

Passage 1: Robert N. Bellah, Richard Madsen, William Sullivan, Ann Swidler, and Steven M. Tipton write about failure of individualism in America

- 1 Faced with growing homelessness, rising unemployment, crumbling highways, and impending ecological disaster, our response is one of apathy, frustration, cynicism, and retreat into our private worlds. The social problems confronting us today, are largely the result of failures of our institutions, and our response, largely the result of our failure to realise the degree to which our lives are shaped by institutional forces and the degree to which we, as a democratic society, can shape these forces for the better. 5
- 2 What prevents Americans from taking charge is, our long and abiding allegiance to "individualism" -- the belief that "the good society" is one in which individuals are left free to pursue their private satisfactions independently of others, a pattern of thinking that emphasises individual achievement and self-fulfillment. This way of thinking about ourselves and our society can be traced back to our country's eighteenth century founders, most notably John Locke. Locke's teaching promised an unheard of degree of individual freedom, an unlimited opportunity to compete for material well-being, and an unprecedented limitation on the arbitrary powers of government to interfere with individual initiative. Our nation's founders, however, assumed that the freedom of individuals to pursue their own ends would be tempered by a "public spirit" and concern for the common good that would shape our social institutions. 10 15
- 3 It is precisely this sense of common purpose and public spirit crucial to the guidance of institutions in a democracy that is absent from our society today. A ruthless individualism, expressed primarily through a market mentality, has invaded every sphere of our lives, undermining those institutions, such as the family or the university, that have traditionally functioned as foci of collective purposes, history, and culture. This lack of common purpose and concern for the common good bodes ill for a people claiming to be a democracy. Caught up in our private pursuits, we allow the workings of our major institutions, the economy and government, to go on over our heads. 20
- 4 There is hope, however, in renovating our institutions in a way that will revitalise and transform our democracy. In a culture of individuals possessed by individualism, such a transformation will not be easy. We will have to shed our individualistic blinders and learn to pay attention to ways in which we are dependent on and collectively responsible for the institutions that shape our common life. This will create spaces in our lives where we can practise democracy, beginning with our families (responsibilities shared equitably between parents) and our places of work (increased worker participation). Our larger political and economic institutions can be redesigned to encourage and nurture citizen participation. More government policy and planning decisions, for example, can be relegated to local levels, encouraging wider citizen participation and responsibility for government policy. Underlying these proposals is a belief that as we begin to participate in public projects, our perspectives and concerns will broaden. From a focus on self and a view of society as unrelated autonomous individuals, we will come to look beyond ourselves and come to view ourselves as members of a larger community concerned not only about ourselves but about our fellow Americans, peoples of other nations, future generations, and non-human life. 25 30 35

Adapted From *The Good Society*, by Robert N. Bellah, Richard Madsen, William Sullivan, Ann Swidler, and Steven M. Tipton

Passage 2: Samuel Brittan writes about INDIVIDUALISM

- 1 In current political argument, individualism is a derogatory term used by opponents of the concept. However, it is individuals who feel, exult, despair or rejoice. And statements about group welfare are a shorthand way of referring to such individual effects. This seems to me a plain statement of fact, despite the numerous thinkers who deny - or more usually - bypass it. Whatever might be said about sharing feelings with a close member of one's family, the rejoicing of a nation or a football club or a school is metaphorical. 5
- 2 Statements about large abstractions such as the interests of a country and the health of the economy must be translatable into statements about individual human beings. Such translations can lead us to pose useful questions such as: How much suffering is justified by the gratification of feelings of national pride? Analysis along such lines would be likely to make people more self-conscious. It might even lead to a weakening of unreflective willingness to die for one's country and to a waning of nationalism and ideological enthusiasm in general. 10
- 3 Another misunderstanding is to pit the individual against the family. The supremacy of the latter has been extensively documented in the works of anthropologists and biologists. However, the individualist is not renouncing this fact by allowing the family to evolve and take on forms such as that of the nuclear family. The individualist's passion for choice is always tempered by the proviso that it must not harm others; and, if the break-up of traditional families is having the adverse effects on individual welfare, they will be willing to accept recommendations from political and social quarters. 15
- 4 Generations of socialists have also argued that the collective control of economic activity would not only enable more individual citizens to satisfy more of their wants, but would enable them to flourish in a broader way. The argument against collectivist economic systems is that they utterly fail to fulfil their promise. Of course, it is a bonus to the individualist that allowing some rein to individual instincts for self-betterment have produced better results than centrally imposed direction. 20 25
- 5 The greatest obstacle faced by economic individualism is the belief that it is based on, or encourages, materialism or acquisitiveness. In fact, self-interest in a market economy merely means that people follow their own chosen goals. These may be individual consumption, but they may equally mean the acquiring of means to promote charitable, cultural or religious causes. Or they may try to maximise leisure to pursue some hobby or interest; or some mixture of all these. The altruistic businessman should indeed strive harder than his rivals to make profits and differentiate himself by what he does with his gain. 30
- 6 The most controversial aspect of economic individualism was expressed two centuries ago by Adam Smith. No sentence in political thought has attracted more opprobrium than the passage in the *Wealth of Nations* saying: It is not from the benevolence of the butcher, brewer or baker that we expect our dinner, but from the regard to their own interest. We address ourselves, not to their humanity but to their self-love, and never talk to them of our own necessities but of their advantages. 35

Adapted From *Essays, Moral, Political and Economic* by Samuel Brittan

Read the passages and then answer **all** the questions which follow below. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this paper.

NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

Questions on Passage 1

- 1 Give **two** reasons why people respond to social problems in the manner described by the author in paragraph 1. *Use your own words as far as possible.*
 (a).....

 (b).....
[2]
- 2 Why do the authors put quotation marks round “the good society” (line 8)?

[1]
- 3 Explain how the modern ‘way of thinking about ourselves and our society’ (line 10) differs from assumptions of ‘Locke’s teaching’ (line 11).

[3]
- 4 What does the word ‘ruthless’ (line 18) suggest about individualism?

[1]

- 5 What will be the consequence of being caught up in our 'private pursuits' (line 22)? *Use your own words as far as possible.*

.....

[1]

- 6 How would shedding 'individualistic blinders' (line 26) benefit [a] individuals and [b] governments? *Use your own words as far as possible.*

(a).....
[1]

(b).....

[2]

Questions on Passage 2

- 7 What is the author's intention in stating that 'it is individuals who feel, exult, despair or rejoice'? (line 2)

.....

 [2]

- 8 Using material from paragraphs 2 to 4 (lines 7 - 25), summarise the arguments against individualism and how the author rejects these.

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.**

One argument against individualism is.....

.....[8]

.....

.....

..... [1]

10 Questions on Passages 1 and 2.

For
Examiner's
Use

Give the meaning of the following words or phrases as they are used in Passage 1 and Passage 2. Write your answer in one word or a short phrase.

From Passage 1:

(a) impending (line 1)[1]

(b) market mentality (line 19)[1]

(c) renovating (line 24).....[1]

From Passage 2:

(d) altruistic (line 31)[1]

(e) opprobrium (line 34).....[1]

[8]

END OF PAPER

Questions on Passage 1

1. Give **two** reasons why people respond to social problems in the manner described by the author in paragraph 1. *Use your own words as far as possible.* [2] [Literal]

- (i).....
(ii).....

Lifted	Re-expressed
<ul style="list-style-type: none"> largely the result of our failure to realize the degree to which our lives are shaped by institutional forces (lines 3 - 4) and the degree to which we, as a democratic society, can shape these forces for the better (lines 4 - 6) 	<ul style="list-style-type: none"> One reason is the lack of awareness of how much we are being controlled by powerful, organised systems. [1] We are also unaware that in a democratic society, we can exert control to improve the system [1]

2. Why do the authors put quotation marks round “the good society” (line 8)? [1] [Inferential]

Lifted	Re-expressed
<ul style="list-style-type: none"> the belief that "the good society" is one in which individuals are left free to pursue their private satisfactions independently of others, a pattern of thinking that emphasizes individual achievement and self-fulfilment (lines 8 – 10) 	<p>To cast doubt on whether society truly benefits from individualism <u>or</u></p> <p>To express sarcasm/cynicism at the extent to which individualism can truly benefit society <u>or</u></p> <p>To express disappointment that people have become self-serving</p> <p>DO not accept: To express disapproval</p>

3. Explain how modern ‘way of thinking about ourselves and our society’ (line 10) differs from assumptions of ‘Locke’s teaching’ (line 11). [3] [Inferential]

Lifted	Re-expressed
<ul style="list-style-type: none"> to pursue their private satisfactions independently of others, a pattern of thinking that emphasizes individual achievement and self-fulfillment (lines 8 – 10) Locke's teaching.... assumed that the freedom of individuals to pursue their own ends would be tempered by a "public spirit" and concern for the common good that would shape our social institutions. (lines 11 – 16) 	<ul style="list-style-type: none"> Modern way of thinking emphasised personal success and satisfaction [1] whilst Lock believed that such liberty to seek personal goals [1] would be moderated by considerations for the society [1]

4. What does the word 'ruthless' (line 18) suggest about individualism? [1] [Inferential]

Lifted	Re-expressed
<ul style="list-style-type: none"> - Invaded every sphere of our lives (line 19) - Undermining those institutions....family ... (lines 19 - 21) - Bodes ill for people claiming to be a democracy (lines 21- 22) - Lack of common purpose and concern (lines 21- 22) 	<p>Literal meaning of ruthless – cruel, merciless, relentless [1/2]</p> <p>Any 1 [1/2 mark]</p> <ul style="list-style-type: none"> - adversely affected all aspects of our lives - weakened vital social units - undesirable for a society that is purportedly liberal - Absence of mutual consideration and united goals/aims.

5. What will be the consequence of being caught up in our 'private pursuits' (line 22)? *Use your own words as far as possible.* [1] [Literal]

Lifted	Re-expressed
<p>Caught up in our private pursuits, we allow the workings of our major institutions, the economy and government, to go on over our heads (lines 22 – 23)</p>	<p>We neglect/ignore/ we are indifferent to major social units/components <u>or</u>,</p> <p>We show little concern in the functioning of important public organisations. We permit important public organisations to function without our involvement.</p>

6. How would shedding 'individualistic blinders' (line 26) benefit [a] individuals and [b] governments? *Use your own words as far as possible.* [3] [Literal]

[a][1]
[b].....[2]

Lifted	Re-expressed
<p>[a] Individuals</p> <ul style="list-style-type: none"> - we can practice democracy, beginning with our families (responsibilities shared equitably between parents) (lines 28 -29) - our places of work (increased worker participation) (line 30) <p>[b] Governments</p> <ul style="list-style-type: none"> - Our larger political and economic institutions can be redesigned to encourage and nurture citizen participation. (lines 30 -31) <p><i>(E.g.) More government policy and planning decisions, for example, can be relegated to local levels, encouraging wider citizen participation and responsibility for government policy</i></p>	<p>[a] Individuals</p> <p>Helps in managing relationships at home and at work. [1/2] in a just manner [1/2]</p> <p>[b] Governments</p> <p>Governments can pass on some of its duties to the grassroots, [1] fostering more active citizenry and commitment towards such plans. [1]</p>

Questions on Passage 2

7. What is the author's intention in stating that 'it is individuals who feel, exult, despair or rejoice' (line 2) [2] [Inferential]

Lifted	Re-expressed
...statements about group welfare are a shorthand way of referring to such individual effects..... (lines 2 - 3). Whatever might be said about sharing feelings with a close member of one's family, the rejoicing of a nation or a football club or a school is metaphorical. (lines 4 – 6)	To emphasise the fact that the emotions associated with a group [1] are actually a collection of individual emotions [1]. / We do not mean literally [1] when we describe the experiences of a group [1]

8. Using material from paragraphs 2 to 4 (lines 7 -25), summarise the arguments against individualism and how the author rejects these.

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.**

One argument against individualism is.....

TWO PARTS TO SUMMARY:

C : Critics View (Arguments against individualism)

S : Samuel Brittan's View (Rejections of these arguments)

Lifted	Re-expressed
Para 2	
C : the interests of a country and the health of the economy	(a) that it ignores the needs/priorities of the nation and the economy [1/2]
S :	
How much suffering is justified by the gratification of feelings of national pride?	(b) Where does one draw the line between expressing loyalty to country [1/2] and inflicting harm. [1/2] Or Attending to such needs have led to much misery, and
make people more self-conscious	(c) Failure to experience uneasiness at such misery [1]
weakening of unreflective willingness to die for one's country	(d) Do not think deeply before volunteering to fight for the nation, and [1]
waning of nationalism and ideological enthusiasm in general	(e) about patriotism and zeal for some cause/subject [1]
Para 3	
C : pit the individual against the family. The supremacy of the latter has been extensively documented in the works of anthropologist and biologist.	(f) Individualism is against the interest of the family which is a vital aspect of human existence [1]
S :	
However, the individualist is not renouncing this fact by allowing the family to evolve and take on forms such as that of the nuclear family.	(g) However, the individualist is not rejecting the family by allowing it change according to circumstances [1]
The individualist's passion for choice is always tempered by the proviso that it must not harm others; and, if the break-up of traditional families is having the adverse effects on individual welfare,	(h) They are willing to accept government/community's policies/suggestions on families if the family had changed in such a manner to harm individual. [1]

they will be willing to accept recommendations from political and social quarters.	
Para 4	
C : collective control of economic activity would not only enable more individual citizens to satisfy more of their wants, but would enable them to flourish in a broader way	(i) Individualism does not ensure the economic success of a larger segment in society/fulfill the desires of more people [1]
S :	
they utterly fail to fulfil their promise	(j) However, collectivism has not been successful.[1/2]
the individualist that allowing some rein to individual instincts for self-betterment have produced better results than centrally imposed direction.	(k) In fact, individualism which is driven by an innate motivation for progress have resulted in greater success.[1]

9. How does the last paragraph further support Samuel Brittan's argument? [1] [Inferential]

Lifted	Re-expressed
It is not from the benevolence of the butcher, brewer or baker that we expect our dinner, but from the regard to their own interest. (lines 35 – 36)	In our daily interactions/Even in basic commercial dealing, in order to get things done, we have to understand the selfish desires/needs of the other party.

10. Questions on Passages 1 and 2

Give the meaning of the following words or phrases as they are used in passages 1 and 2. Write your answer in one word or a short phrase. [5]

		1 mark	½ mark	0 mark
1	impending [passage 1, line 1] ADJECTIVE	about to occur/happen imminent		
2	'market mentality' [passage 1, line 19] NOUN PHRASE	profit-motivated way of thinking/paradigm		
3	renovating [passage 1, line 24] VERB	repairing restoring to good condition reinvigorating		
4	altruistic [passage 2, line 31] ADJECTIVE	philanthropic benevolent charitable unselfish		
5	opprobrium [passage 2, line 34] NOUN	reproach shame disgrace contempt		

11. Authors of *The Good Society* highlight the problems with individualism, whereas Samuel Brittan argues in favour of it. How far do you agree with their views? In giving your views, explain where and why you agree or disagree with the authors. [8]