

SECTION II

Time—35 minutes

27 Questions

Directions: Each set of questions in this section is based on a single passage or a pair of passages. The questions are to be answered on the basis of what is stated or implied in the passage or pair of passages. For some of the questions, more than one of the choices could conceivably answer the question. However, you are to choose the best answer; that is, the response that most accurately and completely answers the question, and blacken the corresponding space on your answer sheet.

- Having spent several decades trying to eliminate the unself-conscious “colonial gaze” characteristic of so many early ethnographic films, visual anthropologists from the industrialized West who study indigenous cultures are presently struggling with an even more profound transformation of their discipline. Because inexpensive video equipment is now available throughout the world, many indigenous peoples who were once examined by the Western ethnographer’s camera have begun to document their own cultures. Reaction to this phenomenon within Western anthropological circles is sharply divided.

- One faction, led by anthropologist James Weiner, sees the proliferation of video and television as the final assault of Western values on indigenous cultures. Weiner argues that the spread of video represents “a devaluation of the different,” culminating in the replacement of genuine historical, linguistic, social, and cultural difference with superficial difference among electronic images. He believes that video technologies inevitably purvey a Western ontology, one based on realism, immediacy, and self-expression. Thus, Weiner concludes, using video technology costs indigenous peoples the very cultural identity they seek to record. Moreover, he maintains that anthropologists who attribute a paramount truth value to these films simply because they are made by indigenous peoples are theoretically naive.

- But Weiner’s opponents contend that his views betray a certain nostalgia for the idea of the “noble savage.” One such opponent, anthropologist Faye Ginsburg, concedes that no Western object that has entered cultural circulation since the fifteenth century has been neutral, but she considers it little more than boilerplate technological determinism to argue that using a video camera makes one unwittingly Western. Unlike Weiner, Ginsburg maintains that non-Western indigenous peoples can use Western media without adopting the conventions of Western culture. In fact, Ginsburg and many other anthropologists believe that video affords societies—especially oral ones—an invaluable opportunity to strengthen native languages and traditions threatened by Western exposure.

- The Brazilian fieldwork of anthropologist Terence Turner, who studies the relationship between traditional Kayapo culture and Kayapo videotapes, lends credence to Ginsburg’s position. Primarily an oral society, the Kayapo use video to document both ceremonial performances and transactions with representatives of the Brazilian government (this latter use is intended to provide legally binding records of

- the transactions). In contrast to Weiner’s argument that video foists a Western ontology onto its users, Turner has found that the representations of Kayapo ceremonies, including everything from the camerawork to the editing, conform to the same principle of beauty embodied in the ceremonies themselves, one rooted in a complex pattern of repetition and sequential organization. The videos aesthetically mirror the ceremonies. The camera is not so at odds with Kayapo culture, it seems, that it transforms any Kayapo who uses it into a Westerner.

1. Which one of the following most accurately and completely summarizes the passage?
 - (A) Some anthropologists argue that the proliferation of video technology has been harmful to indigenous peoples because it encourages the adoption of a Western ontology based on immediacy and self-expression.
 - (B) By making video technology available to indigenous peoples throughout the world, anthropologists have succeeded in eliminating the “colonial gaze” that many early ethnographic films exhibited.
 - (C) Anthropologists are divided in their assessments of the impact of video technology on indigenous peoples, but there is some evidence that video technology is compatible with the preservation of indigenous cultures.
 - (D) Some anthropologists argue that the proliferation of video technology has actually strengthened indigenous cultures threatened by Western influences, but the long-term impact of video technology on indigenous cultures is still unknown.
 - (E) The Kayapo people’s use of video technology validates the position of one faction in the debate in anthropological circles regarding the effect of the proliferation of Western video technology on indigenous cultures.

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2. Based on the passage, which one of the following most accurately describes Faye Ginsburg's stance toward the position attributed to James Weiner?
- (A) fundamental rejection
 - (B) reluctant censure
 - (C) mild disapproval
 - (D) diplomatic neutrality
 - (E) supportive interest
3. Which one of the following is most analogous to the Kayapo's use of video to document ceremonial performances, as that use is described in the last paragraph?
- (A) As various groups have emigrated to North America, they have brought their culinary traditions with them and thereby altered the culinary practices of North America.
 - (B) In the 1940s, Latin American composers incorporated African American inspired jazz instrumentation and harmonies into their music but remained faithful to the traditions of Latin American music.
 - (C) Some writers are predicting that the interactive nature of the Internet will fundamentally reshape fiction, and they are already producing narratives that take advantage of this capacity.
 - (D) In the late 1980s, some fashion designers produced lines of various articles of clothing that imitated fashions that were current in the 1920s and 1930s.
 - (E) Early in the twentieth century, some experimental European artists rejected the representational traditions of Western painting and began to produce works inspired by surrealist literature.
4. According to the passage, Weiner claims that an essential characteristic of Western ontology is
- (A) a pattern of sequential organization
 - (B) paramount truth value
 - (C) self-expression
 - (D) the "colonial gaze"
 - (E) theoretical naivete
5. The passage provides information that is most helpful in answering which one of the following questions?
- (A) Why do the Kayapo use video technology to create legal records?
 - (B) What is the origin of the idea of the "noble savage"?
 - (C) Which indigenous cultures have not yet adopted Western video technologies?
 - (D) Which Western technologies entered cultural circulation in the fifteenth century?
 - (E) What factors have made video equipment as inexpensive as it now is?
6. Terence Turner would be most likely to agree with which one of the following assessments of Weiner's position regarding the spread of video?
- (A) Weiner fails to recognize the vast diversity of traditional practices among the world's indigenous peoples.
 - (B) Weiner overestimates the extent to which video technology has become available throughout the world.
 - (C) Weiner does not fully recognize the value of preserving the traditional practices of indigenous peoples.
 - (D) Weiner underestimates indigenous peoples' capacity for adapting the products of alien cultures to fit their own cultural values.
 - (E) Weiner ignores the fact that, even before the spread of video, many Western technologies had already been adapted by indigenous cultures.
7. In using the phrase "technological determinism" (line 35), the author refers to the idea that
- (A) technology is exchanged in ways that appear to be predestined
 - (B) the technologies used by field anthropologists influence their views of the cultures they study
 - (C) cultures generally evolve in the direction of greater dependence on technology
 - (D) a culture's ethical values determine its reaction to new technologies
 - (E) cultures are shaped in fundamental ways by the technologies they use

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- The current approach to recusal and disqualification of judges heavily emphasizes appearance-based analysis. Professional codes of conduct for judges typically focus on the avoidance of both impropriety and the appearance of impropriety. Judges are expected to recuse (i.e., remove) themselves from any case in which their impartiality might reasonably be questioned. In some jurisdictions, statutes allow a party to a court proceeding to request disqualification of a judge for bias. In other jurisdictions, the responsibility for recusal falls upon the judge alone.

- The rules provide vague guidance at best, making disqualification dependent on whether the judge's impartiality "might reasonably be questioned," without giving any idea of whose perspective to take or how to interpret the facts. It is a mistake for rules governing judicial ethics to focus on the appearance of justice rather than on the elimination of bias that renders a judge cognitively incapable of properly reaching a just outcome because of a too-close personal involvement in the matter before the court. Focusing on appearances may cause sources of actual bias that are not apparent to outside observers, or even to judges themselves, to be overlooked.
- The function of the law is the settlement of normative disputes. Such settlement will work only if it is well reasoned. The achievement of actual justice by the use of legal reasoning is the primary function of judges. Therefore, the best way to address concerns about judicial impartiality is to require judges to make their reasoning transparent. Accordingly, we should eliminate disqualification motions alleging bias, whether actual or apparent. This unreliable mechanism should be replaced by the requirement of a written explanation of either the reasons for a judge's decision to recuse, or if the judge decides against recusal, the legal basis for the judgment reached, based on the merits of the case. That is, judges should not be required to explain why they did not recuse themselves, but rather they should be required to show the legal reasoning on the basis of which their ultimate judgments were made.

- A potential objection is that the reasoning given by the judge, however legally adequate, may not be the judge's real reasoning, thus allowing for the presence of undetected bias. However, as long as a knowledgeable observer cannot find any fault with the legal reasoning provided, then there are no grounds for complaint. Under the law, a right of recourse arises only if harm accrues. If a judge who had no improper considerations in mind could have reached the same conclusion for the reasons stated by a judge who had hidden reasons in mind, then there is no harm on which to base a complaint.

8. According to the passage, a weakness of current rules regarding recusal and disqualification is that they
- (A) interfere with judges' reasoning about the cases that they hear
 - (B) fail to specify whose perspective is relevant to determining apparent bias
 - (C) exaggerate the importance of transparency in judicial reasoning
 - (D) place responsibility for recusal entirely on judges
 - (E) ignore the importance of the appearance of propriety
9. Which one of the following most accurately expresses the primary purpose of the second paragraph?
- (A) to state the author's objections to the approach described in the first paragraph
 - (B) to present a solution that is rejected in the third paragraph
 - (C) to provide concrete examples of the problems discussed in the first paragraph
 - (D) to explore the history that led to the situation described in the first paragraph
 - (E) to state the thesis to be defended in the rest of the passage
10. The author of the passage regards the legal principle that "a right of recourse arises only if harm accrues" (lines 49–50) as
- (A) an established principle of law
 - (B) part of the definition of the function of the law
 - (C) a tool for judges to disguise their real reasoning
 - (D) unfair to parties to legal proceedings
 - (E) central to the current means of addressing judicial bias

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11. It can be inferred from the passage that the author would be most likely to consider which one of the following to be a weakness of statutes that allow parties to court proceedings to request disqualification of judges for bias?
- (A) The guidelines for applying such statutes are excessively rigid.
 - (B) Such statutes are incompatible with a requirement that judges make their reasoning transparent.
 - (C) Such statutes can fail to eliminate actual bias because parties to court proceedings are not always aware of judges' prejudices.
 - (D) Such statutes conflict with professional codes of conduct that require judges to recuse themselves if they believe that they are biased.
 - (E) There is no guarantee that all requests for disqualification of judges will be granted.
12. The passage suggests that if judges are required to provide written explanations for the legal reasoning underlying their decisions about cases, then
- (A) judicial bias will be almost completely eliminated
 - (B) any faulty reasoning employed by judges can in principle be detected
 - (C) judges' written explanations will usually conceal their real reasoning
 - (D) the public perception of the impartiality of the judiciary will improve
 - (E) judges will be motivated to recuse themselves when there is an appearance of bias

13. Which one of the following would be an example of the kind of "real reasoning" referred to in the first sentence of the last paragraph of the passage?
- (A) the reasoning leading to a judge's decision against recusal
 - (B) an argument that is too technical to be understood by someone without formal legal training
 - (C) reasoning that is motivated by the judge's personal animus against a defendant
 - (D) reasoning that a knowledgeable observer cannot find any fault with
 - (E) a central legal principle referred to in a judge's written explanation
14. The author would be most likely to consider which one of the following to be an accurate description of the effects of the current approach to recusal and disqualification of judges?
- (A) The standards in place fail to assure the general public that the legal system is adequately protected against judicial bias.
 - (B) The professional codes of conduct for judges are considered meddlesome and ineffective by many judges.
 - (C) Judges are rarely removed from cases for bias when they are not actually biased, but they are allowed to sit on many cases even though they are biased.
 - (D) Judges are rarely allowed to sit on cases when they are biased, but judges are removed from many cases for bias even though they are not actually biased.
 - (E) Judges are sometimes removed from cases for bias even though they are not actually biased, while some instances of judicial bias occur and are never detected.

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Passage A

Saint Augustine wrote that to proceed against lies by lying would be like countering robbery with robbery. To respond to wrongdoing by emulating it is certainly at times to accept lower standards.

- (5) And yet it has seemed to many that there is indeed some justification for repaying lies with lies. Such views go back as far as the kind of justice that demands an eye for an eye. They appeal to our sense of fairness: to lie to liars is to give them what they deserve, to restore an equilibrium they themselves have upset. Just as bullies forfeit the right not to be interfered with by others, so liars forfeit the right to be dealt with honestly.

- (10) Two separate moral questions are involved in this debate. The first asks whether a liar has the same claim to be told the truth as an honest person. The second asks whether one is more justified in lying to a liar than to others.

- (20) In order to see this distinction clearly, consider a person known by all to be a pathological liar but quite harmless. Surely, as the idea of forfeiture suggests, the liar would have no cause for complaint if lied to. But his tall tales would not constitute sufficient reason to lie to him. For the harm to self, others, and general trust that can come from the practice of lying has to be taken into account in weighing how to deal with him, not merely his personal characteristics.

Passage B

- (30) A view derived from Immanuel Kant holds that when rational beings act immorally toward others, then, by virtue of their status as rational beings, they implicitly authorize similar actions as punishment aimed toward themselves. That is, acting rationally, one always acts as one would have others act toward oneself. Consequently, to act toward a person as that person has acted toward others is to treat that person as a rational being, that is, as if that person's act is the product of a rational decision.

- (40) From this it might be concluded that we have a duty to do to offenders what they have done, since this amounts to according them the respect due rational beings. But the assertion of a duty to punish seems excessive, since if this duty to others is necessary to accord them the respect due rational beings, then we would have a duty to do to all rational persons everything—good, bad, or indifferent—that they do to others. The point is rather that by your acts and by virtue of your status as a rational being, you authorize others to do the same to you; you do not compel them to do so. The Kantian argument leads to
- (50) a right rather than a duty. Rational beings cannot validly object to being treated in the way in which they treated others. Where there is no valid complaint, there is no injustice, and where there is no injustice, others have acted within their rights.

15. Both passages are concerned with answering which one of the following questions?
- (A) Can immoral actions be harmless?
 (B) Should the same rules apply in evaluating moral wrongs and criminal wrongs?
 (C) Is it right to respond to a person's wrongdoing with an action of the same kind?
 (D) What is the difference between a duty and a right?
 (E) Is it just to treat all wrongdoers as rational beings?
16. Which one of the following considerations is introduced in passage A but not in passage B?
- (A) the harm that may result as a consequence of treating people as they treat others
 (B) the consequences of not reciprocating another's wrongdoing
 (C) the properties an action must have to count as rational
 (D) the extent to which people who break moral rules are due respect
 (E) instances in which people have been wronged by being treated as they treated others
17. The passages are alike in that each seeks to advance its main argument by
- (A) anticipating and refuting the most probable objections to a theory
 (B) using an analogy to support its overall claim
 (C) focusing on a specific case to illustrate a generalization
 (D) suggesting that a view can have unreasonable consequences
 (E) offering and defending a new definition for a commonly used term

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18. The author of passage A would be most likely to agree with which one of the following statements?
- (A) Maintaining a policy of reciprocating wrongdoing fails to accord rational beings the respect that they are due.
 - (B) People have a duty to respond to even the morally neutral actions of others with actions of the same kind.
 - (C) It can be unjustified to treat a person in a certain way even though that person has forfeited the right not to be treated in that way.
 - (D) There is no circumstance in which there is sufficient reason to counter a wrong with a wrong of the same kind.
 - (E) To restore moral equilibrium, justice will occasionally require that an innocent person forfeit the right to be treated in a certain way.
19. Which one of the following most accurately characterizes the difference between the kind of right referred to in passage A (lines 11–13) and the kind of right referred to in passage B (line 50)?
- (A) In passage A, the kind of right referred to is a legal right, whereas in passage B the kind of right referred to is a moral right.
 - (B) In passage A, the kind of right referred to involves benefits granted by society, whereas in passage B the kind of right referred to involves benefits granted by an individual in a position of authority.
 - (C) In passage A, the kind of right referred to is an entitlement held by groups of people, whereas in passage B the kind of right referred to is an entitlement held only by individuals.
 - (D) In passage A, the kind of right referred to is something that cannot be given up, whereas in passage B the kind of right referred to is something that can be lost because of certain actions.
 - (E) In passage A, the kind of right referred to involves behavior that one is entitled to from others, whereas in passage B the kind of right referred to involves behavior that one is licensed to engage in.

20. Which one of the following, if true, would most help to make the suggestion in passage A that a harmless pathological liar's tall tales would not constitute sufficient reason to lie to him (lines 23–24) compatible with the Kantian argument laid out in the first paragraph of passage B?
- (A) Responding to pathological behavior with pathological behavior is irrational.
 - (B) Rationality cannot be reasonably attributed to pathological behavior.
 - (C) Pathological liars, if harmless, deserve to be treated as rational beings by others.
 - (D) Having the right to lie to a pathological liar is not equivalent to having a duty to do so.
 - (E) To model one's behavior on that of a pathological liar is to lower one's own standards.

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To glass researchers it seems somewhat strange that many people throughout the world share the persistent belief that window glass flows slowly downward like a very viscous liquid. Repeated in reference books, in science classes, and elsewhere, the idea has often been invoked to explain ripply windows in old houses. The origins of the myth are unclear, but the confusion probably arose partly from a misunderstanding of the fact that the atoms in glass are not arranged in a fixed crystal structure. In this respect, the structure of liquid glass and the structure of solid glass are very similar, but thermodynamically they are not the same. Glass does not have a precise freezing point; rather, it has what is known as a glass transition temperature, typically a range of a few hundred degrees Celsius. Cooled below the lower end of this range, molten glass retains an amorphous atomic structure, but it takes on the physical properties of a solid.

- (20) However, a new study debunks the persistent belief that stained glass windows in medieval cathedrals are noticeably thicker at the bottom because the glass flows downward. Under the force of gravity, certain solid materials including glass can, in fact, flow slightly. But Brazilian researcher Edgar Dutra Zanotto has calculated the time needed for viscous flow to change the thickness of different types of glass by a noticeable amount, and, according to his calculations, medieval cathedral glass would require a period well beyond the age of the universe.

The chemical composition of the glass determines the rate of flow. Even germanium oxide glass, which flows more easily than other types, would take many trillions of years to sag noticeably, Zanotto calculates.

- (35) Medieval stained glass contains impurities that could lower the viscosity and speed the flow to some degree, but even a significant difference in this regard would not alter the conclusion, since the cathedrals are only several hundred years old. The study demonstrates dramatically what many scientists had reasoned earlier based on information such as the fact that for glass to have more than a negligible ability to flow, it would have to be heated to at least 350 degrees Celsius.

The difference in thickness sometimes observed in antique windows probably results instead from glass manufacturing methods. Until the nineteenth century, the only way to make window glass was to blow molten glass into a large globe and then flatten it into a disk. Whirling the disk introduced ripples and thickened the edges. To achieve structural stability, it would have made sense to install these panes in such a way that the thick portions were at the bottom. Later, glass was drawn into sheets by pulling it from the melt on a rod, a method that made windows more uniform. Today, most window glass is made by floating liquid glass on molten tin. This process makes the surface extremely flat.

21. Which one of the following most accurately states the main point of the passage?
- (A) Zanotto's research has proven that the amount of time required for viscous flow to change the thickness of medieval cathedral glass would be greater than the age of the universe.
- (B) The technology of window-glass production has progressed substantially from medieval stained-glass techniques to today's production of very flat and very uniform panes.
- (C) After years of investigation motivated partly by a common misunderstanding about the structure of glass, scientists have developed ways of precisely calculating even extremely slow rates of gravity-induced flow in solids such as glass.
- (D) Recent research provides evidence that although solid glass flows slightly under the influence of gravity, such flow is only one of several factors that have contributed to noticeable differences in thickness between the top and the bottom of some old windows.
- (E) Contrary to a commonly held belief, noticeable differences in thickness between the top and the bottom of some old glass windows are not due to the flowing of solid glass, but probably result instead from old glassworking techniques.
22. The passage most helps to answer which one of the following questions?
- (A) What is one way in which seventeenth-century windowpane manufacturing techniques differ from those commonly used in medieval times?
- (B) What is one way in which nineteenth-century windowpane manufacturing techniques differ from those commonly used today?
- (C) Was glass ever used in windows prior to medieval times?
- (D) Are unevenly thick stained-glass windowpanes ever made of germanium oxide glass?
- (E) How did there come to be impurities in medieval stained glass?

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23. Which one of the following best summarizes the author's view of the results of Zanotto's study?
- (A) They provide some important quantitative data to support a view that was already held by many scientists.
 - (B) They have stimulated important new research regarding an issue that scientists previously thought had been settled.
 - (C) They offer a highly plausible explanation of how a mistaken hypothesis came to be widely believed.
 - (D) They provide a conceptual basis for reconciling two scientific views that were previously thought to be incompatible.
 - (E) They suggest that neither of two hypotheses adequately explains a puzzling phenomenon.
24. The passage suggests that the atomic structure of glass is such that glass will
- (A) behave as a liquid even though it has certain properties of solids
 - (B) be noticeably deformed by the force of its own weight over a period of a few millennia
 - (C) behave as a solid even when it has reached its glass transition temperature
 - (D) flow downward under its own weight if it is heated to its glass transition temperature
 - (E) stop flowing only if the atoms are arranged in a fixed crystalline structure
25. The author of the passage attributes the belief that window glass flows noticeably downward over time to the erroneous assumption that
- (A) the atomic structure of solid glass is crystalline rather than amorphous
 - (B) the amorphous atomic structure of glass causes it to behave like a very viscous liquid even in its solid form
 - (C) methods of glass making in medieval times were similar to the methods used in modern times
 - (D) the transition temperature of the glass used in medieval windows is the same as that of the glass used in modern windows
 - (E) liquid glass and solid glass are thermodynamically dissimilar
26. Which one of the following is most analogous to the persistent belief about glass described in the passage?
- (A) Most people believe that the tendency of certain fabrics to become wrinkled cannot be corrected during the manufacturing process.
 - (B) Most people believe that certain flaws in early pottery were caused by the material used rather than the process used in manufacturing the pottery.
 - (C) Most people believe that inadequate knowledge of manufacturing techniques shortens the life span of major appliances.
 - (D) Most people believe that modern furniture made on an assembly line is inferior to individually crafted furniture.
 - (E) Most people believe that modern buildings are able to withstand earthquakes because they are made from more durable materials than were older buildings.
27. The passage suggests that which one of the following statements accurately characterizes the transition temperature of glass?
- (A) It is higher for medieval glass than for modern glass.
 - (B) It has only recently been calculated with precision.
 - (C) Its upper extreme is well above 350 degrees Celsius.
 - (D) It does not affect the tendency of some kinds of glass to flow downward.
 - (E) For some types of glass, it is a specific temperature well below 350 degrees Celsius.

S T O P

IF YOU FINISH BEFORE TIME IS CALLED, YOU MAY CHECK YOUR WORK ON THIS SECTION ONLY.
DO NOT WORK ON ANY OTHER SECTION IN THE TEST.