

Section I

Questions 18-31. Read the following passage carefully before you choose your answers.

(The following passage is excerpted from a 1940 autobiographical essay.)

A man in the European sixteenth century was born not simply in the valley of the Thames or Seine, but in a certain social class and the environment of that class made and limited his world. He was then, consciously or not, not fully a man; he was an artisan and until he complied with the limitations of that class he was continually knocking his hands, head and heart against an environment, composed of other classes, which limited what he could and could not do and what he must do; and this greater group environment was not a matter of mere ideas and thought; it was embodied in muscles and armed men, in scowling faces, in the majesty of judge and police and in human law which became divine.

Much as I knew of this class structure of the world, I should never have realized it vividly and fully if I had not been born into its modern counterpart, racial segregation; first into a world composed of people with colored skins who remembered slavery and endured discrimination; and who had to a degree their own habits, customs, and ideals; but in addition to this I lived in an environment which I came to call the white world. I was not an American; I was not a man; I was by long education and continual compulsion and daily reminder, a colored man in a white world; and that white world often existed primarily, so far as I was concerned, to see with sleepless vigilance that I was kept within bounds. All this made me limited in physical movement and provincial in thought and dream. I could not stir, I could not act, I could not live, without taking into careful daily account the reaction of my white environing world. How I traveled and where, what work I did, what income I received, where I ate, where I slept, with whom I talked, where I sought recreation, where I studied, what I wrote and what I could get published—all this depended and depended primarily upon an overwhelming mass of my fellow citizens in the United States, from whose society I was largely excluded.

Of course, there was no real wall between us. I knew from the days of my childhood and in the elementary school, on through my walks in the Harvard yard and my lectures in Germany, that in all things in general, white people were just the same as I: their physical possibilities, their mental processes were no different from mine; even the difference in skin color was vastly overemphasized and intrinsically trivial. And yet this fact of racial distinction based on color was the greatest thing in my life and absolutely determined it, because this surrounding group, in alliance and agreement with the white European world, was settled and determined upon the fact that I was and must be a thing apart.

It was impossible to gainsay this. It was impossible for any time and to any distance to withdraw myself and look down upon these absurd assumptions with philosophical calm and humorous self-control. If, as happened to a friend of mine, a lady in a Pullman car ordered me to bring her a glass of water, mistaking me for a porter, the incident in its essence was a joke to be chuckled over; but in its hard, cruel significance and its unending inescapable sign of slavery, it was something to drive a man mad.

18. The speaker's primary purpose in the passage is to

- (A) justify the need for class structures in the modern world
- (B) seek restitution for wrongs committed against him
- (C) establish the major distinctions between race issues and class issues
- (D) convey the psychological impact of a system of segregation
- (E) condemn physical force as a means of maintaining segregation

19. Line 7 (“continually knocking his hands, head and heart”) provides an example of

- (A) antithesis
- (B) alliteration
- (C) apostrophe
- (D) analogy
- (E) anticlimax

20. The series of phrases in lines 12-14 (“in muscles . . . became divine”) suggests the

- (A) uncertainty that people felt about their own social class
- (B) internal conflicts rampant in a rigid class system
- (C) many ways that class structure was maintained
- (D) inability of government to rule without the support of religion
- (E) transition from a society ruled by force to one ruled by law

21. In relation to the rest of the passage, the first paragraph provides

- (A) historical information that illuminates the speaker’s own circumstances
- (B) an analogy that puts the reader in the same situation as that in which the speaker exists
- (C) a comparison between the life of sixteenth-century artisans and twentieth-century artists
- (D) conflicting statements about the social position of artisans in Europe
- (E) a personal reminiscence that alters the speaker’s views

22. The second paragraph is significant in that the speaker

- (A) cites a counterexample to that in the opening paragraph
- (B) makes use of the power of personal experience
- (C) outlines his assumptions about the reader’s experiences
- (D) traces the history of modern discrimination
- (E) utilizes eyewitness accounts to document claims

23. The word “education” (line 24) refers to

- (A) formal learning in school
- (B) independent learning gained from personal reading
- (C) learning acquired through recitation
- (D) learning obtained through experience
- (E) learning influenced by parents

24. In context, the phrase “sleepless vigilance” (line 27) suggests

- (A) a nervous inability to sleep
- (B) an obsessive concern for safety
- (C) the relentless desire for freedom
- (D) the disruptive ferment of new ideas
- (E) the determined enforcement of a system

25. The speaker uses lines 30-40 (“I could not . . . largely excluded”) primarily to

- (A) emphasize the effects of racism by cataloging his experiences
- (B) criticize past social practices in discriminatory countries
- (C) signal a shift in focus that will be discussed subsequently
- (D) illustrate the fear that made it difficult for him to write
- (E) decry the injustices suffered by all peoples in subordinate stations

26. As used in line 55, “gainsay” is best interpreted to mean

- (A) deny
- (B) deplore
- (C) articulate
- (D) reiterate
- (E) emphasize

Section I

The passage is reprinted for your use in answering the remaining questions.

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27. The speaker uses the word “impossible” twice at the beginning of the final paragraph (line 55) in order to

- (A) contrast the ironic first use of the word with the straightforward second use
- (B) return to the writing style used in the first paragraph of the essay
- (C) explore the development of a logical argument
- (D) imply that all impossibilities are created by humans
- (E) highlight the strong feelings that the subject engenders

28. The effectiveness of the final paragraph is primarily a result of its

- (A) demand for immediate action
- (B) reliance on extended metaphor
- (C) use of specific example
- (D) tone of defensiveness
- (E) investigation of a claim

29. The final sentence of the passage (lines 58-64) moves from

- (A) conveying a private awareness of an injustice to covering up its public aftermath
- (B) relating an incident to decrying its implications
- (C) citing universal truths to searching for exceptions
- (D) expressing an idea to demanding punishment for an action
- (E) showing forgiveness to taking personal responsibility for a mistake

30. The speaker's tone might best be described as

- (A) callous and reckless
- (B) petulant and critical
- (C) resigned and reconciled
- (D) detached but hopeful
- (E) civil but angry

31. The primary imagery of the passage is that of

- (A) flight
- (B) creation
- (C) confinement
- (D) darkness
- (E) punishment