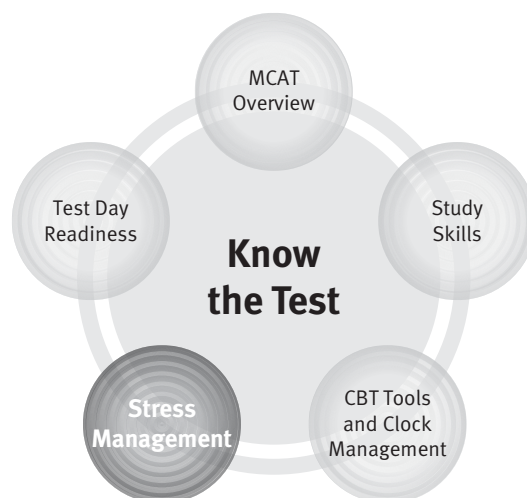


## LESSON 8.4

# Stress Management

**In this lesson, you'll learn to:**

- Prevent stress from impeding your MCAT studying and Test Day performance





## LESSON 8.4, LEARNING GOAL 1:

- Prevent stress from impeding your MCAT studying and Test Day performance

### Stress Management as You Study

#### Positives of Your Prep

Task: Review your preparation process thus far. List all the things—large and small—that you are good at doing.

#### KAPLAN TIP

When there's a lot on the line, stress increases. That's normal.





## Address Weaknesses as Areas of Opportunity

Task: Make a list of your test-taking weaknesses and your plans for overcoming them.

### KAPLAN TIP

If you try to repair too many problems at once, you'll just get more frustrated.



### KAPLAN TIP

Don't forget to exercise! This can be a good way to spend time away from the test.





## Stress Management on Test Day

### What will you tell yourself...

...if you fall behind in a section?

...when you can't answer a question?

...when a passage is harder than expected?

...if you start feeling overly anxious during the exam?

Task: Imagine “disaster scenarios” and visualize yourself overcoming them.

#### KAPLAN TIP

Thinking ahead about which problems might come up and how to tackle them is a great way to make it easy to handle these issues.





## LESSON 8.4 REVIEW

### Visualize Success

Don't forget—you've been working on the psychological dimensions of test-taking since your Kaplan Course began.

Task: Return to this lesson as you study and add more strengths and weaknesses as you discover them.

Task: Envision yourself successfully attacking the test.

### Handling Test Anxiety

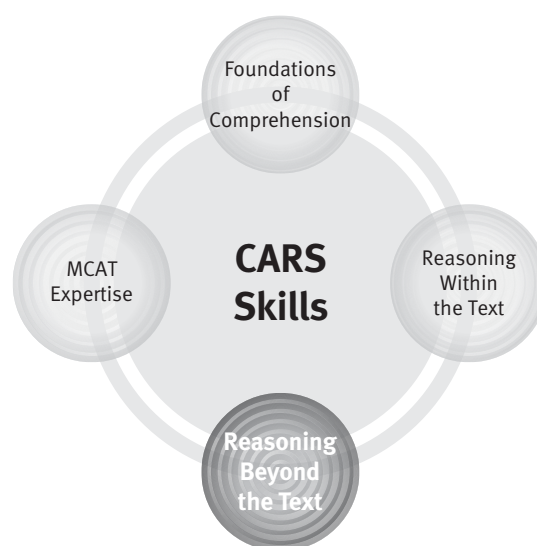
- Remember to move around or stretch during the exam
- Take the breaks given during the exam
- If your mind suddenly goes blank on a question, skip the question and come back to it later
- Take occasional deep breaths to help you relax and stay in control
- Close your eyes for a few seconds occasionally throughout the exam
- Expect some anxiety, and work toward managing it
- Remind yourself of all the great hard work you've done to get to the point of taking the MCAT

## LESSON 6.4

# CARS Questions: Reasoning Beyond the Text

**In this lesson, you'll learn to:**

- Answer Apply questions
  - Extrapolate ideas from the passage to new contexts
- Answer Strengthen/Weaken (Beyond Passage) questions
  - Determine the effect of new information on arguments from the passage



## MCAT STRATEGY—CARS QUESTIONS

### ASSESS THE QUESTION

Read the question (NOT the answers), looking for clues to the about difficulty.

### PLAN YOUR ATTACK

Think about question type, your outline, and researching the passage.

### EXECUTE THE PLAN

Predict what you can about the answer.

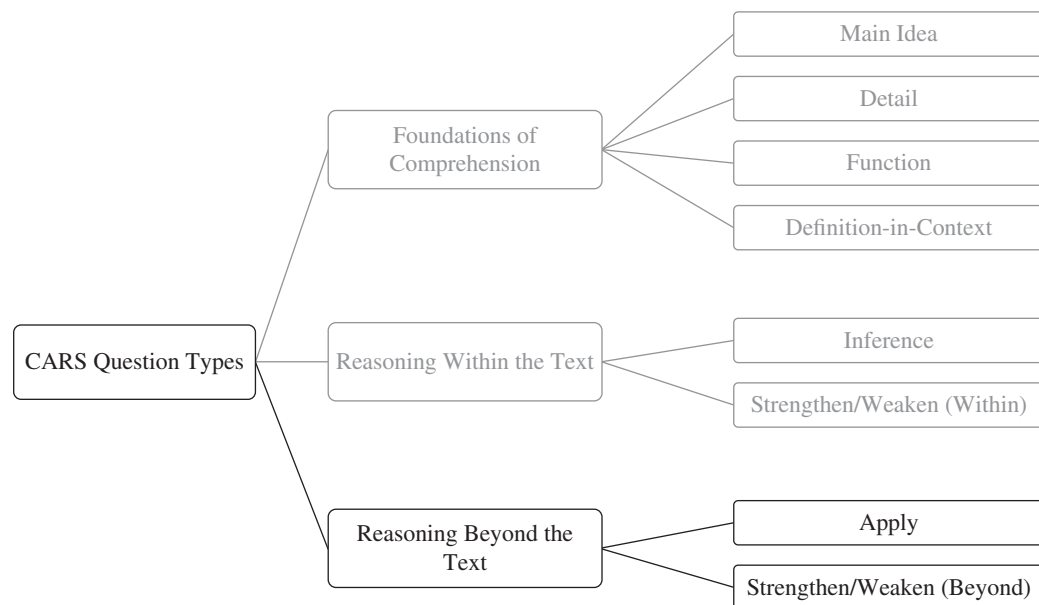
### ANSWER BY MATCHING, ELIMINATING, OR GUESSING

Find the right answer in the answer choices.

## LESSON 6.4, LEARNING GOALS 1 AND 2:

- Answer Apply questions
  - Extrapolate ideas from the passage to new contexts
- Answer Strengthen/Weaken (Beyond Passage) questions
  - Determine the effect of new information on arguments from the passage

### CARS Question Types Map



## Reasoning Beyond the Text—Introduction

Does true happiness come from “within” or from “without”? Do we achieve fulfillment when external circumstances happen to satisfy our desires, as the modern Utilitarian view maintains? Or, on the contrary, is it as the ancient Stoics and Buddhists claim, and we become happy only through renouncing our desires and cultivating a proper internal attitude?

In his landmark work, *The Happiness Hypothesis*, psychologist Jonathan Haidt answers that neither is the case—or, more accurately, both. After embarking upon an ambitious project of cataloguing the world’s wisdom and then looking to contemporary social science for results that verify ancient proverbs, Haidt concludes that true happiness comes from “between,” requiring a mix of internal and external conditions: “Some of those conditions are within you, such as coherence among the parts and levels of your personality. Other conditions require relationships to things beyond you: Just as plants need sun, water, and good soil to thrive, people need love, work, and a connection to something larger.”

### Apply Question

1. Which of the following is most analogous to the notion that happiness comes from “between” (paragraph 2)?
  - A. Human beings are neither purely good nor entirely evil, but fall somewhere in the middle.
  - B. When people get what they want, they tend to be more satisfied with their lives.
  - C. True contentment is only attainable by those who can moderate their emotional reactions to events.
  - D. The development of complex human traits requires a delicate balance of nature and nurture.

### Strengthen/Weaken (Beyond) Question

2. Suppose an extensive cross-cultural study reveals that the happiest people tend to have few attachments to material objects and to want little besides what they already possess. What effect would this have on the passage?
  - A. It would weaken the claim that happiness comes from “within.”
  - B. It would challenge the claim that happiness comes from “without.”
  - C. It would strengthen the claim that happiness comes from “without.”
  - D. It would support the claim that happiness comes from “between.”

#### KAPLAN TIP

When given a Strengthen/Weaken (Beyond) question asking for the effect of new information and a passage that contains multiple views, consider the impact that the information would have on each view, and use that to set expectations for the correct choice.





## Reasoning Beyond the Text Practice Passage (Questions 3–7)

Does true happiness come from “within” or from “without”? Do we achieve fulfillment when external circumstances happen to satisfy our desires, as the modern Utilitarian view maintains? Or, on the contrary, is it as the ancient Stoics and Buddhists claim, and we become happy only through renouncing our desires and cultivating a proper internal attitude?

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While the above presents what Haidt calls the “final version of the happiness hypothesis,” the one that stands both the test of time and empirical verification, Haidt’s book as a whole is a synoptic appraisal of ten key ideas about human psychology that recur in disparate cultures and historical eras. For example, in his chapter on the “adversity hypothesis,” Haidt actually evaluates two versions of the claim that suffering builds character. The weak version, “adversity *can* lead to growth,” is undoubtedly supported by evidence. However, the data only support a limited version of the strong view, that it *must* cause growth: “For adversity to be maximally beneficial, it should happen at the right time (young adulthood), to the right people (those with the social and psychological resources to rise to challenges and find benefits), and to the right degree (not so severe as to cause PTSD).”

Of all the great ideas considered, perhaps the most fascinating discussion comes in Haidt’s chapter on what he calls “divinity with or without God.” Unpossessed of the contempt that exudes from supposed representatives of science like Richard Dawkins and Christopher Hitchens, Haidt harbors a profound—if somewhat distanced—reverence for religion. Though himself a nonbeliever, he cannot deny the power of the data on happiness, including the key finding that religious believers tend to report greater life satisfaction, especially when belonging to some kind of spiritual community. Rather than dismiss this as the product of mass delusion, Haidt instead looks for common ground, for the analogues of spiritual elevation that can be detected even by an atheist like himself.

Building on the work of his mentor, Richard Shweder, Haidt argues that social “space” can be seen to have three “dimensions,” each of which corresponds roughly to a particular ethical orientation. The “ethic of autonomy,” which prioritizes the prevention of harm and the removal of constraints on individual freedom, is operative in the horizontal dimension of closeness, consisting of the egalitarian bonds that humans share with their peers. With the vertical dimension of hierarchy that recognizes unequal relationships between people comes the “ethic of community,” the end of which is “to protect the integrity of groups, families, companies, or nations” with an emphasis on “virtues such as obedience, loyalty, and wise leadership.” Finally, there is the “ethic of divinity,” which divides social space into regions that are sacred or profane, pure or polluted. This third dimension, which purports to offer “a connection to something larger,” plays a crucial role in much human flourishing, which is why Haidt recognizes it as one of the key components of a happiness that comes from between.



## Passage Outline

P1.

P2.

P3.

P4.

P5.

Goal:

3. Which of the following scenarios would most CHALLENGE the “limited version” of the strong “adversity hypothesis” that Haidt endorses?
- A. An old woman with a strong, lifelong marriage experiences significant adversity when she loses her husband, but fails to grow as a result.
  - B. A middle-aged man who lives alone and has a history of depression becomes traumatized by even the slightest inconvenience.
  - C. A young man with close family connections undergoes relatively minor suffering when losing his beloved cat, but is debilitated for life.
  - D. A young woman with healthy coping skills loses her entire family in a tragic accident and develops post-traumatic stress disorder.

Question Type:

4. Based on the discussion in paragraph 5, a person who prioritizes an ethic of community can most reasonably be expected to:
- A. be dependent on the categories of purity and pollution for understanding the world.
  - B. ignore the hierarchical dimension of human social space.
  - C. demand that all human connections be viewed as relationships between equals.
  - D. be willing to sacrifice the rights of individuals for the sake of the greater good of humanity.

Question Type:

### KAPLAN TIP

The three most common variants of Apply questions ask for: an example of an idea from the passage, the author’s response to new information, or the likely outcome that the passage would suggest in a new situation.



## Reasoning Beyond the Text Practice Passage (Questions 3–7)

Does true happiness come from “within” or from “without”? Do we achieve fulfillment when external circumstances happen to satisfy our desires, as the modern Utilitarian view maintains? Or, on the contrary, is it as the ancient Stoics and Buddhists claim, and we become happy only through renouncing our desires and cultivating a proper internal attitude?

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5. Which of the following would the author be most likely to characterize as an example of happiness that comes from “without”?

**Question Type:**

- A. A retiree is content with life by achieving a balance between internal and external satisfaction.
- B. An addict renounces the use of drugs and turns to meditation to control his cravings.
- C. A medical student graduates and is thrilled to achieve her dream of receiving her diploma.
- D. A religious believer finds satisfaction through the inner strengths his faith has helped cultivate.

6. Which of the following statements, if true, would give the greatest support to the contention that happiness requires the recognition of something like “divinity”?

**Question Type:**

- A. Writers who are contemptuous of religion tend to alienate believers more effectively than educate them.
- B. The happiest religious nonbelievers are the ones who manage to find some purpose in life greater than themselves.
- C. Religious believers are happier primarily because they succumb to the illusions of wishful thinking.
- D. Atheists report roughly equal levels of satisfaction with their lives as people who regularly attend religious services.

7. Elsewhere in *The Happiness Hypothesis*, Haidt argues that humans possess “divided selves” with conflicting parts that can make becoming happy more difficult. This argument helps to explain the claim from the passage that:

**Question Type:**

- A. harmony between the different levels of one’s personality is essential for happiness.
- B. adversity is most conducive to growth only under a limited set of circumstances.
- C. a connection to something larger is required for a person to achieve happiness.
- D. people who adopt the ethic of divinity divide social space into sacred and profane regions.

**KAPLAN TIP**

Some Reasoning Beyond the Text questions do not fall neatly into either category. For example, some questions ask for an alternative explanation to one given in the passage, while others ask for likely changes the author would make to the text in light of challenging information.





## LESSON 6.4 REVIEW

### CARS Skill 3: Reasoning Beyond the Text

#### Question Types

##### Apply

- Direction: passage → new situation
- Find the relevant ideas from the text and look for analogies

##### Strengthen/Weaken (Beyond Passage)

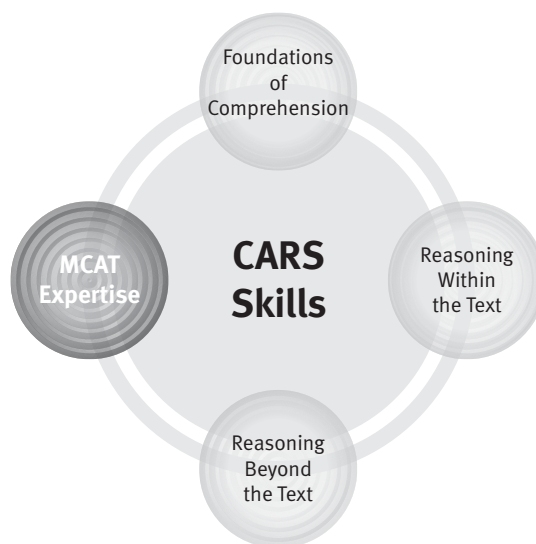
- Direction: new situation → passage
- Isolate the passage arguments and determine how new info fits

## LESSON 7.3

# Identifying CARS Question Types

**In this lesson, you'll learn to:**

- Identify the question type of a given CARS question stem





## LESSON 7.3, LEARNING GOAL 1:

- Identify the question type of a given CARS question stem

### CARS Question Types

#### Foundations of Comprehension

Main Idea

Detail

Function

Definition-in-Context

#### Reasoning Within the Text

Inference

Strengthen/Weaken (Within the Passage)

Other

#### Reasoning Beyond the Text

Apply

Strengthen/Weaken (Beyond the Passage)

Other

### Question Stem

### Question Type(s)

1. This passage primarily concerns: \_\_\_\_\_
2. Based on the passage, what theatrical concept was first introduced by the early musical *Pal Joey*? \_\_\_\_\_ OR \_\_\_\_\_
3. The list of Luxembourg's exports is included in the passage because: \_\_\_\_\_
4. The phrase "offending sentiment" (paragraph 2) probably refers to which of the following remarks by Dr. Sirlin? \_\_\_\_\_



## Question Stem

## Question Type(s)

5. The fact that congenital defects were more common in towns such as Beauvais casts doubt on which of the following assertions?

---

6. Suppose that studies are conducted that determine that men with low *g* who regularly watch public television have higher numbers of close friends and lower divorce rates than the general population. What effect does this have on Kanazawa's opinion as it is described in the passage?

---

7. Which of the following arguments most solidly justifies the central thesis of the passage?

---

 OR 

---

8. The author of the passage would be most likely to agree with which of the following statements?

---

 OR 

---

9. Based on the descriptions from the passage, which of the following situations most resembles the conflict between the ideologies of Vantas and Egbert?

---

10. Which of the following is a statement the author makes without example, illustration, or evidence?

---

### KAPLAN TIP

Knowledge of question types, and the dependable strategies that accompany them, is one of the most important signs of expertise on the CARS section of the MCAT. Look for these patterns in question stems and answer choices, and use your previous experience to quickly answer questions on Test Day!





## LESSON 7.3 REVIEW

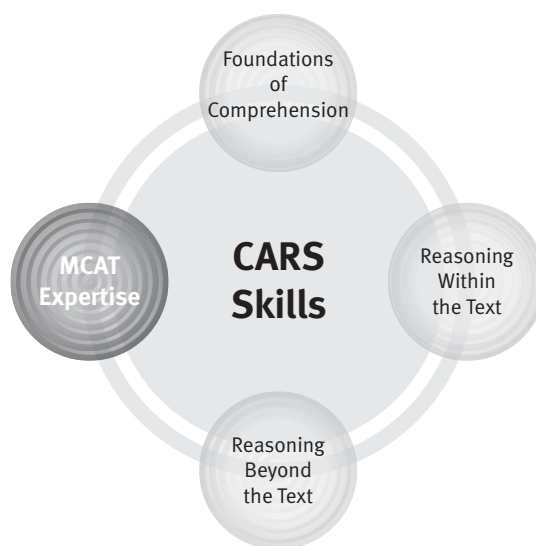
CARS skill	Question type	What it asks you for	Common patterns or strategies
Foundations of Comprehension	Main Idea	Induce the main idea of the passage as a whole	Use the Passage Goal as a prediction
	Detail	Find one or more details in the passage	Question stems often have context clues
	Function	Explain the function of a certain part of the passage in the author's larger argument	Question stems often use "because" or "in order to"
	Definition-in-Context	Identify the meaning of a quoted word or phrase as it is used in the passage	Trap answers will often be common definitions that are incorrect in context
Reasoning Within the Text	Inference	Deduce what must be true based on the information and/or arguments in the passage	Question stems may look similar to Detail questions
	Strengthen/Weaken (Within the Passage)	Determine how an argument in the passage is affected by another part of the passage	Answers are usually support for or contradiction to an argument's evidence
	Other	Perform other types of reasoning on the passage	Usually asks about legitimacy or flaws in passage arguments
Reasoning Beyond the Text	Apply	Apply some logic, reasoning, or process in the passage to a new situation	Often requires making one-to-one analogies to new contexts
	Strengthen/Weaken (Beyond the Passage)	Determine how an argument in the passage is affected by newly introduced information	New information may be in question stem or answer choices
	Other	Perform other reasoning on new information from beyond the passage	Strategies from Apply questions will usually help

## LESSON 7.4

# Triage in the CARS Section

**In this lesson, you'll learn to:**

- Utilize the triaging strategy within a CARS section of the MCAT
- Use question stems and answer choices to preview and triage MCAT CARS questions





## LESSON 7.4, LEARNING GOAL 1:

- Utilize the triaging strategy within a CARS section of the MCAT

### Section Triage Strategy

1. Easiest passages
2. Passages with ambiguous difficulty
3. Hardest passages

### Scratchwork Example

P1	P2	P3	P4	P5	P6	P7	P8	P9
–	–	+	+	–	–	+	–	+

#### KAPLAN TIP

Your triaging method should be your own style. Just make sure you have a triaging method for all passages on the MCAT.



**Sample Passage I (Questions 1–2)**

According to our traditional understanding of responsibility, we are directly responsible for our “voluntary” actions, and (at most) only indirectly responsible for the things that happen to us. It is held, for instance, that “I can’t help” the surge of anger that I feel when objects in the environment present themselves to my senses in certain ways; however, I am supposed to govern my subsequent thoughts and activities regarding these objects by the force of my will. When we look inside ourselves with the goal of sorting our mental events into these two morally important categories, something peculiar happens. Events near the input and output “peripheries” fall unproblematically into place. Thus, feeling pain in my foot and seeing the desk are clearly not acts “in my control,” but things that happen to me, while moving my finger or saying these words are obviously things that I do—voluntary actions.

But as we move away from those peripheries toward the presumptive center, the events we try to examine exhibit a strange flickering back and forth. It no longer seems so clear that perception is a passive matter. Do I not voluntarily contribute something to my perception, even to my recognition or “acceptance” of the desk as a desk? For after all, can I not suspend judgment in the face of any perceptual presentation, and withhold conviction? On the other side of the center, when we look more closely at action, is my voluntary act really moving my finger, or is it more properly trying to move my finger? A familiar [thought experiment] about someone willing actions while totally paralyzed attests that I am not in control of all the conditions in the world (or in my body) that are necessary for my finger actually to move.

Faced with our inability to “see” (by “introspection”) where the center or source of our free actions is, and loath to abandon our conviction that we really do things (for which we are responsible), we exploit the gaps in our self-knowledge by filling it with a rather magical and mysterious entity, the unmoved mover, the active self.

1. The passage’s central thesis is that:
  - A. one should not be held responsible for actions over which one exerts no control.
  - B. our sense that we can act voluntarily is an illusion.
  - C. decisions are the instants in which we exercise our volition to the fullest.
  - D. many actions cannot be classified precisely as either voluntary or involuntary.
2. According to the passage, if an individual has made a decision in the past, it:
  - A. automatically follows that the individual must assume full responsibility.
  - B. is sufficient proof that the individual possesses free will.
  - C. often cannot be ascertained how the individual knows he made the decision.
  - D. may not seem to the individual that there was any decision made at all.

**What is your triage decision?**

**Sample Passage II (Questions 3–4)**

The system of farming practiced in the United States today evolved during the 1950s, when the development of chemical pesticides, fertilizers, and high-yielding crop strains brought a mass shift towards specialization. Using agrochemicals, farmers found that they could grow a single crop on the same field year after year without impairing the yield or incurring pest problems. Encouraged by government programs subsidizing the production of grains such as wheat and corn, most farmers consolidated to cultivate a limited number of crops and to invest in the equipment to mechanize labor-intensive farm processes. For the last 40 years, this system has enabled American farmers to lead the world in efficiency and crop production. Today, however, rising costs and problems such as groundwater contamination, soil erosion, and declining productivity are forcing many farmers to question their dependence on agrochemicals and to investigate alternative systems.

Perhaps the most likely system to replace today's agriculture is a composite of nonconventional techniques defined as sustainable agriculture. Using a combination of organic, low-input methods that benefit the environment and preserve the integrity of the soil, many scientists believe that sustainable agriculture could reach productivity levels competitive with conventional systems. Farmers converting to sustainable systems would find themselves using the same machinery, certified seed, and feeding methods as before. But instead of enhancing productivity with purchased chemicals, sustainable farms would use, as far as possible, natural processes and local renewable resources. Returning to a system of crop rotation, where fields are used to grow a succession of different crops, would improve crop yields and bolster pest resistance. Using crop residues, manures, and other organic materials would help to restore soil quality by improving such factors as air circulation, moisture retention, and tilth, or soil structure. And systems such as integrated pest management (IPM) would combat pests by diversifying crops, regulating predators of pest species, and using pesticides intermittently when necessary.

3. Which of the following best summarizes the main idea of the passage?
  - A. Sustainable agriculture should be supported for a variety of reasons.
  - B. Growing only a single crop in a given tract of land can make that crop more susceptible to pests.
  - C. Sustainable agriculture does not provide a viable alternative to today's farming methods.
  - D. Methods of farming must be altered to prevent further damage to the environment.
4. Which of the following does the author suggest is a barrier to more widespread use of sustainable agriculture techniques?
  - I. Uncertainty among U.S. farmers concerning its effects on productivity
  - II. The economic attitudes of many U.S. farmers
  - III. U.S. farmers' alarm over its potential to harm the environment
  - A. I only
  - B. II only
  - C. I and II only
  - D. I, II, and III

**What is your triage decision?**

**Sample Passage III (Questions 5–6)**

The Modern Girl makes only a brief appearance in our histories of prewar Japan. She is a glittering, decadent, middle-class consumer who, through her clothing, smoking, and drinking, flaunts tradition in the urban playgrounds of the late 1920s. Arm in arm with her male equivalent, the Modern Boy (the *mobo*) and fleshed out in the Western flapper's garb of the roaring twenties, she engages in *ginbura* (Ginza-cruising). Yet by merely equating the Japanese Modern Girl with the flapper we do her a disservice, for the Modern Girl was not on a Western trajectory. Moreover, during the decade when this female, a creation of the mass media, excited her Japanese audience, she was not easily defined. Who was this "Modern Girl"? Why did she do what she did?

The Modern Girl is rescued from her depoliticized representation when her willful image is placed alongside the history of working, militant Japanese women. Then the depiction of the Modern Girl as apolitical (and later, as apolitical and nonworking) begins to appear as a means of displacing the very real militancy of Japanese women (just as the real labor of the American woman during the 1920s was denied by trivializing the work of the glamorized flapper). But whereas the American woman worker by the mid-1920s had allowed herself to be depoliticized by a new consumerism, the modern Japanese woman of the 1920s was truly militant. Her militancy was articulated through the adoption of new fashions, through labor in new arenas, and through political activity that consciously challenged social, economic, and political structures and relationships. The Japanese state's response encompassed attempts to revise the Civil Code, consideration of universal suffrage, organization and expansion of groups such as the Women's Alliance (*Fujin Doshikai*) and the nationwide network of *shojokai* (associations of young girls), censorship, and imprisonment of leaders. The media responded by producing the Modern Girl.

Yet the Modern Girl must have represented even more, for the determination that talk about the Modern Girl displaced serious concern about the radical nature of women's activity does not fully address her multifaceted nature.

5. According to the passage, the Modern Girl reflected tensions in all of the following issues EXCEPT:
- A. the influence of non-Japanese cultural traditions.
  - B. the extent of women's participation in the workforce.
  - C. whether, within Japanese families, women ought to be subordinate to men.
  - D. whether the popular media should be accountable for the images they present.
6. Which of the following is a claim that the author would most likely endorse?
- A. In 1920s Japan, foreign influences were instigated by men as well as by women.
  - B. The influence of the Modern Girl is best understood through comparisons to the American flapper.
  - C. The Modern Girl reflected the preservation of traditions personified by the Good Wife and Wise Mother.
  - D. The Modern Girl was the first Japanese media figure to demonstrate non-Japanese mannerisms.

**What is your triage decision?**

## LESSON 7.4, LEARNING GOAL 2:

- Use question stems and answer choices to preview and triage MCAT CARS questions

### Practice Passage I (Questions 1–6)

The Modern Girl makes only a brief appearance in our histories of prewar Japan. She is a glittering, decadent, middle-class consumer who, through her clothing, smoking, and drinking, flaunts tradition in the urban playgrounds of the late 1920s. Arm in arm with her male equivalent, the Modern Boy (the *mobo*) and fleshed out in the Western flapper's garb of the roaring twenties, she engages in *ginbura* (Ginza-cruising). Yet by merely equating the Japanese Modern Girl with the flapper we do her a disservice, for the Modern Girl was not on a Western trajectory. Moreover, during the decade when this female, a creation of the mass media, excited her Japanese audience, she was not easily defined. Who was this "Modern Girl"? Why did she do what she did?

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Yet talk about the Modern Girl and how she displaced serious concern about the radical nature of women's activity does not fully address her multifaceted nature.

Why, in other words, was she Japanese and Western, intellectual and worker, deviant and admirable? An answer is suggested by Natalie Davis in "Women on Top," which argues that the "unruly woman" in early modern Europe served both to reinforce social structure and to incite women to militant action in public and in private. The culturally constructed figure of the Japanese Modern Girl certainly meets these two requirements. Like the disorderly woman on top, the Modern Girl as multifaceted symbol questioned relations of order and subordination.

This thesis was indeed offered by the feminist Kitamura, who claimed that "labor struggle, tenancy struggle, household struggle, struggle between man and woman" were inevitable and had recently been joined to a new battle: "a struggle over good conduct" that pitted Japanese against Western behavior and used the Modern Girl to work out the struggle.

This, then, is the significance of the Japanese Modern Girl in the broadest context of prewar Japanese history. The Modern Girl stood as the vital symbol of overwhelming "modern" or non-Japanese change instigated by both women and men during an era of economic crisis and social unrest. She stood for change at a time when state authority was attempting to reestablish authority and stability. The Modern Girl of the 1920s and early 1930s thus inverted the role of the Good Wife and Wise Mother. The ideal Meiji woman of the 1870s, 1880s, and 1890s had served as a "repository of the past," standing for tradition when men were encouraged to change their way of politics and culture in all ways.



## Passage Outline

P1.

P2.

P3.

P4.

P5.

P6.

Goal:

1. According to the passage, the Modern Girl reflected tensions in all of the following issues EXCEPT:
  - A. the influence of non-Japanese cultural traditions.
  - B. the extent of women's participation in the workforce.
  - C. whether, within Japanese families, women ought to be subordinate to men.
  - D. whether the popular media should be accountable for the images they present.
2. Which of the following, if true, would most *weaken* the author's claim about the significance of the Modern Girl?
  - A. The Japanese did not associate the Modern Girl's behavior with Western influences.
  - B. The Modern Girl disappeared from most popular Japanese media during World War II.
  - C. Japan's social unrest in the 1920s was less than that of other countries at the time.
  - D. Social change can never be solely attributed to one cultural figure.
3. The author most likely includes the example of the "unruly woman" (paragraph 4) in order to:
  - A. illustrate the extent of radical political action in 1920s Japan.
  - B. suggest that gender conflicts in 1920s Japan were inevitable.
  - C. help explain the complicated nature of the Modern Girl.
  - D. compare the Modern Girl to her American counterpart.

Would you do this question now or later?

Would you do this question now or later?

Would you do this question now or later?



**Practice Passage I (Questions 1–6)**

The Modern Girl makes only a brief appearance in our histories of prewar Japan. She is a glittering, decadent, middle-class consumer who, through her clothing, smoking, and drinking, flaunts tradition in the urban playgrounds of the late 1920s. Arm in arm with her male equivalent, the Modern Boy (the *mobo*) and fleshed out in the Western flapper's garb of the roaring twenties, she engages in *ginbura* (Ginza-cruising). Yet by merely equating the Japanese Modern Girl with the flapper we do her a disservice, for the Modern Girl was not on a Western trajectory. Moreover, during the decade when this female, a creation of the mass media, excited her Japanese audience, she was not easily defined. Who was this "Modern Girl"? Why did she do what she did?

The Modern Girl is rescued from her depoliticized representation when her willful image is placed alongside the history of working, militant Japanese women. Then the depiction of the Modern Girl as apolitical (and later, as apolitical and nonworking) begins to appear as a means of displacing the very real militancy of Japanese women (just as the real labor of the American woman during the 1920s was denied by trivializing the work of the glamorized flapper). But whereas the American woman worker by the mid-1920s had allowed herself to be depoliticized by a new consumerism, the modern Japanese woman of the 1920s was truly militant. Her militancy was articulated through the adoption of new fashions, through labor in new arenas, and through political activity that consciously challenged social, economic, and political structures and relationships. The Japanese state's response encompassed attempts to revise the Civil Code, consideration of universal suffrage, organization and expansion of groups such as the Women's Alliance (*Fujin Doshikai*) and the nationwide network of *shojokai* (associations of young girls), censorship, and imprisonment of leaders. The media responded by producing the Modern Girl.

Yet talk about the Modern Girl and how she displaced serious concern about the radical nature of women's activity does not fully address her multifaceted nature.

Why, in other words, was she Japanese and Western, intellectual and worker, deviant and admirable? An answer is suggested by Natalie Davis in "Women on Top," which argues that the "unruly woman" in early modern Europe served both to reinforce social structure and to incite women to militant action in public and in private. The culturally constructed figure of the Japanese Modern Girl certainly meets these two requirements. Like the disorderly woman on top, the Modern Girl as multifaceted symbol questioned relations of order and subordination.

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4. Which of the following is a claim made by the author that is NOT supported in the passage by evidence, explanation, or example?

- A. Japanese women in the 1920s challenged conventional notions of gender roles.
- B. Female workers in America lost their political status due to a new consumerism.
- C. The Modern Girl stood in contrast to earlier cultural exemplars.
- D. The role of the Modern Girl was not limited to strictly political issues.

**Would you do this question now or later?**

5. Implicit in the author's discussion of the Modern Girl is the assumption that:

- A. Japanese women of the 1920s viewed *ginbura* as incompatible with economic advancement.
- B. Western nations were not influenced by Japanese cultural traditions.
- C. the Modern Girl's influence contrasted with the influence of the *mobo*.
- D. political activities can be influenced by media portrayals.

**Would you do this question now or later?**

6. Which of the following pairs of entities most closely parallels the Japanese and American women workers, as described by the author?

- A. Two women who are the first and second wives, respectively, of a wealthy but dispassionate man
- B. Two picketing workers, one of whom continues pressing for better terms after a contract offer
- C. Two old friends who compete for the favor of the same employer
- D. Two sisters who work together to overcome low cultural expectations

**Would you do this question now or later?**



## LESSON 7.4 REVIEW

### Triaging the Section

- Read a portion (at least a sentence, plus a glance at the passage as a whole) as a rough scan to determine difficulty
- Skip the passage and return later if it looks too hard
- Use the following traits to judge a passage:
  - Subject matter
  - Complexity of writing
  - Length of paragraphs
  - Similarities to past passages you have seen
  - A rough scan of the questions
- Develop your own habits regarding checking the clock, scratchwork, and how many “passes” to make through a section

### Triaging the Questions

- After reading the question stem, make a decision to skip or not
- Use the following traits to judge a passage:
  - Length/complexity of question stem
  - Length/complexity of answer choices
  - Question type
  - Similarities to past questions you have seen
- Return to skipped questions before you move on to the next passage
- Consider “marking” and returning to particularly hard questions at the end of a section

# CARS 3: Advanced CARS Strategy

## PASSAGE I (QUESTIONS 1–5)

Does true happiness come from “within” or from “without”? Do we achieve fulfillment when external circumstances happen to satisfy our desires, as the modern Utilitarian view maintains? Or, on the contrary, is it as the ancient Stoics and Buddhists claim, and we become happy only through renouncing our desires and cultivating a proper internal attitude?

In his landmark work, *The Happiness Hypothesis*, psychologist Jonathan Haidt answers that neither is the case—or, more accurately, both. After embarking upon an ambitious project of cataloguing the world’s wisdom and then looking to contemporary social science for results that verify ancient proverbs, Haidt concludes that true happiness comes from “between,” requiring a mix of internal and external conditions: “Some of those conditions are within you, such as coherence among the parts and levels of your personality. Other conditions require relationships to things beyond you: Just as plants need sun, water, and good soil to thrive, people need love, work, and a connection to something larger.”

While the above presents what Haidt calls the “final version of the happiness hypothesis,” the one that stands both the test of time and empirical verification, Haidt’s book as a whole is a synoptic appraisal of ten key ideas about human psychology that recur in disparate cultures and historical eras. For example, in his chapter on the “adversity hypothesis,” Haidt actually evaluates two versions of the claim that suffering builds character. The weak version, “adversity *can* lead to growth,” is undoubtedly supported by evidence. However, the data only support a limited version of the strong view, that it *must* cause growth: “For adversity to be maximally beneficial, it should happen at the right time (young adulthood), to the right people (those with the social and psychological resources to rise to challenges and find benefits), and to the right degree (not so severe as to cause PTSD).”

Of all the great ideas considered, perhaps the most fascinating discussion comes in Haidt’s chapter on what he calls “divinity with or without God.” Unpossessed of the contempt that exudes from supposed representatives of science like Richard Dawkins and Christopher Hitchens, Haidt harbors a profound—if somewhat distanced—reverence for religion. Though himself a nonbeliever, he cannot deny the power of the data on happiness, including the key finding that religious believers tend to report greater life satisfaction, especially when belonging to some kind of spiritual community. Rather than dismiss this as the product of mass delusion, Haidt instead looks for common ground, for the analogues of spiritual elevation that can be detected even by an atheist like himself.

Building on the work of his mentor, Richard Shweder, Haidt argues that social “space” can be seen to have three “dimensions,” each of which corresponds roughly to a particular ethical orientation. The “ethic of autonomy,” which prioritizes the prevention of harm and the removal of constraints on individual freedom, is operative in the horizontal dimension of closeness, consisting of the egalitarian bonds that humans share with their peers. With the vertical dimension of hierarchy that recognizes unequal relationships between people comes the “ethic of community,” the end of which is “to protect the integrity of groups, families, companies, or nations” with an emphasis on “virtues such as obedience, loyalty, and wise leadership.” Finally, there is the “ethic of divinity,” which divides social space into regions that are sacred or profane, pure or polluted. This third dimension, which purports to offer “a connection to something larger,” plays a crucial role in much human flourishing, which is why Haidt recognizes it as one of the key components of a happiness that comes from between.



1. The primary purpose of the passage is:
  - A. to extol the virtues of Jonathan Haidt's work in *The Happiness Hypothesis*.
  - B. to put forth the ideas of philosophers like Dawkins, Hitchens, Shweder, and Haidt.
  - C. to show how *The Happiness Hypothesis* makes the case that true happiness requires a mix of internal and external conditions.
  - D. to argue against the simplistic assumption that happiness comes either from "within" or "without" and to propose a more balanced view in its place.
2. Based on the information provided in the passage, which of the following views about religion are Richard Dawkins and Christopher Hitchens most likely to hold?
  - A. The positive influence of religion on happiness is supported by empirical evidence.
  - B. Religion can be worthy of a distant yet profound reverence, even if you aren't religious yourself.
  - C. The greater life satisfaction reported by religious believers is likely a product of mass delusion.
  - D. Religion can be a source of happiness as long as its believers emphasize its spiritual aspects over outdated rites and traditions.
3. The author's attitude toward Jonathan Haidt's work in *The Happiness Hypothesis* can be described as one of:
  - A. reluctant agreement.
  - B. effusive admiration.
  - C. dispassionate appraisal.
  - D. contemptuous dismissal.
4. As used in the passage, the phrase "a connection to something larger" refers to:
  - A. an altruistic approach to life.
  - B. a spiritual connection with a higher power.
  - C. a feeling of being connected and accepted within one's family and community.
  - D. an alignment between one's personal mission and the mission of an organization that one belongs to.
5. Which of the following individuals is most likely to hold views similar to the modern Utilitarian view?
  - A. The author of the passage
  - B. Jonathan Haidt
  - C. An ancient Stoic
  - D. Richard Dawkins



## PASSAGE II (QUESTIONS 1–7)

According to our traditional understanding of responsibility, we are directly responsible for our “voluntary” actions, and (at most) only indirectly responsible for the things that happen to us. It is held, for instance, that “I can’t help” the surge of anger that I feel when objects in the environment present themselves to my senses in certain ways; however, I am supposed to govern my subsequent thoughts and activities regarding these objects by the force of my will. When we look inside ourselves with the goal of sorting our mental events into these two morally important categories, something peculiar happens. Events near the input and output “peripheries” fall unproblematically into place. Thus, feeling pain in my foot and seeing the desk are clearly not acts “in my control,” but things that happen to me, while moving my finger or saying these words are obviously things that I do—voluntary actions.

But as we move away from those peripheries toward the presumptive center, the events we try to examine exhibit a strange flickering back and forth. It no longer seems so clear that perception is a passive matter. Do I not voluntarily contribute something to my perception, even to my recognition or “acceptance” of the desk as a desk? For after all, can I not suspend judgment in the face of any perceptual presentation, and withhold conviction? On the other side of the center, when we look more closely at action, is my voluntary act really moving my finger, or is it more properly trying to move my finger? A familiar [thought experiment] about someone willing actions while totally paralyzed attests that I am not in control of all the conditions in the world (or in my body) that are necessary for my finger actually to move.

Faced with our inability to “see” (by “introspection”) where the center or source of our free actions is, and loath to abandon our conviction that we really do things (for which we are responsible), we exploit the gaps in our self-knowledge by filling it with a rather magical and mysterious entity, the unmoved mover, the active self.

This theoretical leap is nowhere more evident than in our reaction to our failures of “willpower.” “I’m going to get out of bed and get to work right now!” I say to myself, and go right on lying drowsily in bed. Did I or did I not just make a decision to get up? Perhaps I just seem to myself to have made a decision. Once we recognize that our conscious access to our own decisions is problematic, we may realize how many of the important events in our lives were unaccompanied, so far as retrospective memory of conscious experience goes, by conscious decisions. “I have decided to take the job,” one says. And very clearly one takes oneself to be reporting on something one had done recently, but reminiscence shows only that yesterday one was undecided, and today one is no longer undecided; at some moment in the interval the decision must have happened, without fanfare. Where did it happen? At Central Headquarters, of course.

But such a deduction reveals that we are building a psychological theory of “decision” by idealizing and extending our actual practice, by inserting decisions where theory demands them, not where we have any firsthand experience of them. I must have made a decision, one reasons, since I see that I have definitely made up my mind, and hadn’t made up my mind yesterday. The mysterious inner sanctum of the central agent begins to take on a mysterious life of its own.



1. Post hoc rationalization is a term used to describe arguments made by individuals who try to justify decisions that were made irrationally rather than logically. The author is most likely to be of the opinion that the phenomenon of post hoc rationalization provides more evidence that:
  - A. decision making is not always a conscious process.
  - B. we falsely believe we have the capacity to make decisions voluntarily.
  - C. decisions are the instants in which we exercise our volition to the fullest.
  - D. many actions cannot be classified precisely as either voluntary or involuntary.
2. According to the passage, if an individual has made a decision in the past, it:
  - A. automatically follows that the individual must assume full responsibility.
  - B. is sufficient proof that the individual possesses free will.
  - C. often cannot be ascertained how the individual knows he made the decision.
  - D. may not seem to the individual that there was any decision made at all.
3. Which of the following is a statement with which the author would most probably agree?
  - A. People often exaggerate how much conscious thought went into their actions.
  - B. A decision usually takes longer to make than one anticipates.
  - C. Certain problems are better addressed through philosophical analysis than through science.
  - D. More careful thought should go into decision making
4. Judging from the context, the “unmoved mover” (paragraph 3) could best be described as:
  - A. the divine being that many think guides one’s actions.
  - B. the inherent core of irrationality in human behavior.
  - C. the part of the human psyche that governs decision making.
  - D. the natural tendency to pursue one’s self-interest.
5. The author most probably cites “our failures of ‘willpower’” (paragraph 4) in order to show that:
  - A. some people have more willpower than others.
  - B. one could possibly make a decision and yet not act on it.
  - C. some decisions are much more difficult to make than others.
  - D. the concept of willpower makes sense in theory but not in real life.
6. Aristotle characterized a voluntary act as one whose source was “within the agent” and an involuntary act as “one of which the moving principle is outside.” Based on the passage, the author would most likely respond to this by pointing out that:
  - A. we are only responsible for our voluntary actions.
  - B. many actions contain elements of both categories.
  - C. there is no conscious judgment involved in an involuntary act.
  - D. the external moving principle is actually our own creation.
7. Suppose that a person heats a kettle of water on a stove, takes it off the stove, and then accidentally spills some of the hot water on his skin. According to the passage, which of the following perceptions has a voluntary element?
  - I. Perceiving that the hot stove caused the water to become hot
  - II. Perceiving that the kettle is made of steel
  - III. Perceiving the hot water as painful
  - A. I only
  - B. III only
  - C. I and II only
  - D. I, II, and III



## PASSAGE III (QUESTIONS 1–6)

The system of farming practiced in the United States today evolved during the 1950s, when the development of chemical pesticides, fertilizers, and high-yielding crop strains brought a mass shift toward specialization. Using agrochemicals, farmers found that they could grow a single crop on the same field year after year, without impairing the yield or incurring pest problems. Encouraged by government programs subsidizing the production of grains such as wheat and corn, most farmers consolidated to cultivate a limited number of crops and to invest in the equipment to mechanize labor-intensive farm processes. In addition, crop strains were modified, initially using the traditional method of breeding and crossbreeding over generations, and later with genetic engineering (also known as “recombinant DNA technology”), which involves splicing a gene from one organism into another in order to confer a trait, such as resistance to insects or increase in edible portion, improved flavor, or longer shelf life. For the last 40 years, these practices have enabled American farmers to lead the world in efficiency and crop production. Today, however, rising costs and problems such as groundwater contamination, soil erosion, declining productivity, and unintended, adverse health consequences of genetically modified food consumption are forcing many farmers to question their dependence on agrochemicals and genetically modified crops and to investigate alternative systems.

Perhaps the most likely system to replace today’s agriculture is a composite of nonconventional techniques defined as sustainable agriculture. Using a combination of organic, low-input methods that benefit the environment and preserve the integrity of the soil, many scientists believe that sustainable agriculture could reach productivity levels competitive with conventional systems. Farmers converting to sustainable systems would find themselves using the same machinery, certified seed, and feeding methods as before. But instead of enhancing productivity with purchased chemicals, sustainable farms would use, as far as possible, natural processes and local renewable resources. Returning to a system of crop rotation, where fields are used to grow a succession of different crops, would improve crop yields and bolster pest resistance. Using crop residues, manures, and other organic materials would help to restore soil quality by improving such factors as air circulation, moisture retention, and tilth, or soil structure. And systems such as integrated pest management (IPM) would combat pests by diversifying crops, regulating predators of pest species, and using pesticides intermittently when necessary.

In order to gain acceptance, however, sustainable agriculture must also be shown to be sufficiently productive and profitable to support farmers economically. Federal farm programs currently encourage mono-cropping by providing subsidies for only a limited number of crops. Extending price supports to a wide variety of crops would promote diversification and crop rotation, and perhaps make sustainable agriculture feasible on a national scale. Comparative studies suggest that under the present conditions, sustainable farms are capable of producing greater returns than conventional farms, due to lower production costs. And yet, the majority of today’s farmers elect to use specialized, chemical-dependent systems on the basis of their short-term profitability. If efforts to establish an ecologically sustainable agriculture are to succeed, higher priority must not only be given to researching alternative technology. The fruits of such research must also be made available to farmers.



1. Which of the following best summarizes the main idea of the passage?
  - A. Sustainable agriculture should be supported for a variety of reasons.
  - B. Growing only a single crop in a given tract of land can make that crop more susceptible to pests.
  - C. Sustainable agriculture does not provide a viable alternative to today's farming methods.
  - D. Methods of farming must be altered to prevent further damage to the environment.
2. According to the passage, all of the following are advantages of sustainable agriculture EXCEPT:
  - A. increased resistance to pests.
  - B. decreased damage to the environment.
  - C. more efficient feeding methods.
  - D. decreased costs.
3. Suppose a farmer uses locally sourced agrochemicals to grow the same three crops on his field each year. What element(s) of this practice would the author consider to be characteristic of sustainable agriculture?
  - A. The locally sourced agrochemicals
  - B. The growing of three crops on the same field every year
  - C. The locally purchased agrochemicals *and* the growing of three crops on the same field every year
  - D. Neither the locally sourced agrochemicals nor the growing of three crops on the same field every year
4. Which of the following, if true, would most *weaken* the author's argument concerning the extension of price supports?
  - A. Most of today's farmers consider economic issues to be more important than environmental concerns.
  - B. Increasing the number of crops grown on a single farm would require expensive alterations to farming machinery.
  - C. Damage caused by pests is a more pressing concern now than it was in the 1950s.
  - D. The total number of functioning farms has declined steadily since the 1950s, even though the total number of acres farmed has been relatively constant.
5. Which of the following does the author suggest is a barrier to more widespread use of sustainable agriculture techniques?
  - I. Uncertainty among U.S. farmers concerning its effects on productivity
  - II. The economic attitudes of many U.S. farmers
  - III. U.S. farmers' alarm over its potential to harm the environment
  - A. I only
  - B. II only
  - C. I and II only
  - D. I, II, and III
6. According to the passage, all of the following are elements of a sustainable system EXCEPT:
  - A. rotating the crops grown in a single field.
  - B. organic soil preservation methods.
  - C. implementing natural techniques for improving crop yields.
  - D. reducing the number of crops grown on a given farm.



## PASSAGE IV (QUESTIONS 1–5)

Originally published in 1861, *Incidents in the Life of a Slave Girl Written by Herself* was long regarded as a powerful argument for the abolition of slavery in the United States. Recently, however, its meaning and relevance have changed. Thanks to the work of historian Jean Fagan Yellin, it has become clear that the work is not a novel, as was initially believed, but a true account by Harriet Jacobs of her own life—a primary source on the realities of an African American woman’s life under slavery.

Circumstances initially led 19th-century readers to receive the book as a work of fiction in the tradition of *Uncle Tom’s Cabin*, written as a thinly veiled political tract in the Abolitionist cause. *Incidents* was published anonymously. The title page provided no name other than that of its editor, Lydia Maria Child, a noted abolitionist and novelist, whose previous novels had included plotlines and themes similar to those in *Incidents*, fueling speculation that she was the author. Since the first-person narrator of the book, in consideration of others, had “concealed the names of places and given persons fictitious names,” there was no way to trace the authorship of the text beyond Mrs. Child, whose denials served only to deepen the mystery surrounding the book’s provenance.

But perhaps the most important reason they insisted *Incidents* was a novel was an inability to accept that the woman depicted in the book—who endured the brutality of slavery, hid from her owners in a garret for seven years, and then escaped to the North—could write a work so rooted in the melodramatic literary tradition popular among female readers and authors of the time. In fact, deeply ingrained racial prejudices held by most white Americans (even the abolitionists) made it difficult for them to acknowledge that an African American was capable of such a powerful and dramatic work under any circumstances.

In the 1980s, Jean Fagan Yellin, struck by the book’s attempt to create a sense of sisterhood between white and black women, decided to reexamine the claims of its authenticity made by the narrator and Lydia Maria Child. While others had voiced similar arguments as early as 1947, Yellin went one step further, meticulously documenting the existence of people and events in the book. Studying the papers of Lydia Maria Child and others in her circle, Yellin found among them Jacobs’s letters and other documents that led to general recognition of Jacobs as the writer.

Answering the charge that a former slave could not possibly have been familiar with the literary tradition the book reflected, Yellin demonstrated that Harriet Jacobs had access to the extensive libraries of abolitionist women. She found that Jacobs’s daughter, Louisa, had been educated as a teacher and had transcribed the manuscript in preparation for its publication. Harriet Jacobs’s own letters show considerable literary ability; Louisa standardized her mother’s spelling and punctuation. And the author’s insistence on anonymity was explained in large part by the fact that the book discussed the unique and difficult situation faced by slave women: the sexual predations of male slave owners and their powerlessness to exert on their own behalf society’s standards of chaste womanhood. Such matters would be deemed inappropriate for a woman to discuss publicly in 1861, but Jacobs saw the necessity of reaching out to her female readership in this manner. *Incidents in the Life of a Slave Girl* is now recognized as a record of harrowing experiences in slavery.



1. The author probably refers to *Uncle Tom's Cabin* (paragraph 2) primarily in order to:
  - A. illustrate the racial stereotyping that is also present in *Incidents*.
  - B. argue that it is a poorly written novel in comparison with *Incidents*.
  - C. assert that precedent existed for the type of book readers believed *Incidents* to be.
  - D. provide an example of another novel that was confused with nonfiction.
2. With which of the following statements would the author of the passage most likely agree?
  - A. Harriet Jacobs should not have included discussions of sexuality in her book.
  - B. American standards of behavior were easy to achieve for most men who were slaves.
  - C. *Incidents* was most popular among women readers when it was published.
  - D. Novels can provide valuable insights into the history and politics of an era.
3. Each of the following is used by Yellin to support the idea that Harriet Jacobs wrote *Incidents in the Life of a Slave Girl* EXCEPT:
  - A. her daughter was educated as a teacher.
  - B. Lydia Maria Child was listed on the title page as its editor.
  - C. discussions of sexuality were deemed inappropriate for a woman in 1861.
  - D. the people and events cited in the book did in fact exist.
4. Which of the following ideas is most analogous to the situation described in the passage?
  - A. A public figure who is identified with an important political issue writes a novel that dramatizes the issue.
  - B. Thanks to the use of new technology, an oil well is discovered on land that was formerly the site of a plantation house.
  - C. The value of work by a scientist who was poorly regarded during his lifetime is increasingly recognized in the years after his death.
  - D. A painting that was thought to be a forgery turns out after careful analysis to be the work of a well-known artist.
5. Suppose that it was a common convention in 19th-century American literature for former slaves to dictate their memoirs to whites, who then edited the memoirs for publication. What effect would this information have had on the arguments about the authorship of *Incidents*?
  - A. It would provide additional support for the idea that Lydia Maria Child wrote the book.
  - B. It would lend support to the idea that the book could be a work of nonfiction.
  - C. It would weaken Jean Fagan Yellin's contention that Jacobs wrote the book by herself.
  - D. It would make the author's choice to remain anonymous less credible to the modern reader.



## PASSAGE V (QUESTIONS 1–5)

The study of underwater wreckage can be a significant part of the study of human history. As early as the age of cave dwellers, mariners left the Greek mainland, taking a route across the Aegean Sea to the island of Melos in search of obsidian, a dark volcanic glass used for fashioning cutting tools. Exploration of and immigration to the Americas from parts of the world lying across the Atlantic Ocean as well as from Asia to Australia and numerous islands was, until very recently, accomplished solely by some type of water transport. There have always been losses of watercraft due to storms, accidents, and wars. Underwater wrecks are, in effect, time capsules, representing materials dating from earliest historical periods to the present. At one time these sites remained largely unattended except for chance finds by fishermen, treasure hunters, or sponge divers. However, the development of the Self-Contained Underwater Breathing Apparatus (SCUBA) gear has made many more sites accessible to systematic investigation. For the value of submerged material to be realized, however, it is not sufficient that divers simply be physically fit and skilled in aquatics. Rather, divers, as well as everyone involved in the recovery process, must also be educated in extraction of artifacts, record-keeping, and conservation techniques.

The systematic recovery and study of artifacts, as well as the development of inferences about the culture they represent, is the particular concern of archaeology. Shipwrecks have the potential to provide almost as much archaeological data as the terrestrial sites that are more traditionally associated with this field of study. However, this potential is realized only if recovery is approached with a sensitivity to the need for both preservation of the artifacts and meticulous recording of the context in which they were found.

Artifacts in a saltwater environment are often coated with anaerobic sediment and are apparently well preserved, but nevertheless of a very friable nature. Extraction of an artifact intact requires considerable knowledge and skill. After extraction, organic material, such as wood or textile, can crumble in a matter of hours; iron can deteriorate over days or months; and bone, glass, and pottery can devitrify and (in extreme cases) degenerate into a pile of useless slivers. Although time-consuming, and often more expensive than the original excavation, conservation must be given high priority. Otherwise, the loss will affect not only the excavator, but also archaeologists and the larger scientific community to which the results of archaeological analysis would be of interest.

To an archaeologist, human activities are far more significant than a ship or its contents. Activities are inferred not only from artifacts, but also from their context. However, the very act of recovering artifacts destroys context, which subsequently is preserved only in notes, drawings, and photographs made during recovery. Insofar as material recovered from a shipwreck is of archeological significance, documentation of its context demands attention equal to that given to its conservation. If records are neglected, the operation is not nautical archaeology, but an uncontrolled “treasure-hunting” operation.

1. The central concern of the passage is to:
  - A. explain the scientific importance of exploration of and salvage from shipwrecks, and advocate adherence to appropriate methods.
  - B. chronicle developments that led to the maturation of treasure-hunting into the scientific discipline of nautical archaeology.
  - C. advocate adherence to appropriate methods in conducting exploration of and salvage from shipwrecks.
  - D. spur the discovery, exploration, and recovery of shipwrecks and their contents.
2. According to the passage, the scope of nautical archaeological discovery has been expanded by:
  - A. advances in techniques for conservation of artifacts.
  - B. the development of SCUBA gear.
  - C. greater emphasis on systematic record-keeping.
  - D. the study of underwater wreckage.
3. The passage most probably mentions the search for obsidian (paragraph 1) in order to:
  - A. provide an example of one of the earlier human activities that may have resulted in underwater wreckage.
  - B. indicate the type of tools that might be found in shipwrecks beneath the Aegean Sea.
  - C. provide an example of a difference between the natural resources existing on the Greek mainland and the island of Melos.
  - D. provide evidence for the development of an ancient trade route.
4. The passage implies that nautical archeologists are most likely to be distinguished from traditional archaeologists in that they are:
  - A. more concerned with issues involved in the extraction and preservation of artifacts.
  - B. more likely to be very familiar with an environment for which human beings are not naturally adapted.
  - C. more concerned with meticulous recording of the context in which artifacts are found.
  - D. more concerned with human activities than with physical artifacts.
5. According to the passage, a nautical archaeologist would be most interested in which of the following, discovered in a shipwreck?
  - A. Pieces of a bronze statue that, when reassembled, were found to be the only surviving work of a master sculpture, suitable for museum display
  - B. Well-preserved bowls, candelabra, and statuettes that could be sold at a profit, which could then be used to finance future exploration
  - C. A chest of medical equipment containing implements used by the barber/surgeon/dentist/ doctor of the ship, including salves and bowls for draining blood
  - D. Skeletons of rats, cats, and human beings