

JANUARY ... DOES IT BRING YOU JOY?

- 1 January is the time for renewal on many fronts. It's the time of the year to re-evaluate everything. If something or someone doesn't bring you joy, it's pretty pointless carrying on with it. If we want the best, we must do our best. We must keep our family space safe and secure so that we are thriving as a people and as a nation. 5
- 2 In order to live their best lives, people are spreading themselves thinner and thinner with multiple streams of income. In the process we earn more but live less, we lose our focus of what is important.
- 3 With social media, keeping up with other Instagrammers are having a devastating effect on self-perception. Everything appears to be real perfect, but the fabric of our society is frazzled. Use January to take stock and start navigating new ways of doing things. Instead of multiple streams of sole sessions, travel more, and connect with people and places that bring you joy. 10

[Adapted from *The Juice*, January 2020]

QUESTIONS: TEXT F

- 5.1 Refer to line 1. 1
Provide a synonymous phrase for 'on many fronts'. (1)
- 5.2 What is the function of the hyphen in 're-evaluate' (line 2)? (1)
- 5.3 Rewrite the following sentence in the passive voice. 1
'If something or someone doesn't bring you joy, it's pretty pointless carrying on with it' (lines 2–3). (1)
- 5.4 Remove the redundancy in paragraph 1. (1)

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WJ Hussar



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Broken Altars Thomas Albert Howard,2025-03-25 A sweeping history of the violence perpetrated by governments committed to extreme forms of secularism in the twentieth century A popular truism derived from the Enlightenment holds that violence is somehow inherent to religion to which political secularism offers a liberating solution But this assumption ignores a glaring modern reality that putatively progressive regimes committed to secularism have possessed just as much and often a vastly greater capacity for violence as those tied to a religious identity In *Broken Altars* Thomas Albert Howard presents a powerful account of the misery deaths and destruction visited on religious communities by secularist regimes in the twentieth century Presenting three principal forms of modern secularism that have arisen since the Enlightenment passive secularism combative secularism and eliminationist secularism Howard argues that the latter two have been especially violence prone Westerners do not fully grasp this however because they often mistake the first form passive secularism for secularism as a whole But a disconcertingly more complicated picture emerges with the adoption of a broader global vision Admitting different species of secularism greater historical perspective and case studies drawn from the former Soviet Union Turkey Mexico Spain Czechoslovakia Albania Mongolia and China among other countries Howard calls into question the conventional tale of modernity as the pacifying triumph of secularism over a benighted religious past

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