

ENGLISH LANGUAGE AND COMPOSITION

SECTION I

Time—1 hour

45 Questions

Directions: This part consists of selections from various works and questions on their rhetorical situation, claims and evidence, reasoning and organization, and style. After reading each passage, choose the best answer to each question and then enter the letter in the corresponding space on the answer sheet.

Notes: Pay particular attention to the requirements of questions that contain the words **NOT**, **LEAST**, or **EXCEPT**.

Questions 1–12. Read the following passage carefully before you choose your answers.

(The following passage is an excerpt from a book published by a political journalist in 2008.)

A country founded on the principle of individual freedom—“life, liberty, and the pursuit of happiness”¹—has both a gift and a problem. “The man is an island,” the English poet John Donne wrote in the seventeenth century, but in the late eighteenth century, at least in America, you very nearly could be, at least physically. The continent was so immense, the forests so thick, and the land so fertile, that a man could literally live alone. Strictly speaking, if survival was all that mattered, he did not even need a market to sell to. He had everything he needed in the woods, streams, and fields.

This was how Americans saw themselves, or claimed to see themselves. In his first Farewell Address—the one in 1783, when he resigned his commission as commander in chief of the continental army—General George Washington envisioned his disbanded troops heading out to the “extensive and fertile Regions of the West,” which would “yield a most happy Affluence to those, who, fond of domestic enjoyment are seeking for personal independence.”

This independence was not only geographical, it was psychological, spiritual, political—and legal. With the colonial grants wiped away by revolution, new American landowners could buy and hold land in “fee simple,” just the way the highest-ranking feudal lords had done at the top of Old World society. Every man was his own lord and vassal. He could make whatever money he could, and keep most of it as his own. There would be taxes in the New World, but

they were not “direct.” Indeed, for the first century of its existence, Washington derived the bulk of its revenue from global trade—from import tariffs and duties—and from sales of federal land.

The spirit of economic individualism was always with us, and by the middle of the nineteenth century it had become a kind of secular religion in the world of business, even when the aim of big business was to smother out the very entrepreneurialism that nurtured commerce to begin with. In 1856, at the height of the first Gilded Age, the U.S. Supreme Court declared that the Southern Pacific Railroad—and, by extension, all profit-making corporations—were entitled to be viewed as individual persons in the eyes of the law. We were the first country in the world to view things that way, but it made sense: Individualism was Us, even if Us was a corporate institution. Americans have never fully accepted the idea that tax tables should be designed, and revenues disbursed, in a way that makes government the redistributor of wealth and guarantor of income. “Fairness” is one thing, redistribution, another.

There was another view—a counterpoint—and much of our history is about the struggle of communal thinking to gain sway in the economic life of America. The question has never been whether Americans would pitch in to help each other—but rather the extent to which government could require them to do so. Observers from Tocqueville onward have commented on our willingness, even eagerness, to join voluntary associations, from civic groups to teaching circles. Americans give more to charity per capita than citizens of any other country. Bill Gates and Warren Buffett² established the wealthiest charitable foundation in history. We say “bowling alone” more often these days, as author Robert

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**Susan Bureau, Stacey A.
Kiggins, Katherine A. Nesselrode, Kristi
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Before Shaughnessy Kelly Ritter, 2009-08-06 In *Before Shaughnessy* Basic Writing at Yale and Harvard 1920-1960 Kelly Ritter uses materials from the archives at Harvard and Yale and contemporary theories of writing instruction to reconsider the definition of basic writing and basic writers within a socio historical context Ritter challenges the association of basic writing with only poorly funded institutions and poorly prepared students Using Yale and Harvard as two sample case studies Ritter shows that basic writing courses were alive and well even in the Ivy League in the early twentieth century She argues not only that basic writers exist across institutional types and diverse student populations but that the prevalence of these writers has existed far more historically than we generally acknowledge Uncovering this forgotten history of basic writing at elite institutions Ritter contends that the politics and problems of the identification and

the definition of basic writers and basic writing began long before the work of Mina Shaughnessy in *Errors and Expectations* and the rise of open admissions. Indeed she illustrates how the problems and politics have been with us since the advent of English A at Harvard and the heightened consumer based policies that resulted in the new admissions criteria of the early twentieth century American university. In order to recognize this long standing reality of basic writing we must now reconsider whether the nearly standardized nationalized definition of basic is any longer a beneficial one for the positive growth and democratic development of our first year writing programs and students. Central School Journal ,1886

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