SAT READING TEST INFO SHEET

FORMAT
65 MINUTES
52 QUESTIONS

QUESTIONS
All multiple choice
Based on passages
Some passages are paired
Interpret info graphics

TYPES & NUMBER OF PASSAGES
* Classic or contemporary work of U.S. or world literature (1)
* Passage or pair of passages from a U.S. founding document
Ex: Constitution, President’s speech, Bill of Rights, etc (1)
* Economics, psychology, sociology or other social science (1)
* 2 science passages (earth science, biology, chemistry, or

PHYSICS MAY APPEAR, BUT NO PRIOR KNOWLEDGE REQUIRED)

SKILLS TESTED
Locating evidence
Determining conclusions
Author’s purpose
Identifying claims
Understanding relationship between info graphic & text
Words & phrases in context
Analysis of history/science concepts in passages

SKILLS, NOT CONTENT
This test focuses on the stuff you’ve been learning in high school. It’s about how you take in, think about, and use information. Guess what? You’ve been doing that for years. 😊 show what you know. 😊

* Bring your photo ID, test ticket, a snack, water, and pencils. Be early. Parking can be challenging.
Questions 11-21 are based on the following passage and supplementary material.

This passage is adapted from Iain King, "Can Economics Be Ethical?" ©2013 by Prospect Publishing.

Recent debates about the economy have rediscovered the question, "is that right?" where "right" means more than just profits or efficiency.

Some argue that because the free markets allow for personal choice, they are already ethical. Others have accepted the ethical critique and embraced corporate social responsibility. But before we can label any market outcome as “immoral,” or sneer at economists who try to put a price on being ethical, we need to be clear on what we are talking about.

There are different views on where ethics should apply when someone makes an economic decision. Consider Adam Smith, widely regarded as the founder of modern economics. He was a moral philosopher who believed sympathy for others was the basis for ethics (we would call it empathy nowadays). But one of his key insights in The Wealth of Nations was that acting on this empathy could be counter-productive—he observed people becoming better off when they put their own empathy aside, and interacted in a self-interested way. Smith justifies selfish behavior by the outcome. Whenever planners use cost-benefit analysis to justify a new railway line, or someone retreats to boost his or her earning power, or a shopper buys one to get one free, they are using the same approach: empathizing with someone, and seeking an outcome that makes that person as well off as possible—although the person they are empathizing with may be themselves in the future.

Instead of judging consequences, Aristotle said ethics was about having the right character—displaying virtues like courage and honesty. It is a view put into practice whenever business leaders are chosen for their good character. But it is a hard philosophy to teach—just how much loyalty should you show to a manufacturer that keeps losing money? Show too little and you’re a “greed is good” corporate raider; too much and you’re wasting money on unproductive capital. Aristotle thought there was a golden mean between the two extremes, and finding it was a matter of fine judgment. But if ethics is about character, it’s not clear what those characteristics should be.

There is yet another approach: instead of rooting ethics in character or the consequences of actions, we can focus on our actions themselves. From this perspective some things are right, some wrong—we should buy fair trade goods, we shouldn’t tell lies in advertisements. Ethics becomes a list of commandments, a catalog of “dos” and “don’ts.” When a finance official refuses to devalue a currency because they have promised not to, they are defining ethics this way. According to this approach devaluation can still be bad, even if it would make everybody better off.

Many moral dilemmas arise when these three versions pull in different directions but clashes are not inevitable. Take fair trade coffee (coffee that is sold with a certification that indicates the farmers and workers who produced it were paid a fair wage), for example: buying it might have good consequences, be virtuous, and also be the right way to act in a flawed market. Common ground like this suggests that, even without agreement on where ethics applies, ethical economics is still possible.

Whenever we feel queasy about “perfect” competitive markets, the problem is often rooted in a phony conception of people. The model of man on which classical economics is based—an entirely rational and selfish being—is a parody, as John Stuart Mill, the philosopher who pioneered the model, accepted. Most people—even economists—now accept that this “economic man” is a fiction.

We behave like a herd; we fear losses more than we hope for gains; rarely can our brains process all the relevant facts.

These human quirks mean we can never make purely “rational” decisions. A new wave of behavioral economists, aided by neuroscientists, is trying to understand our psychology, both alone and in groups, so they can anticipate our decisions in the marketplace more accurately. But psychology can also help us understand why we react in disgust at economic injustice, or accept a moral law as universal. Which means that the relatively new science of human behavior might also define ethics for us. Ethical economics would then emerge from one of the least likely places: economists themselves.
The main purpose of the passage is to
A) consider an ethical dilemma posed by cost-benefit analysis.
B) describe a psychology study of ethical economic behavior.
C) argue that the free market prohibits ethical economics.
D) examine ways of evaluating the ethics of economics.

In the passage, the author anticipates which of the following objections to criticizing the ethics of free markets?
A) Smith’s association of free markets with ethical behavior still applies today.
B) Free markets are the best way to generate high profits, so ethics are a secondary consideration.
C) Free markets are ethical because they are made possible by devalued currency.
D) Free markets are ethical because they enable individuals to make choices.

Which choice provides the best evidence for the answer to the previous question?
A) Lines 4-5 (“Some . . . ethical”)
B) Lines 7-10 (“But . . . about”)
C) Lines 21-22 (“Smith . . . outcome”)
D) Lines 52-54 (“When . . . way”)
As used in line 6, "embraced" most nearly means
A) lovingly held.
B) readily adopted.
C) eagerly hugged.
D) reluctantly used.

The main purpose of the fifth paragraph (lines 45-56) is to
A) develop a counterargument to the claim that
greed is good.
B) provide support for the idea that ethics is about
culture.
C) describe a third approach to defining ethical
economics.
D) illustrate that one’s actions are a result of one’s
culture.

As used in line 58, "clashes" most nearly means
A) conflicts.
B) mismatches.
C) collisions.
D) brawls.

Which choice best supports the author’s claim that
there is common ground shared by the different
approaches to ethics described in the passage?
A) Lines 11-12 ("There . . . decision")
B) Lines 47-50 ("From . . . advertisements")
C) Lines 59-64 ("Take . . . market")
D) Lines 75-77 ("We . . . facts")

The main idea of the final paragraph is that
A) human quirks make it difficult to predict
people’s ethical decisions accurately.
B) people universally react with disgust when faced
with economic injustice.
C) understanding human psychology may help to
define ethics in economics.
D) economists themselves will be responsible for
reforming the free market.

Data in the graph about per-pound coffee profits in
Tanzania most strongly support which of the
following statements?
A) Fair trade coffee consistently earned greater
profits than regular coffee earned.
B) The profits earned from regular coffee did not
fluctuate.
C) Fair trade coffee profits increased between 2004
and 2006.
D) Fair trade and regular coffee were earning equal
profits by 2008.

Data in the graph indicate that the greatest difference
between per-pound profits from fair trade coffee and
those from regular coffee occurred during which
period?
A) 2000 to 2002
B) 2002 to 2004
C) 2004 to 2005
D) 2006 to 2008

Data in the graph provide most direct support for
which idea in the passage?
A) Acting on empathy can be counterproductive.
B) Ethical economics is defined by character.
C) Ethical economics is still possible.
D) People fear losses more than they hope for gains.