1

6

As used in line 54, "want" most nearly means

- A) desire.
- B) lack.
- C) requirement.
- D) request.

7

It can most reasonably be inferred that after Miss Taylor married, she had

- A) less patience with Mr. Woodhouse.
- B) fewer interactions with Emma.
- C) more close friends than Emma.
- D) an increased appreciation for Emma.

8

Which choice provides the best evidence for the answer to the previous question?

- A) Line 37 ("Miss... married")
- B) Lines 47-48 ("The event . . . friend")
- C) Lines 60-65 ("A large . . . recollection")
- D) Lines 73-79 ("How...solitude")

9

Which situation is most similar to the one described in lines 83-91 ("The evil . . . time")?

- A) A mother and her adult son have distinct tastes in art and music that result in repeated family arguments.
- B) The differences between an older and a younger friend are magnified because the younger one is more active and athletic.
- C) An older and a younger scientist remain close friends despite the fact that the older one's work is published more frequently.
- D) The age difference between a high school student and a college student becomes a problem even though they enjoy the same diversions.

Questions 10-19 are based on the following passage and supplementary material.

This passage is adapted from Marina Gorbis, *The Nature of the Future: Dispatches from the Socialstructed World*. ©2013 by Marina Gorbis.

Visitors to the Soviet Union in the 1960s and 1970s always marveled at the gap between what they saw in state stores—shelves empty or filled with

Line things no one wanted—and what they saw in

5 people's homes: nice furnishings and tables filled with food. What filled the gap? A vast informal economy driven by human relationships, dense networks of social connections through which people traded resources and created value. The Soviet people didn't plot how they would build these networks. No one was teaching them how to maximize their connections the way social marketers eagerly teach us today. Their networks evolved naturally, out of necessity; that was the only way to survive.

Today, all around the world, we are seeing a new kind of network of relationship-driven economics emerging, with individuals joining forces sometimes to fill the gaps left by existing institutions—corporations, governments,

20 educational establishments—and sometimes creating new products, services, and knowledge that no institution is able to provide. Empowered by computing and communication technologies that have been steadily building village-like networks on a 25 global scale, we are infusing more and more of our economic transactions with social connectedness.

The new technologies are inherently social and personal. They help us create communities around interests, identities, and common personal 30 challenges. They allow us to gain direct access to a worldwide community of others. And they take anonymity out of our economic transactions. We can

assess those we don't know by checking their reputations as buyers and sellers on eBay or by

35 following their Twitter streams. We can look up their friends on Facebook and watch their YouTube videos. We can easily get people's advice on where to find the best shoemaker in Brazil, the best

programmer in India, and the best apple farmer in our local community. We no longer have to rely on bankers or venture capitalists as the only sources of funding for our ideas. We can raise funds directly from individuals, most of whom we don't even know, through websites that allow people to

45 post descriptions of their projects and generate donations, investments, or loans.

We are moving away from the dominance of the depersonalized world of institutional production and creating a new economy around social connections 50 and social rewards—a process I call socialstructing. Others have referred to this model of production as social, commons-based, or peer-to-peer. Not only is this new social economy bringing with it an unprecedented level of familiarity and connectedness 55 to both our global and our local economic exchanges, but it is also changing every domain of our lives, from finance to education and health. It is rapidly ushering in a vast array of new opportunities for us to pursue our passions, create new types of 60 businesses and charitable organizations, redefine the nature of work, and address a wide range of problems that the prevailing formal economy has

Socialstructing is in fact enabling not only a new 65 kind of global economy but a new kind of society, in which amplified individuals—individuals

neglected, if not caused.

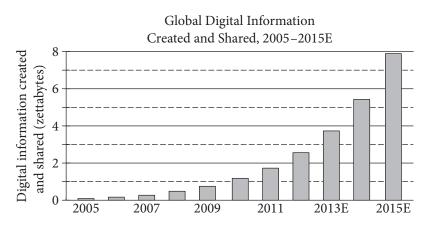
empowered with technologies and the collective intelligence of others in their social network—can take on many functions that previously only large organizations could perform, often more efficiently, at lower cost or no cost at all, and with much greater ease. Socialstructing is opening up a world of what my colleagues Jacques Vallée and Bob Johansen describe as the world of impossible futures, a world in which a large software firm can be displaced by weekend software hackers, and rapidly orchestrated social movements can bring down governments in a matter of weeks. The changes are exciting and unpredictable. They threaten many established

institutions and offer a wealth of opportunities for individuals to empower themselves, find rich new connections, and tap into a fast-evolving set of new resources in everything from health care to education and science.

Much has been written about how technology distances us from the benefits of face-to-face communication and quality social time. I think those are important concerns. But while the quality of our face-to-face interactions is changing, the countervailing force of socialstructing is connecting us at levels never seen before, opening up new

opportunities to create, learn, and share.

The following graph, from a 2011 report from the International Data Corporation, projects trends in digital information use to 2015 (E=Estimated).



Note: 1 zettabyte = 1 trillion gigabytes