

PRACTICE TEST 1

## ENGLISH LANGUAGE AND COMPOSITION EXAM

## SECTION I: Multiple-Choice Questions

Total time: 1 hour

Number of questions: 54

**Directions:** This part consists of selections from prose works and questions on their content, form, and style. After reading each passage, choose the best answer to each question.

**Note:** Pay particular attention to the requirement of questions that include the words NOT, LEAST, or EXCEPT.

Questions 1–13 are based on the following passage from “Debtors’ Prisons,” written by Samuel Johnson in 1758. Read the passage carefully before you choose your answers.

Sir,

As I was passing lately under one of the gates of this city, I was struck with horror by a rueful cry, which summoned me ‘to remember the poor debtors’.

5

The wisdom and justice of the English laws are, by Englishmen at least, loudly celebrated; but scarcely the most zealous admirers of our institutions can think that law wise which, when men are capable of work, obliges them to beg; or just which exposes the liberty of one to the passions of another.

10

The prosperity of a people is proportionate to the number of hands and minds usefully employed. To the community sedition is a fever, corruption is a gangrene, and idleness an atrophy. Whatever body, and whatever society, wastes more than it acquires must gradually decay; and every being that continues to be fed, and ceases to labour, takes away something from the public stock.

15

The confinement, therefore, of any man in the sloth and darkness of a prison is a loss to the nation, and no gain to the creditor. For of the multitudes who are pining in those cells of misery, a very small part is suspected of any fraudulent act by which they retain what belongs to others. The rest are imprisoned by the wantonness of pride, the malignity of revenge, or the acrimony of disappointed expectation.

20

25

If those who thus rigorously exercise the power which the law has put into their hands be asked why they continue to imprison those whom they know to be unable to pay them, one will answer that his debtor once lived better than himself; another that his wife looked above her neighbours, and his children went in silk clothes to the dancing school; and another, that he pretended to be a joker and a wit. Some will reply that if they were in debt they should meet with the same treatment; some, that they

30

35                   owe no more than they can pay, and need therefore give no  
account of their actions. Some will confess their resolution  
that their debtors shall rot in jail; and some will discover  
that they hope, by cruelty, to wring payment from their  
friends. . . .

40                   Since poverty is punished among us as a crime, it ought  
at least to be treated with the same lenity as other crimes;  
the offender ought not to languish at the will of him whom  
he has offended, but to be allowed some appeal to the  
justice of his country. There can be no reason why any  
45                   debtor should be imprisoned, but that he may be compelled  
to payment; and a term should therefore be fixed in which  
the creditor should exhibit his accusation of concealed  
property. If such property can be discovered, let it be given  
to the creditor; if the charge is not offered, or cannot be  
50                   proved, let the prisoner be dismissed. . . .

                  Many of the inhabitants of prisons may justly complain  
of harder treatment. He that once owes more than he can  
pay is often obliged to bribe his creditor to patience, by  
increasing his debt. Worse and worse commodities, at a  
55                   higher and higher price, are forced upon him; he is  
impoverished by compulsive traffic, and at last  
overwhelmed, in the common receptacles of misery, by  
debts which, without his own consent, were accumulated  
on his head. To the relief of this distress, no other objection  
60                   can be made but that by an easy dissolution of debts, fraud  
will be left without punishment, and imprudence without  
awe, and that when insolvency shall be no longer  
punishable, credit will cease.

                  The motive to credit is the hope of advantage.  
65                   Commerce can never be at a stop while one man wants  
what another can supply; and credit will never be denied  
while it is likely to be repaid with profit. He that trusts one  
whom he designs to sue is criminal by the act of trust; the  
cessation of such insidious traffic is to be desired, and no  
70                   reason can be given why a change of the law should impair  
any other.

                  We see nation trade with nation, where no payment  
can be compelled. Mutual convenience produces mutual  
confidence, and the merchants continue to satisfy the  
75                   demands of each other, though they have nothing to dread  
but the loss of trade.

                  It is vain to continue an institution which experience  
shows to be ineffectual. We have now imprisoned one  
generation of debtors after another, but we do not find that  
their numbers lessen. We have now learned that rashness  
80                   and imprudence will not be deterred from taking credit; let  
us try whether fraud and avarice may be more easily  
restrained from giving it.

1. Johnson finds a current British law unjust and foolish. In modern terms, if that same law were passed today,
  - (A) you could make your bank loan you money from your savings
  - (B) the government could take your house for taxes
  - (C) anything you invented could be used by others to make money
  - (D) you could be sent to jail for failure to pay child support
  - (E) a credit card company could put you in jail for failure to pay your bill
2. Johnson's style demonstrates use of
  - (A) parallel syntax
  - (B) rhetorical questions
  - (C) vivid adjectives and adverbs
  - (D) active present tense verbs
  - (E) alternating long and short paragraphs
3. In the first four paragraphs, all of the following contribute to the central tone EXCEPT
  - (A) gangrene (line 13)
  - (B) zealous (line 7)
  - (C) corruption (line 13)
  - (D) malignity (line 24)
  - (E) rueful (line 3)
4. Johnson suggests that he was alerted to this problem
  - (A) by journalists
  - (B) by government officials
  - (C) by his tendency to take walks about London
  - (D) by a lawyer who accosted him on the street
  - (E) by family members who came to see him
5. The word "atrophy" (line 14) most closely evokes which one of the seven deadly sins?
  - (A) Greed
  - (B) Lust
  - (C) Pride
  - (D) Envy
  - (E) Sloth
6. The sentence "The prosperity of a people . . ." (lines 11–12) basically says that the debtors' prison commits a double wrong in that it
  - (A) deprives the country of its citizens and fails to return assets to creditors
  - (B) takes away soldiers and encourages idleness
  - (C) destroys families while it makes banks rich
  - (D) fails to return assets to creditors and encourages emigration
  - (E) makes banks rich but the government treasury weak

7. In paragraph 5, Johnson seeks to understand what purpose this law serves. He discovers that people answer with all of the following reasons EXCEPT
  - (A) the law quashes the pride of those who lived better than they did
  - (B) the law reminds others that they should not commit the crime
  - (C) the law punishes the fool
  - (D) if the creditor were in the same boat, he would want to be punished
  - (E) the law frequently forces payment from others to get family members or friends out of jail
8. In paragraph 6, "Since poverty . . .", Johnson
  - (A) offers a retraction to a previous argument
  - (B) outlines a solution to the problem of nonpayment
  - (C) provides an antithetical argument to his previous arguments
  - (D) sustains his argument with an appeal to authority
  - (E) provides an inductive reflection on the problem
9. The word "insidious" in line 69 most closely means
  - (A) cruel
  - (B) dishonest
  - (C) wily
  - (D) uninvited
  - (E) loathsome
10. In the next-to-last paragraph, Johnson essentially compares
  - (A) creditors and debtors to trading nations
  - (B) creditors to merchants and guildsmen
  - (C) traders to debtors
  - (D) governments to usurers
  - (E) businessmen to conmen or shysters
11. The author's use of "we" in the last two paragraphs is employed to
  - (A) invite the reader to avoid debt and family grief
  - (B) shift the blame from individuals to the government
  - (C) acknowledge his own failure to pay his own debts
  - (D) recognize the need for a collective solution
  - (E) shift the focus from himself to the debtors he represents
12. Fundamentally, Johnson is seeking legal circumstances that provide for a court hearing where
  - (A) the debtor either pays his debts or goes free
  - (B) if it is proven the debtor has hidden assets, he is made to relinquish them
  - (C) the creditor makes a reasonable claim, which is then paid by the family
  - (D) the judge forces a reconciliation and a reasonable payment
  - (E) the debtor pays all he can and the British government makes up the difference

13. In a fundamental way, Johnson finds this whole issue paradoxical. Which of the following statements most clearly defines that paradox for him?

- (A) "We have now imprisoned one generation of debtors after another, but we do not find that their numbers lessen." (lines 78–79)
- (B) "The rest are imprisoned by the wantonness of pride, the malignity of revenge, or the acrimony of disappointed expectation." (lines 23–25)
- (C) "He that trusts one whom he designs to sue is criminal by the act of trust." (lines 67–68)
- (D) "The confinement, therefore, of any man in the sloth and darkness of a prison is a loss to the nation, and no gain to the creditor." (lines 18–20)
- (E) "He that once owes more than he can pay is often obliged to bribe his creditor to patience, by increasing his debt." (lines 52–54)

Questions 14–26 are based on the following passage from "Pain" by Diane Ackerman. Read the passage carefully before you choose your answers.

One of the great riddles of biology is why the experience of pain is so subjective. Being able to withstand pain depends to a considerable extent on culture and tradition. Many soldiers have denied pain despite appalling wounds, not even requesting morphine, although in peacetime they would have demanded it. Most people going into the hospital for an operation focus completely on their pain and suffering, whereas soldiers or saints and other martyrs can think about something nobler and more important to them, and this clouds their sense of pain. Religions have always encouraged their martyrs to experience pain in order to purify the spirit. We come into this world with only the slender word "I," and giving it up in a sacred delirium is the painful ecstasy religions demand. . . . Choose your favorite sport; now imagine seeing all the world's best players on one team. I was interested in the ceremonial violence of sports, the psychology of games, the charmed circle of the field, the breezy rhetoric of the legs, the anthropological spectacle of watching twenty-two barely clad men run on grass in the sunlight, hazing the quarry of a ball toward the net. The fluency and grace of soccer appealed for a number of reasons, and I wanted to absorb some of its atmosphere for a novel I was writing. I was amazed to discover that the players frequently realized only at halftime or after a match that they'd hurt themselves badly and were indeed in wicked pain. During the match, there hadn't been the rumor of pain, but once the match was over and they could afford the luxury of suffering, pain screamed like a noon factory whistle.

Often our fear of pain contributes to it. Our culture expects childbirth to be a deeply painful event, and so, for us, it is. Women from other cultures stop their work in the fields to give birth, returning to the fields immediately

35 afterward. Initiation and adolescence rites around the  
 world often involve penetrating pain, which initiates must  
 endure to prove themselves worthy. In the sun dance of the  
 Sioux, for instance, a young warrior would allow the skin  
 40 of his chest to be pierced by iron rods; then he was hung  
 from a stanchion. When I was in Istanbul in the 1970s, I  
 saw teenage boys dressed in shiny silk fezzes and silk suits  
 decorated with glitter. They were preparing for  
 circumcision, a festive event in the life of a Turk, which  
 occurs at around the age of fifteen. No anesthetic is used;  
 45 instead, a boy is given a jelly candy to chew. Sir Richard  
 Burton's writings abound with descriptions of tribal  
 mutilation and torture rituals, including one in which a  
 shaman removes an apron of flesh from the front of a boy,  
 cutting all the way from the stomach to the thighs,  
 producing a huge white scar. . . .

50 Pain has plagued us throughout the history of our  
 species. We spend our lives trying to avoid it, and, from  
 one point of view, what we call "happiness" may be just the  
 absence of pain. Yet it is difficult to define pain, which may  
 55 be sharp, dull, shooting, throbbing, imaginary, or referred.  
 We have many pains that surge from within as cramps and  
 aches. And we also talk about emotional distress as pain.  
 Pains are often combined, the emotional with the physical,  
 and the physical with the physical. When you burn  
 60 yourself, the skin swells and blisters, and when the blister  
 breaks, the skin hurts in yet another way. A wound may  
 become infected. Then histamine and serotonin are  
 released, which dilate the blood vessels and trigger a pain  
 response. Not all internal injuries can be felt (it's possible to  
 65 do brain surgery under a local anesthetic), but illnesses that  
 constrict blood flow often are: Angina pectoris, for  
 example, which occurs when the coronary arteries shrink  
 too tight for blood to comfortably pass. Even intense pain  
 often eludes accurate description, as Virginia Woolf  
 70 reminds us in her essay "On Being Ill": "English, which can  
 express the thoughts of Hamlet and the tragedy of Lear,  
 has no words for the shiver and the headache . . . let a  
 sufferer try to describe a pain in his head to a doctor and  
 language at once runs dry."

14. Taken as a whole, the passage is best described as a
- (A) critique of modern American society
  - (B) technical analysis of biological functions
  - (C) description that relies on concrete examples
  - (D) progressive analysis of the evolution of pain
  - (E) discussion of differing cultural attitudes toward pain

15. The author uses the adjective “slender” (line 13) to
  - (A) point out how unimportant mankind is
  - (B) emphasize the precarious position of human existence
  - (C) suggest that life is bitter and short
  - (D) produce a painful moment of self-awareness
  - (E) show that life will inevitably be incomplete
16. The pronoun “it” in line 13 refers to which of the following?
  - (A) “religions” (line 10)
  - (B) “pain” (line 11)
  - (C) “world” (line 12)
  - (D) “I” (line 13)
  - (E) “ecstasy” (line 14)
17. The sentence that begins “I was interested . . .” (lines 16–21) draws its unity chiefly from the speaker’s use of
  - (A) parallelism
  - (B) alliteration
  - (C) irony
  - (D) understatement
  - (E) hyperbole
18. The statement “pain screamed like a noon factory whistle” (line 29) is an example of which of the following?
  - (A) Pun
  - (B) Metonymy
  - (C) Simile
  - (D) Onomatopoeia
  - (E) Apostrophe
19. All of the following statements are true of the first sentence in paragraph 2 (line 30) EXCEPT:
  - (A) It alludes to the speaker’s knowledge of the subject.
  - (B) It states the main thesis of paragraph 2.
  - (C) It contradicts the statement at the end of paragraph 1.
  - (D) It provides an answer to the riddle introduced at the beginning of paragraph 1.
  - (E) It offers an approach to the topic with which the passage is concerned.
20. The speaker cites Burton’s writings (lines 44–46) as
  - (A) a contrast to Virginia Woolf
  - (B) a bandwagon or *vox populi* appeal
  - (C) an inductive argument
  - (D) an appeal to tradition
  - (E) an appeal to authority
21. “Happiness” has quotation marks in line 52 because the speaker believes
  - (A) it is relative to the person experiencing it
  - (B) it does not exist for anyone
  - (C) it is elusive and cannot be achieved
  - (D) it is another word for the absence of pain
  - (E) it is the only acceptable definition of painlessness

22. Paragraph 3 is critical to the development of the passage primarily because it
- (A) defines the types of pain people feel
  - (B) ties the subjectivity of pain to the difficulty of defining pain
  - (C) discusses the manner in which people may avoid pain
  - (D) analyzes different pains and the tolls they have on the human body
  - (E) provides a defense for Virginia Woolf's statement about linguistic failure
23. The tone of the last paragraph is best characterized as
- (A) confident and didactic
  - (B) tentative and practical
  - (C) detached and ironic
  - (D) fervent and agitated
  - (E) supportive and reassuring
24. All of the following words in paragraph 3 suggest a negative connotation EXCEPT
- (A) "absence" (line 53)
  - (B) "throbbing" (line 54)
  - (C) "blister" (line 59)
  - (D) "trigger" (line 62)
  - (E) "shiver" (line 71)
25. Ackerman concludes by citing Virginia Woolf in order to assert that
- (A) great tragedies help us understand pain
  - (B) every person has a different pain threshold
  - (C) language is often inadequate when describing pain
  - (D) pain is best defined by great writers
  - (E) our language screams pain but does not understand it
26. The author's rhetorical strategies in the passage include all of the following EXCEPT
- (A) thesis, antithesis, synthesis
  - (B) analogical comparison
  - (C) direct comparison
  - (D) responses to anticipated criticism
  - (E) appeals to authority



Questions 27–39 are based on the following passage, “Two Views of the River” by Mark Twain. Read the passage carefully before you choose your answers.

Now when I had mastered the language of this water, and had come to know every trifling feature that bordered the great river as familiarly as I knew the letters of the alphabet, I had made a valuable acquisition. But I had lost something, too. I had lost something which could never be restored to me while I lived. All the grace, the beauty, the poetry, had gone out of the majestic river! I still keep in mind a certain wonderful sunset which I witnessed when steamboating was new to me. A broad expanse of the river was turned to blood; in the middle distance the red hue brightened into gold, through which a solitary log came floating black and conspicuous; in one place a long, slanting mark lay sparkling upon the water; in another the surface was broken by boiling, tumbling rings that were as many tinted as an opal; where the ruddy flush was faintest, was a smooth spot that was covered with graceful circles and radiating lines, ever so delicately traced; the shore on our left was densely wooded, and the somber shadow that fell from this forest was broken in one place by a long, ruffled trail that shone like silver; and high above the forest wall a clean-stemmed dead tree waved a single leafy bough that glowed like a flame in the unobstructed splendor that was flowing from the sun. There were graceful curves, reflected images, woody heights, soft distances; and over the whole scene, far and near, the dissolving lights drifted steadily, enriching it every passing moment with new marvels of coloring.

I stood like one bewitched. I drank it in, in a speechless rapture. The world was new to me, and I had never seen anything like this at home. But as I have said, a day came when I began to cease from noting the glories and the charms which the moon and the sun and the twilight wrought upon the river’s face; another day came when I ceased altogether to note them. Then, if that sunset scene had been repeated, I should have looked upon it without rapture, and should have commented upon it, inwardly, after this fashion: “This sun means that we are going to have wind to-morrow; that floating log means that the river is rising, small thanks to it; that slanting mark on the water refers to a bluff reef which is going to kill somebody’s steamboat one of these nights, if it keeps on stretching out like that; those tumbling ‘boils’ show a dissolving bar and a changing channel there; the lines and circles in the slick water over yonder are a warning that that troublesome place is shoaling up dangerously; that silver streak in the shadow of the forest is the ‘break’ from a new snag, and he has located himself in the very best place he could have found to fish for steamboats; that tall dead tree, with a single living branch, is not going to last long, and then how is a body ever going to get through this blind place at night without the friendly old landmark?”

55

60

No, the romance and beauty were all gone from the river. All the value any feature of it had for me now was the amount of usefulness it could furnish toward compassing the safe piloting of a steamboat. Since those days, I have pitied doctors from my heart. What does the lovely flush in a beauty's cheek mean to a doctor but a "break" that ripples above some deadly disease? Are not all her visible charms sown thick with what are to him the signs and symbols of hidden decay? Does he ever see her beauty at all, or doesn't he simply view her professionally, and comment upon her unwholesome condition all to himself? And doesn't he sometimes wonder whether he has gained most or lost most by learning his trade?

27. Twain's primary purpose in the passage is to
  - (A) discuss the elusiveness of knowledge and the brevity of beauty
  - (B) examine the ways in which knowledge destroys one's ability to appreciate beauty
  - (C) analyze the changing appearance of nature and life
  - (D) empathize with doctors who only see pain and death
  - (E) question the usefulness of learning a trade
28. In context, the word "language" (line 1) is best understood to mean
  - (A) dialogue
  - (B) communication
  - (C) character
  - (D) vernacular
  - (E) poetry
29. The antecedent of "it" (line 26) is
  - (A) "river" (line 9)
  - (B) "shore" (line 17)
  - (C) "sun" (line 23)
  - (D) "scene" (line 25)
  - (E) "lights" (line 26)
30. In lines 9–26, all of the following phrases contribute to the image of the river and the riverbank as a living organism EXCEPT
  - (A) "river was turned to blood" (line 9)
  - (B) "solitary log came floating black and conspicuous" (lines 11–12)
  - (C) "ruddy flush" (line 15)
  - (D) "somber shadow" (line 18)
  - (E) "clean-stemmed dead tree waved a single leafy bough" (line 26)
31. The author associates romance and beauty with the river because they both
  - (A) link us emotionally rather than rationally with nature
  - (B) symbolize the liberation from civilization
  - (C) illustrate the metaphorical relationship between man and nature
  - (D) require us to rely on experience rather than instinct to appreciate them
  - (E) are judged somewhat harshly by most people

32. In the passage, the doctor (lines 55–64) is used primarily as an illustration of
- (A) a tradesman whose knowledge affects his appreciation of beauty
  - (B) a trade comparable to a riverboat captain
  - (C) the importance of knowledge and power
  - (D) the power and utility of a professional trade
  - (E) a contradictory viewpoint to balance the necessity of knowledge
33. In the final sentences of the passage (lines 55–64), Twain uses all of the following EXCEPT
- (A) rhetorical questions
  - (B) antithetical statements
  - (C) argumentative fallacy
  - (D) metaphorical comparisons
  - (E) an extended analogy
34. The intended audience for this passage is most likely
- (A) riverboat captains
  - (B) amateur poets
  - (C) young women
  - (D) general readers
  - (E) Native Americans
35. The second paragraph of the passage serves to
- (A) distinguish between two closely related concepts
  - (B) present a contrast to be evaluated
  - (C) define an abstract idea for further discussion
  - (D) offer a philosophical debate about nature
  - (E) cite a common misconception among men
36. The statement “the glories and the charms which the moon and the sun and the twilight wrought upon the river’s face” (lines 31–33) is an example of which of the following?
- (A) Metaphor
  - (B) Zeugma
  - (C) Chiasmus
  - (D) Anadiplosis
  - (E) Personification
37. The primary effect of the sixth sentence of the first paragraph (lines 9–23) is that
- (A) its length creates an irony inherent to the brevity of the moment
  - (B) the parallel syntax creates an energetic momentum
  - (C) the use of colons creates a metaphor for a rainbow of hope
  - (D) the alliterative elements make it onomatopoeic
  - (E) the use of semicolons creates pauses in Twain’s reflections

38. Twain's central rhetorical strategy in the passage can best be described as
- (A) contrasting two alternative views to make his case
  - (B) developing an argument by using a strong personal appeal
  - (C) advancing an extended metaphor that describes the essence of a particular quality
  - (D) citing authorities to reinforce the validity of a critical theory
  - (E) providing specific examples to illustrate an abstract concept
39. Which of the following aphoristic ideas can be inferred from the last sentence of the passage?
- (A) Change occurs over time.
  - (B) Knowledge comes with a price.
  - (C) You often take two steps forward and one step back.
  - (D) You can paint the surface but the structure remains the same.
  - (E) We are alone before the wonder of God.

Questions 40–54 are based on the following passage from “Assimilation in America” by Milton Gordon. Read the passage carefully before you choose your answers.

Probably all the non-English immigrants who came to American shores in any significant numbers from colonial times onward—settling either in the forbidding wilderness, the lonely prairie, or in some accessible urban slum—created ethnic enclaves and looked forward to the preservation of at least some of their native cultural patterns. Such a development, natural as breathing, was supported by the later accretion of friends, relatives, and countrymen seeking out oases of familiarity in a strange land, by the desire of the settlers to rebuild (necessarily in miniature) a society in which they could communicate in the familiar tongue and maintain familiar institutions, and, finally, by the necessity to band together for mutual aid and mutual protection against the uncertainties of a strange and frequently hostile environment. This was as true of the “old” immigrants as of the “new.” In fact, some of the liberal intellectuals who fled to America from an inhospitable political climate in Germany in the 1830s, 1840s, and 1850s looked forward to the creation of an all-German state within the union, or, even more hopefully, to the eventual formation of a separate German nation, as soon as the expected dissolution of the union under the impact of the slavery controversy should have taken place.<sup>1</sup> Oscar Handlin,<sup>2</sup> writing of the sons of Erin<sup>3</sup> in mid-nineteenth-century Boston, recent refugees from famine and economic degradation in their homeland, points out: “Unable to participate in the normal associational affairs of the community, the Irish felt obliged to erect a society

<sup>1</sup> Nathan Glazer, “Ethnic Groups in America: From National Culture to Ideology,” in Morroe Berger, Theodore Abel, and Charles H. Page, eds., *Freedom and Control in Modern Society* (New York, D. Van Nostrand, 1954), p. 161; Marcus Lee Hansen, *The Immigrant in American History* (Cambridge, Harvard University Press, 1940), pp. 129–140; John A. Hawgood, *The Tragedy of German-America* (New York, Putnam's, 1940), *passim*. [Author's note]

<sup>2</sup> Oscar Handlin: American historian (b. 1915); winner of the Pulitzer Prize for his work on U.S. immigration.

<sup>3</sup> *Sons of Erin*: Irish immigrants.

within a society, to act together in their own way. In every contact therefore the group, acting apart from other sections of the community, became intensely aware of its peculiar exclusive identity."<sup>4</sup> This cultural pluralism was a fact in American society before it became a theory—a theory with explicit relevance for the nation as a whole, and articulated and discussed in the English-speaking circles of American intellectual life.

Early in 1915 there appeared in the pages of *The Nation* two articles under the title "Democracy versus the Melting-Pot." Their author was Horace Kallen, a Harvard-educated philosopher with a concern for the application of philosophy to societal affairs, and, as an American Jew, himself derivative of an ethnic background which was subject to the contemporary pressures for dissolution implicit in the "Americanization," or Anglo-conformity, and the melting-pot theories. In these articles Kallen vigorously rejected the usefulness of these theories as models of what was actually transpiring in American life or as ideals for the future. Rather he was impressed by the way in which the various ethnic groups in America were coincident with particular areas and regions, and with the tendency for each group to preserve its own language, religion, communal institutions, and ancestral culture. All the while, he pointed out, the immigrant has been learning to speak English as the language of general communication, and has participated in the over-all economic and political life of the nation. These developments in which "the United States are in the process of becoming a federal state not merely as a union of geographical and administrative unities, but also as a cooperation of cultural diversities, as a federation or commonwealth of national cultures,"<sup>5</sup> the author argued, far from constituting a violation of historic American political principles, as the "Americanizers" claimed, actually represented the inevitable consequences of democratic ideals, since individuals are implicated in groups, and since democracy for the individual must by extension also mean democracy for his group.

40. This passage primarily seeks to

- (A) discount Handlin's theories
- (B) explain the organization of German dissident groups prior to the Civil War
- (C) clarify two different theories about acculturation of immigrants
- (D) defend Americanization as the only acceptable process for immigration reform
- (E) explain why cultural pluralism has persisted

<sup>4</sup> Oscar Handlin, *Boston's Immigrants* (Cambridge, Harvard University Press, 1959, rev. edn.), p. 176. [Author's note]

<sup>5</sup> Horace M. Kallen, "Democracy versus the Melting-Pot," *The Nation*, 18 and 25 February 1915; reprinted in his *Culture and Democracy in the United States*, New York, Boni and Liveright, 1924; the quotation is on p. 116. [Author's note]

41. The phrase "ethnic enclaves" (line 5) is most closely related to which word or phrase?
- (A) "oases" (line 9)
  - (B) "familiar institutions" (line 12)
  - (C) "exclusive identity" (line 32)
  - (D) "cultural pluralism" (line 32)
  - (E) "models" (line 46)
42. The sentence beginning "Such a development . . ." (lines 7–15) includes all of the following EXCEPT
- (A) an appositive
  - (B) parallel syntax
  - (C) two independent clauses
  - (D) a parenthetical remark
  - (E) loose sentence structure
43. "Cultural pluralism" (line 32) is the antithesis to
- (A) "Americanization" (line 44)
  - (B) "federal state" (line 57)
  - (C) "cultural diversities" (line 59)
  - (D) "American political principles" (lines 61–62)
  - (E) "democratic ideals" (lines 63–64)
44. The passage suggests that some Germans in America looked forward to
- (A) the maintenance of the German language in several urban areas
  - (B) the promotion of the German language as the language of the educated
  - (C) a political alliance between the United States and the Austro-Hungarian Empire
  - (D) the creation of a separate German state in the United States following the Civil War
  - (E) an accumulation of capital to develop a strong German industrial base
45. Gordon suggests that essential American unity was established
- (A) geographically
  - (B) geographically and administratively
  - (C) geographically, administratively, and culturally
  - (D) geographically, administratively, culturally, and linguistically
  - (E) geographically, administratively, culturally, linguistically, and inevitably
46. Horace Kallen's background would seem to imply that he would be someone
- (A) who would be biased against Germans
  - (B) who would favor the doctrine of cultural pluralism
  - (C) who would be completely nonbiased on the issue of immigration
  - (D) who would be biased against the ideas of a westward expansion
  - (E) who would be anti-democratic

47. Kallen would argue that cultures merged out of the same general force that caused
- (A) English to predominate
  - (B) states to merge
  - (C) acculturation to succeed against individualism
  - (D) democracy to prevail over autocracy
  - (E) the common urge to expand westward
48. The use of “federal” (line 57) and “federation” (line 59) in the sentence beginning “These developments . . .” (lines 56–66) is an effective example of
- (A) paradox
  - (B) anecdote
  - (C) metonymy
  - (D) repetitive emphasis
  - (E) pun
49. The repetition in the last sentence emphasizes
- (A) the lack of equality in immigrant groups
  - (B) the shifting burden of immigration from ethnic enclaves to the state
  - (C) the loss of the American dream of a frontier
  - (D) the dominance of the English language
  - (E) the effective acculturation of immigrants
50. What do the three separate sources in footnote 1 have in common?
- (A) They all argued that there was a movement within the United States to create a separate German state.
  - (B) They were all quoted in *Freedom and Control in Modern Society*.
  - (C) They were all published by the same company.
  - (D) They all advocated the theory of cultural pluralism.
  - (E) They all had a concern for the unique American experiment in German and Irish relations.
51. Footnote 1 explains that Nathan Glazer
- (A) was a Harvard colleague of Berger, Abel, and Page
  - (B) agreed with Hansen but disagreed with Hawgood
  - (C) wrote an article that was reprinted in an anthology compiled in 1954
  - (D) was published by Harvard University Press, as was Handlin
  - (E) published *Freedom and Control in Modern Society*, which was then reprinted by Berger, Abel, and Page
52. According to footnotes 2 through 4, all of the following are true EXCEPT
- (A) Handlin was born in 1915
  - (B) Handlin originally wrote *Boston’s Immigrants* in 1940
  - (C) Handlin won a Pulitzer Prize for his work on American history
  - (D) Handlin was interested in the status of Irish immigrants in Boston
  - (E) Harvard University Press, which published a Handlin book, is located in Cambridge

53. Footnote 5 tells us that Horace Kallen's views first appeared in
- (A) a British newspaper
  - (B) the collected presentations from a conference on immigrants
  - (C) a journal
  - (D) an edited collection of several works on the topic of immigration
  - (E) a book by Kallen
54. The author included the footnotes in order to
- (A) justify his position
  - (B) pose the selective two contrasting debate concerns in a proper context
  - (C) suggest that he is not alone in his view of the supremacy of cultural pluralism
  - (D) define the extent of the voices engaged in the argument over cultural pluralism and Americanization
  - (E) clarify the correct order in which his own ideas proceeded

END OF SECTION I



### Question 3

(Suggested time—40 minutes. This question counts as one-third of the total essay section score.)

The passage below is an excerpt from “Women and the Future of Fatherhood” by Barbara Dafoe Whitehead. Her article begins with a discussion of the Million Man March and Promise Keepers as efforts to reinvest men in the important role of fatherhood. She argues that this is not possible unless women support men as fathers. Read the passage carefully. Then write an essay in which you take a position on the value of fathers in the raising of children, supporting your view with appropriate evidence.

But what has not yet been acknowledged is that the success of any effort to renew fatherhood as a social fact and a cultural norm also hinges on the attitudes and behavior of women. Men can't be fathers unless the mothers of their children allow it.

Women can be good mothers without being married. But especially with weakened communities that provide little support, children need levels of parental investment that cannot be supplied solely by a good mother, even if she has the best resources at her disposal. These needs are more likely to be met if the child has a father as well as a mother under the same roof. Simply put, even the best mothers cannot be good fathers.

STOP

END OF EXAM