

### Passage 1

1. 'Today's children have a way of life that entails its own character-building process' (line 1)  
How does this 'way of life' lead to 'character-building' in children? **Use your own words as far as possible.** [2] (direct paraphrase)

Passage	
This is a way of life that emphasizes <b>individual achievement, self-propulsion, perpetual improvement, and permanent exertion.</b>	<p>This way of life stresses</p> <ul style="list-style-type: none"> <li>a) Personal success</li> <li>b) personal motivation</li> <li>c) constant/continuous development/upgrade/advancement/enhancement</li> <li>d) and perennial/ unending/ endless/ relentless/constant effort</li> </ul> <p>1-2 = 1m 3-4 = 2m</p>

2. What does the word 'crystalline' (line 2) tell you about meritocracy in today's world? (1m) (vocab-inferential)

Lifted	Paraphrased
They live in a world of almost <b>crystalline</b> meritocracy.	<p>The path to reward and advance talented individuals is one marked by <b>distinct/clearly outlined processes.</b></p> <p>*idea of clarity must be present. Note: 'meritocracy' can be lifted.</p>

3. Explain the meaning of the phrase 'the bricks of our identities' in lines 13 – 14. [2] (metaphor)

Passage	
By ceaselessly striving to improve at the things we enjoy, we come to <b>define</b> , enlarge,	a) Just as bricks are the basic material that are put together to create a

and attain our best selves. These activities <b>are the bricks of our identities</b> ; if we didn't write or play football or cook or litigate (or whatever it is we do well), we would cease to be <b>who we are</b> .	building/structure, [1] b) so the things we do make up parts of our lives that together <b>shape us as a person</b> [1]
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4. What does the phrase 'ongoing dialogue' suggest about 'our inadequacies' (lines 18 – 19)? [1] (vocab inferential)

Passage	
We are in an <b>ongoing dialogue</b> with our <b>inadequacies...relentless struggle</b>	It suggests that our <b>failings/imperfections/weaknesses</b> require an <b>endless/a constant effort to overcome</b>  Note: Can lift 'inadequacies'

5. '...each of us has an intuitive ability to make strong evaluations of which aspirations are noblest.' (lines 46 – 47)  
How is this done in a meritocratic society? **Use your own words as far as possible.** [3]

Passage	
We do this by <b>tapping</b> into any of a <b>variety of moral frameworks</b> , which have been <b>handed</b> down <b>through time</b> and which have <b>significance independent of us or our desires</b> .	It is done by a) <b>using as a guide/referring to different ethical structures</b> , [1] b) that have been <b>passed</b> down <b>from one generation to another</b> [1] c) and which have <b>importance/consequence</b> that are <b>detached/free from/not based on who we are/ourselves or what we want/our wants</b> [1]  (For (c): award if students give either "independent of us" or 'our desires')  Direct Paraphrase

6. Using material from paragraphs 4 to 7, summarise what the author has to say about why self-fulfilment is not a solitary process.

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.** [8m]

*In a meritocratic society, self-fulfilment is not a solitary process because...*

Pt	From the passage	Paraphrased
	<b>Paragraph 4</b>	
1	gives us <b>opportunities</b> to participate in the things that will allow us	Society provides <b>chances/activities</b> for us (Note: this point deals with ' <u>opportunities</u> ')
2	Parents earnestly cast about for activities their children will <b>love</b> , and then spend their weekends <b>driving them from one to another</b> . Good schools have <b>extracurricular offerings</b> Good companies and organizations allow their employees and members to <b>explore new skills</b> , and— great nations have <b>open, fluid</b> societies	Through support from the <b>main institutions</b> in society/ <b>family, educational institutes, corporations and governments</b> ,  (Note: this point deals with <u>who</u> provides these 'opportunities')
3	so that individuals can find their <b>best avenues</b>	we discover <b>ideal/ most suitable paths</b>  (Note: this point is the <u>method</u> through which people realize their capacities)

4	to <b>realize</b> our <b>capacities</b>  OR  go <b>as far as</b> their <b>merit allows</b>	<b>actualise/manifest</b> our <b>strengths/capabilities/potential/abilities</b>  OR  achieve <b>as much as we can</b> / reach our <b>maximum potential/strength</b>
	<b>Paragraph 5</b>	
5	<b>surrounds</b> the individual with a web of	<b>Encompasses/envelops</b> one in an environment where he is
6	<b>instruction,</b>	<b>taught/educated/coached/guided</b>
7	<b>encouragement</b>	<b>motivated/supported</b>
8	and <b>recognition</b>	and <b>affirmed/acknowledged</b>  (Points 4-6 are society's contribution)
9	The <b>hunger</b> for <b>recognition</b> is a <b>great motivator</b> for the meritocrat	the <b>desire/thirst/yearning</b> to be <b>acknowledged/affirmed</b> by someone else/others is an <b>excellent/strong driving force/inspiration</b> for meritocrats  (Pt.7 is from the individual's perspective)  (Note: penalise only once for lifting of 'recognition' for pts 6, 7 & 8)
10	People <b>define</b> themselves in part by the extent to which	One's <b>identity</b> includes the amount of <b>commendation/compliments/</b>

	others <b>praise</b> and <b>appreciate</b> them.	<b>affirmation</b> they receive //  How much others <b>laud/commend</b> him affects his <b>self-perception/identity</b>
11	<b>win</b> it ( <i>praise and appreciation/recognition</i> ) through performance	acknowledgement is <b>earned</b> through one's actions  (Note: Idea of approval from others implied)
12	<b>responds</b> to <b>signals</b> from those around him,	Everyone <b>reacts</b> to <b>indicators/cues/prompts/feedback</b> given by others
13	<b>working hard</b> at activities that win <b>praise</b>	<b>striving/putting dedicated effort</b> in tasks/pursuits that receive <b>compliments/gains approval</b>
14	and <b>abandoning</b> those that don't	and <b>forsaking/leaving out/giving up</b> tasks that do not.  (Note: This is linked to point 10. What an individual does, depends on the cues from society)
15	An individual's <b>growth</b> , then, is a <b>joint project</b> of the self and society	A person's <b>development</b> is a <b>personal and communal effort/ shared undertaking</b> between him and the community.
	<b>Paragraph 6</b>	
16	not only <b>improve</b> their <b>capacities</b>	Individuals do not merely <b>better/enhance/upgrade/lift</b> their <b>abilities/potential/competencies/capabilities</b>
17	they also come to <b>realize</b> that they cannot <b>fully succeed</b>	also <b>learn/understand/ comprehend</b> that they cannot <b>attain maximum achievement/truly achieve</b>

18	unless they make a <b>contribution</b> to the society that helped to <b>shape</b> them	until they <b>support/repay/give back to</b> the community that <b>moulded</b> them/ <b>aided</b> their development
19	Few meritocrats are content to master <b>pointless</b> tasks.	People avoid <b>useless/futile/unhelpful ventures/undertakings</b> OR do not want to become an expert in/would not be happy excelling in <b>useless ventures/activities</b> .  (Note: This point shows that people want to go along with what society wants/needs)
	<b>Paragraph 7</b>	
20	Social contributions <b>flow easily and naturally</b> from the meritocrat's life mission	This <b>comes simply/effortlessly/without hesitation/second thoughts/ instinctively/ intuitively from the</b> meritocrat's aim in life (note: only penalise once for the lifting of 'contribution' from pt 15)  (Note: To award the point if either 'easily' or 'naturally' is paraphrased)
21	In the best relationships what follows is <b>a sort of love affair</b> .	Associations are formed based on <b>mutual/reciprocal care/concern</b> (INFERRED)
22	Mentor and pupil <b>work hard to help</b> each other	Teachers/Guides and students/learners <b>strive/invest a lot of energy to assist/aid</b> each other  (note: context of the mentor/pupil relationship must be mentioned – this is a generalised idea which shows the associations between people to better

		themselves)
23	and to <b>honour</b> each other's <b>effort</b> .	and <b>respect/give due regard</b> to each other's <b>work/contribution</b> .
24	Most find that they <b>glimpse</b> their <b>best</b> selves	Many <b>see/become aware of</b> their <b>ideal</b> selves
25	while <b>working</b> with others on an arduous undertaking	amid <b>collaborating</b> with others on difficult/challenging/demanding/tough/strenuous tasks/activities.

### Points – Marks Table

≥14 points	= 8 marks
12-13 points	= 7 marks
10-11 points	= 6 marks
9 points	= 5 marks
7-8 points	= 4 marks
5-6 points	= 3 marks
3-4 points	= 2 marks
1-2 points	= 1 mark

Sample Summary:

***In a meritocratic society, self-fulfilment is not a solitary process because*** society provides chances for individuals to discover the ideal path to actualise their potential, encompassing them in an environment of guidance, motivation and acknowledgement. The yearning for acknowledgement strongly inspires individuals because how much others commend them affects their self-perception. Individuals, react to others' cues, striving in laudable pursuits and forsaking those that are not. Thus, their development is the product of personal and communal efforts which lift their potential and make them aware that maximum achievement comes only with repaying the community that had moulded them, something they do without hesitation. In this society, teacher and student strive to aid each other and respect each other's contribution. Many see their ideal selves when collaborating with others on demanding tasks.

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(120 words) (21 points – 2,11,19, 21 not included)

## Passage 2

7. Why does the author place inverted commas around 'nice' (line 2)? [1] (punctuation - inferential)

Passage	
There is a reason why we might be feeling more anxious, about our careers, about our status in the world today, than ever before and it is linked to something 'nice': meritocracy. The problem is.. Another equally insidious problem is this...	He is being <b>sarcastic/ironic</b> (Function) as meritocracy, rather than being something good, actually <b>leads to many problems.</b> (Context)  Function + Context = 1 m

8. Using your own words as far as possible, explain why failure 'seem much more crushing' (line 17) in a meritocratic society. [3]

Passage	
if you really believe in a society where <b>those who deserve to succeed, get to the top</b> , it also <b>implies that those who deserve to get to the bottom also get to the bottom</b> and <b>stay</b> there. In other words, your position in life comes to seem not accidental, but <b>merited and deserved</b> . And that makes failure seem much more crushing. ..There are more suicides in developed individualistic countries than in any other part of the world and some of the reason for that is that people <b>take what happens to them extremely personally</b> . They own their success but they also <b>own their failure</b> .	<p>a) Accepting the idea that <b>those in the highest position in society earn their status/position</b> also <b>suggests that those in the lowest position earn theirs/are rightfully there</b> <b>OR</b> <b>people's position in life is earned [1]</b></p> <p>b) and those on the lowest rung <b>will remain</b> there [1]</p> <p>c) will make <b>a person blame himself</b> for <b>his lack of achievement/ when he does not make it in life [1]</b></p>



9. Explain what the author means by ‘. To the injury of poverty, a meritocratic system adds the insult of shame’ (lines 30 – 31). (2m)

From the passage	
In a meritocratic society, those who fail have only themselves to blame: they had every opportunity but simply did not work hard enough; they had plenty of choices but simply did not make the right ones...The more choices we have, the less empathetic we become, and the less supportive we are of public policies aimed at the lower-income and socially disadvantaged as <b>low status</b> comes to seem not merely regrettable but also <b>deserved</b> . <b>To the injury of poverty, a meritocratic system adds the insult of shame.</b>	<p>(a) A system which implies failure as <b>earned / a just/rightful outcome OR those at the top earned their position</b></p> <p>(b) Will not only make life <b>very painful/difficult to bear</b> for</p> <p>(c) <b>Indigents/those who are destitute/the lower income group</b></p> <p>(d) But <b>also</b></p> <p>(e) burdens them with <b>humiliation</b>.</p> <p>1 pt = 0 2 pts = 1m 3-5pts = 2m</p>

10. In paragraph 5, what is the author’s attitude towards those who are ‘successful’ (line 34) and ‘privileged’ (line 36) in a meritocratic society and why does he have this attitude? [2m]

Passage	
Believing in the myth of meritocracy means successful people sometimes <b>fail to appreciate how much their wealth and power are a function of their environment</b> . Often those who are privileged <b>do not recognise or acknowledge these advantages</b> and <b>mistakenly attribute their ‘success’ to individual merit alone</b> .	<p>a) He is <b>disdainful/contemptuous/ disapproving of them/looks down on</b> them [1]</p> <p>b) As he sees them as people who are <b>often blind to the fact that their success may largely be due to external factors rather than their personal effort</b>. [1]</p> <p><b>OR</b></p>

	<p>c) Because they <b>wrongly believe they are personally and totally responsible for their achievements.</b> [1]</p> <p>Inferential + Paraphrase</p>
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