

**Enlightenment Passage # 1**

1. This is a detail retrieval question, so you should locate the point in the passage from which it was drawn. It is the third paragraph. In line 25–30, the author recalls his expectation that, by introducing the market system, the communist system would topple from within.

Be careful not to choose (A). It chronicles how the events actually occurred, not how they were *anticipated* to occur. (A) is baited with the words “great shock,” “monopoly,” and “civil society.”

The answer is (B).

2. This is an inference question, so the answer must say more than what is said in the passage, without requiring a quantum leap in thought. The needed reference is “*Democracy is something more than freedom*” (line 15). Since freedom can exist without democracy, freedom alone does not insure democracy.

The answer is (A).

3. This is an author’s attitude question. The key to answering this question is found in the closing comments. There the author states “*The masquerade goes on,*” referring to nascent democracies. So he has reservations about the newly emerging democracies.

Watch out for (E). Although it is supported by the passage, it is in a supporting paragraph. The ideas in a concluding paragraph take precedence over those in a supporting paragraph.

The answer is (C).

4. This is an inference question. These are like extension questions, but they

go well beyond what is stated in the passage. In this case we are asked to interpret the author’s comments from a cynic’s perspective. Because application questions go well beyond the passage, they are often difficult, as is this one.

A cynic looks at reality from a negative perspective, usually with a sense of dark irony and hopelessness.

Don’t make the mistake of choosing (E). Although a cynic is likely to make such a statement, it does not address the subject of the passage—political and economic systems. The passage is not about human nature, at least not directly.

The answer is (D).

5. This is an inference question. Statement I is true. In lines 40–43, the author implies that the institutions of the new-born, free society were created in great pain because the people lacked experience. Statement II is true. Expectations that the market mechanisms would explode totalitarianism and usher in a new society were dashed, and having to readjust one’s expectations certainly makes a situation more difficult. Finally, statement III is true. It summarizes the thrust of the passage’s closing lines.

The answer is (E).

6. This is a definition question. Because it refers to a specific point in the passage, you must read a few sentences before and after it. The answer can be found in lines 58–70.

The answer is (C).

**Enlightenment Passage # 2**

7. This is a detail question. The needed reference is contained in lines 24–27: “*there is nothing [a woman] can do which does not contribute to her presence. Presence for a woman is intrinsic to her person . . .*” If something is intrinsic to you, then it necessarily is part of your reality. Hence the answer is (B).

Note the question refers to “usage and conventions” discussed in the passage, not to any other way of viewing the world—such as your own!

8. This is a purpose of the phrase question. Although the author opens the passage with a hint that she doesn’t like the customary sex roles (“*conventions which are at last being questioned*”), the rest of the passage is explanatory and analytical. So (C) and (D) are too strong. The answer is (B).

9. This is an inference question; we are asked to apply what we have learned from the passage to a hypothetical situation.

The best way to analyze this question is to compare the speaker to a joke-teller. The passage paints a portrait of a woman as most concerned with the image she presents to the world. She is not concerned with the speech or joke, *per se*, rather with how she delivers it. “*Only a man can make a good joke for its own sake.*” The answer is (C).

Don’t make the mistake of choosing (B). Although men have, in the main, molded her self-image, she has gone beyond that; she now measures herself in the abstract: “how will I come off to the ultimately critical audience?” and not “how will actual audience members see me?”

10. This viewpoint question is a bit tricky because the second-best choice is rather good. Women are concerned with the image they present, so they cannot be themselves—they must act their part. Hence the answer is (C).

You may have been tempted by (A). According to the passage, women are thrown into the role of an actress, “into the keeping of men.” So, like victims, they are not responsible for their social position. However, nothing in the passage directly suggests that it is wrong for women to be in this position or that women attempt to refuse this role. According to the passage, therefore, women are not, strictly speaking, victims. (*Victim* means “someone not in control of something injurious happening to him or her.”)

11. This is an inference except question. The passage discusses the fact that a man may fabricate his image (lines 14–16). This suggests that men *are* conscious of their images, but the passage also states that image is not intrinsic to their personalities, as it is for women. The answer is (B).

12. This is a rather hard purpose of the passage question because the second-best choice, (A), is quite good.

The passage does open with a discussion of a man’s presence. But in paragraph two the pivotal phrase “by contrast” introduces a woman’s presence; from there the discussion of a man’s presence is only in regard to how it affects a woman’s. So a woman’s presence is the main idea; contrasting it with a man’s presence is secondary. (B) gives the proper emphasis to these two purposes.

**Enlightenment Passage # 3**

13. This is an inference question. Statement I is true. This is the essential characteristic of dualistic (right/wrong) thinkers (lines 3–9). This eliminates (B) and (C). Statement II is false. Dualistic thinkers grant authority (right thinking) to adults and adult figures. This is clear from the sentence, “*These students are slaves to the generalizations of their authorities.*” This eliminates (D). Unfortunately, we have to check Statement III. It is true since Dualistic thinkers believe *their* group is right and the *other* group is wrong. (Again, see lines 3–9.) The answer, therefore, is (E).
14. This is another inference question. Dualistic thinkers probably cannot give cogent arguments for their beliefs since they have adopted them unquestioningly from authority figures; dualistic thinkers do not know (have never thought of) the reasons for which their beliefs are right or wrong. Hence the answer is (B).
15. This is a search question. (A) is false. After carefully thinking through their reasons, committed thinkers are reasonably sure of their position. (B) is also false. Relativistic thinkers make sense of the world, but they have not chosen their position; indeed, they cannot even choose a position. (C) is true. Multiplicity thinkers see the world as randomly organized; they can’t see the relationships that connect different positions. (See the first pivotal word, “however” [line 20].)
16. This is an inference question. Multiplicity students view all opinions as equally valid. They have yet to learn how to rank opinions (truths)—all votes (thoughts) count equally. The answer is (B).  
Note, (C) is offered to humor Republicans. The test-makers sometimes run out of tempting wrong choices. Don’t dwell on such humorous nonsense.
17. This is a search question. (A): No, these are the Multiplists. (B): No, Dualists think this way. (C): No, this describes Relativists. Don’t confuse (A) and (C). Multiplists acknowledge no right or wrong; whereas Relativists acknowledge a morality, but one that is context dependent. (D): No, Committed thinkers fit this description rather nicely. Hence, by process of elimination, we have learned the answer is (E).
18. This is match question. Since all the students showed how the characters exemplified the *same* concept of “tragedy,” they must be working from a common definition of tragedy (the traditional one). They have accepted “authority’s” definition of tragedy and have shown how each character fits it. It never occurred to them that there may be other ways to view a tragedy. Hence, they are all dualistic thinkers. The answer is (B).

19. This is an organization question. In each paragraph the author shows how a stage of thought evolved from a previous stage— except the dualistic stage, which starts the analysis. Further, the thought process in each stage is illustrated by how it views capital punishment. Hence the answer is (E).

Be careful not to choose (D). Although dualistic thinking certainly is simplistic and provincial, and committed thinking seems to be considered and cosmopolitan, neither of these judgments is stated nor implied by the passage.

**Enlightenment Passage # 4**

20. This is an inference question. According to the passage, red light would not be significantly deflected and consequently would pass through a relatively direct route from the sun to our eyes. Hence the answer is (C).
21. This is another inference question. Since the passage is a science selection, we should expect a lot of extension questions. (A): No, if anything, blue light would exert more energy. (B): No. We cannot infer this. The collision of blue light with particles in the air is the reason for a blue sky, not for lightning. (C): No. Speed of light is not mentioned in the passage. (D): Yes. Blue light has a shorter wavelength, consequently it has more energy than red light.
22. This is a match question since it introduces new information about water waves and asks us to conclude how the behavior of light waves might be similarly affected. Given this information, however, we can justify no conclusion about whether light waves imitate water waves in this new regard. The analogy might hold or it might break down. We don't yet know. (To find out we would have to do an experiment using light.) The answer is (D).
23. This is a search question. (A): No. We do not know anything about a "variety" of obstacles; even if we did, we would have no reason to assume that light is constituted of different colors. **(B): Yes.** See lines 24–29. Rainbows occur because light is constituted of many colors. (C): No. This is a distortion of lines 49–51, and it sounds illogical to boot. (D): No. This gives no reason to assume that light is constituted of many colors. (E): No. Water vapor in the atmosphere causes rainbows, not dust.
24. This is an inference question. (A): No. Although dust is mentioned as one of the three important obstacles (lines 20–21), we simply do not have enough information to conclude how dust density would change sky color. (B): No. While this idea may fit with the common lore that a lot of dust in the air creates great, red sunsets, the passage itself gives no basis to any conclusion regarding color change. (C): No. Same reason as in (A) and (B). **(D): Yes.** There is not enough information in the passage to determine a relationship between color change and dust density. The dust may give off a certain color of its own—we can't say for certain.

25. This is an inference / search question. Statement I is true. There are obviously more particles on a horizontal than a vertical path. The glowing red sky is reasonable evidence for some diffusion. Note that Question 24 asks “what can we *conclude*” while this question asks what seems *plausible* (what “would seem to be explained”). So, while we are attempting to make very similar inferences in both questions, what we can do with the data depends, among other things, on the degree of certainty requested. Statement II is true. The path of evening light probably has a greater average density, since it spends more time passing through a zone of thicker atmosphere. It is reasonable to assume this significantly greater density, or the absolute number of particles, might present an

obstacle to blue light. Statement III is false. There are two things wrong with this answer: (1) red light waves are not short, relative to blue; (2) we do not know that waves with more energy will more readily pass through obstacles. The passage, in fact, implies just the opposite. The answer is (C).

26. This is an inference question. (A): No. Water waves offer only a model for light waves. As a model, they are identical in some ways but not in others. (B): No. This is not implied by the passage. What they have in common is the way they act when they impinge on obstacles. (C): No. Waves of water are used as a model because they have much in common with waves of light. **(D): Yes.** See explanation for (A).