

Posttest

It's time to put your new knowledge of words and roots to the test. If you studied carefully and did the exercises diligently, you should see a significant improvement in your score compared to your score on the Pretest. Good luck!

Fill in the blank in each sentence by selecting *two* answer choices that fit the overall meaning of the sentence and produce completed sentences that are equivalent in meaning. Answers that are not fully correct will receive no credit.

1. The advent of immunization helped to _____ the spread of many communicable diseases, but more stringent public health standards probably were the major cause of their diminution.
 - ☐ A precipitate
 - ☐ B forestall
 - ☐ C enhance
 - ☐ D reprise
 - ☐ E prevent
 - ☐ F augment

2. The bourgeoisie is often _____ as conformist and materialistic, but they played an important role in the emergence of democracy in Europe.
 - ☐ A abjured strongly
 - ☐ B mocked harshly
 - ☐ C lauded openly
 - ☐ D lampooned
 - ☐ E patronized widely
 - ☐ F averred

3. As a scientist, Sigmund Freud believed that nothing happens _____ and that all behavior is governed by laws.
- ☐ A capriciously
 - ☐ B jocularly
 - ☐ C latently
 - ☐ D myopically
 - ☐ E unpredictably
 - ☐ F morbidly
4. Opponents of didacticism argue that writers should be free to write as they want, exploring human nature unfettered by the expectations of society and unafraid of the _____ of conservative readers and critics.
- ☐ A contempt
 - ☐ B clichés
 - ☐ C opprobrium
 - ☐ D chagrin
 - ☐ E puissance
 - ☐ F mettle

Fill in the blank in each sentence below by selecting *one* entry from the corresponding column of choices in the way that best completes the text.

5. In his book *Knowledge and Wisdom*, the distinguished twentieth-century philosopher Bertrand Russell said, “Although our age far surpasses all previous ages in knowledge, there has been no _____ increase in wisdom.”

correlative
articulate
analogous
prodigious
imminent

6. The phrase “true fact” may prompt one to _____ whether a fact can be untrue.

gainsay
foreswear
jibe
query
juxtapose

7. The statement “Men can run faster than women” is not true because it is an overgeneralization since some women can run faster than some men. The statement could be made valid by _____ it: “Many men can run faster than many women.”

substantiating
rescinding
sanctioning
distilling
qualifying

Fill in all of the blanks in the sentences by selecting *one* entry from the corresponding column of choices in the way that best completes the text. Answers that are not fully correct will not receive any credit.

8. The English expert regards concern about slight redundancies as (i) _____ and senseless (ii) _____ .

Blank (i)	Blank (ii)
meretricious	metaphysics
pedantic	argot
fractious	quibbling

9. The field of parapsychology is a (i) _____ one, with some experimenters reporting relatively small but statistically significant extrasensory perception phenomena, whereas other experimenters have been unable to replicate these results and thus (ii) _____ them.

Blank (i)	Blank (ii)
nascent	refute
moribund	corroborate
controversial	abjure

10. Until his death in 2004 John Mack, who was a professor of psychiatry at Harvard Medical School, had a reputation as (i) _____ investigator who believed that many scientists are reluctant to investigate reports of humans being abducted by aliens because such events are incompatible with the prevailing western materialist and (ii) _____ worldview.

Blank (i)	Blank (ii)
an iconoclastic	salacious
a saturnine	anthropocentric
a garrulous	egotistical

11. Countries with strong elements of communism have existed in history, but modern communism formed in response to the rise of capitalism and industrialization, which created a new class of people living and working in (i) _____ poverty of a type (ii) _____ in history.

Blank (i)	Blank (ii)
demotic	tangential
complaisant	unprecedented
abject	problematic

12. Literary critics are sometimes (i) _____ as parasites of art, but it can be argued that they serve the (ii) _____ function of distinguishing literary works that are (iii) _____ from ones that are to become central components of culture.

Blank (i)	Blank (ii)	Blank (iii)
mollified	indispensible	implausible
maligned	tacit	nugatory
rhapsodized	innocuous	ephemeral

13. The (i) _____ tradition in America has its roots in the Christian churches, such as the Quakers and Brethren, whose (ii) _____ holds that war is a transgression of Christian principles, and that men should practice conscientious objection and refuse (iii) _____ .

Blank (i)	Blank (ii)	Blank (iii)
sartorial	treatise	reparations
platonic	dogma	minutia
pacifist	tautology	conscription

14. In Africa, the European colonial powers often imposed borders (i) _____ , and so when colonies later achieved autonomy, they found themselves to be nations that were (ii) _____ and thus difficult to govern due to (iii) _____ disputes.

Blank (i)	Blank (ii)	Blank (iii)
arbitrarily	defunct	internecine
warily	democratic	international
equably	heterogeneous	mundane

Read the passages below, and then answer the questions that follow them based on the information in the passages themselves and in any introductory material or notes. The correct answer may be either stated or merely suggested in the passages.

“You cannot plumb the depths of the human heart, nor find what a man is thinking; how do you expect to search out God, who made all these things, and find out his mind or comprehend his thoughts?”

—*Apocrypha*, Judith 8:14

- Experience has repeatedly confirmed that well-known maxim of Bacon’s, that “a little philosophy inclineth man’s mind to atheism, but depth in philosophy bringeth men’s minds about to religion.” In every age the most comprehensive thinkers have found in the
- (5) religion of their time and country something they could accept, interpreting and illustrating that religion so as to give it depth and universal application. Even the heretics and atheists, if they have had profundity, turn out after a while to be forerunners of some new orthodoxy.
- (10) What they rebel against is a religion alien to their nature; they are atheists only by accident, and relatively to a convention which inwardly offends them, but they yearn mightily in their own souls after the religious acceptance of a world interpreted in their own fashion. So it appears in the end that their atheism and loud protestation were in fact the hastier part of their thought, since what
- (15) emboldened them to deny the poor world’s faith was that they were too impatient to understand it. Indeed, the enlightenment common to young wits and worm-eaten old satirists, who plume themselves on detecting the scientific ineptitude of religion—something which
- (20) the blindest half see—is not nearly enlightened enough; it points to notorious fact incompatible with religious tenets literally taken, but it leaves unexplored the habits of thought from which those tenets sprang; their original meaning, and their true function. Such studies would bring the skeptic face to face with the mystery
- (25) and pathos of mortal existence. They would make him understand why religion is so profoundly moving and in a sense so profoundly just. There must needs be something humane and necessary in an influence that has become the most general sanction of virtue, the chief occasion for art and philosophy, and the source, perhaps, of
- (30) the best human happiness.

—*Reason in Religion*, George Santayana

Select one answer choice for each of the following questions.

15. The phrase “the poor world’s faith” (line 16) refers to
 - (A) the moribund belief systems of an earlier stage of history
 - (B) religions practiced in developing countries
 - (C) prevailing religious orthodoxy
 - (D) unfounded spiritual beliefs
 - (E) the need of indigent people to have faith that they will have a better life in the hereafter

16. The most accurate term to apply to the word “perhaps” as it is used in line 29 is
 - (A) irony
 - (B) tongue-in-cheek
 - (C) qualification
 - (D) hyperbole
 - (E) oxymoron

17. The phrase “the scientific ineptitude of religion” as it is used in line 19 refers to the
 - (A) failure of theologians to create a systematically structured belief system
 - (B) failure of religion to provide verifiable explanations for natural phenomena
 - (C) reluctance of orthodox religions to accept the discoveries of modern science
 - (D) disinclination of religious leaders to question church dogma
 - (E) inability of religion to provide a solid rational and empirical basis for its beliefs

In the following passage the author refers to articles by several scholars in two collections of papers on Mediterranean anthropology.

- “Mediterranean honor,” according to David Gilmore’s introduction, “is a ‘libidinized’ social reputation; and it is this eroticized aspect of honor—albeit unconscious or implicit—that seems to make the Mediterranean variant distinctive.” Again: “Mediterranean . . . unity is at least partly derived from the primordial values of honor and shame, and these values are deeply tied up with sexuality and power, with masculine and gender relations.” Again: “If a gender-based honor-and-shame moral system defines a

Mediterranean World, then this category emerges not simply as an example of butterfly collecting, but as a mutually intelligible framework of moral choices by which people communicate and gain an identity both with and within the group." That same specification is underlined in the collection's concluding essay by Stanley Brandes. "It is this pervasive sexuality that is particularly characteristic of Mediterranean value systems, of Mediterranean codes of honor and shame. In this, the codes may be distinguished from parallel moral systems elsewhere, in Japan, for example."

In his 1977 survey of Mediterranean anthropology, John Davis claims, "There are three main forms of stratification which have been observed in the Mediterranean: bureaucracy, class, and honor. Each of them is related to the distribution of wealth, more or less directly. They are, for the purpose of analysis, ideal types, distinct elementary forms which, in substantive politics, are intertwined, mixed in varying degrees, variously important. Each is associated with an appropriate mode of political representation—again, ideal types, elementary forms, which in the *hugger-mugger of actual political activity have variable importance. These are: insistence on citizen's rights; class struggle; patronage."

Those three stratification systems are exemplified very clearly in John G. Peristiany's essay. His fieldwork concentrated on the Greek Cypriot mountain village of Alona in the middle 1950's. Stratification by bureaucracy and power is clear when the villager has to approach a government civil servant and when "in the impersonal interaction between citizen and civil servant the only claim upon the latter's **philotimo* is that of his sectional interests, and these call for the assertion of his administrative dignity, for arrogance and the marking of social distance." Stratification by wealth and class is clear "when the returned expatriate who had achieved success in a city environment wished to trade on this success as a means of achieving immediate recognition in the village . . . [and] considered . . . further that his financial success raised him above the confines of the village hierarchy." But neither of those other stratifications is confused by the villagers with their own hierarchy of honor and shame. Peristiany concludes by comparing honor and honesty:

"The punctiliousness of honor must be referred to the code of an exclusive and **agonistic* micro-society: that of honesty to an inclusive, egalitarian macro-society. Duty, in the first instance, is to those with whom one shares honor. In the second, the un-Greek macro-society, one's duty is to all fellow citizens or, even further,

*hugger-mugger: disorderly confusion

*philotimo: a Greek word meaning "love of honor"

*agonistic: combative

to all humans. . . . Honor is active. Here insecurity and the daily reevaluation of one's standing breed constant self-assertion and even heroism. The ideals of honesty and equality breed passive conformity and are more congenial to a conception of duty wide in (55) its application, but more accommodating in its expectation."

—*The Historical Jesus, The Life of a Mediterranean Jewish Peasant*,
John Dominic Crossan

Select one answer choice for each of the following questions.

18. According to David Gilmore, honor and shame are
- (A) analogous values
 - (B) anachronistic moral codes found only in Mediterranean culture
 - (C) original values of Mediterranean culture
 - (D) immutable values in all cultures studied by anthropologists
 - (E) perennial truths
19. The phrase "punctiliousness of honor" as it is used in line 46 most nearly refers to
- (A) the uniqueness of the Mediterranean variant of honor
 - (B) the subjective nature of the concept of honor
 - (C) carefulness in observing rules governing honor
 - (D) the fact that honor is a universal concept found in all cultures
 - (E) the fact that the idea of honor is inextricably linked to the idea of honesty

Identify the sentence by writing its first three words and last three words on the line below.

Identify the sentence in which it is asserted that in the Mediterranean the moral code governing honesty is not as rigid as the moral code governing honor.

20. _____

End of Posttest