

**Questions 32-45. Read the following passage carefully before you choose your answers.**

*(This passage is excerpted from a recent work that examines Benjamin Franklin, an eighteenth-century thinker, political leader, and scientist, from a contemporary perspective.)*

Franklin has a particular resonance in twenty-first-century America. A successful publisher and consummate networker with an inventive curiosity, he would have felt right at home in the information revolution, and his unabashed striving to be part of an upwardly mobile meritocracy made him, in social critic David Brooks's phrase, "our founding Yuppie." We can easily imagine having a beer with him after work, showing him how to use the latest digital device, sharing the business plan for a new venture, and discussing the most recent political scandals or policy ideas. He would laugh at the latest joke . . . . We would admire both his earnestness and his self-aware irony. And we would relate to the way he tried to balance, sometimes uneasily, the pursuit of reputation, wealth, earthly virtues, and spiritual values.<sup>1</sup>

Some who see the reflection of Franklin in the world today fret about a shallowness of soul and a spiritual complacency that seem to permeate a culture of materialism. They say that he teaches us how to live a practical and pecuniary life, but not an exalted existence. Others see the same reflection and admire the basic middle-class values and democratic sentiments that now seem under assault from elitists, radicals, reactionaries, and other bashers of the bourgeoisie. They regard Franklin as an exemplar of the personal character and civic virtue that are too often missing in modern America.

Much of the admiration is warranted, and so too are some of the qualms. But the lessons from Franklin's life are more complex than those usually drawn by either his fans or his foes. Both sides

too often confuse him with the striving pilgrim he portrayed in his autobiography. They mistake his genial moral maxims for the fundamental faiths that motivated his actions.

<sup>1</sup>David Brooks, "Our Founding Yuppie," *Weekly Standard*, Oct. 23, 2000, 31. The word "meritocracy" is an argument-starter, and I have employed it sparingly in this book. It is often used loosely to denote a vision of social mobility based on merit and diligence, like Franklin's. The word was coined by British social thinker Michael Young (later to become, somewhat ironically, Lord Young of Darlington) in his 1958 book *The Rise of the Meritocracy* (New York: Viking Press) as a dismissive term to satirize a society that misguidedly created a new elite class based on the "narrow band of values" of IQ and educational credentials. The Harvard philosopher John Rawls, in *A Theory of Justice* (Cambridge: Harvard University Press, 1971), 106, used it more broadly to mean a "social order [that] follows the principle of careers open to talents."

32. The device used in lines 8-17 ("We can . . . values") to convey Franklin's character is
- (A) allusion
  - (B) hypothetical examples
  - (C) extended simile
  - (D) refutation of assumed traits
  - (E) argument based on personal attack
33. The rhetorical purpose of lines 14-17 ("And we . . . values") is to
- (A) assert that the contemporary view of Franklin distorts his accomplishments
  - (B) suggest that Franklin did not balance his pursuits particularly well
  - (C) encourage the reader to analyze present-day leaders in the light of Franklin
  - (D) make Franklin seem more morally upright than he may actually have been
  - (E) prompt the reader to feel kinship with Franklin on the basis of the challenges he faced

Item 34 was not scored.

35. The first paragraph characterizes people in the contemporary United States primarily as
- (A) charitable yet exacting
  - (B) zealous yet deceitful
  - (C) self-effacing yet proud
  - (D) genial yet self-interested
  - (E) mean-spirited yet honest
36. "They" in line 21 of the passage refers to people who
- (A) disagree that Franklin's life exemplifies commercial values
  - (B) want to reevaluate the importance of Franklin's writings
  - (C) believe that Franklin's legacy is not appreciated sufficiently
  - (D) have reservations about Franklin's values
  - (E) want others to be as inspired by Franklin as they have been
37. The misunderstanding discussed in lines 35-37 is that many who study Franklin
- (A) ascribe greater geniality to Franklin than his actions support
  - (B) confuse Franklin's public statements with his private beliefs
  - (C) believe that Franklin had a fundamental faith that in fact he lacked
  - (D) do not study the public Franklin enough to understand him thoroughly
  - (E) rely too much on government records in their analysis of Franklin
38. The final paragraph (lines 30-37) functions as
- (A) a repetition of the views previously established
  - (B) a diatribe against those who devalue Franklin
  - (C) an authorial judgment about a preceding discussion
  - (D) a critique of Franklin's autobiography
  - (E) a controversial conclusion to a contentious debate
39. Which of the following sentences best represents the author's main point in the passage?
- (A) "Franklin has a particular resonance in twenty-first-century America." (lines 1-2)
  - (B) "We would admire both his earnestness and his self-aware irony." (lines 13-14)
  - (C) "Some who see the reflection of Franklin in the world today fret about a shallowness of soul and a spiritual complacency that seem to permeate a culture of materialism." (lines 18-21)
  - (D) "They regard Franklin as an exemplar of the personal character and civic virtue that are too often missing in modern America." (lines 27-29)
  - (E) "Both sides too often confuse him with the striving pilgrim he portrayed in his autobiography." (lines 33-35)
40. This passage is most probably excerpted from
- (A) an article about Franklin in a business journal
  - (B) a work of cultural criticism attacking Franklin for the decay of traditional values
  - (C) a book about Franklin's scientific research
  - (D) a biography of Franklin intended for a general audience
  - (E) a newspaper account of historians' conflicting views of Franklin

## Section I

The passage is reprinted for your use in answering the remaining questions.

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41. The main purpose of the footnote is to
- (A) introduce readers to an ongoing discussion
  - (B) explore an alternative solution to a problem
  - (C) document the author's credentials
  - (D) list all possible sources available on a topic
  - (E) explain the author's bias against another historian
42. In the second line of the footnote, the number 31 most probably indicates the
- (A) page of the *Weekly Standard* on which the reference appears
  - (B) edition of the *Weekly Standard* in which the article appears
  - (C) volume number of the *Weekly Standard* in which the article appears
  - (D) page in the author's book where the citation appears
  - (E) number of times in the author's book that the citation appears

43. In lines 7-8 of the footnote, the author uses the phrase “somewhat ironically” primarily to
- (A) satirize a rival author’s narrow view of what constitutes merit
  - (B) disparage an author’s claim to being the inventor of a phrase
  - (C) engage the reader in thinking about the limits of the role of social thinkers
  - (D) elicit support from readers who do not approve of the British monarchy
  - (E) comment on the apparent disparity between an author’s views and his social rank
44. In the last sentence of the footnote, the word “it” refers to
- (A) “Yuppie” (line 1 of the footnote)
  - (B) “meritocracy” (line 2 of the footnote)
  - (C) “vision” (line 4 of the footnote)
  - (D) “social mobility” (line 5 of the footnote)
  - (E) “dismissive term” (line 10 of the footnote)
45. Which of the following is an accurate reading of the source for the quotation in the last sentence of the footnote: “social order [that] follows the principle of careers open to talents”?
- (A) Brooks, David. “Our Founding Yuppie,” *Weekly Standard*, Oct. 23, 2000, 31.
  - (B) Brooks, David. *A Theory of Justice*. Cambridge: Harvard University Press, 106.
  - (C) Young, Michael. *The Rise of the Meritocracy*. New York: Viking Press, 1958.
  - (D) Rawls, John. *A Theory of Justice*. Cambridge: Harvard University Press, 1971, 106.
  - (E) Rawls, John, and David Brooks. Found in *Weekly Standard* and *A Theory of Justice*. Reprinted by permission.