

2013 Innova Junior College Prelim 2 Answer Scheme

1. 'our first-person experience and reflection can catch crucial truths about happiness that escape the quantitative net' (lines 5–6).

What does this statement suggest about happiness? [2]

From the passage	Suggested answer
...our first-person experience and reflection can catch crucial truths about happiness that escape the quantitative net	(a) Happiness is something that an individual goes through / is subjective (1m) (b) and cannot be easily measured/ recorded. (1m)

2. **Using your own words as far as possible**, explain the conditions when suffering 'wipes out happiness' (line 11–12). [2]

From the passage	Suggested answer
Suffering... can also reduce us to a state where there is nothing beyond our distress that can make it meaningfulthere's a level of sustained misery that wipes out happiness.	Suffering wipes out happiness when (a) there is no purpose/ motive/ reason for our suffering (1m) <i>Reject: "...no purpose in life..."</i> (b) and the pain/agony is relentless/ unrelenting/ unremitting/ endless/ prolonged (1m)

3. What is the author implying by using the word 'scandal' (line 15) to describe the amount of wealth we have used to bring happiness to people? [1]

From the passage	Suggested answer
The great scandal is the paltry extent to which we have used our massive wealth to extend necessary conditions of happiness to many more people.	The small amount given despite our immense riches is disgraceful/ shameful/ outrageous/ shocking/ morally wrong. (1m) (Both parts needed for 1m) (Allow lifting of 'paltry' and 'massive wealth')

4. (a) In paragraph 3, in what way is the method to achieve happiness recommended by some versions of stoicism similar to that of some religions? **Use your own words as far as possible.** [1]
- (b) How are the methods similarly limited in their outcome? **Use your own words as far as possible.** [1]

From the passage	Suggested answer
Some versions of stoicism, for example, recommend adjusting your desires to what is in your power, to try, for example, to accept pain that you cannot avoid. This is a reasonable strategy for mitigating pain, but it quickly reaches its limits in the face of overwhelming suffering. It may reduce unhappiness, but it cannot bring happiness. <u>Similarly</u> , some religions provide hope for future happiness that may reconcile us to present suffering. But – apart from questions about the basis of the hope – being reconciled to , say, severe pain is not being happy.	<p>(a) Both expect the sufferer to live with/ come to terms with/ be resigned to/ deal with/ face up to/ tolerate his misery. (1m)</p> <p>(b) They will only alleviate/ lessen/ mitigate/ lighten the misery/ agony but not necessarily make the person happy. (1m)</p>

5. What is the author's purpose in referring to 'news reports every day' in line 29? [1]

From the passage	Suggested answer
...until we realize that Voltaire is merely condensing into a few lives the massive sufferings that the human race endures, many of which are recounted in news reports every day .	<p><i>(Inferred)</i></p> <p>(a) He wants to show/emphasise the fact that suffering endures across time. (1m)</p> <p><u>OR</u></p> <p>(b) He wants to show/emphasise the fact that human beings have not changed very much in their propensity to cause pain to one another. (1m)</p> <p><u>OR</u></p> <p>(c) He wants to show that suffering is a feature of human life.</p> <p><u>OR</u></p> <p>(d) Any other reasonable answer.</p>

6. Explain why the author describes life for Candide and his companions in rural Turkey as one where 'boredom poisons their existence' (line 31). [2]

From the passage	Suggested answer
But now boredom poisons their existence , and they almost long for the painful adventures of their past.	<p>He wants to emphasise/ show that</p> <p>(a) the dullness of having nothing challenging to do/ no calamity/ catastrophe/ danger to deal with</p> <p>(b) makes their life very miserable/ painful/ unhappy/ meaningless</p> <p>(c) just as poison results in excruciating pain or even death to the one who takes it.</p> <p>(1-2pts = 1m; 3pts = 2m)</p>

7. How does the trend towards 'disposable jobs' (line 51) make it a challenge to find satisfying work? **Use your own words as far as possible.** [2]

From the passage	Suggested answer
...the trend towards 'disposable jobs', which expects a worker to run through , over a lifetime, a series of quite different positions ...	(a) It encourages job-shifting/switching jobs/job-hopping throughout a person's work life / It encourages a person to change jobs throughout his life
...to meet market requirements ...	(b) to fulfil the demands of the economy
... destroys the satisfaction of a sustained vocation .	(c) which eliminates/ removes the fulfilment he would have obtained from a permanent job .
	(1-2pts = 1m; 3pts = 2m)

8. Explain the paradox that arises when we make pleasure 'the central focus in the pursuit of a happy life' (line 61). [3]

From the passage	Suggested answer
The danger – particularly for a society as rich as ours – is making pleasure the central focus in the pursuit of a happy life... regard happiness as simply the maximal accumulation of pleasurable experiences. But pleasures themselves often induce a desire for their repetition and intensification , and without moderation from a reflective mind, they can marginalise the work that lies at the core of true happiness.	<p>(a) It <u>seems contradictory</u> that when we devote ourselves to / spend all our time seeking pleasure, we may end up unhappy. (1m)</p> <p>(b) However, <u>this is true</u> because pleasure triggers/ gives rise to a yearning/ obsession for more and greater pleasure (1m)</p> <p>(c) which can deemphasise/ side-line the importance of work that is essential/ the key to real happiness. (1m)</p>

9. Why does the author put quotation marks around 'missing out' (line 66)? [2]

From the passage	Suggested answer
A pathology of pleasures is often signalled by an obsession with not 'missing out' on particularly attractive pleasures and strong disappointment when a highly anticipated experience does not meet expectations .	<p>a) He does so to show his disagreement/ doubt/ reservations that not obtaining highly desirable/alluring pleasures is considered regretful/ a bad thing/ having lost something wonderful. (1m)</p> <p><i>Note: Student must clearly attempt to explain 'missing out' to be awarded any mark</i></p> <p>b) This is because a person who feels that way will be miserable when he does not get what he expects to get / assumes he will get. (1m)</p>

10. Using material from paragraphs 6–8 only, summarise what the author has to say about the challenges people face in the pursuit of happiness and how to overcome them.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible**. [8]

The pursuit of happiness is challenging because...

	From the passage	Suggested paraphrase
1	Our capitalist system makes [finding satisfying work with an adequate income] difficult . (l. 41-43)	a meaningful job which pays enough/ offers sufficient remuneration is hard in a free market economy/ privatised economy/ laissez-faire economy
2	... it encourages workers to sacrifice work satisfaction to higher income . (l. 43-44) // ...the system itself is geared more to profit than to worker satisfaction . (l. 54)	which makes/ pushes/ goads/ urges/ persuades people to choose occupations with high salaries over those which are fulfilling/ enriching/ meaningful // exchange/ trade/ give up job fulfilment for more pay/ monetary benefits
3	The idea is often that the extra money will support more enjoyable leisure activities (l. 47-48)	by making them think that with more money they can afford/ pay for more pleasurable recreational/ fun things to do // more entertaining relaxation opportunities.
4	But jobs, especially high paying ones, easily take over our time ... (l. 48-49)	But high-wage occupations / jobs that earn more money/ larger salaries leave them with little leisure time / little time for themselves / preoccupy them / consume their days (Accepted lift: 'time')

5	...and our identities (l. 49) // and the leisure fun does not outweigh the distress of not being who we really want to be . (l. 49-50)	(and consume) their individuality/ character/ personalities // and the pleasure from recreation does not offset the misery of not doing what they desire / not being true to oneself .
6	...the trend towards ' disposable jobs', which expects a worker to run through, over a lifetime, a series of quite different positions (l. 50-52)	It encourages job-shifting throughout a person's work life // The tendency to change occupations regularly
7	to meet market requirements , (l. 52)	to fulfil the demands of the economy / fill economic gaps
8	destroys the satisfaction of a sustained vocation . (l. 52)	eliminating/ removing/ eradicating the fulfilment/ pleasure/ happiness they would have obtained from a permanent/ stable/ regular job // from being in a long-term career .
9	(...it is possible to navigate the currents of capitalism to a lifetime of satisfying work) With planning , (l. 52-53)	This challenge can be overcome with organisation/ preparation/ foresight ,
10	skill (l. 53)	ability/ aptitude/ expertise/ proficiency that comes with training
11	and luck (l. 53)	and good fortune . <i>Do not accept: 'chance', 'by chance', 'by accident'</i>
12	The danger... is making pleasure the central focus in the pursuit of a happy life. (l. 60-61)	One threat is concentrating on enjoyment to be happy // is solely being concerned with obtaining desires to be happy // is people devoting themselves to seeking enjoyment // is placing enjoyment as the foremost/main objective in life
13	But pleasures themselves often induce a desire for their repetition (l. 63)	as enjoyment triggers/ gives rise to a yearning/ longing for more enjoyment // makes them want recurrence/ duplication/ reiteration of the enjoyment
14	and (a desire for their) intensification (l. 64)	(and yearning for/ and brings about a wish for) greater/ heightened enjoyment // the magnification/ amplification/ escalation of enjoyment.
15	they can marginalise the work (l. 64)	which can deemphasise/ sideline/ trivialise/ make people disregard the importance of work

16	that lies at the core of true happiness. (l. 65)	that is essential/ the key/ central to real/ genuine happiness. <i>Accept if either 'core' or 'true' is paraphrased.</i> Note: Give (17) only if there is clear tying in to "work" (point 16) as the thing that is "essential to real happiness"
17	without moderation (l. 64) // the best strategy to avoid ' hedonic corruption ' of happiness (l. 69)	One can avoid such excesses // One can exercise restraint // One can strike a balance
18	from a reflective mind (l. 64)	by contemplating/ seriously thinking/ through deep thought/ introspection about their situation.
19	A pathology of pleasures is often signalled by an obsession with not 'missing out' on particularly attractive pleasures (l. 66-67)	When people seek enjoyment all the time / are fixated with not losing out / are paranoid in ensuring especially alluring pleasures are enjoyed
20	and strong disappointment when a highly anticipated experience does not meet expectations. (l. 67-68)	will lead to discontent/ dissatisfaction/ disenchantment when something they desire is not as pleasurable as they thought it would be.
21	is to welcome wholeheartedly the pleasures that come our way (l. 69)	People can overcome this by embracing/ accepting completely/ fully/ enthusiastically/ with open arms/ without reservations the enjoyment they obtain
22	but not to make the explicit pursuit of pleasure a dominating part of our life project. (l. 70-71)	but ensure that seeking enjoyment is not a main focus/ an overwhelming/ leading/ controlling part of their lives // does not consume them/ take over their lives
23	The same , of course, applies to the money that is so often the price of pleasure. (l. 71)	The situation is similar with money/wealth/ riches which is the cost of the enjoyment // which is used to purchase/ buy enjoyment.

Points/Marks Table

No. of points	Marks
≥ 14	8
12-13	7
10-11	6
9	5
7-8	4
5-6	3
3-4	2
1-2	1

11. In this article, Gary Gutting writes about the features of happiness, the challenges faced in the pursuit of happiness and the ways to overcome these challenges. How convincing do you find the author's views? **(R1)** Do you consider your society a happy one? **(R2)** [10]

Requirements:

R1: How convincing do you find the author's views?

- 1) Answer (clearly) the question 'How convincing do you find the author's views [on happiness]?' This is the context of the whole AQ.
- 2) 'How convincing...': You need to show how the author's arguments are convincing/ true/ reasonable/ persuasive or unconvincing/ untrue/ unreasonable/ implausible – show balance by recognising some reservations regarding his arguments.
- 3) Make clear references to points in the passage that address the central issue of happiness. You may comment on any of the following:
 - a. the features / conditions/ requirements of happiness
 - b. the challenges people face in the pursuit of happiness
 - c. what people should do to overcome the challenges and to attain happiness
- 4) Evaluate the validity of the author's views by describing some of the experiences or evidence that you can draw on to support/reject the views, by either:
 - a. bringing in the personal perspective
 - b. bringing in observations from the social / global context.

R2: Do you consider your society a happy one?

- 5) Answer (clearly) the question 'Do you consider your society a happy one?' Your answer should reflect your viewpoint of how convincing you found the author's views and should not contradict your answer for **R1**.
- 6) For example, if you find the author's views largely convincing in **R1**, your evaluation should be the basis of whether you consider your society as having those features or as facing those challenges, thereby making your society a happy or unhappy one respectively.
- 7) Show balance by recognising that your society is not a totally happy or unhappy one. The author's views on the features of happiness or the challenges faced in the pursuit of happiness should be discussed by bringing in evidence from your own society's experiences to arrive at a balanced view of how happy your society is.