The Royal University of Bhutan
Paro College of Education
Spring Semester Examination – 2012

B.Ed(S) III – Teaching of Prose Nonfiction (ENG307)

Full Mark: 100 **Pass Mark: 50** **Time: 3 hours**

Instruction:

All the questions are compulsory. There are two sections in this paper: Section A and Section B. Section A tests your reading skill and Section B on your writing skills. Section A is out of 65 marks and Section B out of 35 marks.

Section A (65 marks)

Question 1 (25 Marks)

Read the essay and justify what kind of essay is it. You need to insert examples from the text. You will be marked for:

i. Correct example from the text
ii. Accurate elements for essay
iii. Coherence
iv. Language(vocabulary, sentence and punctuation)

Like most of my generation, I was brought up on the saying: 'Satan finds some mischief for idle hands to do.' Being a highly virtuous child, I believed all that I was told, and acquired a conscience which has kept me working hard down to the present moment. But although my conscience has controlled my actions, my opinions have undergone a revolution. I think that there is far too much work done in the world, that immense harm is caused by the belief that work is virtuous, and that what needs to be preached in modern industrial countries is quite different from what always has been preached. Everyone knows the story of the traveler in Naples who saw twelve beggars lying in the sun (it was before the days of Mussolini), and offered a lira to the laziest of them. Eleven of them jumped up to claim it, so he gave it to the twelfth. This traveler was on the right lines. But in countries which do not enjoy Mediterranean sunshine idleness is more difficult, and a great public propaganda will be required to inaugurate it. I hope that, after reading the following pages, the leaders of the YMCA will start a campaign to induce good young men to do nothing. If so, I shall not have lived in vain.

Before advancing my own arguments for laziness, I must dispose of one which I cannot accept. Whenever a person who already has enough to live on proposes to engage in some everyday kind of job, such as school-teaching or typing, he or she is told that such conduct takes the bread out of other people's mouths, and is therefore wicked. If this argument were valid, it would only be necessary for us all to be idle in order that we should all have our

mouths full of bread. What people who say such things forget is that what a man earns he usually spends, and in spending he gives employment. As long as a man spends his income, he puts just as much bread into people's mouths in spending as he takes out of other people's mouths in earning. The real villain, from this point of view, is the man who saves. If he merely puts his savings in a stocking, like the proverbial French peasant, it is obvious that they do not give employment. If he invests his savings, the matter is less obvious, and different cases arise.

One of the commonest things to do with savings is to lend them to some Government. In view of the fact that the bulk of the public expenditure of most civilized Governments consists in payment for past wars or preparation for future wars, the man who lends his money to a Government is in the same position as the bad men in Shakespeare who hire murderers. The net result of the man's economical habits is to increase the armed forces of the State to which he lends his savings. Obviously it would be better if he spent the money, even if he spent it in drink or gambling.

But, I shall be told, the case is quite different when savings are invested in industrial enterprises. When such enterprises succeed, and produce something useful, this may be conceded. In these days, however, no one will deny that most enterprises fail. That means that a large amount of human labor, which might have been devoted to producing something that could be enjoyed, was expended on producing machines which, when produced, lay idle and did no good to anyone. The man who invests his savings in a concern that goes bankrupt is therefore injuring others as well as himself. If he spent his money, say, in giving parties for his friends, they (we may hope) would get pleasure, and so would all those upon whom he spent money, such as the butcher, the baker, and the bootlegger. But if he spends it (let us say) upon laying down rails for surface card in some place where surface cars turn out not to be wanted, he has diverted a mass of labor into channels where it gives pleasure to no one. Nevertheless, when he becomes poor through failure of his investment he will be regarded as a victim of undeserved misfortune, whereas the gay spendthrift, who has spent his money philanthropically, will be despised as a fool and a frivolous person.

All this is only preliminary. I want to say, in all seriousness, that a great deal of harm is being done in the modern world by belief in the virtuousness of work, and that the road to happiness and prosperity lies in an organized diminution of work.

First of all: what is work? Work is of two kinds: first, altering the position of matter at or near the earth's surface relatively to other such matter; second, telling other people to do so. The first kind is unpleasant and ill paid; the second is pleasant and highly paid. The second kind is capable of indefinite extension: there are not only those who give orders, but those who give advice as to what orders should be given. Usually two opposite kinds of advice are given simultaneously by two organized bodies of men; this is called politics. The skill required for this kind of work is not knowledge of the subjects as to which advice is given, but knowledge of the art of persuasive speaking and writing, i.e. of advertising.

Throughout Europe, though not in America, there is a third class of men, more respected than either of the classes of workers. There are men who, through ownership of land, are able to make others pay for the privilege of being allowed to exist and to work. These landowners are idle, and I might therefore be expected to praise them. Unfortunately, their idleness is only rendered possible by the industry of others; indeed their desire for comfortable idleness

is historically the source of the whole gospel of work. The last thing they have ever wished is that others should follow their example.

From the beginning of civilization until the Industrial Revolution, a man could, as a rule, produce by hard work little more than was required for the subsistence of himself and his family, although his wife worked at least as hard as he did, and his children added their labor as soon as they were old enough to do so. The small surplus above bare necessaries was not left to those who produced it, but was appropriated by warriors and priests. In times of famine there was no surplus; the warriors and priests, however, still secured as much as at other times, with the result that many of the workers died of hunger. This system persisted in Russia until 1917 [1], and still persists in the East; in England, in spite of the Industrial Revolution, it remained in full force throughout the Napoleonic wars, and until a hundred years ago, when the new class of manufacturers acquired power. In America, the system came to an end with the Revolution, except in the South, where it persisted until the Civil War. A system which lasted so long and ended so recently has naturally left a profound impress upon men's thoughts and opinions. Much that we take for granted about the desirability of work is derived from this system, and, being pre-industrial, is not adapted to the modern world. Modern technique has made it possible for leisure, within limits, to be not the prerogative of small privileged classes, but a right evenly distributed throughout the community. The morality of work is the morality of slaves, and the modern world has no need of slavery.

Question 2 (40 marks)

Read the text below and answer the question that follows:

Happiness by Oliver Goldsmith

It is impossible to form a philosophic system of happiness, which is adapted to every condition in life, since every person who travels in this great pursuit takes a separate road. The differing colours which suit different complexions are not more various than the different pleasures appropriated to particular minds. The various sects who have pretended to give lessons to instruct men in happiness have described their own particular sensations, without considering ours; have only loaded their disciples with constraint, without adding to their real felicity.

If I find pleasure in dancing, how ridiculous would it be in me to prescribe such an amusement for the entertainment of a cripple: should he, on the other hand, place his chief delight in painting, yet would he be absurd in recommending the same relish to one who had lost the power of distinguishing colours. General directions are, therefore, commonly useless: and to be particular would exhaust volumes, since each individual may require a particular system of precepts to direct his choice.

Every mind seems capable of entertaining a certain quality of happiness, which no institutions can increase, no circumstances alter, and entirely independent of fortune. Let any man compare his present fortune with the past, and he will probably find himself, upon the whole, neither better nor worse than formerly.

Gratified ambition, or irreparable calamity, may produce transient sensations of pleasure or distress. Those storms may discompose in proportion as they arc strong or the mind is pliant to their impression. But the soul, though at first lifted up by the event, is every day operated upon with diminished influence, and at length subsides into the level of its usual tranquility. Should some unexpected turn of fortune take thee from fetters, and place thee on a throne, exultation would be natural upon the change; but the temper, like the face, would soon resume its native serenity.

Every wish, therefore, which leads us to expect happiness somewhere else but where we are, every institution which teaches us that we should be better by being possessed of something new, which promises to lift us a step higher than we are, only lays a foundation for uneasiness, because it contracts debts which we cannot repay; it calls that a good, which when we have found it, will in fact add nothing to our happiness.

To enjoy the present, without regret for the past, or solicitude for the future, has been the advice rather of poets than philosophers. And yet the precept seems more rational than is generally imagined. It is the only general precept respecting the pursuit of happiness that can be applied with propriety to every condition of life. The man of pleasure, the man of business and the philosopher, are equally interested in its disquisition. If we do not find happiness in the present moment, in what shall we find it? Either in reflection on the past, or prognosticating the future. But let us see how these are capable of producing satisfaction.

A remembrance of what is past and anticipation of what is to come seem to be the two faculties by which man differs most from other animals. Though brutes enjoy them in a limited degree, yet their whole life seems taken up in the present, regardless of the past and the future. Man, on the contrary, endeavours to derive his happiness, and experiences most of his miseries, from these two sources.

Is this superiority of the reflection a prerogative of which we should boast, and for which we should thank nature? Or is it a misfortune of which we should complain, and be humble? Either from the abuse, or from the nature of things, it certainly makes our condition more miserable.

Had we a privilege of calling up, by the power of memory, only such passages as were pleasing, unmixed with such as were disagreeable, we might then excite, at pleasure, an ideal happiness, perhaps more poignant than actual sensation. But this is not the case: the past is never represented without some disagreeable circumstances, which tarnishes all its beauty; the remembrance of an evil carries in it nothing agreeable, and to remember a good is always accompanied with regret. Thus we lose more than we gain by the remembrance.

And we shall find our expectation of the future to be a gift more distressful even than the former. To fear an approaching evil is certainly a most disagreeable sensation: and in expecting an approaching good we experience the inquietude of wanting actual possession.

Thus, whichever way we look, the prospect is disagreeable. Behind we have left pleasures we shall never more enjoy, and therefore regret; and before, we see pleasures which we languish to possess, and are consequently uneasy till we possess them. Was there any method of seizing the present, unembittered by such reflections, then would our state be tolerably easy?

This, indeed, is the endeavour of all mankind, who, untutored by philosophy, pursue as much as they can a life of amusement and dissipation. Every rank in life, and every size of understanding, seems to follow this alone; or not pursuing it, deviates from happiness. The man of pleasure pursues dissipation by profession; the man of business pursues it not less, as every voluntary labour he undergoes is only dissipation in disguise. The philosopher himself, even while he reasons upon the subject, does it unknowingly, with the view of dissipating the thoughts of what he was, or what he must be.

The subject, therefore, comes to this: which is the most perfect sort of dissipation - pleasure, business, or philosophy? Which best serves to exclude those uneasy sensations which memory or anticipation produce?

The enthusiasm of pleasure charms only by intervals. The highest rapture lasts only for a moment: and all the senses seem so combined, as to be soon tired into languor by the gratification of one of them. It is only among the poets we hear of men changing to one delight, when satiated with another. In nature it is very different: the glutton, when sated with the full meal, is unqualified to feel the real pleasure of drinking; the drunkard, in turn, finds few of those transports which lovers boast in enjoyment; and the poet, when cloyed, finds a diminution of every other appetite. Thus, after a full indulgence of anyone sense, the man of pleasure finds a languor in all, is placed in a chasm between past and expected enjoyment, perceives an interval which must be filled up. The present can give no satisfaction, because he has already robbed it of every charm: a mind thus left without immediate employment naturally recurs to the past or future; the reflector finds that he was happy, and knows that he cannot be so now; he sees that he may yet be happy, and wishes the hour has come; thus every period of his continuance is miserable, except that very short one of immediate gratification. Instead of a life of dissipation, none has more frequent conversations with disagreeable self than he: his enthusiasms are few but transient; his appetites, like angry creditors, continually making fruitless demands for what he is unable to pay; and the greater his former pleasures, the more strong his regret, the more impatient his expectations. A life of pleasure is therefore the most unpleasing life in the world.

Habit has rendered the man of business cooler in his desires; he finds less regret for past pleasures, and less solicitude for those to come. The life he now leads, though tainted in some measure with hope, is yet not afflicted so strongly with regret, and is less divided between short-lived rapture and lasting anguish. The pleasures he has enjoyed are not so vivid, and those he has to expect cannot consequently create so much anxiety. The philosopher, who extends his regards to all mankind, must still have a smaller concern for what has already affected, or may hereafter affect, himself: the concerns of others make his whole study, and that study is his pleasure; and this pleasure is continuing in its nature, because it can be changed at will, leaving but a few of these anxious intervals which are employed in remembrance or anticipation. The philosopher by this means leads a life of almost continual dissipation; and reflection, which makes the uneasiness and misery of others, serve as a companion and instructor to him.

In a word, positive happiness is constitutional, and incapable of increase; misery is artificial and generally proceeds from our folly. Philosophy can add to our happiness in no other manner but by diminishing our misery; it should not pretend to increase our present stock, but make us economists of what we are possessed of. The great source of calamity lies in regret or anticipation; he therefore, is most wise who thinks of the present alone, regardless of the past or the future. This is impossible to the man of pleasure; it is difficult to the man of business; and is in some measure attainable by the philosopher. Happy were we all born philosophers, all born with a talent of thus dissipating our own cares, by spreading them upon all mankind.

Answer the following questions.

a. What is your idea of happiness? (5)
b. What according to Oliver Goldsmith is true happiness? (5)
c. What should a person do to experience happiness? (10)
d. Where according to Oliver Goldsmith is happiness possible – in the past, present or future? Show how he tries to convince the reader. (10)
e. Read the essay *Happiness* and answer the questions that follow. Your answer should be written in about 200 words. (10)

   What is the author's conclusion about the experience of happiness? What does he mean by "positive happiness is constitutional, and incapable of increase; misery is artificial and generally proceeds from our folly"? Show by way of explanation whether you agree or disagree with the author's concluding statements about the excerpt below.

In a word, positive happiness is constitutional, and incapable of increase; misery is artificial and generally proceeds from our folly. Philosophy can add to our happiness in no other manner but by diminishing our misery; it should not pretend to increase our present stock, but make us economists of what we are possessed of. The great source of calamity lies in regret or anticipation; he therefore, is most wise who thinks of the present alone, regardless of the past or the future. This is impossible to the man of pleasure; it is difficult to the man of business; and is in some measure attainable by the philosopher. Happy were we all born philosophers, all born with a talent of thus dissipating our own cares, by spreading them upon all mankind. . . .

Section B (35 marks)

Question 3 (20 marks)

Write an essay from any of the topic provided below. You will be marked on

- clear evidence of wide and relevant reading and an engagement with the conceptual issues;
- develops a sophisticated and intelligent argument;
- achieving an appropriate balance between factual detail and key theoretical issues
- May provide evidence of original thinking.

a. Rupee crunch
b. Culture should be progressive
c. Education and its vital role in achieving Gross National Happiness
d. Using the words in the box write essay around those.

Taupo, Badum, Leptang, bag, river

Question 4 (15 marks)

Read the slogan and picture for jeans and pick your favourite. Justify why you think that is the best. Concentrate on the following fundamentals:

a. Outstanding skill in showing imagination and creativity in content and production techniques
b. Superior attempt in creating a product that shows originality
c. Outstanding and imaginative skill in showing mood, style and artistic interpretation

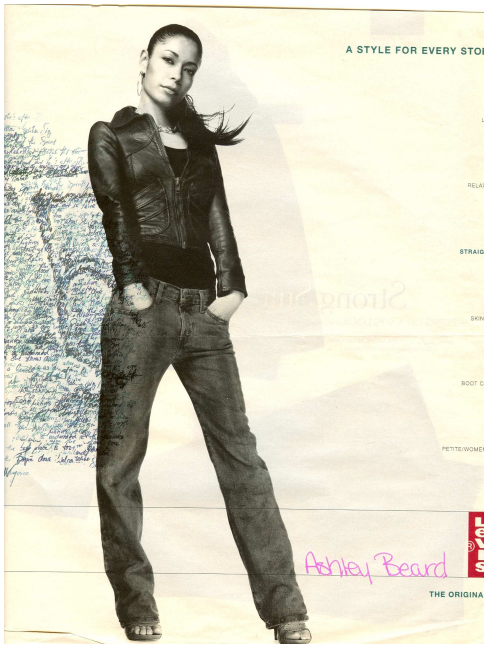
You will be marked for your logic, correct grammar and persuasive language.

A style for every story.

Quality never goes out of style.

Have you ever had a bad time in Levi's?

Original jeans. Original people.



Our models can beat up their models.