

Candidate's Name: _____

Candidate's Home Tutorial Class/Banded Group: _____

**CATHOLIC JUNIOR COLLEGE
JC2 PRELIMINARY EXAMINATION 2010**

**GENERAL PAPER
PAPER 2**

8806/02

MONDAY 30 AUGUST 2010

1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

This paper contains the passages for Paper 2 and the Answer Booklet.

Write your Name and Home Tutorial Class in the spaces at the top of this page.

Answer all questions.

Attach this cover sheet to the completed Answer Booklet.

If you remove the passages for easy reference, please reattach them to the back of the Answer Booklet before handing it up.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets [] at the end of each question.

EXAMINER'S USE ONLY

Content	/35
Language	/15
Total	/50

PAPER 2 (50 marks)

Read the passages and then answer all the questions which follow below. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this paper.

Note: When a question asks for an answer IN YOUR OWN WORDS AS FAR AS POSSIBLE and you select the appropriate material from the passage(s) for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage(s).

Questions on Passage 1

1. Explain why the author finds his insight about the pursuit of happiness 'liberating' (line 1). ***Use your own words as far as possible.***

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..... [1 m]

2. From paragraph 2, identify three ways by which happiness can be cultivated. ***Use your own words as far as possible.***

(i)
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(ii).....
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(iii).....
.....[3 m]

3. Explain the purpose of the author in giving the example of Buddha (line 25-26). ***Use your own words as far as possible.***

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..... [2 m]

4. Why does the author say that happiness 'cannot take us entirely by surprise' (line 30)? **Use your own words as far as possible.**

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.....[1 m]

5. Explain what the author means by 'desire industry' (line 34).

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..... [2 m]

Questions on Passage 2

6. Explain what the author means by 'wastelands of mechanistic behaviour' (lines 13-14).

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.....[2 m]

7. Why does the author repeat 'I'd hate for us...' in paragraph 6? **Use your own words as far as possible.**

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.....[3 m]

Questions on Passages 1 and 2

9. Give the meaning of the following words as they are used in the passage. You may write your answer in one word or a short phrase. [5 m]

From Passage 1:

- (a) perverted (line 8)
- (b) resolve (line 28)
- (c) span (line 32)

From Passage 2:

- (d) felicity (line 6)
- (e) apocalyptic (line 9)

10. Schoch argues for the pursuit of happiness while Wilson criticizes the American obsession with happiness. With which of the two authors are you most in sympathy? Explain the reasons for your choice. How relevant are the views raised by both authors to your society?

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[illegible]

[8 m]

END OF PAPER

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Passage 1: Richard Schoch writes about **the pursuit of happiness...**

- 1 For me, the most liberating insight about our pursuit of happiness, liberating because it helps us to overcome so many threatening anxieties, is that we do not have to become someone else to be happy. In a way this truth is trivial: how can we be other than who we are? But what is far from trivial is the disturbing and all too prevalent belief that to find happiness we must turn our backs on all that is familiar, forge a new life, journey to distant lands, perform extraordinary acts, exchange a dismal present for a fantastic future, or wish upon an auspicious star. Such efforts are wasteful because they squander the opportunity that is always before us: to become not someone else – that is the perverted goal of the ‘makeover ethos’ – but a better version of the person we already are. Whoever we are, and whatever circumstances we face – and for nearly all of us, they will be ordinary ones – the possibility of happiness always surrounds us. We are always in the right place, though we do our best to forget it. 5 10
- 2 So let us cultivate a happiness that is authentically ours and let us be happy with the things that will make us so. To be authentically happy means to take possession of ourselves, in order to become *more real*. As Voltaire famously put it, ‘We must make our garden grow.’ Action is the heart of an authentic existence because only in action do we attain fulfillment. Of course, ‘action’ is not just striking out in the world but a directed realization of the kind of person we imagine ourselves to be. In that way, we give our lives a coherent shape, and rescue ourselves from dissolution and waste. Through purposeful action, we *become* our future and find our contentment. We accomplish ourselves. Is it too much, too paradoxical, to say that happiness feels like growing up? We make happiness as best we can within life as it is, and do not import it from some magical elsewhere. 15 20
- 3 To search for happiness is not to embark upon a voyage to an exotic distant land, but to return home. Whether actual or symbolic, the homecoming is a common feature in many different stories about the quest for happiness. Ghazali returned to his birthplace in Persia after spending years in prayerful solitude in foreign lands. The Buddha was born – and died – in a grove of sala trees. Though each story is distinctive they all reveal the general truth for all of us, no matter who, no matter where – that happiness must feel like something that we once knew, perhaps only dimly, but now are finding again, although this time with a greater resolve and surer purpose. In a way, we are discovering a part of ourselves that we had never known. 25
- 4 Happiness cannot take us entirely by surprise, cannot steal upon us, because it is an enterprise that requires our investment. For all its connotations of blissful epiphany, happiness is a rather pragmatic affair. It must lie within our reach and fall within the span of our days. 30
- 5 That we shall find happiness cannot be guaranteed. Which is another way of saying that, however much the ‘desire industry’ tries to persuade us otherwise, we are not entitled to be happy. We are entitled only to work for it. This entitlement we all share, simply because we are human. The chance for happiness is an irreducible part of our being, a part from which no one can be disqualified. 35

Adapted from Richard Schoch: ***The Secrets of Happiness (2007)***

Passage 2: Eric Wilson writes about the obsession with happiness

- 1 The psychological world is now abuzz with a new field, positive psychology, devoted to finding ways to enhance happiness through pleasure, engagement, and meaning. Mainstream publishers are now learning from the self-help industry and printing thousands of books on how to be happy and on why we are happy. Doctors now offer a wide array of drugs that might eradicate depression forever. It seems truly, perhaps more than ever before, an age of almost perfect contentment, a brave new world of persistent good fortune, joy without trouble, felicity with no penalty. 5
- 2 Surely all this happiness can't be for real. How can so many people be happy in the midst of all the problems that beset our globe—not only the collective and apocalyptic ills but also those particular irritations that bedevil our everyday existences, those money issues and marital spats, those stifling vocations and lonely dawns? Are we to believe that four out of every five Americans can be content amid the general woe? Aren't we suspicious of this statistic? Don't we fear that this rabid focus on exuberance leads to half-lives, to bland existences, to wastelands of mechanistic behaviour? 10
- 3 I for one am afraid that this overemphasis on happiness at the expense of sadness might be dangerous, a wanton forgetting of an essential part of a full life. I further am wary in the face of this possibility: to desire only happiness in a world undoubtedly tragic is to become inauthentic, to settle for unrealistic abstractions that ignore concrete situations. Without the agitations of the soul, would all of our magnificently yearning towers topple? Would our heart-torn symphonies cease? 15 20
- 4 The predominant form of American happiness breeds blandness. This kind of happiness appears to entertain a craven disregard for the value of sadness. This brand of supposed joy, moreover, seems to foster an ongoing ignorance of life's enduring and vital polarity between agony and ecstasy, dejection and ebullience. Trying to forget sadness and its integral place in the great rhythm of the cosmos, this sort of happiness insinuates in the end that the blues are an aberrant state that should be cursed as weakness of will or removed with the help of a little pink pill. 25
- 5 Most of us have been duped by the American craze for happiness. We might think that we're leading a truly honest existence, one attuned to vivid realities and blooded hearts, when we're really just behaving as predictably and artificially as robots, falling easily into well-worn "happy" behaviours, into the conventions of contentment, into obvious grins. Deceived, we miss out on the great interplay of the living cosmos, its luminous gloom, its terrible beauty. 30
- 6 The American dream might be a nightmare. What passes for bliss could well be a dystopia of flaccid grins. Our passion for felicity hints at an ominous hatred for all that grows and thrives and then dies—for all those curious thrushes moving among autumn's brownish indolence, for those blue dahlias seemingly hollowed with sorrow, for all those gloomy souls who long for clouds above high windows. I'd hate for us to awaken one morning and regret what we've done in the name of untroubled enjoyment. I'd hate for us to crawl out of our beds and walk out into a country denuded of gorgeous lonely roads and the grandeur of desolate hotels, of half-cracked geniuses and their frantic poems. I'd hate for us to come to consciousness when it's too late to live. 35

Adapted from Eric Wilson: ***Against Happiness* (2008)**