

Enlightenment Passage 1

From Romania to Germany, from Tallinn to Belgrade, a major historical process—the death of communism—is taking place. The German Democratic Republic no longer exists as a separate state. And the former German Democratic Republic will serve as the first measure of the price a post-Communist society has to pay for entering the normal European orbit. In Yugoslavia we will see whether the federation can survive without communism.

One thing seems common to all these countries: dictatorship has been defeated and freedom has won, yet the victory of freedom has not yet meant the triumph of democracy. Democracy is something more than freedom. Democracy is freedom institutionalized, freedom submitted to the limits of the law, freedom functioning as an object of compromise between the major political forces on the scene.

We have freedom, but we still have not achieved the democratic order. That is why this freedom is so fragile. In the years of democratic opposition to communism, we supposed that the easiest thing would be to introduce changes in the economy. In fact, we thought that the march from a planned economy to a market economy would take place within the framework of the bureaucratic system, and that the market within the Communist state would explode the totalitarian structures. Only then would the time come to build the institutions of a civil society; and only at the end, with the completion of the market economy and the civil society, would the time of great political transformations finally arrive.

The opposite happened. First came the big political change, the great shock, which either broke the monopoly and the principle of Communist Party rule or simply pushed the Communists out of power. Then came the creation of civil society, whose institutions were created in great pain, and which had trouble negotiating the empty space of freedom. Only then, as the third moment of change, the final task was undertaken: that of transforming the totalitarian economy into a normal economy where different forms of ownership and different economic actors will live one next to the other.

Today we are in a typical moment of transition. No one can say where we are headed. The people of the democratic opposition have the feeling that we won. We taste the sweetness of our victory the same way the Communists, only yesterday our prison guards, taste the bitterness of their defeat. Yet, even as we are conscious of our victory, we feel that we are, in a strange way, losing. In Bulgaria the Communists have won the parliamentary elections and will govern the country, without losing their social legitimacy. In Romania the National Salvation Front, largely dominated by people from the old Communist bureaucracy, has won. In other countries democratic institutions seem shaky, and the political horizon is cloudy. The masquerade goes on: dozens of groups and parties are created, each announces similar slogans, each accuses its adversaries of all possible sins, and each declares itself representative of the national interest. Personal disputes are more important than disputes over values. Arguments over values are fiercer than arguments over ideas

1. The author originally thought that the order of events in the transformation of communist society would be represented by which one of the following?
 - (A) A great political shock would break the totalitarian monopoly, leaving in its wake a civil society whose task would be to change the state-controlled market into a free economy.
 - (B) The transformation of the economy would destroy totalitarianism, after which a new and different social and political structure would be born.
 - (C) First the people would freely elect political representatives who would transform the economy, which would then undermine the totalitarian structure.
 - (D) The change to a democratic state would necessarily undermine totalitarianism, after which a new economic order would be created.
 - (E) The people's frustration would build until it spontaneously generated violent revolution, which would sentence society to years of anarchy and regression.
2. Beginning in the second paragraph, the author describes the complicated relationship between "freedom" and "democracy." In the author's view, which one of the following statements best reflects that relationship?
 - (A) A country can have freedom without having democracy.
 - (B) If a country has freedom, it necessarily has democracy.
 - (C) A country can have democracy without having freedom.
 - (D) A country can never have democracy if it has freedom.
 - (E) If a country has democracy, it cannot have freedom.
3. From the passage, a reader could conclude that which one of the following best describes the author's attitude toward the events that have taken place in communist society?
 - (A) Relieved that at last the democratic order has surfaced.
 - (B) Clearly wants to return to the old order.
 - (C) Disappointed with the nature of the democracy that has emerged.
 - (D) Confident that a free economy will ultimately provide the basis for a true democracy.
 - (E) Surprised that communism was toppled through political rather than economic means.
4. A cynic who has observed political systems in various countries would likely interpret the author's description of the situation at the end of the passage as
 - (A) evidence that society is still in the throws of the old totalitarian structure.
 - (B) a distorted description of the new political system.
 - (C) a necessary political reality that is a prelude to "democracy."
 - (D) a fair description of many democratic political systems.
 - (E) evidence of the baseness of people.

5. Which one of the following does the author imply may have contributed to the difficulties involved in creating a new democratic order in eastern Europe?
- I. The people who existed under the totalitarian structure have not had the experience of “negotiating the empty space of freedom.”
 - II. Mistaking the order in which political, economic, and social restructuring would occur.
 - III. Excessive self-interest among the new political activists.
- (A) I only
 - (B) II only
 - (C) I and III only
 - (D) II and III only
 - (E) I, II, and III
6. By stating “even as we are conscious of our victory, we feel that we are, in a strange way, losing” (lines 56–58) the author means that
- (A) some of the old governments are still unwilling to grant freedom at the individual level.
 - (B) some of the new governments are not strong enough to exist as a single federation.
 - (C) some of the new democratic governments are electing to retain the old political parties.
 - (D) no new parties have been created to fill the vacuum created by the victory of freedom.
 - (E) some of the new governments are reverting to communism.

Enlightenment Passage 2

According to usage and conventions which are at last being questioned but have by no means been overcome, the social presence of a woman is different in kind from that of a man. A man's presence is dependent upon the promise of power which he embodies. If the promise is large and credible his presence is striking. If it is small or incredible, he is found to have little presence. The promised power may be moral, physical, temperamental, economic, social, sexual—but its object is always exterior to the man. A man's presence suggests what he is capable of doing to you or for you. His presence may be fabricated, in the sense that he pretends to be capable of what he is not. But the pretense is always toward a power which he exercises on others.

By contrast, a woman's presence expresses her own attitude to herself, and defines what can and cannot be done to her. Her presence is manifest in her gestures, voices, opinions, expressions, clothes, chosen surroundings, taste—indeed there is nothing she can do which does not contribute to her presence. Presence for a woman is so intrinsic to her person that men tend to think of it as an almost physical emanation, a kind of heat or smell or aura.

To be born a woman has been to be born, within an allotted and confined space, into the keeping of men. The social presence of women has developed as a result of their ingenuity in living under such tutelage within such a limited space. But this has been at the cost of a woman's self being split into two. A woman must continually watch herself. Whilst she is walking across a room or whilst she is weeping at the death of her father, she can scarcely avoid envisaging herself walking or weeping. From earliest childhood she has been taught and persuaded to survey herself continually.

And so she comes to consider the *surveyor* and the *surveyed* within her as the two constituent yet always distinct elements of her identity as a woman.

She has to survey everything she is and everything she does because how she appears to others, and ultimately how she appears to men, is of crucial importance for what is normally thought of as the success of her life. Her own sense of being in herself is supplanted by a sense of being appreciated as herself by another. Men survey women before treating them. Consequently how a woman appears to a man can determine how she will be treated. To acquire some control over this process, women must contain it and internalize it. That part of a woman's self which is the surveyor treats the part which is the surveyed so as to demonstrate to others how her whole self would like to be treated. And this exemplary treatment of herself by herself constitutes her presence. Every woman's presence regulates what is and is not "permissible" within her presence. Every one of her actions—whatever its direct purpose or motivation—is also read as an indication of how she would like to be treated. If a woman throws a glass on the floor, this is an example of how she treats her own emotion of anger and so of how she would wish to be treated by others. If a man does the same, his action is only read as an expression of his anger. If a woman makes a good joke this is an example of how she treats the joker in herself and accordingly of how she as joker-woman would like to be treated by others. Only a man can make a good joke for its own sake.

7. According to “usage and conventions,” appearance is NECESSARILY a part of reality for
- (A) men
 - (B) women
 - (C) both men and women
 - (D) neither men nor women
 - (E) men always and women occasionally
8. In analyzing a woman’s customary “social presence,” the author hopes to
- (A) justify and reinforce it.
 - (B) understand and explain it.
 - (C) expose and discredit it.
 - (D) demonstrate and criticize it.
 - (E) sanction and promote it.
9. It can be inferred from the passage that a woman with a Ph.D. in psychology who gives a lecture to a group of students is probably MOST concerned with
- (A) whether her students learn the material.
 - (B) what the males in the audience think of her.
 - (C) how she comes off as a speaker in psychology.
 - (D) finding a husband.
 - (E) whether a man challenges her.
10. The passage portrays women as
- (A) victims
 - (B) liars
 - (C) actresses
 - (D) politicians
 - (E) ignorant
11. Which one of the following is NOT implied by the passage?
- (A) Women have split personalities.
 - (B) Men are not image-conscious.
 - (C) Good looks are more important to women than to men.
 - (D) A man is defined by what he does, whereas a woman is defined by how she appears.
 - (E) A man’s presence is extrinsic, whereas a woman’s is intrinsic.
12. The primary purpose of the passage is to
- (A) compare and contrast woman’s presence and place in society with that of man’s.
 - (B) discuss a woman’s presence and place in society and to contrast it with a man’s presence and place.
 - (C) illustrate how a woman is oppressed by society.
 - (D) explain why men are better than women at telling jokes.
 - (E) illustrate how both men and women are hurt by sexism.

Enlightenment Passage 3

Most students arrive at [college] using “discrete, concrete, and absolute categories to understand people, knowledge, and values.” These students live with a *dualistic* view, seeing “the world in polar terms of we-right-good vs. other-wrong-bad.” These students cannot acknowledge the existence of more than one point of view toward any issue. There is one “right” way. And because these absolutes are assumed by or imposed on the individual from external authority, they cannot be personally substantiated or authenticated by experience. These students are slaves to the generalizations of their authorities. An eye for an eye! Capital punishment is apt justice for murder. The Bible says so.

Most students break through the dualistic stage to another equally frustrating stage—*multiplicity*. Within this stage, students see a variety of ways to deal with any given topic or problem. However, while these students accept multiple points of view, they are unable to evaluate or justify them. To have an opinion is everyone’s right. While students in the dualistic stage are unable to produce evidence to support what they consider to be self-evident absolutes, students in the multiplistic stage are unable to connect instances into coherent generalizations. Every assertion, every point, is valid. In their democracy they are directionless. Capital punishment? What sense is there in answering one murder with another?

The third stage of development finds students living in a world of *relativism*. Knowledge is relative: right and wrong depend on the context. No longer recognizing the validity of each individual idea or action, relativists examine everything to find its place in an overall framework. While the multiplist views the world as unconnected, almost random, the relativist seeks always to place phenomena into coherent larger patterns. Students in this stage view the world analytically. They appreciate authority for its expertise, using it to defend their own generalizations. In addition, they accept or reject ostensible authority *after systematically* evaluating its validity. In this stage, however, students resist decision making. Suffering the ambivalence of finding several consistent and acceptable alternatives, they are almost overwhelmed by diversity and need means for managing it. Capital punishment is appropriate justice—in some instances.

In the final stage students manage diversity through individual *commitment*. Students do not deny relativism. Rather they assert an identity by forming commitments and assuming responsibility for them. They gather personal experience into a coherent framework, abstract principles to guide their actions, and use these principles to discipline and govern their thoughts and actions. The individual has chosen to join a particular community and agrees to live by its tenets. The accused has had the benefit of due process to guard his civil rights, a jury of peers has found him guilty, and the state has the right to end his life. This is a principle my community and I endorse.

13. It can be inferred from the passage that the author would consider which of the following to be good examples of “dualistic thinking”?
- I. People who think “there is a right way and a wrong way to do things”
 - II. Teenagers who assume they know more about “the real world” than adults do
 - III. People who back our country “right or wrong” when it goes to war
- (A) I only
(B) II only
(C) III only
(D) I and II only
(E) I and III only
14. Students who are “dualistic” thinkers may not be able to support their beliefs convincingly because
- (A) most of their beliefs *cannot* be supported by arguments.
 - (B) they have accepted their “truths” simply because authorities have said these things are “true.”
 - (C) they half-believe and half-disbelieve just about everything.
 - (D) their teachers almost always think that “dualistic” thinkers are wrong.
 - (E) they are enslaved by their authorities.
15. Which one of the following assertions is supported by the passage?
- (A) *Committed* thinkers are not very sure of their positions.
 - (B) *Relativistic* thinkers have learned how to make sense out of the world and have chosen their own positions in it.
 - (C) *Multiplicity* thinkers have difficulty understanding the relationships between different points of view.
 - (D) *Dualistic* thinkers have thought out the reasons for taking their positions.
 - (E) *Dualistic* thinkers fear the power of authority.
16. In paragraph two, the author states that in their “democracy” students in the *multiplicity* stage are directionless. The writer describes *multiplicity* students as being in a “democracy” because
- (A) there are so many different kinds of people in a democracy.
 - (B) in an “ideal” democracy, all people are considered equal; by extension, so are their opinions.
 - (C) Democrats generally do not have a good sense of direction.
 - (D) although democracies may grant freedom, they are generally acknowledged to be less efficient than more authoritarian forms of government.
 - (E) in a democracy the individual, not the state, has ultimate authority over himself.

17. Which one of the following kinds of thinking is NOT described in the passage?
- (A) People who assume that there is no right or wrong in any issue
 - (B) People who make unreasoned commitments and stick by them
 - (C) People who believe that right or wrong depends on the situation
 - (D) People who commit themselves to a particular point of view after having considered several alternative concepts
 - (E) People who think that all behavior can be accounted for by cause and effect relationships
18. If students were asked to write essays on the different *concepts* of tragedy as exemplified by Cordelia and Antigone, and they all responded by showing how each character exemplified a traditional definition of tragedy, we could, according to the passage, hypothesize which one of the following about these students?
- (A) The students were locked into the relativist stage.
 - (B) The students had not advanced beyond the dualist stage.
 - (C) The students had at least achieved the multiplicity stage.
 - (D) The students had reached the commitment stage.
 - (E) We have no indication of which cognitive stage the students were in.
19. Which one of the following best describes the organization of the passage?
- (A) Four methods of thought are compared and contrasted.
 - (B) It is shown how each of four types of thought evolved from each other.
 - (C) Four methods of thought are presented, and each is shown to complement the other.
 - (D) The evolution of thought from simplistic and provincial through considered and cosmopolitan is illustrated by four stages.
 - (E) The evolution of thought through four stages is presented, and each stage is illustrated by how it views capital

Enlightenment Passage 4

Imagine that we stand on any ordinary seaside pier, and watch the waves rolling in and striking against the iron columns of the pier. Large waves pay very little attention to the columns—they divide right and left and re-unite after passing each column, much as a regiment of soldiers would if a tree stood in their way; it is almost as though the columns had not been there. But the short waves and ripples find the columns of the pier a much more formidable obstacle. When the short waves impinge on the columns, they are reflected back and spread as new ripples in all directions. To use the technical term, they are “scattered.” The obstacle provided by the iron columns hardly affects the long waves at all, but scatters the short ripples.

We have been watching a working model of the way in which sunlight struggles through the earth’s atmosphere. Between us on earth and outer space the atmosphere interposes innumerable obstacles in the form of molecules of air, tiny droplets of water, and small particles of dust. They are represented by the columns of the pier.

The waves of the sea represent the sunlight. We know that sunlight is a blend of lights of many colors—as we can prove for ourselves by passing it through a prism, or even through a jug of water, or as Nature demonstrates to us when she passes it through the raindrops of a summer shower and produces a rainbow. We also know that light consists of waves, and that the different colors of light are produced by waves of different lengths, red light by long waves and blue light by short waves. The mixture of waves which constitutes sunlight has to struggle through the obstacles it meets in the atmosphere, just as the mixture of waves at the seaside has to struggle past the columns of the pier. And these obstacles treat the light waves much as the columns of the pier treat the sea-waves. The long waves which constitute red light are hardly affected, but the short waves which constitute blue light are scattered in all directions.

Thus, the different constituents of sunlight are treated in different ways as they struggle through the earth’s atmosphere. A wave of blue light may be scattered by a dust particle, and turned out of its course. After a time a second dust particle again turns it out of its course, and so on, until finally it enters our eyes by a path as zigzag as that of a flash of lightning. Consequently, the blue waves of the sunlight enter our eyes from all directions. And that is why the sky looks blue.

20. We know from experience that if we look directly at the sun, we will see red light near the sun. This observation is supported by the passage for which one of the following reasons?
- (A) It seems reasonable to assume that red light would surround the sun because the sun is basically a large fireball.
 - (B) It seems reasonable to assume that the other colors of light would either cancel each other or combine to produce red.
 - (C) It seems reasonable to assume that red light would not be disturbed by the atmospheric particles and would consequently reach us by a relatively direct path from the sun to our eyes.
 - (D) It is not supported by the passage. The author does not say what color of light should be near the sun, and he provides no reasons that would allow us to assume that the light would be red.
 - (E) Gazing directly at the sun forces the eye to focus on the longer red waves.
21. Scientists have observed that shorter wavelength light has more energy than longer wavelength light. From this we can conclude that
- (A) red light will exert more energy when it hits the surface of the earth than will blue light.
 - (B) lightning is caused by the collision of blue light with particles in the air.
 - (C) red light will travel faster than blue light.
 - (D) blue light has more energy than red light.
 - (E) blue light has less energy than red light.
22. A scientist makes new observations and learns that water waves of shorter wavelengths spread in all directions not only because they scatter off piers but also because they interact with previously scattered short water waves. Drawing upon the analogy between water waves and light waves, we might hypothesize which of the following?
- (A) Blue light waves act like ripples that other blue light waves meet and scatter from.
 - (B) Red light waves will be scattered by blue light waves like incoming long water waves are scattered by outgoing ripples.
 - (C) Red light waves can scatter blue light waves, but blue light waves cannot scatter red.
 - (D) The analogy between water and light waves cannot be extended to include the way in which short water waves become ripples and scatter one another.
 - (E) The scattering effect of blue light waves is canceled by that of red.

23. Which one of the following is a reason for assuming that sunlight is constituted of waves of many colors?
- (A) The mixture of waves that make up sunlight has to struggle through a variety of obstacles in the atmosphere.
 - (B) When passing through water in the atmosphere, sunlight is sometimes broken down into an array of colors.
 - (C) Many different wavelengths of light enter our eyes from all directions.
 - (D) The mere fact that light waves can be scattered is a reason for assuming that sunlight is constituted of waves of different colors.
 - (E) When passing through dust in the atmosphere, sunlight is sometimes broken down into an array of colors.
24. From the information presented in the passage, what can we conclude about the color of the sky on a day with a large quantity of dust in the air?
- (A) The sky would be even bluer
 - (B) The sky would be redder
 - (C) The sky would not change colors
 - (D) We do not have enough information to determine a change in color
 - (E) The sky would assume a violet hue
25. We all know that when there is a clear sky, the western sky appears red as the sun sets. From the information presented in the passage, this phenomenon would seem to be explained by which of the following?
- I. Light meets more obstacles when passing parallel to the earth's surface than when traveling perpendicular. Consequently, even red light is diffused.
 - II. The blue light may not make it through the denser pathway of the evening sky, leaving only the long light waves of red.
 - III. The short red light waves have more energy and are the only waves that can make it through the thick atmosphere of the evening sky.
- (A) I only
 - (B) II only
 - (C) I and II only
 - (D) II and III only
 - (E) I, II, and III
26. Which one of the following does the author seem to imply?
- (A) Waves of light and waves of water are identical.
 - (B) Waves of light have the same physical shape as waves of water.
 - (C) Waves of light and waves of water do not have very much in common.
 - (D) Waves of water are only models of waves of light.
 - (E) There are colors of light waves just as there are colors of water waves.