



**Castilla-La Mancha**

Consejería de Educación,  
Cultura y Deportes

PRUEBAS DE CERTIFICACIÓN

**INGLÉS / C2**

**COMPRENSIÓN DE TEXTOS ESCRITOS**

SESIÓN ORDINARIA 2025

**INSTRUCCIONES PARA LA REALIZACIÓN DE ESTA PARTE**

- **DURACIÓN: 60 minutos.**
- **PUNTUACIÓN:** A efectos de **certificación**, será necesario superar todas y cada una de las cinco actividades de lengua con una puntuación mínima del 50% en cada una de ellas y una calificación global final igual o superior al 65%. A efectos de **promoción**, será necesario obtener una puntuación mínima del 50% en todas y cada una de las cinco actividades de lengua.
- Las respuestas erróneas no descontarán puntos.
- Esta parte consta de TRES tareas.
- Leer las instrucciones al principio de cada tarea y realizarla según se indica.
- Las respuestas escritas a lápiz no se calificarán.
- No está permitido el uso del diccionario.
- **NO ESCRIBIR NADA EN LAS ÁREAS GRISES.**

**DATOS DEL CANDIDATO**

APELLIDOS:		
NOMBRE:	DNI:	
COMISIÓN:	OFICIAL <input type="checkbox"/>	LIBRE <input type="checkbox"/>
CALIFICACIÓN:		

**TASK 1**

Read the following text and choose the best answer (A, B or C) for each question (1-8). Question (0) is an example. Write your answers in the ANSWER BOX (1 item = 0.8).

**MIDDLEMARCH**



It was three o'clock in the beautiful breezy autumn day when Mr. Casaubon drove off to his Rectory at Lowick, only five miles from Tipton; and Dorothea Brooke, who had on her bonnet and shawl, hurried along the shrubbery and across the park that she might wander through the bordering wood with no other visible companionship than that of Monk, the Great St. Bernard dog, who always took care of the young ladies in their walks. There had risen before her the girl's vision of a possible future for herself to which she looked forward with trembling hope, and she wanted to wander on in that visionary future without interruption.

She walked briskly in the brisk air, the color rose in her cheeks, and her straw bonnet (which our contemporaries might look at with conjectural curiosity as at an obsolete form of basket) fell a little backward. She would perhaps be hardly characterized enough if it were omitted that she wore her brown hair flatly braided and coiled behind so as to expose the outline of her head in a daring manner at a time when public feeling required the meagreness of nature to be dissimulated by tall barricades of frizzed curls and bows, never surpassed by any great race except the Feejeean. This was a trait of Miss Brooke's asceticism. But there was nothing of an ascetic's expression in her bright full eyes, as she looked before her, not consciously seeing, but absorbing into the intensity of her mood, the solemn glory of the afternoon with its long swathes of light between the far-off rows of limes, whose shadows touched each other.

All people, young or old (that is, all people in those ante-reform times), would have thought her an interesting object if they had referred the glow in her eyes and cheeks to the newly awakened ordinary images of young love: the illusions of Chloe about Strephon have been sufficiently consecrated in poetry, as the pathetic loveliness of all spontaneous trust ought to be. Miss Pippin adoring young Pumpkin, and dreaming along endless vistas of unwearying companionship, was a little drama which never tired our fathers and mothers, and had been put into all costumes. Let but Pumpkin have a figure which would sustain the disadvantages of the shortwaisted swallow-tail, and everybody felt it not only natural but necessary to the perfection of womanhood, that a sweet girl should be at once convinced of his virtue, his exceptional ability, and above all, his perfect sincerity. But perhaps no persons then living—certainly none in the neighborhood of Tipton—would have had a sympathetic understanding for the dreams of a girl whose notions about marriage took their color entirely from an exalted enthusiasm about the ends of life, an enthusiasm which was lit chiefly by its own fire, and included neither the niceties of the trousseau, the pattern of plate, nor even the honors and sweet joys of the blooming matron.

It had now entered Dorothea's mind that Mr. Casaubon might wish to make her his wife, and the idea that he would do so touched her with a sort of reverential gratitude. How good of him—nay, it would be almost as if a winged messenger had suddenly stood beside her path and held out his hand towards her! For a long while she had been oppressed by the indefiniteness which hung in her mind, like a thick summer haze, over all her desire to make her life greatly effective. What could she do, what ought she to do?—she, hardly more than a budding woman, but yet with an active conscience and a great mental need, not to be satisfied by a girlish instruction comparable to the nibblings and judgments of a discursive mouse. With some endowment of stupidity and conceit, she might have thought that a Christian young lady of fortune should find her ideal of life in village charities, patronage of the humbler clergy, the perusal of "Female Scripture Characters," unfolding the private experience of Sara under the Old Dispensation, and Dorcas under the New, and the care of her soul over her embroidery in her own boudoir—with a background of prospective marriage to a man who, if less strict than herself, as being involved in affairs religiously inexplicable, might be prayed for and seasonably exhorted. From such contentment poor Dorothea was shut out. The intensity of her religious disposition, the coercion it exercised over her life, was but one aspect of a nature altogether ardent, theoretic, and intellectually consequent: and with such a nature struggling in the bands of a narrow teaching, hemmed in by a social life which seemed nothing but a labyrinth of petty courses, a walled-in maze of small paths that led no whither, the outcome was sure to strike others as at once exaggeration and inconsistency.

The thing which seemed to her best, she wanted to justify by the completest knowledge; and not to live in a pretended admission of rules which were never acted on. Into this soul-hunger as yet all her youthful passion was poured; the union which attracted her was one that would deliver her from her girlish subjection to her own ignorance, and give her the freedom of voluntary submission to a guide who would take her along the grandest path.

(Adapted from: *gutenberg.org*)

- 0. Dorothea’s decision to walk in the woods can be seen as a...
  - A. desire to get some fresh air and enjoy the day.
  - B. need to clear her head after Mr. Casaubon’s departure.
  - C. symbolic escape into a potential new life.
- 1. The description of Dorothea’s hairstyle suggests that she...
  - A. pays little attention to social trends.
  - B. prioritizes practicality over fashion.
  - C. takes pride in her appearance.
- 2. The author mentions Dorothea’s “bright full eyes” to...
  - A. contrast the initial first impressions of her character.
  - B. link their beauty to the glorious, sunlit afternoon.
  - C. underscore how attentive she was to her surroundings.
- 3. Miss Pippin and Pumpkin are used to illustrate ...
  - A. how parents find amusement in their daughters' love stories.
  - B. societal pressures for young women to idealize potential husbands.
  - C. that young women should be wary of men who seem too charming.
- 4. Dorothea views marriage as a way to...
  - A. focus on material possessions and a lavish lifestyle.
  - B. fulfill a deeper and grander purpose or meaning in life.
  - C. secure a comfortable social position and raise a family.
- 5. In Dorothea’s mind, the potential proposal from Mr. Casaubon is...
  - A. a means to alleviate the societal pressure of marriage.
  - B. a testament to the mutual love they have for each other.
  - C. an escape from the restrictions of her current life.
- 6. The “thick summer haze” that hung in Dorothea’s mind is a simile representing her...
  - A. anxiety.
  - B. oppression.
  - C. uncertainty.
- 7. Dorothea’s approach to religion is best described as...
  - A. fervent and critical.
  - B. passive and accepting.
  - C. superficial and performative.
- 8. Dorothea's "soul-hunger" in the passage signifies a...
  - A. desire for emotional fulfillment and romantic love.
  - B. longing for a deeper connection to her religious faith.
  - C. yearning to satisfy her intellectual curiosity.

ANSWER BOX									
QUESTION	0	1	2	3	4	5	6	7	8
ANSWER	C								

## TASK 2

Read the text and complete each numbered space (9-16) with the SENTENCE (A-L) that fits best from the sentence bank. There are **THREE** extra sentences. Answer (0) is an example. Write your answers in the ANSWER BOX. (1 item= 0.8)

### ENGLAND'S TWIN GHOST VILLAGES

Pulling in at the side of the road, I called the Salisbury Plain Training Area military hotline, and a recorded message informed me that the roads to the ghost village of Imber were open. (0) \_\_\_\_\_. Blown-out tanks flanked the road, signs warned me of the threat of unexploded military debris, and what was once known as "the loneliest village in England" felt a world away from the idyllic towns I'd passed on my way here.

"Little Imber on the down, seven miles from any town". (9) \_\_\_\_\_, and this fostered the community spirit that allowed the villagers to survive the harsh winters on the plain.

However, its isolated location was ultimately the reason for its demise. (10) \_\_\_\_\_, a 1,000-yard perimeter was respected when the army was training on the plain, but as more troops arrived and training ramped up in advance of D-Day, it was decided that the safety of the villagers could no longer be guaranteed. On 1 November 1943, the villagers were called to a meeting and informed that they had 47 days to leave.

(11) \_\_\_\_\_. The day after the meeting, Albie Nash, the village blacksmith, was found slumped over his anvil, crying. Nash fell ill and passed away just a few weeks later.

After the war, it was announced that Imber would be retained for military training. (12) \_\_\_\_\_. A "Forever Imber" campaign succeeded in gaining public interest and the matter was raised in the House of Lords, but the decision that the training area would remain was deemed final.

Today, while Imber is still an active military training area, the village remains empty. (13) \_\_\_\_\_, although, as Neil Skelton, the custodian of Imber's 13th-Century St Giles Church told me, "I'm not aware that that has ever been granted."

Apart from the church, which has been restored, only the shells of a few original buildings remain due to damage from training and neglect. (14) \_\_\_\_\_ and explore one of the least-accessible villages in the UK.

Imber wasn't alone in becoming a ghost village in autumn 1943. Fifty miles to the south, on a stretch of coastline designated England's only natural World Heritage Site, the car park at the village of Tyneham was full. (15) \_\_\_\_\_, despite also having a population of zero.

On 16 November 1943, an evacuation notice was issued to all households in Tyneham, an excerpt of which reads: "The Army must have an area of land particularly suited to their special needs and in which they can use live shells." Chosen because of its small size and relative seclusion, residents of Tyneham were given just 28 days to leave. (16) \_\_\_\_\_. One of the last to leave pinned a note to the door of the church that read, "Please treat the church and houses with care. We have given up our homes where many of us lived for generations to help win the war to keep men free. We shall return one day and thank you for treating the village kindly."



(Adapted from: *bbc.com*)

SENTENCE BANK

A.	After initial consideration, the proposal put forth by the former military leader was never adopted
B.	Although some villagers begrudgingly accepted the news as a necessary sacrifice for the war effort, others were heartbroken
C.	Although the notice didn't state whether the evacuation was to be permanent, residents certainly believed they would be coming back
D.	As this old local rhyme demonstrates, the village was known for its remote location deep in a windswept valley in the rugged grasslands of Salisbury Plain
E.	Despite this, Imber has no problem attracting visitors: pre-Covid, around 16,000 people visited each year to learn more about Imber's strange history
F.	Drivers waited for cars to leave, watching hopefully as dog walkers approached parked cars, and I looked out through my windscreen at the village that was brimming with people
G.	<del>I drove on, passing through barriers that usually prevent access to the village</del>
H.	In an attempt to rebuild it, villagers petitioned government for funds to ease the cost of the project with restoration work commencing shortly after
I.	It has no inhabitants, no postcode and a maximum of 50 days of public access a year
J.	Located in rural southern England, Salisbury Plain is now the largest military training area in the UK. Before World War Two
K.	The villagers, who said they'd been given assurances they'd be able to return, felt betrayed
L.	This fact gave the villagers hope and they started planning a prompt return

ANSWER BOX

SPACE	0	9	10	11	12	13	14	15	16
SENTENCE	G								

### TASK 3

Read the text. Match each question (17-25) to the paragraph (A-E) that it refers to. Each paragraph may be used more than once. Question (0) is an example. Write your answers in the ANSWER BOX (1 item = 0.8).

#### THE HAPPINESS PARADOX

- A. The paradox of happiness is if you pursue it, you're less likely to achieve it. Like sand through your fingers at the beach, more fervent pursuit will result in less accomplishment of that joyful feeling. This has been demonstrated through research featured in the Journal of Experimental Psychology. Importantly, if you're pursuing happiness, you're necessarily focused on what you don't have—and this can cause frustration, angst or dissatisfaction. In another study published in the Psychonomic Bulletin & Review, people who spend more energy seeking happiness tended to feel more time scarcity and pressure—and therefore less contentment. Better than chasing happiness is to focus on gratitude—appreciating all you can in your present circumstance—and to focus on making contributions to others. Generosity focuses you on your connections with the community and all you can offer—and this is also correlated with happiness.
- B. One of the barriers we face in reaching for happiness is the comparisons we make, largely because of social media. As you're scrolling, it's natural to compare yourself with the idyllic posts from others and assume you're not as accomplished, successful or happy. But of course, you're only seeing a curated (and possibly photo-shopped) version of people's lives. In addition, expectations can get in the way of contentment. Research at UC Berkeley found that even feeling bad about feeling bad can make you feel worse (what a negative spiral!). A better alternative is to take the pressure off and accept you won't always be happy. In addition, there are multiple ways to live a good life—and yours may be different than what you're seeing in your Facebook or Instagram feed. In addition, know there is no perfection and you can be satisfied with doing well, rather than in trying to achieve an impossible ideal.
- C. Sometimes people believe happiness is something they can finally feel when the conditions are just right—a perfect partner, an ideal job or a beautiful place to live. But we are all empowered to create the conditions for happiness. Every choice we make has assets and liabilities. There's so much you may love about your husband, but he still has some irritating habits. Or your job taps a lot of your best talents, but doing your expense reports is a total bummer. Remind yourself no situation will be without annoyances. When you make a choice, you're choosing a set of circumstances and it's wise to select the best match for you. From there, you can do your best to influence toward your preferences, be tolerant of imperfections in the circumstances and make a different choice if it's necessary to move on.
- D. According to popular culture, happiness should be easy, and the experience of happiness is relaxing in a beautiful place and eating bon bons. But these are illusions. In reality, the path to joy is frequently very tough. And challenge can be great source of happiness. If things are too easy or too hard, we can become disengaged, but a "just right" amount of stress (called eustress) can be extraordinarily motivating. Solving a really tough problem, stretching for a challenging goal or having to learn something brand new can create pleasure. Hard work can be a very good thing when we feel rewarded and accomplished as a result. Sweating—both literally and figuratively—can be a very good thing.
- E. In the cross-cultural study above, one of the reasons Western cultures experienced less happiness when they sought it more aggressively, was because people tended to pursue their goals more individually. In fact, a key to happiness is connections and community. We are hard wired for belonging. Even introverts need a few close relationships on which they can depend. Seek experiences you can share with others. Reach out and support people in your community. Lend your talents to the needs you see around you. When you foster these kinds of connections, you'll experience greater happiness.



(Adapted from: forbes.com)



WHICH PARAGRAPH MENTIONS...?	
0.	actively chasing happiness is like grasping at straws
17.	an action perpetuating a downward cycle
18.	enjoying the fruits of your labor
19.	happiness being like a garden we can cultivate
20.	how one should “count their blessings”
21.	inclusion being woven into the very fabric of our being
22.	the concept that “the grass is always greener on the other side of the fence”
23.	the idea that there is “no rose without a thorn”
24.	the misrepresentation of happiness as passive leisure
25.	the notion that no soul flourishes in a vacuum

ANSWER BOX										
QUESTION	0	17	18	19	20	21	22	23	24	25
SECTION	A									

Marks 3: \_\_\_\_/7.2

TASK 1	TASK 2	TASK 3	TOTAL MARK
			____/20

TASK 1  
MIDDLEMARCH

ANSWER BOX									
QUESTION	0	1	2	3	4	5	6	7	8
ANSWER	C	A	A	B	B	C	C	A	C

TEXT

It was three o'clock in the beautiful breezy autumn day when Mr. Casaubon drove off to his Rectory at Lowick, only five miles from Tipton; and Dorothea, who had on her bonnet and shawl, hurried along the shrubbery and across the park that she might wander through the bordering wood with no other visible companionship than that of Monk, the Great St. Bernard dog, who always took care of the young ladies in their walks. **There had risen before her the girl's vision of a possible future for herself to which she looked forward with trembling hope, and she wanted to wander on in that visionary future without interruption (0).**

She walked briskly in the brisk air, the color rose in her cheeks, and her straw bonnet (which our contemporaries might look at with conjectural curiosity as at an obsolete form of basket) fell a little backward. **She would perhaps be hardly characterized enough if it were omitted that she wore her brown hair flatly braided and coiled behind so as to expose the outline of her head in a daring manner at a time when public feeling required the meagreness of nature to be dissimulated by tall barricades of frizzed curls and bows (1),** never surpassed by any great race except the Feejeean. This was a trait of Miss Brooke's asceticism. **But there was nothing of an ascetic's expression in her bright full eyes (2),** as she looked before her, not consciously seeing, but absorbing into the intensity of her mood, the solemn glory of the afternoon with its long swathes of light between the far-off rows of limes, whose shadows touched each other.

All people, young or old (that is, all people in those ante-reform times), would have thought her an interesting object if they had referred the glow in her eyes and cheeks to the newly awakened ordinary images of young love: the illusions of Chloe about Strephon have been sufficiently consecrated in poetry, as the pathetic loveliness of all spontaneous trust ought to be. Miss Pippin adoring young Pumpkin, and dreaming along endless vistas of unwearying companionship, was a little drama which never tired our fathers and mothers, and had been put into all costumes. **Let but Pumpkin have a figure which would sustain the disadvantages of the shortwaisted swallow-tail, and everybody felt it not only natural but necessary to the perfection of womanhood, that a sweet girl should be at once convinced of his virtue, his exceptional ability, and above all, his perfect sincerity (3).** But perhaps no persons then living—certainly none in the neighborhood of Tipton—would have had a sympathetic understanding for **the dreams of a girl whose notions about marriage took their color entirely from an exalted enthusiasm about the ends of life, an enthusiasm which was lit chiefly by its own fire(4),** and included neither the niceties of the trousseau, the pattern of plate, nor even the honors and sweet joys of the blooming matron.

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**intellectually consequent (7):** and with such a nature struggling in the bands of a narrow teaching, hemmed in by a social life which seemed nothing but a labyrinth of petty courses, a walled-in maze of small paths that led no whither, the outcome was sure to strike others as at once exaggeration and inconsistency. **The thing which seemed to her best, she wanted to justify by the completest knowledge; and not to live in a pretended admission of rules which were never acted on. Into this soul-hunger as yet all her youthful passion was poured (8);** the union which attracted her was one that would deliver her from her girlish subjection to her own ignorance, and give her the freedom of voluntary submission to a guide who would take her along the grandest path.

(Adapted from: [gutenberg.org](http://gutenberg.org), 885 Words)

TASK 2  
ENGLAND’S TWIN GHOST VILLAGES

ANSWER BOX									
SPACE	0	9	10	11	12	13	14	15	16
SENTENCE	G	D	J	B	K	I	E	F	C

Distractors: A, H and L

TEXT

Pulling in at the side of the road, I called the Salisbury Plain Training Area military hotline, and a recorded message informed me that the roads to the ghost village of Imber were open. **I drove on, passing through barriers that usually prevent access to the village (0).** Blown-out tanks flanked the road, signs warned me of the threat of unexploded military debris, and what was once known as "the loneliest village in England" felt a world away from the idyllic towns I'd passed on my way here.

"Little Imber on the down, seven miles from any town". **As this old local rhyme demonstrates, the village was known for its remote location deep in a windswept valley in the rugged grasslands of Salisbury Plain (9),** and this fostered the community spirit that allowed the villagers to survive the harsh winters on the plain.

However, its isolated location was ultimately the reason for its demise. **Located in rural southern England, Salisbury Plain is now the largest military training area in the UK. Before World War Two (10),** a 1,000-yard perimeter was respected when the army was training on the plain, but as more troops arrived and training ramped up in advance of D-Day, it was decided that the safety of the villagers could no longer be guaranteed. On 1 November 1943, the villagers were called to a meeting and informed that they had 47 days to leave.

**Although some villagers begrudgingly accepted the news as a necessary sacrifice for the war effort, others were heartbroken (11).** The day after the meeting, Albie Nash, the village blacksmith, was found slumped over his anvil, crying. Nash fell ill and passed away just a few weeks later.

After the war, it was announced that Imber would be retained for military training. **The villagers, who said they'd been given assurances they'd be able to return, felt betrayed (12).** A "Forever Imber" campaign succeeded in gaining public interest and the matter was raised in the House of Lords, but the decision that the training area would remain was deemed final.

Today, while Imber is still an active military training area, the village remains empty. **It has no inhabitants, no postcode and a maximum of 50 days of public access a year (13),** although, as Neil Skelton, the custodian of Imber's 13th-Century St Giles Church told me, "I'm not aware that that has ever been granted."

Apart from the church, which has been restored, only the shells of a few original buildings remain due to damage from training and neglect. **Despite this, Imber has no problem attracting visitors: pre-Covid, around 16,000 people visited each year to learn more about Imber's strange history (14)** and explore one of the least-accessible villages in the UK.

Imber wasn't alone in becoming a ghost village in autumn 1943. Fifty miles to the south, on a stretch of coastline designated England's only natural World Heritage Site, the car park at the village of Tyneham was full. **Drivers waited for cars to leave, watching hopefully as dog walkers approached parked cars, and I looked out through my windscreen at the village that was brimming with people (15),** despite also having a population of zero.

On 16 November 1943, an evacuation notice was issued to all households in Tyneham, an excerpt of which reads: "The Army must have an area of land particularly suited to their special needs and in which they can use live shells." Chosen because of its small size and relative seclusion, residents of Tyneham were given just 28 days to leave. **Although the notice didn't state whether the evacuation was to be permanent, residents certainly believed they would be coming back (16).** One of the last to leave pinned a note to the door of the church that read, "Please treat the church and houses with care. We have given up our homes where many of us lived for generations to help win the war to keep men free. We shall return one day and thank you for treating the village kindly."

(Adapted from: [bbc.com/travel/article/20230226-englands-twin-ghost-villages](https://www.bbc.com/travel/article/20230226-englands-twin-ghost-villages), 672 Words)

TASK 3  
THE HAPPINESS PARADOX

ANSWER BOX										
QUESTION	0	17	18	19	20	21	22	23	24	25
SECTION	A	B	D	C	A	E	B	C	D	E

TEXT

- A. **The paradox of happiness is if you pursue it, you're less likely to achieve it.** Like sand through your fingers at the beach, **more fervent pursuit will result in less accomplishment of that joyful feeling (0).** This has been demonstrated through research featured in the Journal of Experimental Psychology. Importantly, if you're pursuing happiness, you're necessarily focused on what you don't have—and this can cause frustration, angst or dissatisfaction. In another study published in the Psychonomic Bulletin & Review, people who spend more energy seeking happiness tended to feel more time scarcity and pressure—and therefore less contentment. **Better than chasing happiness is to focus on gratitude—appreciating all you can in your present circumstance—and to focus on making contributions to others (20).** Generosity focuses you on your connections with the community and all you can offer—and this is also correlated with happiness.
- B. One of the barriers we face in reaching for happiness is the comparisons we make, largely because of social media. As you're scrolling, **it's natural to compare yourself with the idyllic posts from others and assume you're not as accomplished, successful or happy (22).** But of course, you're only seeing a curated (and possibly photo-shopped) version of people's lives. In addition, expectations can get in the way of contentment. Research at UC Berkeley found that **even feeling bad about feeling bad can make you feel worse (what a negative spiral!) (17).** A better alternative is to take the pressure off and accept you won't always be happy. In addition, there are multiple ways to live a good life—and yours may be different than what you're seeing in your Facebook or Instagram feed. In addition, know there is no perfection and you can be satisfied with doing well, rather than in trying to achieve an impossible ideal.
- C. Sometimes people believe happiness is something they can finally feel when the conditions are just right—a perfect partner, an ideal job or a beautiful place to live. **But we are all empowered to create the conditions for happiness (19).** Every choice we make has assets and liabilities. There's so much you may love about your husband, but he still has some irritating habits. Or your job taps a lot of your best talents, but doing your expense reports is a total bummer. **Remind yourself no situation will be without annoyances (23).** When you make a choice, you're choosing a set of circumstances and it's wise to select the best match for you. From there, you can do your best to influence toward your preferences, be tolerant of imperfections in the circumstances and make a different choice if it's necessary to move on.

- D. According to popular culture, **happiness should be easy, and the experience of happiness is relaxing in a beautiful place and eating bon bons. But these are illusions (24)**. In reality, the path to joy is frequently very tough. And challenge can be great source of happiness. If things are too easy or too hard, we can become disengaged, but a “just right” amount of stress (called eustress) can be extraordinarily **motivating**. Solving a really tough problem, stretching for a challenging goal or having to learn something brand new can create pleasure. **Hard work can be a very good thing when we feel rewarded and accomplished as a result (18)**. Sweating—both literally and figuratively—can be a very good thing.
- E. In the cross-cultural study above, one of the reasons Western cultures experienced less happiness when they sought it more aggressively, was because people **tended to pursue their goals more individually. In fact, a key to happiness is connections and community (25). We are hard wired for belonging (21)**. Even introverts need a few close relationships on which they can depend. Seek experiences you can share with others. Reach out and support people in your community. Lend your talents to the needs you see around you. When you foster these kinds of connections, you’ll experience greater happiness.

*(Adapted from: [forbes.com/sites/tracybrower/2021/05/02/the-happiness-paradox-5-new-perspectives-on-how-to-be-happy/](https://forbes.com/sites/tracybrower/2021/05/02/the-happiness-paradox-5-new-perspectives-on-how-to-be-happy/), 662 Words)*