka tung aoor.
- Aoor te kato ked gi tung a nyako gi.
- Awobi mio cente me rangngo/ penynyo nyako bot aoor.
- Onywal a nyako dang lwongo wati kede olanget gi a nok me bedo tye.
- Jo bedo ping ote nyutte kun aoor nyutu jo ame olwoko awobi ento opaco en aye cako nyutte.
- Aoor kobo gin ame okelo gi paco a nyako gi kun tucu nying nyako ka anyira popol.
- Papo a nyako te cwallo gi bot nyako ame gin obino penynyo/ rangngo
- Aoor kede awobi te wot bot nyako ame i cawa okene nwongo tye obedo i te ot onyo yat.
- Aoor te miye ngeyo ni gin obedo wele mere.
- Aoor te miyo nyako cente me penynye ka yee.
- Ka nyako ogamo cente, gin te dwokko ngec bot onywal ni oyee.
- Onywal a nyako te miyo gi dok kun okuru ngec me bino i meddo cente kede ngollo nyom.
- Awobi te dok paco kun mio onywallere ngec ni nyako oyee pien ogamo cente.

A gam peny myero tii kede tam i malu no me coyo agam gi kun otio kede dul coc a papat.

(b) YABBO LYEL

(Adwoggi Tic 20)

Kit me yabbo lyel i Lango.

- Yabbo lyel me gengngo tipo a jo onyo dano otoo i yello jo i paco.
- Kare me yabbo lyel pe tye atir atir romo tero mwakki a pol.
- Oyabo lyel ka jo paco oyubere a ber pire.
- Yabbo lyel romo bedo pi dano acel otoo onyo pi lyele a pol i paco.
- Jo me paco bedo ping kede jo me atekere pi yubbu yabbo lyel.
- Jo rao cem kede moko me yubbu kongo.
- Oyubu cem kede kongo a dwong.
- Olwongo i ye oc— jo onyomo anyira me paco-no kede jo ame awobe me paco-no onyomo bot gi meddo kede owote.

- Gangngo ogero i canya abolo onyo obia.
- Oc acelacel bedo kede dog gangngo gi.
- Jo raro kome i kin pacci onyo obedo i dul.
- Myello i koce onyo/ kede abudda bedo tye.
- Nino me jo i ket romo bedo nine a dek onyo a kato.
- Dog gangngo acelacel pyem i rac odikko mere.
- Jo orao rac a dwong oloo omio gi mot bala me dyegi gin dok te nekko mwoddo cutu.

A gam peny myero tii kede tam i malu no me coyo agam gi kun otio kede dul coc a papat.

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LUGBARATI
Paper 1
2024
2 Hours



UGANDA NATIONAL EXAMINATIONS BOARD

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LUGBARATI

Obetaa Alu (1) Ri
E'yo Siza Azini Ti Ojaza

Sawa iri

E'YO ECEZA 'BA OBETAA 'YEPIRI DRIRI

Obetaa 'diri ma alia esele yi iri (2); A pi B be.

Mi ma pe zitaa alu (1) Esele A ma alia; 1(a) 'i kaniku 1(b) 'i.

Mi ma 'ye esele B ni ecekokoru

Mi ma omvi zitaa yi woro iri (2).

Zitaa omvile iri (2) ma drilia 'diyi 'ba ngani opeku.

Mi ma osi omvitaa mi vile 'diyi karatasi 'bani fele mi driri ma dria, azini mi ma osi zitaa alu alu mini omvileri ma kalafe kalandia kililiru.

ESELE A : E'YO SIZA

1. *Mi ma omvi zitaa (a) pi ma eselia (b) be alu. Mi ma omvi (a) 'i, kaniku (b) 'i.*

(a) Ewu curu'dorisi agu asini yi ma rua ma ta mbaza si ku. Yi afa ciri nya opekokoru, yi ma idri nyazani di yi ma rua dri ocoko eji 'i; azo bada bada ni di ani obi azini esu. Mi 'ba azi ngapi alataa ruani beni. Ocoko o'bi yini emuzu yi be emi vu azitiari ece mini kini 'ba eco te o'biyi ma aza ko e'yo 'diyi ma azi atrizu ra. Mi ma si embataa mini mule fele o'bi yi dri yini ecozu yi ma ta mbazu 'diyi.

Kaniku

(b) Anzi eli capi ku ni ma azi yi yi ozi oce azini enyati Abiricendukuniri ma alia. Yi taba onzi 'diyi se, aro onzi 'diyi ayu, agu yi ma afa yi opa, yi oku acipi gerisi 'diyi Obii ezoanzi eli capi ku 'diyi pie. Gamete ma mile angu ndea 'diyi o'bi anzi 'diyi ti. Mi 'bili ei LC1 Abiricendukuniri'i. Mi si Waraga joago ni e'yoniri ma aza kozu.

ESELE B : TI OJAZA

2. *Mi ma la e'yo siza 'diri azini mi omvi zitaa driniari.*

Ti Ojaza

Mini sukulu lale rarisi, mi ti e'yo azini sile gazeti ma driani ma dria. E'yo 'dari eri kolera ma dria te 'ba si eri ogara'batasi.

Mi le avasi eri ayu 'ba emi vile ongulumua 'diyi embazu, te 'ba emi vile 'diyi ma abari nini munduti ku. Mini ecozu fezu 'ba mi vile 'diyini e'yo 'diri vazu onyiru ra, mi ma oja e'yo andraleru 'diri Lugbaratasi.

CHOLERA

Cholera is a water-borne disease which has claimed many people's lives. This disease is caused by using unsafe water and eating contaminated food.

When water gets into contact with faecal matter under the ground or when piped water is exposed to sewage or drainage system, it gets contaminated.

To prevent contracting and spread of cholera requires one to practice good health habits. Boil all drinking water or use water purifiers to ensure safety of your water. Cook food properly, wash vegetables and fruits before eating them raw. Always cover your food and water. And avoid buying food from roadside vendors. Wash hands with soap before handling food, after visiting a toilet or latrine. Finally, visit a health facility immediately when you sense symptoms like stomach ache and diarrhoea.

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LUGBARATI
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UGANDA NATIONAL EXAMINATIONS BOARD

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LUGBARATI

Obetaa Alu (1) Ri
E'yo Siza azini Ti Ojaza

New Lower Secondary Curriculum

SCORING GUIDE

ESELE A : E'YO SIZA

1. (a) E'yo siza Ondua amburusiri (Creative Writing)

E'dataa afa sileriniri (Structure)

(nzii 04)

Mva ka afa 'i ecipi e'dataa afa sileriniri pie 'diyi si ;

2 ma drilia =02

1=1

Ka si ku =0

E'yo efi (Content)

(Nzii 08)

Mva eco'di e'yo sile andraleru 'dinile 'diyi ma azi yi si;

- 'Ba ma nya nyaka esele rua sipi , okpo feepi, azini azo atipi 'diyi woro
- 'Ba ma aya 'ba ma rua ci ci
- Afa azini nyaka rua dri dra ejipi 'diyi 'ba ma ayu yi ku
- 'Ba ma nya nyaka iribiru 'diyi fudri ci
- Mi ma ko odu ma ca mini ca ca
- Mi ma mba alata ruani ma ta kililiru
- Mi ma ayu afa edele ayasi ecopi mi ma rua dri ocoko eji pi 'diyi tu ku
- Mi ma atri azo otipi 'ba ma rua oti oti 'diyi indi

Mva ka geri 'bani ecozu rua ta mbazu kililiru adraleru 'dinile 'diyi ma azi yi si;

3 -4 =2

1-2 =1

Ka si ku=0

Ti (Language)

(nzii 08)

E'yo siza (Spelling)

Eyo mvani sileri ma alia e'yo efi nukuta be onzi 'diyi ka ovu ;

- 0 – 20 = 2
- 21 – 30 = 1
- -31 = 0

Odudua (Punctuation)

Odudua odule kililuru ku 'diyi ka ovu ;

$$0 - 10 = 1$$

$$11 \text{ ma drilia} = 0$$

Tenisi(Tenses)

Tenisi ma ayuta kililuru ku 'diyi ka ovu;

$$0 - 20 = 2$$

$$21 - 30 = 1$$

$$31 \text{ ma drilia} = 0$$

Sinitakisi (Syntax)

Mva ka geri e'yo efi otizu e'yo efi ezuri sizu 'diyi o'bi muke ku e'dozu kalafe ;

$$0 - 5 = 2$$

$$6 - 10 = 1$$

$$11 \text{ ma drilia} = 0$$

Le mva obetaa 'yepiri ma ayu e'yo omvitaaru 'diyi kombozisoni sizu paragarafusi

(b) **E'yo siza alia 'diyi (Functional Writing)**

(i) **E'dataa afa silerini (Structure)**

(Nzii 04)

Mva ka afa andraleru 'dile 'diyi si ;

$$2 \text{ si drile} = 1$$

$$0-1 = 0$$

- Adresi 'ba waraga sipirini
- Mbao'du
- Adresi 'ba 'bani waraga sizuri niri
- Ezi mi cicio yo
- E'yo dri waraga ndeniri
- E'yo efi waraga nde ma adari alia 'diyi
- Waraga ma detaa
- Agu waraga sipiri ma dritiza

- Agu waraga sipiri ma ru

(ii) **E'yo efi(Content)**

(Nzii 08)

E'yo efi mvani sileri ma ovu azitaa ni lelerile

Mva ka geri 'bani ecozu anzi o'deyi ma aza kozu 'diyi si;

$$5 \text{ si drile} = 2$$

$$2-4= 1$$

$$1= 1$$

$$\text{Ka aluni siku}= 0$$

(iii) **Ti (Language)**

(Nzii 08)

Eyo mvani sileri ma alia e'yo efi nukuta be onzi 'diyi ka ovu

$$0 - 10 = 2$$

$$11 - 20 = 1$$

$$20 \text{ ma drilia}= 0$$

Odudua (Punctuation)

E'yo mva ni sileri ma alea odudua odule nukuta be onzi 'diyi ka ovu ;

$$0 - 5 = 1$$

$$6 \text{ ma drilea}= 0$$

Tenisi (Tenses)

Tenisi ayuta kililiru ku 'diyi ka ovu;

$$0 - 10 = 2$$

$$11 - 20 = 1$$

$$20 \text{ ma drilea}= 0$$

Sinitakisi (Syntax)

Mva ka sinitakisi ma ayuta ma vuti obi onzi e'dozu kalafe ;

0 – 5= 2

6 – 10 = 1

11 ma drilia = 0

Le waraga erini sileri ma alia ma o'bi azitaa waraga aziniri sizuri, azini e'yo otiza alenia 'diyi ma ovu paragurafu ma alia

SAMPLE

2.

ESELE B : TI OJAZA

E'yo efi (Message) (nzii 06)

Afa mvani sileri ma efi ka ovu nditiri ru tu, azini kililiru paragurafu;

- 3 'diyi ma alea mi 'ba eri = 3
- 2 'diyi ma alea mi 'ba eri = 2
- 1 ni ma alea, mi 'ba eri = 1
- Ka ovu yo mi ba eri= 0

E'yo efi kulu kulu mvani sile 'diyi (coherence)

(Nzii 02)

E'yo efi ka ovu kililiru azini otizaru onyiru mi 'ba= 1

E'yo efi sileri ka ovu kililiru ku, azini otizaru onyiru ku,
mi 'ba = 0

E'yo mvani sile 'diyi eco ovu andraleru 'diyi le ;

- Geri azo koleraniri isuzuri
- Geri yini ecazu ondiru yi ondika 'i eci payipua 'diyi be ria
- 'Ba kolera atri ngoni yari;
 - Alataa tambaza si
 - Yi a'dizasi
 - Aro 'bezu yi alia cirisi
 - Nyaka a'dizu teketekerisi
 - Tibiini yi a'dizu raka 'bani nya ndorisi
 - Pati efi ojizu alaru raka 'ba ma nya ndo
 - Nyaka ma ti opizu yi pie cirisi
 - Nyaka jezu 'ba nyaka ozipi geria ti opi kokoru 'diyi vu kurisi
 - Dri ojizu sabunisi raka enya nyazu ndo,mi ka enga coroniaria
 - Mi ka susu,mi mu arojoa mbelekocici

Vokabulari (Vocabulary):

(Nzii 02)

Mva ka e'yo efi kulu kulu ni yi oja nditiri e'dozu;

4-6 =2

2-3 =1

1 ni kaniku toko ni oja=0

Vocabulari

Kolera

Azo

Yi ondi

Azakoza(ze)

Payipu

Coronia(joweria)

Sakatia

Atrizu

Alata

Aroyi 'bapi alaruri'i

Nyaka a'dizu

Teketeke(kilili)

Tibiini

Patiefi(patiaka)

Ebiru

Ebi(enga)

Ale suza(ale azoza)

Sutaa(adita, rataa,suyi,osu)

Arojo

Karakara(tre,o'biru)

Le mva obetaa 'yepiri ma oja e'yo feleri Lugbaratisi yini ani efi uruleru 'diri fezu beni. Le e'yo nde ma eci yi kililiru e'yo siza eriniri ma alia ra.

SAMPLE

325/2
LUGBARATI
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUGBARATI

OBETA IRI(2) RI

Lataa, Samari, azini E'yo A'bini)

New Lower Secondary Curriculum

SCORING GUIDE

ESELE A : E'YO SIZA

LATAA

1. (a) Lesu susuru ku 'diyi ; (Nzii 04)
- Lesu fufurani
 - Lesu kuzani
- (b) 'Ba yi ma omgbo lesu aliari o'bi aya omvele lactometer rurisi. (Nzii 04)
- (c) Geri lesu ayuzu 'diyi ; (Nzii 06)
- Lesu waru
 - Lesu kuzaru
 - Za ebiru
 - Za ozoza
 - Ari a'dizaru
- (d) Geri sende isuzu 'diyi ; (Nzii 06)
- Lesu wa ozizu
 - A'dizu ra ozizu ebe'deru
 - Edezu lesu kuzaru
 - Ondua eri edezu lesu *icecream-ru, butter-ru, ghee-ru azini cheese-ru,* ozizu ndo

E'yo siza 'di ma dria zita yi 4; (a)-(d) e'dozu nitaa, cazu e'yo ecole 'yelerari ma alia 'diyi indi

ESELE B

SAMARI

2. E'yo mvani eco sile 'diyi

(Nzii 10)

- Eri fe anzi yi e'yo ega yisi
- Eri 'Ba eci tualu
- Eri ondua kakau fe anzi dri
- Eri egata onyiruri otu
- Eri fe anzi yi 'ba pa dria azi ngazu yi ma ngulupisi
- Eri e'yo angu ezozani 'ba 'warani ngaleni 'diyi esu
- Eri fe anzi ma oni kini onita asini ku

Paragrurafuniri

Bishopi 'yo drice'ba yini kini le orodri onita siniariniri ma ovu onita fepi anzi yini e'yo egazu yisi 'dinileri'i. Ba ecipi tualu azini ondua kakau fepi 'dinileri'i ; mu drile kini onita nderi ma otu egata onyiruri egazuri, ma 'ba anzi yi pa dria azi ngazu yi ma ngulupisi azini ma fe anzi yi dri e'yo angu ezozani 'ba 'wara yini ngaleni 'diyi esuzu. Ma fe anzi ma oni kini onita asini ku.

Mva ka e'yo kulu kulu uruleru 'diyi ma azi yi si ;

$$6 \text{ si drile}=3$$

$$3-5=2$$

$$1-2=1$$

$$\text{ka si ku } =0$$

E'yo kulu kulu 'diyi eceta e'yo sile aga agarani anzi obetaa 'yepi 'diyini eco ayu e'yo kililiruri sizu yi vile samari ma alia ra 'diyi 'i. Le ma e'da yi ma ondua e'yo otizu kililiruri indi

ESELE C

E'YO A'BINI

3. (a) E'dotaa;

(Nzii 20)

Le e'yo kulu kulu mvani sileri ma ovu e'yo sile andraleru 'diyi le 'diyi ma azi yi le;

- Mva 'dari ma ru
- La sukulu cazu kpere ngopi ?
- Eri ma adriza ngoni ?
- Atipi andri be yi a'dipi yi ya ?
- Suru mva nderi pi vileri ngo 'i
- Yi ma adriza ngoni ?
- Yi vile aje jeza eri ngoni ?
- Mva 'di ma adropi yi a'duko yi ?
- Ati ma adropi yi a'duko yi ?
- Eri ma tipika ma adriza ngoni ?
- Aku nde ma alia adra ci ya ,kani yo ?
- Yi ma dini a'duni ?
- Karile 'di ma tipika yi dri ondi be ya kani yo ?
- Karile 'di 'du ndra oku ra ya kani yo ?
- Eri 'ba azi lepi tuni 'i ya kaniku eri ovuoni ?
- Curu'dorisi eri azoru 'ya ?
- Yi ma dria afa ci ya ?

E'yo nde ma ti 'deria ;

- Mva ma fe 'i ma egata onyia 'dari ma dria, adroyi pi ma azakozu ecozu aje 'diri a'izu ra kaniku gazu si
- Ma fe di asisile ambo ndeni fepi aje 'di gazu si kaniku a'izu ra 'diyi
- Ma fe awa'di fo 'i ma adroyini erini 'i a'izu e'yo onizu agupia mva 'diri ma dria raka de nga aje 'di mu drile kurisi
- Azini ma ece vini kini 'i koresi azakoma kozu e'yo 'diri ma alia ka le e'yo azini oni angiri raria.

Mva ka e'yo kulu kulu uruleru 'diyi ma azi yi si ;

10 si drile=4

6-9=3

3-5=2

1-3=1

ka si ku =0

(b)

E'yo kulu kulu mvani sileri ma ovu e'yo sile andraleru 'diyi ma azi yi le;

- Mva ma si e'yo aje ma dria
- Aje eri a'di afani yari ma dria
- Ma ece e'yo aje onyiruri eri ngonile yari ma dria
- Ma si vini e'yo feepi ajeni yi erezu 'diyi indi
- Ngani agyi erini esuleri oci eri ma tipika dri ku
- Eri agyi nde eji akua mgboru
- Eri nga fe 'ba ma je 'i raka eri e'do a'a agupi/oku nde be ndo
- Fu amve agyi azini sizu de eri aje jotia ku
- Acini amve bada bada ku/tutunisi inisi
- Inzita fe 'ba eri ma okuru/agupiruri dri saa drias
- Letaa fe 'ba eri ma agupi/oku vile 'diyi dri
- Ovu kuzu ja/azi ngazu asi drias
- E'yo munguni ma ta mbazu saa dria
- Alataa 'bazu akua
- Lokiri kuzu ja
- Lonyi 'bani esule 'diyi ecizu tualu azini ayuzu tualu vini vataa si
- E'yo azini vataa akunini ka efu yi ma eselia, yi nga ri va 'ba e'yo nde otu geri eyeresi ovuni awataasi ku
- Ma si ima egataa aje onyiruri ma dria
- Ma fe embataa 'ba nga fipi ajea ku 'diyi dri

Mva ka e'yo kulu kulu uruleru 'diyi ma azi yi si ;

10 si drile=4

6-9=3

3-5=2

1-3=1

ka si ku =0

*Le azi anzi obetaa 'yepi 'diyi ma ayu e'yo otile uruleru 'diyi omvitaa yi
vile 'diyi fezu paragurafu yi ma alia*

SAMPLE

335/1
LUGANDA
Paper 1
2024
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUGANDA

Olupapula olusooka

Okuwandiika embooji n'okukyusa

Essaawa bbiri

EBIGOBERERWA:

*Olupapula luno lugabanyiziddwamu ebitundu **bibiri**: A ne B.*

*Lilimu ebibuuzo **bisatu**.*

*Mu Kitundu **A** mulimu nnamba bbiri, kolako **emu**:1(a) oba (b).*

*Mu kitundu **B** mulimu ennamba emu era ya **buwaze**.*

Ddamu ebibuuzo bibiri awamu.

Ebibuuzo ebissuka mu by'olagiddwa tebijja kukeberwa.

Ebyokuddamu biwandiike mu mpapula ezikuweereddwa.

EKITUNDU A

Kola 1 (a) oba (b).

1. (a) *Soma akatundu kano wammanga n'oluvannyuma owandiike embooji ya bigambo 350-400.*

Obadde okulera mu katale ne muzaddewo era nga gye muggya ebisale by'essomero, wabula embeera eri mu katale ako nzibu ddala, owulira weenyiyiddwa era toyagala kuddayo kukolerayo! Ebyembi bw'otaddayo kukolerayo, n'ebasale by'essomero tojja kubifuna.

Wandiika ng'onnyonyola muzaddewo ebikutuukako ng'oli mu katale ako ebikutuusizza n'okwenyiwa okuddayo okukolerayo ate ofundikire ng'omulaga engeri endala gye muyinza okufunamu ebisale by'essomero ne bw'onooba tozzeeyo mu katale.

Oba

- (b) *Soma akatundu kano wammanga n'oluvannyuma owandiike embooji ya bigambo 150-200.*

Essomero lyammwe Kasozi H/S liri wafunda nnyo, era temulina na kisaawe wakuzannyira kyokka nga mmwe abayizi b'essomero eryo mwagala okuzannya ku mizannyo egy'enjawulo musobole okuba n'emibiri emiramu era n'okwogiya obwongo.

Wa abakulu bekikwatako amagezi ge muyinza okukozesa mu ssomero lyammwe erya Kasozi H/S okusobola okutuukiriza ebiruubirirwa byammwe ebyo.

EKITUNDU B

2. Obadde osoma amawulire ag'olupapula lw'Olungereza, jjajjaawo n'alabamu ekigambo Buganda naye ebisigadde tabitegedde. Ayagala kumanya amawulire ago kye googedde ku Buganda.

Yamba jjajjaawo asobole okutegeera amawulire g'Olungereza g'obadde osoma.

EXTRAVAGANCE IN INTRODUCTION CEREMONIES

In Buganda, an introduction ceremony that used to be a simple celebration of two families coming together, has slowly turned into a show off. It is now a very expensive function on both the bride and groom's sides. The parents of the bride must prepare for many guests in terms of seats and feeding, take care of decorations and the bride's dressing, making the function very expensive.

Some grooms get bank loans while others solicit for funds from friends to fill the bride's compound with gifts. Are you aware that some grooms even hire items like cars as gifts and later return them to the car bonds! A groom who takes many gifts is praised, while the one who takes few gifts is made fun of and mocked at the function and may even become a news item.

The prime minister of Buganda has criticised such extravagance. He has advised people to cut down on unnecessary expenses and invest in income generating projects so that at the end of the day, people have earnings. He calls upon people to reduce on the number of people escorting the groom and instead turn to the old cultural introduction ceremonies of Buganda.

335/1
LUGANDA
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUGANDA

Olupapula olusooka

Okuwandiika embooji n'okukyusa

SCORING GUIDE

335/1 Luganda Scoring Guide Sample Paper

a) Omuyizi awandiike emboozi eyogera ku bintu nga bino:

- Okumuwemula
- Okumukwana
- Okumwesittaza nga bamukwatakwatako
- Okubulwa ssente
- Okukwatibwa endwadde eziva ku bugyama
- Obutafuna kyakulabirako kirungi (bamuwabya)
- Obutafuna budde busoma bitabo
- Okuwulira emboozi z'abakulu
- Okulogebwa

Omuyizi alage engeri endala nga zino wammanga, gye bayinza okufunamu ebisale by'essomero.

- Okusiikira awaka ebyokulya ne bitwalibwa mu maduuka
- Okuluka
- Okufumba ebyokulya nga keeki
- Okupoota
- Okusomba amazzi
- Okulima
- Okufuna edduuka ne bava mu katale
- n'ebirala

b) Omuyizi ayinza okuwandiika ebbaluwa oba okwogera (speech).

Asobola okwogera ku bino:

- Okuzannya emizannyo egizannyirwa awafunda okugeza nga *table tennis, Badminton, chess*, omweso n'ebirala.
- Okwenyigira mu misinde gimubunabyalo.
- Okuzannyira mu mpalo. (buli kibiina)
- Okweyazika ebisaawe byokumuliraano.
- Okuleeta oba okuyiia engeri ezenjawulo abaana okubeera nga baliko kye bakola.
- Okulambula
- Okunoonyereza
- Okubateerawo entimbe z'okulabirako emizannyo.
- Okuzannya katemba ko n'okuzina amazina ag'enjawulo.
- Nebirala

S/N	Eby'okugolola	Obubonero
1	Endabika y'ekiwandiiko. <ul style="list-style-type: none"> • Omutwe • Enyanjula • Enzimba • Enkomenkereza 	04
2	Obubaka obutuukana n'omulamwa. (message/relevance)	08
3	Olulimi <ul style="list-style-type: none"> • Gulaama • Ebiseera(tenses) • <i>Punctuation</i> • Ensengeka • <i>Orthograph</i> 	08

2. Omuyizi asome ekitundu akikyuse mu Luganda okufaanako nga kino:

Okwejalabya mu mikolo gy'okwanjula.

Mu Buganda, omukolo gw'okwanjula ogwabeeranga omwangungu era ogwagendereranga okugatta ab'omu maka abiri awamu, gugenze gukyuka mpola ne gufuuka ogw'okweraga obwerazi. Kati mukolo gwa bbeeyi ku ludda lw'omugole omukazi ate ne ku ludda lw'omusajja. Abazadde b'omuwala bateekwa okwetegekera abagenyi abayitirivu, nga bategeka ebyokulya, awookutuula, okutimba ate era n'okwambaza omugole, nga bino byonna bifuula omukolo ogw'ebbeeyi.

Waliwo n'abasajja abeewola ensimbi mu bbanka nga kw'otadde n'okusonda mu mikwano gyabwe ensimbi mbu basobole okuddugaza oluggya lw'aboomuwala n'ebirabo ebingi. Obadde okimanyi nti waliyo n'abasajja abeeyazika ebirabo nga emmotoka mu bakitunzi baazo olw'okwagala okweraga era olumaliriza emikolo ne babinonayo ew'aboomuwala ne babizzaayo! Ennaku zino, omusajja atwala ebirabo ebingi asanyukirwa nnyo naye oyo atwala ebitono anyoomebwa, n'ajeregebwa n'oluusi afuuliibwa ggulire.

Katikkiro wa Buganda avumirira okwejalabya. Awa abantu amagezi okukendeeza ku nsasaanya etaliimu makulu era n'abawa ga bwereere basige ensimbi mu bintu ebivaamu amagoba. Akubiriza abantu okukendeeza ku bungi bw'abantu abawerekera omusajja ayanjulwa era n'abasaba okudda ku ntegeka y'omukolo gw'okwanjula ogw'ennonno mu Buganda. Ebyokugoberera mu kugolola.

Okukyusa (Translation)

S/N	Engeri y'ebiddiddwamu (Response details)	Obubonero
1	<p>Obubaka (Referential meaning) = (Obubonero 06)</p> <p>Engabanya yaabwo:</p> <p>Ekiba ekisooka</p> <ul style="list-style-type: none"> • Aggyeeyo obubaka bwonna • Alesseeyo obubaka obumu • Taggyeyo bubaka n'akamu 	<ul style="list-style-type: none"> • Obubonero 02 • Akabonero 01 • Akabonero 00
	<p>Ekiba ekykubiri:</p> <ul style="list-style-type: none"> • Aggyeeyo obubaka bwonna • Aleseeyo obubaka obumu • Taggyeyo bubaka n'akamu 	<ul style="list-style-type: none"> • Obubonero 02 • Akabonero 01 • Akabonero 00
	<p>Ekiba ekyokusatu:</p> <ul style="list-style-type: none"> • Aggyeeyo obubaka bwonna • Aleseeyo obubaka obumu • Taggyeyo bubaka n'akamu 	<ul style="list-style-type: none"> • Obubonero 02 • Obubonero 01 • Akabonero 00
2	<p>Olulimi n'entegeka yaalwo mu kitundu ekikyuse (organisational meaning)</p> <ul style="list-style-type: none"> • Akozesa olulimi (grammar and spelling) mu butuufu bwalwo • Awamu akozesezzaako bibiri byokka mu butuufu • Awamu akozesezzaako kimu kyokka mu butuufu • Alemereddwa okukozesa olulimi mu butuufu bwalwo. 	<ul style="list-style-type: none"> • Obubonero 03 • Obubonero 02 • Akabonero 01 • Akabonero 00
	<ul style="list-style-type: none"> • Akozeseza ebigambo ebituukira ku kyogerwako (terminologies) • Awamu ebigambo ebituukira ku kyogerwako tabikozesezza 	<ul style="list-style-type: none"> • Obubonero 02 • Akabonero 01
3	<p>Embeera y'ekikyuse (situational meaning)</p> <p>Obutuukirivu bw'embeera ekikyuse gye kirimu; okugeza bye kyogerako, abantu abalimu, emyaka gyabwe/obukulu bwabwe, obuvunaanyizibwa, ebyobuwangwa bye kyoleka.</p> <ul style="list-style-type: none"> • Aggyeyo bulungi embeera • Awamu embeera tagiggyeyo ddala • Embeera teviriddeyo ddala 	<ul style="list-style-type: none"> • Obubonero 02 • Akabonero 01 • Akabonero 00
4	<p>Ensengeka (coherence)</p> <p>Ebiba byonna bitwalire wamu.</p> <ul style="list-style-type: none"> • Asengese bulungi ebiba byonna • Asengese nga abitabuddetabudde 	<ul style="list-style-type: none"> • Akabonero 01 • Akabonero 00

SAMPLE

335/2
LUGANDA
Paper 2
2024
2¹/₂ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUGANDA

Olupapula olwokubiri

Okusoma bwino, okufunza n'ebiyobuwangwa

Essaawa bbiri n'ekitundu

EBIGOBERERWA:

*Olupapula luno lugabanyiziddwamu ebitundu **bisatu: A, B ne C.***

*Awamu mulimu ebibuuzo **bina.***

*Ebitundu **A ne B** byabuwaze.*

*Mu kitundu **C** mulimu nnamba **bbiri.** Kolako nnamba **3 oba 4.***

*Ddamu ebibuuzo **bisatu** awamu.*

Ebibuuzo ebisukka mu by'olagiddwa tebijja kugololwa.

Ebyokuddamu biwandiike mu mpapula ezikuweereddwa.

EKITUNDU A

1. *Soma ekitundu kino wammanga n'oluvannyuma oddemu ebibuuzo ebikuweereddwa ku nkomerero yaakyo.*

“Omulumu guno si mwangu kuba be tukolera tebasiima ate batulaba nga abayaaye, olw'ensonga nti abamu ku bannaffe enneeyisa yaabwe mbi nnyo. Ye nsonga eyaviirako omu ku baminista okwagala tukeberebwe emitwe.” Ebyo bye bigambo Lusiba bye yayogera nga tumaze okukkiriziganya ku busimooni ngamba ensimbi ze yali antwalira ssaako n'okunnamusaako obulungi. Twagenda tunyumya, okuva we natuulira ku manyoole we oba tugiyite boodabooda ye. Namubuuza oba naye yamala kutunda ttaka okugigula ko ye nedda. Awo kwe kumubuuza ekyamuletera okwagala omulumu guno, kuba yandaga nti yali yasoma n'afuna ebbaluwa mu byamazzi(plumbing). Yanziramu nga yenna musanyufu nnyo nti, “Newankubadde musangibwamu ebizibu bingi nga: obutaba kyangu kufuna ppamiti, okutukuba obuyondo, okuzibba ssaako okuzibowa ne zitwalibwa ku poliisi ne zivundirayo, seevuma mulimu guno kuba we nsula sikonkonwa. Nsobodde okuweerera abaana era n'omu anaatera okumaliriza obusawo mu University e Makerere mwavangamu, bw'anaamala nja kukuyita ku kabaga ke.”

Emboozu bwe yatuuka wano ate n'eyongera okunkwata omugamba, ne mmubuuza engeri gy'asobodde kino. Yantegeeza nti, ekintu ekisookera ddala, mu bulamu teri mulimu mubi; kasita tonyooma mulimu ogufunamu. Okwesiga Katonda kikulu nnyo, kuba y'atuwanguza mu buli kimu. Yeeyongera n'antegeeza nti ewuwe buli ku makya bonna bakeera kusinza na kusaba Katonda abatangire enkwe z'omulabe sitaani. Kino kimukoledde era kati emyaka abiri (20) be ddu nga tafuna kabenje. Obuyonjo yabusimbako amannyo era okumutunuulira ng'ekikooti kye kitukula bulungi, era nga tavaamu lusu lwonna lukosa nnyindo zange. Lusiba yanpaamba nti yasooka kukozezebwa, era olw'okuba omukozi ssaako n'amazima, eri mukamaawe, kyamusobozesa okugula ppikipiki eyiye mu myezi mukaaga gyokka. Okuva olwo teyadda mabega. Awo we nnamubuuliza nti; “Naye okutwalira awamu ofuna ssente mmeka olunaku?” Yanziramu nti, “Olunaku bwe lugenda obulungi, n'emitwalo omukaaga ngikola”. Yeeyongera nantegeeza nti buli lunaku atereka emitwalo esatu (Shs30,000). Yannyumiza omusajja gwe yavugako olumu. Mbu omusajja yamusanga anaatera okunnyuka. Yajja n'ensawo n'agimukwasa naye bwe yamutuusa ewuwe yasitula bye yali akutte n'ayingira ennyumba ye. Ensawo n'agyerabira ku manyoole kuba yali agitadde mu maaso. Bwe yatuuka ewaka kwe kulaba ensawo y'omusaabaze. Ekiro ekyo yavuga n'agizzaayo mu bulumi naye ate ekikolwa ekyo kyamuwa essanyu. Bwe yagituusa n'agimuwa, omusajja yasanyuka era bwe yakebera ng'ebiri mu nsawo tebikwatiddwako yamwebaza era ekirabo yamuwa ppikipiki empya; bw'atyo n'aweza ppikipiki bbiri. Oluvannyuma yantegeezebwa nti ensawo gye yaddiza omusaabaze yalimu obukadde obusoba mu makumi ana.

Bwe namubuuza engeri gye yeewalamu ebikemo by'okudigida, Lusiba yaseka nnyo, oluvannyuma nantegeeza nti, omuvuzi wa Booda atafuga mubiri gwe akomekkereza afunye ebirwadde oba obutakulaakulana anti ensimbi aba azimalira

mu kuckyakala. Yayongerako nti banne bangi be yali aziise nga bafudde mukenenya ate ng'ababa babasiize bamu ku basaabaze baabwe. Mbu bangi balinnya ppikipiki zaabwe ekiro n'ebigendererwa ebibi. "Anti olutuula n'akukwata mu kiwato n'akuvumbagira be vvu, ng'eno bw'akukulukuunyaako amabeere ge, gye biggweera ng'owanyisiganyizibwa mu birowoozo. Bw'otaba mugumu ssente z'okoze olunaku olwo ozimalira mu bwenzi!"

Yanjamba nti, "Okusobola okufuna obulungi mu mulimu guno, oteekwa okuba ng'olinawo ku ssente enkalu; kuba waliwo kasitoma ayinza okukukubira essimu ng'ayagala omugulire ebintu ebitali bimu, obimutwalire eka bw'annyuka akawungeezi awo n'alyoka akusasula. Abo nno mbafunamu ssente nnyingi kuba olumu batuwa n'akasiimo." Yeeyongera n'antegeeza nti, aliko abantu b'avugira omwezi era nga bamasasula ku nkomerero ya mwezi, naddala abo abalina abaana abato abasoma. Kino yagamba nti kyetaaga obuguminkiriza bungu naye nga kisasula. Anti buli luvannyuma lwa mwezi yali akuŋŋaanya emitwalo amakumi ana be ddu! Nti lwakuba era waliwo abatamusasula era abo ayawukanye bubi nabo.

Wabula yantegeeza nti abagoba abeetaba mu kwekalakaasa bangi ppikipiki zaabwe baziboye; abategendereza ku nguudo, ebinnya bibakuba ebigwo n'okwonoona ppikipiki zaabwe; oba okusibwa mu makomera nga ery'e Kitalya olw'obutaba na bisaanyizo. Bwe nnatuuka we nviirako nakwata mu ndyanga ne mmusasula era ne mmwebaza okunvuga obulungi. Sisabangako mugoba wa boodabooda namba ya ssimu naye, Lusiba nnagimusaba era yansuubiza okumpita ng'omwana we atikkiddwa diguli y'obusawo. Ne gye buli eno Lusiba y'anvuga era enkolagana yaffe yava mu mukwano kati twafuuka baaluganda.

Ebibuuzo:

- (a) Oluvanyuma lw'okusoma ekitundu kino nyonnyola mukaddewo abadde avumirira omulimu gwa boodabooda ebintu ebyenjawulo **bina (4)** ebyoleka nti ddala omulimu ogwo si mubi.
- (b) Mukwano gwo yasikira ettaka, kaakano anoonya baligula afune ssente agule boodabooda. Nga weeyambisa emboozi ya Lusiba, mulage engeri **mukaaga (6)** z'ayinza okuyitamu okutuukiriza ekirooto kye nga teyeggyeeko bya busika.
- (c) Ggwe okulira ebyentambula mu ggwanga, weeyambise ekitundu kino olage engeri **mukaaga (6)** z'oyinza okuyitamu okutebenkeza omulimu gwa Balusiba.
- (d) Ggwe ng'omusaabaze atambulira ku boodabooda, sinziira ku kitundu ky'osomye onyonnyole ensonga **nnya (4)** kw'onoosinziira okusaba owa boodabooda atera okukutwalako ennamba y'essimu ye.

EKITUNDU B

2. *Weefuule omuzadde mu maka, weeyambise ekitundu kino wammanga, ofunze mu bigambo nga 100 ebyo by'ogenda okubuulira abaana bo engeri y'okukuumamu obuyonjo awaka wammwe.*

Wali okigenderedde nti obuyonjo obwo mu nju ssekinnoomu ne mu bifo mwe tubeera bintu bikulu nnyo mu kutuwa obulamu n'obuwangaazi ?

Nga tukyali bato, bwe wazuukukanga, abakulu nga bakunaaza mu maaso bakuggyamu obujonjo n'olumu engeregeze ku mimwa n'amatama. Bino omuntumulamu tasaana kuba nabyo, anti byandireeta endwadde z'otamanyi. Kyokka n'osanga omuntu omukulu ng'azze mu bantu n'obujonjo mu maaso.

Bannange okwoza mu kamwa oba okusenya amannyo agalya buli kafankunaaye wabintu nakyo kikulu. Wabula n'osanga oli owaakamwa ke akaalya jjo n'atakalongoosa ne leero n'akaliisa ebirala n'olundi bwatyo n'asembera akukube akaama ng'aliko kyakutegeeza n'ofa ennaku !

Mwana ggwe omuwala oba owoobulenzi, n'omala ennaku zo nga ziizo nga teweeiyeeeko gano ag'emugga kuba empewo nnyingi ate n'enkuba etonnya obutakya, akasana ne kakwakako lwe kazze wenna n'ocuumuka ng'akafumbe. Gundi bambi weddeko.

Okwoza engoye n'ebintu bye tukozeza mu bulamu bwaffe kintu kikulu. Wabula n'osanga abaana abasomera mu masomero ag'ebisulo ng'essowaani kw'aliira teraba ku tuzzi; agisiimula na bipapula. Bwe gutuuka ku tawulo oba essuuka mw'asula, tebiraba ku tuzzi okuva lw'ayingira essomero okutuuka lw'aliwummula adde eka.

Nze nneewuunya abantu abatalina bifo bikyamirwamu obubi ne babumansa nga nte. Emmanju we basula bwe wabaayo ensiko oba emimwany n'olaba ejjano. Kale tebereza enkuba lw'efukumuka oba omusana okweberengula ne wawunya ; eyo eba ekyayitika?

Omuntu n'okuza amaala ne gabanga Nnamulimi! Bannyinaffe abamu kati balina ne ze bakookera ku ngalo mbu banane. Olwo bwe kutuuka okunaaba ? Enviiri sizoozeddeeko, naye saasira omusawo alikwambula ng'ogudde ku kabenje akutunge ekiwundu wonna we kiri!

Awaka ne wazika, omuddo ne gulingiza mu mulyango ne mu madirisa, ddala buba buyonjo oba mpisa ya bugunjufu ? Okwo si kwe kusembeza ebyewalula eby'obulabe gye tuli.

Ebifo mwe tweteewululiza n'okunaabira nabyo bwe bitayonjebwa, byandivaako endwadde. Teebereza kaabuyonjo, omugenda ne bummazeewo okumala ennaku nga teyonjeddwa. Bwo nno olumu ekyoka we kibusimbira we butera okussa ekitereke nga bumanyuuka.

Bwe kiba kinaabiro nga kyagegedde tewandyagadde na mazzi kukyekoonaako ate ne gakusammukira.

Bwe kityo nno ne we tukolera, ka bube butale, maduuka oba ofiisi mwe tutuula, bwe tutafaayo kutegekawo mu ngeri nnyonjo watama era n'abantu ne beebalamawo.

Mu kuwumbawumba, tewali kuwannaanya, awatali buyonjo n'obulamu tewaba.

EKITUNDU C

*Ddamu ekibuuzo **kimu** ku bikuweereddwa wammanga.*

3. Mutoowo aluddewo okuwasa wabula ye teyeeffirayo kuba alowooza tekyetaagisa! Abantu ku kyalo batandise n'okumugeya! Wandika ng'onnyonnyola ebintu eby'enjawulo ebiyinza okumuwaliriza okuwasa oba ayagala oba tayagala.

Oba

4. Mukwano gwo akubuuzizza ebifa ku bika by'Abaganda. Lodayo ekika kimu ky'omanyi osinziire okwo omunyonnyole ebintu ebikulu ebikwata ku kika ekyo.

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UGANDA NATIONAL EXAMINATIONS BOARD

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LUGANDA

Paper 2

Okusoma bwino, okufunza n'ebuyobuwangwa

SCORING GUIDE

335/2 (Scoring Guide) Engabanya y'obubonero

1.

S/N	Ebiddibwamu (Response details)	Scores (obubonero)			
		Ensonga	Ekyokulabirako	Obubonero awamu	
a	Ebintu bina ebyoleka nti omulimu ogwo si mubi.				
	<ul style="list-style-type: none"> • Omuntu asobola okufuna ensimbi neyezimba nga owa booda. 	1	1	2	
	<ul style="list-style-type: none"> • Omuntu owa booda asobola okulabirira abantu be n'okuweerera abaana be nga Lusiba. 	1	1	2	
	<ul style="list-style-type: none"> • Owa booda afuna emikwano okuva mu bantu b'avuga okugeza Lusiba omukyala gwe yavuga yafuuka mukwano ggwe nnyo. 	1	1	2	
	<ul style="list-style-type: none"> • Owa booda afuna ssente n'atereka nako nga Lusiba bwe yakolanga. 	1	1	2	
b	Omuntu asobola okutuukiriza ekiroto kye eky'okugula boodabooda nga teyeggyeeko byabusika naye n'gakola ebintu nga bino:	Ensonga	Ebyokulabirako	Nga bwe ki kutuusa ku booda	Obubonero awamu
	<ul style="list-style-type: none"> • Okubeera omukozi omulungi/ennyo/atanyooma mirimu, nga Lusiba bwe yewaayo n'akola ogwa booda wadde nga gulimu ebizibu. Oluvannyuma booda eyo n'emuyamba okufuna eyiye. 	1	1	1	3
	<ul style="list-style-type: none"> • Okukkiriza okukozesebwa nga Lusiba bwe yeewaayo okubeera omupakasi bwe yali tannafuna booda yiye. N'omulala 	1	1	1	3

<p>bwakola bwatyo asobola okuweebwa oba okwegulira booda mu ssente z'aba akoze.</p> <ul style="list-style-type: none"> • Okesiga Katonda nga Lusiba bwe basaba ennyo ewuwe era ne kimuviiramu ebirungi. N'oli kwasaba Katonda amuwa amakubo mw'ayinza okufuna booda oba ebirala. • Okutereka ku ssente oli z'aba akoze mu by'akola; nga Lusiba bwe yaterekanga emitwalo esatu buli lunaku. Ezo bwe ziwera ayagala boda agigula. • Okuba n'amazima ng'okozesebwa nga Lusiba bwe yakola ng'asigazza ensawo y'omusaabaze. Abantu bwe bakwesiga bayinza okuyamba okufuna boodabooda. • Okwogera obulungi ne bakasitoma nga Lusiba bwe yakola ng'avuga omukyala nga banyumya ne baggyamu omukwano omukyala n'amufuula omuvuzi we gw'asasula. Ezo bwe ziwera aba asobola okugulako booda. <p>Okuddamu kw'omuyizi kuteekwa okuwa ensonga, ensonga n'ewerekerwako eky'okulabirako oluvannyuma n'alaga ekiragiddwa mu nsonga gye kisobola okuyamba oli</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p>	<p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p>	<p>3</p> <p>3</p> <p>3</p> <p>3</p> <p>3</p>
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	okufuna booda (nga teyegyeko byabusika). Buli nsonga ewerwa ku mitendera esatu.				
c	<p>Okuddamu kw'omuyizi kuteekwa okuwa ensonga, ensonga egoberezebwe ekyokulabirako okuva mu mboozi esomeddwa, oluvannyuma efundikirwe ng'omuyizi alaga ekirambikiddwa mu nsonga bwe kiyinza okuyamba mu kulambika omulimu gwa boodabooda.</p> <p>Buli nsonga ewerwa ku mitendera esatu.</p> <p>Omuyizi awe ensonga mukaaga. Buli nsonga aginnyonyola ku mitendera esatu.</p> <p>(i) Okugiwa/okugiwandiika</p> <p>(ii) Okugikwanaganya ku biri mboozi y'ekituundu ekisomeddwa.</p> <p>(iii) Okulanga engeri ensonga eweereddwa mu (i) waggulu gyeyinza okukola mu kutebenkeza boodabooda.</p>	Ensonga	Ekyokulabirako	Engeri y'okutere ezza	Obubonero awamu
		1×6	1×6	1×6	18
d	<p>Omuyizi aleete ensonga nnya, nga buli emu agyogerako ku mitendera ebiri. Ensonga zino ziri nnyo ku mpisa za wa boodabooda ali mu mboozi</p> <p>(i) Okuwa ensonga</p> <p>(ii) Okuginnyonyola ng'alaga nga bwereetera omuntu okusaba owa boodabooda akannamba k'essimu ye.</p>	Ensonga		Ekyokula birako	Obubonero awamu
		1×4		1×4	8

2. Guidelines to scoring summary writing.

S/N		
	<p>1. Obubaka busengekebwe mu kiba kimu. Buno wammanga bwe bubaka obuli mu kiwandiiko.</p> <ul style="list-style-type: none"> • Okunaaba mu maaso • Okusenya n’okunaaba mu kamwa • Okunaaba omubiri • Okwoza engoye n’ebintu ebirala bye bakozesa • Okuba ne kaabuyonjo • Okukendeeza nokulongoosa ebitundu by’omubiri ebikulirira • Okulongoosa awaka • Okuyonja ebinaabiro ne kaabuyonjo bye tukozesa • Okulongoosa ebifo mwe tukolera. <p>Obubaka 7 – 9 Obubaka 4 - 6 Obubaka 1 - 3 Obubaka obutakwatagana</p> <p>2. Omutwe.</p> <ul style="list-style-type: none"> • Omutwe ogugenderako • Ogutagenderako <p>3. Ensengeka</p> <ul style="list-style-type: none"> • Omuyizi awandiise mu kiba kimu. • Awadde emilamwa nga si kiba kimu. • Atazzemu kibuuza oba awandiise ebitakwatagana na kiwandiiko. 	<p>Obubonero 03 Obubonero 02 Akabonero 01 Obubonero 00</p> <p>Akabonero 01 Obubonero 00</p> <p>Obubonero 02 Akabonero 01 Obubonero 00</p>

3. (a) Omuyizzi awandiike ng'anyonnyola emigaso gy'obufumbo. Omuyizi anyonnyole buli mugaso gw'aleeta nga alaga ebirungi byagwo. Buli nsonga ejja kuweerwa ku mitendera ebiri:

- (i) Omugaso
- (ii) Okulaga nga bwe guli ogwomugaso.

S/N	Ebiddibwamu	Omugaso	okunyonnyola	awamu
	<ul style="list-style-type: none"> • Okuzaala abaana n'oyaza ekika • Okuba n'omubeezi/okubeeragana • Okufuna ekitiibwa mu bantu • Okukulaakulana • Okukuza abaanaabanaagasa eggwanga • Okukola amaka • Okufuna anaakusikira/obutazaawa • Okutwala omusaayi mu maaso • Okugata enjanda • Okuba ekyokulabirako eri abalala. 	1	1	2

Or:

(b) Ebikwata ku kika

S/N	Ebiddibwamu (okugeza nga :Ekika ky'obutiko	Emitendera gw'ebika	Omutendera nga bwe guli mu kika	Amakulu	Obubonero awamu
	<ul style="list-style-type: none"> • Omukulu w'ekika . Buli kika kibera n' Omukulu w'ekika • Omuziro • Akabbiro • Amannya agatumibwa 	1 1 1 1	1 1 1 1	1 1 1 1	3 3 3 3

	• Omubala gw'ekika	1	1	1	3
	• Emirimu egikolebwa	1	1	1	3
	• Obutaka	1	1	1	3
	• Emizizo	1	1	1	3

SAMPLE

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KISWAHILI

Karatasi ya Kwanza

Insha na Ufupisho

Saa mbili

MAAGIZO KWA WATAHINIWA:

*Karatasi hii ina sehemu; **mbili: A na B.***

*Jibu maswali **mawili** kwa ujumla.*

*Katika sehemu **A**, kuna maswali mawili. Chagua swali **moja.***

*Sehemu **B** ni ya **lazima.***

Majibu yote yaandikwe kwenye karatasi uliyopewa.

Swali la ziada halitasahihishwa.

SEHEMU A UTUNZI WA INSHA

Ama

1. Watu wengi nchini hutumia vibaya mazingira wanamoishi. Tatizo hili limesababisha madhara mengi nchini. Kuna haja ya kuyaokoa mazingira.
Andika insha ukipendekeza namna mazingira yanavyoweza kutunzwa.

Au

2. Jamii iko katika hatari kubwa ya kuathirika kutokana na ongezeko la matumizi ya madawa ya kulevya. Madawa hayo yanauzwa madukani na hata mitaani.
Wewe kama kiongozi wa wanafunzi, andika ushauri mwafaka utakaowatolea wanafunzi wenzako kuhusu matumizi ya madawa ya kulevya.

SEHEMU B UFUPISHO

3. *Kwa kutumia maneno **sabini (70)**, eleza jinsi mtu anavyoweza kujilinda dhidi ya ugonjwa wa malaria kama ilivyoelezwa katika taarifa.*

Ugonjwa wa *malaria* ni hatari sana kwa mwanadamu. Ugonjwa huu umekuwa tishio kubwa kwa wana Uganda na ulimwengu mzima. Watu wengi, yaani watoto kwa wazee wamekufa kwa ugonjwa wa malaria.

Ugonjwa huu huambukizwa na mbu wa kike anayejulikana kama anofelesi. Mbu hupenda kuishi kwenye mahali yenye majimaji na vichaka. Mahali hapo panakuwa kama maskani yao ambapo wanataga mayai na kuzalia hapo.

Baadaye, mbu hawa hukua na kuanza kwenda penye giza wakati wa usiku kama kwenye nyumba na kwenye miti. Binadamu asipolala ndani ya chandarua anaumwa na mbu wakati wa usiku akiwa amelala.

Mbu yule wa aina ya anofelesi akikuuma ataingiza virusi vya malaria mwilini mwako na utapata ugonjwa huo wa malaria. Aidha, kutofunga milango na madirisha jioni husababisha mbu kuingia kwa nyumba na kujificha humo.

Kutokana na madhara yanayosababishwa na mbu hao hatari, ni muhimu kujikinga dhidi ya wadudu hao kwa kutunza usafi nyumbani ili tuweze kujilinda dhidi ya ugonjwa wa malaria.

Njia ya kwanza, inatubidi kufyeka nyasi zilizo karibu na nyumba zetu ili tusiwape mbu nafasi ya kujificha na kuzaana. Kwa kufanya hivyo, tutawazuia mbu kujificha humo. Isitoshe, ni muhimu kutoa maji yaliyotuama

karibu na nyumba zetu. Tunaweza kufanya hivi kwa kutoa vyombo visivyotumika kama chupa, ndoo na beseni ili mbu wasizalie humo mayai yao.

Ni jambo la muhimu kufunga milango na madirisha wakati wa jioni ili mbu wasiingie kwa nyumba. Pamoja na hayo, tunasitahili kulala ndani ya vyandarua ili tusiumwe na mbu hao hatari.

Njia nyingine ya kujikinga dhidi ya wadudu hao hatari, tunaweza kunyunyiza dawa nyumbani na kuwaua. Pia, ni vizuri kufunika mashimo yaliyo karibu na nyumbani kwetu ili mbu wasije wakazalia humo.

Mtu aliye na ugonjwa wa malaria anaonesha dalili zifuatazo; kwanza mtu huyo atakuwa na udhaifu wa mwili, kuhisi baridi kila wakati, maumivu ya kichwa, joto kali mwilini na kutokuwa na hamu ya kula.

Ni muhimu kwamba ukijitambua kuwa na dalili yoyote ya ugonjwa wa malaria uende hospitalini upimwe na kupata matibabu.

Mwishoni, wizara ya afya inastahili kuelimisha watu kujikinga dhidi ya ugonjwa wa malaria na magonjwa mengine kwa kutumia vyombo vya mawasiliano kama magazeti, redio na televisheni.

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MWONGOZO WA UTUZAJI

SEHEMU A

Utuzaji wa Insha

1. Insha (Uzito 30)

Utunzaji wa mazingira

- Kupanda miti
- Kufagia na kuzoa takataka
- Kuachana na tabia ya kutupatupa takataka ovyo k.v plastiki, chupa za vyuma
- Kuacha kukata na kuchoma miti kwa ajili ya makaa
- Kusafisha mitaro pamoja na visima
- Kuhifadhi misitu, vinamasi
- Kuhamasisha jamii kuhusu madhara ya uharibifu wa mazingira.
- kutekeleza sheria za utunzaji wa mazingira.

Utuzaji

Umbo 4.3.2.1.0

- Kichwa
- Utangulizi
- Kiwiliwili
- Hitimisho

Sarufi

- Tahajia 2.1.0
- Msamiati 2.1.0
- uakifishaji 1.0
- Njeo 2.1.0
- Sintaksia 2.1.0

Ujumbe mwafaka ulioandikwa kinathari 3.2.1.0

Hoja tano na zaidi

- 03

Hoja 3-4	- 02
Hoja 1-2 au ujumbe ulioorodheshwa	- 01
Bila hoja au ujumbe usioambatana na mada	- 00

2. Hotuba (Uzito 30)

Ushauri kuhusu matumizi ya madawa ya kulevya

- Kutekeleza ushauri wa wazazi, viongozi na watu wazima.
- Kuamini yanayofundishwa katika dini.
- Kuwa na marafiki wema.
- Kuzingatia yanayofundishwa shuleni.
- Kutumia mtandao ipasavyo bila kutafta yasiyofaa.

Utuzaji

Umbo 4.3.2.1.0

- Protokali
- Mada
- Kiwiliwili
- Hitimisho

Sarufi

- Tahajia 2.1.0
- Msamiati 2.1.0
- uakifishaji 1.0
- Njeo 2.1.0
- Sintaksia 2.1.0

Ujumbe (hotuba) mwafaka ulioandikwa kinathari 3.2.1.0

Hoja tano na zaidi	- 03
Hoja 3-4	- 02

Hoja 1-2 au ujumbe ulioorodheshwa	- 01
Bila hoja au hotuba isiyoambatana na mada	- 00

3. Ufupisho (Uzito 10)

Ujumbe mwafaka

- Kutunza usafi nyumbani
- Kufyeka nyasi zilizo karibu na nyumba
- Kutoa maji yaliyotumika karibu na nyumba zetu
- Kuondoa vyombo visivyotumika vilivyotupwa nje ovyo
- Kufunga milango na madirisha wakati wa jioni
- Kulala ndani ya chandalua
- Kunyunyiza dawa nyumbani
- Kufunika mashimo

Utuzaji

Ujumbe kamili ulioelezwa ukiwa na hoja 6 na Zaidi	- 03
Ujumbe kamili ulioelezwa ukiwa na hoja 3-5	- 02
Ujumbe kamili ulioelezwa ukiwa na hoja 1-2 ama ujumbe ulioorodheshwa 01	-
Ujumbe ulio tofauti kabisa au usiokuweko	- 00

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KISWAHILI

Karatasi ya Pili

Ufahamu na Uchambuzi wa Fasihi

Saa Mbili

MAAGIZO KWA WATAHINIWA:

*Karatasi sehemu **mbili**; A na B.*

*Maswali yote ni ya **lazima**.*

Majibu yote yaandikwe kwenye karatsi uliyopewa.

SEHEMU A

UFAHAMU

1. *Soma hadithi hii kisha ujibu maswali.*

MGOMO SHULENI

Siku moja nilikutana na kijana aitwaye Odeke Musa katika kijiji cha Ryeru. Kijiji hiki kinajulikana sana kwa kuzalisha mahindi yanayotegemewa kwa mlo wa ugali unaotumiwa na takribani nusu ya raia wa nchi hii. Watu wengine hutambua kijiji hiki kama “jiko la taifa”. Kijana Odeke Musa kwa umri wake mdogo, anastahili kuwa shuleni akishughulikia masomo lakini mambo sivyoyalivyo.

Nililazimika kumwendea moja kwa moja na kuzungumza naye ili angalau nijue kisa na sababu ya kutokuwa shuleni. Uso wake, waziwazi ulikuwa ukionesha huzuni na masikitiko ya hali ngumu anayopitia. Tulipoanza kuzungumza machache hivi, machozi yalianza kumtiririka tiriri! Baada ya kupoa akanihadithia kwamba anajutia siku ile aliposhiriki na kuongoza mgomo shuleni pamoja na rafiki zake.

Kwa kawaida, mzaha mzaha hutumbua usaha. Mambo yenyewe yalianza kimchezomchezo. Wanafunzi walianza kulalamikia hali mbaya wanayopitia hapo shuleni. Kwanza kabisa, walilalamikia chakula kibaya walichokuwa wakitayarishiwa, uhaba wa maji uliwalazimisha kutembea mwendo mrefu hadi kisimani nje ya shule kuchota maji. Pia walilalamikia ukosefu wa walimu wa kutosha. Pamoja na adhabu kali sana wanazopewa na walimu wao baada ya makosa madogo madogo.

Siku moja, majira ya saa saba usiku, wanafunzi walianzisha mgomo na kuharibu madarasa, nyumba za walimu pamoja na magari ya shule na mali nyingine nyingi. Kesho yake, uchunguzi wa kina ulifanyika. Iligunduliwa kuwa mwanafunzi aliyejulikana kwa jina la Odeke Musa alikuwa miongoni mwa wanafunzi walioongoza mgomo. Bila shaka, sheria za shule hazikuwaruhusu wanafunzi wa tabia kama hizo shuleni. Odeke Musa alijikuta ametupwa nje ya lango la shule.

Wazazi wake walipopata habari kuhusu vitendo vya mtoto wao, walipandwa na hasira juu ya utovu wa nidhamu. Wazazi wake hawakujisumbua hata kumtafutia shule nyingine ili aweze kuendelea na masomo. Odeke Musa alianza kutafuta vibarua mbalimbali ili aweze kusukuma maisha yake. Alianza kufanya kazi za sulubu alizobahatika kupewa na yeyote aliyemhurumia. Odeke Musa alionesha huzuni na majuto chungu nzima akasahau yaliyosemwa na wahenga kwamba ‘majuto ni mjukuu, huja baadaye’.

Kwa hakika, Odeke Musa alikuwa tayari kumwomba msamaha yeyote yule aliyemkosea hasa viongozi wa shule na wazazi wake. Alijutia sana masomo yake na yale malengo aliyokuwa nayo kupitia elimu. Je, ni nani aliyekuwa tayari kumsamehe?

Miaka ilivyozidi kusonga, ndivyo matumaini yake ya kurudi shuleni yalivyozidi kuzama jii na kuzikwa katika kaburi la sahu. Maskini Odeke, alijifunza maana ya ‘mpiga ngumi ukuta huumiza mkonowe’.

Hatimaye, alianza kufungua ukurasa mpya wa maisha. Akaanza kupanga na kushughulikia maisha bila elimu. Majengo ya shule aliishia kuyaona kwa umbali pamoja na kuwatamani wenzake waliokuwa wakivalia sare za shule. Kazi zake kubwa sasa ni za vibarua kama vile kulisha ng’ombe wa majirani zake, kufyeka nyasi kwa nyua, kuchimba vyoo, kuchotea watu maji na kazi nyinginezo za aina hiyo hiyo ili achume shilingi za kumfutia machozi.

Maswali:

- (a) Kulingana na taarifa hii, kwa nini Odeke Musa anajuta?
- (b) Ni hali gani ambazo zinaweza kusababishia wanafunzi kufanya fujo shuleni kulingana na taarifa?
- (ch) Ni changamoto gani zinazoweza kumkumba mwanafunzi anayeshindwa kumaliza masomo yake?
- (d) Ni nini maoni yako kuhusu adhabu aliyopewa Odeke Musa baada ya mgomo shuleni?

SEHEMU B

UCHAMBUZI WA FASIHI

4. *Soma dondoo hili kisha ujibu maswali yatakayofuata.*

(Ndani ya famasi ya Daktari Jakob. Amapanga dawa katika rafu za vioo na anapekua pekua kitabu cha wateja ambao anadai pesa.)

Selina: *(Akikimbia kuelekea famasi huku jasho Linamtoka. Amevaa sketi ndefu yenye maua) Shikamoo! Daktari?*

Daktari Jakob: *(akishusha miwani yake) Marhaba! Mbona unatokwa jasho! Unakotoka ni kwema?*

Selina: *(Ameweka mikono yake miwili juu ya kichwa.) La! kabisa! Mama yangu ni mgonjwa yuko katika hali mbaya.*

Daktari Jakob: *Ameugua ugonjwa gani tena?*

Selina: *Ni ugonjwa wake uleule wa pumu ambao unamshika vibaya hasahasa wakati wa baridi nyingi kama leo.*

Daktari Jakob: (*Akitandaza mikono*) Kwa hiyo nifanye nini?
Kwanza, ninashukuru Mungu kuwa umejileta hapa.
Isingekuwa hali mbaya ya mama yako, hungekuja. Kabla hatujaenda mbali, unajua pesa ngapi unazodaiwa kwenye kitabu hiki?

Selina: (*Kwa upole*)
Naam, ninajua lakini tafadhali Daktari, nimeacha mama katika hali mahututi na hakuna mtu mwingine nyumbani. Ninaomba unipe dawa, mengine tutayashughulikia baada ya mgonjwa kupata nafuu.

Daktari Jakob: (*Kwa kejeli akimuonesha vidole vyote*)
Hebu sikiliza! Mama yako kupona na kufariki hayanihusu. Ninachotaka hapa ni pesa zangu.
(*akipigapiga kidole kwa meza ya glasi*) ama sivyo, hakuna dawa!

Selina: (*Akimwangalia kwa macho yake mazuri huku machozi yakimtiririka*) Daktari, nyumbani niko mtoto mmoja pekee, sina baba wala jamaa ambaye anaweza kunisaidia. *Please* nipe dawa mama yangu akipona nitauza kuku wangu wawili ili nianze kulipa pesa zako polepole.

Daktari Jakob: (*Huku akiwa ameweka kalamu mdomoni, akiangalia kifua cha Selina. Anamkodolea macho kimya kimya na kutabasamu kidogo*)
Naweza kukusaidia, ila kwa sharti moja tu! (*akionesha kidole kimoja*)

Selina: (*Akifuta machozi kwa matumaini*) Nitafuata sharti lolote ikiwa litamsaidia mama yangu kupona. Niambie basi.

Daktari Jakob: (*akitikisa kichwa*)
Good girl! Wewe ni msichana mrembo, mwenye sura nzuri. Ukitumia mwili wako huwezi kukosa kitu! Ninamaanisha, ukiruhusu kuona umbo lako hili (*akimsogelea na kugusa kifua chake*) nitakupa famasi nzima.

Selina: (*Kwa ukali na uchungu, anamsukuma nyuma kwa nguvu karibu aanguke kwenye sakafu*) Siwezi kuuza mwili wangu kwa ajili ya kupata dawa! Mungu aliyeniumba, atanipa njia nyingine za kupata dawa ya mama yangu. (*anaanza kutembea polepole kama mtu aliyefiwa*)

Maswali:

- (a) Fafanua mandhari ya onyesho hili.
- (b) Wasichana wa siku hizi wanapata maadili gani kutokana na sifa za Selina?
- (ch) Fafanua hisia unazopata baada ya kusoma dondoo hili?
- (d) Ungekuwa Selina, ungetumia njia gani bora ya kupata dawa ya kumtibu mama yako?
- (e) Chambua mbinu za uandishi ambazo zimetumiwa na mwandishi wa dondoo hili.

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KISWAHILI

Karatasi ya Pili

MWONGOZO WA UTUZAJI

1. Ufahamu (Uzito 20)

(a) 01,00

- Kuongoza mgomo
- kufukuzwa shuleni
- Kukataliwa na wazazi wake

(b) 01,00

- Chakula kibaya na ukosefu wa maji
- Adhabu kali
- Utovu wa nidhamu.
- Ukosefu wa walimu wa kutosha
- Hali mbaya ya maisha

(Ch) 01,00

- Majuto maishani
- Kufanya kazi za vibaraua
- Kufanya kazi za shuleni
- Kukataliwa na wazazi
- Kujiunga na vikundi vibaya
- Kuishi maisha magumu ya kujitegemeya akiwa na umri mdogo.
- Ndoa za mapema.

(d) 01,00

- Adhabu ni mbaya kwa sababu inampeleka Odeke kuacha shule
 - Wazazi wake wasingemtelekeza kwa sababu ya kufukuzwa shuleni.
- Wangemwauni
- Adhabu inafaa kwa sababu si vizuri mwanafunzi kushiriki katika mgomo. Ni funzo kwa wengine.

2. Uchambuzi wa Fasihi (Uzito 20)

(a) 01,00

- Mandhari ya famasia, ndipo Selina anakutana na Daktari Jakob akitafuta dawa ya kumtibu mamake.

- Ndani ya Famasia ambapo Dktari Jakob anajaribu kujibahatisha kwa kumpata Selina anayetafuta dawa ya kumtibu mamake.

(b) 01,00

- kuwa na msimamo thabiti

- Kutunza miili yao vizuri/bila kujifanya chombo cha starehe

- Kujali pamoja na kutunza/kusaidia wazazi.

- Uadilifu

(ch) 02,01,00

- Huruma

- Huzuni

- Chuki

- Upendo

- Aibu

(d) 01,00

- Kuuza kuku ili kupata pesa

- Kutafuta mkopo

- Kufanya kibarua chochote kile

- Kwenda kwa duka linguine

(e) 02,01,00

- Taswira

- Kuchanganya ndimi

- Utohozi (daktari, famasi)

- Chuku (nitakupa famasi nzima)

- Tafida

- Nahau/semi (kuuza mwili)

- Mbalagha (kwa hivyo nifanye nini)

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1½ hours



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Paper 1

Comprehension and composition

1 hour 30 minutes

تَعْلِيمَاتُ الطَّلَبَةِ:

تَتَكَوَّنُ هَذِهِ الْوَرَقَةُ مِنْ ثَلَاثَةِ أَسْئَلَةٍ:

الْوَرَقَةُ لَهَا قِسْمَيْنِ:

الْقِسْمُ الْأَوَّلُ (أ) الْمَطَالَعَةُ، وَالْقِسْمُ (ب) الْإِنْشَاءُ.

أَجِبْ عَنْ جَمِيعِ الْأَسْئَلَةِ فِي الْقِسْمِ (أ).

اخْتَرِ سِينَارِيًا وَاحِدًا مِنَ الْقِسْمِ (ب) ثُمَّ أَجِبْ عَنِ الْأَسْئَلَةِ بَعْدَهُ.

لَنْ تَصَحَّحَ أَيَّ سُؤَالٍ مُضَافٍ.

اُكْتُبْ كُلَّ أَجْوَبَتِكَ فِي كُرَاسَةِ الْإِجَابَةِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقِسْمُ الْأَوَّلُ: الْمُطَالَعَةُ.

اِقْرَأِ الْقِطْعَةَ الْآتِيَةَ، ثُمَّ أَجِبْ عَنِ الْأَسْئَلَةِ بَعْدَهَا.

حُزْنُ عَائِشَةَ.

عَائِشَةُ فِي السَّادِسَةِ عَشْرَةَ مِنْ عُمْرِهَا، تَسْكُنُ فِي قَرْيَةٍ مِنَ الْقَرَى مَعَ وَالِدِهَا وَوَالِدَتِهَا وَثَلَاثَةَ إِخْوَةٍ وَأَرْبَعَ أَخَوَاتٍ.

وَالِدُ عَائِشَةَ تَاجِرٌ مَشْهُورٌ فِي الْقَرْيَةِ. لَدَيْهِ مَحَلَّةٌ أَوْ دُكَّانٌ لِبَيْعِ أَدَوَاتِ الْمَنْزِلِ وَهُوَ رَجُلٌ غَنِيٌّ. وَالِدَةُ عَائِشَةَ تَمْلِكُ الدَّوَاغِينَ أَيِ تَرْعَى دَوَاغِينَ وَهِيَ تَبِيعُ الْبَيْضَ.

عَائِشَةُ فِي الصَّفِّ الرَّابِعِ الْإِعْدَادِيِّ فِي إِحْدَى مَدَارِسِ الْقَرَى تَصِلُ دَائِمًا إِلَى الْمَدْرَسَةِ مُتَأَخِّرَةً بَعْدَ أَرْبَعِينَ دَقِيقَةً مِنْ بَدءِ الدِّرَاسَةِ. يُعَاقِبُهَا الْمُدْرَسُ لِتَأْخُرِهَا. يَهْتَمُّ وَالِدُ عَائِشَةَ بِتَعْلِيمِ إِخْوَتِهَا، وَلَا يُبَالِي بِتَعْلِيمِهَا وَلَا أَخَوَاتِهَا بِحُجَّةٍ أَنَّ الْبَنَاتِ لَا فَايِدَةَ فِيهِنَّ.

زَوْجُ وَالِدِ عَائِشَةَ أُخْتُهَا الْكَبِيرَةُ بِرَجُلٍ قَبْلَ تَكْمَلَةِ دِرَاسَتِهَا الثَّانَوِيَّةِ. تَسْتَيْقِظُ عَائِشَةُ فِي الصَّبَاحِ الْبَاكِرِ وَتَعْمَلُ جَمِيعَ الْأَعْمَالِ الْمَنْزِلِيَّةِ، مِنْ إِعْدَادِ وَجِبَةِ الْإِفْطَارِ، وَغَسْلِ الْأَوَانِي، وَإِطْعَامِ الدُّجَاجِ، وَإِعْدَادِ إِخْوَتِهَا قَبْلَ ذَهَابِهِمْ إِلَى الْمَدْرَسَةِ. وَمِنْ ثَمَّ تَتَأَخَّرُ فِي الْوُصُولِ إِلَى مَدْرَسَتِهَا لِذَلِكَ.

تَعِيشُ عَائِشَةُ فِي حُزْنٍ مُسْتَمِرٍّ فِي بَيْتِ وَالِدِهَا، لِأَنَّهُ يَنْدَمُ عَلَى الْإِنْفَاقِ عَلَيْهَا وَلَا يَتَوَقَّعُ مِنْهَا أَيَّ فَايِدَةٍ فِي الْمُسْتَقْبَلِ.

عَائِشَةُ فِي حَالِ مُؤْسِفٍ، هِيَ لَا تَعْرِفُ أَتَقَرُّ مِنْ وَالِدِهَا الَّذِي يُخَوِّفُهَا أَنَّهُ سَيَرْوِّجُهَا فِي أَقْرَبِ وَقْتٍ مُمَكِّنٍ شَاءَتْ أَوْ أَبَتْ، أَوْ تَبْقَى لِتَقْبَلَ مَا يُرِيدُهُ الْوَالِدُ مِنْهَا.

الأسئلة:

١. فَهَمَّتْ مِنَ الْقِطْعَةِ أَنَّ وَالِدَ عَائِشَةَ كَانَ رَجُلًا غَنِيًّا، مَا الدَّلِيلُ عَلَى ذَلِكَ؟
٢. كَمْ عَدَدُ أَفْرَادِ الْأُسْرَةِ الْمَذْكُورَةِ فِي الْقِطْعَةِ؟ وَمَنْ هُمْ؟
٣. لِمَاذَا يُعَاقِبُ الْمُدْرِسُ عَائِشَةَ دَائِمًا؟
٤. بِنَاءً عَلَى مَا قَرَأْتَهُ مِنَ الْقِطْعَةِ، لِمَاذَا أَرَادَتْ عَائِشَةُ أَنْ تَفِرَّ مِنْ بَيْتِ وَالِدِهَا؟
٥. بِحَسَبِ مَا فَهَمْتَ مِنَ الْقِطْعَةِ، هَاتِ سَبَبًا مِنَ الْأَسْبَابِ الَّتِي جَعَلَتْ عَائِشَةَ أَنْ تَعِيشَ فِي حُزْنٍ؟

القسم الثاني: الإنشاء.

اختر موضوعًا واحدًا واكتب عنه ما بين ١٥٠ - ٢٠٠ كلمة.

١. أُقِيمَتْ انْتِخَابَاتٌ لِرُؤَسَاءِ الطَّلَبَةِ فِي هَذِهِ السَّنَةِ الدِّرَاسِيَّةِ، وَانْتَهَتْ وَقَدْ فُزْتُ. أَنْتَ الْآنَ رَيْسُ أَمْرَاءِ الطَّلَبَةِ فِي مَدْرَسَتِكَ. فَالطَّلَبَةُ مُحْتَاجُونَ إِلَى الرِّضَاءِ مِنْكَ.
المهمّة:

٢. كُتِبَ مَا يَجِبُ عَلَيْكَ فَعَلُهُ حَتَّى يُصْبِحَ الطَّلَبَةُ مَسْرُورِينَ.
جَلَسْتَ لِامْتِحَانِ الصَّفِّ الرَّابِعِ الْإِعْدَادِيِّ الْعَامِ الْمَاضِي، حَرَجْتَ النِّتَائِجَ وَقَدْ نَجَحْتَ بِدَرَجَةٍ عَالِيَةٍ، الْأَمْرُ الَّذِي أَدْخَلَ السُّرُورَ فِي وَالدَيْكَ وَأَقَارِبِكَ بَلْ وَأَسَاتِدَتِكَ، فَقَرَّرَ وَالِدُكَ إِقَامَةَ الْحَفْلَةِ تَكْرِيمًا لَكَ.
المهمّة:

كُتِبَ مَا يَجِبُ عَلَيْكَ قَوْلُهُ أَثْنَاءَ هَذِهِ الْمُنَاسِبَةِ الَّتِي أُقِيمَتْ تَكْرِيمًا لَكَ.

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SCORING GUIDE

Scoring Guide

خُطْبُ التَّصْحِيحِ

الجزء الأول: المطالعة.

١. لِأَنَّ وَالِدَ عَائِشَةَ لَهُ/لَدَيْهِ مَحَلَّةٌ/دُكَّانٌ لِيَبِيعَ جَمِيعَ أَدْوَاتِ الْمَنْزِلِ.
 ٢. عَدَدُ أَفْرَادِ الْأُسْرَةِ وَهُمْ الْوَالِدُ، الْوَالِدَةُ، ثَلَاثَةُ إِخْوَةٍ، أَرْبَعُ أَخَوَاتٍ، وَ عَائِشَةُ.
 ٣. لِأَنَّهَا تَتَأَخَّرُ دَائِمًا عَنِ الْوُصُولِ إِلَى الْمَدْرَسَةِ.
 ٤. لِأَنَّهَا كَانَتْ تَخَافُ مِنْ وَالِدِهَا أَنْ يُزَوِّجَهَا.
 ٥. يَذْكُرُ الطَّالِبُ أَحَدَ الْأَسْبَابِ الْآتِيَةِ:
 - الْأَعْمَالُ الْمَنْزِلِيَّةُ الْكَثِيرَةُ.
 - عَدَمُ دَفْعِ رُسُومِ الْمَدْرَسَةِ.
 - الْخَوْفُ مِنْ تَزْوِيجِهَا مُبَكِّرًا.
- (٠، ١، ٢، ٣)

الجزء الثاني: الإنشاء.

المطلوب:

- كِتَابَةٌ عُنْوَانِ الْخِطَابِ لَهُ عِلَاقَةٌ بِالْمُهَمَّةِ.
- التَّحِيَّةُ.
- الْمُحَافَظَةُ عَلَى الْبُرْتُكُولِ.
- التَّعْرِيفُ.

- كِتَابَةُ مُحتَوَى (رِسَالَةِ) الخِطَابِ.

- شُكْرُ الإِدَارِيِّينَ.

- شُكْرُ الطَّلَبَةِ.

- التَّعَاهُدُ لِلقِيَامِ بِالْعُهُودِ.

اللُّغَةُ.

- أَلْفَوَاعِدُ النَّحْوِيَّةِ.

- أَلْفَوَاعِدُ الإِمْلَائِيَّةِ.

- حُرُوفُ الجَرِّ.

- تَكْوِينُ الجُمَلِ.

- المَفْرَدَاتُ اللُّغَوِيَّةُ الَّتِي لَهَا عِلَاقَةٌ بِالمُهَمَّةِ.

- حُسْنُ الخَطِّ.

- الخَاتِمَةُ.

٣، ٢، ١، صفر (٠)

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40 minutes



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Listening

40 minutes

تَعْلِيمَاتِ الطَّلَبَةِ:

اسْتَمِعْ جَيِّدًا ثُمَّ أَجِبْ عَنِ الْأَسْئَلَةِ بَعْدَ الْإِسْتِمَاعِ.

الحوار: استمع جيدًا ثم أجب عن الأسئلة بعده.
في المطعم.

الطالب: صباح الخير

المضيفة: صباح النور.

الطالب: كم وجبة تُعد في هذا المطعم؟

المضيفة: ثلاث وجبات.

الطالب: ما هي؟

المضيفة: الفطور، الغداء، والعشاء.

الطالب: متى يكون الغداء جاهزًا؟

المضيفة: يكون الغداء جاهزًا وقت الظهر.

الطالب: ماذا عندك من المشروبات؟

المضيفة: عندي الماء والعصير.

الطالب: شكرًا مع السلامة.

المضيفة: عفوا مع السلامة.

Candidate's Name:

Signature:

Random No.					Personal No.		

(Do not write your School/Centre Name or Number anywhere on this booklet.)

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تَعْلِيمَاتُ الطَّلَبَةِ:

- يُرَجَى مِنْكَ فِي هَذِهِ الْوَرَقَةِ الْإِسْتِمَاعُ إِلَى تَسْجِيلِ صَوْتِي تُعَادُ ثَلَاثَ مَرَّاتٍ.
- مَمْنُوعٌ قِرَاءَةُ الْأَسْئَلَةِ أَوْ النَّظَرِ إِلَيْهَا قَبْلَ الْإِسْتِمَاعِ إِلَى الْقِرَاءَةِ الْأُولَى.
- مَسْمُوحٌ لَكَ قِرَاءَةُ الْأَسْئَلَةِ (الْمَهَامُ) لِمُدَّةِ ثَلَاثِ دَقَائِقٍ فَقَطْ بَعْدَ الْإِسْتِمَاعِ إِلَى الْقِرَاءَةِ الْأُولَى.
- يَجِبُ عَلَيْكَ كِتَابَةَ رُدُودِكَ / أَجُوبَتِكَ عَلَى وَرَقَةِ الْجَوَابِ بَعْدَ الْإِسْتِمَاعِ إِلَى الْقِرَاءَةِ.
- لَكَ مُدَّةُ سَبْعَةِ دَقَائِقٍ فَقَطْ لِمُرَاجَعَةِ أَجُوبَتِكَ بَعْدَ الْإِسْتِمَاعِ إِلَى الْقِرَاءَةِ الثَّانِيَةِ. وَمِنْ تَمَّ يَتِمُّ سَحَبُ وَرَقَةِ الْجَوَابِ/ الْأَجُوبَةِ.

Turn Over

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أَسْئَلَةُ الْحَوَارِ:

١. صَبَّاحُ الْخَيْرِ؟

٢. مَا هِيَ الْوَجَبَاتُ الَّتِي تُوجَدُ فِي الْمَطْعَمِ؟

٣. مَتَى يَكُونُ الْغَدَاءُ جَاهِزًا؟

٤. أَدْكُرُ أَنْوَاعَ الْمَشْرُوبَاتِ فِي الْمَطْعَمِ.

٥. مَا مَعْنَى كَلِمَةِ "الْمَطْعَمُ"؟

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Section 2 A

الإجابة عن الأسئلة الحوارية.

- ١ - صباح النور
- ١ - الفطور والغداء والعشاء
- ١ - وقت الظهر.
- ١ - العصير والماء.
- المكان الذي تباع فيه المأكولات والمشروبات.
- إذا لم يجب الطالب عن شيء فله صفر.

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Paper 2 B
Speaking

20 minutes

تَعْلِيمَاتِ الطَّلَبَةِ:

تَتَكَوَّنُ هَذِهِ الْوَرَقَةُ مِنْ أَرْبَعَةِ أَسْئَلَةٍ.

الْوَرَقَةُ لَهَا قِسْمَانِ، وَفِي كُلِّ قِسْمٍ لَهُ جُزْئَيْنِ.

الْجُزْءُ (أ) الْمَحَادَثَةُ. وَالْجُزْءُ (ب) الْحِوَارُ.

فِي كُلِّ جُزْءٍ سُؤَالَيْنِ.

اخْتَرِ سُؤَالَ وَاحِدًا مِنْ كُلِّ جُزْءٍ، ثُمَّ أَجِبْ عَنِ الْأَسْئَلَةِ بَعْدَهُ.

لَنْ تُصَحَّحَ أَيُّ سُؤَالٍ مُضَافٍ.

اُكْتُبْ كُلَّ أَجُوبَتِكَ فِي كُرَاسَةِ الْإِجَابَةِ.

القِسْمُ الثَّانِي: الْمُحَادَثَةُ.

يَقْرَأُ الْمُمْتَحِنُ السِّنَارِيُو الْأَوَّلُ وَالثَّانِي لِلْمُتَحَنِّ، ثُمَّ يَخْتَارُ الْمُمْتَحِنُ سِنَارِيَا وَاحِدًا، وَيُجِيبُ عَنِ الْمُهَمَّةِ بَعْدَهُ بِالْكَلامِ.

عَرَضُ Topic presentation

السِّنَارِيُو الْأَوَّلُ:

زَارَ مُدِيرُ جَمْعِيَّةِ الْعَوْنِ الْمُبَاشِرِ مَدْرَسَتَكَ، وَبَعْدَ زِيَارَةِ مَكْتَبِ مُدِيرِ الْمَدْرَسَةِ، عَلِمَ أَنَّ فِي مَدْرَسَتِكَ نَادِي اللُّغَةِ الْعَرَبِيَّةِ، فَهُوَ يُرِيدُ أَنْ يَعْرِفَ أَنْشِطَةَ النَّادِي وَبَعْضَ الْمَشْكَلاتِ فِيهِ لَعَلَّهُ يُسَاعِدُ النَّادِي مَا أَمْكَنَ.

الْمُهَمَّةُ:

أَنْتَ كَرْنِيْسُ نَادِي اللُّغَةِ الْعَرَبِيَّةِ، لَقَدْ اخْتَارَكَ مُدِيرُ الْمَدْرَسَةِ أَنْ تُلقِي كَلِمَةً أَمَامَ الضَّيْفِ. فُكِّمْ بَدْوْرَكَ.

OR

السِّنَارِيُو الثَّانِي:

خَرَجَ أَسْتَاذُ اللُّغَةِ الْعَرَبِيَّةِ لِلصَّفِّ الرَّابِعِ الإِعْدَادِيِّ مَعَ طُلَّابِهِ إِلَى قَرْيَتِهِ، وَعَرَّفَهُمْ بِوَالِدِهِ الَّذِي رَحَّبَ بِهِمْ تَرْحِيْبًا حَارًّا، وَقَدَّمَ لَهُمْ قَرْى وَهَدَايَا. فَرِحَ كُلُّ طَالِبٍ، ثُمَّ أَخْبَرَهُمْ أَنَّ فِي قَرْيَتِهِ عُلَمَاءَ كَثِيرُونَ وَمُحْسِنُونَ، بَنَوْا فِيهَا مَدَارِسَ، وَحَفَرُوا الْآبَارَ، وَأَقَامُوا الْمَزَارِعَ، ثُمَّ أَخْبَرَهُمْ أَنَّ الطَّالِبَ الَّذِي يَجْتَهِدُ فِي دُرُوسِهِ وَيَنْجَحُ فَهُوَ حُرٌّ أَنْ يَعُودَ وَيَسْتَقِرَّ فِي قَرْيَةِ أَسْتَاذِهِ بِسَلَامٍ.

الْمُهَمَّةُ:

أَنْتَ كَطَالِبِ اللُّغَةِ الْعَرَبِيَّةِ الَّذِي شَارَكَ فِي هَذِهِ الزِّيَارَةِ، اِشْرَحْ لِأَسْتَاذِكَ مَا اسْتَفَدْتَهُ مِنْ هَذِهِ الزِّيَارَةِ، وَصِفْ مَنْظَرَ هَذِهِ الْقَرْيَةِ.

السؤال الأول:

الصَّفَّكَ لِلُّغَةِ الْعَرَبِيَّةِ يَأْتِي إِلَى نِهَائِيهِ، قَضَيْتَ أَرْبَعَةَ سَنَوَاتٍ
مَعًا، تُرِيدُ أَنْ تَحْتَفِلَ مَعًا تَحَدَّثْ مَعَ الْمُمَثِّلِينَ لِصَّفِّكَ لِوَضْعِ
الْخُطَّةِ.

السؤال الثاني:

صَدِيقُكَ أَحْمَدُ الَّذِي يَفْهَمُ اللُّغَةَ الْعَرَبِيَّةَ فَقَطُّ، قَدْ جَاءَ إِلَى الْبَلَدِ
تَوَدُّ أَنْ تَقْضِي يَوْمًا مَعَهُ أَثْنَاءَ أَيَّامِ الْعُطْلَةِ. نَاقِشْ مَعَهُ.

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Section 2 B

المُحَادَثَةُ:

الإجاباتُ المُتَوَقَّعةُ مِنَ الْمُمتَحِنِ.

- التَّحِيَّةُ ٣ - ١
 - المُتَابَعَةُ البُرُوتُكُولُ ٣ - ١
 - تَعَارِفُ الْمُمتَحِنِ نَفْسَهُ ٣ - ١
- المَوْضُوعُ بِالكَامِلِ.

(أ) الأَنْشِطَةُ.

- المُنَاقَشَاتُ ١، ٢، ٣، ٤.
- اصْدَارُ الصَّحَائِفِ ١، ٢، ٣، ٤.
- الأَخْبَارُ الأَسْبُوعِيَّةُ ١، ٢، ٣، ٤.
- الحَلَقَاتُ العِلْمِيَّةُ ١، ٢، ٣، ٤.
- التَّوْجِيحُ وَالإِرْشَادُ ١، ٢، ٣، ٤.

(ب) المُشْكَلاتُ.

- عَدَمُ وُجُودِ الحَاسُوبِ.
- عَدَمُ وُجُودِ مُكَبِّرِ الصَّوْتِ.
- عَدَمُ وُجُودِ مَعْمَلِ اللُّغَةِ العَرَبِيَّةِ.
- عَدَمُ وُجُودِ مَكْتَبَةِ اللُّغَةِ العَرَبِيَّةِ.
- وأيةُ الأجابة التي صحيحة ومناسبة فحسب.

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Orupapura rw'Okubanza
2024
Eshaaha 2



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RUNYANKORE-RUKIGA

Orupapura rw'Okubanza
Okuhandiika n'Okuhindura

Eshaaha ibiri

EBIRIKUKURATIRWA ABARIKUBUUZIBWA

Orupapura oru rucwirwemu ebicweka bibiri; A na B.

*Garukamu ebibuuzo **bibiri** byonka.*

*Omu kicweka A harimu ebibuuzo **bibiri**, 1(a) na (b). Tooranamu kimwe.*

Ekicweka B, kiine kukorwa buri mwegi.

Handiika ebigarukwamu byawe byona aha rupapura orundi orwakuheebwa

**EKICWEKA A
OKUHANDIIKA**

Eki

1. (a) *Toorana ekyakuheebwa ahaifo ohandiikye ebigambo ebiri ahagati ya 150-200.*

Munywani waawe ayangire kwegu kandi obwo ari omu mwaka gw'aha muheru haza tikiyakukora gye. Iwe nka munywani we muhandikire orikworeka oku waakubaasa kumuhwera kwenda ngu agume omu ishomero.

Nari

- (b) *Toorana omutwe ogwakuheebwa oguhandiikyeho ekihimbo ky'ebigambo ebiri ahagati ya 350-400.*

Ekiteekateeko ky'okukoresa amasimu omu mashomero haza omu nshomesa y'eriigyenda tikishemeize bazaire baingi. Mukuru w'eishomero ayetsire orukiiko rw'okushoboorera abazaire ahabwenki esimu nizeetengwa omu kwegu kw'abeegi. Iwe nk'otoorainwe kujwekyera abeegi bagyenzi baawe omu rukiiko oru, handiika orikushagika enteekateeka y'okukoresa amasimu.

EKICWEKA B

OKUHINDURA

2. Habaireho ekiro ky'okwijuka okurinda eby'obuhangwa ebitwetooroire namunonga ebibira omu kyanga kyawe. Mukuru w'ebyebibira omu disiturikiti obaire naaza kuba omugyenye mukuru tiyaija kwonka yaayohereza obutumwa bwe aha migasho y'ebibira omu buhandiikye omu Rungyereza. Abantu baingi omu kyanga kyawe tibarikumanya Rungyereza. Hwera abantu abo kutunga obutumwa obwo omu Runyankore-Rukiga.

Forests are places with many trees; big and small. They are of great importance to both human beings and animals. Human beings benefit from forests by using timber in the construction of houses and bridges. Timber is also used to make furniture such as chairs, beds, sideboards and other items that are used to decorate homes.

Another importance of forests is that some tree barks and leaves are used as medicine to cure diseases. Similarly, the tree barks can be used in paper making.

In areas where they grow coffee and tea, trees are used to protect them against strong wind that would destroy such crops.

Animals benefit from forests and they also depend on grass, roots, fruits and even leaves as their food.

Forests help in rain formation and bring about positive climate change. Ugandan government and other international organisations that are responsible for environmental protection have put much emphasis on forest conservation to avoid the disaster of environmental degradation.

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RUNYANKORE-RUKIGA

Orupapura rw'Okubanza
Okuhandiika n'Okuhindura

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1. Okuhandika(Oburemeezi/weight 20)

Endeebeka y'ekihandiiko

- Endagiriro y'omuhandiiki
- Ebiro by'okwezi
- Amabanga/Ebitiinisa
- Eiziina

Obubonero

Ebintu 4	04
Ebintu 3	03
Ebintu 2	02
Ekintu 1	01
Tiyayoreka kantu	00

Obutumwa

- Okwanjura/Endamutsyo
- Enshonga
- Ekigyendererwa/Ebirungi by'okushoma
- Okutunga emirimo mirungi
- Okugira obukugu/obuhangu/omwoga omu kuhandiika, omu kushoma n'omukugamba
- Okukora emikago erikwombeka
- Okujumbura ebintu bisya
- Emituurire mirungi
- Okutunga sente
- Ekitiinisa omu bantu
- Okugira obugaiga
- Okugira obushwere burungi
- Okuhaisa abazaire ekitiinisa

Obubonero

Obutumwa 6+

03

Obutumwa 3-5	02
Obutumwa 1-2	01
Tihaine butumwa bwona	00

Enkozesa y'orurimi

- Empandiika 2.1.0
- Enyombeka n'enkozesa y'ebigambo omu bibazo 2.1.0
- Obutaanisa bihandiiko 1.0

b) Okuhandiika

Ebikuru

- Kuhwera abeegi kucondooza ebibatarikumanya
- Nizihwera abeegi kushomera aha intaneti
- Okwohererezaho n'okutungiraho eky'okukora baaba nibashoma
- kubiikaho ebibashomire
- Ebitabo tibirikwemariirira, n'ahabw'ekyo esimu nizibahwera omu kushoma
- Okuhandiika ebi barikushoma
- Okutungiraho ebishare by'eishomero kuruga omuka.

Obutumwa obwahandiikwa gye 3.2.1.0

- Ebikuru 5+	- 03
- Ebikuru 3-4	- 02
- Ebikuru 1-2 nainga obutumwa obutahandiikirwe gye	- 01
- Tihariho butumwa	- 00

Entebekanisa y'ekihandiiko 4.3.2.1.0

- Omutwe
- Enyanjura
- Ekihandiiko ky'onnyini
- Okuhendera

Obubonero

Ebintu 4	04
Ebintu 3	03
Ebintu 2	02
Ekintu 1	01
Tiyaayoreka kantu	00

Enkozesa y'orurimi

- Empandiika 2.1.0
- Enyombeka n'enkozesa y'ebigambo omu bibazo 2.1.0
- Obutanisa bihandiiko 1.0

2. Okuhindura (Oburemeezi/weight 20)

Emigasho y'ebibira/Amahamba

- Emiti neekoresibwa omu kukora/kubaija ebintu nk'entebe n'ebindi
- Kwombeka amaju néntindo
- Ebishushu by'emitu hamwe n'amababi nibirugwamu emibazi erikutamba endwara
- Okukora empapura
- Okukingira ebihingwa omuyaga/eihunga
- Ebibira n'obutuuro/obutaaho bwényamaishwa
- Ebibira nibihwera/nibiyamba omu kukora enjura
- Nibireetaho empindahinduka nungi yóbwire

Obubonero

- Emigasho 4+	03
- Emigasho 2-3	02
- Omugasho 1	01
- Tiyaayoreka mugasho gwona	00

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Orupapura rwa Kabiri
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Eshaaha 2½



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RUNYANKORE-RUKIGA

Orupapura rwa Kabiri

Okushoma, Okufunza n'Ebyemicwe n'Emitwarize

Eshaaha ibiri n'ekicweka

EBIRIKUKURATIRWA ABARIKUBUUZIBWA

Orupapura oru rucwiremu ebicweka bishatu; A, B na C.

Garukamu ebibuuzo bishatu byonka.

Ebicweka A na B biine kukorwa buri mwegi

Omu kicweka C, tooranamu ekibuuzo kimwe.

Handiika ebigarukwamu byawe byona aha rupapura orundi orwakuheebwa

EKICWEKA A OKUSHOMA

1. *Shoma ekitebyo ekyakuheebwa ogarukyemu ebibuuzo ebirikukurataho.*

AK'OYEHINGIIRE KAKWIGUTSA

Warujerere akaba amanya ogw'okuhondeeza ny'omushana, abandi baaba bagiire kukora emirimo y'okubatunga. Omwabazyo ku gwabaire gukiika aza aha muryango gw'akaina ke, ebyeshongoro biza ahaiguru. Okaba ohurira agumize ati; jerere jerere! Abajerere bagyenzi be bakaba bamwakiira ebyeshongoro biteekyerana. Warujerere akaba agwejegyera nyomushana.

Okwehingira ebyokurya akabiikaho eby'okwija kurya bwanyima, Warujerere akaba atakwetaho. Akaba ayesiga okutunga ebinagirwe omu mbungo z'abandi.

Wankoroto we akaba agira oburyo, aguma naayehenenga, buriizooba ahiiga ebyokurya. Ebimwe akaba abihunika omu mbisho ye. Akaba naayetega ati; "Nyensya eifa ku ririba ryataahire nshangwe nyine omushako ogurinyiha omuri rwaranda. Embisho ya Wankoroto ku yaabaire eherize kwijura n'aha bunwa omushana gwayaka, ekyanda kyataaha ahabw'okushiisha ebyobuhangwa. Ekyakuratsireho, obukooko obwetwa Kanyaananga bwarya emikamba. Enzigye nazo zaacwekyereza ebihingwa ebindi eby'amababi. Ebihingwa n'ebinyaatsi byayoma byarimbuka. Ensi yaakarangatana. Eifa rwaranda ryabuga ekyanga kyona. Abaabaire baine ebihunikirwe omu bitara byabo, nari ebitindikirwe ahandi nibo baayesiimire.

Eifa ku ryataahire, Warujerere yaatandika kwekambiika omushumi yaatimbatimba omu mwegyeko gw'eka ye arikuronda aku araanagye omunda, kwonka kaaburamu. Bwanyima yaagira ati; "owaakuza owa Wankoroto." Byayenda ndabumushumbire. Ky'okufa mpemuka!

Warujerere yaagyenda naashotooka, enjara yaamuhotoire. Yaayeturira Wankoroto, yamwetondera ati; "Niinye munywani waawe Warujerere ou otuura noohurira naayeshongora nyekiro." Wankoroto amubuuzo ati; "Waareetwa ki owangye, kwotakira kwijayo? Orwari rwawe, mpaho ngu n'ebyeshongoro, nyowe kantarikubaasa kurwemera n'okurwehitsya haihi?"

Warujerere ati, "Naareetwa enjara, erikwenda kundenzya orugo. Niyo yamputa ngu nkwehongyere ntafa. Nyabura we ntambira, naakweshengyereza. Nimpamya ngu embisho yaawe eyijwire endyaga ei orikwija kuryaho eri ifa ryona kandi ekashaagaho."

Wankoroto akabanza yaamusyorera ati, "Mutaahi wangye, beitu shi okubura eky'okutamira omu ifa iwe togira kitara nk'abandi bashaija? Obu abandi baba nibatayo emikono n'ebigyere iwe oba orahi?"

Warujerere ati, "Embisho yangye enkuru ekaigara. Nkabura obwire bw'okwetimbira endiijo. N'eby'okuhunikamu tingira bwire bw'okubihiga. Nyomushana nsiiba ngwejegyeire. Ekingwejegyeza kityo omu ihangwe

n’ahabw’okugabwa ndaara ninjerajera, ninteera entogoro ekiro kyona okuhitsya omukasheeshe”.

Wankoroto akabinga Warujerere, yaataho n’okumuseetera ati, “Tuntumuka rwata, ondugire omu ka. Za kutungwa ebijengo n’entogoro ebi oraaramu.” Nk’oku bagira ngu, “Ofubire aiba nyina.” Abaana babiri ba Wankoroto, omwojo na munyaanya bagabwa nibakunda Warujerere ahabw’okujerera kwe, baasharamu kumwibira ebyokurya bwanyima ya ishebo kugyenda.

Wankoroto akaba naakira kutsiga abaana be aha mbisho ngu hatagira owaiba ebyokurya bye. Izooba eryo, ishebo ku yaateire naaza ei abashaija barirengyeza, nyamwojo agambira munyaanya ati, “Toirooko okagambira Warujerere akaija tukamuha ak’okurya taata atakagarukire?” atyo, nyamwishiki ataragaza, aho naaho amureeta Warujerere, bamwibira omwate gw’oburo omu mbisho, baagumeemeera otwizi, atyo Warujerere agurigata ahurira yaagarukwamu amaani.

Warujerere ati, “Ni mwebare baana bangye, ninkabazinire, jerere jerere” atyo amirw’ensi. Ku haahweireho akaanya kakye, Warujerere agaruka aine obwoki abuheereza abaana abo baatandika kunuriiriza. Atyo aza omu mbisho ayihamu ebyokurya byona ebi yaabaire naayenda, akira rwaranda egyo.

Obwoki ku bwahweire, nyamwishiki ati, “Taata naatumara!” Nyamwojo ati, “huumura.” Nyamwishiki ati, “Hariho ou tutashereka, ou tutareeba, kwonka oguma naatureeba obwire bwona. Oguma naamanya ebiteekateeka byona, naahurira n’ebi tugamba byona. Tihariho na kimwe eki asherekwa. Kandi ogwo atagira eki asherekwa aba Ruhanga, na mbwenu ebi twaba nituteekateeka, ebi twaba nitwetenga n’ebi twagamba, n’ebi twakora byona. We yaabimanya”.

Ebibuuzo:

- (a) Shoboorora oburemeezi oburikuruga omu kubyama abandi nibakora, kurugiirira aha kitebyo eki.
- (b) Ekihandiiko eki nikihwera kita abantu b’omu disiturikiti yaawe kumaraho enjara rwaranda?
- (c) Ebikorwa ebiri omu kitebyo eki nibihwera bita omushomi waakyo kutuura gye omu bantu?
- (d) Yoreka oku enfumu “Ofubire aiba nyina” ei omuhandiiki akoreise omu kitebyo erikweyoreka omu bikorwa by’abaana beriigyenda.

EKICWEKA B

OKUFUNZA

2. *Shoma ekihandiiko ekyakuheebwa bwanyima ohandike omu bigambo ebitarikurenga makumi mukaaga (60) orikworeka ahabw'enki bakuru b'amashomero bashemereire kushagika emizaano omu mashomero gaabo kurugirira aha kihandiiko eki.*

Obwegyese bushemereire kuhwera omwegi kugira empinduka nungi omu miteekateekyere, omu micwe, omu nyikiriza kandi n'omu bi arikubaasa kukora. Gumwe aha mihanda y'okuhikiiriza ebi n'emizaano. Nambwenu niyo nshonga ahabw'enki ekitongore ekirikukurira eby'obwegyese n'emizaano omuri Uganda kirikuteeraho ebiro by'emizaano omu mashomero.

Abeegi b'amashomero nibeetaba omu mizaano bahayahayana kureeba omwegi oraasinge abandi, nk'oku kiri omu bigyezo. Amashomero nigahayahayana kuruga aha rurengo rwa disiturikiti kuhika aha rurengo rw'eihanga ryona kwenda kureeba eishomero eriraasinge agandi na bwanyima rikaheebwa ekikopo ky'okworeka obusinguzi.

Hariho emizaano mingi erikuzaanwa omu mashomero nk'omupiira gw'ebigyere, omupiira gw'engaro, okwiruka, okuguruka, okurekyera orubango, okurekyera ekibaare n'endiijo, nk'oburyo bw'abeegi kuruhuuka baaheza okwega okw'omu bibiina. Eki nikibahwera kuguma nibakunda okushoma okw'ebitabo, emitwe yaabo yaaba etaruhire.

Emizaano erikukira obwingi neezaanirwa omu tiimu kandi tiimu erikugira obwebembezi burungi neekira kusinga ezindi ahabw'okukwatanisa n'okukorera hamwe kw'abazaani baayo. Eky'okureeberaho n'omuzaano gw'omupiira oguzaanwa abantu ikumi n'omwe omu tiimu. Bamwe omu bazaani baayanga kukwatanisa n'abandi, nikyorobera tiimu endiijo kubasinga.

Emizaano yoona eine ebiragiro ebirikugitegyeka yaaba neezaanwa kandi buri muzaani ashemereire kubikuratira. Omuzaani orikugira emicwe mibi omu kishaayi naabingwamu omushazi w'empaka z'omuzaano ogwo. Eki nikireetera tiimu ye yaasingwa. Mbwenu, omuzaani weena ashemereire kugira emicwe mirungi kandi akakuratira ebiragiro by'omuzaano ogu arikuzaana.

Omu mizaano yoona, habamu owaasinga n'owaasingwa. Eki abazaani bashemereire kukimanya batakatandikire kuzaana kwenda kwerinda okuguubwa kubi n'endwano za bwanyima. Abarikusinga omu muzaano nibashemererwa kandi abarikusingwa bashemereire kugumisiriza n'okugira amatsiko ngu nibaija kusinga omu bwire oburikwija. Eki nikibahwera kukora n'amaani ogundi murundi kwenda ngu nabo basingye.

Amashomero agamwe tigarikwetaba mu mizaano n'obu Ekitongore ky'Ebyobwegyese kiraabe nikishaba amashomero goona kugiraho ebiro by'emizaano. Eki nikireetera abeegi omu mashomero ago baafeerwa akagisha k'okuyazyza eshagama n'okuhwera emibiri yaabo kuguma ehamire gye.

N'ekintu kirungi abeegyesa kuhiga abeegi boona omu mashomero kwejumbira omu mizaano ahabw'okuba nikibaasa kuhwera abeegi abarikukora gye omu mizaano kuheebwa omugisha gw'okushomera busha kandi bakeeyongyera kukuza entaranta zaabo. Eky'okureeberaho, omwiruki mukuru Kiprotich ou baingi turikwesiimisa omuri Uganda akatandika kwiruka akiri omu ishomero. Eki kikamuhwera kwetaba omu mpaka z'okwiruka ahu yaasingire abandi bairuki akaheebwa ebiconco n'esente nyamwingi.

EKICWEKA C

EMICWE N'EMITWARIZE

Eki

3. Abantu bamwe nibagyezaho kwenda ngu enjugano zirugyeho kandi obwe kitwire kiri kikuru omu Banyankore n'Abakiga. Orikwema aha micwe n'emitwarize y'Abanyankore n'Abakiga, handiika enteekateeka yaawe.

Nari

4. Okucondoza okukozirwe abarikukurira eby'emicwe n'emitwarize y'Abanyankore n'Abakiga nikworeka ngu eminyeeto mingi neeshanga oburemeezi bwingi omu bushwere ahabw'okutakuratira ebishemereire kukorwa omu mugyenzo gw'okuriima. Orikwema aha birikukorwa omu mugyenzo ugu, handiika orikushoboorora oku oburemeezi obu bwakubaasa kumarwaho omu bushwere.

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RUNYANKORE-RUKIGA
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

RUNYANKORE-RUKIGA

Orupapura rwa Kabiri

Okushoma, Okufunza n'Ebyemicwe n'Emitwarize

SCORING GUIDE

1. Okwetegyereza ebyashomwa(oburemeezi 20)

(a) 2.1.0

- Okubura ebyokurya
- Okushabiiriza
- Okuhemuka
- Okuba omukyene/Omwordo
- Okubeiha
- Okwibisa abandi/Okwiba
- Okwefuuzza

(b) 2.1.0

- Okwehingira ebyokurya
- Okuhunika ebyokuryaomu bwire bw'omweru nari bw'eishaaruura
- Okubyara emiti
- Okurinda ebyobuhangwa ebiriho
- Okuhinga ebyokurya ebirikumara obwire buraingwa bitarikusiisikara/bitasiisikaire
- Okwombeka ebitara
- Okubiika amaizi maingi omu bwire bwénjura

(c) 2.1.0

- Okutiina Ruhanga
- Okukora námaani/Okuba omwekambi
- Okuhwera/Okuyamba enshoberwa
- Okurinda ebyóbuhangwa
- Okukwatanisa nábandi
- Okweteekateekyera nyetsya
- Okukora emikago mirungi

(d) 2.1.0

- Oku enfumu erikweyoreka omu bikorwa by'abaana b'eriigyenda.
- Abaana okwiba sente z'abazaire
- Abaana kurya ebishare by'eishomero kurabira omu kuteera zaara
- Abaana kubura kukuratira ebihaburo by'abazaire baabo
- Abaana kuguza ebibanja by'abazaire baabo

Obubonero

3-4	02
1-2	01
Busha	00

2. Okufunza(Oburemeezi/weight 10)

- Kuha abeezi oburyo bwokuruhuuka/okuruhuukwa/okuhuumuza ebiteekateeko
- Kwega kukwatanisa nábandi
- Okubangura abeezi omu byóbwebembezi
- Kwega okugira okugumisiriza
- Kuhwera abeezi kukuza entaranta
- kutunga sente
- Okuyazya eshagama nókuhwera emibiri yaabo kuguma egumire gye
- Kukunda kukora námaani
- Ni kireeta emicwe mirungi
- Okwegyera busha omu mashomero
- Okurangaanwa.

Obubonero

- Obutumwa obwine ebikuru 4+	03
- Obutumwa obwine ebikuru 2-3	02
- Obutumwa obwine ekikuru 1 nainga obutumwa obutarikushoboorwa	01
- Busha	00

3. Eby'emicwe n'emitwarize (Oburemeezi/weight 10)

Ebikuru 3.2.1.0

Enteekateeka aha njugano

- Ebirungi by'okuha enjugano
- Kuhamya omukago ahagati y'amaka gombi
- Kuhamya obushwere
- Akamanyiso ka rukundo aha mukazi/omwishiki
- Kusiima abazaire b'omwishiki/Akasiimo k'abazaire
- Enjugano niziheereza omwojo omuhimbo gwókukora n'amaani
- Néitungo aha bazaire b'omwishiki
- N'ensibuko y'emigisha kuruga aha bazaire b'omwishiki
- Omukwe naatunga ekitiinisa omu maka agu yaashweramu
- Niziteera abazaire omuhimbo gw'okureeberera gye abaana b'abaishiki

Obubonero

- Obutumwa obwine ebirungi 7+ 03
- Obutumwa obwine ebirungi 3-6 02
- Obutumwa obwine ekirungi 1-2 nainga obutumwa obutarikushoboorwa 01
- Busha 00

4. Eby'emicwe némitwarize

Ebikuru 3.2.1.0

- Ku orikuriima oyebuuza aha bazaire n'abandi bantu kutunga obuhabuzi
- Ku orikuriima oyebuuza ahari baashwenkazi na baashwento bakuhabura otakashweire nari kushwerwa.
- Ku orikuriima obuuririza aha migyenzo y'obushwere ei oine kukuratira haza kikhwera kukora enshobe omu bushwere nyensya.
- Okuriima kurimu okucondooza aha ka ei orikuza kushweramu nari kushwerwamu kumanya emitwarize yaabo omanyanya yaaba noiya kugibaasa nainga otaraije kugibaasa.

- Okuriima kurimu okukwatanisa hamwe n'abazaire n'abanyaruganda omu kuronda omukundwa haza kikhwera kumanya ebi orikuba otarikumanya aha mukundwa waawe.
- Okuriima kurimu okumanya obukomooko bw'omukundwa waawe oyehara kushwera omunyabuzaare nari kwehara amahano omu bushwere.
- Okuriima kurimu kumanya oruganda n'emitwarize y'omukundwa waawe kwenda ngu otashwera omunyaruganda nari omunyabuzaare.
- Okuriima kurimu okumanya omuryango n'omuziro gw'omukundwa waawe haza kikhwera kwerinda amahano omu bushwere nk'okuzaara abaana b'ebibuza buryo.
- Okuriima kurimu okubuuririza kumanya yaaba baine endwara z'akarande kwenda ngu muzaare abaana b'amagara marungi.
- Okuriima kurimu okubuuririza aha mukundwa waawe kumanya yaaba naaruga omu maka g'abakozi nari abatungi kikhwera kumanya yaaba naija kukwombeka nari kukugarura ahansi.

Obubonero

- Obutumwa obwine ebikuru 7+	03
- Obutumwa obwine ebikuru 3-6	02
- Obutumwa obwine ekikuru 1-2 nainga obutumwa obutarikushoboorwa	01
- Busha	00

355/1
LUSOGA
Paper 1
2024
2 Hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUSOGA

Olupapulo olusooka

Okughandiika Ebiyiye n'Okucuusa Olulimi

Saawa 2

ENDAGIRIRO:

Olupapulo luno lugabiibwamu ebitundu bisatu; A, B ni C. Lulimu ebibuuzo bisatu.

Mu kitundu A mulimu nnamba ibiri. Kola namba 1 (a) oba (b).

Ekitundu B kya buwaze.

Ebibuuzo ebiswika mubyolagiirwa okukola tibirikeberwa.

Ghandiika ebyokwiramubyo mu mpapulo edhikugheereibwa.

EKITUNDU A: OKUGHANDIIKA EBIYIYE

Mu kitundu kino kola ekyokukola 1(a) oba (b).

1. (a) Wiiki eweire dhaadhaawo yagheebwa ekitanda mwaamala enaku isatu mwirwaliro nga omugenza. Byewabona mu kiseera ekyo byakuleetera okusalagho okwebazanga Katonda buli lunaku. Ghaya ebyaliyo ebyakutuusa kukusalagho okwo. Kozesa ebigambo **350-400**. (*Buta 20*)

Oba

- (b) Omusomi akulira eby'emizaanho kwisomerolyo eryetebwa Bright Academy yakukobye okwenhigira mu by'emizaanho weebulankania. Ateeseteese okukuloopa y'abasomesa. Tiwandyenze akuloope. Mughandiikire, mu bigambo nga **150-300**. (*Buta 20*)

EKITUNDU B: OKUCUUSA OLULIMI

2. Omukungu akulira eby'obulamu mu nsi yonayona acaire ku caalo kyo. Ayogeire n'abataka ku bulungi obw'okunhwa amaadhi. Maamawo abairegho aye tategeire, kuba taidhi lungereza ate nga omukungu lwakozeisa. Ofunie ekighandiiko ekirimu byakobye. Teekateeka ekighandiiko maamawo kyanaasoma okutegeera omukungu byakobye.

BENEFITS OF DRINKING SUFFICIENT WATER

Most people do not know yet, how important it is to drink water. They think that water should only be taken when one is thirsty. Health workers have carried out medical research. They explain that 60% of our body weight is water and brain tissue contains about 85% water. Also, 83% of our blood and 22% of our bones is water. Therefore, water is very essential in our bodies. One must not only drink to quench thirst. It goes beyond that. Indeed, our bodies contain much water so it is vital to keep drinking plenty of water. Without water we get dehydrated this can result in our organs not functioning properly, which is disastrous to our health.

Water keeps our brain healthy and it functions very well. It helps the body to regulate temperature. During exercise we lose water through breathing and sweating which cools our bodies. We therefore need to replace this water. The kidneys also need a lot of water. The function of the kidneys is to remove waste from our bodies. Drinking water helps them to work well and keep us free from toxins.

We must drink more than five glasses of water each day to protect the body from heart attack and to maintain good digestion. Without water, we would suffer from constipation, dizziness, exhaustion and a lot of unnecessary discomfort.

Ladies and gentlemen, let us always remember to drink lots of water daily. Water is life. God bless you.

**355/1
LUSOGA
Paper 1
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUSOGA

Olupapulo olusooka

(Okughandiika Ebiyiye n'Okucuusa Olulimi)

New Lower Secondary Curriculum

SCORING GUIDE

SCORING GUIDE FOR LUSOGA 355/1

1(a) OKUGHANDIIKA EMBOOZI

Emboneka y'ekighandiike

(Obuta 04)

- Omutwe
- Enhandhula
- Ebimega
- Enkomenkereza

Bino bibe nga bibonebwa

Ebikulu ebisuubirwa mu mbooji.

(Obuta 08)

- Abalwaire okuba mu bulumi
- Abantu okufa
- Sente okubula
- Abasawo okwediima
- Obutatenduka
- Obulezi okubula

Eby'olulimi

(Obuta 08)

- Gulaama
- Endingisa
- Empandiika entuufu
- Ebiseera

1(b) OKUGHANDIIKA EMBALUGHA

Emboneka y'ekighandiike

(Obuta 04)

- Ekikulu mu mbalugha
- Okulamusa okutuufu
- Endagiriro
- Enaku
- Omukono

Ebikulu ebisuubirwa mu mbooji*(Obuta 08)*

- Okwetonda
- Okukoba lwaki yakikola
- Okusuubiza obutairayo

Eby'olulimi*(Obuta 08)*

- Gulaama
- Endingisa
- Empandiika entuufu
Ebiseera

2.**OKUCUUSA****Obukwenda***(Obuta 06)***Enkenga esooka**

- Abasinga tibaidhi aye amaadhi ga mugaso inho
- Ab'ebiyobulamu baanoonereza baazuula nga omubiri gusinga kukolebwa maadhi.

Enkenga eyokubiri

- Amaadhi gayamba obwongo n'amani okukola obulungi
- Eibugumu mu mubiri likendeezebwa maadhi

Enkenga eyokusatu

- Tuteekwa okunhwa giraasi edhiswika mwitaanu olunaku
- Twewonhie kantoolooze, okuzibikira mu nda

Ebindi ku bibono ebikulu*(Obuta 02)*

- | | |
|-------------------------|------------------------|
| • Thirsty | okuba endhiwo/endhigho |
| • Essential | kyetaagisa inho |
| • Dehydrated | guwoiremu amaadhi |
| • Regulates temperature | gakendeeza eibugumu |
| • Dizziness | kantoolooze |
| • Heart attack | Ekikutuko |
| • Water is life | Amaadhi n'obulamu |

Ensengeka etegeerekeka obulungi*(Obuta 02)*

355/2
LUSOGA
Paper 2
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD
Uganda Certificate of Education

LUSOGA

Olupapulo Olwokubiri

Okusoma Bwino, Okufunza n'Ebyobughangwa

Saawa Ibiri n'ekitundu

ENDAGIRIRO:

*Olupapulo luno lugabiibwamu ebitundu bisatu; **A, B ni C.** Lulimu ebibuuzo **bina.***

*Ebitundu **A ni B** bya **buwaze.***

*Mu kitundu **C** mulimu enamba **ibiri.** Kolaku ndala 3(a) oba (b).*

*Iramu ebibuuzo **bisatu** aghalala.*

*Ebibuuzo ebiswika mubyolagiirwa okukola **tibirikeberwa.***

Ghandiika ebyokwiramubyo mu mpapulo edhikugheereibwa.

EKITUNDU A: Okusoma Bwino

1. *Soma ekikutu kino omale oiremu ebinaakubuuzibwa, nga osinziira ku byonaaba osomye.*

Akusigula takukwa. Kwisomero lya Nakisenhe erya Siniya yaliyo abaisuka basatu nga batambulira ghalala oti nsanafu. Okwidha kwisomero nga n'abasembayo okutuuka. Enaku edhisinga nga tibasoma masomo ga kunco. Mu kibiina nga batyama ghalala aye inhuma. Baali nga tibenda kukola mirimo gya kwisomero nga okweya ebibiina n'okusaagha.

Abaisuka bano baali n'emize nga: okughoghoigana mu kibiina n'okusumbugha abaana abaghala. Lwali lulala, ng'omwisuka owundi ku akoosi kino asonsonia omuguna nga'amuniogereza. Omuguna yali alikumaliriza bibalo omusomesa byeyali abaghaira kunco. Omuguna ono yawulira bubi era yamutabukira oti wa malibu atabukira mugoyo. Yamusindika ku kimante okwikaikana nga obweni bw'omwisuka bunuubwike. Kino kyasunguwaza omwisuka yaasituka yaakuba omughala enguumi ku mutwe. Omughala olwagwa ghansi gh'entebe tiyairamu kugheera. Baamusitulagho nga mufu.

Ekibiina kyaidhamu akatabanguko. Abaana abasomi baatumira mu madinisa, abandi mu mulyango ogw'ekibiina aye nga tibali kugheeramu. Eisomero lyaidhamu entiisa nga buli yoolingaku alikukulunguta bwa maziga.

Mangu ago omukulu ow'eisomero yaakubira puliisi eisimu. Mu daakiika ntono dhiti nga puliisi etuuse. Puliisi eja okutuuka kwisomero nga omwisuka amazeemu omusulo. Yakola ekisoboka kyonakyona yaataayiza omwisuka eyali ataireku kakokola otandeka inhuma. Baamugema baamutwala mu kaduukulu ka puliisi. Puliisi tiyakanga kwoyo, yeeyongerayo yaanoonenkereza ku baisuka abaali batambula naye. Yabazuula, boona baabatwala einhuma gh'emitayimbwa.

Bwebaayaza mu nsagho dhaibwe baayagaanamu endhaaye, kubba n'amairunji. Olwawuuna kunco, abaisirukale baabatwala baakola sitaatimenti. Fairo dhaibwe dhaatwalibwa mu kooti. Omwisuka eyaita omuguna olwamala okukola sitaatimenti, ebibono byamugwa mu matu biti bwegumusinga, waakusibwa obulamu bwe bwonabwona oba okutwalibwa ku kalabba. Yasalagho agezeeku okutoloka nga atuuma olukomera olukomera olwa puliisi. Omukuumi olwafulumya eisasi lyagemya mutwe era yafiiragho. Ekyo kyamala abaisuka baine endhaaye ku mitwe. Baatoolera okugezemula oti n'ayoca omugaire.

Abaisirukale baabasibira mu kasenge nga balimu babiri bonka. Olw'okutya okunji, tibairamu kughaya naire. Balingaganangaku nga batengeesa mitwe! Endoolo nga bweditaidhi alira inhina, tidaalwa nga dhitoologho omulala. Ole yabona atyo nga yeeyambula mpale, nga yeepima. Mwine yaja okwira engulu nga abona y'abaire naye alikulengeedha.

Gaamumyuka! Omwisirukale okwigulagho yeena amaiso yatuukiza ku musibe alikulengeedha. Eyali asigairegho kayi nga bamwizaayo kukola sitaatimenti ku byeyali aidhi ku kufa kwa mwine. Mangu ago baamwigulaku omusango ogw'okwita mwine, baayongereza ku j'okuba n'endhaaye ni kubba. Olwava agho yasibira mwtudha.

Bino bibangagho nga ab'ewaibwe ezira abiidhiku naire. Baalinga balimi ba kibali nga bawuuna mu mutyere baasiiba eyo baira bwire. Baaloghoozanga bati mutabane waibwe asula mu mikwanogye, so nga ali eyo adaagiradaagira mwtudha.

Ebibuuzo:

- (a) Ghaya ebiri mu kikutu kino, ebyaleetera obulamu obw'abaisuka bano okugwa mu katyabaga.
- (b) Akusigula takukwa. Inhonhola amakulu g'ensambo enho bwegatuukaanira ku lufumo luno.
- (c) Nguli ghali osoma n'abaisuka bano, wandibayambye otya okubaziyiza okutuuka ku byebaatuukaku?
- (d) Bakulonze okuba omukulembezi mwisomero lya Nakisenhe. Weeyambise ekikutu kino okulungamya basomi baino okwebisa obukalamu.

EKITUNDU B: Okufunza

2. *Soma ekikutu kino omale okole nga bw'onaaba olagiiirwa.*

Abantu abasinga bunji tibaidhi kulabirira mibiri gyaibwe bukalamu nakuyondha ghebaba. Eriyo amaka agabaamu olukunkumuli lw'abantu aye nga n'okuyondha ghaka kyabalema. Omugeni atuuka ng'oluya luli oti lwa muyigha. Ebiveera, ebidomolo, ebithupathupa n'enjo edhaamenheka n'ebikulamusa. Ghaka ghaazika, eisubi lyamera ni ku mbalaza. Amaka ag'ekika ekyo tigaghaamu musuudha gwa nsiri kuba embeera eyo edhiyamba okwala.

Okunaaba mu ngalo obukalamu kyona abakiidhi batono. Obutanaaba mungalo bukalamu kireeta obusiisa mu nda, ekiidukano, iseinhiga n'endwaire edhindi kamaala. Engalo enhaga dhinagaghaza buli kitundu kya mubiri kyedhigemaku, okusingira irala amaiso,enhindo n'omunwa. Iseiseeba omukambwe eyatulumba mu mwaka 2020 tiyandimulungwire bantu banji batyo singa baali beeghaireyo okunaabanga mu ngalo ni saabbuuni obutakoogha.

Okunaaba n'okusenhia amaino bitutaasa ebizibu binji. Olumu, olukuku n'embeera edindhi dhikosa oluwutu olw'abo abatanaaba ate abatasenhia

bavunda amaino, abandi baafuna kaboole. Nguli abantu bamanha okwerabirira, baghanga okwewonia ebizibu ebyo.

Ekidaada kyagemanga inho abantu okusingira irala ab'okumyalo olw'okunhwa amaadhi g'ehandha amanhaga. Omusuudha gw'omubyenda gwona guva mu kunhwa maadhi manhaga.

Tubaire tukiidhi tuti alusa agema bantu bakulu bonka aye ebintu byacuuka. Oyagaana abaana abasomi ni mu bibiina ebisookerwaku nga baalwala ira alusa! Embeera eno yeewunhisa aye kija bwekizuulibwa kiti obumpwancimpwanci abaana bwebatera okulya bulimu ebirungo ebyoca ebyenda, waire bughoomera mu kanwa. Ebintu ebiwoomera einho omunwa tibitera kusagambya mubiri. Okulya einho ebisiike kibi kuba bwito omunji asavughaza omubiri gwalumbibwa puleesa.

Ebitundu eby'emibiri gyaife nga ensigo, amawuuwe, omutima n'ebindi bikola bukalamu nga tubirabiriire bukalamu. Okwegendereza byetulya ni byetunhwa, kiyamba okubikuuma nga biramu bulunji. Sigala, enkangaali, n'endhaaye bikosa inho amawuuwe, amani n'obwongo. Kookolo w'amawuuwe n'eini atera kuva mu kwesiba ku birezirezi oti n'ebyo. Abakugu mu by'obulamu bakoba bati omuntu omukulu asainhe okunhwa amaadhi liita isatu kwitaanu buli lunaku okukuuma ebitundu byonabyona eby'omubiri nga biri mu mbeera nkalamu.

Ekyokukola:

Mu bigambo nga 100, ghadiika ensonga lwaki abantu balwalalwala okusenziira ku kikutu ekyo ghaigulu.

EKITUNDU C: Obughangwa

Kola ekyokukola kirala mu kitundu kino.

3. Mukwanogwo ali ni mugandawe omukulu anaatera okucaala mu maka agali e Busoga atwale omugonziwe. Byebakola ewaibwe mu kufumbiriganhwa byawukana n'ebikolebwa mu Busoga. Yasabye mukwanogwo okukubuuzaaku ebikolebwa era lwaki bikolebwa. *Mukobere.*

Oba

4. Mugandawo ataakulira waimwe yazaala abalongo aye taidhi mikolo gyetaaga kukolebwa ate nga yandienze gikolebwe. Ighe ogiidhi. *Mwinhonhole.*

**355/2
LUSOGA
Paper 2
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUSOGA

Olupapulo Olwokubiri
(Okusoma Bwino, Okufunza n'Ebyobughangwa)

New Lower Secondary Curriculum

SCORING GUIDE

CONSTRUCT: A graduate who communicates fluently both orally and in writing, builds relationships, relates with others and works effectively to enhance teamwork.

SCORING GUIDE FOR LUSOGA 355/2 – 2024

1.

(a) Ebyaleetera obulamu bw'abavubuka okugwa mu katyabaga (Obuta 04)

- Musigulano
- Malala
- Abazaire obutafaayo
- Obunhoomi
- Okunhwa endhaaye

(b) Amakulu g'ensambo (Obuta 02)

- Yookola naye ebibi tabaayo nga obisasulira
- Akuwaga okusobya takuwonia buzibu buvaamu

Nga buli muvubuka bweyabonaabona yenka ng'akatyabaga kaidhye

(c) Okuyamba abavubuka bano (Obuta 06)

- Kubabuulirira.
- Kubatambuliraku.
- Kubaseegha
- Kubasabira

(d) Omukulembezi byaghanga okukoba (Obuta 08)

- Batwale okusoma ng'ekikulu
- Batakolesa birezirezi nga endhaaye, amairunji, kubba, taaba n'ebindi.
- Bate mu bazaire n'abasomesa ekitiibwa
- Beebise bukalamu mu bibiina
- Babeeku niyebakoberaku bwebaba bafunie obuzibu
- Bave mu misigulano

2.

OKUFUNZA

(Obuta 10)

Ensonga lwaki abantu balwalalwala

- Obutanaaba mu ngalo.
- Okuba mu bifo ebizifu.
- Okutereka ebintu ebinhaga
- Obutanaaba.
- Obutayondha maino.
- Okunhwa amaadhi amagubbu.
- Okulya bwito omunji.
- Okulya ebitali mmere (Obumpwancimpwanci).
- Obutanhwa maadhi gamala.
- Okunhwa sigala.
- Okusula n'ensolo mu ndhu endala.

3.

OBUGHANGWA

(a) Ebibaagho mu kubayira n'okufumbiriganwa mu Busoga

(Obuta 20)

Ainhonhole bino bwebikolebwa

- Okusiimagana, oba omuzaire okusiimira mutabane we omughala
- Okutegeeza songa w'omughala.
- Omulenzi okucaala ewa Songa.
- Omulenzi okucaala mu bazaire b'omughala okusaba olukusa okwandhulwa
- Okwandhula.
- Okubayira/okubayiza.

(b) Abalongo

(Obuta 20)

- Okulangirira okuzaala ekitalo
- Okunona Isabirye nantaloba
- Okusala obulira
- Isabirye okusala enkandwa
- Nabirye okusenga abaana
- Okukandula abaana
- Okunaaza abaana
- Okufulumya abaana
- Isabirye nantaloba okubalaga embago

Ainhonhole bwebikolebwa

365/1
ATESO
Paper 1
2024
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

ATESO

Apapula Nasodit
Aiwadik ka Aijul

Isaawan Iyarei

AICORAKINETA:

*Ejatatar apapula na ka atutubena **aarei**; A keda **B**.*

*Koseu Aingiset adiope kotoma atutubet **A**; 1(a) **arai** 1(b).*

*Kobongok aingiset na atutubet **B**.*

*Kobongonok aingiseta **aarei** bon kotoma apapula ka na.*

*Mam ebeit aikwet aingiseta nu edeparitos **aarei**.*

Kiwadik aibongonikineta kon apapula na iyinakino jo.

ATUTUBET A

(Aiwadik)

Kotoma atutubet kana, koseu (a) arai (b). Mam iswamai kere.

Koseu

1. (a) *Obongok aingiset na.*

Erai Odongo akorion lo ejenara noi ka atutubet kon. Ejabatatar ngesi keda alupok nuipu noi ido kokorie iraan lu egelegela. Konye kedol aisak edit duc nges aimedaun.

Kwape apolokinton akiro nu akoru kotem kon, kiwadik aicorakineta nu ibus Odongo aitup tetere ikeuni isakan ke. Kitaswamai akiro **350** toni **400**.

Arai

- (b) *Obongok aingiset na.*

Etapit duc ikalia lu ipu aiboikin aitemem akiro nu ikamanara ka ingungeta luka alupok. Kadiope apaaran, abu ekale kus da kojaunos ka engunget ido opotu auriak kus kitojokaasi aiworoun aurianet. Kwape ikoku yen ecobe, apotu itunga kere kitojokata ijo araun egirigiran.

Kigiru akiro nu opotu kolomutu kotoma aurianet kangin. Kitaswamai akiro **150** toni **200**.

ARAI

ATUTUBET B

aijul

2. *Kosiom einer lo kokwap kosodi abongokin aingiset na etupakini:*

Kotoma airiamun naka auriak kosomero kus kanu aitemitem akiro nu ikapun lu ebeit aiyatakin, ejaasi auriak lumam ejenete Amusugun nitaswamai apolon esomero kotoma oiner ke. Kwape idiopet kotoma engarenok lu esisiak, kingarak auriak lu amisiikin kodoco nu inera.

Warm greetings to everyone gathered here. My name is Apolot Abigail, the Headteacher of this mighty school. I want to take this opportunity to thank each of you for attending this meeting.

Ladies and gentlemen, allow me report to you that our school is among the best schools in the district. We are really working hard to make it the best in the entire region. Our bigger dream is however, to make it the best in the country; but not without your support.

Our dear parents, the Board of Governors of this school sat and suggested some increase in our school fees. Previously, we have been paying Shs100,000, we have now added Shs20,000 to make it Shs120,000. I know it is bad news but this helps us to adjust to the current worsening economic situation as we strive to provide with the best education for your child.

Thank you for listening.

SAMPLE PAPER

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ATESO
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

ATESO

Apapula Nasodit
Aiwadik ka Aijul

SCORING GUIDE

365/1 - ATESO SAMPLE PAPER SCORING GUIDE

ATUTUBET A:

1.

(a) **Apesikinet:** (04)

- Ekot akou kitoduunite ebe arai aicorakineta kesi ejaasi aiwadikaet.
- Ekot kojai ageunet naka aiwadikaet.
- Ekot kojai esusut lo itetemi aicorakineta.
- Ekot kojai angetakineta.

Esusut - (08)

Ekot aiwadikaet kitoduunite iwaitin lu epedoria Odongo aitojokaar akoru ke kanu aikeun isakan ke.

Kwape nat:

- Ainyalinyal ikorion
- Aitaswam eboliya ka ikee
- Aikut / aisik
- Aijulujul ikorion
- Aicokicok
- Ailaanakin ikorion
- Aicap kotoma apak
- Aira kotoma apak

Angajep: (08)

- Ewadikae loka akiro
- Apakio nuka aiwadik. Ekot korai na itodunit apak na atubor.
- Iwanyuneta luka aiwadik.
- Adesiarit akiro.

Nucoitono:

Ekot awaragat kiwadikaete koipone kalo ibecokina aiwadik awaragat kotoma aibungena.

(b)

Apesikinet: (04)

- Akou naka akirot
- Imeeban lu ajaasi
- Ainapeta nu ka aurianet
- Abiluneta nuka ainapeta
- Agolokin.

Esusut: (08)

- Ekot kitodiarite aiwadikaet na akiro nu itatamitai kotoma aurianet.
- Ekot kitacaunite eipone bo etemonokinere akiro nuka engunget.
- Ekot kitodiarite angetakinet.

Angajep: (08)

- Ewadikae loka akiro
- Apakio nuka aiwadik. Ekot korai na itodunit apak na atubor.
- Iwanyuneta luka aiwadik.
- Adesiarit akiro.

Nucoitono: *Ekot akiro nu itatamitai kotoma aurianet kiwadikaete koipone kalo ibecokina aiwadik kotoma aibungen.*

ATUTUBET B: AIJUL

2.

Nu epeleikitai kotoma aiwadikaet (06)

Aibunget 1 - Ayogan ka aijaun auriak aurianet.

Aibunget 2 - Eswamae loka esomero kotoma kodistrikt keda ailip agangat.

Aibunget 3 - Apeleikineta nuka ayatakin ikapun.

Akiro nu ibecokina (02)

- Mighty - Lo ti lo.
- Best - Lo itelekarit kakere.
- Our Bigger dream - Amuno wok na polon/Aitapoet wok napolon.

- Board of Governors - Eyaitene loka esomero/Engarenok luka Esomero.
- Economic Situation - agwalanar ka akerianut.
- Strive - aipec /aikura/aswam agogong.

Ainapinap aomisio nu elelete

(02).

Eipone lo:

Eyogat eong yesi kere lu itukokina aurianet na. Ekakiror nesi Apolot Abigail apolokiniton esomero lo ti lo. Akoto ayangaar arerengu na aisyalamikin kangin idiopu ka yesi kanu ajaikin aurianet na.

Ijaka ka ajaka kocamakisi eong aitijenikin yesi ebe erai esomero wok ediope kangul lu ejokuka noi kotoma odistrikta wok. Kitamit bobo keda agogong kere aanyun ebe eraun esomero loosodit katutubet kere. Kimunokina da bobo aitarauun nesi lo ejok kakere ari wok: konye mam ipedori nu kere arai emamei agangat kus.

Auriak kosi luminan, kobu atukot na ipugat eswamae lo esomero kalo kiboikin kosodi aitojokaar aomisiot na aiyatakin ikapun lu esomero. Kokau kitaci lem oni isirigin 100,000. Kiyataki kwana isio isirigin 20,000 kanu aitodolikin adolere isirigin 120,000. Ajeni eong ebe mam akiro nu ejijim konye ingarakini na oni adolokin adoketait na epedoria aupakin ka ejautene lo agwelanar ka akerianut lo iyasi amunar kwape kwana; Kautasi da aanyun ebe idumakini ikoku kon asioman na itekooro.

Eyalama eong yesi apupokin eong.

Nucoitono:

Elosi esisian aijul aiwadikaet kitodunite aomisio nu iwadikatai kuju kotoma Ateso kotupite aibungena nuijaikitai aiwadikaet.

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ATESO
Paper 2
2024
2¹/₂ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

ATESO

Apapula Naiyareit
Aisiom, Aituurian ka Einono

Isaawan Iyarei ka Atutubet

AICORAKINETA:

*Ejatatar apapula na ka atutubena **auni**; **A**, **B** keda **C**.*

*Kobongonok aingiseta nuka atutubet **A** ka **B** kere.*

*Kotoma atutubet **C**, koseu **adiopet**; 3(a) **arai** 3 (b).*

*Kobongonok aingiseta **auni** bon kotoma apapula kana.*

*Mam ebeit aikwet aingiseta nu edeparitos **auni**.*

Kiwadik aibongonikineta kon apapula na iyinakino jo.

ATUTUBET A

AISIOM

1. *Kosiom aiwadikaet nako kwap kosodi abongonokin aingiseta nu etupakinete.*

Arai Aboloi adekis na adoketai na iuniet. Kominasi itunga kere luka atutubet ka icaaloi lu koidunyet. Eleleba ikee adekis na ido oraasi amokolia nu aminakit aswam kec ido kiswamaete kotoma apak.

Araasi nu kere nu eswamasi kotoma apakio nu araar emuron Okwakol lo engarenikit adekis kwape apolokinton emukiak ka adekis. Mam isio apotu kajenutu ajokus ke emuron Okwakol kitoni ne ejularere ngesi aswam adekis acie. Koponi do ijulunai emuron ecie lo enyarita, Ebajut.

Kotoma apak na alomara Ebajut oyapesi, abu ber kotamakite aswam iboro kwape ajatatar sek ejai Okwakol. Akaulo na ilapio ikanyare bon. korokiaros akiro. Ameetos ikee amamus kadekis, eiswamae da mam arai lo ajokuna ido mam amokolia apodokitos bobo adekak. Kobu emuron Ebajut kopuko eke eiduka lo ikee lo da erisi ngesi ikee lu kadekis, ido karai kipudakin itunganan agangat kotoma kadekis, ejukario ngesi oiduka ke Ebajut loda alwanikina mot kojai osenta. Mam emuron Ebajut edila koyapesi ke ido karai ekotokin abunere adekis, adiluni ekesaje aiwadikaikin ekiror oitaabo obongori agwelanar ikee ke oiduka ke kitoni bobo apak acie. Abu na kijaik amokolia da ageun aswam iboro ka aijalijala. Eyapenenete nu ipu adolun aswam ido arai kiyapata da, mam bobo apote aswam nu ibecokina, ido konyoununete da sek eroko esaawa lo inyeikinet aswam kedolo. Acie apote sek kosodete aswam kwape kalo apolon kec.

Apotu kitaanyutu adekak ican aikuny okokoro adaun apak na epol. Aticepak angetakinet kobongorete adekak mam edumunitos amukian naarai mam amokolia adis nu ainakina aswam apedorete amukian enaba loka adekak lu ebukunos. Ido karai epas kesi, kogeunete adedenginikin adekak. Aminasi akesakwa adainikin anyunyura kec ne ejaasi angor nu epotiete nu da apote aimat ekia.

Ejautene lo adekis kere arai lo anyunyura, ecelet ka aijer akonye. Ne do aroniar akere, nesi ebe mam adekak adumununete amukian na itekoro na lem adumununete kesi sek ejai Okwakol, kwape araar adekis na apugan, edila adekak alosenene komam itingitos ikapun naarai ecanasi. Adekak idis kesi alosenete oiduka lo ikee lo Ebajut ido etacaci kes ikapun lu ipu kanu adumun amukian. Ekaulo, aponi kongicunai ebe ikee lu ajaasi oiduka ke Ebajut kere araasi lu apugan lu da abeit ajaut adekis naka Aboloi.

Amokolia da acie etarasanarete ikee lu adekis ne ejaasi idukai kec lu ikee lu apukonoritos kesi da. Ajeni Ebajut nu konye mam ngesi apedori aitobwoun kesi naarai eswamai ngesi da ngupengun.

Kotoma apak na atupakini apotu iboro da bobo icie luka adekis kogeutu awolionor idiope diope kwape nat acuuman nu enwakere adekak, nu ewanyanarere angor nu epotiete ka acie da. Agangat na adumunenei adekis

kane ejaasi imusugun da mam ajena ne etorene kitioni adolokin adoketait na aitub akipi nu apaipo ka akim da na ekipiei kotoma adekis.

Abu emuron Ebajut kijulana eswamak lu ka adekis lu eboitos adaun apak kosodi aburonokin kesi kede ipajan ke. Anyoun kane ejai edarak erute kitioni opibiro araasi ipajan ke Ebajut. Ejenereta da abu kowolio adekis kodumakinete oreke Ebajut ekaulo. Apotu itunga konyunyurikinos naarai atamitos kesi aibeliar Ebajut ne ejai eyaitone kodistrikta konye asubit bala adaunit Ebajut aitanyam kesi ibore. Apolouke amamei ibore eswamainikino ekesa je cut.

Ibore yen abu do konye kitakadik itunga kakere nesi ne atwakiaratar adekak iare aijar kes. Adiope arai aberu na akoto aidoun konye amameete amokolia nu apedorete aingarakin aberu ngin. Adekan yen iyareit ngesi ikoku yen adeka eimidi yen kobu kotwana naarai amameete ikee kadekis. Abu na kijaik itunga lu katutubet aidiya kingarenikite apolon ecolong ekansulo losodit. Nen konye kicimunere emuron Ebajut.

Aingiseta:

- (a) Kotupite nu ejaasi aiwadikaet, anu atiokisio kopotu kolomutu kanu eswamae ke emuron Ebajut?
- (b) Kitetemik apapero kon apolou na akirot “aibeliar” kwape kitaswamatere kotoma aiwadikaet.
- (c) Kirereo ijo nu eswamai Ebajut, nu inyoika edolit itunga luka atutubet kus aswam kanu aisac ecamusana?
- (d) Karai orai ijo iburokini emuron Ebajut kwape apolokiniton adekis, kowaitin alu ti ipedoria ijo aitemokin eswamae kadekis kangin?

ATUTUBET B AITUURIAN

2. *Kosiom akiro nu kokwap kosodi abongokin kwape icorakitere.*

Eministre loka Apuganasia nuko odistrikita ngesi imanmani ainapeta ka aswamisinei nuka apuganasia nuko odistrkita tetere ejaun aimonikina ka agangat na epedori ayaun apol ka akerianut ne ejaasi itunga lu okwap. Kotoma oijaanakine loka apugan kana okwap, ecaalo nesi enyaeritai Ekansulo losodit loka ateker. Imoriarit adoketait na ikalia nepetai akais akany toni akais akany kaarei. Iswamaete ekansulo losodit loka ateker ka imeeban iwongon arai ikany lu ingarakitos ngesi aitolot ainapeta nu kapugan k’ocaalo ke.

Kotupakini adoketait naka ‘ekansulo loka iyareit’. Enyaritai na, erony kotoma adoketait kana, ejai bobo aseun ekomiti lo erai akec aswam aramunun itunga atutubet aswam ipeleik lu egelegela. Kilema Ekonsulo loka iyareit, ejai ejakait ece lo erai eswaman apugan lo ingarakit kotoma

akiro nuka apirianut. Iunikini, ejai adoketait naka Etem. Ironyia lu iyatakina kes edukunete Etem. Ejai apolon lo iuniet loka ateker ka ikansilan ke. Esubit ekomiti loka ekansulo lo iuniet loka ateker bala airabet neda ejai eraban ka atupiton ke. Eraasi ikansilan itunga lu eseunitai kotoma ngol eitela kanu abwoikite itunga. Ejaasi eswamak apugan da okansulo lu epolokitos angaleu, apolokitok asioman kotoma oigo lo epol, enyaritai adoketait na kwape edivision.

Ekomiiti loka ekansulo lokiuniet lu elomunitos kotemwan kesi esekunete kokiding kec, ekansulo lo awongonet ka itunga lu iswamaete ka kes. Ekomiiti lo emameotor keda apedorosio nuipu, kilema kotoma ominisipaliti neda epolor kesi aswam.

Kotoma ainapeta nu etiakunere idistrikitan, erai tii ibukui ka edio munisipaliti kesi imorikikiniio adukun edistrikita. Konye do kwape kwana, ejaasi idistrikitan lu edukunitai kotoma ebuku ediopet bon. Ecaaman ekansulo loikanyet ngesi eseuna loka itunga lo epolokit edistrkita. Iswamai ngesi ka ikansilan lu eseunitai kotoma otemwan abwoikit itunga kec, keda eswamak apugan lu epolokitos akiro kwape nat nuka asioman, angaleu, akoru ka acie da kodistrikita. Toma okansulo lo Otem. ekansulo ngesi inyabukai aomisio ka aseun nu ibusakinit aswam ka aingicun ikisila icie lu ipudai kodistrikita.

Ece engarenon lo epol noi odistrikita ngesi apolokinton ajakanuto. Ake aswam ngesi aimanimani aswam ka eswamak apugan kere odistrikita. Erai Apolokinton Ajakanuto lo ijukuni apugan naka okiding. Akiro nu ikamanara eitoswamae loka apiyai kere kodistrikita, ngesi imanmani.

Engarenon bobo ecie kodistrikita ngesi ejakait lo ebwoikit epuresident kodistrikita lo enyaritai kalongwau ebe RDC. Lo nges lo epolokit akiro kere nuka ayuwara ko distrikit

Okaru kalo 2019 ajaasi idistrikitan 135 Uganda. Ibore yen epol yen einakit idistrikan lu etiakunio ngesi na ebe akot aisukunyuun aijaanakin ne ejaasi itunga lu okwap.

AINGISET

Irai ijo esisian lo atukot na iwongonet. Kotoma atutubet kon, inyaraar ijo aicor itunga luka atutubet kon aswamisinei nuka ekansulo lo osodit toni lo ikanyet

Kotoma akiro 90 toni 100, kiwadik aswamisinei nu engelegela nuitolosete engarenok kodistrikt.

ATUTUBET C

EINONO

Komisiik akiro nu etupakinitos kodoco kosodi abongokin aingiset na etupakinit.

3. (a) Kotoma oinono loka Iteso, erai emanyit ibore yeni ejokuna naarai ingarakini itunganan adukun ekale ka aitanyanyaar ateker. Kotoma atukot kus, kisisiau ijo ebe aker asioman adiope korekec alosit eirumane ka etunganan ece.

Kitetem ainapeta nu ibusakinit aitup itolosio edukone kotoma oinono loka Iteso.

Arai

- (b) Okello ka tataake kesi iboinikinos ngin ibong aitatam awaragasia nuka einono keda apeleikineta kec. Irai ijo esisian loka atukot naka iwongonet, kiwadik awaragasia atomon ka apeleikineta kec.

365/2
ATESO
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

ATESO

Apapula Naiyareit

Aisiom, Aituurian ka Einono

SCORING GUIDE

365/2 - ATESO SAMPLE PAPER SCORING GUIDE

ATUTUBET A:

AISIOM.

Aingiset (a)

- Ikee amamun adekis
- Amokolia aijalijala kotoma aswam kec.
- Adekak mam adumunun amukean na itekoro.
- Iboro lu adekis awolionor
- Adekak atwakare.

Aingiset (b)

'Alimor akiro nu arokok nu lem iswamai itunganan'

Aingiset (c)

- Atupit isawan luka iswam
- Ayongit ka aitopolorit etunganene.
- Aitopolorit aijanakin itunga itia ikapun.
- Acakar akoko icuuman / itaswamaet luko adekis.
- Aijal aisud aijulujul eswamak lu adekis.
- Aisac aikor aswamisinei kotupite epejanane.

Aingiset (d)

- Aicorakin eswamak luka adekis adolun aswam kotoma apak ka anyoun kedol esaawa.
- Aicorakin isilikaarei awanyanar itunga lu elomete kalu elomarete kinga naka erute/egeit/ekek.
- Aitolomikin eswamak luka ayuwara kanu aidar adekis.
- Aicorakin eswamak aijaikit adekak agangat ka aibuses.
- Aanyun ebe ejaas ikee adekis apakio kere.
- Aiyatakit aiswamanar ka luka ojokotau kanu aiyatakin adumun agangat kec.
- Aiswamanar ka ateker tetere adekasinei ace iriebokino. Atacenen iropito luka eswamak kotoma apak.

Nucoitono

Ingisit asiom na okufu esisian apedor aitodun apirianuto nuta kotoma (a) - (d);

Amisikin, aijaikin aomisio kec, keda aitoswam apirianut na adumu nges. Kotoma awaragat aitemonokina atiokisio/ainingosia nu elomunete atutubet ke.

ATUTUBET B:

AITUURIAN.

Aingiset na 2.

Aswamisinei nu egelegela nuka ekansulo.

- Ingarakit kotoma aitolot ainapeta nuk apugan k'ocaalo ke.
- Aramunun itunga luka atutubet aswam ipeleik lu egelegela.
- Ingarakit kotoma akiro nu apirianut.
- Aidar ayuwara.
- Aidar aila ka angaleu.
- Amamus akoko kotoma atutubet.
- Asioman naka idwe.
- Akoru ka aidar inyamat.
- Aisinyikokin itunga aitac isolosonei.
- Aimaniman aswam naka ekeswamak luka apugan kodistrikit kojai apuponoro.
- Abwoikite eswamak lu apugan ko distrikta.
- Inyabukaete aomisio kwape airabet k' odistrikta.
- Igirunete ikisila luko kwap.
- Inyabukaete ebajet kodistrikta.
- Ekorokorete ikapun lo ebajet.
- Aigangit ainapeta nuk'apugan.

Nucoitono

Erai abongokinet na aanyunet kanu ebeit esisian aiwadik ikamanar keda aingiset kitoswamai aibungena.

ATUTUBET C: EINONO.

Aingiset na 3 (a).

- Aingic iponesio luka apese arai luka etelepat/esapat.
- Angicun ebe emamei epajane.
- Aisimaar ere loka esapat.
- Igimor akukuranut ka apese.
- Apese alemun ainakinet komeesa.
- Abilakin etelepat/esapat.
- Aicak erit.
- Eitane.
- Einyamane.
- Aisirereng ateran.
- Atwario amugolen.

Nucoitono

Ekoto esisian kopedorite aiwadik ainapeta nu etupitai itolosio edukone kotoma oinono loka Iteso nuda ebeit kojaas toma aibungena.

Aingiset na 3(b)

Awaragasia atomon ka apeleikineta kec

- Ibokor iyarei kes eyarete elacit – apeleikinet ebe ekot itunga aimor aswam nepepe.
- Mam acelanar kware ijaari acudan eporoto. Tetera mam idwe ecelanakinete itunga isawan kalu iyengeata.
- Man idwe aibobon orot ebe itupite apuru ipieri akim. Tetera idwe mam ibobonete orot ne itoritos itunga.
- Odiopie kopirot ibwalit akopirot adiope – alosikinet – tetera idwe isisiaunete adumun ipapero lu iswamaete ka kesi.
- Mam idwe aite amujal naka aberu ebe emudukanaros – tetera mam idwe eminakit aite amujalal naka angor karai ilajaros aibo.
- Ebela lo elwana mam eyari emun – apeleikinet – ebe eidunyet kon nges ingarakini kotoma ationis.
- Amorosit mam ebili akoit. Tetera mam idwe eyangarete arai apupun erono karai emoromor kesi idio itunganan kwape mam amorosit itipipilia.
- Anyait adiope eketar okay, mam ekayi eisi. Apeleikinet – karai eleamar itunganan idiope atukot mam atukot ibiror. Erai na tetera iswamaete kagongong kanuka ajokis naka atukot.

- Ikoni nges ikutuni ibore akongu. Apeleikinet – erai aiticat eidicane arai aswamanara kokiding otunga kotoma aimor atiokisio.
- Adolo abong na kolo ayarere omugur. Apeleikinet tetere itunga/ idwe elosete ore eroko akwap ecai.

SAMPLE

375/1
DHOPADHOLA
Paper 1
2 Hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

DHOPADHOLA

Papula Marapena
Ndiko kigana kodi Loko

Sawa Aryo

CHIK:

*Papula me nitye gi thenge **aryo**; Thenge **A** kodi **B**.*

*Yeri penj achiel i thenge **A**; 1(a) **kosa** 1(b).*

*Timi penj ma thenge **B** jye.*

*Dwoki penj **aryo** kende i papula me.*

Radwok ma penj m'okalo aryo kokewira.

Ndiki radwok perin i papula m'ilamiyin.

THENGE A
NDIKO KIGANA

1. *Thenge me nitye gi penj aryo. Timi achiel kende.*

(a) *Soma gima ondiki ka rumachien t'idwoko gim'openjin. Ori wach maromo 350-400.*

Jager mewin m'otegino i chalo oywomere munyo initye i somero m'inind'ie. Wor m'oyawo ndelo mayikirok okeli kitipa ma konyo i kiwaka pesa ma thielo jom'ofiriwa. Mon, chwo, nyir gi yach wok thenge gi thenge jobino kenyo g'atoņa pajo m'opokere opokere. Ibende ikwale i somero t'ikidho i kiwaka pesa no, to gimotimere wor no omiyo ikwoņere ni kendo kendo ikokidhi i namba chokirok no.

Giratima:

Ndiki gim'otimere nago.

Kosa

(b) *Soma gima ondiki ka rumachien t'idwoko gim'openjin. Ori wach maromo 150-200.*

Rumathoth ka soye jotyeko nwaņo ywomirok wok i sikul to jodok i chalin pajo, wiyjo nywowere to jochako timo gima kiber.

Giratima:

Paka jatel ma soye i sukul mewin, riwi gi jo ryeko ma kwo i hola me, motire.

THENGE B
LOKO

2. *Soma randiko me t'idwoko penj ma luwo.*

Omiyin baluwa ma chowo milega marapena i somero perin m'iripo tero ri jonywol perin. Baluwa me ondiki gi Dholusungu aka jonywol perin jye jokuya dhodhok no. Iyenyo ni jonianņi gim'ondiki i baluwa me tektek mamakere gi pesa m'ichulo i somero.

Giratima:

Loki rijo adech ma baluwa no m'ondiki ama:

We dearly thank the parents who managed to clear the fees of their children. However, some have defaulted to the tune of five million shillings. It is our prayer that this money is paid before the beginning of next term to enable us settle the outstanding bills.

Next term, however, as agreed in the last Annual General Meeting, each learner will make an additional contribution of twenty five thousand shillings towards the construction of the school pit latrine. We pray God gives you the means to get this money and remit it early.

Next term opens on Monday 21st July, 2024. Please ensure that your child reports back to school on the first day of the term. Be reminded that no student will be received without the following items: full school uniform, fully paid-up bank slip, 2 dozen exercise books, a mathematical set and a dictionary.

We wish you a happy and fruitful stay with your children during this short holiday.

SAMPLE PAPER

375/1
DHOPADHOLA
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

DHOPADHOLA
Ndiko kigana kodi Loko

Papula Mar'apena

New Lower Secondary Curriculum

SCORING GUIDE

SCORING GUIDE FOR DHOPADHOLA 375/1

1(a) NDIKO KIGANA

Chal

(Kemba 04)

- Wich wach m'odocho
- Bolwach m'otire i chakirok ma kigana
- Wach gibe – wach m'ochani i dwol wach manianjere
- Wach machiego

Gimotimere i kalima ma kiwaka pesa /lipiya.

(Kemba 08)

- Kama kalima me obed'iye
- Ndelo gi sawa m'obediye
- Kite jii m'olwoji i kalima no
- Gimotimere i chakirok paka luwo, kiwaka pesa, timo tuko kodi miel
- Gikipiny marach m'otimere i kalima no
- Nger ma go okwale gine kenyo m'ongoye gima otimo go
- Gi man man.

Dhodhok

(Kemba 08)

- Ndiko wach m'odocho
- Ndiko wach i hola m'otire
- Chano wach i bol
- Dweko wach m'otire

Kigana pa nyithindho ripo bedo i dwol wach m'opokereopokere ka luwo gima penj mito.

1(b) NDIKO LUWO

Chal

(Kemba 04)

- Wich wach
- Chako luwo - wor ri jomochokere, moth kodi titirok
- Atoja
- Chowo luwo

Atoja maluwo

(Kemba 08)

Wach madongodongo paka

- Kwaṅo sawa /nyeko sawa
- Gwokirok kwonj medho gi oro yen kichar
- Mako mere mabeyo
- Weyo woth kichar tektek mere wor
- Kisoma kitawin pajo
- Kwayo Were
- Woro joradech kodi jonywol
- Konyo jopecho gi tich
- Ruk m'otire
- Gi man man.

Dhodhok

(Kemba 08)

- Ndiko wach m'odocho
- Ndiko wach i hola m'otire
- Chano wach i bol
- Dweko wach m'otire

Nyathi ripo ndiko luwo mago lamiyo ri nyithindho ka fonjo jo nger ma kwo i hola ma ywomirok. Go bende ripo ndiko luwo pere i thutho ka oro dwolwach m'opokereopokere.

2. LOKO

Mikwenda

(Kemba 06)

Dwol marapena

- Pesa m'ibanja jo
- Rapoy ma chulo pesa m'ibanja jo no

Dwol mararyo

- Pesa m'oyere ni ochuli i milega mabino
- Choronni m'ikadho geto

Dwol maradek

- Ndelo mayawo milega mabino
- Gimaber jotimi mafodi jokodonjo i sikul
- Kwayo rijo ywomirok m'otire

Dhodhok

(Kemba 02)

Loko dhodhok modocho paka me:

- We dearly thank the parents iyadieri wafoyo jonywol
- Their fees obligations chulo pesa m'ibanja jo i sikul
- Some have defaulted jomafodi jokochowo chulo pesa/
jom'ibanja jo
- Tune of 5 million pesa mibanja me romo kit 5
- Outstanding bills thotho ma lipiya m'ibanja jo
- Remit dhiro / kelo / chulo
- Paid up bank slip arisit mawok i bank manyutho ni ochuli
pesa jye
- Dictionary derowach
- Mathematical set set ma kwan
- Fruitful stay bedo i syem m'oasere/ syem m'opon

Nger ma wach ochanere wok i chakirok kiri ichowe

(kemba 02)

***Nyathi ripo loko wach me i Dhopadhola ka wodho dwong m'onyuthi malo kenyo.
Go ripo ndiko wach pere m'ochanere i dwol adek m'omiy i penj.***

375/2
DHOPADHOLA
Paper 2
2 ½ Hours



UGANDA NATIONAL EXAMINATIONS BOARD
Uganda Certificate of Education

DHOPADHOLA

Papula mararyo

Niaŋ, Ndiko Ichieko kodi Tim gi Kula ma Nono

Sawa Aryo g'adech

CHIK:

*Papula me nitye gi thenge **adek**; Thenge **A, B** kodi **C**.*

*Timi penj ma thenge **A** kodi **B** jye.*

*I thenge **C** yeri penj achiel kende; 3 (a) **kosa** 3 (b).*

*Dwoki penj **adek** kende i papula me.*

*Radwok ma penj m'okalo **adek** kokewira.*

Ndiki radwok perin i papula m'ilamiyin.

THENGE A

NIAD

1. *Soma kigana me t'idwoko penj m'omiyin.*

Watundo i kambi ma Aboka Resort m'onyo piny makere, aka m'onyo wamol mothmoth i iye won mere, aneno mach m'ojinere mathindhothindho pa mipira m'oyido oywore kanyo bino romo gi mach ma mutoka mawan.

“Meno waŋ ondyek ama pilin no, ogwaŋ machalo kibwe ma ithe oryeko pa ith kilafundo aka bende jadwar pa gwok,” Yona ma jakwaŋ wendo otito riwan. “Me a kabedo pajo, aka yamo gini jochokere ka rango chiemo dyer wor ka piny okwe.”

Tekin wachowo madho chai nyakwakirok odikin ma yawere, warure mito kidho neno kapidho ogwaŋe m'ilwoŋo ni Kidepo m'ipako nago pageni mugole ma nyaka orwaki peta i lwet gin ma jokwakere mito mwodo kwo.

Kadanende oyido nyaka sawa achiel won m'odikini, lero ma waŋchieng m'oyido otyeko peko waŋe aka limbo gi tipin got ma Moroto, onyo ochako ole i kombe ma wigot no gi kisangala pageni joma jogalo gi romo ama jomothere. Micha kiŋono matuko, moruwo kite manyatongweno, manyabokependi pa lifudu. Kere am'omiyo owachi ni “Afirika obedo piny ma milengela”. Waŋchieng thir malo pageni tadoba ma josaseredot jo jengo i wiy mesa ma alitar.

I sawa abich won m'odikini onyo kambi olokere ini winyo munap yonjeywan, ato onyo waŋchieng otyeko tundo bor iyabar m'opedhere pa siniya ma toko muchiere. Jadwong makwaŋo wendo kotito riwan nike ka a kama inyalo nwaŋo iye ogwaŋe ma nger gi nger chiegin denge ma nyalo romo kit ogwaŋe pier'aboro kosa miy'achiel ma pama jotyeko chiro kit kwo ma ka oro gi oro.

Piyopiyo no to dwol m'oruwo kite machol gi matar to menyere riwan. Obedo kidhur sebura m'oyido jochiemo rigin i syem yonyimi wan. Adhyer'adhyera nger ma Were ogeno gikipiny m'oruwo kite aka won oŋeyo nger ma ruwo!

Jagweyi motoka odwoko sipidi chien de chien to kwako gwoko wan nike kisi nyatoro ochiegi dinisa. Ka nyaka ni wachowo timo ameno won ama waneno dwol simbwor gi nyithindhigin mayiro manok. Me kere am'omiyo sebura gini oyido josedela ro botho kwo pajo.

“Winitye gi silwany konon,” jakwaŋ mawan odoko owacho. “Simbwor, kwach kodi ogwaŋe meggi mathindho jokinwaŋere ka kichar. Jobedo de malo dho wigot koro aka jolimbalinga ka dichieldichiel liwo dek pajo, tektek mere ka jochwayo nyithindhigin.”

Othieno no, waleralera iyabar ma Kidepo m'othwo, kama chango malawa oyido ni iye no kanyo wagik yo kambi mawan. Aŋo ma wakineno? Lyeche, jowe, simbwor iwiy yen, ragadhyaŋ, akwani mene awayi mene.

Paro paran oŋwecho denge i gikipiny meggi mabeyo ma nwaŋere yo adech man i Yuganda paka ogwaŋe ma Nyanja ma Mburo, Lul ma Busitema,

oṅere ma Bwindi kodi nṅuke m'oywore Busitema. Iyadyeri, Yuganda nitye gi lim mabeyo maywayo wendo ma nger gi nger: lule, malawa, ogwaṅe kodi tim gi kula ma nyanono.

Okwanyani i: *S.3 Dhopadhola Learner's Book.*

Penj:

- (a) Aṅo m'omiyo jandiko doṅ dhyer tekin jotundo i Aboka Resort?
- (b) Iparo ni ogwaṅe ma dudi m'opokere jonwaṅo nedi nger ma kwo gi gwokirok?
- (c) I Yuganda nitye joma jomito reyo woko dudi, lule gi samba ma get'iyē udi matimo gi man man.
K'iluwo randiko m'iwok kisoma me, titi chwe ma wanwaṅo wok i kabedo m'imito reyo me.
- (d) Ogwaṅe nitye m'opokereopokere i kabedo makachiel i Yuganda. Nitye ogwaṅe m'otuchi i randiko me majonwaṅere i kabedo achiel. Titi rapok pajo kodi ogwaṅe man.

THENGE B

NDIKO ICHIEKO

2. *Soma randiko me t'idwoko penj maluwo.*

Chango chon, kisi chalo oyido nigi nger ma gwoko kosa kuro pii maber i jwom kosa pecho. Jwombe oyido obedo mapa chalo gipi. Kisi Sabiti oyido idoyo gi lonyo jwombe. Lonyo jwombe me oyido itimo i nger m'opokereopokere paka chwado, doyo, lwero jangi yen, ywero pii gi yuk makoch, kwanyo tworo gi lum ma twi i pii. Oyido nitye chik mager ma kiyey dhano moro jye kitoga rech kosa buko pii i jwom no. jwom ma rech oyido nitye iye obedo ranyuth ni pii mere ber amadha. K'ineni gi silwany marach to rech tho i jwom oyido meno obedo ranyuth ni pii no kiber amadha.

Oyido ichiero jokulo twomo pii titir gi waṅpii. Ka dhano kidho kulo, go ripo chungo chien kosa gi thenge to twomo pii. Oyido ka dhano twomo pii, oro agwata m'olony to konjo i dak kosa ndowo pere m'olony. Oyido i oro kudhin ma geṅo nyithindho g'ogwaṅe duwo waṅpi. Aka kendo bende iyero dhano achiel ma kuro jwom no.

Joradech ma jokiluw chik mamako lonyo ma jwom bende oyido imiyo jo girachula i nger moro. Pama tim me ongoye.

Ka dhano otundo gi pii pecho, iketho i degi madongo. I konjo pii amadha i dak pii. Dak me iumo gi sen kalwingiri kosa nanga m'olony. Iketho kikopo kosa agwata m'olony i dak pii kosa ilyero i musumali chiegin gi dak pii me. Kikopo kosa agwata me oyido ioro nyaka ma twomo pii i dak t'ikonjo i kikopo man. Nyithindho kiyey jo twomo pii i dak kendigin rupiri jonyalo kocho pii. Nitye pechin meg i chalo mawan mafodi jotimo ama.

Pama me iketho pii i chupin ma nyamipira kosa imuro pii nyaka t'ikonjo i jirikan m'olony t'iketho i chuma ma njicho gikipiny (firiji). Imiyo jii ryeko ma ketho makerenda ma kenera pii m'ilwoņo ni kulorin. Pii me ioro i pechin inger m'opokereopokere.

Okwany i: *S.3 Dhopadhola Learner's Book.*

Giratima:

Okwayin ni ipoy jii kwom nger m'ikur'ie pii m'olony. Wodhi paro perin i wach maromo 100.

DUL C
TIM GI KULA MA NONO

3. *Thenge me nitye gi penj aryo. Timi penj **achiel** kende.*

(a) *Soma giratima m'omiyin piny ka idwoki penj maluwo.*

Yokin chango odongo inono man riameno go okuya thutho ma gikipiny ma makere gi nono ma Padhola. Pama go mito timo lumbe i lyendi kwarin. Go okuya thenethene maber aluwa i nger kalima machalo ama.

Giratima:

In paka nyathi ma timo dhodhok ma Dhopadhola i siniya maraņwen, ndiki gimatimere i lumbe malakonyo yokin i chan pere.

KOSA

(b) *Soma giratima m'omiyin piny ka idwoki penj maluwo.*

Nyamerin ma dwoņ onywolo rut aka timo chan machwoko nying nyithindho pere. Go okuya thenethene ma go nyalo luwo rupiri chango go odongo pa jopaneyin.

Giratima:

Ndiki gimabedo i kalima no.

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DHOPADHOLA
Paper 2
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Uganda Certificate of Education

DHOPADHOLA

Niaj, Ndiko Ichieko kodi Tim gi Kula ma Nono

Papula Mar'aryo

New Lower Secondary Curriculum

SCORING GUIDE

SCORING GUIDE FOR DHOPADHOLA 375/2 – 2024

1. NIAD

(a) (Kemba 04)

Waṅ ondyek ma pilin pa mach m’oṅinere mathindhothindho am’omiyo go dhier.

(b) (Kemba 04)

- Jochamo lum paka sebura
- Megi jochamo wadi jo paka kwach, simbwor kodi ondyek
- Jomadho pii
- Jonindo i kombe gote kosa i wiy yen
- Madongo jowotho gi nyithindhigin ma gwoko jo
- Joṅwecho ka machamo jo bino
- Igwoko jo kam’ikuriye ogwaṅe

(c) (Kemba 06)

- Lim mabeyo ma ywayo wendo nger gi nger paka lule, malawa kodi ogwaṅe.
- Tim gi kula manyanono paka nonin ma jokwo i lule.

(d) (Kemba 06)

M’otuchi i randiko

- Kinen kichar
- Nwaṅere i kabedo manyakare / idudi
- Megi jochamo jii
- Wegi jorango nger ma kwo

Ma kotuchi

- Neno manok nok
- Nwaṅere pecho
- Jokichami jii
- Ipidho jo

Penj ma randiko me nitye gi penj 4; (a - d). Penj me mito nyithidho jonyuthi ni jo niang randiko me. Bende joripo poro ogwaṅe ma pecho kodi ma dudi kodi nyutho chwe ma thim m’ogwaṅe me bed’idiye.

2. NDIKO ICHIEKO

(Kemba 10)

KURO PII M'OLONY

- Nitye nger kweth ma kuro pii m'olony.
- Chwado gi doyo lum m'othoko waṅ pii.
- Ywero waṅpii
- Lwero jangiyen m'othoko waṅpii.
- Kwanyo woko tworo gi lum matwi i pii.
- Chiero jii kibuka gi kitoga i pii.
- Kimiti twomo pii tirtir gi waṅe.
- Oro gim'olony ma twomo pii.
- Geṅo waṅpii gi kudho.
- Ketho jakur jwom.
- Konjo pii amadha i dak t'iumo gi gim'olony.
- Geṅo nyithindho twomo pii amadha.
- Muro pii amadha kosa keth'iyē makerenda.

Me obedo giranena ma wach ma buchan ma nyathi laoro ma ndiko wach m'ochanere. Go ripo ketho ndiko pere i chieko i dwolwach m'ochanere maber.

3. TIM GI KULA MANYANONO

(a) LUMBE

(Kemba 20)

Gimatimere i lumbe obedo me:

- Jopecho kodi jonono jobedo i romo timo chan ma kalima.
- Bayo athero ri wade, merin kodi oche.
- Bako moko matyeko ndelo abich tundo abiryo.
- Budo thow
- Dwoyo koṅo to chowo ndelo aṅwen.
- Bilo koṅo.
- Thumo dhok gi gwendi yonyimi kaliel pa ṅata itimo rigo lumbe me.
- Lamirok k'ilwoṅo nying jatho ka ikiro remo mawok igikipiny m'othumi no.
- Itedo chiemo ndelo ma lumbe no.
- I jengo koṅo i sawa apar garyo mothieno t'imadho koṅo.
- Yawere mere, kalima madwoṅ itimo paka wendo m'olwoṅi jobino t'ichiemo t'imedho odiechieṅ gi wor yawo piny.
- Chiemo pa oche ichano rijo githenge.
- Igoyo ndara kodi fumbo ndelo no.

- Imedho chowo kada ndelo adek kosa anwen aka me wok ro nyalo pa jopecho no.
- K'ochowi lumbe t'ikedho ot pa jatho.
- Kodi man morojie.

Nyathi ripo ndiko gimatimere i lumbe wok i chakirok kiri i chowe. Go bende ripo ndiko radwok pere i dwolwach m'opokereopokere ka ndiko i thutho. Go bende nyalo miyo giranena kama mitere.

(b) CHWOKO RUT

(Kemba 20)

Me a gimabedo i kalima ma chwoko rut.

- Min rut ndiko athero aryo – achiel ri omin manono kodi ri omin chwore manono
- Okewo ama bayo athero no.
- Go tero athero no nyalinlinj to ketho i buti ot kosa i thengi dero.
- Ka go odok to dhiro mikwenda ri jono ni obayi ri jo athero.
- Ibangi ndelo adek kosa anwen to jo yikere kidho wodho rut.
- Iwodho min wengi gi bawengi t'iketho jo i dhi ot.
- Wayi jichwo ketho kojo i dhoke to kiro ri jo ka luwo kwer – di dek ri ma jichwo aka dinwen ri ma dhako.
- Gikenyo t'ichwoko nying jo – Opio kosa Apio ri rut m'otelo, Odongo kosa Adongo ri m'owok chien.
- Kenyo bende t'imiyo jonywol bende nyingjo – Bawengi kodi Min wengi kosa baa jaryo kosa min jaryo.
- Kenyo t'ichamo chiemo mowok yothugi nyako.
- Gi man man

Nyathi ripo ndiko gimatimere i kalima ma chwoko rut wok i chakirok kiri i chowe. Go bende ripo ndiko radwok pere i dwolwach m'opokereopokere ka ndiko i thutho. Go bende nyalo miyo giranena kama mitere.

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Orupapura rw'Okubanza
Esaaha 2



UGANDA NATIONAL EXAMINATION BOARD

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RUNYORO-RUTOORO

Orupapura rw'Okubanza

Esaaha ibiri

EBIRAAHONDERWA ABARUKUKAGUZIBWA:

*Orupapura rucwirwemu ebicweka **ibiri**; A na B.*

*Omu Kicweka **A**, harumu ebikaguzo **ibiri**. Garukamu **kimu** (a) rundi (b).*

*Buli mwegi naateekwa kugarukamu ekikaguzo ekiri omu kicweka **B**.*

*Ebigarukwamu ebirukukira hali ebi oragiirwe **tibirukwija** kukeberwa.*

Handiika ebigarukwamu byawe byona ha rupapura orundi orukuhairwe.

EKICWEKA A
KWEHANGAHANGA

Kinu

1. (a) *Soma ebikuhairwe ifo nukwo ogarukemu ekikaguzo omu bigambo 350-400.*

Omuniyoro Bagonza owa Kidubuli arozere ngu takyaina sente ezirukumara kuheererra abahara, yacwamu kusweza omuhara we ow'emyaka 16 enganjani yaawe mali obu naamusweza omusaija omugaiga Kyomya ow'emyaka 50. Ekikorwa kinu kiresere akasasamaro kaingi omu bantu. Heereza enteekereza yaawe.

Rundi

- (b) *Soma ekikuhairwe ifo nukwo ogarukemu ekikaguzo ekirukukikwataho omu bigambo 50-75.*

Haroho endolerra mbi y'abeegi ha isomero lyawe kandi mukuru w'isomero takimanyire. Abeegi bakuhikiriire nk'omwebembezi wabo kandi baakusaba ensonga zaabo zimarweho kitali eki nibaija kwesaalinga. Haandiikira abeebembezi bagenzi baawe noobasaba mutangatangane mubazeeho ensoga egi.

EKICWEKA B
OKUHINDURA

2. Omugenyi kuruga omu Kitongole kya Kogere Culture Group Foundation abungiire isomero lyawe ha mukoro gw'okuziina, kucekeca hamu n'emizaano ey'ebyenzaarwa. Ahaire orubazo rwe omu Rungereza baitu naayetaaga abatarukwetegereza Rungereza bahindulirwe obutumwa bwe. Hindura orubazo rwe runu oruteeke omu Runyoro-Rutooro.

Distinguished guests, teachers from different schools, ladies and gentlemen. I welcome you all to this function.

We have all seen the young people sing, dance and act. This is culture and it is very important in our society. It helps our young people to identify with their own cultural practices so that they can enjoy them and pass them on to the next generation.

Culture is important because it gives us a sense of belonging. Every one of us identifies with a particular culture and that is what makes us who we are. It makes us behave the way we do.

If culture is well maintained, the youth will continue to love it and respect it. It will help them to live well and behave properly. Culture for example, demands that one greets elders and honours them. When we do that, we show respect and we are able to live comfortably with others.

Culture has many other benefits such as enhancing creativity and providing entertainment to society. You have seen the creativity in singing, in acting and in dancing shown by the young people here. At the same time, we have all been entertained. Thank you very much.

SAMPLE PAPER

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Paper 1
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RUNYORO/RUTOORO

Paper 1

SCORING GUIDE

385/1 RUNYORO-RUTOORO SCORING GUIDE (EBIGARUKWAMU)

Okuhandiika (Amaani/weight 20)

1. Enyombeka y'ekihandiiko

- Omutwe
- Kwanjurra
- Orubaju omwegi arukusagika
- Ekihandiiko ky'onyini
- Emalirra

Ebiri omu kihandiiko

Omwegi owarukusagika ekikorwa ky'omuzaire

- Abaana abandi batunge omugisa gw'kusoma
- Kutunga sente
- Kutunga obusinge omuka
- Kutunga nyenkya enungi
- Kunywana
- Abakuru banu baine amagezi g'enkurakurana.
- Omwana akaba akyaine akaire naasobora kugarukayo akasoma
- Kwetantara omwana kusiisikarra omu ka n'ezindi nyingi.

Omwegi owatarukusagika ekikorwa ky'omuzaire

- Omwana akyali muto
- Omwana aine kwekorra encwamu wenka
- Enyahukana omu myaka
- Nyenkya y'omwana neeba esiisikaire
- Ekiragiyo ky'ihanga nikhakaniza ekikorwa kinu
- Omwana tatungire kaire kwegonza nk'omwisiki
- Omwana asobora kufooka nfakati akyali muto
- Omwana asobora kubonabonesebwa iba
- Omwana naaba amazirwemu ekitiinisa
- Omwana takeegere bujunaanizibwa bw'eka nk'omukazi
- Abantu abakuru banu tibanguhire kuhinduire engeso n'enteekereza zaabo.
- Omwana onu naagya kumutwara nk'ekitungwa.

(b)

a) Enzooka

Endagirro

Omutwe

Hali
Kuruga
Ebiro by'okwezi
Obutumwa/Obukwenda
Ekihandiiko
Ekiziringiti

Ebiri omu kihandiiko

- Ensonga
- Dihi
- Nkaha
- Nooha

Okuhindura (Amaani/weight 20)

2. Omwegi ahindule ekihandiiko ekimuhairwe akite omu Runyoro-Runyoro
Ebigambo ebikuru ebiteekwa kutabura omu kihandiiko

- Abagenyi abakuru
- Omukoro
- Ensinganto
- Kuzina
- Kucekeca
- Kuzaana emizaano
- Ebyobuhangwa/ Ebyenzaarwa
- Abantu omu biikaro
- Kwepankisa/ Kugonza
- Emizizo n'emigenzo
- Kugyegesa emigigi
- Byoleka eki ekituli
- Kutufoora eki ekituli
- Kwetwaza nkooku twetwaza
- Kulindwa kurungi
- Kwomeera obwomeezi oburungi
- Kwetwaza kurungi
- Nibituhambiriza/ nibitusaba/nibyetaagisa
- Kuramukya
- Kuha ekitiinisa
- Kutamu ekitiinisa
- Kwikara kurungi/ kwikara omu businge
- Kwehangahanga

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Orupapura rwa Kabiri
2024
Esaaha 2



UGANDA NATIONAL EXAMINATION BOARD

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RUNYORO-RUTOORO

Orupapura rwa Kabiri

Esaaha ibiri

EBIRAAHONDERWA ABARUKUKAGUZIBWA:

*Orupapura runu rucwirwemu ebicweka **bisatu**; A, B na C.*

*Garukamu ebikaguzo **byona** omu kicweka A na B.*

*Omu Kicweka C, komamu ekikaguzo **kimu**.*

*Ebigarukwamu ebirukukira hali ebi oragiirwe **tibirukwija** kukeberwa.*

Handiika ebigarukwamu byawe byona ha rupapura orundi orukuhairwe.

EKICWEKA A

KUSOMA

1. *Soma ekihandiiko ekikuhairwe nukwo ogarukemu ebikaguzo ebihondiireho.*

OBUGUUDA TUTAMANYA

Oralengereho kwetegereza buli kintu ekikwikara harubaju? Eby'obuhangwa guba mugisa mukooto ogu abaikazi baingi batamanya. Gavumenti n'ebitongole karwanirra nsi bakozere ekirukusoboka kwetegereziisa abantu habwaki nitwetaagisa kulinda ebintu ebitwetroire baitu abarungi abamu omu matu bakacweramu ebiti ngu enyindo ziraahurra. Bintu bingi ebi twefeereza habw'obutamanya migaso yabyo.

Obu orumwa enda rundi okahurra omuswija, ekibiriizi kijungwa, okinywa otuutuka baitu hanyuma y'akaire obusinge bwija kandi endwara ekira.

Teekereza obu omuntu yakutemerwe enjoka hataroho kisaka akanywa akatanaka obusegu, obundi ekyaro kyona kyakuhoirehoga omu kiro kimu habwokuba neesobora kutema oli neegenda na kicweka bunanka na bunanka noosanga abarungi boona ebahwerekeriize.

Abakazi oyegomba omu byaro n'omu mbuga boona maani g'ebuyobuhangwa. Amagita nyaburungi agoorobya omubiri buba buguuda obu tutamanya. Abandi timuketegerezaaga habwaki orora omuntu naasiiba omu kisaka naasoroma ekiro kyona atajwahire.

Amahanga nigasiiba nigatunga obuhumbi bwa sente kuruga omu bintu Ruhanga yabahaire. Baitu abandi titufaayo kusiima Nyamuhanga.

Abajungu banu baba bantu bembaganiza. Bo bakozesa buli mugisa batunga. Ebyobuhangwa bagufoora mugisa mukooto omu kuba n'obwomeezi bwomiire kurungi. Bagonza kwikara omu biikaro eburukufuka nka ha bisaaru hamu n'omu bibira. Obundi n'omu nsozi naho osangayo amahoteeri nyaburungi agarukwegombesa. Obu oba noohika omu rubuga ebyombeko nyaburungi nibyo bikutangirra. Caali bagamba, "abatazimanya bazookya emihako". Abandi obu barora ebicweka nk'ebi, barwana bucweka ihembe kurora baabisiisa nibaterekereza ebicweka nambere barukwikara. Obuguuda tutamanya!

Habwaki ebisoro ebimu byacwiremu kwikara omu kisaka? Nibimanya ngu busaho kicweka kyona osobora kwikaramu okatungirayo obusinge kwihaho omu kisaka. Ebisoro ebimu kubireeta kwikara omu maka nibisobora kufa omu kiro kimu. Buli byokulya rundi buli kijuma ebyombeka omubiri byona biikara omu kisaka.

Baitu n'ekindi kakuba ebisoro ebi bitaratungiiireyo obusinge bikacwamu kwikara omu maka, kiki ekyakubaireho? Teeramu akasisani orole enkende zoonza ziizire kwikara omuka y'owanyu, mwakombekere enju y'ebisiika birukwingana ki kutunga omwanya ogurukubimara? Kinu kikaba

kitarukusoboka. Nahabweki abarungi nitwetaagisa kumanyirra kandi tukalinda obuguuda obu Mukama yatuhaire.

Ebikaguzo:

- (a) Kusigikirra hali omuhandiiki, buguuda ki obu abantu batamanya?
- (b) Habwaki ebisoro ebimu byacwiremu kwikara omu kisaka?
- (c) Kiki ekyakubaireho kakuba ebyobuhangwa byakubaire bitaroho?
- (d) Heereza enteekereza yaawe ha nyetwaza y'abantu abarukubazibwaho omu kihandiiko kinu ha byobuhangwa.

EKICWEKA B

KUFUNZA

2. *Funza ekihandiiko kinu nooyoleka ebireteerEza obutanDwa ha nguudo omu bigambo 50.*

Abantu abarukukira obwingi bakwasirweho habwa nyamwingi ya butandwa z'omu nguudo. Obumu z'amaani kandi zireetera abantu kufa. Omu meezi agahingwireho, kweyongera kwa butandwa kuhingiraniize emihendo y'enfuuzi n'enfaakati. Abantu bali omu kye kango hanyuma y'okuzonzoora ngu obwomeezi bwabo buli omu kabi k'amaani ha nguudo z'omu ihanga.

Akaire kanu nuko gavumenti ine kwekambira ensoga enu, ekateekaho obulyo kumaraho ekizibu kinu. Omu kaire k'enjura emotoka ezirukwiruka enziriga ey'amaani ha nguudo z'itaka, ezirumu esaabu n'obuterre nisisobora kwekulingura niziita abantu. Kanibyho ebi bagenzi muhurra abantu nibatebya, "Eki nikyo kyabaireho muhara w'omugurusi nanka kyamwiha omu nsi."

Noosanga ebiina bikooto omu nguudo, ezimu niziterra ezindi zifunzire, motoka ibiri tizirukusobora kurabaho ngana zitahuumiraine. Obumu abebembezi b'ebiikaro ebitali bimu na bimu bajunaanwa baitu abantu bebwa ngu omugufu nambere ahika nuho akwata. Emotoka ezirukugendera ha nziriga ey'amaani nisisobora kugwa kakuba dereeva ataba mwegendereza. Enguudo tiziri nungi n'akake. Abavugi b'ebiiiruka ebindi n'ab'obugaali nibegondeza bonka kandi tibarukufaayo ha bwomeezi bw'abantu abandi abarukukozesa oruguudo. Kinu kirugirra ha ngamba yabo ngu baine obugabe kukozesa oruguudo nkooku barukugonza. Babinkwatiireki abahabisiibwe engamba egi bataire obwomeezi bwabo n'obw'abantu abandi omu kabi.

Obwire obumu ba dereeva tibali bokujunaana. Haroho abarukurubasa amaguru obu barubatira omu ruguudo hagati n'obundi bacwanganiza nibairuka kandi nibamalirra babatomiire. Obumu omusango bagutaaho dereeva amalirra atwairwe omu nkomo n'obundi aleha.

Abantu abandi batakecamwire n'ebitokooza bwongo, tibavuga biiruka byabo. Kinu kifookere kikorwa kya buli kiro nk'okujwara engoye. Babanza banywa n'amaiso gabagunuka nukwo boolekeza ebiiruka omu nguudo. Haroho abeega, kakuba avugamu ekiiruka ebiro bisatu agamba, "kihoire na kaadi y'abeegere kuvuga noobu baraaba batampaire, busaho aranyiha ha kuvuga ekiiruka kinu!" Mbagambire ki bataahi? Banu nubo abakyakizire kukora butandwa ha nguudo.

Osanga abantu abamu nibehaisa ngu kupakira bakakusomerra, noosanga abantu babafuutiikire n'ensaho z'ebicooli mpora. Kanuho omu kuhutaara kurugirra!

EKICWEKA C

EBYOBUHANGWA

Komamu ekikaguzo kimu.

Kinu

3. Omunywani waawe ise amwimire ekibanja eki abaire naayenda bamuhe nukwo akitunde. Hati acwiremu kuruga omu ruganda. Handiika noomuhabura.

Rundi

4. Muto waawe atungire omwisiki ou arukwenda kuswera, yamuleeta omu ka kumwoleka abazaire, baakizoorA ngu omwisiki w'oruganda rumu na nyina w'omwojo kandi baabahabura baleke kuswerangana baitu bo bakyayangire. Habura abaantu banu.

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RUNYORO/RUTOORO

Paper 2

New Lower Secondary Curriculum

SCORING GUIDE

CONSTRUCT: A graduate who communicates fluently both orally and in writing, builds relationships, relates with others and works effectively to enhance teamwork.

SCORING GUIDE FOR 385/2 RUNYORO-RUTOORO

EBIGARUKWAMU

Okusoma (Amaani/weight)

1. a)
 - Ebyobuhangwa
 - Ebisaaru
 - Ensozi
 - Ebibira
 - Emigera
 - Ebimera

- b)
 - Kutunga obusinge
 - Kutunga ebyokulya ebirukumara
 - Haliyo omwanya bogurukumibamara
 - Kwetantarakufeeraomumakahabw'enyikara

- c)
 - Omwijuraineomumakahabw'ebisorokwikaraomumaka
 - Ebisorobyakutalibaniizeabantu
 - Abantubaakutalibaniizeebisoro
 - Kuburwaobusinge
 - Iburaly'ebyokulya

- d) omwegiyolekeabantuabarukubaziibwaho:
 - Abajungu
 - Abafirika

Omwegiyolekeenyetwazay'abajungun'Abafirikakusigikirra ha kihandiiko

Abajungu	Abafirika
Bagonzanambereharukufuka	Baikaranambereharukwokya
Baikarahaihin'ebisaaru	Tibagonzakwikara ha bisaaru
Balindaebyobuhangwa	Basiisaebyobuhangwa
Bagonzanamberehatalimwijuraine	Bagonzaomwijuraine
Bakozaemibaziy'omuirwarro	Bakozaemibazikurugaomubibira

2. EKICWEKA B I

- Kuvugaenzirigaz'amaani
- Ebisaabuomunguudo
- Obuterre
- Ebiinaebikootoomunguudo
- Kufundakw'enguudo
- Kutafaayokw'abavugi
- Abantukurubatiraomunguudohagati
- Abantukucwanganizaenguudokubi
- Kukozaesabitokoozabwongo
- Kupakiraekihinguraine
- Abeegakuvugiraomunguudobataikiriziibwe

3. EKICWEKA B II

a)

- Omwegiatererre/ahabulemuywani we obunaamwolekaemigisaemigasoy'engandan'ebiyokuroraho.
- Kutangirrakuswerangan
- Zirimanyikirizo
- Kulindaengeson'obuhangwa
- Obumu
- Kwegesaabantuoburugo
- Kwolekaobuzaale
- Kukoonyerangana
- Kukwataniza

b)

- OmuBunyoronaTooronikigambwanguomugongooguheekanyokonoo uziranahabwekinoijakubanoosisanaaswirenyoko.
- Kakubaosweraomunyabuzaalenimumuzaaraabaanaabasisikaire. Nibasobborakubabalemarundibagwagwa.
- Kukoraekinoosisanatorukutamukitiinisaeby'obuhangwabyaBunyoronaTooro.
- Oguu ha migasoy'engandaomuBunyoronaTooronukwokutangaabanrukusweraa banyabuzaale. KusweraomukaziogunoosisanaatainaRuganda.

- Omukazitarukwijakutungaekitiinisaekimusemeriirekurugamwanyinez aara.
- Kwangaobuhabuzibw'abazairenoobaobajoogere.

SAMPLE

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Orupupura rwa Kabiri
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UGANDA NATIONAL EXAMINATIONS BOARD

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RUNYORO/RUTOORO

Orupapura rwa Kabiri

SCORING GUIDE

CONSTRUCT: A graduate who communicates fluently both orally and in writing, builds relationships, relates with others and works effectively to enhance teamwork.

SCORING GUIDE FOR 385/2 RUNYORO-RUTOORO

EBIGARUKWAMU

1. a)
 - Ebyobuhangwa
 - Ebisaaru
 - Ensozi
 - Ebibira
 - Emigera
 - Ebimera

- b)
 - Kutungaobusinge
 - Kutungaebyokulyaebirukumara
 - Haliyoomwanyaogurukumibamara
 - Kwetantarakufeeraomumakahabw'enyikara

- c)
 - Omwijuraineomumakahabw'ebisorokwikaraomumaka
 - Ebisorobyakutalibaniizeabantu
 - Abantubaakutalibaniizeebisoro
 - Kuburwaobusinge
 - Iburaly'eb yokulya

- d) omwegiyolekeabantuabarukubaziibwaho:
 - Abajungu
 - Abafirika

Omwegiyolekeenyetwazay'abajungun'Abafirikakusigikirra ha kihandiiko

Abajungu	Abafirika
Bagonzanambereharukufuka	Baikaranambereharukwokya
Baikarahaihin'ebisaaru	Tibagonzakwikara ha bisaaru
Balindaebyobuhangwa	Basiisaeb yobuhangwa
Bagonzanamberehatalimwijuraine	Bagonzaomwijuraine
Bakozaemibaziy'omuirwarro	Bakozaemibazikurugaomubibira

2. EKICWEKA B I

- Kuvugaenzirigaz'amaani
- Ebisaabuomunguudo
- Obuterre
- Ebiinaebikootoomunguudo
- Kufundakw'enguudo
- Kutafaayokw'abavugi
- Abantukurubatiraomunguudohagati
- Abantukucwanganizaenguudokubi
- Kukozaesabitokoozabwongo
- Kupakiraekihinguraine
- Abeegakuvugiraomunguudobataikiriziibwe

3. EKICWEKA B II

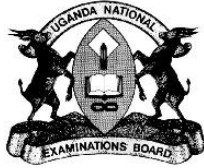
a)

- Omwegiatererre/ahabulemuywani we obunaamwolekaemigisaemigasoy'engandan'ebyokuroraho.
- Kutangirrakuswerangan
- Zirimannyikirizo
- Kulindaengeson'obuhangwa
- Obumu
- Kwegesaabantuoburugo
- Kwolekaobuzaale
- Kukoonyerangana
- Kukwataniza

b)

- OmuBunyoronaTooronikigambwanguomugongooguheekanyokonoo uziranahabwekinoijakubanoosisanaaswirenyoko.
- Kakubaosweraomunyabuzaalenimumuzaaraabaanaabasisikaire. Nibasobborakubabalemarundibagwagwa.
- Kukoraekinoosisanatorukutamukitiinisaeby'obuhangwabyaBunyoronaTooro.
- Oguu ha migasoy'engandaomuBunyoronaTooronukwokutangaabanrusweraa banyabuzaale. KusweraomukaziogunoosisanaatainaRuganda.
- Omukazitarukwijakutungaekitiinisaekimusemeriirekurugamwanyinez aara.
- Kwangaobuhabuzibw'abazairenoobaobajoogere.

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Lumasaaba
Paper 1
2024
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUMASAABA

Lupapula luunyoowa

Tsisaawa tsibili

INDAKIILILO:

*Lupapula luno lulimo bisiintsa **bibili**; A ni B.*

*Mu byosi ilamo bireebo **bibili**.*

*Mu shisiintsa **A**, robolakho sireebo **sitweela** 1(a) namwe (**b**).*

*Ulinikhukhola shisiintsa **B**.*

Ukhwilamo bireebo bituuma bikhurebwile sishifukirisibwa ta.

Ililamo khu lupapula isi bakhuwele lulundi.

SHISIINTSA A

1. *Robolakho sireebo sitweela (a) namwe (b).*

- (a) Yaaya woowo ali khurengekharengekha kumukholo kwe bukhwaale bukhosefu, kutsya khubawo mumbuka iye kimyesi kitaru khukhwama aluno ari. Ne asiili khufuna bikanibwa khumukholo kuno byosi ta. Nasiryo iwe ni naye mwalangile besikuuka ni basaale khukanika khungeli iye khuba ni kumukholo kuno.

Kumulimo:

Rona bibiindu byeesi mwakanikhakho mubilomo 150-200.

Namwe

- (b) Khulolelela lifundo lye bikyele lilyokeesebwa khu tsi nakhalondo tsye bifwaani mubifo bikhaali bitweela ta. Shareerere khutumbukha mungo mwe tsindaalo tsino. Nawe uli mutweela khubalooleleli?

Kumulimo:

Ufukiilisa namwe ta. Rona mulomo 350-400 nga uwayo intsambasa yoowo.

SHISIINTSA B

KHUYUUSA LULOOMO

2. *Soma burone bukhuwelebwile ubuyyuse khukhwama mulusungu uburone mu Lumasaaba.*

Down the road after the first set of twins, the couple was blessed with another set. This time they were girls, whom they named Sarah Mukhwana and Stella Namono. They are now two years old.

Aunt Natondo discovered she was carrying twins after six months. However, she would not spend much since the girls would use most of the things for their twin brothers.

“The joy of welcoming two family members at once is exciting. Our house is full of joy. It is interesting to watch the children grow with different personalities”.

According to her, their children have strengthened their marriage for they have common goals. They have big plans because they have many children and ever since they had the twins, they have achieved a lot. As they are about to give up, they are compelled to work harder because they have to feed and pay their children’s school fees timely.

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LUMASAABA
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUMASAABA

Lupapula luunyoowa

SCORING GUIDE

SCORING GUIDE FOR 395/1 LUMASABA

Bibikanibwa:

Qn.1 (a) Bibikanibwa mu burone buno:

- Kukurwe
- Bakhabelewo ni lukusa
- Bakhabelewo akhali Lukusa ta.
- Kimirwe kye biteeso
- Biteeso (1, 2, 3, 4, 5, 6 &7)

Nabaroni
syangumu
Lisiina
Nasitsolongo
Syangumu
Lisiina

Bikhulu/Biteeso/Minatisi

Siteeso 1: 01/2023: Isaaba

Siteeso 2: 02/2023: khukhwiyangula.

Siteeso 3: 02/2023: Bubakha bwa Nasitsolongo

Siteeso 4: 03/2023: Biteeso Khu byeesi akanikhilekho

Siteeso 4,5,6: Biteeso bihaamba Khumukholo

Siteeso 7: Khukhwikalawo

Bikanibwa:

Qn. 1 (b) Bibikanibwa mu burone buno:

Khukanikha
bibilimo
Bye khukhwilamo

Khufukiilisa

- Kamaaya Mungo
- Basaani bamala imbuka ingali ibulafu
- Bonakisa liwuumule lyeesi byanyala basomesalamo babaana
- Babaana bamala imbuka ingali nga baloleelela lifuundo bebilila kusoma
- Babaana barambisa liwuumule lye bisale bye lilekelo balira mu lifundo

Khukaranganisa:

- Nga batalile bafuna kamafurisa
- Baafuna kimilimo ibulafu
- Basomeselamo babaana
- Khukhwimisawo ango.

Qn.2: Khuuyusa burone ubwise mulumasaaba.

- Khurambisa tsilomo tsikhulu mu burone nga wokesa byeesi bimanyisa.
- Khurona lulomo lumasaaba nga ulondelela kamakambila ke khurona.
- khurusayo bulaayi Kamakhulu kakaali mu buroone.

Shaburawa:

- *Byehaankakyi biri she khubonelakho khu byeesi balekelwa banyala barambisa khurona burone bwabwee.*
- *Nalundi, balekelwa balini khurambisa bibawelebwire haankakyi khuwandikha mu buyuuyu oba mu busiintsa.*

SAMPLE

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LUMASAABA
Paper 2
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUMASAABA

Lupapula Lwakhabili
Tsiingano

Tsisaawa tsibili ni shisintsa

INDAKIILILO:

Lupapula luno lulimo bisiintsa bitaru; A, B ni C.

Yilamo bireebo byosi mu bisiintsa A ni B.

Mu shisiintsa C, mulimo bireebo bibili; 3 ni 4. Robolakho sireebo shitweela.

Mu byosi ilamu bireebo bitaru.

Ililamo mu khulupapula isi bakhuwele lulundi.

SHISIINTSA A: BURONE

1. *Soma burone bukhuwelebwile umaale wilemo nga nisikanibwa.*

Bukuuka niyo sitweela khuminiongo kye Bamasaaba. Mu bukuuka mulimo burangilisi mumitendela kyikhali mitweela ta. Uyo ufuura lidaala mubarangilisi bayeeta umukuuka niyo khatukhila.

Khatukhila amanyikha naabi lwe khukhwinyaa kumwinyawo kwe tsimbiki. Akwinyaatsaka akhaba nga ali mwikayilo nalundi nga ali khukhupilisa tsimbuusano ni barangilisi bashye. Shahaandalisibwa shiri Nataka uwaba khatukhila mu burangilisi bwo'mukuuka Bob Mushikori abe akana naabi kiminyawo kyikhali mitweela ta.

Aba umusaani "wa burawa", enyaatsaka kumwinyawo kwe khukhweesa nga ali khurekeresa tsitsilwatso tseye babaandu babetsile mwikayilo, ne khutsakamo waba awayo ikhaalawo yesi bulimundu afukilisatsaka ari iya njaali.

Khumbuka iyo, babaana bekhaana ni bakhaasi sibafukilisibwa khukhwinyaa kumwinyawo kuno ta. Khufurila ilala bakyelema abaama mungo mu khutambi. Bano abe khuwaamba khumweso shayiilibwa nga shiibi naabi. Nga baloma bari, bakyelema nga bareere kumukhono mu malowo ke kumweso biliimwa sibibaala ta. Shino shalomekha shiryo lwekhuuba bakyelema baaba ni kifunisi iye khuliima bilyo mungo. Nasiryo, khurewulibwa khwe bakyelema khwaba khwe ilomo ikhuulu naabi.

Babaana bekhaana basiili bafiiti baaba kambilatsaka khuula khwiminila mu mwinyawo kuno ta. Lwelomo ndi nga benyayile, kamafungu khubifuba byabwe sikatsowa ta. Ikhumalilisa syabakhasisa khufuna bukhwaale. Lwe khurya khula khufuna bukhwaale shakila babaana bakhaana barusayo bibyambaaso byawe isi kumwinyawo kuno. Shyakiila bakhaasi ni babaana bekhaana kyimilimo kyabwe kyaraama khuuba nga baramba mungo ni khukhalaabana ni ba mayi baabwe khu kye mukunda.

Siisindi syaburawa shye khukhebulila nalundi shye kamaani, khumwinyawo kuno kwareeratsaka babekhaali mu butweela bapanisa bibyambaaso khu bindu bikhali bitweela ta. Abe babaandu bakali bama tsimande ukhwinyaa kumweeso mubireekere.

Besooleli nabo sibabafukilisibwa ukhwinyaa ta. Nabo baaba ni bye khukhola. Kumulimo kwabwe kwaba kwe khukhwaya tsikhaafu, tsimbusi ni khamakheese. Ne nibo baaba ni khaabi, abe nga batsile bubwayi batikhulatsaka bulowo mwiloba namwe khulwanda bangala bubaale bufiiti namwe babuumba tsikhologo isi barambisatsaka nga tsimbiki khukhwesa.

Nga wemenyelesele byesi basooleli bano baakhola, shisontsoola bikhola bye bulowo bikhali bitweela mwinambo lino. Nga ilomo yino yabele iya njaali shiiba shilekha nga wireeba uri, basooleli baano bayabatsakila shina bulowo buno khumabaale.

Nga babekhali babandi bamaliila kamaani kaabwe mukhweesa, baba bebilila ikifuunisi iye khuba umusaani mungo. Intsibirisa yino yakyila

barangirisi mubirifa byabwe barewula babekhali khubanga behaambila mu milimo kyitsowesa mutsingo. Abandi, bawuuli bakhalaawo khula khubafukilisa khuhweesa ta. Ne khufura bara kamaani khubasaani babarambisatsaka tsilomo tsye bubwooni.

Bamasaaba ni kiminiongo kyabwe, sibafukilisi babaandu babwe ukhwinyaa nga inyanga yakwile ta. Baba ni ntsibasa iloma iri “nga wenyayile mushiilo ne khaabi imbi sikhingi walila, unyala walwala burafu naabi naamwe wafiilawo”. Nga warusilekho bibiitsa ni sikhingi, babalobela ukhwinyaa asiilo lwekhuba basaani nga belile khumwinyawo banyala beyibaala shisyalo shabwe shafuuna bihaangafu bitundubikha.

Babekhaali babaatsyatsaka mwikayilo sibafukilisibwatska ta. Nalundi ni babeene abe sibanyala bashikhola ta. Lwe lomo iyabawo nga iloma iri, nga wenyayiile kumweeso nga uli mwikayilo, Shikayiilo shama mo kumusango kufuura.

Biino bitweela isi Bamasaaba balolelesa naabi khumu boolo ukwo.

Bye khukhola:

- (a) Khusintsilila nga nusomele lukano luno, wayoo shitsilililwa shyo mukanihi mu lukano luno.
- (b) Khusintsilila khu lukano, bakyelema ni babaana bekhana sibaafukilisibwa khukhweesa ta. Sontsoola bibya kyila.
- (c) Tsingeli shiina isi kamakambila kaba kekumukaso mummyinyawo?
- (d) Rona bibiindu bikhulu byesi wiyiikile mu lukano luno.

SHISIINTSA B: KHURONA MU BWIMBI

2. *Soma burone bukhuwelebwire umale wilemo nga ni bakhureebele.*

Sibala shayilibwire ni inganikha ihaambakana ni basooleli. Kimikhoosi kye kamakhuwa kyetsuule bino byongene ate nga biliwo bibiindu bibindi bye lisunu isi banamakhuwa banyala ba khwokesa. Shye khubonelakho nga kamaleekelo keefe sikali ni baleekeli, bibiina ni birambisibwa sibimala ta. Babaana baleekelwa bekhupiile mubikholwa bikhali bilayi ta nga khurambisa bilesilesi bimeesa.

Bibindu bino byoosi byakhiile khukanikhibwakho mu bulayi khu nakholondo tsya buraawa. Nasiryo, nga iwe umusooleli siwakhiile khuura kamaani koowo koosi khu nakhalondo khufuna bwino ta. Kila ubona babaandu bafuura bukali mwinambo lyeeffe sibara kamaani khubindu biili khumulamwa ta.

Iwe nga umusooleli, uweebwa kamakesi khuurama winyahaa nibaasyo, waakhola byeesi bakhwa khukholela ingo, waakanikha nibaasyo

be riika yoowo ni babaandu bakhulu. Bano bakhureerera khubalaayisa intsambasa yoowo.

Ne noborokha weela khurambisa tsi nakhalondo tseye bifaani ni kimikhoosi kyiili khumbewo kyikhali mitweela ta, siyuusa intsibaasa yoowo warura mu bulamu bwa busheelee weela mwimenya lye bubeeyi. Biikali byeesi khubona biba bye bubeeyi.

Nasiryo basooli mwakhiile khuurura khu sambo yino ne busa mumaliilisa muli khumenya bulamu bwe kamarooro. Nga simwekhaliikhile ne mwiila khurambisa bibyuuma bye basambametsi naabi, muba mumala imbuka yenywe isi munyala mwakholelamo bibiindu bibindi.

Akhaaba nga wasoma naabi nooli ni kumutse kwe khulolelela bifaani khu nakhalondo, bubwoongo bwoowo butorwala, wekhilila mukhwambasa. Sikiila ubona babaandu bakali sibanyala khumanya byeesi bakana nga mbakhulola khushuuma namakesi ta.

Khumala imbuka ingali nga ulolelela nakholondo iye bafaani ni kyimikhoosi kyikwa mufubo yino, sireerela basoleli khukhwikaana kiminyongo kyaabwe. Sisiba shye khuswaala ta? Byesi babona nibyo byesi babuukha ninabyo akhaba nga sibabiimanya ta. Tsino tsiba tsisambo tsimbi balebe khufurisa mu baana basomi! Suubona basooli bakaali batandikha khulolelela bifaani bye buwemu nga bafunile ikhabi khuuba ni sishuma sya namakesi?

Inywe nga basoleli be kumuboolo kuno mwakhiile khukhwikaanya kamakesi 'kamaya' mwangale mo ibyo bibayeeta khukhwombekha bubwongo bweenywe nga kaboongela khumanya wakila manya mwareerawo intsowatsowana. Muure kamaani mu khusoma, khuwentselesa, nalundi musome bitaabu bye kamakesi. Iwe ukholashi khwiibyoy?

Kumulimo

Lwanyuma lwe khusoma burone buno, waboone biikali bibihaamba khu tsinakhalondo tse bifaani. Mu lomo **80-90**, rona byeesi ubona nga bye bukosi isi basoleli.

SHISIINTSA C: KIMINIONGO NINSTIIBIRISA IYE BAMASAABA

Mu shisiintsa shino, khola namba 3 namwe 4.

3. Musaale woowo uwe soleeli ubeele asomela mwileekelo lye aleeyi ni Bamasaaba, wakooble khu lwe khuba wolele khukhwingila imbalu. Bifuukhu byolele ne siwamanyakho syoosi sihaambakana ni kimisilo kye imbalu ta.

Kumulimo

Iwe musaale weewe umanyile bye kimisilo kye imbalu, rona nga usontsoolela musaale woowo bibiindu biiba mu Mbalu khukhwama imatandikha khukhwola newingila mubusaani.

Namwe

4. Yaya woowo uwa seenge aasalikhila mu shibala she basuungu khukhwolesa mu bukhulu bwewe. Ari wakoboole, ne intsibirisa yewe sili khuhaambakana ni ye mu shimasaaba ta.

Kumulimo

Inga yaya weewe umulayi, umanyile ingola ni intsibirisa ye Bamasaaba, mubolele ingeli isi ali ni khukhwibirisamo.

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LUMASAABA
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

LUMASAABA

Lupapula Lwakhabili
Tsiingano

SCORING GUIDE

SCORING GUIDE FOR 395/2 LUMASAABA

SHISIINTSA A: BURONE

Bibikanibwa:

Qn 1(a) Shitsilililwa shyo mu kanikhi

- Khurewula.
- khumanyisa
- Khuleekela.

Qn 1(b) Bibya kyila bakyelema ni babaana bekhana baba nga sibafukilisibwa khukhweesa ta:

- Khuulinda tsisaambo.
- Khuura kamaani ni kuuwa imbuka bulimi.
- Khulekeela bakhaana tsisaambo.

Qn 1(c) kumukaso kwekamakambila mumwinyawo:

- Khu linda Lukoosi.
- Khura mubandu butweela.
- Khulinda tsisaambo.
- Khuulimda imbuka.
- Khulerawo intsowatsowana.
- Karera Isangalo.

Qn1(d) byekhuhwiyika mu lukano:

- Burangirisi buulayi.
- Bye khukhwilinda.
- Khukabanalisa kibilimo.
- Buutweela ni khukholakana.

Shaburawa:

- *Burone bukhuwelebwire bulimo bireebo biine (a) paka khu (d) khutandikha ni khumaanya paka khu khurambisa burone bukhuwelebwire mu bulamu bwa busheele.*
- *Balekeelwa bali ni khurambisa byekhubonerakho bibawelebwire hankaki khuwandikha burone bwabwe mu buyuuyu oba mu busiintsa.*

SHISIINTSA B: KHURONA MU BWIMBI

Qn. (2) Bibikanibwa mu burone bu bwimbi:

➤ Kumurwe:

“BIKOSI BYE BASOLOOLI KHULOLEELELA TSI NAKHALONDO TSYE BIFAANI.”

➤ Bikosi:

- Khurambisa nakhalondo tsefe bifaani siyuusa Intsibaasa iye basolooli-barura mu bulamu bwa busheele beela mwi mwenya lye buyeyani.
- Khurambisa bibyuuma bye basambametsi naabi bimala imbuka iye basolooli isibanyala bakholelamu bibindu bibindi byekumukaso.
- Akhaba nga umusolooli wasoma ne ali ni kumutse kwe khuloleelela bifaani khunakhalondo, bubwongo bweewe butorowala wekhilila muntsibaasa.
- Khumala imbuka ingali nga umusolooli alondelelela bifaani khu na khalondo, sirera basolooli batandikha khulolendelelela bifaani bye buwemu nga bafunile ikhaabi iye khuuba ni sishuma sha namakesi.

Shaburawa:

- *Byehaankakyi biri she khubonerakho byeesi balekelwa banyala barambisa khurona mu bwimbi nga bawandikha nga nibyilondelela.*
- *Nalundi, balekelwa balini khurambisa bibawelebwire haankhakyi khuwandikha mu buyuuyu oba mu busiintsa.*

SHISIINTSA C: KIMINIONGO NINSTITIBIRISA IYE BAMASAABA

Qn (3) Bibikanibwa:

1. Indandikha:

- Boola imbalu nisho si
- Banaanu ba kyisaaya
- Iba mwaakha/mwiiko si

2. Bibiikanibwa mu burone buno:

- Indengekharengekha iye khu khwingila mu busaani.
- Khuwakala bitsentse
- Khubuusa biikwaaro shekhubonerakho nga: (kamalubisi, kamatongo, tsikweena) mubifitifiti.

- Khusaamba isongya.
- Khukhupibwa ikhuwakhiwa kamamela mu shifukhu she khukoya.
- Khusinyisibwa.
- khukeniyisa baalebe.
- khuyilibwa ibwi – waana
- khutsya itosi ni khulongebwa litosi
- Khutsya mwikombe
- Khusaabisibwa
- Khukhwiyaalula
- Khukhina inemba

3. Intsakamo:

Kanikha khu buulayi ni buubi buli mumbalu.

Shaburawa:

- *Byehaankakyi biri she khubonerakho byeesi balekelwa banyala barambisa khurona burone bwabwee.*
- *Nalundi, balekelwa balini khurambisa bibawelebwile haankhakyi khuwandikha mu buyuuyu oba mu busiintsa.*

Qn (4) Bibikanibwa:

1. Indandikha:

- Kanikha ku ngeli tsikhali ndwela tsesi babaandu bibirisamo mushimasaaba she khubonelakho nga: khukwaara, khukyenda , khukanikha, khukheesa mubififiti.
- Bibikanibwa mu burone; umumasaaba ibirisa mu ngeli tsya burawa; basaani bibirisa lwayo ni bakhaana nabo lwayo.

2. Bibikanibwa mu burone buno:

- Bakhaana / Bakyelema:
 - Baafukhama no bakhesa.
 - Bakwara bulayi tsinanga tsindeeyi.
 - Bakyenda bulayi sibinyabulaka ta.
 - Bakhola ki milimo mungo nga khulima, khuteekha, khungona muntsu.
 - Baawa babaandu bakhulu / basaali lukoosi.
 - Bali ni khulondelela kiminiongo kye Bamasaaba
 - Bali ni khukhwimiliyisa.
 - Bali ni khukanikha tsilomo tsindayi akhuba tyse buwemu ta.
 - Balini khukwisa lukoosi mu basakhulu baabwee.

➤ Basinde / Basaani:

- Bali ni khukwaara bulayi
- Balini khukanikha bulayi
- Baarya weele
- Baramba kimilimo
- Bayeeta basaali babwee
- Bali ni khuyila bakyelama mu mikhoosi kimyeene kye shimasaaba

3. Intsakamo:

Intsibirisa iye bamasaaba yalolelelatsaka babaana behaana ni bakyelema atwela ni basinde ni basani.

Shaburawa:

- ***Byehaankakyi biri she khubonerakho byeesi balekelwa banyala barambisa khurona burone bwabwee.***
- ***Nalundi, balekelwa balini khurambisa bibawelebwile haankhakyi khuwandikha mu buyuuyu oba mu busiintsa.***

Candidate's Name:

Signature:

Random No.						Personal No.		

(Do not write your School/Centre Name or Number anywhere on this booklet.)

396/1
CHINESE
Paper 1
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHINESE LANGUAGE

Paper 1

Yuèdú hé xiězuò
【阅读和写作】

2 Hours

INSTRUCTIONS TO CANDIDATES:

Zhè cì kǎoshì yǒu bùfēn hé
这次考试有**2**部分，**A**和**B**。

bùfēn shì yuèdú bùfēn shì xiězuò
A部分是阅读，**B**部分是写作。

Zhè bùfēn dōu shì bìxiū de
这**2**部分都是必修的。

Huídá suǒyǒu de wèn tí
回答所有的问题。

For Examiners' Use Only		
Items	Scores	Examiners' Initials
1		
2		
3		
Total		

Yuèdú
SECTION A: 阅读

1. Dú duǎn wén , rán hòu huí dá wèn tí
读短文，然后回答问题。

de shēnghuó gùshi
Mary 的生活故事

Wǒ jiào Apio Mary。 Wǒ cóng Gulu lái。 Wǒ jīnnián 16 suì。 Zài wǒ men jiā , wǒ shì zuì dà de hái zi 。 Wǒ yǒu yí gè dì dì hé liǎng gè mèi mei 。 Wǒ men jiā tài dà le 。 Chú fáng , kè tīng , wèi shēng jiān dōu hěn dà 。 Mā ma hé bà ba yǒu yí gè wò shì , měi gè hái zǐ yě yǒu zì jǐ de wò shì 。 Kè tīng zài bà ba mā ma wò shì de páng biān 。 Wǒ jiā de qián bian yǒu gè huā yuán 。 Zhè gè huā yuán yǒu hěn duō huā , shì wǒ mā ma hé bà ba zhòng de 。 Tā men dōu xǐ huan huā 。 Bà ba shì lǎo shī , dàn shì tā hěn xǐ huan yī shēng 。 Tā shuō yī shēng gēn lǎo shī yí yàng , dōu shì shè huì shàng hěn zhòng yào de rén 。 Suǒ yǐ wǒ xiǎng zuò yī shēng 。 Wǒ měi tiān hěn nǔ lì xué xí 。 Wǒ de xué xiào yǒu hěn duō kē mù 。 Wǒ de shù xué hé kē xué chéng jì hěn hǎo 。 Chū le shù xué hé kē xué , wǒ hái xué xí hàn yǔ hé lì shǐ 。 Hàn yǔ hěn róng yì 。 Wǒ bù xǐ huan lì shǐ , wǒ jué de lì shǐ zhēn

méiyìsi Wǒ cóng xīngqīyī dào xīngqīwǔ dōu zài xuéxiào shàngkè
没意思。我从星期一到星期五都在学校上课。

Xīngqīliù hé xīngqītiān méiyǒu kè wǒ yǒu kòngr gēn māma yìqǐ qù
星期六和星期天没有课,我有空儿跟妈妈一起去

shāngdiàn Gòuwùhòu wǒ hé māma jīngcháng xiǎoshuì yíhuìr
商店。购物后,我和妈妈经常小睡一会儿。

Wǒ māma bǐ wǒ dà suì Zǒulù de shíhou rénmen dōujuéde tā
我妈妈比我大18岁。走路的时候,人们都觉得她

shì
是

wǒ de jiějie
我的姐姐。

Wèntí 问题

wèishénme nǚlì xuéxí
(a) Mary 为什么努力学习?

.....

.....

Zhōumò māma hé zuò shénme
(b) 周末妈妈和 Mary 做什么?

.....

.....

de māma jīnnián duōdà
(c) Mary 的妈妈今年多大?

.....

.....

(d) Chule Hànyǔ kēxué lìshǐ hé shùxué nǐ xǐhuan shénme
除了汉语, 科学, 历史和数学, 你喜欢什么
kēmù Wèishénme
科目? 为什么?

.....

.....

(e) jiā de huāyuán zěnmeyàng Bàba māma wèishénme
Mary家的花园怎么样? 爸爸, 妈妈为什么
zhòng huā r
种花儿?

.....

.....

(f) hé māma zǒulù de shíhou rénmen zěnmexiǎng
Mary和妈妈走路的时候人们怎么想?

.....

.....

(g) Xiě cíyǔ de fǎnyìcí
写词语的反义词 (Write the opposites of the following
words)

(i) dà
大

.....

(ii) qián
前

.....
(iii) róngyì
容易

.....
(iv) méiyìsi
没意思

.....
2. Jiāng jùzi chóngxīn páiliè chéng yíge hǎo gùshi
将句子重新排列成一个好故事

Māma de yì tiān
妈妈的一天

(a) diǎn chī zǎofàn
8点吃早饭。

(b) Māma měitiān zǎoshang diǎn qǐchuáng
妈妈每天早上6点起床。

(c) diǎn bàn tā qù shàngbān
8点半她去上班。

(d) qǐchuáng yǐhòu tā shuā yá hé xǐzǎo
起床以后，她刷牙和洗澡。

(e) Xiàwǔ diǎn hē kāfēi chī wǔfàn
下午1点喝咖啡、吃午饭。

(f) Xià bān yǐhòu qù tǐyùguǎn duànliàn shēntǐ
下班以后，去体育馆锻炼身体。

(g) Wǎnshang diǎn tā zài jiā kàn diànshì
晚上9点她在家看电视。

(h) Xiàwǔ diǎn xiàbān
下午 6 点 下班。

(i) Wǎnshàng diǎn zuò gōnggòngqìchē huí jiā
晚 上 8 点 坐 公 共 汽 车 回 家。

(j) Wǎnshàng diǎn shuìjiào
晚 上 10 点 睡 觉。

A series of horizontal dotted lines for handwriting practice, with a diagonal dashed line crossing through them from the bottom-left to the top-right.

SECTION B: 写作

Rènhe
任何

3. Zuìjìn yí gè zhōngguó jiā tíng bān dào le nǐ jiā fùjìn. Tāmen de érzi xiǎng qù yí gè jiāo Hànyǔ de xuéxiào. Tāmen tīngshuō nǐ shì xuéxí zhōngwén de xuéshēng, xiǎng gèng duō de liǎojiě nǐ de xuéxiào. Yòng gè hànzi jièshào nǐ de xuéxiào. 最近一个中国家庭搬到了你家附近。他们的儿子想去一个教汉语的学校。他们听说你是学习中文的学生，想更多地了解你的学校。用 50 个汉字介绍你的学校。

Huòzhě
或者

4. Nǐ shēntǐ bùhǎo, nǐ juéding qù kànbing. Nǐ jiā de fùjìn yǒu yí gè zhōngguó yīyuàn. Zhè ge yīyuàn de yīshēng dōu shì zhōngguó rén, bú huì shuō yīngyǔ. Yòng duō hànzi xiě nǐ gēn yí gè yīshēng liáotiān de duìhuà. 你身体不好，你决定去看病。你家的附近有一个中国医院。这个医院的医生都是中国人，不会说英语。用 50 多汉字写你跟一个医生聊天的对话。

.....

.....

.....

.....



Jièshù
结束

SAMPLE PAPER

396/1
CHINESE
LANGUAGE
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHINESE LANGUAGE

Paper 1

SCORING GUIDE

396/2 MARKING GUIDE
(READING AND WRITING)

Yuèdú
SECTION A- 阅读 (READING)

Dúduǎn wén ránhòu huídá wèntí
1. 读短文，然后回答问题。

nǔlì xuéxí yīnwéi tā xiǎng zuò yīshēng
1. Mary 努力学习，因为她想做医生。 (1)

Zhōumò māma hé yìqǐqù shāngdiàn
2. 周末妈妈和 Mary 一起去商店。 [2]

de māma shì shuō suì
3. Mary 的妈妈是说 34 岁。 [1]

Chúle Hànyǔ kēxué lìshǐ hé shùxué wǒ hái xǐhuan měishù
4. 除了汉语，科学，历史和数学，我还喜欢美术，
déyǔ yīngyǔ hé fǎyǔ Yīnwei měishù hěn yǒuyìsi
德语，英语和法语。因为美术很有意思。(any
relevant reason for loving the subject. [2]

jiā de huāyuán hěnpiàoliang yě yǒu hěn duō huā r Tāmen
5. Mary 家的花园很漂亮，也有很多花儿。他们
zhòng huā r yīnwei tāmen dōu xǐhuan huā
种花儿因为他们都喜欢花。 [2]

hé māma zǒulù de shíhou rén juéde māma shì tā jiějie
6. Mary 和妈妈走路的时候人觉得妈妈是她姐姐。
[2]

7.

xiǎo
a) 小

hòu
b) 后

nán bùróngyì
c) 难，不容易

yǒuyìsi
d) 有意思

2.

Māma de yì tiān
妈妈的一天

- Māma měitiān zǎoshang diǎn qǐchuáng
a. 妈妈每天早上6点起床。
- Qǐ chuáng yǐhòu tā shuā yá hé xǐzǎo
b. 起床以后，她刷牙和洗澡。
- diǎn chī zǎofàn
c. 8点吃早饭。
- diǎn bàn tā qù shàngbān
d. 8点半她去上班。
- Xiàwǔ diǎn hē kāfēi chī wǔfàn
e. 下午1点喝咖啡、吃午饭。
- Xiàwǔ diǎn xiàbān
f. 下午6点下班。
- Xià bān yǐhòu qù tǐyùguǎn duànliàn shēntǐ
g. 下班以后，去体育馆锻炼身体。
- Wǎnshang diǎn zuò gōnggòngqìchē huí jiā
h. 晚上8点坐公共汽车回家。
- Wǎnshang diǎn tā zài jiā kàn diànshì
i. 晚上9点她在家看电视。
- Wǎnshang diǎn shuìjiào
j. 晚上10点睡觉。

SECTION B: WRITING

Rèn hé
任何

- Wǒ de xuéxiào shì
○ 我的学校是。
- Tā hěn dà
○ 它很大。
- Yǒu 700 ge xuéshēng
○ 有700个学生。
- Suǒyǒu bān jiào zhōngwén kè
○ 所有班教中文课。
- Wǒmen yǒu hěn duō zhōngwén de lǎoshī
○ 我们有很多中文的老师。
- Wǒ de bānjíyǒu 60 ge xuéshēng , 28 ge nǚ xuéshēng hé 32 nán xuéshēng
○ 我的班级有60个学生，28个女学生和32男学生

Wǒmen de túshūguǎn hěn dà Tā yǒu hěn duō shū
○ 我们的图书馆很大。它有很多书。

Wǒmen měitiān xuéxí zhōngwén
○ 我们每天学习中文。

Měitiān wǎnshàng wǒmen tīzúqiú
○ 每天晚上我们踢足球。

Huòzhě

或者

Wǒ Yīshēng zǎoshàng hǎo
• 我： 医生早上好。

Yīshēng Zǎoshàng hǎo
• 医生： 早上好。

Wǒ Wǒ shēntǐ bùshūfu
• 我： 我身体不舒服。

Yīshēng Nǐ nǎli bù shūfu
• 医生： 你哪里不舒服？

Wǒ Wǒ de shēntǐ dōu téng Wǒ detóu
• 我： 我的身体都疼。我的头，
dùzi bózi dōu hěnténg
肚子，脖子都很疼。

Yīshēng Nǐ chī yào le ma
• 医生： 你吃药了吗？

Wǒ Méiyǒu
• 我： 没有。

Yīshēng Nǐ jīngcháng zuò yùndòng ma
• 医生： 你经常做运动吗？

Wǒ Méiyǒu
• 我： 没有。

Yīshēng Nǐ yīnggāi duō zuò yùndòng duō hē shuǐ
• 医生： 你应该多做运动，多喝水，
duō xiūxi
多休息。

Wǒ Nǐ bù dǎsuàn gěi wǒ kāi yào ma
• 我： 你不打算给我开药吗？

Yīshēng Wǒ bú huì gěi nǐ
• 医生： 我不会给你。

Wǒ Xièxie nǐ
• 我： 谢谢你！

396/2A
CHINESE
Paper 2A
40 minutes

For Recording



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHINESE LANGUAGE

Paper 2A

Tīng lǐ

【听力】

40 minutes

INSTRUCTIONS TO CANDIDATES:

Tīng lùyīn duìhuà
听录音对话。

Duìhuà jiāng dú sān biàn
对话将读三遍。

Xiě xià nǐ de dá'àn
写下你的答案。

Huídá suǒyǒu de wèn tí
回答所有的问题。

Tīnglì kǎoshì xiànzài kāishǐ
听力考试 现在开始!

Zài shāngdiàn
在商店

zài shāngdiàn zhǎo yī gè shēngrì dāngāo Jīntiān shì māma de
Anna在商店找一个生日蛋糕。今天是妈妈的
shēngrì Tā xiǎng gěi tā mǎi yī gè dāngāo Tā zhèng zài gēn shòuhuòyuán
生日。她想给他买一个蛋糕。她正在跟售货员
shuō yì shuō
说一说。

Nǚde Nǐ hǎo
女的: 你好!

Nánde Nǐ hǎo
男的: 你好!

Nǚde Jīntiān shì wǒ māma de shēngrì Wǒ yào yī gè shēngrì
女的: 今天是我妈妈的生日。我要一个生日
dāngāo zhèlǐ yǒu ma
蛋糕, 这里有吗?

Nánde Zhèlǐ yǒu dāngāo
男的: 这里有蛋糕。

Nǚde Duōshǎo qián
女的: 多少钱?

Nánde Shēngrì dāngāo wǔshí kuài qián
男的: 生日蛋糕五十块钱。

Nǚde Hǎo wǔshíkuài qián gěi nín
女的: 好! 五十块钱给您。

Nánde Wǒ bǎ dāngāo bāo qǐlái hòu gěi nín
男的: 我把蛋糕包起来后, 给您。

Wèntí
问题:

Jīntiān shì shéi de shēngrì
1. 今天是谁的生日?

2. Nǚde zài nǎ r
女的在 哪儿?

3. Dàngāo duō shǎo qián
蛋糕多少 钱?

Zài jiā lǐ
在Anna家里

Anna: Māma shēngrì kuàilè! Dàngāo gěi nín
妈妈 生日 快乐! 蛋糕 给您。

Māma: Xièxie! Zhè ge dàngāo yòu dà yòu hǎo kàn. Zài nǎ r mǎi de
妈妈: 谢谢! 这个 蛋糕 又大 又好看。在 哪儿 买的?

Anna: Zài wǒmen jiā hòumian de shāngdiàn mǎi de
在 我们 家 后面 的 商店 买的。

Māma: Guì bú guì
妈妈: 贵 不 贵?

Anna: Shēngrì dàngāo bú tài guì. Hǎo chī ma
生日 蛋糕 不 太 贵。好 吃 吗?

Māma: Zhè ge dàngāo hěn hǎo chī, wǒ hěn xǐhuan
妈妈: 这个 蛋糕 很 好吃, 我 很 喜欢。

Anna: Zhù nǐ shēntǐ jiànkāng
祝 你 身 体 健 康。

Māma: Xièxie nǐ, wǒ ài de nǚ'ér
妈妈: 谢谢 你, 我 爱 的 女 儿。

Wèntí
问 题:

4. Dàngāo de wèi dao zěnmeyàng
蛋糕 的 味 道 怎 么 样?

5. Dàngāo guì bú guì
蛋糕贵不贵?
6. Māma gāoxìng bù gāoxìng Wèishénme
妈妈高兴不高兴? 为什么?
7. zài nǎ r mǎi dàngāo
Anna在哪儿买蛋糕?

SAMPLE PAPER

Candidate's Name:

Signature:

Random No.					Personal No.		

(Do not write your School/Centre Name or Number anywhere on this booklet.)

396/2A
CHINESE
LANGUAGE
Paper 2
40 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHINESE LANGUAGE

Paper 2A

Tīng lǐ
[听力]

40 minutes

INSTRUCTIONS TO CANDIDATES:

Tīng lùyīn duìhuà
听录音对话。

Duìhuà jiāng dú sān biàn
对话将读三遍。

Xiě xià nǐ de dá'àn
写下你的答案。

Huídá suǒyǒu de wèn tí
回答所有的问题。

For Examiners' Use Only

Tīng wèn tí bīng gěi chū zhèngquè dá' àn
听 问 题 并 给 出 正 确 答 案。

Jīntiān shì shéi de shēngrì
1. 今天是谁的生日?

.....

.....

Nǚ de zài nǎ r
2. 女的在哪儿?

.....

.....

Dàngāo duō shǎo qián
3. 蛋糕多少钱?

.....

.....

Tīng wèn tí bīng gěi chū zhèngquè dá' àn
听 问 题 并 给 出 正 确 答 案。

Dàngāo de wèidao zěnmeyàng
4. 蛋糕的味道怎么样?

.....

.....

5. Dàngāo guì bú guì
蛋糕贵不贵？

.....

.....

6. Māma gāoxìng bù gāoxìng Wèishénme
妈妈高兴不高兴？为什么？

.....

.....

7. zài nǎ r mǎi dàngāo
Anna在哪儿买蛋糕？

.....

.....

SAMPLE PAPER

396/2A
CHINESE
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHINESE LANGUAGE

Paper 2A

Tīnglì
[听力]

SCORING GUIDE

Jīntiān shì māmā de shēngrì
1. 今天 是 Anna 妈妈 的 生日。

Nǚde zài shāngdiàn
2. 女 的 在 商 店 。

Shēngrì dàngāo wǔshíkuài qián
3. 生 日 蛋 糕 五 十 块 钱 。

Dàngāo hěn hǎo chī
4. 蛋 糕 很 好 吃 。

Dàngāo bù tài guì
5. 蛋 糕 不 太 贵 。

Māmā hěn gāoxìng , yīnwéi jīntiān shì tā de shēngrì
6. 妈 妈 很 高 兴 ， 因 为 今 天 是 她 的 生 日 。

zài tāmen jiā hòumiàn de shāngdiàn mǎi zhège dàngāo
7. Anna 在 他 们 家 后 面 的 商 店 买 这 个 蛋 糕 。

396/2B
CHINESE
Paper 2B
20 minutes



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHINESE LANGUAGE

Paper 2B
(Oral Expression)

(口语)

20 minutes

INSTRUCTIONS TO CANDIDATES:

Zhè cì kǎoshì yǒu 4 gè wèn tí
这次考试有4个问题。

Zhī huídá 2 gè wèn tí
只回答2个问题。

Rèn hé
任何

1. Nǐ de yéye bìng le. Nǐ míngtiān xiǎng qù kàn tā. Zhǔnbèi nǐ hé tā
你的爷爷病了。你明天想去看他。准备你和他

zhījiān de duìhuà
之间的对话。

Huòzhě
或者

Nǐ hé nǐ de péngyou yìqǐ qù le yí gè zhōngguó fàndiàn. Dào
你和你的朋友一起去了一个中国饭店。到
fàndiàn de shíhou, nǐ de péngyou xiǎng diǎn cài dànshì tā bú huì
饭店的时候，你的朋友想点菜但是他不会
yòng Hànyǔ. Càidān shàng xiě zhe Zhōngwén, fúwùyuán yě shì
用汉语。菜单上写着中文，服务员也是
Zhōngguó rén, tā bú huì shuō Yīngyǔ. Bāngzhù nǐ de péngyou
中国人，她不会说英语。帮助你的朋友
diǎn cài
点菜。

Rèn hé
任何

2. Nǐ de Zhōngguó péngyou zhǐ huì shuō Zhōngwén. Tā xiǎng lái nǐ jiā
你的中国朋友只会说中文。她想来你家
kànkan. Gēn tā jièshào yí xià nǐ jiā hé jiā rén.
看看。跟他介绍一下你家和家人。

Huòzhě
或者

Nǐ gēn nǐ de péngyou yìqǐ liáotiān. Tā juéde bàba bǐ māma
你跟你的朋友一起聊天。她觉得爸爸比妈妈

zhòngyào. Qǐng gàosù nǐ de péngyou wèishénme nǐ juéde māma
重要。请告诉你的朋友为什么你觉得妈妈

shì yí gè hěn zhòngyào de rén.
是一个很重要的人。

396/2B
CHINESE
Paper 2B
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHINESE LANGUAGE

Paper 2B
(Oral Expression)
(口语)

SCORING GUIDE

1.

Rèn hé
任何

Wǒ Yéye nín jīntiān shēntǐ zěnmeyàng
我：爷爷，您今天身体怎么样？

Yéye Wǒ jīntiān shēntǐ bú tài hǎo
爷爷：我今天身体不太好

Wǒ Nín hái zài késou ma
我：您还在咳嗽吗？

Yéye Wǒ hái zài késou bìngqiě fāshāo
爷爷：我还在咳嗽，并且发烧。

Wǒ Yéye duìbuqǐ nín huì hǎoqǐlái de
我：爷爷对不起，您会好起来的。

Yéye Nǐ bàbà zài jiāma
爷爷：你爸爸在家吗？

Wǒ Tā zài dànshì tā hěn máng Yīnwéi tā zhǎodàole yí fèn xīn gōngzuò
我：他在，但是他很忙。因为他找到了一份新工作。

Yéye Wǒ zhīdào
爷爷：我知道。

Wǒ Yéye qǐng nín hē diǎn guǒzhī
我：爷爷，请您喝点果汁

Yéye Xièxie
爷爷：谢谢

Huòzhě
或者

Fúwùyuán nǐ hǎo
• 服务员，你好！

Zhège fàndiàn gānjìng jíle
• 这个饭店干净极了！

Zhè shì wǒde péngyou tā búhuì shuō Hànyǔ Wǒ lái bāng tā
• 这是我的朋友，他不会说汉语。我来帮他

diǎncài
点菜。

Tā xiǎng chī miàntiáo cài hé jīròu
• 他 想 吃 面 条 , 菜 和 鸡 肉 。

Tā xiǎng hē píngguǒzhī
• 他 想 喝 苹 果 汁 。

Qǐng gěi wǒ yíwàn mǐfàn hé niúròu
• 请 给 我 一 万 米 饭 和 牛 肉 。

Wǒ xiǎng hē kělè
• 我 想 喝 可 乐 。

Wǒmen búyào chī làde
• 我 们 不 要 吃 辣 的 。

Qǐng zài gěi wǒmen yìxiē miǎnfèi de shuǐguǒ
• 请 再 给 我 们 一 些 免 费 的 水 果 。

Qǐngwèn yí gòng duōshǎo qián
• 请 问 一 共 多 少 钱 ？

2.

Rènhe 任 何

Wǒ Nǐ hǎo Mǎlì, hǎo jiǔbújiàn
我： 你 好 玛 丽 , 好 久 不 见 !

Mǎlì Hǎo jiǔbújiàn péngyou
玛 丽： 好 久 不 见 朋 友 !

Wǒ Nǐ de shēntǐ zěnmeyàng
我： 你 的 身 体 怎 么 样 ？

Mǎlì Wǒ de shēntǐ hěn hǎo Wǒ xiǎng lái nǐ jiā kànkàn Nǐ māma
玛 丽： 我 的 身 体 很 好 。 我 想 来 你 家 看 看 。 你 妈 妈

zài jiā ma
在 家 吗 ？

Wǒ Tā zài Bàba gēge dōu zài nàlǐ Tāmen huì hěn gāoxìng
我： 她 在 。 爸 爸 , 哥 哥 都 在 那 里 。 他 们 会 很 高 兴

jiàndào nǐ Wǒmen jiā hěn dà yǒu wǔgè wòshì Nǐ xiǎng
见 到 你 。 我 们 家 很 大 , 有 五 个 卧 室 。 你 想

zhù nà yě kěyǐ
住 那 也 可 以 。

Mǎlì Wǒ zhīdào nǐmen dōu shì yǒu àixīn de rén
玛 丽： 我 知 道 , 你 们 都 是 有 爱 心 的 人 。

Wǒ Nǐ míngtiān néng lái ma
我：你明天能来吗？

Mǎlì Wǒ míngtiān lái
玛丽：我明天来。

Wǒ Hǎo míngtiān jiàn
我：好，明天见。

Huòzhě
或者

- Māma huíjiā zuò fàn
妈妈回家做饭。
- Māma zài jiā xǐ yīfú
妈妈在家洗衣服。
- Háizimen xiǎo de shíhou māma huì gěi tāmen xǐzǎo
孩子们小的时候妈妈会给他们洗澡。
- Māma dài wǒ qù shuìjiào
妈妈带我去睡觉。
- Māma huì wèi wǒ chàngē
妈妈会为我唱歌。
- Shēngbìng de shíhou māma huì sòng wǒ qù yīyuàn
生病的时候，妈妈会送我去医院。

SAMPLE

397/1
UGANDAN
SIGN LANGUAGE
PAPER ONE
2024
HOUR++ – TWO



UGANDA NATIONAL EXAMINATIONS BOARD

UGANDA CERTIFICATE OF EDUCATION

UGANDAN SIGN LANGUAGE

PAPER – ONE

HOUR++ – TWO

INSTRUCTION++ CANDIDATE ALL FOLLOW ((POINT)) BELOW//

PAPER (POINT) SECTION++ HAVE A / B//

*(POINT) QUESTION ANSWER **THREE** / ONE CHOOSE **MUST** SECTION **B**//*

*SECTION A WRITE **MUST**//*

*SECTION **B** MUST ONE CHOOSE (a) OR (b)//*

SECTION A

1. *PASSAGE (POINT) BELOW READ/ QUESTION++ ANSWER//*

DAY FIRST (POINT) SCHOOL/ (POINT) BOY NAME K-A-K-A-M-A
SIGN NAME (INDEX-CHEEK) EXCITE++ COME SCHOOL PALM-UP
SCHOOL FIND SUFFER / ACCUSE (POINT) (INDEX-CHEEK) STAY
HOME (POINT) WORRY++ DAY++/ (POSS3) PARENT++ TRY LOOK++
DIFFERENT SCHOOL BEST BUT FIND PAA// PARENT++ LOOK++FIND
SCHOOL FAR KILOMETER FIVE (POINT) - DISTANCE SCHOOL/
PARENT++ RELAX SAME (INDEX-CHEEK) HAPPY/(INDEX-CHEEK)
EXCITE++ COME SCHOOL ARRIVE EARLY (INDEX-CHEEK)/
UNIFORM NEW QUICK WEAR / BAG GET SCHOOL (INDEX-CHEEK)/
INFORM PARENT++ PAA FAREWELL PAA/ (INDEX-CHEEK)
STRAIGHT RUN ARRIVE-(POINT) SCHOOL PALM-UP (INDEX-CHEEK)
EXCITE++//

SCHOOL PALM-UP (POINT) / GIRL+++ SIT-INFRONT/(INDEX-
CHEEK) GREET++HEADSHAKE++ (POINT)- GIRL+++ LAUGH
GIGGLE++/ (POINT) (INDEX-CHEEK) ASK-THEM LOOK-ME
PROBLEM WHAT/ (POINT) BOY+++ (POINT)-THEM
LAUGH++/GROUP++ (POINT) BOY++ ONE COME MEET (INDEX-
CHEEK)/ (POINT) (INDEX-CHEEK) GO SEE MIRROR – LOOK MIRROR
(INDEX-CHEEK) //

GIRL +++ UNIFORM WEAR-DRESSED SMART WHY /
UNIFORM IRON – NEAT / COMB-HAIR ++WELL/ TEETH – FLASH++
CLEAN TEETH SIMILLAR WHITE/ (POINT) CAN GIGGLE WHY/
TEETH WHITE CLEAN/ SAME BOY+++WEAR SMART BOTH
EQUAL++/ PALM-UP (POINT) THEM SAME RICH/ TOWN/ (INDEX-
CHEEK) MIRROR-LOOK THINK// SAME ALAS FACIAL EXPRESSION
MIRROR LOOK PALM-UP/ COMB-HAIR++PAA/ MIRROR LOOK HAIR
SIMILLAR HUSK-BEAN -PUT-HAIR/ (POINT) MIRROR-INFRONT
LOOK TEETH-OPEN/ NOD++REMEMBER NOD++ (POINT)/ BRUSH-
TEETH HEADSHAKE++ BUT BATH++ ONLY WHY/ (INDEX-CHEEK)
BATH FINISH RUN GO SCHOOL/ (POINT) WHY?/ GIRL+++/ BOY+++
LAUGH ME/ (POINT) (INDEX-CHEEK) THINK SMELL++ WELL PAA//

TEACHER (POINT) MAN-MR NAME B-A-J-J-O SIGN NAME
(POINT) (WORK TEACH UGANDAN SIGN LANGUAGE)/ (POINT)
EXPLAIN ORIENTATION PERSONAL HYGIENE IMPORTANT WHY?/
TEACHER I-F SEE-HIM BEFORE PALM-UP//

(INDEX-CHEEK) K-A-K-A-M-A SCHOOL FINISH/ BACK HOME/
(INDEX-CHEEK) (POSS3) PARENT++ (POINT) EXPERIENCE SCHOOL
OOH++ EXPLAIN PARENT++/ PARENT++ ADVICE++ (INDEX-
CHEEK) MUST ALWAYS++ CLEAN TEETH-FLASH/ COMB-HAIR -
CLEAN++/ WEAR-UNIFORM/ FOOD FINISH MUST TEETH-FLASH
AVOID WHY?/ PROBLEM STAIN TEETH/ DECAY/ BED GO BEFORE

BATH MUST/MORNING CAN SMELL PAA/ (POINT) (INDEX-CHEEK)
ALWAYS NAIL-CUT++ NAIL – SHORT/ NAIL-LONG MUST CLEAN/
GERM PROTECT/ HAIR LONG – HAIR CUT NEAT// PARENTS++
K-A-K-A-M-A (POSS3) PROMISE (POINT) SON OUR/ CLOTH
UNIFORM IRON/ IRON-BOX KEEP WELL//

TASKS:

- (a) K-A-K-A-M-A SCHOOL GO/ BATH PAA/ (POINT) THINK
WHAT / WHY? // IMPORTANT BATH FIRST FINISH/ SCHOOL
COME//
- (b) K-A-K-A-M-A (POSS3) PARENTS SUPPORT (POSS3) SON/
WHY++/ SUPPORT HOW?
- (c) HEALTH – PREFECT RESPONSIBLE/ STUDENT++ MUST
(POINT)-THEIR/ BODY PERSON+++ HEALTH WELL/ (POINT)
REASON/ WHY?
- (d) PERSON+++ STAY HOME SLUM/ (POINT) LIVE CONDITION
AREA IMPROVE HOW? / (POINT) EXPLAIN//
- (e) FLASH-TEETH-WHITE-CLEAN- SHOW/ ACCORD (POINT)
PASSAGE (POINT) EXPRESSION WHAT? / MEAN EXPLAIN?

**2. TEXT (POINT) PROVIDE / READ DEAF CULTURE/ EXPLAIN
WORD++ 150 MAXIMUM/ SUMMARISE// DEAF BEHAVIOR ACCEPT
STORY BELOW HAVE WHAT?**

UGANDA (POINT) PEOPLE DEAF MANY// FAMILY HEAR
MANY/ BORN CHILD ++ DEAF/ DEAF BORN AGE VARY/ DEAF
CAUSE DIFFERENT/ SOME BORN DEAF / SOME BORN HEAR LATER
DEAFNESS/ PARENT++SOME DEAF/ SAME BORN CHILD DEAF//
(POINT) PARENT++ SOME BORN DEAF/ (POINT) PARENT++
DEAF/(POINT) CHILD DEAF BOTH COMMUNICATE WELL//

SIGN FARMILIAR (POSS2) LANGUAGE FIRST UGANDAN SIGN
LANGUAGE/ UGANDA FAMILY HEAR / MANY BORN CHILD++
DEAF/ (POINT) FAMILY PARENT ++ OR GUARDIAN++ / MEMBER++
FAMILY COMMUNICATE (POINT) DEAF CHILD++ IMPOSSIBLE /
WHY? / (POINT) FAMILY SIGN UGANDAN FAMILY KNOW PAA//

MEMBER++ (POINT) FAMILY SISTER++/ BROTHER++/
COMMUNICATE/ INTERACT DEAF CHILD SIGN HOW? / GESTURE/
HOME SIGN (POSS3) LANGUAGE SIGN FAMILY HOME//

PARENT++ (POINT) DEAF LEARN++ NEED INDEX-NO++
(POSS3) LANGUAGE (POINT) PARENT++/ BROTHER++/ SISTER++/
LEARN++ UGANDAN SIGN LANGUAGE IMPORTANT
COMMUNICATE/

INTERACT/ CHILD DEAF/ (POINT) CHILD++ DEAF HAPPY++ WHY? /
BECAUSE PARENT++/ BROTHER++/ SISTER++ (POSS3) /
COMMUNICATE WELL// LANGUAGE LEARN WHERE? (POINT)
DEAF SCHOOL/ PEOPLE DEAF COMMUNICATE WELL/ SCHOOL/
WORK++/ CHURCH/ SPORT++/ MEET++ DEAF PERSON++//

LIGHT (POINT) IMPORTANT WHY? SEE CAN/ COMMUNICATE
BUT SITUATION++ DIFFERENT/ HAPPEN/ I-F LIGHT OFF/
STUDENT++ DEAF COMMUNICATE HOW? / TACTILE SIGN OR
PHONE SWITCH LIGHT ON/ OUTSIDE SEE MOON LIGHT//

PEOPLE DEAF SIGN++/ PRIVATE DIFFERENT/ SIGN SPECIAL/
(POINT) PEER++ CHAT SIGN SPECIAL BUT STUDENT DEAF OTHER
UNDERSTAND PAA/ WHY? / SIGN SPECIAL//

PEOPLE DEAF WAVE OTHER/ WHY? / DEAF ATTENTION/
SHOUT++/ CLAP++/ THROW (POINT) PERSON DEAF/ OFFENSIVE
ACT PERSON++ DEAF WANT PAA/ DEAF RESPECT PERSON++
PLEASE++//

PEOPLE DEAF GENERAL/ PEOPLE HEARING FAMILIAR NO++/
WHY? / BOTH HUMAN RIGHT/ DEAF IDENTITY COMMUNITY
DEAF//

SECTION B

3. (POINT) SECTION B ONE QUESTION CHOOSE/ (POINT) (a) OR (b) //

(a) K-A-B-A-G-A-M-B-E FRIEND (POSS3) CARD++ PLAY ADDICT/
FRIEND (POSS3) ONE HUNDRED THOUSAND MONEY –
SHILLING UGANDA HAVE/ CENTRE GO CARD PLAY/ MONEY
ALL SPEND HOUR-ONE//

PARENT++ SCHOOL MONEY/ K-A-B-A-G-A-M-B-E GIVE/
BANK PAY PAA/ MONEY USE CARD PLAY/ SPEND SCHOOL/
WITHDRAW//

TASK:

COMMUNICATE K-A-B-A-G-A-M-B-E WRITE PLAY CARD BAD
WHY-?

OR

(b) HOME MOTHER (POSS2) LEAVE (POINT) BROTHER BABY
(POSS2) BABY CARE/ MONITOR WELL UNTIL SLEEP TAKE/
MINUTE++ TWENTY ONLY// WAKE-UP (POINT) SEE CHILD
PAA WHERE THINK MAYBE PERSON BABY-TAKE / BABY
WHERE AAH (POINT) BABY FIND RELAX//

TASK:

EXPERIENCE (POSS2) WHAT? WRITE BELLOW//

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Paper 1

SCORING GUIDE

GUIDE / SCORING++ UGANDAN SIGN LANGUAGE 397/1

SECTION A

QUESTION 1: PASSAGE (POINT) QUESTION++ FIVE / a – e / KNOWLEDGE – APPLICATION HAVE//

ITEM(a)

- EXCITE++ SCHOOL GO TIME FIRST//
- WANT GO SCHOOL LATE PAA//
- SCHOOL FAR HOME KILOMETRE +++/ FIVE //
- EXCITE++ UNIFORM NEW WEAR//

ITEM (b)

- PARENT++ K – A – K – A – M – A SCHOOL LOOK//
- ADVISE ++ KEEP BODY HEALTH WELL HOW//
- PROVIDE +++ MATERIAL++ SCHOOL USE//
- PROMISE K – A – K – A – M – A BOX IRON GIVE//

ITEM (c)

- STUDENT+++ COMMUNITY SCHOOL ACCEPT//
- STUDENT+++ IMPROVE CONFIDENT SOCIETY SCHOOL//
- DISEASE+++ STOP//
- HELP STUDENT+++ ORGANISE SELF WELL//
-

ITEM (d)

- COMPOUND CLEAN KEEP//
- RUBBISH COLLECT BURN//
- WATER CLEAN SOURCE PROVIDE//
- COMMUNITY PITS SAME CONTAINER ++ PROVIDE//
- BUSH CLEAR CUT//
- SPRAY++PLACE++ SAME HOUSE++ AROUND COMMUNITY//
- WATER STAGNANT REMOVE//
- PROVIDE PIT++ SAME BUCKETS RUBBISH DUMP//
- PUBLIC TOILET++ BUILD//

ITEM (e)

- TEETH – CLEAN WELL//
- TEETH – BRUSH WELL//
- TEETH – WHITE SAME SPOTLESS//

NOTE: POINT++ (POINT) ABOVE CANDIDATE++ USE WRITE PARAGRAPH ANSWER++//

QUESTION 2:

- DEAF PERSON++ SOME COMMUNICATION ++ HOME PROBLEM NOD+++// NOW LOVE MEET WORK / PRAY/ LIVE COMMRADE ++ MAKE SIGNING EASY//
- LIGHTING IMPORTANT MORE/ TIME COMMUNICATING WITH DEAF//
- TIME POWER – OFF PERSON++ COMMUNICATE DEAF HARD// MUST PROVIDE LIGHT OTHER/ DIFFERENT+++//
- KEEP PRIVATE HOW?USE SIGN++ SLANG++ TIME PERSON++ THEIR.

- WAVE OTHER++ HAND++ AIR WHY? GET PERSON FOCUS / ATTENTION READY COMMUNICATE//
- SHOUTING / CLAPPING/ THING++ THROW/ DEAF PERSON++/ ACCEPT PAA//WHY ? ACT++ OFFENSIVE MORE//
- FOR COMMUNICATION TOTAL/ MIMMICK++ USE / IMMITATE++ TIME COMMUNICATE ++ DEAF PERSON++ THUS MAKE DISCUSSION EASY/ INTERESTING/ SAME CLEAR SIGN UNDERSTAND//
- UGANDAN SIGN LANGUAGE SAME HUMAN RIGHT MUST GOVERNMENT PROVIDE//

NOTE: POINT++ (POINT) ABOVE EXAMPLE ROUGH COPY USE WRITE FINAL COPY SUMMARIZE/ CANDIDATE+++ WRITE FOLLOW STEP EACH//

SECTION B

QUESTION 3:

ITEM (a)

NOTE: LEARNER++ MUST LETTER - WRITE INFORMAL / POINT+++ BODY(MESSAGE MAIN) BELLOW WRITE PARAGRAPH/ EACH//

- ADDRESS – SENDER PERSON WRITE WHERE FROM
- DATE
- SALUTATION++
- BODY:
 - INTRODUCTION I.E. GREETING++
 - MIDDLE (MAIN PART LETTER OR WHAT LETTER ABOUT):
 - ✓ ME LETTER WRITE WHY? CARD PLAY PROBLEM/ MANY DANGER HAVE//
 - ✓ MONEY SPEND HOW MUCH//
 - ✓ HABBIT BAD MORE// WHY?
 - ✓ MONEY WASTE//
 - ✓ GAME CARD++ TIME WASTE//
 - ✓ SCHOOL WITHDRAW / PROBLEM BIG//
 - ✓ COMMUNITY ACCEPT PAA//
 - ✓ LAW BREAK ARREST CAN //
 - ✓ PROPERTY LOST//
 - ✓ FUTURE SPOIL EASY
- CONCLUSION:
 - READ (POINT) LETTER MINE/ ADVISE MINE ACCEPT PLEASE++/(POINT) CARD PLAY STOP/ NOD++ ME HAPPY MORE//
- COMPLIMENTARY CLOSE: GOD BLESS (POSS2)
- NAME CAPITAL LETTER++
- SIGNATURE

OR

ITEM (b)

NOTE: CANDIDATE++ WRITE STORY MUST/ DESCRIBE/ NARRATE/ SAME PARAGRAPH MUST/ STRUCTURE FOLLOW

1. STRUCTURE WHICH? : TITLE/ INTRODUCTORY SAME CONCLUSIVE STATEMENT//
2. BODY/ CONTENT/ RELEVANT : HOW? DETAILS/ ACTUAL MOMENT BABY TAKE/ FEEL++ / EMOTION++ TENSION/ ANXIETY/ RELIEF/ BABY GET//
3. LEARN WHAT? SITUATION (POINT)//
4. ADVISE WHAT? SITUATION (POINT) //
5. STORY FOLLOW EACH – EACH SAME TIME USE//
6. LANGUAGE: UGANDAN SIGN LANGUAGE USE/ FINGER – SPELLING / CAPITAL LETTER++ USE GRAMMAR USE CORRECT/ SAME PUNCTUATION++ USE CORRECT//

END

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FOR RECORDING

(For Examiners' Use Only)



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UGANDAN SIGN LANGUAGE

PAPER – TWO

HOUR++ – TWO

SECTION A: OBSERVING

WEEK LAST/ DAY WHEN? FRIDAY DAY 1 / MONTH MAY DISTRICT
GROUND – PLAY PROGRAM HAVE (POINT)/ PERSON DEAF NAME D – A – V
– I – D SIGN NAME (D – FORE HEAD) FRIEND (POSS3) NAME B – O – B SIGN
NAME (B – CHEEK) //

YESTERDAY (D – FOREHEAD) MESSAGE (POINT) TOMMOROW
BOTH GO PLACE DISTRICT GROUND – PLAY CELLEBRATE++ (POINT)
DAY LABOUR HAVE/ (POINT) (B – CHEEK) REPLY FINE//

TOMMOROW MORNING/ (D – FOREHEAD) (POINT) WAKE/ DRESS/
GO MEET HOME (B – CHEEK) (POSS2) (POINT)// BOTH WALK (FACIAL
EXPRESSION) REACH DISTRICT GROUND – PLAY (POINT) SEE/ POLICE
TRAFFIC UNIFORM COLOUR/ TROUSER BROWN/ SLEEVE COLOUR
WHITE / CAP WHITE// POLICE TRAFFIC++ WORK++ CAR++ STOP – PARK
CHECK++ (POINT) STOP – PARK//

AGAIN/ SEE POLICE++ BODY (POSS1) CHECK – BODY POLICE
UNIFORM BLUE/ BLACK// BODY CHECK BOTH FINISH// SURPRISED SEE/
TENT+++ (POINT) PEOPLE HAVE ALL UNIFORM WEAR SMART//

TENT ONE (POINT) POLICE (POINT) UNIFORM BROWN / CAP/ RED
SHOE SAME RED (POINT) POLICE+++ SIT (POINT) WORK PRISON
RESPONSIBLE WHAT/ POLICE++ BAND DRUM/ CYMBAL/ FLUTE/ TRUMP
ALL HAVE//

TENT TWO (POINT)/ DOCTOR+++/ NURSE+++// DOCTOR+++
UNIFORM GOWN WHITE/ HAVE// NURSE++/ UNIFORM BLUE/ GREEN/
WHITE HAVE// NURSE++ (POINT) WORK HELP PEOPLE SICK FALL –
PATIENT++//

TENT THREE (POINT) / GROUP TEACHER++ LONG SLEEVE SHIRT
ORANGE WEAR//

TENT FOUR (POINT) / GROUP CHEF+++ (COOK) GOWN WHITE / HAT
SAME WEAR/ TROUSER++ BLACK / GROUP WORK COOK WEAR//

TENT FIVE (POINT) / GROUP P – I – L – O – T ++ SHIRT WHITE/ CAP/
TROUSER/ BLACK/ UGANDA AIRLINES WORK FLY++//

TENT SIX (POINT)/ V – V – I – P GROUP MINISTRY GENDER/
LABOUR / SOCIAL/ DEVELOPMENT / EXPLAIN CHILD SLAVE++ WORK
HEAVY MUST STOP//

B – O – B HELP INTERPRETER D – A – V – I – D//

D – A – V – I – D HAPPY THANK B – O – B MORE //

PROGRAM CLOSE / PEOPLE++ (POINT) HOME GO+++//

TASKS:

1. STORY (POINT) TOPIC WHAT?
2. PROFESSION ++ DIFFERENT (POINT) DRESS UNIFORM
DIFFERENT IMPORTANT HOW?
3. EXPLAIN+++ PROFESSION++ DIFFERENT (POINT) RESPONSIBLE
WHAT?
4. PROFESSION++ DIFFERENT (POINT) NAME (POSS2) VIDEO SEE
FINISH// (POINT) GIVE PROFESSION++ OTHER (POINT) KNOW/
SAME DRESS CODE WHAT?

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PAPER – TWO
HOUR++ – TWO



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PAPER – TWO
ORAL

HOUR++ – TWO

INSTRUCTION++ CANDIDATE ALL FOLLOW BELOW:

PAPER (POINT) SECTION++ HAVE A / B.

SECTION++ A/B COMPULSORY.

SECTION A: OBSERVING

SECTION THIS / WATCH VIDEO RECORD BEFORE/ WATCH AGAIN++ TWO TIME++ / DISCUSS EXAMINER MINUTE++ FIVE //

SECTION B : SIGNING

SECTION THIS (POINT)/ SCENARIO READ (POINT) BELOW / COMPREHEND SAME SIGN TASK/ MINUTE++ FIVE – TEN LIMIT//

SCHOOL (POINT)/ LAND HAVE / TREE++ ENVIRONMENT BEAUTIFUL// HEADTEACHER / TEACHER++ IDEA/ (POINT) BUILD K – I – T – C – H – E – N / H – A – L – L - D – I – N – N – I – N – G// (POINT) TREE++ CUT++ FINISH/ BUILD++ START/ RAIN – HEAVY (FACIAL EXPRESSION) ++ DORMITORY ++ / CLASSROOM ++/ SOIL – WASH ALL BLOCK++ WATER FLOOD//

TASK:

SELF/ PREPARE PRESENT++ SIGN EROSION SOIL SAME FLOOD ++ (POINT) STOP HOW?

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Paper 2

SCORING GUIDE

SECTION A

1.

LABOUR DAY CELEBRATE++//

CELEBRATION++ LABOUR DAY//

2.

- HELP POINT ++ KNOW PROFESSION ++ DIFFERENT//
- SHOW (POINT) WORK WHERE/WHAT//
- UNIFORM++ HELP BODY++ PROTECT WELL//
- RESPECT GIVE PROFESSION++ EACH//

3.

POLICE++

- LAW/ORDER /PEACE KEEP//
- CRIME PREVENT//

CHEF++

- COOK FOOD//
- FOOD SERVE//

DOCTOR++

- PEOPLE SICK TREAT//
- REPORT WRITE GIVE PERSON SICK POINT//

ELECTRICIAN++

- REPAIR ELECTRICAL WIRE//
- POWER INSTALL//

4.

ENGINEER++

- BLUE/GREEN/RED/BLACK OVERALL+++//
- HEAD GEAR++/BOOT++/GLOVE+++//

CARPENTER++

- BLUE/GREEN/RED/BLACK OVERALL+++//
- HEAD GEAR++/BOOT++/GLOVE+++//

JUDGE++

- BLACK SUITE/GOWN//
- WHITE WOOLLEN WIG HEAD WEAR//

SECTION B

- A-F-F-O-R-E-S-T-A-T-I-O-N/TREE++ PLANT MORE//
- T-E-R-R-A-C-I-N-G FARM METHOD//
- RETAIN WALL+++//
- OVER GRAZE++ STOP//
- DIG G-U-L-L-I-E-S//
- DIG S-O-C-K-P-I-T//

IMPORTANT : (POINT) PERSON++ SCHOOL – CANDIDATE REQUIRE/POINT ABOVE USE POINT LIST++
PREPARE/ PRESENT/ SIGN MUST EXAMINER//

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PHYSICS
Paper 1
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

PHYSICS

Paper 1
Theory

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **two** sections; **A** and **B** It has **seven** examination items..*

*Section **A** has **three** compulsory items.*

*Section **B** has **two** parts; **I** and **II**. Answer **one** item from **each** part.*

*Answer **five** items in all.*

Any additional item(s) answered will not be scored.

*All answers **must** be written in the booklets provided.*

SECTION A

Answer **all** the items from this section

Item 1.

A brass band was invited to play during a celebration near a tall building, a distance slightly more than 17 m away. Two friends standing in the same direction and in line with the playing band, heard the sound from the band at different intervals of time which attracted them to go and attend the celebration. On arrival, the sound they heard was unclear, confused and indistinct. Later in the night during the celebration, coloured lights flashing red, blue and green made the colours of their clothes look different from the original colours which puzzled them.

Hint: Speed of sound in air = 330 ms^{-1} .

The two friends heard sound after 4 s and 5 s, respectively.

The friends were originally wearing yellow clothes.

Task:

As a physics student, help the two friends to understand why;

- they heard the sound at different intervals.
- the sound they heard was unclear, confused and indistinct.
- the colour of their clothes kept changing when coloured lights flashed on them.

Item 2.

In a certain town, people are concerned about the waste disposal from the factory into the nearby lake which is their source of water for home use. They raised this issue to the chairperson Local Council 1 (LC1) who directed the management of the factory to stop disposing waste into the lake. A scientist was contacted to investigate the presence of radioactive material in the water. The scientist found out that the water was indeed radioactive as shown in Table 1.

Table 1

Time/days	0	5	10	15	20	25	30
Activity/counts per minute	1200	740	440	260	160	90	60

Although the water from the lake remains radioactive for a long time, the scientist recommended that water will be safe for use again when the activity is less than 38 counts per minutes.

Task:

As a student of physics;

- Advise the chairperson LC1 about the time the community will wait for the water to be safe for use again.
- Sensitise the members of the community about the risks associated with radioactive materials and how such materials should be handled.

Item 3.

In a certain country, a Television (TV) reporter was reporting live near the ocean about the high tides during night time. Viewers in another country were watching the live broadcast of the news bulletin during day time. The viewers wondered how it could be day and night at the same time, and how the event in one country could be watched live on TV in another country.

Task

Using your knowledge of physics to help the viewers to understand;

- (a) the possibility of it being day in one place and night in another place.
- (b) the occurrence of high ocean tides.
- (c) how an event in one place can be broadcast live in another country.

SECTION B

PART 1

Answer one item from this part

Item 4.

A certain home owner intends to put up a metallic tank of height 4 m with a maximum volume of 5000 l fitted with an electrical heater which supplies 20,000 kJ of heat energy as shown in figure 1.

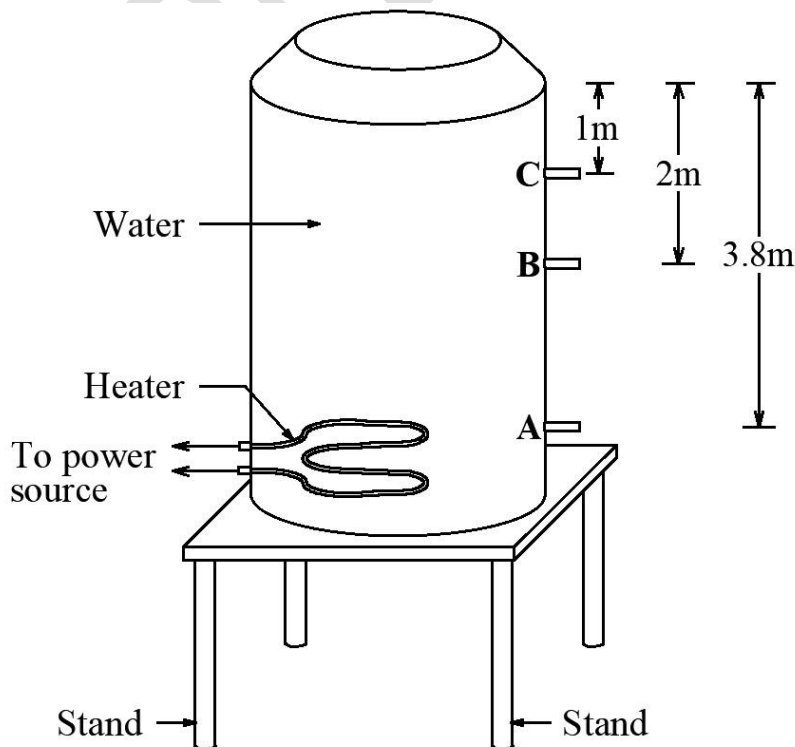


Fig. 1

The home owner found out that the heater was fitted at the lower part of the tank but he did not understand why it was done like that. Just before the hole for the outlet pipe was drilled at point **A**, the home owner told the person with the drill that the correct position was either **B** or **C**.

Task:

As a learner of Physics;

- (a) Explain to the home owner why;
 - (i) the electrical heater was fitted at the lower part of the tank and how eventually all the water gets hot.
 - (ii) the outlet pipe was drilled at point **A**.
- (b) If the initial temperature of the water in the tank is 20 °C, help the home owner to find out if the heater is working.
- (c) Advise the home owner on measures that can be taken to ensure that the tank stand can withstand the weight of the tank and water for a long time.

Use:

$$\begin{aligned} \text{Density of water} &= 1000 \text{ kgm}^{-3}. \\ \text{Specific heat capacity of water} &= 4200 \text{ J kg}^{-1} \text{ K}^{-1}. \\ \text{Acceleration due to gravity} &= 10 \text{ ms}^{-2} \end{aligned}$$

Item 5

A certain hotel has its bathrooms situated on the 3rd floor of a building. A customer of the hotel expects to bathe water at 32 °C. The hotel provides 10 litres of water at 20 °C to each customer. A boiler on ground floor heats water to 80 °C for the customers to use. The hotel management does not allow its workers to carry the hot water via the staircase.

Task:

Having studied physics;

- (a) help the hotel management to determine the quantity of hot water to be given to a customer for bathing.
- (b) advise the hotel management on how to keep the boiled water hot for a long period of time without keeping the boiler on.
- (c) explain to the management how the water from the boiler can reach the third floor safely.

Use:

$$\begin{aligned} \text{Density of water} &= 1000 \text{ kgm}^{-3}. \\ \text{Specific heat capacity of water} &= 4200 \text{ J kg}^{-1} \text{ K}^{-1}. \\ \text{Acceleration due to gravity} &= 10 \text{ ms}^{-2} \end{aligned}$$

PART II

Answer one item from this part.

Item 6.

Small pieces of metal which are unsafe to be eaten by chicken were found in feeds that had just been bought from a milling company by a poultry farmer. The small pieces of metal were later identified as iron. The farmer thought of disposing off the feeds but remembered that the pieces of metals could be sorted with a magnet which he did not have.

Hint:

A nail, connecting wires of resistance 0.5Ω , two dry cells each of 1.5 V were available to the farmer.

Task:

As a student of physics;

- (a) Help the farmer to remove the pieces of iron from the feeds.
- (b) Comment on the effectiveness of what you have designed, given that current of 4 A is enough to create a strong magnet.

Item 7.

In a certain place, electricity is transmitted at 120 V . A business person intends to connect 4 bulbs in a house rated 240 V , 60 W each, and other domestic electrical appliances such that there is minimum power wastage. The business person has been advised to purchase a transformer of suitable specifications to achieve the objectives. The business person does not know what a transformer is, how it works and is bothered by the type of transformer that should be purchased.

Task:

As a student of physics, help the business person to solve the problems he/she is faced with.

535/1
PHYSICS
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

PHYSICS
Theory

Paper 1

New Lower Secondary Curriculum

SCORING GUIDE

535/1 - PHYSICS SAMPLE PAPER SCORING GUIDE

SECTION A

1. (a) First 4s and 2nd 5s.

First Distance = speed \times time.

$$= 330 \times 4 = 1320\text{m.}$$

$$2^{\text{nd}} \text{ Distance} = 330 \times 5 = 1650 \text{ m.}$$

They heard sound at different time intervals because they were standing at different distances away from the playing band.

- (b) Unclear, confused, indistinct sound:

- Reverberation.
- Echoes.
- Noise from the environment.

- (c) Colour changes of the clothes are due to appearance of coloured objects in coloured light.

- Due to colour mixing.
 - In red, appeared red.
 - In green, appeared green.
 - In blue, appeared black.

2. From the graph, the water will be safe for use after 38 days. (32–38 days).
If no more waste was allowed in the lake.

OR: Using half-life = 7 days.

$$1200 \xrightarrow{7 \text{ days}} 600 \xrightarrow{7 \text{ days}} 300 \xrightarrow{7 \text{ days}} 150 \xrightarrow{7 \text{ days}} 75 \xrightarrow{7 \text{ days}} 37.5 \xrightarrow{7 \text{ days}}$$

– A number of small doses received over time radioactive materials build up cumulatively in the body system and may **lead to leukaemia or cancer**.

– Strong doses of radiations from radioactive materials will lead to **burning of the skin and body tissues**.

– Extreme radiation penetration will lead to **damage deep in the body tissues** and particularly **to the body nuclei**.

– This may affect **chromosomes** and **make cells abnormal** and the **genetic effects** arising may be passed onto future generations.

– Radioisotopes are handled by mechanical tongs operated by **remote control equipment** from behind this **wall made of lead, concrete** or other suitable material that **absorb the dangerous radiations e.g. radiation badges**.

– **Thick-walled lead containers** are used.

– **A decay curve plotted with:**

- Axes labelled,
- Shape (with correct plotting),
- Reading the corresponding number of days (35 days).

3. (a) The possibility of day in one place and night in another. This is caused by the rotation of the earth about its axis (spinning). A point directly facing the sun will experience day while the one on the other side of the earth will be experiencing darkness (night).
As the earth rotates, the point ceases to be directly under the sun hence becoming dark. At this time, the other side of the earth will be experiencing day time.
- (b) Occurrence of the high ocean tides.
High tides are caused by the **moon's gravitational pull**. The **tidal forces** cause the earth and its water to **bulge out** on the side **closest** to the moon and the side **furthest** from the moon. These bulges are the high tides.
- (c) • **Images are picked by cameras** and changed to a frequency (signals) suitable for satellite transmission.
- The signals are transmitted from a ground based satellite dish (station transmitter) to a satellite in a geo-stationary orbit.
 - The signals are then amplified/modulated another frequency to satellite dishes on the earth's surface at TV stations.
 - The received signals are decoded by a decoder and then sent to the television for display.

SECTION B:
Part I

4. (a) (i) Heater fixed at the bottom so that water in the tank is warmed faster.
Heat transfer in liquids is by convection.
Convection currents from the heater take place upwards.
Water near the heater warms up first, expands, becomes less dense and rises. Dense cold water near the top of the tank sinks to the bottom of the tank where it is also heated.
Convection currents are set up and continue until all the water is heated, warmed up.
- (ii) At point A water comes out at a high pressure.
Pressure increases with depth.
($P = \rho g \times h$).
Accept calculation method to arrive at the conclusion.
- (b) Heater is working if there is a temperature increase.
Heat Quantity = $mc\theta$.
Heat supplied = Heat gained. Formula
 $20,000 \times 10^3 = 5000 \times 4200 (\theta - 20)$.
 $\theta = 20.95 \text{ }^\circ\text{C}$.
Since temperature increased to $20.95 \text{ }^\circ\text{C}$, then heater is working.
- (c) Using: more struts / ties / girders.
Metallic stand put up in concrete slab.
5. (a) Heat lost by hot water = Heat gained by cold water.
 $M_h \times 4200 (80 - 32) = 10 \times 4200 (32 - 20)$.
 $M_h = 2.5 \text{ kg}$. or 2.5 litres.
Each customer will need 2.5kg or 2.5 litres of hot water to mix with the cold water to achieve bathing water temperature.
- (b) Using vacuum flasks, Process – lagging by insulating materials.
[Hot water tied at one end of the inextensible string that passes over a pulley. Effort is applied at the other end at the 3rd floor. In this way the bucket of hot water will be
Identify a method + Explanation.]
Heat loss, by conduction
– Minimised by enclosure in insulating materials.
– Keeping water in poor water conducting materials, for example by using vacuum flasks.

Heat loss, by convection

- By covering the container with an insulating cover.
- Filling up the container with hot water.

- (c) Pulley system - for example lifts.
Wheel and axle.
Pumping.
Hot water supply system.

Part II

6. (a) An electrical method for making
- A magnet is required.
 - A circuit diagram.
 - Description:-
 - current flowing,
 - Polarity,
 - Dipoles,

The current flowing creates a magnetic field which aligns the nail dipoles in the same direction making the nail magnetised

The magnetised nail is then moved on top of the feeds continuously to pick all the pieces of iron by attracting them away from the mixture (feeds and metals) .

(b) $V = IR$

$$3 = I \times 0.5$$

$$I = \frac{3}{0.5} = 6A.$$

Since I proportional to β .

And $6A > 4A$, then the magnet formed will be highly effective.

7. A transformer is a device that steps up (increases) or steps down (reduces) the input voltage (e.m.f.).
A device the changes voltage.

A diagram of the transformer with two labels (Secondary source and a Primary source. (a score)

If an alternating current is passed through the Primary coil, an alternating magnetic flux will be set up and will induce an alternating e.m.f. in the Secondary coil.

The magnitude of this induced e.m.f. will depend on the e.m.f. applied to the primary and on the relative numbers of turns in the two coils.

- A step up transformer is required.
- Because the voltage must be increased from 120V to 240V for this bulb

and appliances to work, $\frac{N_p}{N_S} = \frac{V_p}{V_S}$.

- $\frac{N_p}{N_S} = \frac{120}{240}$,

- $N_S = 2N_p$.

- A step up transformer of number of turns on Secondary twice as that on the Primary will change 120V to 240V.
- The bulbs and other appliances will be connected in parallel from so that they operate at the same voltage, and a fault in one does not affect the working of the other.

535/2&3
PHYSICS
Paper 2&3
2024
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

PHYSICS

Paper 2 & 3
Practical

2 hours

INSTRUCTIONS TO CANDIDATES:

This paper consists of two examination items.

*Answer **one** item in all.*

*Any additional items answered will **not** be scored.*

*Candidates are **not** allowed to start working with the apparatus for the **first quarter of an hour**. This time is to enable candidates; read the items thoroughly, checking for the apparatus they will need and plan appropriately.*

A graph paper will be provided.

Mathematical tables and silent non-programmable calculators may be used.

Item 1

In a certain trading centre, empty mineral water bottles were littered everywhere causing blockage of trenches and other environmental hazards. A trader came to the trading centre with the intention of buying empty water bottles of mass 15 g each. A student had gathered a pile of 20000 empty identical mineral water bottles (500 ml each) but was not sure about the mass of each bottle. There was no instrument to determine the mass of the bottles and the student did not know the amount of money to be earned from the sale of the bottles.

Task:

As a student of physics, carry out a scientific investigation to help the student determine the mass of an identical empty bottle provided to you in order to ascertain how much the student will earn.

Hint:

- ✓ The trader pays UGX.400 per kilogram of such bottles.

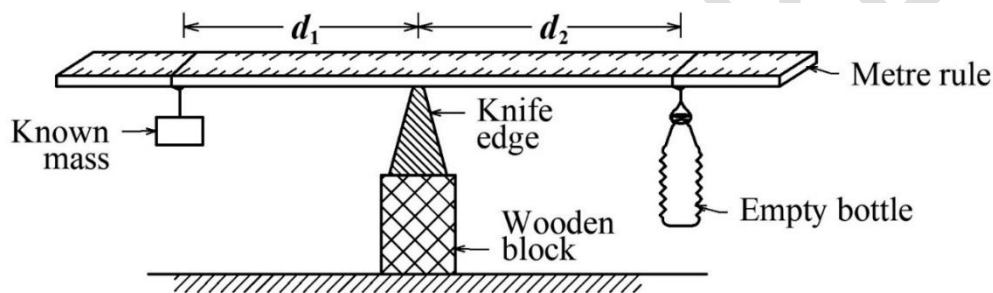


Fig. 1

- ✓ Other experimental set ups may be used.

Item 2

A student complained about pain in the eyes and could not see nearby objects clearly. After visiting a hospital, a doctor recommended that the student uses spectacles with a lens of focal length 10 cm. The student visited an eyeglass shop, presented the doctor's prescription/report and bought spectacles. The student, however felt uncomfortable while using the spectacles and the problem persisted.

Task:

You are provided with lens, X that has same properties with that of the lens in the spectacles a student bought. Verify the accuracy of the lens in the spectacles the student bought.

Hint:

- ✓

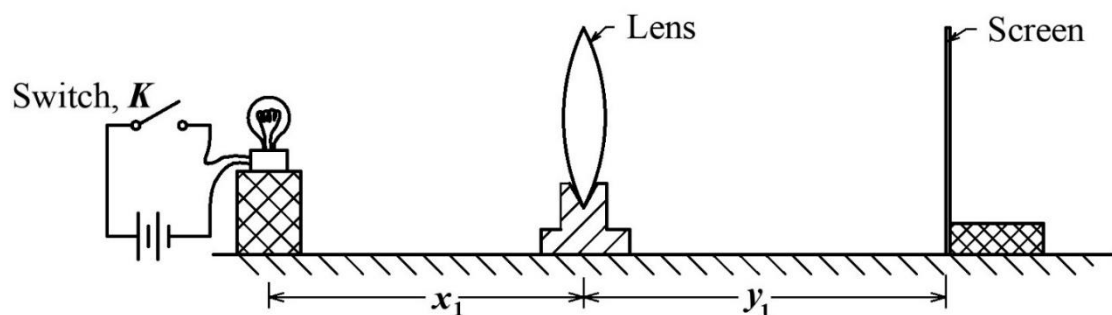


Fig. 2

- ✓ Other experimental set ups may be used.

535/2
PHYSICS
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

PHYSICS

Paper 2
Practical

New Lower Secondary Curriculum

SCORING GUIDE

535/2 - PHYSICS SAMPLE PAPER SCORING GUIDE

EXPECTED RESPONSES:

- 1. Aim:** To determine the mass of the empty bottle provided in order to ascertain how much the student will earn.
- 2. Variable:**
 - Distances from the pivot to the masses.
 - (Independent Vs dependent).
 - Controlled variables(**depends on the type of the Expt**).
- 3. Hypothesis:**

The mass of the bottle provided is not between (10 – 20) g or is between (10 – 20) g.
- 4. List of Apparatus:**
 - Expected list.
 - Wooden block / Retort stand.
 - Knife Edge / Clamp.
 - Metre rule.
 - 2 pieces of thread /3 pieces of thread.
 - Known mass.
 - Empty bottle
- 5.** The metre rule is balanced on a knife edge and the point of balance noted and recorded, G .

A known mass is hung/suspended from one end of the metre rule at a known distance x from the G .

The bottle whose mass is required is suspended from the other end of the metre rule and its position from G is adjusted until the metre rule balances again at x .

The distance y of the bottle from G is recorded.

The experiment is repeated for atleast 2 more values of x to obtain corresponding values of y .
- 6. Possible sources of errors:**
 - Parallax errors.
 - Working surface not smooth/flat /rough enough.
 - Air resistance / wind.

7. Precautionary measures:

Correct use of instrument to avoid parallax errors.
Ensuring that working surface is flat enough.
Ensuring that the experiment is done in a conducive environment/
controlled to minimise air resistance/ wind interference.

8. Presentation of Data:

Table

Line graph/bar graph

- axes labelled with quantities and units,
- suitable scales,
- plots occupying at least half the graph paper
- correct plots
- well-judged line of best fit.

Or Pie chart(*depending on the experiment*)

9. Accuracy of data:

Appropriate number of decimal places/Standard form.

10. Data Analysis and Interpretation:

- (i) Plotting graph of x versus y .

$$\text{Slope, } S = \frac{M_b}{M}, M_b = SM,$$

$$Mx = M_b y.$$

$$x \text{ versus } y, \text{ Slope} = \frac{M_b}{M} .$$

$$M_b = M \times \text{slope}.$$

- (ii) Using Averages; (Average of x) $M =$ (Average of y) M_b

M_b can be obtained.

12. Advice given:

$$(M_b \times 400 = \text{Amount})$$

The student will havekg of bottles and will earnamount of money.

**535/2&3 Inst. Sch.
PHYSICS
PRACTICAL
INSTRUCTIONS
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

PHYSICS PRACTICAL INSTRUCTIONS

535/2 &3 Inst. Sch.

CONFIDENTIAL

Great care should be taken that the information given below does not reach the candidates either directly or indirectly.

INSTRUCTIONS FOR PREPARING APPARATUS

The candidates will be allowed to write out a detailed description of the apparatus. The teacher responsible for preparing the apparatus must give details (on the report form attached) about some of the items or apparatus he /she has supplied. The form should be signed by the invigilator, teacher responsible for preparing the apparatus and the Head teacher.

NB: The Head teacher **must** ensure that the teacher responsible for preparing the apparatus hands in his/ her trial results, properly sealed in a separate envelope and **firmly** fastened (attached) to the candidates' scripts envelope(s).

In addition to the apparatus ordinarily contained in a Physics Laboratory, each candidate will require;

Item 1

1 metre rule.

1 piece of knitting thread 110 cm long.

1 100 g mass.

1 knife edge.

1 a block or wooden block (20 cm × 10 cm × 5 cm).

1 empty mineral water bottle capacity 500 ml.

Item 2

1 a convex lens in a holder (focal length 10 cm).

1 a torch (2.5 V, 0.3 A) in a holder.

2 fresh dry cells of emf 1.5 V each of size D in a holder.

1 switch labelled K.

1 white screen.

4 pieces of connecting wires (about 50 cm long).

1 metre rule (half metre rule can do).

Section II:

The invigilator, in consultation with the teacher responsible for preparing the apparatus, should give details below of any difficulties experienced by particular candidates, giving their names and personal numbers. These should include reference to :

(a) difficulties due to faulty apparatus,

(b) accidents to apparatus or materials,

(c) physical handicaps of candidates

(d) Any other information.

Other cases of hardship e.g. illness, disability, should be reported directly to UNEB in the normal way.

A plan of work benches, giving details by personal numbers of the places occupied by the candidates for each shift, must be enclosed with the scripts.

DO NOT STAMP ANYWHERE ON THIS DOCUMENT.

Invigilator's Name _____ Signature _____

Signature of the teacher responsible for preparing the apparatus _____

Signature of the head teacher _____

Random Number _____

Candidate's Name:

Signature:

Random No.						Personal No.		

(Do not write your School/ Centre Name or Number anywhere on this Booklet.)

545/1
CHEMISTRY
Paper 1
2024
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD
Uganda Certificate of Education

CHEMISTRY

Paper 1

2 hours

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **two** sections; **A** and **B**. It has **six** examination items.*

*Section **A** has **two compulsory** items.*

*Section **B** has **two Parts; I and II**. Answer **one** item from **each** part.*

*Answer **four** items in all.*

*Answers to Section **A** **must** be written in the spaces provided while those of Section **B** **must** be written on the answer booklet(s) provided.*

*Any additional item(s) answered will **not** be scored.*

- (c) advice Onyera on the challenges associated with the long term use of the product.

Item 2.

Peter is in the process of constructing his house without affecting the environment. He wants to build a good strong house; there are various building materials of different quality and properties on the market. However, he does not know the quality of materials to use.



Peter knows that choosing quality materials depends on the nature of the material and has come to you for advice.

Task:

Use your chemistry knowledge to;

- (a) Explain
(i) Categories of materials.

SECTION B

Part I

Answer one item from this part.

Item 3.

One of the large scale uses of chlorine is treating water, to ensure that chlorine is readily available and at a cheaper cost. Government has cleared a local investor to set up a chlorine production plant near Lake Katwe in Kasese district. However, the community is concerned about its environmental effects and how the environmental process will occur.



The class teacher has appointed you to sensitize the other learners.

Task:

Prepare a presentation you will make during the meeting.

Item 4.

Air which is a mixture of different components contains 21% oxygen. Due to a wide spread of respiratory illnesses caused by COVID-19, there was an increased demand for oxygen by patients in hospitals. The government supply of oxygen is not enough and is planning to set up an oxygen production plant with minimal environmental impact.



However, the science club members in your school would like to know how the process of production will be carried out.

Task:

As chemistry student, make a write up you will use during the presentation.

Part II

Answer one item from this part.

Item 5.

Natural resources have been destroyed as a result of increasing population and human activities. This has attracted the attention of the officials from the National Environment Management Authority (NEMA).



The officials are planning to create awareness to the people of the country through sensitization workshops organized in different district communities.

Task:

As a chemistry student, prepare a short presentation you will deliver during the workshop upon invitation.

Item 6.

Osukuru village in Tororo district is at the foot of Tororo rock. People of this village for a long time have practiced charcoal burning, animal husbandry, crop husbandry and stone quarrying, recently the animals have started dying and wells are drying up yet the little water available is not fresh. The locals are now wondering why all these are happening.



A sensitization workshop is to be organized to explain the existing situation in the village. The theme of the work shop is **MY ENVIRONMENT MY RESPONSIBILITY**.

Task:

As chemistry student, write a message you will deliver upon invitation.

545/1
CHEMISTRY
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

CHEMISTRY

Paper 1

New Lower Secondary Curriculum

SCORING GUIDE

545/1 - CHEMISTRY DRAFT GUIDE / BASIS

Section A

Item 1.

S/N	Basis of Assessment	Assessment Criteria	Scoring
A.	CATEGORY / TYPE	Onyera used a soapy detergent (or soap) instead of a soapless detergent.	02
B.	FUNCTIONS OF PRODUCTS (How It Works)	<p>- The dirt is held on the cloth by a layer of oil.</p> <p>- Detergents (soaps) facilitate the emulsification and removal of grease / .</p> <p>Alternatively</p> <p>- Detergents facilitate breakdown of fats into small parts.</p> <p>- A soap molecule contains two parts; namely; the water-soluble /polar carboxylate head / hydrophilic end or lipophobic head and non-polar tail/fat-soluble part / hydrophobic part/lipophilic part.</p> <p>-During washing, soap acts by lowering the surface tension between water and oil/grease/other water insoluble materials and also emulsifies them. The hydro-carbon tail becomes attached to dirt /oil /fat while the polar head dissolves in water. With constant agitation, the dirt is pulled off the cloth and gets dispersed in water as tiny droplets which are then poured away. The cloth is then rinsed several times and dried.</p>	02
C.	DANGERS OR SIDE EFFECT OF PRODUCTS.	<p>(a) Soap contains chemicals that can cause:</p> <ul style="list-style-type: none"> • Skin burns / blisters / irritation and hence pain or cancer. 	03

		<ul style="list-style-type: none"> • Eye redness and pain; hence loss of vision. - Mitigation can be done by thoroughly washing the affected areas (or irrigation of the affected areas) like skin or eyes. (b) Soapless detergents contain phosphates which cause algae bloom/algal bloom and hence water pollution. N.B. Algae/algal bloom already means accumulation. 	
<p>D.</p>	<p>EVALUATION OF PRODUCTS AND PROCESS.</p>	<p>(a) Similarities:</p> <ul style="list-style-type: none"> • Both soapy detergents and soapless detergents are salts of Organic acids of long carbon chain. • Both soapy detergents and soapless detergents are effective cleansing agents in soft water / rain water. <p>(b) (i) Differences; Soapy detergents:</p> <ul style="list-style-type: none"> • Forms scum with hard water. • Gentle on skin during cleansing.. • Sodium salts of carboxylic acid of long chains and cannot be used in strongly acidic solutions. • Biodegradable <p>(b) (ii) Soapless detergents:</p> <ul style="list-style-type: none"> • does not form scum with any form of water. • not gentle on skin during washing. • Sodium salts of long chain benzene sulphonic acids and can be used in strongly acidic solutions. • Non-biodegradable 	<p>02</p>

Item 2.

S/N	Basis of Assessment	Assessment Criteria	Scoring
A.	CATEGORY OF ELEMENT COMPOUND. (Substance and material with a reason.)	<p>A material is a substance or a mixture of substances that constitute an object. It can be Natural or Artificial.</p> <p>Natural material is God made / exists in nature and its formation is not influenced by man e.g. rocks, sand, wood, water, soil etc.</p> <p>Artificial material is man-made / synthetic manufactured by man e.g. iron bars, plastics, paint, composites.</p>	03
B.	PROPERTIES OR PREDICTIONS OF PROPERTIES OF MATERIAL.	<p>Materials to be used for constructing a good strong house have different qualities based on their nature. A house is made up of the following:</p> <p>(a) Iron;</p> <ul style="list-style-type: none"> - Very strong (can support heavy load.) - has high tensile strength (resists breakage). - its ductile and malleable (easy to mould.) - has high melting point (resists fires.) - Galvanised iron resists rusting. - steel has improved properties, making it suitable for many users. <p>(b) Aluminium;</p> <ul style="list-style-type: none"> - low density(used on top of buildings). - strong, not easy to break / durable. - has high melting points (resists fires). - has bright appearance (used for doors, roofing, window frames.) - high electrical/ heat conductivity (making utensils.) 	03

		<p>(c) Wood;</p> <ul style="list-style-type: none"> - Readily available so easy to get cheaply. - Strong, so it can support heavy load. - Light when dry so good for roofing. - Easy to smoothen to give nice appearance. - can rot or be eaten by termites when not treated. <p>(d) Mortar; Composite made of cement, sand and water,</p> <ul style="list-style-type: none"> - Hard so reacts deformation. -It is adhesive so can join bricks. -Cushioning to spread the vertical load <p>(e) Glass;</p> <ul style="list-style-type: none"> - Ordinary glass is transparent so good for windows to see through. - tinted glass allows light to pass through it in only one direction so good for windows (visual security.) - Double-glazed glass (tampered glass) is strong, resistant to fire attack and it is not brittle. - Glass is reflective, attractive and it adds value when put in doors and windows. <p>(f) Paint; This is a liquid composite made of pigment, resin, solvent and additives.</p> <ul style="list-style-type: none"> - Weather guard resists bad weather (water proof). So good for outside walls. - Silk vinyl paint does not burn, so good for interior purposes. - Paint can be insect repelling, light sensitive to beautify, protect walls. 	
		<p>(g) Plastics;</p> <ul style="list-style-type: none"> - These are man-made polymers which 	

		<p>can undergo permanent deformation without breaking when subjected to a strong force. E.g. PVC, Polyethene, Nylon, Polyesters.</p> <ul style="list-style-type: none"> - They are flexible so can be bent easily. - They are water prone so a good for Plumbing and roofing. - They are light and strong, so good for shuttering purposes. - They have low melting points so can be attacked by fires easily. <p>(h) Clay and Ceramics;</p> <ul style="list-style-type: none"> - They are brittle so break easily. - They are water proof so good for flooring. - They are good looking, so nice for Finishing purpose like floors, walls. - They cannot be attacked by chemicals. <p>(i) Bricks and blocks:</p> <ul style="list-style-type: none"> - Resistant to fire so good for wall construction. - They are strong, so can support heavy loads. 	03
	<p>USES OF MATERIALS, ELEMENTS OR SUBSTANCES / APPLICATION.(Quantity of Matter i.e. Moles)</p>	<p>The choice of material for construction is dependent on the purpose it is meant to do and its impact to the environment.</p> <p>(a) Iron;</p> <ul style="list-style-type: none"> - Making shutters for doors, windows. - Making frames for doors windows. - Reinforcing concrete. - Irons used to fix / join objects like timber, iron sheets. - Used for plumbing. 	01

		<p>(b) Aluminium;</p> <ul style="list-style-type: none"> - Making shutters for doors, and windows. - Making frames for doors and windows. - Reinforcing concrete. - Making roofing materials (struts and ties). - electrical installations, wires. <p>(c) Wood;</p> <ul style="list-style-type: none"> - Used to make shutters for windows, doors. - Making frames for doors, windows. - Making struts and ties during roofing. - Making poles, pillars and beams. <p>(d) Mortar;</p> <ul style="list-style-type: none"> - Joining and binding bricks. - Making concrete for floors. - Plastering walls. <p>(e) Glass;</p> <ul style="list-style-type: none"> - Making shutters for doors, windows. <p>(f) Paint;</p> <ul style="list-style-type: none"> - Beautifying (better appearance) of buildings. - Protecting materials, from rusting. - Enhancing durability. 	
		<p>The choice of material for construction is dependent on the purpose it is meant to do and its impact to the environment.</p> <p>(f) Plastics;</p> <ul style="list-style-type: none"> - Making pipes (water pipes) for plumbing. - Making door and window shutters. 	03

		<p>(h) Clay and Ceramics;</p> <ul style="list-style-type: none"> - Making bricks. - Making Tiles (floor tiles). - Making roofing tiles. <p>(i) Bricks and blocks;</p> <ul style="list-style-type: none"> - Constructing walls. 	
D.	<p>IMPACT/ POLLUTION OF ENVIRONMENT ELEMENTS, COMPOUND MATERIAL / SUBSTANCE.</p> <p>(Quantity of Matter i.e. Moles)</p>	<p>Material used in construction of a house have impact to the environment.</p> <p>(a) Iron;</p> <ul style="list-style-type: none"> - Depletes soil fertility when it accumulates. - Being a heavy metal can cause cancer. - Non biodegradable. <p>(b) Aluminium;</p> <ul style="list-style-type: none"> - Depletes soil fertility when it accumulates. <p>(c) Plastics;</p> <ul style="list-style-type: none"> - Non biodegradable spoils the soil. <p>(d) Mortar;</p> <ul style="list-style-type: none"> - Bulky, takes long to decompose and so spoils the soil. 	02

SECTION B

Item 3

S/N	Basis of Assessment	Assessment Criteria	Scoring
A.	RAW MATERIAL (RM)	Concentrated sodium chloride solution (brine).OR Sodium chloride crystals (Rock salt)	02
B.	PROCESS OF PRODUCTION	Chlorine from brine.	03

	(Pp)	<p>Brine is electrolysed in a cell made up of mercury cathode and graphite anode.</p> <p>Brine contains Na^+, Cl^-, OH^- and H^+.</p> <p>The ions migrate to oppositely charged electrodes.</p> <p>Na^+ are discharged at the cathode by electron gain in preference to H^+ since Na^+ are more concentrated.</p> $Na^+(aq) + e^- \rightarrow Na(s).$ <p>At the anode chloride ions are discharged, in preference to hydroxide ions; being in higher concentration than hydroxyl ions chlorine gas is formed.</p> $2 Cl^-(aq) - 2e^- \rightarrow Cl_2(g) \text{ or } (l)$ <p>The chlorine formed is collected and stored in tightly closed tanks.</p> <p>The chlorine is dried, liquefied and stored.</p>	
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ALTERNATIVE USING ROCK SALT			
S/N	Basis of Assessment	Assessment Criteria	Scoring
		<p>Solid sodium chloride (rock salt) and little calcium chloride are fed into Down's cell. The mixture is electrolysed using titanium or graphite anode and steel or iron cathode.</p> <p>The ions migrate to oppositely charged electrodes. At the cathode Na^+ are discharged by reduction being the only ions present.</p> $Na^+(aq) + e^- \rightarrow Na(s).$	02

		<p>At the anode Cl^- are discharged by electron loss forming chlorine gas.</p> $2Cl^-(aq) \rightarrow Cl_{2(g)} + 2e^- .$ <p>The chlorine formed is collected and stored in tightly closed tanks</p> <p>The Chlorine is dried, liquefied and stored.</p>	
C.	<p>SIDE EFFECTS OF THE PROCESS OF PRODUCTION AND MITIGATION</p>	<p>(a) Air pollution by waste gases,</p> <ul style="list-style-type: none"> - acidic gases can cause acid rain which leads to crumbling of buildings, lowering soil pH and corrosion of roofs made of iron. <p>Mitigation can be done by:</p> <ul style="list-style-type: none"> - fitting catalytic converters in exhaust pipes of machines to convert oxides of nitrogen into nitrogen and carbon monoxide to carbon dioxide. - neutralise the acidic gases before releasing waste gases into the atmosphere. 	03

ALTERNATIVE USING ROCK SALT			
S/N	Basis of Assessment	Assessment Criteria	Scoring
	<p>C.SIDE EFFECTS OF THE PROCESS OF PRODUCTION AND MITIGATION</p>	<p>(b) Leakage of Chlorine.</p> <p>(c) Land degradation.</p>	03
	<p>D.SOCIAL BENEFITS</p>	<ul style="list-style-type: none"> - Employment opportunity; improved income thus better standards of living. - Development of infrastructure e.g. electricity lines, roads, hospitals schools etc. 	03

Item 4

S/N	Basis of Assessment	Assessment Criteria	Scoring
A.	RAW MATERIAL	Liquid air / Air.	02
B.	PROCESS OF PRODUCTION.	<p>Air is passed through air filters to remove dust and smoke particles. Air is passed through concentrated sodium hydroxide solution to absorb/ remove carbon dioxide, which is acidic.</p> $2NaOH_{(aq)} + CO_{2(g)} \rightarrow Na_2CO_{3(aq)} + H_2O_{(l)}$ <p>Air is free from Carbon dioxide is now passed through Silicon(IV) oxide / silica gel to absorb water vapour. Carbon dioxide and water vapour are removed from air before it is liquefied because they solidify and block the apparatus.</p> <p>The air is now compressed at 200 atmospheres and allowed to cool by making it escape into a large space through a jet.</p> <p>The process of cooling is repeated several times to obtain liquid air at about $-200\text{ }^{\circ}\text{C}$. The liquid air is fractionally distilled using a fractionating column / tower.</p> <p>Nitrogen boils off first because it has a lower boiling point ($-196\text{ }^{\circ}\text{C}$) leaving behind oxygen with a higher boiling point ($-183\text{ }^{\circ}\text{C}$). Both nitrogen and oxygen collected obtained contain traces of noble gases. Pure oxygen is then stored under pressure in steel cylinders.</p>	03
C.	SIDE EFFECTS OF THE PROCESS OF PRODUCTION AND MITIGATION	<p>(a) Explosion of oxygen cylinders due to high pressure. This can cause other materials to ignite spontaneously/catch fire.</p> <p>The resulting fire can cause damage to equipment and injury to people.</p> <p>Mitigation can be done by:</p>	03

		<ul style="list-style-type: none"> - Regular maintenance and monitoring of cylinders. - keeping cylinders in cool areas / avoid exposure to heat. <p>(b) Exposure to liquid oxygen can cause severe skin and eye irritations and burns. This may cause loss of vision and cancer.</p> <p>Mitigation can be done by:</p> <ul style="list-style-type: none"> - Posting hazard and warning information in the working area. - Communicating all information on the health and safety hazards of oxygen to potentially exposed workers; for example; submerging the affected body parts in warm water. <p>(c) Air pollution by waste gases. Acidic gases can cause acid rain which leads to crumbling of buildings,</p> <ul style="list-style-type: none"> - acidic gases can cause acid rain which leads to crumbling of buildings, lowering of soil pH and corrosion of roofs made of iron. <p>Mitigation can be done by:</p> <ul style="list-style-type: none"> - fitting catalytic converters in exhaust pipes of machines to convert oxides of nitrogen into nitrogen and carbon monoxide to carbon dioxide. - neutralise the acidic gases before releasing waste gases into the atmosphere. 	
D.	SOCIAL BENEFITS	<ul style="list-style-type: none"> - Employment opportunity; improved income thus better standards of living. - Development of infrastructure e.g. electricity lines, roads, hospitals schools etc., Improved road network will facilitate trade hence improved income and better standards of living. 	03

Item 5.

S/N	Basis of Assessment	Assessment Criteria	Scoring
A.	IDENTIFY CATEGORY OF NATURAL RESOURCE REASON AND EXAMPLE.	<p>They are classified as:</p> <p>Renewable and Non-renewable. Renewable Natural resources can be replenished e.g. Air, water vapour, dust etc.</p> <p>Non-renewable resources cannot be replenished (get used up) e.g. fossil fuels, rocks/ minerals.</p>	03
B.	COMPOSITION OF NATURAL RESOURCES.	<ul style="list-style-type: none"> • Air contains Nitrogen, Oxygen Carbon dioxide, rare gases, water contains; Hydrogen and oxygen. • Fossil fuels contain Carbon, Hydrogen, Oxygen. • Rocks contain Iron, copper, calcium carbonate, and other minerals like Gold, Cobalt, etc. 	02
C.	IMPACT OF NATURAL RESOURCES ON THE ENVIRONMENT AND HOW IT OCCURS / CHEMICALS AND PHYSICAL REACTIONS AND MITIGATION.	<ul style="list-style-type: none"> • Air <ul style="list-style-type: none"> - Some components of Air pollute environment and cause global warming, and carbondioxide because its a green house gas thus traps heat in the atmosphere. $C_{(s)}+O_{2(g)}\rightarrow CO_{2(g)}.$ - Carbon monoxide is a poisonous gas and causes suffocation, carbon monoxide can also be converted to carbon dioxide e.e. $2CO_{(g)}+O_{2(g)}\rightarrow 2CO_{2(g)}.$ <p>Mitigation:</p> <ul style="list-style-type: none"> • Increased Afforestation to replace the cut trees which absorb CO_2 from the atmosphere to reduce global warming. • Carbon monoxide effects and production can be reduced by using catalytic converters on exhaust pipes of cars and other fuel engines to reduce the poison in the environment. 	03

		<ul style="list-style-type: none"> • Water Impact and how it occurs. <p>Water contains dissolved gases like O_2 and CO_2. The CO_2 in it forms carbonic acid.</p> $H_2O(l) + CO_2(g) \rightleftharpoons H_2CO_3(aq).$ <p>The carbonic acid makes water acidic. The acid rains dissolve or deplete rocks.</p> $H_2CO_3(aq) + CaCO_3(s) \rightarrow Ca(HCO_3)_2(aq).$ <ul style="list-style-type: none"> • Water has dissolved oxygen which facilitates rusting of iron containing materials according to the following equation: $2Fe(s) + xH_2O(l) + \frac{3}{2}O_2(g) \rightarrow Fe_2O_3 \cdot xH_2O(l)$ <ul style="list-style-type: none"> • Hot water as an effluent from industries when introduced into the water bodies, increase the temperature of the water bodies affecting the life of aquatic organisms. • Water pollution caused by farming and Agriculture. So the use of fertilizers results in Eutrophication of nearby water bodies and Algae blooms/algal bloom. • Re-afforestation to reduce the impact of acid rains. • Use of Alloys, painting, galvanising to reduce the effect of rusting. • Hot water reservoirs and effluent deposit points from factories to cool the exhaust water before introduction into the water bodies. • Use of organic fertilizers e.g. manure from both animal and plant waste which are Biodegradable and reduce on use of synthetic fertilisers. • Vehicles and machines burn fossil fuels leading to reduction of gaseous pollutants into the atmosphere. $2C(s) + O_2(g) \rightarrow 2CO(g).$ $CH_4(g) + 2O_2(g) \rightarrow CO_2(g) + 2H_2O(l)$ $S(s) + O_2(g) \rightarrow SO_2(g).$	
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		$2SO_2(g) + O_2(g) \rightarrow 2SO_3(g)$ <p>Mitigation:</p> <ul style="list-style-type: none"> • Use of alternative fuel and energy sources like solar and Hydroelectric Power (HEP) from the sun and water respectively reduce on depletion of Fossils and also the decrease in gaseous pollutants. 	
	<p>Benefits</p>	<ul style="list-style-type: none"> • Air facilitates respiration, During respiration carbohydrates combine with oxygen in order to release energy and carbon dioxide used for proper body functioning. - Air facilitates photosynthesis. During photosynthesis, carbon dioxide from air combines with water in presence of sunlight trapped by chlorophyll to form glucose, carbohydrates and oxygen. <p>Fossil fuels are used as fuels; fossil fuels when burnt produce heat energy used to run engines and machines and for cooking.</p> <ul style="list-style-type: none"> • Water is a habitat for many aquatic organisms; water bodies like lakes, rivers, swamps, dams, pools contain necessary conditions for survival of animals like fish, snails, snakes, worms, bacteria and plants e.g. blue green algae planktons which are fish foods etc. • Water bodies like; lakes, rivers, pools, as well as water vapour from plants crucial role in rain formation. <p>Water from the water bodies evaporates and eventually cools and condenses on the clouds, these results into precipitation.</p> <p>Water bodies like rivers can be used to generate electricity, fast moving waters to the rivers drives turbines at waterfalls which produce kinetic energy into electrical energy.</p>	<p>02</p>

Item 6

S/N	Basis of Assessment	Assessment Criteria	Scoring
A.	IDENTITY CATEGORY OF NATURAL RESOURCE REASON AND EXAMPLE.	<p>Theme ‘MY ENVIRONMENT MY RESPONSIBILITY’</p> <p>Resources in our environment which we use to satisfy our needs; water, air, trees, grass, rocks.</p> <p>They are classified as renewable and non-renewable.</p> <p>Renewable resources can be sustained e.g. air, water, grass.</p> <p>Non-renewable resources can be exhausted and not replaceable e.g. fossil fuels, rocks etc.</p>	03
B.	COMPOSITION OF NATURAL RESOURCES.	<ul style="list-style-type: none"> •Air: is composed of Nitrogen, Oxygen, Carbon dioxide, rare gases, water vapour and dust in different proportions. •Water:is a compound made up of hydrogen and oxygen. It has dissolved minerals, micro-organisms and living things. •Rocks: are of different types of example igneous, sedimentary metamorphic. <p>They contain minerals for example limestone, iron, gold, copper, quartz etc.</p> <ul style="list-style-type: none"> •Trees and natural vegetation is made up of important elements like carbon, hydrogen, magnesium etc. (depending on the soil composition). 	02
C.	IMPACT OF NATURAL RESOURCES ON THE ENVIRONMENT. HOW IT OCCURS AND MITIGATION./ CHEMICALS AND PHYSICAL REACTIONS	<p>Impact to the Environment:</p> <p>- Several activities impact negatively on natural resources for example charcoal burning involves cutting down of trees which leads to deforestation and loss of habitat for wild animals.</p> <p>It leads to increased amount of carbon dioxide in the atmosphere which contributes to climate change and global warming.</p>	03

		<p>•Mitigation:</p> <p>Ensure sustainable fuel production using soft wood which is renewable. (Afforestation)</p> <p>Use charcoal briquettes made from waste organic materials.</p> <p>•Stone quarrying:</p> <p>Involves breaking of rocks into small stones and gravel for construction purposes. This disrupts the underground water cycle and sources hence reduced water quality, air pollution from dust, destruction of vegetation cover.</p> <p>Mitigation:</p> <p>Strict government policies and laws against stone quarrying. Filling up holes made during the process of quarrying, encourage population to use alternative construction materials like tiles and clay bricks..</p> <p>•Farming:</p> <p>Involves the use of fertilisers and manure which pollutes water bodies and makes the water unsafe for use.</p> <p>Mitigation:</p> <p>Sensitise farmers to use controlled doses of fertilisers and manure in gardens.</p> <p>•Animal Husbandry:</p> <p>Causes water pollution through their excreta.</p> <p>Mitigation:</p> <p>People should ensure proper disposal of animal excreta and also convert it into other useful products for example biogas, organic fertilisers and briquettes.</p>	
D.	BENEFIT / IMPORTANCE OF NATURAL RESOURCE	<p>Air is used for respiration. During respiration carbohydrate combine with oxygen in air to release energy and carbon dioxide used for proper body functioning.</p> <p>Air facilitates photosynthesis, During photosynthesis carbon dioxide from air combines with water in presence of sunlight</p>	03

		<p>trapped by chlorophyll to form glucose and oxygen.</p> <p>Fossil fuels are used as fuels: Fossil fuels when burnt produce heat energy used to run engines and machines, even for cooking..</p>	
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END.

SAMPLE

Candidates Name:

Signature:

Random No.					Personal No.			

(Do not write your School/ Centre Name or Number anywhere on this Booklet.)

545/2&3
CHEMISTRY
Paper 2
2024
2 Hours



UGANDA NATIONAL EXAMINATIONS BOARD

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CHEMISTRY

Paper 2&3
Practical

2 Hours

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **one compulsory** examination item. Answers to this item are to be written in the spaces provided in this booklet. Use **blue or black** ink.*

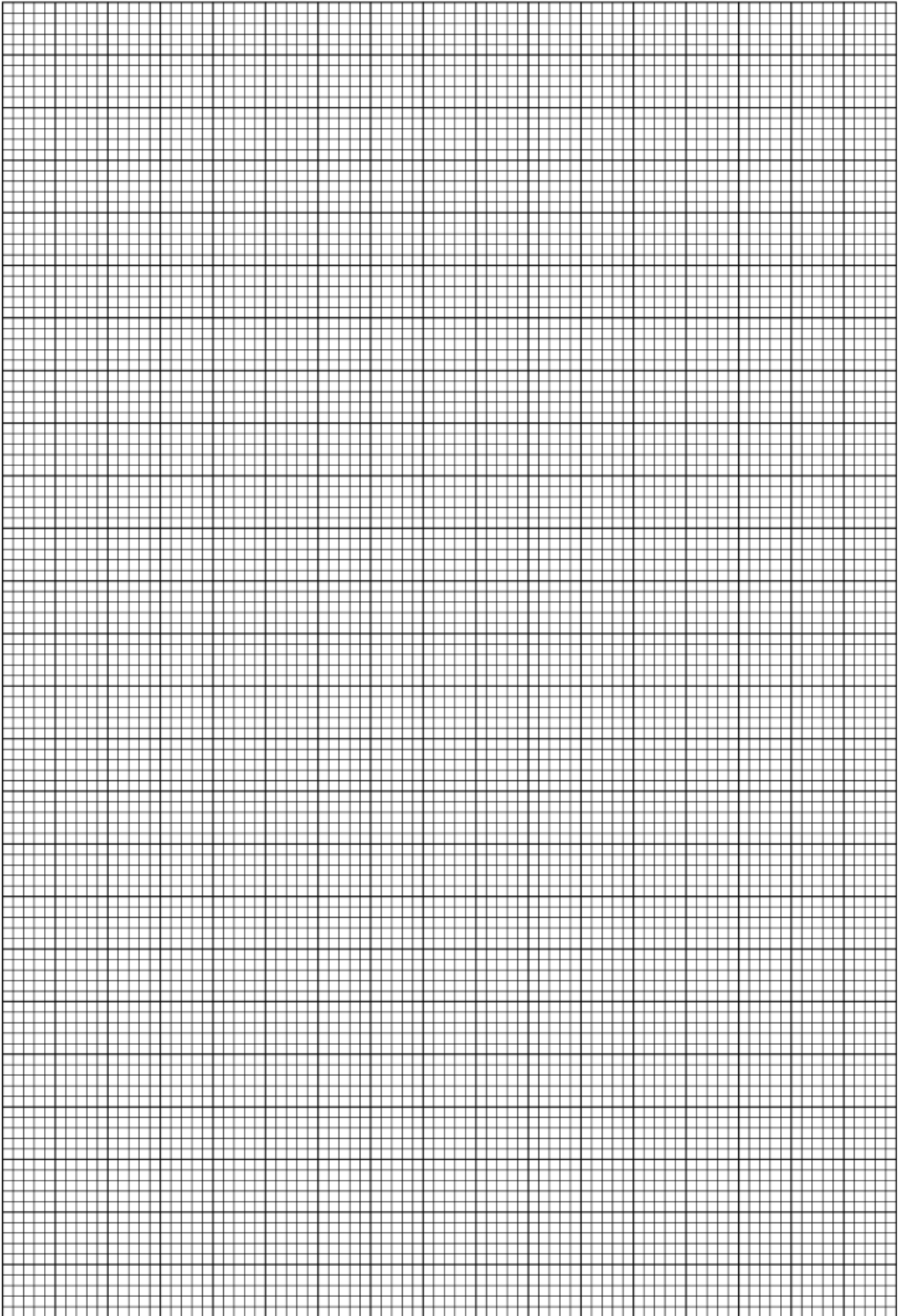
All working must be clearly shown. Graph paper will be provided.

Mathematical table and silent non-programmable scientific calculators may be used.

*You are **not** allowed to use reference books (i.e. text books, booklets on qualitative analysis etc.)*

*Candidates are advised to carefully read the item, make sure they have all the apparatus and chemicals they may need and then **plan** appropriately before starting.*

SAMPLE PAPER



545/2
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Paper 2

New Lower Secondary Curriculum

SCORING GUIDE

545/2 - CHEMISTRY SAMPLE PAPER SCORING GUIDE

ITEM 1:

S/N	Basis of Assessment	Assessment Criteria	Scoring
(a) (i) A.	AIM OF THE EXPERIMENT	An experiment to determine the maximum heat produced during reaction of sodium hydroxide and hydrochloric acid or between BA2 and BA2 (student may start like this).	02
B.	VARIABLES OF THE EXPERIMENT	(DV) Dependent variable: Temperature of solution. (IV) Independent variable: Volume of acid added. (CV) Controlled variable: Volume of base fixed/volume of base measured.	03
C.	HYPOTHESIS	The reaction between sodium hydroxide and hydrochloric acid produces heat . Or Reaction between sodium hydroxide and hydrochloric acid is exothermic .	02
D.	PROCEDURE OF EXPERIMENT WITH RELEVANT MATERIALS	20/25cm ³ of BA2 is pipetted into a plastic beaker and its initial temperature noted and recorded. The initial temperature of BA1 is also noted and recorded and then filled into a burette and adjusted to the zero mark. BA1 is added to BA2 in the beaker at uniform intervals of 5cm ³ /10cm ³ each time stirring and noting the highest temperature of the mixture for seven readings upto 35cm ³ /40cm ³ /50cm ³ .	03

S/ N	Basis of Assessment	Assessment Criteria	Scoring
E.	RISKS AND MITIGATIONS	<p>– Swallowing of the base during pipetting. Mitigation: Use a pipette sucker or filler. Or stop sucking in as soon as solution goes past the mark.</p> <p>– Acid pouring on the skin or question paper. Mitigation Put on a lab coat, gloves, closed shoes. Dry the working table as soon as it is wetted by the chemical. Clean the thermometer before using in another solution to ensure no reaction occurs before mixing the two solutions. Handle glass ware with care to avoid accidents and breakages. Risk: Blockage of burette. Mitigation: Pipetting the base inside of acid to avoid blockages in the burette when the base reacts with carbon dioxide forming sodium carbonate. Risk: Breakage of thermometer Mitigation: Putting back the thermometer in its case/container after use. Risk: Spilling solutions on table Mitigation: Use a filter funnel for filling the funnel.</p>	02
F.	PRESENTATION OF DATA.	<p>The results are recorded in the table below.</p> <p><u>Table of Results:</u></p> <p>Initial Temperature of BA1- 25.0 °C Initial Temperature of BA2- 27.5/28.0°C Average Initial Temperature- 26.25/26.5°C Volume of BA2 used - 25.0 cm³</p>	04

	RECORDING OF DATA.	Initial Temperature of BA1- 25.0 °C Initial Temperature of BA2- 27.5/28.0°C Average Initial Temperature- 26.25/26.5°C Volume of BA2 used - 25.0 cm ³									04
		TABLE, T₁ Volume of pipette= 25.0cm ³ .									
G.	Volume of BA1 added / cm³.	0	5	10	15	20	25	30	35	40	
	Highest temp. of mixture/ °C.	28.0	31.0	33.5	33.5	36.5	35.0	34.0	33.0	32.0	04
	Temperature change.	0.0	3.0	5.0	7.0	8.0	7.0	6.0	5.0	4.0	04
Trend: Increasing and decreasing temperatures.											

ALTERNATIVE METHODS

TABLE, T₂

Volume of BA1 added / cm³.	0	10	20	30	40	50
Highest temp. of mixture/ °C.	27.5	33.0	37.0	34.5	33.0	32.5
Temperature Change	0.0	5.5	9.5	7.0	5.5	5.0

Volume of BA2 used = 20.0cm³.

TABLE, T₃

Volume of BA1 added / cm³.	0	5	10	15	20	25	30	35
Highest temp. of mixture/ °C.	27.0	31.0	34.0	36.0	35.0	33.5	32.5	31.5
Temperature Change	0	4.0	7.0	9.0	8.0	6.5	5.5	4.5

TABLE, T₄

Volume of BA1 added / cm³.	0	10	20	30	40	50
Highest temp. of mixture/ °C.	26.0	34.0	35.5	33.0	32.0	30.5
Temperature Change	0	8.0	9.5	7.0	6.0	4.5

S/N	Basis of Assessment	Assessment Criteria	Scoring
(a) (ii) H.	DATA ANALYSIS AND INTERPRETATION/ CREATING MEANING	<p>A graph of highest temperature against volume of BA1 added was plotted as shown on graph paper.</p> <p>Heat evolved by reaction: =Heat gained by mixture. =$mC\theta$.</p> <p>Graph 1, (G1): Heat evolved =$(20 + 25) \times 4.2 \times (36.5 - 28.0)$ =$-1,606.5 \text{ J mol}^{-1}$.</p> <p>Graph 2, (G2): Heat evolved =$(20 + 25) \times 4.2 \times (37.0 - 27.5)$ =$-1,795.5 \text{ J mol}^{-1}$.</p> <p>Graph 3, (G3): Heat evolved =$(20 + 15) \times 4.2 \times (36.0 - 27.0)$ =$-1,323 \text{ J mol}^{-1}$.</p> <p>Graph 4, (G4): Heat evolved =$(20 + 20) \times 4.2 \times (35.5 - 26.0)$ =$-1,596 \text{ J mol}^{-1}$</p>	03

(b) I.	CONCLUSION	Heat is evolved when sodium hydroxide reacts with hydrochloric acid. The maximum heat evolved when 25cm^3 of sodium hydroxide is mixed with 20cm^3 of hydrochloric acid is 1606.5Jmol^{-1} .	01
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ALTERNATIVE METHOD:

S/N	Basis of Assessment	Assessment Criteria	Scoring
	PROCEDURE OF EXPERIMENT	<p>(VARIABLES INTERCHANGED)</p> <p>(a) All the BA1 provided (50cm^3) was diluted by adding an equal volume of water (50cm^3) to form 100cm^3 of solution. The resultant solution was labelled BA3. Its initial temperature is noted.</p> <p>(b) 20cm^3 of BA3 was measured using a measuring cylinder into a plastic beaker followed by 5cm^3 of BA2 and the mixture stirred. The highest temperature of the mixture is noted and recorded.</p> <p>(c) Procedure (b) is repeated for values of BA2 equal to 10, 15, 20 and 25cm^3. The results are then entered in the table below.</p>	03
	PRESENTATION OF DATA. RECORDING OF DATA.	<ul style="list-style-type: none"> – Initial temperature of BA3= $25.0\text{ }^\circ\text{C}$ – Initial temperature of BA2= $26.0\text{ }^\circ\text{C}$ – Average temperature= $25.5\text{ }^\circ\text{C}$ – Volume of BA3 used= 20.0 cm^3 	03

TABLE, T5

Volume of BA2 added / cm³.	0	5	10	15	20	25
Highest temp. of mixture / °C.	25.0	30.0	32.5	32.0	31.0	30.0

A graph of highest temperature against volume of **BA2** added is plotted.

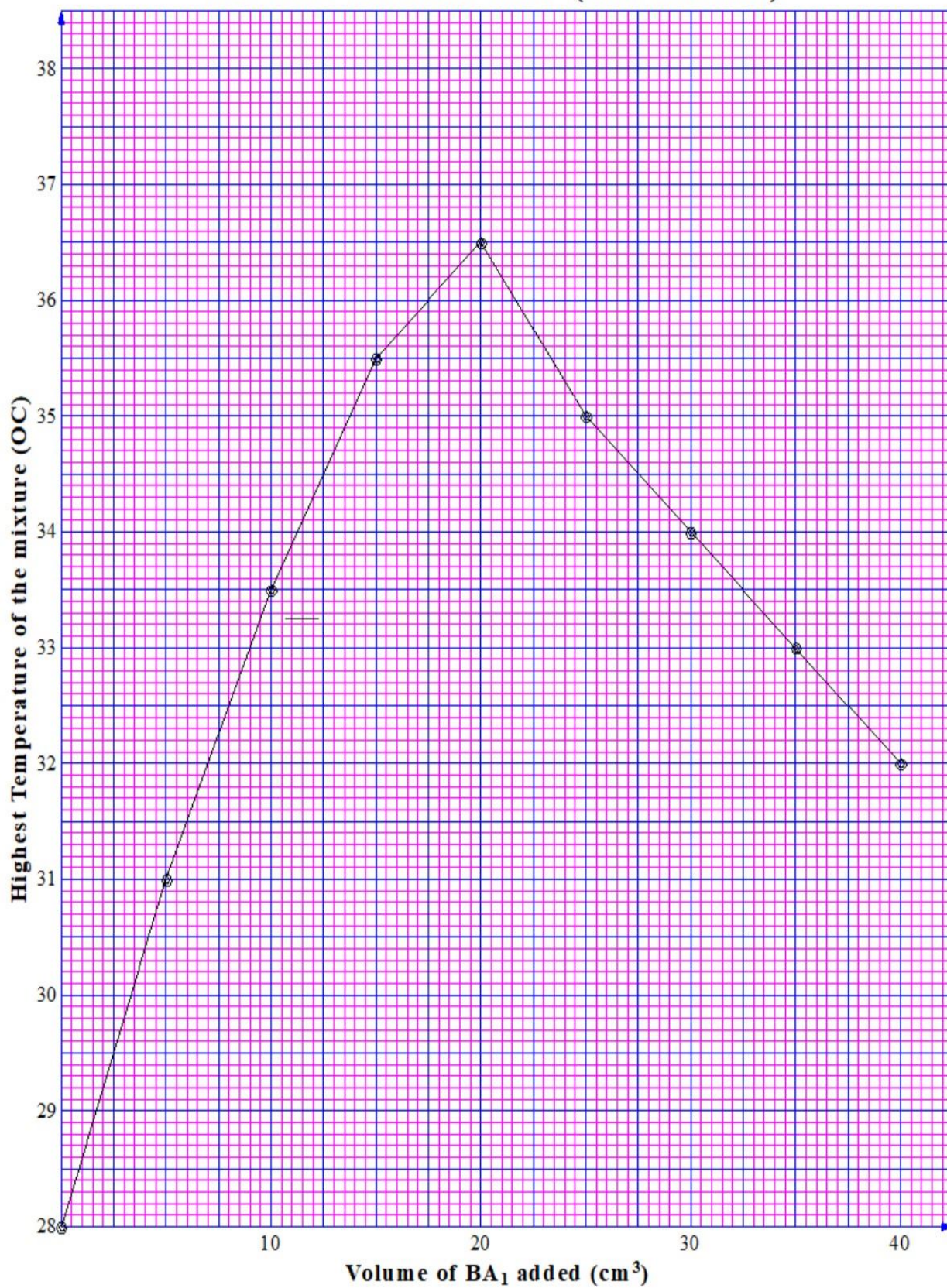
BOTH VARIABLES FIXED / CONTROLLED:

S/N	Basis of Assessment	Assessment Criteria	Scoring
		<p>(BOTH VARIABLES FIXED / CONTROLLED)</p> <p>25cm³ of BA1 is measured into a plastic beaker and its initial temperature noted and recorded. 25cm³ of BA2 is also measured and its initial temperature noted and recorded. The two volumes of BA1 and BA2 are mixed at once and the mixture stirred using a thermometer.</p> <p>The highest temperature of the mixture is noted and recorded.</p> <p>All the results are entered in the table below.</p>	03
		<p>Highest temperature of mixture= 37.0 °C Initial temperature of BA1= 25.0 °C Initial temperature of BA2= 26.0 °C Average temperature of mixture= 25.5 °C</p> <p>Volume of BA1 used = 25.0cm³. Volume of BA2 used = 25.0cm³. Total volume of solution= 50.0cm³.</p>	03
	DATA ANALYSIS	Heat evolved by reaction:	

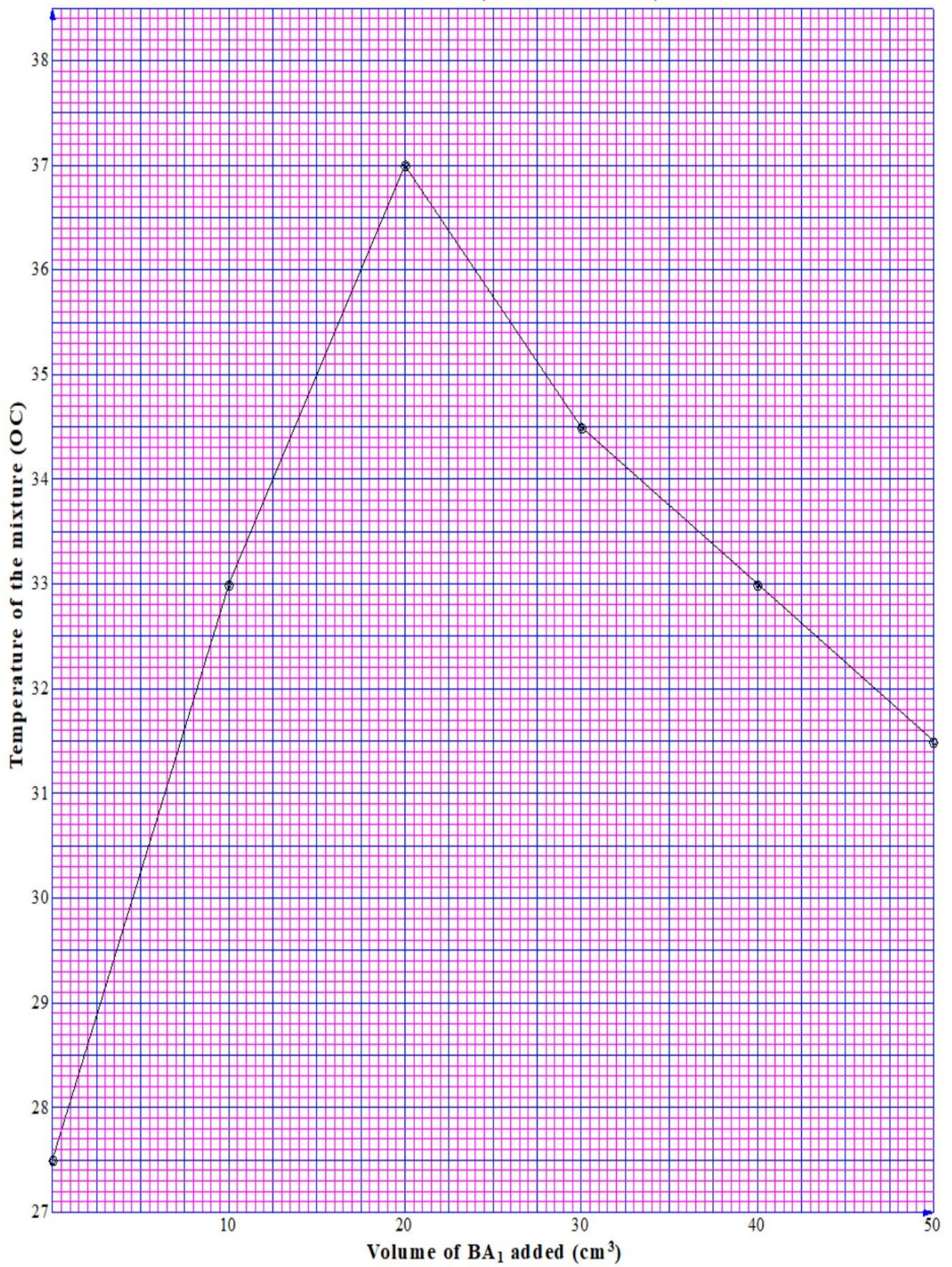
	<p>AND INTERPRETATION / CREATING MEANING.</p>	<p>=heat gained by mixture. $=mC\theta$. $= (50 \times 1 \times 4.2 \times (37 - 25.5))$ $= -2,415 \text{ Jmol}^{-1}$.</p>	
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SAMPLE

PIPETTE VOLUME 25cm^3 (5cm^3 Intervals)



PIPETTE VOLUME 25cm³ (10cm³ Intervals)



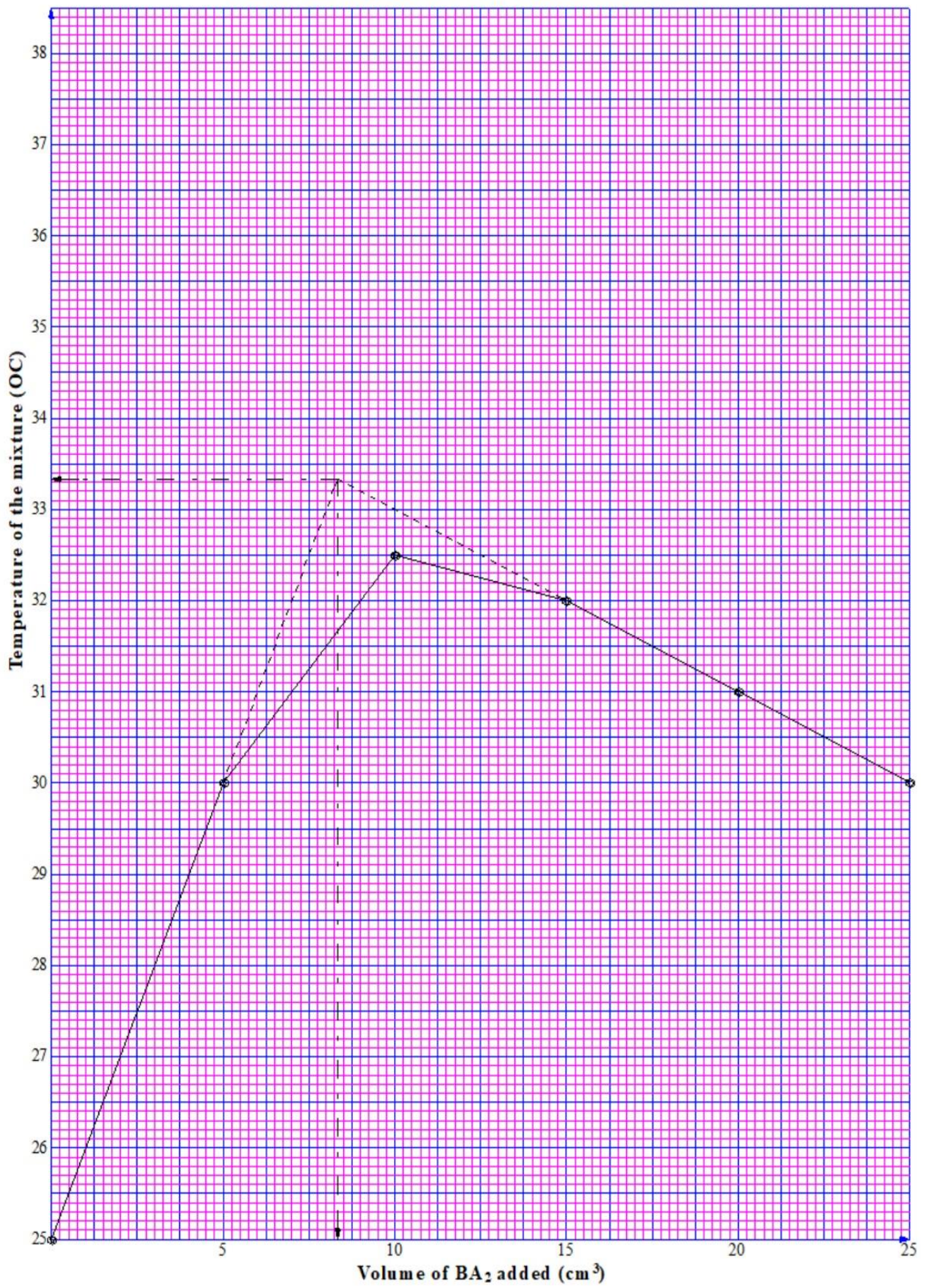
PIPETTE VOLUME 20cm³



PIPETTE VOLUME 20cm³



PIPETTE VOLUME 25cm³ DILUTED ACID



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This information is given only to facilitate preparation of examination.

Great care should be taken that the information given below does not reach the candidates either directly or indirectly.

INSTRUCTIONS FOR PREPARING CHEMICALS AND APPARATUS

The head teacher **must** ensure that the teacher responsible for preparing the chemicals and apparatus hands in his/her trial results properly sealed in a separate envelope and **firmly** fastened (attached) to the candidates' scripts envelop(s).

1. The description of the reagents and chemicals specified below does **not** necessarily correspond with the description in the question paper. Candidates must **not** be informed of the differences.
2. Candidates are **not** allowed to use reference books (i.e. text books, booklets on qualitative analysis etc.) during examination.
3. In addition to the fittings and substances ordinarily contained in a chemistry laboratory, each candidate will require:

2 plastic beakers.

1 thermometer.

1 measuring cylinder of 50cm^3 or 100cm^3 .

1 burette.

2 conical flasks.

6 test tubes.

1 pipette of 25.0cm^3 or 20.0cm^3 .

1 stop clock.

5 labels.

100 cm³ of distilled water.

50 cm³ of BA1.

250 cm³ of BA2. Easy access to:

- Heat source.
- Phenolphthalein and methyl orange indicators.

BA1 is prepared by diluting 112cm^3 of concentrated hydrochloric acid ($1.18\text{g}/\text{cm}^3$, 36%) acid with distilled water to make one litre of solution.

BA2 is prepared by dissolving **80g** of **Q**, to make one litre with distilled water.

Q, will be provided by **UNEB**.

Section II:

The Invigilator in consultation with the teacher responsible for preparing the apparatus should give details below of any difficulties experienced by particular candidates, giving their names and personal numbers. This should include reference to:

(a) difficulties due to faulty apparatus,

(b) accidents due to apparatus or materials,

(c) physical handicaps of candidates,

(d) any other information.

Other cases of hardship e.g. illness, disability, should be reported directly to UNEB in the normal way.

A plan of work benches, giving details by personal numbers of the places occupied by the candidates for each session, must be enclosed with the scripts.

DO NOT STAMP ANYWHERE ON THIS DOCUMENT.

Invigilator's Name _____ Signature _____

Signature of the teacher responsible for preparing chemicals _____

Signature of the head teacher _____

Random Number _____

Candidate's Name:

Signature:

Random No.					Personal No.		

(Do not write your School/ Centre Name or Number anywhere on this Booklet.)

553/1
BIOLOGY
Paper 1
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

BIOLOGY

Paper 1
Theory

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **seven** examination items. It has two sections; **A** and **B**.*

*Section **A** has **three** compulsory items.*

*Section **B** has two Parts; **I** and **II**. Answer **one** item from each part.*

*Answer **five** items in all.*

Any additional item(s) answered will not be scored.

SECTION A

Answer **all** the items in this section in the spaces provided.

Item 1.

Mr. Nsamba's cassava garden was invaded by the neighbour's goats at the time of tuber formation. The owner of the goats has refused to compensate Mr. Nsamba, and Mr. Nsamba is worried that the yields will be poor.



Fig. 1 shows Mr. Nsamba in his garden which was invaded by the neighbour's goats.

Task

- (a) Identify the plant structures affected by the goats.

- (b) Explain how the goats affected the processes in the cassava plants.

- (c) Why should Mr. Nsamba be compensated even if the cassava plants were able to grow again?

Item 2.

John was suspended from school as a result of drinking alcohol. He engages in heavy drinking of alcohol in the nearby trading centre. One day, as John approached a swamp on his way home staggering from drinking alcohol at 6:00 pm, he encountered a snake. His heart started beating faster and his breathing rate increased. He tried to pick a nearby stick but he could not get hold of it on several attempts, so the snake escaped.



Fig. 2 shows John walking home from drinking alcohol.

Task

- (a) Describe how John's body coordinated to bring about his reactions from the time he encountered the snake up to when his rate of breathing increased.

(b) What are the likely effects of John’s lifestyle as described in the scenario?

(c) Suggest ways in which John can change his lifestyle.

Item 3.

Mrs. Kasuru had been taking her baby boy for routine immunization and the nurses kept on plotting the baby's weight as a growth curve on the immunization card. On one of the visits, the nurses got concerned and referred the baby to the doctor, who diagnosed the baby with a genetic inherited disease. Mrs. Kasuru could not understand how her baby got the disease since both her and the father of the baby look healthy and normal. The doctor explained to her that the baby's condition was because of genetic disease.

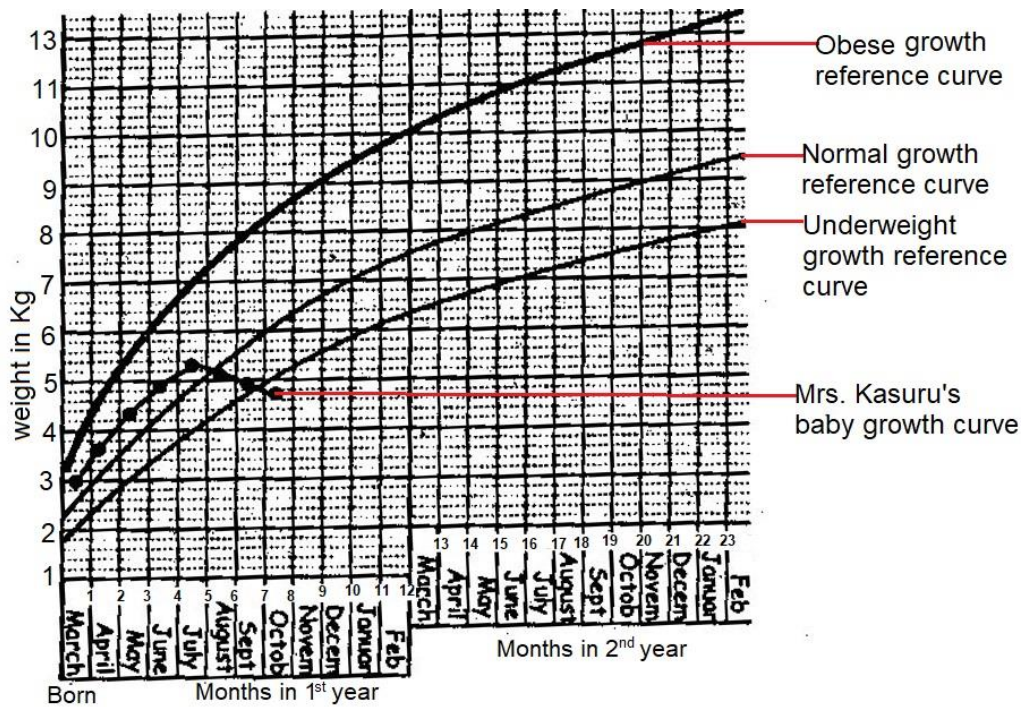


Fig. 3 shows growth curve of Mrs. Kasuru's baby.

Task

- (a) Identify the genetic disease and show how it was genetically passed on to the baby.

(b) Describe the likely appearance of Mrs. Kasuru's baby boy.

(c) Suggest how the family can manage their baby's condition.

SECTION B

Part I

Answer only **one** item from this part. Answers should be written in the answer booklet(s) provided.

Item 4.

In a village in western Uganda, swamps have been cleared for cattle farmlands and sand mining. The area environment officer organized a radio talk show on sustainable use of natural resources in swamps. Unfortunately, Mary a resident of the area only heard the concluding statement, "*From the presentation, I kindly request everybody to use our natural resources sustainably.*"

Task

Explain to Mary the environmental problems being addressed by the environment officer and how they can be solved. Explain why the village should conserve the natural resources in the swamps.

Item 5.

As a result of a civil war in one of the countries neighbouring Uganda, many people entered Uganda as refugees. The local authority decided to settle the refugees on a piece of land, part of which was covered by a forest reserve next to a swamp. Several challenges arose in the community.

Task

Explain to the community how the environmental challenges came about. Advise them on how to minimize effects of the challenges and show the value of conserving the environment in the area.

Part II

Answer only **one** item from this part. Answers should be written in the answer booklet(s) provided.

Item 6.

Two Ugandan Towns **A** and **B** each have industries that release carbon dioxide gas, smoke and dust. The levels of air pollution in the two towns are as shown in table 1.

Table 1: levels of air pollution in two towns **A** and **B**.

Town	Level of air pollution (units)
A	30
B	70

(According to **American Lung Association**, 2023, the normal range of air pollution is 0 – 50 units).

Samuel was living in town **A**. He used to jog everyday, and would experience normal changes in his body during and after jogging.

When he shifted to town **B**, he continued with his usual routine of jogging. However, he started experiencing complications such as difficulty in breathing, chest pain and coughing.

Task

Explain to Samuel his experiences while living in town **A** and the new ones encountered in town **B**. Advise Samuel on how to manage the challenges experienced in town **B**.

Item 7.

In preparation for an inter-house competition, Chesang, a 40 kg female athlete ate a meal containing 470 g of carbohydrates in the morning. She believes the meal will help her perform better during the competition. However, her young brother does not seem to understand how the meal will contribute to Chesang's success.

Chesang finally won the competition but experienced muscle cramps. She rested for 20 minutes, returned home walking but the brother wondered how she still had the strength to walk home after the competition.

[The recommended daily carbohydrate intake of a 40 kg female athlete is (280 – 480 g)]

Task

Explain to Chesang's brother the processes that the meal she ate went through to enable her win the race, be able to come back home and how her body regained the normal state.

553/1
BIOLOGY
Paper 1
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

BIOLOGY

Paper 1
Theory

SCORING GUIDE

Section A

- 1 a) Leaves, and Stems.
- b) Photosynthesis. The cassava leaves eaten by the goats are the sites for photosynthesis prevents the manufacturing of food. Removal of leaves removes sites for entry of carbon dioxide gas which is a raw material for photosynthesis. The breaking of stems prevents transportation of another raw material for photosynthesis, water molecules, from soil to the point of food manufacturing, hence photosynthesis will not take place.

Transpiration. The rate of transpiration will greatly reduce since there are few/no leaves available which are sites for transpiration. The broken stem will cut off transpiration pull.

Translocation. The eaten stem barks and/or broken stems destroys the phloem tissues, hindering/preventing the movement of manufactured food from the sites of manufacture to parts where they are needed for respiration/growth/storage.

- c) Food that should have been stored in the root tubers are instead used to facilitate growth of new plant parts. This consequently affects both the size and quality of root tubers leading to poor yields hence a need to compensate Mr. Nsamba..

The roles of the affected processes are;

- Photosynthesis makes food, stored in tubers, hence increasing the quality and quantity of yields.
- Transpiration allows movement of water up the plant, which is a raw material for photosynthesis.
- Translocation permits movement of food from sites of manufacture to other parts e.g. for growth, storage etc.

2. (a) The image of the snake was formed at the retina, impulses were sent to John's brain for interpretation. Impulse were sent to various structures e.g. adrenal glands, that released adrenaline hormone transported in blood to the heart causing the heart beat to increase. The adrenaline hormone also stimulated the intercostal muscles to increase the rate of breathing.

- (b) The likely effects of John's lifestyle are;
- Mental illness/ disorder.
 - Poor relationship with others.
 - Increased crime / reckless behavior and isolation.
 - Depression and anxiety.
 - Organ failure e.g. malfunctioning liver.
 - Infections and diseases e.g. breast/throat/colon/lung cancer, liver cirrhosis, stroke, high blood pressure, diabetes, chronic bronchitis etc.
 - Inability to sustain financial needs.
 - Poor memory.
 - Bad company.

- (c) John can change his lifestyle in the following ways;
- Withdraw from bad peer group.
 - Get professional help from a counsellor.
 - Stop going to places where he is tempted to drink.
 - Practice healthy habits to replace drinking and smoking.
 - Go for rehabilitation.

- 3 a) Both parents are heterozygous.
Let S represent the allele for normal RBC shape.
Let s represent the allele for sickle cell shaped RBC.

Parental Phenotypes: Normal male Normal female
Parental genotypes: Ss X Ss

Meiosis

Gametes

Random fertilization:

Offspring genotypes: SS Ss Ss ss

Offspring phenotypes: Normal Carriers Sickler

There is $\frac{1}{4}$ chance of producing a child suffering from sickle cell disease. Hence the baby inherited a sickle cell gene from each of the parents. The parents look worried because they are both carriers, and carriers appear normal and do not show any physical symptom.

- b)
- Loss of weight / muscle wasting.
 - Retarded growth / stunted growth.
 - Difficulty in vision.
 - Swellings of hands / feet.
 - Frequent fatigue.
 - Reduced immunity / frequently falling sick.
- c) How the family can manage their baby's condition
- Blood transfusion.
 - Frequent and rapid rehydration of the baby.
 - Regular checkup and medication.
 - Timely treating of any infection.
 - Preventing and treating stroke.
 - Proper nutrition.

SECTION B

Part I

4. Flooding; leads to destruction of vegetation due to water logging which prevents roots from absorbing enough oxygen or cover vegetation cutting off photosynthesis.

Silting of swamp channels / rivers as a result of destruction of swamps; This affects aquatic animals by making water turbid, hindering visibility. It may also lead to death of animals.

Destruction of natural habitats of animals e.g. frogs, snakes etc. the dangerous animals may attach human / other organisms' settlements.

Sand mining creates deep stagnant water pools which can be risky to humans and other animals. The pools can also act as a breeding ground for vectors.

How to sustainably use the swamps

- Controlled sand mining.
- Controlled harvesting of raw materials from swamps e.g. papyrus.
- Planting trees in swamps to protect them from soil mass flow.
- Use alternative lands / areas to graze livestock.
- Desilting swamp channels.

Benefits / advantages of conserving natural resources in swamps

- Provides a good natural habitat for aquatic animals e.g. snakes, frogs etc.
- The swamp is a water catchment area; hence prevent flooding in settlement areas. It also maintains a stable water table for lakes.
- The swamps protect lakes and rivers from silting by filtering water before joining the main stream / water bodies.
- Availability of raw materials like papyrus, reeds etc. for crafts and constructions etc.
- Swamps provide water for home and industrial use.
- The fish and other animals in the swamp are sources of food to man and other animals.

5 *Environmental challenges in the community*

- Outbreak of diseases due to congestion / overcrowding / water born diseases.
- Encroachment of natural habitats for animals, which leads to attack by wild animals.
- Deforestation; in an attempt of getting firewood and wood for construction.
- Destruction of natural habitats for settlement and farming.
- Swamp reclamation / drainage for farming and settlement.
- Hunting of wild animals for food.
- Loss of biodiversity.
- Poor disposal of wastes.

How to minimize the effects of the challenge

- Afforestation / planting of trees which mature in a short time.
- Use alternative construction materials.
- Use alternative source of fuel other than firewood.
- Practice wetland edge cultivation.
- Sort domestic wastes into biodegradable and non-biodegradable for recycling.
- Have controlled hunting of wild animals.

Values / benefits of conserving the environment

- Forests are habitats for wild animals which are sources of food.
- Swamps provide raw materials like sand for construction, clay and papyrus for crafts.
- Forests release oxygen which is used by animals for respiration.
- Trees / forests trap / absorb carbon dioxide from the atmosphere hence reducing pollution and global warming.
- Swamps act as water catchment areas.

Part II

6

Experiences in town A.

- Increased body metabolism to especially generate sufficient energy required in jogging.
- Increased heart beat to circulate sufficient blood around the body to facilitate faster metabolism/respiration of food to supply energy.
- Increased breathing rate to ensure quick supply of oxygen to respiring tissues and remove accumulated carbon dioxide.
- Accumulation of lactic acid in the body as a result of vigorous exercise, which resulted into anaerobic respiration in the body.
- Sweating so as to remove excess heat generated during the exercise.

New experiences in town B

- Reduce oxygen intake presented difficulty in breathing due to too much carbon dioxide in air / pollution.
- Lung irritations causing coughing due to inhalation of dust from polluted environment.
- Lung infections / diseases like emphysema presented with chest pain as a result of increased inhalation of polluted air.

Advise to manage challenges experienced in town B

- Go for medication to treat the respiratory complications.
- Change residence from town B to a less polluted area.
- Eat a balanced diet to boost the body's immunity to have self defense.
- Perform other physical activities that may not require exposure to polluted environment.
- Wear a mask, especially when not engaged in jogging since he is living in a polluted area.

7 *Processes are; digestion, absorption, assimilation and respiration*

Carbohydrates were digested in the mouth by salivary amylase, and in the duodenum by pancreatic amylase to maltose. Maltose was digested in the ileum to glucose molecules by maltase.

The glucose produced was absorbed in the walls of ileum/villi and transported in the bloodstream to the respiring tissues/body muscles.

The glucose was broken down during respiration to provide energy/ATP, water and carbon dioxide gas were produced in the process. The produced energy was used by Chesang's body/muscles to run and win the race.

Changes / challenges experienced by Chesang's body were;

- Accumulation of lactic acid in the muscles.
- Increased oxygen demand.
- Increased energy demand.
- Excess heat in the tissue/cells.
- Increased amount of carbon dioxide.

How Chesang came back home and her body remained in normal state.

- Excess carbohydrates stored as glycogen is converted to glucose which was respired hence providing Chesang energy to go back home.
- Deep breathing enabled her take excess oxygen to breakdown the accumulated lactic acid. Also to expel carbon dioxide from the body.
- Increased sweating to remove excess heat.
- Increased heart beat to transport the required materials and products to target organs.

Candidates Name:

Signature:

Random No.					Personal No.		

(Do not write your School/ Centre Name or Number anywhere on this Booklet.)

553/2&3
BIOLOGY
Paper 2
2024
2½ hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

BIOLOGY

Paper 2&3
Practical

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES:

*This paper consists of **two** examination items. Answer **all** the items in the spaces provided.*

*Drawings should be made in the spaces provided. Use **sharp pencils** for your drawings. Coloured pencils or crayons should **not** be used.*

No additional sheets of writing paper are to be inserted in the booklet.

*Work on additional sheets will **not** be scored.*

SAMPLE PAPER

553/2
BIOLOGY
Paper 2
2024



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

BIOLOGY

Paper 2
Practical

SCORING GUIDE

EXPECTED RESPONSES 553/2

Qn. 1

Aim: To investigate the nutrients present in the food samples **A** and **B**.

Hypothesis: Frequent sickness of Mary's child is due to absence of required nutrients in food samples **A** and **B**.

List of Apparatus, reagents, solutions and Materials used:

- Solutions A and B.
- Iodine solution.
- Benedict's solution.
- Dilute hydrochloric acid.
- Dilute Sodium hydroxide.
- DCPIP.
- Copper(II) sulphate solution.
- Heat source.
- Test tubes and droppers.

Procedure, Observations/ data presentation

Procedure	Sample	Observations	Deductions
To 1 cm ³ of food sample add 2 drops of Iodine solution	A	Cloudy/turbid/milky solution turns black/ blue-black	Starch present
	B	Cloudy/turbid/milky solution turns black/blue-black	Starch present
To 1 cm ³ of food sample add 1 cm ³ of Benedict's solution and boil	A	Cloudy/turbid/milky solution turns blue and the blue colour persists.	Reducing sugars absent
	B	Cloudy/turbid/milky solution turns blue and the blue colour persists.	Reducing sugars absent
To 1 cm ³ of food sample add 1 cm ³ of dil HCl _(aq) and boil, cool under tap water. Add 1 cm ³ dil NaOH _(aq) followed by	A	Cloudy/turbid/milky solution turns blue and the blue colour persists.	Non reducing sugars absent
	B	Cloudy/turbid/milky solution turns blue and the blue colour persists.	Non reducing sugars absent

2 cm ³ of Benedict's solution and boil.			
To 1 cm ³ of food sample add 1 cm ³ of dil NaOH _(aq) followed by 4 drops of CuSO _{4(aq)}	A	Cloudy/turbid/milky solution turns blue and the blue colour persists.	Proteins absent
	B	Cloudy/turbid/milky solution turns blue and then purple.	Proteins present
To 1 cm ³ of DCPIP add the food sample dropwise until in excess	A	Deep blue colour was discharged <i>(if the cassava was very fresh from the garden)</i> OR	Vitamin C present
		Deep blue colour persists <i>(if the cassava not very fresh e.g. from market)</i>	Vitamin C absent
	B	Deep blue colour persists	Vitamin C absent

Conclusion / Nutrients present in the baby's food are:

Option 1: Starch (carbohydrate), Proteins, and Vitamin C.

Option 2: Starch (carbohydrate), proteins.

Recommendations and Advice

Option 1: the child's food has all the required nutrients. The sickness is not due to the current food nutrients provided. The child may be sick due to other causes, hence take the child for further examination by medical personnel.

Option 2: the child's food is lacking vitamin C, hence the frequent sickness is possibly deficiency of vitamin C. Provide the child with foods rich in Vitamin C e.g. oranges, mangoes, passion etc. so as to boost the child's immunity.

Qn. 2

a)

i) Organism Y sensed the location of the classroom and possible food source using its compound eyes and antennae respectively. It used its wings to fly and entered the classroom. It survives by using its proboscis to feed on liquid food available in the classroom.

Organism X sensed the location of food/wood in the classroom block using its antennae. It used its mandibles to dig barrows to access the classroom block and feed on the wood.

ii) Organism X is responsible for the damage caused.

Because it has hard and strong pair of mandibles that are capable of cutting the timber/wood in the classroom block. It can feed on solid materials such as wood

b) A drawing of the head of specimen X

**553/2&3 Inst. Sch.
BIOLOGY
PRACTICAL
INSTRUCTIONS
2024**



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Certificate of Education

BIOLOGY PRACTICAL INSTRUCTIONS

553/2&3 Inst. Sch.

CONFIDENTIAL

This information is given only to facilitate preparation of examination.

Great care should be taken that the information given below does not reach the candidates either directly or indirectly.

INSTRUCTIONS FOR PREPARING SPECIMENS AND APPARATUS:

The teacher responsible for preparing specimens must ensure that candidates are provided with correct specimens and other materials as specified in these instructions. Specimens and solutions which have been assigned codes should be presented to candidates using those **codes only** and not any other identity. The head teacher **must** ensure that the teacher responsible for preparing the specimens hands in his/her trial results for the physiology/biochemistry question, properly sealed in a separate envelope and **firmly** fastened (attached) to the candidates' script envelope(s).

Each candidate should be provided with;

25 cm³ of solution **A** (*is prepared by crushing 125 g of peeled fresh cassava, into paste, add 500 ml of water, mix and decant the solution then dilute it to 1000 ml using distilled water*).

25 cm³ of solution **B** (*is prepared by soaking 125 g of beans in water for 24 hours, pound the beans into paste and mix with 500 ml of distilled water. Decant the solution and dilute to 1000 ml using distilled water*).

Freshly killed housefly, labelled specimen **Y**.

Freshly killed worker termite, labelled specimen **X**.

Access to:

Reagents for food tests.

2 Beakers.

Hand lens.

Source of heat.

6 Test tubes.

Test tube holder.

Test tube rack.

Droppers.

A thermometer.

Section II:

The invigilator in consultation with the teacher responsible for preparing the specimens should give details below of any difficulties experienced by particular candidates, giving their names and personal numbers. This should include reference to:

(a) Candidates who were unable to use specimens,

(b) Insufficiency of specimens or shared specimens,

(c) Substituted specimens,

(d) Any other information.

Other cases of hardship e.g. illness, disability, should be reported directly to UNEB in the normal way.

A plan of work benches, giving details by personal numbers of the places occupied by the candidates for each session, must be enclosed with the scripts.

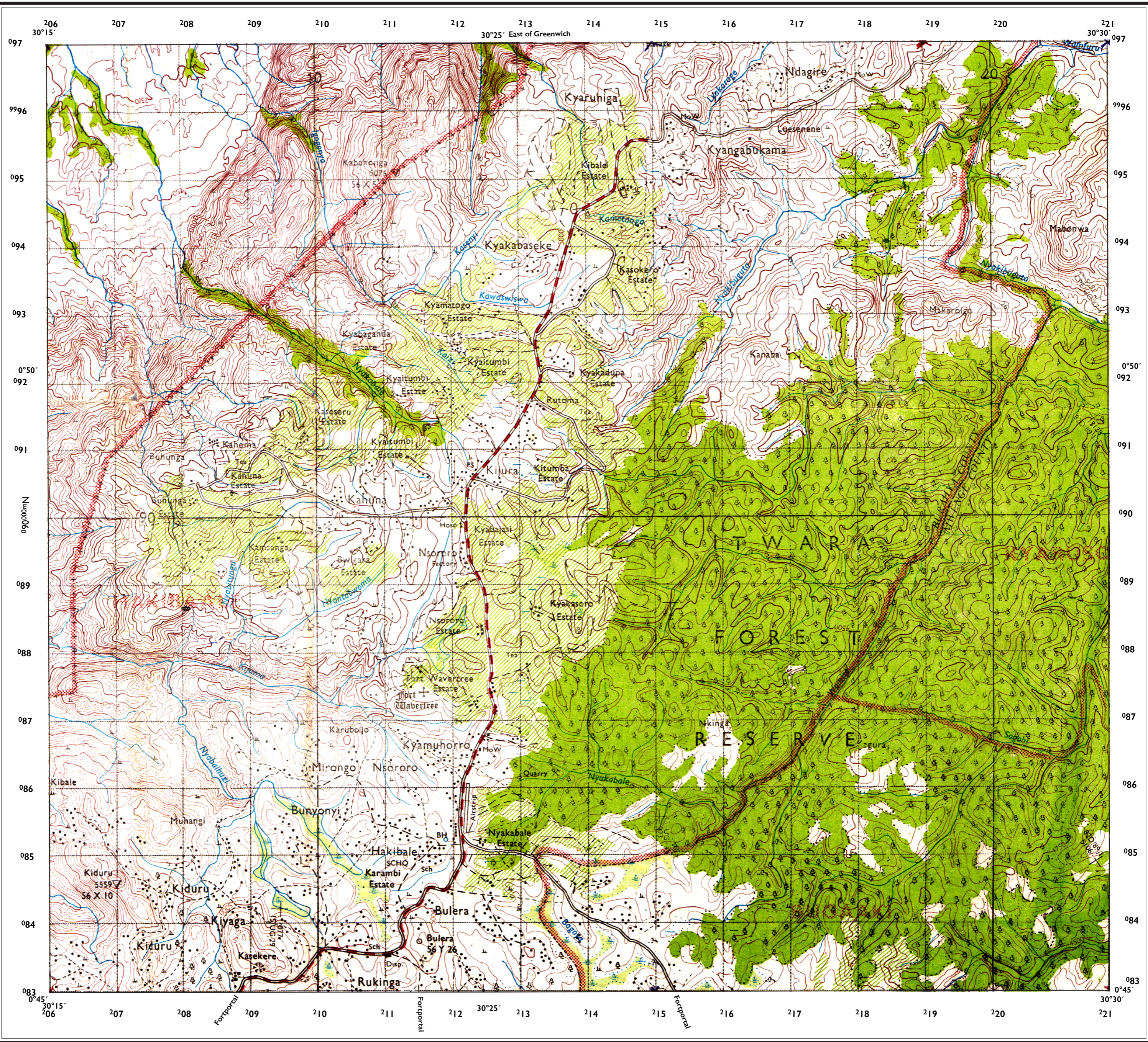
DO NOT STAMP ANYWHERE ON THIS DOCUMENT.

Invigilator's Name _____ Signature _____

Signature of the teacher responsible for preparing specimen _____

Signature of the head teacher _____

Random Number _____



SCALE 1: 50,000



<p>Built-up Areas </p> <p>Villages </p> <p>Huts </p> <p>All Weather Road - Bound Surface </p> <p>..... </p> <p>Dry Weather Roads </p> <p>Main Tracks (Motorable) </p> <p>Other Tracks and Footpaths </p> <p>Railway, Siding, Station, Level Crossing </p> <p>..... </p> <p>Airfield Runway - Bound </p> <p>..... </p> <p>..... </p> <p>Telephone Line </p> <p>Power Transmission Line </p> <p>Antiquity </p> <p>Mineral Workings </p> <p>Mosque, Church </p> <p>Contours (VI. 50ft.) </p> <p>..... </p>	<p>Boundary - International or Territorial </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>Boundary Pillar </p> <p>Trigonometrical Station - Primary </p> <p>..... </p> <p>..... </p> <p>Heights in Feet (Ground Level) </p> <p>..... </p> <p>..... </p> <p>Air Photo Principal Points with Sertle No. </p>	<p>Forest </p> <p>Thicket </p> <p>Bamboo </p> <p>Plantation (Coffee C Sisal S Sugar Su Palm Wattle W Cashew Nut CN) </p> <p>Woodland </p> <p>Scrub </p> <p>Scattered Trees </p> <p>Palms </p> <p>Mangrove Swamp </p> <p>Tree Swamp </p> <p>Papyrus Swamp, Marsh, Bog </p> <p>Seasonal Swamp </p>	<p>Watercourses </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p> <p>..... </p>
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ABBREVIATIONS

ADC African District Council	Hosp Hospital	PWD Public Works Department
CFR Central Forest Reserve	LFR Local Forest Reserve	RH Rest House
Ch Church	Mkt Market	Sch School
Ch Ho Court House	Mow Ministry of Works	SHQ County or Saza Headquarters
DC District Commissioner	PC Provincial or Regional Commissioner	T Telephone
Disp Dispensary	PO Police Office	Tg Telegraph
HQ Sub-County, Ward, Gombolola or Location Headquarters	PS Police Station	TC Trading Centre

Legend for Symbols: BH (Borehole), OWH (Waterhole), OW (Well), OS (Spring)

CAUTION:- Passage by motor transport along some of the roads and tracks shown on this map may not always be possible or permitted.

The representation on this map of Road, Track, or Footpath, is no evidence of the existence of a right of way.

THE DELINEATION OF INTERNATIONAL AND OTHER BOUNDARIES ON THIS MAP MUST NOT BE CONSIDERED AUTHORITATIVE.

District Vegetation Boundaries are shown as a dotted line.

