

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.
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.
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. 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 fair description of many democratic political systems.
 - D. 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. 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 50–52) 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

Passage 2

In the United States the per capita costs of schooling have risen almost as fast as the cost of medical treatment. But increased treatment by both doctors and teachers has shown steadily declining results. Medical expenses concentrated on those above forty-five have doubled several times over a period of forty years with a resulting 3 percent increase in the life expectancy of men. The increase in educational expenditures has produced even stranger results; otherwise President Nixon could not have been moved this spring to promise that every child shall soon have the "Right to Read" before leaving school.

In the United States it would take eighty billion dollars per year to provide what educators regard as equal treatment for all in grammar and high school. This is well over twice the \$36 billion now being spent. Independent cost projections prepared at HEW and at the University of Florida indicate that by 1974 the comparable figures will be \$107 billion as against the \$45 billion now projected, and these figures wholly omit the enormous costs of what is called "higher education," for which demand is growing even faster. The United States, which spent nearly eighty billion dollars in 1969 for "defense," including its deployment in Vietnam, is obviously too poor to provide equal schooling. The President's committee for the study of school finance should ask not how to support or how to trim such increasing costs, but how they can be avoided.

Equal obligatory schooling must be recognized as at least economically unfeasible. In Latin America the amount of public money spent on each graduate student is between 350 and 1,500 times the amount spent on the median citizen (that is, the citizen who holds the middle ground between the poorest and the richest). In the United States the discrepancy is smaller, but the discrimination is keener. The richest parents, some 10 percent, can afford private education for their children and help them to benefit from foundation grants. But in addition they obtain ten times the per capita amount of public funds if this is compared with the per capita expenditure made on the children of the 10 percent who are poorest. The principal reasons for this are that rich children stay longer in school, that a year in a university is disproportionately more expensive than a year in high school, and that most private universities depend—at least indirectly—on tax-derived finances.

Obligatory schooling inevitably polarizes a society; it also grades the nations of the world according to an international caste system. Countries

are rated like castes whose educational dignity is determined by the average years of schooling of its citizens, a rating which is closely related to per capita gross national product, and much more painful.

7. Which one of the following best expresses the main idea of the passage?
- A. The educational shortcomings of the United States, in contrast to those of Latin America, are merely the result of poor allocation of available resources.
 - B. Both education and medical care are severely underfunded.
 - C. Obligatory schooling must be scrapped if the goal of educational equality is to be realized.
 - D. Obligatory education does not and cannot provide equal education.
8. The author most likely would agree with which one of the following solutions to the problems presented by obligatory education?
- A. Education should not be obligatory at all.
 - B. Education should not be obligatory for those who cannot afford it.
 - C. More money should be diverted to education for the poorest.
 - D. Future spending should be capped.
9. According to the passage, education is like health care in all of the following ways EXCEPT:
- A. It has reached a point of diminishing returns, increased spending no longer results in significant improvement.
 - B. It has an inappropriate “more is better” philosophy.
 - C. It is unfairly distributed between rich and poor.
 - D. The amount of money being spent on older students is increasing.
10. Why does the author consider the results from increased educational expenditures to be “even stranger” than those from increased medical expenditures?
- A. The aging of the population should have had an impact only on medical care, not on education.
 - B. The “Right to Read” should be a bare minimum, not a Presidential ideal.
 - C. Educational spending has shown even poorer results than spending on health care, despite greater increases.
 - D. It inevitably polarizes society.
11. Which one of the following most accurately characterizes the author’s attitude with respect to obligatory schooling?
- A. qualified admiration
 - B. critical
 - C. neutral
 - D. resentful
12. By stating “In Latin America the amount of public money spent on each graduate student is between 350 and 1,500 times the amount spent on the median citizen” and “In the United States the discrepancy is smaller” the author implies that
- A. equal education is possible in the United States but not in Latin America.
 - B. equal education for all at the graduate level is an unrealistic ideal.
 - C. educational spending is more efficient in the United States.
 - D. underfunding of lower education is a world-wide problem.

Passage 3

The premise with which the multiculturalists begin is unexceptional: that it is important to recognize and to celebrate the wide range of cultures that exist in the United States. In what sounds like a reflection of traditional American pluralism, the multiculturalists argue that we must recognize difference, that difference is legitimate; in its kindlier versions, multiculturalism represents the discovery on the part of minority groups that they can play a part in molding the larger culture even as they are molded by it. And on the campus multiculturalism, defined more locally as the need to recognize cultural variations among students, has tried with some success to talk about how a racially and ethnically diverse student body can enrich everyone's education.

Phillip Green, a political scientist at Smith and a thoughtful proponent of multiculturalism, notes that for a significant portion of the students the politics of identity is all-consuming. Students he says "are unhappy with the thin gruel of rationalism. They require a therapeutic curriculum to overcome not straightforward racism but ignorant stereotyping."

But multiculturalism's hard-liners, who seem to make up the majority of the movement, damn as racism any attempt to draw the myriad of American groups into a common American culture. For these multiculturalists, differences are absolute, irreducible, intractable—occasions not for understanding but for separation. The multiculturalist, it turns out, is not especially interested in the great American hyphen, in the syncretistic (and therefore naturally tolerant) identities that allow Americans to belong to more than a single culture, to be both particularists and universalists.

The time-honored American mixture of assimilation and traditional allegiance is denounced as a danger to racial and gender authenticity. This is an extraordinary reversal of the traditional liberal commitment to a "truth" that transcends parochialisms. In the new race/class/gender formation, universality is replaced by, among other things, feminist science Nubian numerals (as part of an Afro-centric science), and what Marilyn Frankenstein of the University of Massachusetts-Boston describes as "ethno-mathematics," in which the cultural basis of counting comes to the fore.

The multiculturalists insist on seeing all perspectives as tainted by the perceiver's particular point of view. Impartial knowledge, they argue, is not possible, because ideas are simply the expression of individual identity, or of the unspoken but inescapable assumptions that are inscribed in a culture or a language. The problem, however, with this warmed-over Nietzscheanism is that it threatens to leave no ground for anybody to stand on. So the multi-culturalists make a leap, necessary for their own intellectual survival, and proceed to argue that there are some categories, such as race and gender, that do in fact embody an unmistakable knowledge of oppression. Victims are at least epistemologically lucky. Objectivity is a mask for oppression. And so an appalled former 1960s radical complained to me that self-proclaimed witches were teaching classes on witchcraft. "They're not teaching students how to think," she said, "they're telling them what to believe."

13. Which one of the following ideas would a multiculturalist NOT believe?
- A. That we should recognize and celebrate the differences among the many cultures in the United States.
 - B. That we can never know the “truth” because “truth” is always shaped by one’s culture.
 - C. That “difference” is more important than “sameness.”
 - D. That different cultures should work to assimilate themselves into the mainstream culture so that eventually there will be no excuse for racism.
14. According to a hard-line multiculturalist, which one of the following groups is most likely to know the “truth” about political reality?
- A. Educated people who have learned how to see reality from many different perspectives.
 - B. A minority group that has suffered oppression at the hands of the majority.
 - C. High government officials who have privileged access to secret information.
 - D. Minorities who through their education have risen above the socioeconomic position occupied by most members of their ethnic group.
15. The author states that in a “kindlier version” of multiculturalism, minorities discover “that they can play a part in molding the larger culture even as they are molded by it.” If no new ethnic groups were incorporated into the American culture for many centuries to come, which one of the following would be the most probable outcome of this “kindlier version”?
- A. At some point in the future, there would be only one culture with no observable ethnic differences.
 - B. Eventually the dominant culture would overwhelm the minority cultures, who would then lose their ethnic identities.
 - C. The multiplicity of ethnic groups would remain but the characteristics of the different ethnic groups would change.
 - D. The smaller ethnic groups would remain, and they would retain their ethnic heritage.
16. The author speaks about the “politics of identity” that Phillip Green, a political scientist at Smith, notes is all-consuming for many of the students. Considering the subject of the passage, which one of the following best describes what the author means by “the politics of identity”?
- A. The attempt to discover individual identities through political action
 - B. The political agenda that aspires to create a new pride of identity for Americans
 - C. The current obsession for therapy groups that help individuals discover their inner selves
 - D. The trend among minority students to discover their identities in their ethnic groups rather than in their individuality
17. Which one of the following best describes the attitude of the writer toward the multicultural movement?
- A. Tolerant. It may have some faults, but it is well-meaning overall.
 - B. Critical. A formerly admirable movement has been taken over by radical intellectuals.
 - C. Disinterested. He seems to be presenting an objective report.
 - D. Enthusiastic. The author embraces the multiculturalist movement and is trying to present it in a favorable light.
18. “Multiculturalist relativism” is the notion that there is no such thing as impartial or objective knowledge. The author seems to be grounding his criticism of this notion on
- A. the clear evidence that science has indeed discovered “truths” that have been independent of both language and culture.
 - B. the conclusion that relativism leaves one with no clear notions of any one thing that is true.
 - C. the absurdity of claiming that knowledge of oppression is more valid than knowledge of scientific facts.
 - D. the agreement among peoples of all cultures as to certain undeniable truths—e.g., when the sky is clear, day is warmer than night.

Passage 4

That placebos can cure everything from dandruff to leprosy is well known. They have a long history of use by witch doctors, faith healers, and even modern physicians, all of whom refuse to admit their efficacy. Modern distribution techniques can bring this most potent of medicines to the aid of everyone, not just those lucky enough to receive placebos in a medical testing program.

Every drug tested would prove effective if special steps were not taken to neutralize the placebo effect. This is why drug tests give half the patients the new medication and half a harmless substitute. These tests prove the value of placebos because approximately five percent of the patients taking them are cured even though the placebos are made from substances that have been carefully selected to be useless.

Most people feel that the lucky patients in a drug test get the experimental drug because the real drug provides them a chance to be cured. Yet analysis shows that patients getting the placebo may be the lucky ones because they may be cured without risking any adverse effects the new drug may have. Furthermore, the drug may well be found worthless and to have severe side effects. No harmful side effects result from placebos.

Placebos regularly cure more than five percent of the patients and would cure considerably more if the doubts associated with the tests were eliminated. Cures are principally due to the patient's faith, yet the patient must have doubts knowing that he may or may not be given the new drug, which itself may or may not prove to be an effective drug. Since he knows the probability of being given the true drug is about fifty percent, the placebo cure rate would be more than doubled by removing these doubts if cures are directly related to faith.

The actual curing power of placebos probably stems from the faith of the patient in the treatment. This suggests that cure rates in the ten percent range could be expected if patients are given placebos under the guise of a proven cure, even when patients know their problems are incurable.

It may take a while to reach the ten percent level of cure because any newly established program will not have cultivated the word-of-mouth advertising needed to insure its success. One person saying "I was told that my problem was beyond medical help, but they cured me," can direct countless people to the treatment with the required

degree of faith. Furthermore, when only terminal illnesses are treated, those not cured tell no one of the failure.

Unfortunately, placebo treatment centers cannot operate as nonprofit businesses. The nonprofit idea was ruled out upon learning that the first rule of public medicine is never to give free medicine. Public health services know that medicine not paid for by patients is often not taken or not effective because the recipient feels the medicine is worth just what it cost him. Even though the patients would not know they were taking sugar pills, the placebos cost so little that the patients would have no faith in the treatment. Therefore, though it is against higher principles, treatment centers must charge high fees for placebo treatments. This sacrifice of principles, however, is a small price to pay for the greater good of the patients.

19. Which one of the following best expresses the main idea of the passage?

- A. Placebo treatment is a proven tool of modern medicine and its expanded use would benefit society's health.
- B. Because modern technology allows for distribution of drugs on a massive scale, the proven efficacy of the placebo is no longer limited to a privileged few.
- C. The curative power of the placebo is so strong that it should replace proven drugs because the patients receiving the placebo will then be cured without risking any adverse side effects.
- D. The price of placebo treatment must be kept artificially high because patients have little faith in inexpensive treatments.

20. Which one of the following is most analogous to the idea presented in the last paragraph?

- A. Buying a television at a discount house
- B. Making an additional pledge to charity
- C. Choosing the most expensive dishwasher in a manufacturer's line
- D. Waiting until a book comes out in paperback

21. According to the passage, when testing a new drug medical researchers give half of the subjects the test drug and half a placebo because

- A. proper statistical controls should be observed.
- B. this method reduces the risk of maiming too many subjects if the drug should prove to be harmful.
- C. all drugs which are tested would prove to be effective otherwise.
- D. most drugs would test positively otherwise.

22. It can be inferred from the passage that the author might

- A. believe that the benefits of a placebo treatment program that lead patients to believe they were getting a real drug would outweigh the moral issue of lying.
- B. support legislation outlawing the use of placebos.
- C. open up a medical clinic that would treat patients exclusively through placebo methods.
- D. believe that factors other than faith are responsible for the curative power of the placebo

23. Which one of the following best describes the organization of the material presented in the passage?

- A. A general proposition is stated; then evidence for its support is given.
- B. Two types of drug treatment—placebo and non-placebo—are compared and contrasted.
- C. A result is stated, its cause is explained, and an application is suggested.
- D. A dilemma is presented and a possible solution is offered.

24. Which one of the following most accurately characterizes the author's attitude toward placebo treatment?

- A. reserved advocacy
- B. feigned objectivity
- C. summary dismissal
- D. perplexed by its effectiveness

Passage 5

Many readers, I suspect, will take the title of this article [*Women, Fire, and Dangerous Things*] as suggesting that women, fire, and dangerous things have something in common—say, that women are fiery and dangerous. Most feminists I’ve mentioned it to have loved the title for that reason, though some have hated it for the same reason. But the chain of inference—from conjunction to categorization to commonality—is the norm. The inference is based on the common idea of what it means to be in the same category: things are categorized together on the basis of what they have in common. The idea that categories are defined by common properties is not only our everyday folk theory of what a category is, it is also the principle technical theory—one that has been with us for more than two thousand years.

The classical view that categories are based on shared properties is not entirely wrong. We often do categorize things on that basis. But that is only a small part of the story. In recent years it has become clear that categorization is far more complex than that. A new theory of categorization, called *prototype theory*, has emerged. It shows that human categorization is based on principles that extend far beyond those envisioned in the classical theory. One of our goals is to survey the complexities of the way people really categorize. For example, the title of this book was inspired by the Australian aboriginal language Dyrbal, which has a category, *balan*, that actually includes women, fire, and dangerous things. It also includes birds that are *not* dangerous, as well as exceptional animals, such as the platypus, bandicoot, and echidna. This is not simply a matter of categorization by common properties.

Categorization is not a matter to be taken lightly. There is nothing more basic than categorization to our thought, perception, action and speech. Every time we see something as a *kind* of thing, for example, a tree, we are categorizing. Whenever we reason about *kinds* of things—chairs, nations, illnesses, emotions, any kind of thing at all—we are employing categories. Whenever we intentionally perform any *kind* of action, say something as mundane as writing with a pencil, hammering with a hammer, or ironing clothes, we are using categories. The particular action we perform on that occasion is a *kind* of motor activity, that is, it is in a particular category of motor actions. They are never done in exactly the same way, yet despite the differences in particular movements, they are all movements of a kind, and we know how to make

movements of that kind. And any time we either produce or understand any utterance of any reasonable length, we are employing dozens if not hundreds of categories: categories of speech sounds, of words, of phrases and clauses, as well as conceptual categories. Without the ability to categorize, we could not function at all, either in the physical world or in our social and intellectual lives.

25. The author probably chose *Women, Fire, and Dangerous Things* as the title of the article because
- I. he thought that since the Dyirbal placed all three items in the same category, women, fire, and dangerous things necessarily had something in common.
 - II. he was hoping to draw attention to the fact that because items have been placed in the same category doesn't mean that they necessarily have anything in common
 - III. he wanted to use the Dyirbal classification system as an example of how primitive classifications are not as functional as contemporary Western classification systems.
- A. I only
B. II only
C. III only
D. II and III only
26. According to the author,
- I. categorizing is a fundamental activity of people.
 - II. whenever a word refers to a kind of thing, it signifies a category.
 - III. one has to be able to categorize in order to function in our culture.
- A. I only
B. II only
C. I and II only
D. I, II, and III
27. Which one of the following facts would most weaken the significance of the author's title?
- A. The discovery that all the birds and animals classified as *balan* in Dyirbal are female
 - B. The discovery that the male Dyirbal culture considers females to be both fiery and dangerous
 - C. The discovery that all items in the *balan* category are considered female
 - D. The discovery that neither fire nor women are considered dangerous
28. If linguistic experts cannot perceive how women, fire, and dangerous things in the category *balan* have at least one thing in common, it follows that
- A. there probably is something other than shared properties that led to all items in *balan* being placed in that category.
 - B. the anthropologists simply weren't able to perceive what the items had in common.
 - C. the anthropologists might not have been able to see what the items had in common.
 - D. the items do not have anything in common.
29. Which one of the following sentences would best complete the last paragraph of the passage?
- A. An understanding of how we categorize is central to any understanding of how we think and how we function, and therefore central to an understanding of what makes us human.
 - B. The prototype theory is only the latest in a series of new and improved theories of categorization; undoubtedly even better theories will replace it.
 - C. The prototype theory of categories has not only unified a major branch of linguistics, but it has applications to mathematics and physics as well.
 - D. An understanding of how the prototype theory of categorization evolved from the classical theory is essential to any understanding of how we think and how we function in society

Passage 6

Global strategies to control infectious disease have historically included the erection of barriers to international travel and immigration. Keeping people with infectious diseases outside national borders has reemerged as an important public health policy in the human immunodeficiency virus (HIV) epidemic. Between 29 and 50 countries are reported to have introduced border restrictions on HIV-positive foreigners, usually those planning an extended stay in the country, such as students, workers, or seamen.

Travel restrictions have been established primarily by countries in the western Pacific and Mediterranean regions, where HIV seroprevalence is relatively low. However, the country with the broadest policy of testing and excluding foreigners is the United States. From December 1, 1987, when HIV infection was first classified in the United States as a contagious disease, through September 30, 1989, more than 3 million people seeking permanent residence in this country were tested for HIV antibodies. The U.S. policy has been sharply criticized by national and international organizations as being contrary to public health goals and human-rights principles. Many of these organizations are boycotting international meetings in the United States that are vital for the study of prevention, education, and treatment of HIV infection.

The Immigration and Nationality Act requires the Public Health Service to list “dangerous contagious diseases” for which aliens can be excluded from the United States. By 1987 there were seven designated diseases—five of them sexually transmitted (chancroid, gonorrhea, granuloma inguinale, lymphogranuloma venereum, and infectious syphilis) and two non-venereal (active tuberculosis and infectious leprosy). On June 8, 1987, in response to a Congressional direction in the Helms Amendment, the Public Health Service added HIV infection to the list of dangerous contagious diseases.

A just and efficacious travel and immigration policy would not exclude people because of their serologic status unless they posed a danger to the community through casual transmission. U.S. regulations should list only active tuberculosis as a contagious infectious disease. We support well-funded programs to protect the health of travelers infected with HIV through appropriate immunizations and prophylactic treatment and to reduce behaviors that may transmit infection.

We recognize that treating patients infected with HIV who immigrate to the United States will incur costs for the public sector. It is inequitable,

however, to use cost as a reason to exclude people infected with HIV, for there are no similar exclusionary policies for those with other costly chronic diseases, such as heart disease or cancer.

Rather than arbitrarily restrict the movement of a subgroup of infected people, we must dedicate ourselves to the principles of justice, scientific cooperation, and a global response to the HIV pandemic.

30. According to the passage, countries in the western Pacific have
- A. a very high frequency of HIV-positive immigrants and have a greater reason to be concerned over this issue than other countries.
 - B. opposed efforts on the part of Mediterranean states to establish travel restrictions on HIV-positive residents.
 - C. a low HIV seroprevalence and, in tandem with Mediterranean regions, have established travel restrictions on HIV-positive foreigners.
 - D. continued to obstruct efforts to unify policy concerning immigrant screening.
31. The authors of the passage conclude that
- A. it is unjust to exclude people based on their serological status without the knowledge that they pose a danger to the public.
 - B. U.S. regulations should require more stringent testing to be implemented at all major border crossings.
 - C. it is the responsibility of the public sector to absorb costs incurred by treatment of immigrants infected with HIV.
 - D. the HIV pandemic is largely overstated and that, based on new epidemiological data, screening immigrants is not indicated.
32. It can be inferred from the passage that
- A. more than 3 million HIV-positive people have sought permanent residence in the United States.
 - B. countries with a low seroprevalence of HIV have a disproportionate and unjustified concern over the spread of AIDS by immigration.
 - C. the United States is more concerned with controlling the number of HIV-positive immigrants than with avoiding criticism from outside its borders.
 - D. current law is meeting the demand for prudent handling of a potentially hazardous international issue.
33. Before the Helms Amendment in 1987, seven designated diseases were listed as being cause for denying immigration. We can conclude from the passage that
- A. the authors agree fully with this policy but disagree with adding HIV to the list.
 - B. the authors believe that sexual diseases are appropriate reasons for denying immigration but not non-venereal diseases.
 - C. the authors disagree with the amendment.
 - D. the authors believe that non-venereal diseases are justifiable reasons for exclusion, but not sexually transmitted diseases.
34. In referring to the “costs” incurred by the public (line 54), the authors apparently mean
- A. financial costs.
 - B. costs to the public health.
 - C. costs in manpower.
 - D. costs in international reputation.

Passage 7

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.

35. 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 III only
36. 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.
37. 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.
38. 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.
39. 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 think that all behavior can be accounted for by cause and effect relationships
40. 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.

41. 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. The evolution of thought from simplistic and provincial through considered and cosmopolitan is illustrated by four stages.
 - D. The evolution of thought through four stages is presented, and each stage is illustrated by how it views capital punishment

Passage 8

A growing taste for shark steaks and shark-fin soup has for the first time in 400 million years put the scourge of the sea at the wrong end of the food chain. Commercial landings of this toothsome fish have doubled every year since 1986, and shark populations are plunging. It is hardly a case of good riddance. Sharks do for gentler fish what lions do for the wildebeest: they check populations by feeding on the weak. Also, sharks apparently do not get cancer and may therefore harbor clues to the nature of that disease.

Finally, there is the issue of motherhood. Sharks are viviparous. That is, they bear their young alive and swimming (not sealed in eggs) after gestation periods lasting from nine months to two years. Shark mothers generally give birth to litters of from eight to twelve pups and bear only one litter every other year.

This is why sharks have one of the lowest fecundity rates in the ocean. The female cod, for example, spawns annually and lays a few million eggs at a time. If three quarters of the cod were to be fished this year, they could be back in full force in a few years. But if humans took that big of a bite out of the sharks, the population would not recover for 15 years.

So, late this summer, if all goes according to plan, the shark will join the bald eagle and the buffalo on the list of managed species. The federal government will cap the U.S. commercial catch at 5,800 metric tons, about half of the 1989 level, and limit sportsmen to two sharks per boat. Another provision discourages finning, the harvesting of shark fins alone, by limiting the weight of fins to 7 percent of that of all the carcasses.

Finning got under the skin of environmentalists, and the resulting anger helped to mobilize support for the new regulations. Finning itself is a fairly recent innovation. Shark fins contain noodle-like cartilaginous tissues that Chinese chefs have traditionally used to thicken and flavor soup. Over the past few years rising demand in Hong Kong has made the fins as valuable as the rest of the fish. Long strands are prized, so unusually large fins can be worth considerably more to the fisherman than the average price of about \$10 a pound.

But can U.S. quotas save shark species that wander the whole Atlantic? The blue shark, for example, migrates into the waters of something like 23 countries. John G. Casey, a biologist with the

National Marine Fisheries Service Research Center in Narragansett, R.I., admits that international coordination will eventually be necessary. But he supports U.S. quotas as a first step in mobilizing other nations. Meanwhile the commercial fishermen are not waiting for the new rules to take effect. "There's a pre-quota rush on sharks," Casey says, "and it's going on as we speak."

42. According to the passage, shark populations are at greater risk than cod populations because
- A. sharks are now being eaten more than cod.
 - B. the shark reproduction rate is lower than that of the cod.
 - C. sharks are quickly becoming fewer in number.
 - D. sharks are now as scarce as bald eagles and buffalo.
43. According to the passage, a decrease in shark populations
- I. might cause some fish populations to go unchecked.
 - II. would hamper cancer research.
 - III. to one-quarter the current level would take over a decade to recover from.
- A. II only
 - B. III only
 - C. I and III only
 - D. I and II only
44. If the species *Homo logicus* was determined to be viviparous and to have extremely low fecundity rates on land, we might expect that
- A. *Homo logicus* could overpopulate its niche and should be controlled.
 - B. *Homo logicus* might be declared an endangered species.
 - C. *Homo logicus* would pose no danger to other species and would itself be in no danger.
 - D. None of these events would be expected with certainty.
45. Which one of the following best describes the author's attitude toward the efforts to protect shark populations?
- A. strong advocate
 - B. impartial observer
 - C. opposed
 - D. perplexed
46. It can be inferred from the passage that
- I. research efforts on cancer will be hindered if shark populations are threatened.
 - II. U.S. quotas on shark fishing will have limited effectiveness in protecting certain species.
 - III. some practices of Chinese chefs have angered environmentalists.
- A. I only
 - B. II only
 - C. I and II only
 - D. II and III only
47. An irony resulting from the announcement that sharks will be placed on the managed species list is
- A. we will now find out less about cancer, so in effect by saving the sharks, we are hurting ourselves.
 - B. sharks are far more dangerous to other fish than we are to them.
 - C. more chefs are now using the cartilaginous tissues found in shark fins.
 - D. more sharks are being killed now than before the announcement.

Passage 9

“A writer’s job is to tell the truth,” said Hemingway in 1942. No other writer of our time had so fiercely asserted, so pugnaciously defended or so consistently exemplified the writer’s obligation to speak truly. His standard of truth-telling remained, moreover, so high and so rigorous that he was ordinarily unwilling to admit secondary evidence, whether literary evidence or evidence picked up from other sources than his own experience. “I only know what I have seen,” was a statement which came often to his lips and pen. What he had personally done, or what he knew unforgettably by having gone through one version of it, was what he was interested in telling about. This is not to say that he refused to invent freely. But he always made it a sacrosanct point to invent in terms of what he actually knew from having been there.

The primary intent of his writing, from first to last, was to seize and project for the reader what he often called “the way it was.” This is a characteristically simple phrase for a concept of extraordinary complexity, and Hemingway’s conception of its meaning subtly changed several times in the course of his career—always in the direction of greater complexity. At the core of the concept, however, one can invariably discern the operation of three aesthetic instruments: the sense of place, the sense of fact, and the sense of scene.

The first of these, obviously a strong passion with Hemingway, is the sense of place. “Unless you have geography, background,” he once told George Antheil, “you have nothing.” You have, that is to say, a dramatic vacuum. Few writers have been more place-conscious. Few have so carefully charted out the geographical ground work of their novels while managing to keep background so conspicuously unobtrusive. Few, accordingly, have been able to record more economically and graphically the way it is when you walk through the streets of Paris in search of breakfast at a corner café . . . Or when, at around six o’clock of a Spanish dawn, you watch the bulls running from the corrals at the Puerta Rochapea through the streets of Pamplona towards the bullring.

“When I woke it was the sound of the rocket exploding that announced the release of the bulls from the corrals at the edge of town. Down below the narrow street was empty. All the balconies were crowded with people. Suddenly a crowd came down the street. They were all running, packed close together. They passed along and up the street toward the bullring and behind them came more men running faster, and then some

stragglers who were really running. Behind them was a little bare space, and then the bulls, galloping, tossing their heads up and down. It all went out of sight around the corner. One man fell, rolled to the gutter, and lay quiet. But the bulls went right on and did not notice him. They were all running together.”

This landscape is as morning-fresh as a design in India ink on clean white paper. First is the bare white street, seen from above, quiet and empty. Then one sees the first packed clot of runners. Behind these are the thinner ranks of those who move faster because they are closer to the bulls. Then the almost comic stragglers, who are “really running.” Brilliantly behind these shines the “little bare space,” a desperate margin for error. Then the clot of running bulls—closing the design, except of course for the man in the gutter making himself, like the designer’s initials, as inconspicuous as possible.

48. According to the author, Hemingway's primary purpose in telling a story was
- A. to construct a well-told story that the reader would thoroughly enjoy.
 - B. to construct a story that would reflect truths that were not particular to a specific historical period.
 - C. to begin from reality but to allow his imagination to roam from "the way it was" to "the way it might have been."
 - D. to report faithfully reality as Hemingway had experienced it.
49. From the author's comments and the example of the bulls (paragraph 4), what was the most likely reason for which Hemingway took care to include details of place?
- A. He felt that geography in some way illuminated other, more important events.
 - B. He thought readers generally did not have enough imagination to visualize the scenes for themselves.
 - C. He had no other recourse since he was avoiding the use of other literary sources.
 - D. He thought that landscapes were more important than characters to convey "the way it was."
50. One might infer from the passage that Hemingway preferred which one of the following sources for his novels and short stories?
- A. Stories that he had heard from friends or chance acquaintances
 - B. Stories that he had read about in newspapers or other secondary sources
 - C. Stories that came to him in periods of meditation or in dreams
 - D. Stories that he had lived rather than read about
51. It has been suggested that part of Hemingway's genius lies in the way in which he removes himself from his stories in order to let readers experience the stories for themselves. Which of the following elements of the passage support this suggestion?
- I. The comparison of "the designer's initials" to the man who fell and lay in the gutter (lines 56–57) during the running of the bulls
 - II. Hemingway's stated intent to project for the reader "the way it was" (line 20)
 - III. Hemingway's ability to invent fascinating tales from his own experience
- A. I only
 - B. II only
 - C. I and II only
 - D. I and III only
52. From the passage, one can assume that which of the following statements would best describe Hemingway's attitude toward knowledge?
- A. One can learn about life only by living it fully.
 - B. A wise person will read widely in order to learn about life.
 - C. Knowledge is a powerful tool that should be reserved only for those who know how to use it.
 - D. Experience is a poor teacher.
53. The author calls "the way it was" a "characteristically simple phrase for a concept of extraordinary complexity" (lines 21–22) because
- A. the phrase reflects Hemingway's talent for obscuring ordinary events.
 - B. the relationship between simplicity and complexity reflected the relationship between the style and content of Hemingway's writing.
 - C. Hemingway became increasingly confused about "the way it was" throughout the course of his career.
 - D. Hemingway's obsession for geographic details progressively overshadowed the dramatic element of his stories.

Passage 10

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.

54. 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.
55. 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.
56. 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.
57. 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.

58. 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
59. 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
60. 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.

Passage 11

There is substantial evidence that by 1926, with the publication of *The Weary Blues*, Langston Hughes had broken with two well-established traditions in African American literature. In *The Weary Blues*, Hughes chose to modify the traditions that decreed that African American literature must promote racial acceptance and integration, and that, in order to do so, it must reflect an understanding and mastery of Western European literary techniques and styles. Necessarily excluded by this decree, linguistically and thematically, was the vast amount of secular folk material in the oral tradition that had been created by Black people in the years of slavery and after. It might be pointed out that even the spirituals or “sorrow songs” of the slaves—as distinct from their secular songs and stories—had been Europeanized to make them acceptable within these African American traditions after the Civil War. In 1862 northern White writers had commented favorably on the unique and provocative melodies of these “sorrow songs” when they first heard them sung by slaves in the Carolina sea islands. But by 1916, ten years before the publication of *The Weary Blues*, Harry T. Burleigh, the Black baritone soloist at New York’s ultrafashionable Saint George’s Episcopal Church, had published *Jubilee Songs of the United States*, with every spiritual arranged so that a concert singer could sing it “in the manner of an art song.” Clearly, the artistic work of Black people could be used to promote racial acceptance and integration only on the condition that it became Europeanized.

Even more than his rebellion against this restrictive tradition in African American art, Hughes’s expression of the vibrant folk culture of Black people established his writing as a landmark in the history of African American literature. Most of his folk poems have the distinctive marks of this folk culture’s oral tradition: they contain many instances of naming and enumeration, considerable hyperbole and understatement, and a strong infusion of street-talk rhyming. There is a deceptive veil of artlessness in

these poems. Hughes prided himself on being an impromptu and impressionistic writer of poetry. His, he insisted, was not an artfully constructed poetry. Yet an analysis of his dramatic monologues and other poems reveals that his poetry was carefully and artfully crafted. In his folk poetry we find features common to all folk literature, such as dramatic ellipsis, narrative compression, rhythmic repetition, and monosyllabic emphasis. The peculiar mixture of irony and humor we find in his writing is a distinguishing feature of his folk poetry. Together, these aspects of Hughes’s writing helped to modify the previous restrictions on the techniques and subject matter of Black writers and consequently to broaden the linguistic and thematic range of African American literature.

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61. The author mentions which one of the following as an example of the influence of Black folk culture on Hughes's poetry?
- (A) his exploitation of ambiguous and deceptive meanings
 - (B) his care and craft in composing poems
 - (C) his use of naming and enumeration
 - (D) his use of first-person narrative
 - (E) his strong religious beliefs
62. The author suggests that the "deceptive veil" (line 45) in Hughes's poetry obscures
- (A) evidence of his use of oral techniques in his poetry
 - (B) evidence of his thoughtful deliberation in composing his poems
 - (C) his scrupulous concern for representative details in his poetry
 - (D) his incorporation of Western European literary techniques in his poetry
 - (E) his engagement with social and political issues rather than aesthetic ones
63. With which one of the following statements regarding *Jubilee Songs of the United States* would the author be most likely to agree?
- (A) Its publication marked an advance in the intrinsic quality of African American art.
 - (B) It paved the way for publication of Hughes's *The Weary Blues* by making African American art fashionable.
 - (C) It was an authentic replication of African American spirituals and "sorrow songs."
 - (D) It demonstrated the extent to which spirituals were adapted in order to make them more broadly accepted.
 - (E) It was to the spiritual what Hughes's *The Weary Blues* was to secular songs and stories.
64. The author most probably mentions the reactions of northern White writers to non-Europeanized "sorrow songs" in order to
- (A) indicate that modes of expression acceptable in the context of slavery in the South were acceptable only to a small number of White writers in the North after the Civil War
 - (B) contrast White writers' earlier appreciation of these songs with the growing tendency after the Civil War to regard Europeanized versions of the songs as more acceptable
 - (C) show that the requirement that such songs be Europeanized was internal to the African American tradition and was unrelated to the literary standards or attitudes of White writers
 - (D) demonstrate that such songs in their non-Europeanized form were more imaginative than Europeanized versions of the same songs
 - (E) suggest that White writers benefited more from exposure to African American art forms than Black writers did from exposure to European art forms
65. The passage suggests that the author would be most likely to agree with which one of the following statements about the requirement that Black writers employ Western European literary techniques?
- (A) The requirement was imposed more for social than for aesthetic reasons.
 - (B) The requirement was a relatively unimportant aspect of the African American tradition.
 - (C) The requirement was the chief reason for Hughes's success as a writer.
 - (D) The requirement was appropriate for some forms of expression but not for others.
 - (E) The requirement was never as strong as it may have appeared to be.
66. Which one of the following aspects of Hughes's poetry does the author appear to value most highly?
- (A) its novelty compared to other works of African American literature
 - (B) its subtle understatement compared to that of other kinds of folk literature
 - (C) its virtuosity in adapting musical forms to language
 - (D) its expression of the folk culture of Black people
 - (E) its universality of appeal achieved through the adoption of colloquial expressions

Passage 12

Historians generally agree that, of the great modern innovations, the railroad had the most far-reaching impact on major events in the United States in the nineteenth and early twentieth centuries, particularly on the Industrial Revolution. There is, however, considerable disagreement among cultural historians regarding public attitudes toward the railroad, both at its inception in the 1830s and during the half century between 1880 and 1930, when the national rail system was completed and reached the zenith of its popularity in the United States. In a recent book, John Stilgoe has addressed this issue by arguing that the “romantic-era distrust” of the railroad that he claims was present during the 1830s vanished in the decades after 1880. But the argument he provides in support of this position is unconvincing.

What Stilgoe calls “romantic-era distrust” was in fact the reaction of a minority of writers, artists, and intellectuals who distrusted the railroad not so much for what it was as for what it signified. Thoreau and Hawthorne appreciated, even admired, an improved means of moving things and people from one place to another. What these writers and others were concerned about was not the new machinery as such, but the new kind of economy, social order and culture that it prefigured. In addition, Stilgoe is wrong to imply that the critical attitude of these writers was typical of the period; their distrust was largely a reaction against the prevailing attitude in the 1830s that the railroad was an unqualified improvement.

Stilgoe’s assertion that the ambivalence toward the railroad exhibited by writers like Hawthorne and Thoreau disappeared after the 1880s is also misleading. In support of this thesis, Stilgoe has unearthed an impressive volume of material, the work of hitherto unknown illustrators, journalists, and novelists, all devotees of the railroad; but it is not clear what this new material proves except perhaps that the works of popular culture greatly expanded at the time. The volume of the material proves nothing if Stilgoe’s point is that the earlier distrust of a minority of intellectuals did not endure beyond the 1880s, and, oddly, much of Stilgoe’s other evidence indicates that it did. When he glances at the treatment of railroads by writers like Henry James, Sinclair Lewis, or F. Scott Fitzgerald, what comes through in spite of Stilgoe’s analysis is remarkably like Thoreau’s feeling of contrariety and ambivalence. (Had he looked at the work of Frank Norris, Eugene O’Neill, or Henry Adams, Stilgoe’s case would have been much stronger.) The point is

that the sharp contrast between the enthusiastic supporters of the railroad in the 1830s and the minority of intellectual dissenters during that period extended into the 1880s and beyond.

67. The passage provides information to answer all of the following questions EXCEPT:

- (A) During what period did the railroad reach the zenith of its popularity in the United States?
- (B) How extensive was the impact of the railroad on the Industrial Revolution in the United States, relative to that of other modern innovations?
- (C) Who are some of the writers of the 1830s who expressed ambivalence toward the railroad?
- (D) In what way could Stilgoe have strengthened his argument regarding intellectuals' attitudes toward the railroad in the years after the 1880s?
- (E) What arguments did the writers after the 1880s, as cited by Stilgoe, offer to justify their support for the railroad?

68. According to the author of the passage, Stilgoe uses the phrase "romantic-era distrust" (line 14) to imply that the view he is referring to was

- (A) the attitude of a minority of intellectuals toward technological innovation that began after 1830
- (B) a commonly held attitude toward the railroad during the 1830s
- (C) an ambivalent view of the railroad expressed by many poets and novelists between 1880 and 1930
- (D) a critique of social and economic developments during the 1830s by a minority of intellectuals
- (E) an attitude toward the railroad that was disseminated by works of popular culture after 1880.

69. According to the author, the attitude toward the railroad that was reflected in writings of Henry James, Sinclair Lewis, and F. Scott Fitzgerald was

- (A) influenced by the writings of Frank Norris, Eugene O'Neill, and Henry Adams
- (B) similar to that of the minority of writers who had expressed ambivalence toward the railroad prior to the 1880s
- (C) consistent with the public attitudes toward the railroad that were reflected in works of popular culture after the 1880s
- (D) largely a reaction to the works of writers who had been severely critical of the railroad in the 1830s
- (E) consistent with the prevailing attitude toward the railroad during the 1830s

70. It can be inferred from the passage that the author uses the phrase "works of popular culture" (lines 42–43) primarily to refer to the

- (A) work of a large group of writers that was published between 1880 and 1930 and that in Stilgoe's view was highly critical of the railroad
- (B) work of writers who were heavily influenced by Hawthorne and Thoreau
- (C) large volume of writing produced by Henry Adams, Sinclair Lewis, and Eugene O'Neill
- (D) work of journalists, novelists, and illustrators who were responsible for creating enthusiasm for the railroad during the 1830s
- (E) work of journalists, novelists, and illustrators that was published after 1880 and that has received little attention from scholars other than Stilgoe

71. Which one of the following can be inferred from the passage regarding the work of Frank Norris, Eugene O'Neill, and Henry Adams?

- (A) Their work never achieved broad popular appeal.
- (B) Their ideas were disseminated to a large audience by the popular culture of the early 1800s.
- (C) Their work expressed a more positive attitude toward the railroad than did that of Henry James, Sinclair Lewis, and F. Scott Fitzgerald.
- (D) Although they were primarily novelists, some of their work could be classified as journalism.
- (E) Although they were influenced by Thoreau, their attitude toward the railroad was significantly different from his.

72. It can be inferred from the passage that Stilgoe would be most likely to agree with which one of the following statements regarding the study of cultural history?

- (A) It is impossible to know exactly what period historians are referring to when they use the term "romantic era."
- (B) The writing of intellectuals often anticipates ideas and movements that are later embraced by popular culture.
- (C) Writers who were not popular in their own time tell us little about the age in which they lived.
- (D) The works of popular culture can serve as a reliable indicator of public attitudes toward modern innovations like the railroad.
- (E) The best source of information concerning the impact of an event as large as the Industrial Revolution is the private letters and journals of individuals.

73. The primary purpose of the passage is to
- (A) evaluate one scholar's view of public attitudes toward the railroad in the United States from the early nineteenth to the early twentieth century
 - (B) review the treatment of the railroad in American literature of the nineteenth and twentieth centuries
 - (C) survey the views of cultural historians regarding the railroad's impact on major events in United States history
 - (D) explore the origins of the public support for the railroad that existed after the completion of a national rail system in the United States
 - (E) Define what historians mean when they refer to the "romantic-era distrust" of the railroad

Passage 13

The labor force is often organized as if workers had no family responsibilities. Preschool-age children need full-time care; children in primary school need care after school and during school vacations. Although day-care services can resolve some scheduling conflicts between home and office, workers cannot always find or afford suitable care. Even when they obtain such care, parents must still cope with emergencies, such as illnesses, that keep children at home. Moreover, children need more than tending; they also need meaningful time with their parents. Conventional full-time workdays, especially when combined with unavoidable household duties, are too inflexible for parents with primary child-care responsibility.

Although a small but increasing number of working men are single parents, those barriers against successful participation in the labor market that are related to primary child-care responsibilities mainly disadvantage women. Even in families where both parents work, cultural pressures are traditionally much greater on mothers than on fathers to bear the primary child-rearing responsibilities.

In reconciling child-rearing responsibilities with participation in the labor market, many working mothers are forced to make compromises. For example, approximately one-third of all working mothers are employed only part-time, even though part-time jobs are dramatically underpaid and often less desirable in comparison to full-time employment. Even though part-time work is usually available only in occupations offering minimal employee responsibility and little opportunity for advancement or self-enrichment, such employment does allow many women the time and flexibility to fulfill their family duties, but only at the expense of the advantages associated with full-time employment.

Moreover, even mothers with full-time employment must compromise opportunities in order to adjust to barriers against parents in the labor market. Many choose jobs entailing little challenge or responsibility or those offering flexible scheduling, often available only in poorly paid positions, while other working mothers, although willing and able to assume as much responsibility as people without children, find that their need to spend regular and predictable time with their children inevitably causes them to lose career opportunities to those without such demands. Thus, women in education are more likely to become teachers than school administrators, whose more conventional full-time work schedules do not correspond to the schedules of school-age children, while female lawyers are more likely to practice law in trusts and estates,

where they can control their work schedules, than in litigation, where they cannot. Nonprofessional women are concentrated in secretarial work and department store sales, where their absences can be covered easily by substitutes and where they can enter and leave the work force with little loss, since the jobs offer so little personal gain. Indeed, as long as the labor market remains hostile to parents, and family roles continue to be allocated on the basis of gender, women will be seriously disadvantaged in that labor market.

74. Which one of the following best summarizes the main idea of the passage?
- (A) Current trends in the labor force indicate that working parents, especially women, may not always need to choose between occupational and child-care responsibilities.
 - (B) In order for mothers to have an equal opportunity for advancement in the labor force, traditional family roles have to be reexamined and revised.
 - (C) Although single parents who work have to balance parental and career demands, single mothers suffer resulting employment disadvantages that single fathers can almost always avoid.
 - (D) Although child-care responsibilities disadvantage many women in the labor force, professional women (such as teachers and lawyers) are better able to overcome this problem than are nonprofessional women.
 - (E) Traditional work schedules are too inflexible to accommodate the child-care responsibilities of many parents, a fact that severely disadvantages women in the labor force.
75. Which one of the following statements about part-time work can be inferred from the information presented in the passage?
- (A) One-third of all part-time workers are working mothers.
 - (B) Part-time work generally offers fewer opportunities for advancement to working mothers than to women generally.
 - (C) Part-time work, in addition to having relatively poor wages, often requires that employees work during holidays, when their children are out of school.
 - (D) Part-time employment, despite its disadvantages, provides working mothers with an opportunity to address some of the demands of caring for children.
 - (E) Many mothers with primary child-care responsibility choose part-time jobs in order to better exploit full-time career opportunities after their children are grown.
76. It can be inferred from the passage that the author would be most likely to agree with which one of the following statements about working fathers in two-parent families?
- (A) They are equally burdened by the employment disadvantages placed upon all parents—male and female—in the labor market.
 - (B) They are so absorbed in their jobs that they often do not see the injustice going on around them.
 - (C) They are shielded by the traditional allocation of family roles from many of the pressures associated with child-rearing responsibilities.
 - (D) They help compound the inequities in the labor market by keeping women from competing with men for career opportunities.
 - (E) They are responsible for many of the problems of working mothers because of their insistence on traditional roles in the family.
77. Of the following, which one would the author most likely say is the most troublesome barrier facing working parents with primary child-care responsibility?
- (A) the lack of full-time jobs open to women
 - (B) the inflexibility of work schedules
 - (C) the low wages of part-time employment
 - (D) the limited advancement opportunities for non-professional employees
 - (E) the practice of allocating responsibilities in the workplace on the basis of gender
78. The passage suggests that day care is at best a limited solution to the pressures associated with child rearing for all of the following reasons EXCEPT:
- (A) Even the best day care available cannot guarantee that children will have meaningful time with their parents.
 - (B) Some parents cannot afford day-care services.
 - (C) Working parents sometimes have difficulty finding suitable day care for their children.
 - (D) Parents who send their children to day care still need to provide care for their children during vacations.
 - (E) Even children who are in day care may have to stay home when they are sick.

79. According to the passage, many working parents may be forced to make any of the following types of career decisions EXCEPT
- (A) declining professional positions for nonprofessional ones, which typically have less conventional work schedules
 - (B) accepting part-time employment rather than full-time employment
 - (C) taking jobs with limited responsibility, and thus more limited career opportunities, in order to have a more flexible schedule
 - (D) pursuing career specializations that allow them to control their work schedules instead of pursuing a more desirable specialization in the same field
 - (E) limiting the career potential of one parent, often the mother, who assumes greater child-care responsibility
80. Which one of the following statements would most appropriately continue the discussion at the end of the passage?
- (A) At the same time, most men will remain better able to enjoy the career and salary opportunities offered by the labor market.
 - (B) Of course, men who are married to working mothers know of these employment barriers but seem unwilling to do anything about them.
 - (C) On the other hand, salary levels may become more equitable between men and women even if the other career opportunities remain more accessible to men than to women.
 - (D) On the contrary, men with primary child-rearing responsibilities will continue to enjoy more advantages in the workplace than their female counterparts.
 - (E) Thus, institutions in society that favor men over women will continue to widen the gap between the career opportunities available for men and for women.

Passage 14

Critics have long been puzzled by the inner contradictions of major characters in John Webster's tragedies. In his *The Duchess of Malfi*, for instance, the Duchess is "good" in demonstrating the obvious tenderness and sincerity of her love for Antonio, but "bad" in ignoring the wishes and welfare of her family and in making religion a "cloak" hiding worldly self-indulgence. Bosola is "bad" in serving Ferdinand, "good" in turning the Duchess' thoughts toward heaven and in planning to avenge her murder. The ancient Greek philosopher Aristotle implied that such contradictions are virtually essential to the tragic personality, and yet critics keep coming back to this element of inconsistency as though it were an eccentric feature of Webster's own tragic vision.

The problem is that, as an Elizabethan playwright, Webster has become a prisoner of our critical presuppositions. We have, in recent years, been dazzled by the way the earlier Renaissance and medieval theater, particularly the morality play, illuminates Elizabethan drama. We now understand how the habit of mind that saw the world as a battleground between good and evil produced the morality play. Morality plays allegorized that conflict by presenting characters whose actions were defined as the embodiment of good or evil. This model of reality lived on, overlaid by different conventions, in the more sophisticated Elizabethan works of the following age. Yet Webster seems not to have been as heavily influenced by the morality play's model of reality as were his Elizabethan contemporaries; he was apparently more sensitive to the more morally complicated Italian drama than to these English sources. Consequently, his characters cannot be evaluated according to reductive formulas of good and evil, which is precisely what modern critics have tried to do. They choose what seem to be the most promising of the contradictory values that are dramatized in the play, and treat those values as if they were the only basis for analyzing the moral development of the play's major characters, attributing the inconsistencies in a character's behavior to artistic incompetence on Webster's part. The lack of consistency in Webster's characters can be better understood if we recognize that the ambiguity at the heart of his tragic vision lies not in the external world but in the duality of human nature. Webster establishes tension in his plays by setting up conflicting systems of value that appear immoral only when one value system is viewed exclusively from the perspective of the other. He presents us not only with characters that we condemn intellectually or ethically and at the same time impulsively approve of, but also with judgments we must accept as logically sound and yet find emotionally

repulsive. The dilemma is not only dramatic: it is tragic, because the conflict is irreconcilable, and because it is ours as much as that of the characters.

81. The primary purpose of the passage is to
- (A) clarify an ambiguous assertion
 - (B) provide evidence in support of a commonly held view
 - (C) analyze an unresolved question and propose an answer
 - (D) offer an alternative to a flawed interpretation
 - (E) describe and categorize opposing viewpoints
82. The author suggests which one of the following about the dramatic works that most influenced Webster's tragedies?
- (A) They were not concerned with dramatizing the conflict between good and evil that was presented in morality plays.
 - (B) They were not as sophisticated as the Italian sources from which other Elizabethan tragedies were derived.
 - (C) They have never been adequately understood by critics.
 - (D) They have only recently been used to illuminate the conventions of Elizabethan drama.
 - (E) They have been considered by many critics to be the reason for Webster's apparent artistic incompetence.
83. The author's allusion to Aristotle's view of tragedy in lines 10–13 serves which one of the following functions in the passage?
- (A) It introduces a commonly held view of Webster's tragedies that the author plans to defend.
 - (B) It supports the author's suggestion that Webster's conception of tragedy is not idiosyncratic.
 - (C) It provides an example of an approach to Webster's tragedies that the author criticizes.
 - (D) It establishes the similarity between classical and modern approaches to tragedy.
 - (E) It supports the author's assertion that Elizabethan tragedy cannot be fully understood without the help of recent scholarship.
84. It can be inferred from the passage that modern critics' interpretations of Webster's tragedies would be more valid if
- (A) the ambiguity inherent in Webster's tragic vision resulted from the duality of human nature
 - (B) Webster's conception of the tragic personality was similar to that of Aristotle
 - (C) Webster had been heavily influenced by the morality play
 - (D) Elizabethan dramatists had been more sensitive to Italian sources of influence
 - (E) the inner conflicts exhibited by Webster's characters were similar to those of modern audiences
85. With which one of the following statements regarding Elizabethan drama would the author be most likely to agree?
- (A) The skill of Elizabethan dramatists has in recent years been overestimated.
 - (B) The conventions that shaped Elizabethan drama are best exemplified by Webster's drama.
 - (C) Elizabethan drama, for the most part, can be viewed as being heavily influenced by the morality play.
 - (D) Only by carefully examining the work of his Elizabethan contemporaries can Webster's achievement as a dramatist be accurately measured.
 - (E) Elizabethan drama can best be described as influenced by a composite of Italian and classical sources.
86. It can be inferred from the passage that most modern critics assume which one of the following in their interpretation of Webster's tragedies?
- (A) Webster's plays tended to allegorize the conflict between good and evil more than did those of his contemporaries.
 - (B) Webster's plays were derived more from Italian than from English sources.
 - (C) The artistic flaws in Webster's tragedies were largely the result of his ignorance of the classical definition of tragedy.
 - (D) Webster's tragedies provide no relevant basis for analyzing the moral development of their characters.
 - (E) In writing his tragedies, Webster was influenced by the same sources as his contemporaries.

87. The author implies that Webster's conception of tragedy was

- (A) artistically flawed
- (B) highly conventional
- (C) largely derived from the morality play
- (D) somewhat different from the conventional Elizabethan conception of tragedy
- (E) uninfluenced by the classical conception of tragedy

Passage 15

Cultivation of a single crop on a given tract of land leads eventually to decreased yields. One reason for this is that harmful bacterial phytopathogens, organisms parasitic on plant hosts, increase in the soil surrounding plant roots. The problem can be cured by crop rotation, denying the pathogens a suitable host for a period of time. However, even if crops are not rotated, the severity of diseases brought on by such phytopathogens often decreases after a number of years as the microbial population of the soil changes and the soil becomes “suppressive” to those diseases. While there may be many reasons for this phenomenon, it is clear that levels of certain bacteria, such as *Pseudomonas fluorescens*, a bacterium antagonistic to a number of harmful phytopathogens, are greater in suppressive than in nonsuppressive soil. This suggests that the presence of such bacteria suppresses phytopathogens. There is now considerable experimental support for this view. Wheat yield increases of 27 percent have been obtained in field trials by treatment of wheat seeds with fluorescent pseudomonads. Similar treatment of sugar beets, cotton, and potatoes has had similar results.

These improvements in crop yields through the application of *Pseudomonas fluorescens* suggest that agriculture could benefit from the use of bacteria genetically altered for specific purposes. For example, a form of phytopathogen altered to remove its harmful properties could be released into the environment in quantities favorable to its competing with and eventually excluding the harmful normal strain. Some experiments suggest that deliberately releasing altered nonpathogenic *Pseudomonas syringae* could crowd out the nonaltered variety that causes frost damage. Opponents of such research have objected that the deliberate and large-scale release of genetically altered bacteria might have deleterious results. Proponents, on the other hand, argue that this particular strain is altered only by the removal of the gene responsible for the strain’s propensity to cause frost damage, thereby rendering it safer than the phytopathogen from which it was derived.

Some proponents have gone further and suggest that genetic alteration techniques could create organisms with totally new combinations of desirable traits not found in nature. For example, genes responsible for production of insecticidal compounds have been transposed from other bacteria into pseudomonads that colonize corn roots. Experiments of this kind are difficult and require great care: such bacteria are developed in

highly artificial environments and may not compete well with natural soil bacteria. Nevertheless, proponents contend that the prospects for improved agriculture through such methods seem excellent. These prospects lead many to hope that current efforts to assess the risks of deliberate release of altered microorganisms will successfully answer the concerns of opponents and create a climate in which such research can go forward without undue impediment.

88. Which one of the following best summarizes the main idea of the passage?
- (A) Recent field experiments with genetically altered *Pseudomonas* bacteria have shown that releasing genetically altered bacteria into the environment would not involve any significant danger.
 - (B) Encouraged by current research, advocates of agricultural use of genetically altered bacteria are optimistic that such use will eventually result in improved agriculture, though opponents remain wary.
 - (C) Current research indicates that adding genetically altered *Pseudomonas syringae* bacteria to the soil surrounding crop plant roots will have many beneficial effects, such as the prevention of frost damage in certain crops.
 - (D) Genetic alteration of a number of harmful phytopathogens has been advocated by many researchers who contend that these techniques will eventually replace such outdated methods as crop rotation.
 - (E) Genetic alteration of bacteria has been successful in highly artificial laboratory conditions, but opponents of such research have argued that these techniques are unlikely to produce organisms that are able to survive in natural environments.
89. The author discusses naturally occurring *Pseudomonas fluorescens* bacteria in the first paragraph primarily in order to do which one of the following?
- (A) prove that increases in the level of such bacteria in the soil are the sole cause of soil suppressivity
 - (B) explain why yields increased after wheat fields were sprayed with altered *Pseudomonas fluorescens* bacteria
 - (C) detail the chemical processes that such bacteria use to suppress organisms parasitic to crop plants, such as wheat, sugar beets, and potatoes
 - (D) provide background information to support the argument that research into the agricultural use of genetically altered bacteria would be fruitful
 - (E) argue that crop rotation is unnecessary, since diseases brought on by phytopathogens diminish in severity and eventually disappear on their own
90. It can be inferred from the author's discussion of *Pseudomonas fluorescens* bacteria that which one of the following would be true of crops impervious to parasitical organisms?
- (A) *Pseudomonas fluorescens* bacteria would be absent from the soil surrounding their roots.
 - (B) They would crowd out and eventually exclude other crop plants if their growth were not carefully regulated.
 - (C) Their yield would not be likely to be improved by adding *Pseudomonas fluorescens* bacteria to the soil.
 - (D) They would mature more quickly than crop plants that were susceptible to parasitical organisms.
 - (E) Levels of phytopathogenic bacteria in the soil surrounding their roots would be higher compared with other crop plants.
91. It can be inferred from the passage that crop rotation can increase yields in part because
- (A) moving crop plants around makes them hardier and more resistant to disease
 - (B) the number of *Pseudomonas fluorescens* bacteria in the soil usually increases when crops are rotated
 - (C) the roots of many crop plants produce compounds that are antagonistic to phytopathogens harmful to other crop plants
 - (D) the presence of phytopathogenic bacteria is responsible for the majority of plant diseases
 - (E) phytopathogens typically attack some plant species but find other species to be unsuitable hosts

92. According to the passage, proponents of the use of genetically altered bacteria in agriculture argue that which one of the following is true of the altered bacteria used in the frost-damage experiments?
- (A) The altered bacteria had a genetic constitution differing from that of the normal strain only in that the altered variety had one less gene.
 - (B) Although the altered bacteria competed effectively with the nonaltered strain in the laboratory, they were not as viable in natural environments.
 - (C) The altered bacteria were much safer and more effective than the naturally occurring *Pseudomonas fluorescens* bacteria used in earlier experiments.
 - (D) The altered bacteria were antagonistic to several types of naturally occurring phytopathogens in the soil surrounding the roots of frost-damaged crops.
 - (E) The altered bacteria were released into the environment in numbers sufficient to guarantee the validity of experimental results.
93. Which one of the following, if true, would most seriously weaken the proponents' argument regarding the safety of using altered *Pseudomonas syringae* bacteria to control frost damage?
- (A) *Pseudomonas syringae* bacteria are primitive and have a simple genetic constitution.
 - (B) The altered bacteria are derived from a strain that is parasitic to plants and can cause damage to crops.
 - (C) Current genetic-engineering techniques permit the large-scale commercial production of such bacteria.
 - (D) Often genes whose presence is responsible for one harmful characteristic must be present in order to prevent other harmful characteristics.
 - (E) The frost-damage experiments with *Pseudomonas syringae* bacteria indicate that the altered variety would only replace the normal strain if released in sufficient numbers.

Passage 16

In 1887 the Dawes Act legislated wide-scale private ownership of reservation lands in the United States for Native Americans. The act allotted plots of 80 acres to each Native American adult. However, the Native Americans were not granted outright title to their lands. The act defined each grant as a “trust patent,” meaning that the Bureau of Indian Affairs (BIA), the governmental agency in charge of administering policy regarding Native Americans, would hold the allotted land in trust for 25 years, during which time the Native American owners could use, but not alienate (sell) the land. After the 25-year period, the Native American allottee would receive a “fee patent” awarding full legal ownership of the land.

Two main reasons were advanced for the restriction on the Native Americans’ ability to sell their lands. First, it was claimed that free alienability would lead to immediate transfer of large amounts of former reservation land to non-Native Americans, consequently threatening the traditional way of life on those reservations. A second objection to free alienation was that Native Americans were unaccustomed to, and did not desire, a system of private landownership. Their custom, it was said, favored communal use of land.

However, both of these arguments bear only on the transfer of Native American lands to non-Native Americans; neither offers a reason for prohibiting Native Americans from transferring land among themselves. Selling land to each other would not threaten the Native American culture. Additionally, if communal land use remained preferable to Native Americans after allotment, free alienability would have allowed allottees to sell their lands back to the tribe.

When stated rationales for government policies prove empty, using an interest-group model often provides an explanation. While neither Native Americans nor the potential non-Native American purchasers benefited from the restraint on alienation contained in the Dawes Act, one clearly defined group did benefit: the BIA bureaucrats. It has been convincingly demonstrated that bureaucrats seek to maximize the size of their staffs and their budgets in order to compensate for the lack of other sources of fulfillment, such as power and prestige. Additionally, politicians tend to favor the growth of governmental bureaucracy because such growth provides increased opportunity for the exercise of political patronage. The restraint on alienation vastly increased the amount of work, and hence the budgets, necessary to implement the statute. Until allotment was ended in 1934, granting fee patents and leasing Native American lands were among the principal activities of the United States government. One hypothesis, then, for the temporary restriction on alienation in the Dawes Act

is that it reflected a compromise between non-Native Americans favoring immediate alienability so they could purchase land and the BIA bureaucrats who administered the privatization system.

94. Which one of the following best summarizes the main idea of the passage?
- (A) United States government policy toward Native Americans has tended to disregard their needs and consider instead the needs of non-Native American purchasers of land.
 - (B) In order to preserve the unique way of life on Native American reservations, use of Native American lands must be communal rather than individual.
 - (C) The Dawes Act's restriction on the right of Native Americans to sell their land may have been implemented primarily to serve the interests of politicians and bureaucrats.
 - (D) The clause restricting free alienability in the Dawes Act greatly expanded United States governmental activity in the area of land administration.
 - (E) Since passage of the Dawes Act in 1887, Native Americans have not been able to sell or transfer their former reservation land freely.
95. Which one of the following statements concerning the reason for the end of allotment, if true, would provide the most support for the author's view of politicians?
- (A) Politicians realized that allotment was damaging the Native American way of life.
 - (B) Politicians decided that allotment would be more congruent with the Native American custom of communal land use.
 - (C) Politicians believed that allotment's continuation would not enhance their opportunities to exercise patronage.
 - (D) Politicians felt that the staff and budgets of the BIA had grown too large.
 - (E) Politicians were concerned that too much Native American land was falling into the hands of non-Native Americans.
96. Which one of the following best describes the organization of the passage?
- (A) The passage of a law is analyzed in detail, the benefits and drawbacks of one of its clauses are studied, and a final assessment of the law is offered.
 - (B) The history of a law is narrated, the effects of one of its clauses on various populations are studied, and repeal of the law is advocated.
 - (C) A law is examined, the political and social backgrounds of one of its clauses are characterized, and the permanent effects of the law are studied.
 - (D) A law is described, the rationale put forward for one of its clauses is outlined and dismissed, and a different rationale for the clause is presented.
 - (E) The legal status of an ethnic group is examined with respect to issues of landownership and commercial autonomy, and the benefits to rival groups due to that status are explained.
97. The author's attitude toward the reasons advanced for the restriction on alienability in the Dawes Act at the time of its passage can best be described as
- (A) completely credulous
 - (B) partially approving
 - (C) basically indecisive
 - (D) mildly questioning
 - (E) highly skeptical
98. It can be inferred from the passage that which one of the following was true of Native American life immediately before passage of the Dawes Act?
- (A) Most Native Americans supported themselves through farming.
 - (B) Not many Native Americans personally owned the land on which they lived.
 - (C) The land on which most Native Americans lived had been bought from their tribes.
 - (D) Few Native Americans had much contact with their non-Native American neighbors.
 - (E) Few Native Americans were willing to sell their land to non-Native Americans.

99. According to the passage, the type of landownership initially obtainable by Native Americans under the Dawes Act differed from the type of ownership obtainable after a 25-year period in that only the latter allowed
- (A) owners of land to farm it
 - (B) owners of land to sell it
 - (C) government some control over how owners disposed of land
 - (D) owners of land to build on it with relatively minor governmental restrictions
 - (E) government to charge owners a fee for developing their land
100. Which one of the following, if true, would most strengthen the author's argument regarding the true motivation for the passage of the Dawes Act?
- (A) The legislators who voted in favor of the Dawes Act owned land adjacent to Native American reservations.
 - (B) The majority of Native Americans who were granted fee patents did not sell their land back to their tribes.
 - (C) Native Americans managed to preserve their traditional culture even when they were geographically dispersed.
 - (D) The legislators who voted in favor of the Dawes Act were heavily influenced by BIA bureaucrats.
 - (E) Non-Native Americans who purchased the majority of Native American lands consolidated them into larger farm holdings.