

Candidate Name	Civics Group	General Paper Tutor



MERIDIAN JUNIOR COLLEGE
Preliminary Examination
Higher 1

H1 General Paper

8806/02

Paper 2

10 September 2012

1 hour 30 minutes

Candidates answer on the Question Paper

Additional Materials: 1 Insert

READ THESE INSTRUCTIONS FIRST

Write your **full name**, **civics group** and **GP tutor's name** in the spaces at the top of this page.
Write in dark blue or black ink on both sides of the paper.
Do not use correction fluid or correction tape.

Answer **all** questions.

The Insert contains the passage for comprehension.

(Note that 15 marks out of 50 will be awarded for your use of language.)

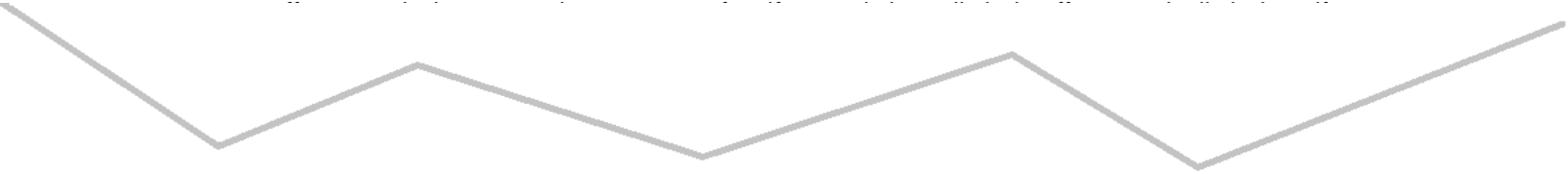
At the end of the examination, submit your Question Paper. You do not need to submit the Insert.
The number of marks is given in brackets [] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
TOTAL	/50

Bertrand Russell talks about people's obsession with money.

- 1 Among the many gloomy novelists of the realistic school, perhaps the most full of gloom is Gissing. In common with all his characters, he lives under the weight of a great oppression: the power of the fearful and yet adored idol of Money. One of his typical stories is "Eve's Ransom", where the heroine, with various discreditable subterfuges, throws over the poor man whom she loves in order to marry the rich man whose income she loves still better. The poor man, finding that the rich man's income has given her a fuller life and a better character than the poor man's love could have given her, decides that she has done quite right, and that he deserves to be punished for his lack of money. 5
- 2 In this story, as in his other books, Gissing has set forth, quite accurately, the actual dominion of money, and the impersonal worship which it exacts from the great majority of civilized mankind. Gissing's facts are undeniable, and yet his attitude produces a revolt in any reader who has vital passions and masterful desires. His worship of money is bound up with his consciousness of inward defeat. And in the modern world generally, it is the decay of life which has promoted the religion of material goods; and the religion of material goods, in its turn, has hastened the decay of life on which it thrives. The man who worships money has ceased to hope for happiness through his own efforts or in his own activities: he looks upon happiness as a passive enjoyment of pleasures derived from the outside world. The artist or the lover does not worship money in his moments of ardour, because his desires are specific, and directed towards objects which only he can create. And conversely, the worshipper of money can never achieve greatness as an artist or a lover. 10 15 20
- 3 Love of money has been denounced by moralists since the world began. I do not wish to add another to the moral denunciations, of which the efficacy in the past has not been encouraging. I wish to show how the worship of money is both an effect and a cause of diminishing vitality, and how our institutions might be changed so as to make the worship of money grow less and the general vitality grow more. It is not the desire for money as a means to definite ends that is in question. A struggling artist may desire money in order to have leisure for his art, but this desire is finite, and can be satisfied fully by a very modest sum. It is the worship of money that I wish to consider: the belief that all values may be measured in terms of money, and that money is the ultimate test of success in life. 25
- 4 This belief is held in fact, if not in words, by multitudes of men and women, and yet it is not in harmony with human nature, since it ignores vital needs and the instinctive tendency towards some specific kind of growth. It makes men treat as unimportant those of their desires which run counter to the acquisition of money, and yet such desires are, as a rule, more important to well-being than any increase of income. It leads men to mutilate their own natures from a mistaken theory of what constitutes success, and to give admiration to enterprises which add nothing to human welfare. It promotes a dead uniformity of character and purpose, a diminution in the joy of life, and a stress and strain which leaves whole communities weary, discouraged, and disillusioned. 30 35
- 5 America, the pioneer of Western progress, is thought by many to display the worship of money in its most perfect form. A well-to-do American, who already has more than enough money to satisfy all reasonable requirements, very often continues to work at his office with an assiduity which would only be pardonable if starvation were the alternative. But England, except among a small minority, is almost as much given over to the worship of money as America. Love of money in England takes, as a rule, the form of snobbishly desiring to maintain a certain social status, rather than of striving after an indefinite increase of income. Their ancestors were not restrained from passion by the fear of hellfire, but they are restrained effectually by a worse fear, the fear of coming down in the world. 40 45

- 6 The same motives which lead men to marry late also lead them to limit their families. Professional men wish to send their sons to a public school, though the education they will obtain is no better than at a grammar school, and the companions with whom they will associate are more vicious. But snobdom has decided that public schools are best, and from its verdict there is no appeal. What makes them the best is that they are the most expensive. And the same social struggle, in varying forms, runs through all classes except the very highest and the very lowest. For this purpose men and women make great moral
- 50
- 55



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