During the 1920s, most advocates of management, Frederick Taylor’s method for maximizing workers’ productivity by rigorously routintizing their jobs, opposed the five-day workweek. Although scientific managers conceded that reducing hours might provide an incentive to workers, in practice they more often used pay differentials to encourage higher productivity. Those reformers who wished to embrace both scientific management and reduced hours had to make a largely negative case, portraying the latter as an antidote to the rigors of the former.

In contrast to the scientific managers, Henry Ford claimed that shorter hours led to greater productivity and profits. However, few employers matched either Ford’s vision or his specific interest in mass marketing a product - automobiles - that required leisure for its use, and few unions succeeded in securing shorter hours through bar - gaining. At its 1928 convention, the American Federation of Labor (AFL) boasted of approximately 165000 members working five-day, forty-hour weeks. But although this represented an increase of about 75000 since 1926, about 70 percent of the total came from five extremely well-organized building trades’ unions.

1. The passage is primarily concerned with discussing which of the following?

A. The relative merits of two points of view regarding a controversy

B. The potential benefits to workers in the 1920s of a change in employers’ policies

C. The reasons for a labor-management disagreement during the 1920s

D. The status of a contested labor issue during the 1920s

E. The role of labor unions in bringing about a reform

2. It can be inferred that the author of the passage mentions “automobiles” primarily to suggest that

A. Ford’s business produced greater profits than did businesses requiring a workweek longer than five days

B. Ford, unlike most other employers, encouraged his employees to use the products they produced

C. Ford may have advocated shorter hours because of the particular nature of his business

D. unions were more likely to negotiate for shorter hours in some businesses than in others

E. automobile workers’ unions were more effective than other unionsin securing a five-day workweek

3. It can be inferred that the author of the passage would probably agree with which of the following claims about the “boast”?

A. It is based on a mistaken estimation of the number of AFL workers who were allowed to work a five-day, 40-hour week in 1928.

B. It could create a mistaken impression regarding the number of unions obtaining a five-day, 40-hour week during the 1920s.

C. It exaggerates the extent of the increase between 1926 and 1928 in AFL members working a five-day, 40-hour week.

D. It overestimates the bargaining prowess of the AFL building trades’ unions during the 1920s.

E. It is based on an overestimation of the number of union members in the AFL in 1928.

4. According to the passage, the “reformers” claimed that

A. neither scientific management nor reduced hours would result in an improvement in the working conditions of most workers

B. the impact that the routinization of work had on workers could be mitigated by a reduction in the length of their workweek

C. there was an inherent tension between the principles of scientific management and a commitment to reduced workweeks

D. scientific managers were more likely than other managers to use pay differentials to encourage higher productivity

E. reducing the length of the workweek would increase productivity more effectively than would increases in pay

The binary planet hypothesis - that Earth and the Moon formed simultaneously by the accretion of smaller objects - does not explain why the Moon’s iron core is so small relative to the Moon’s total volume, compared with Earth’s core relative to Earth’s total volume.According to the giant-impact hypothesis, the Moon was created during a collision between Earth and a large object about the size of Mars. Computer simulations of this impact show that both of the objects would melt in the impact and the dense core of the impactor would fall as molten rock into the liquefied iron core of Earth. The ejected matter - mantle rock that had surrounded the cores of both objects - would be almost devoid of iron. This matter would become the Moon.

Frederick Douglass was unquestionably the most famous African American of the nineteenth century; indeed, when he died in 1895 he was among the most distinguished public figures in the United States. In his study of Douglass’ career as a major figure in the movement to abolish slavery and as a spokesman for Black rights, Waldo Martin has provoked controversy by contending that Douglass also deserves a prominent place in the intellectual history of the United States because he exemplified so many strand of nineteenth-century thought: romanticism, idealism, individualism, liberal humanism, and an unshakable belief in progress. But this very argument provides ammunition for those who claim that most of Douglass’ ideas, being so representative of their time, are now obsolete. Douglass’ vision of the future as a melting pot in which all racial and ethnic differences would dissolve into “a composite American nationality” appears from the pluralist perspective of many present-day intellectuals to be not only utopian but even wrongheaded. Yet there is a central aspect of Douglass’ thought that seems not in the least bit dated or irrelevant to current concerns. He has no rival in the history of the nineteenth-century United States as an insistent and effective critic of the doctrine of innate racial inequality. He not only attacked racist ideas in his speeches and writings, but he offered his entire career and all his achievements as living proof that racists were wrong in their belief that one race could be inherently superior to another.

While Martin stresses Douglass’ antiracist egalitarianism, he does not adequately explain how this aspect of Douglass’ thought fits in with his espousal of the liberal Victorian attitudes that many present-day intellectuals consider to be naïve and outdated. The fact is that Douglass was attracted to these democratic-capitalist ideals of his time because they could be used to attack slavery and the doctrine of White supremacy. His favorite rhetorical strategy was to expose the hypocrisy of those who, while professing adherence to the ideals of democracy and equality of opportunity, condoned slavery and racial discrimination. It would have been strange indeed if he had not embraced liberal idealism, because it proved its worth for the cause of racial equality during the national crisis that eventually resulted in emancipation and citizenship for African Americans. These points may seem obvious, but had Martin given them more attention, his analysis might have constituted a more convincing rebuttal to those critics who dismiss Douglass’ ideology as a relic of the past. If one accepts the proposition that Douglass’ deepest commitment was to Black equality and that he used the liberal ideals of his time as weapons in the fight for that cause, then it is hard to fault him for seizing the best weapons at hand.

Most recent work on the history of leisure in Europe has been based on the central hypothesis of a fundamental discontinuity between preindustrial and industrial societies. According to this view, the modern idea of leisure did not exist In medieval and early modern Europe：the modern distinction between the categories of work and leisure was a productof Industrial capitalism. Preindustrial societies had festivals (together with Informal and Irregular breaks from work), while industrial societies have leisure in the form of weekends and vacations. The emergence of leisure is therefore part of the process of modernization. If this theory is correct, there is what Michel Foucault called a conceptual rupture between the two periods, and so the very idea of a history of leisure before the Industrial Revolution is an anachronism.

To reject the idea that leisure has had a continuous history from the Middle Ages to the present is not to deny that late medieval and early modern Europeans engaged in many pursuits that are now commonly considered leisure or sporting activates—jousting, hunting, tennis, card playing, travel, and so on—or that Europe in this period was dominated by a privileged class that engaged in these pursuits. What is involved in the discontinuity hypothesis is the recognition that the people of the Middle Ages and early modern Europe did not regard as belonging to a common category activities (hunting and gambling, for example) that are usually classified together today under the heading of leisure. Consider fencing: today it may be considered a “sport”, but for the gentleman of the Renaissance it was an art or science. Conversely, activities that today may be considered serious, notably warfare, were often described a pastimes.

Serious pitfalls therefore confront historians of leisure who assume continuity and who work with the modern conceptsof leisure and sport, projecting them back onto the past without asking about the meanings contemporaries gave to their activates. However, the discontinuity hypothesis can pose problems of its own. Historians holding this view attempt to avoid anachronism by means of a simple dichotomy, cutting European history into two eras, preindustrial and industrial, setting up the binary opposition between a "festival culture" and a "leisure culture”. The dichotomy remains of use insofar as it reminds us that the rite of industrial capitalism was not purely a phenomenon of economic history, but had social and cultural preconditions and consequences. The dichotomy; however, leads to distortions when it reduces great variety of medieval and early modern European ideas,assumptions, and practices to the simple formula implied by the phrase culture.

1. The primary purpose of the passage is to

A. refute the idea that the history of leisure is discontinuous.

B. show why one of two approaches is more useful in studying the history of leisure

C. suggest the need for a new, more inclusive concept to replace the concept of leisure

D. trace the development of a theory about the history of leisure

E. point out the basis for, and the limits of, an approach to the history of leisure.

2. The author of the passage asserts that the “dichotomy” can lead to which of the following?

A. Reliance on only one of several equally valid theoretical approaches

B. The imposition of modern conceptions and meanings on past societies

C. Failure to take into account the complexity of certain features of European culture

D. Failure to utilize new conceptual categories in the study of the history of leisure

E. Failure to take account of the distinction between preindustrial and industrial societies.

3. According to the passage, the “Simple dichotomy” is useful primarily because it serves as

A. a way of calling historians’ attention to certain facts about the industrial Revolution

B. an antidote to the oversimplification encouraged by such termsas “festival culture”

C. a device for distinguishing between the work and the leisure activities of preindustrial Europeans

D. a way of understanding the privileged class of medieval Europe by viewing its activities in modern terms

E. a tool for separating social history, including the history of leisure, from economic history

4. Which of the following best describes the organization of the passage as a whole?

A. Two hypotheses are discussed, and evidence in support of one is presented.

B. A hypothesis is presented and discussed, and a limitation to the hypothesis is identified

C. A hypothesis is proposed, its supposed advantages are shown to be real, and tis supposed disadvantages are shown to be illusory.

D. A problem is identified, two hypotheses are advanced to resolve it, and both are rejected.

E. A problem is identified, two resolutions are proposed, and a solution combing elements of both is recommended.