









U.S. Government Summer School Final Exam

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II. Multiple-Choice

Use the chart and your knowledge of social studies to answer questions 1 and 2.

Country	Who is the power?		What is the relationship between the legislative and executive branches?		Who can participate?	
	Legislative	Executive	Parliamentary	Presidential	Legislative	Executive
 Bolivia	✓		✓		✓	
 Brazil		✓		✓	✓	
 Cambodia	✓		✓		✓	
 Cuba	✓		✓			✓
 France	✓			✓	✓	
 India		✓	✓		✓	
 Japan	✓			✓		✓
 United States		✓		✓	✓	

(Source: Magister's American Government, Prentice-Hall)

1. Which country's form of government is most similar to that of the United States?

- A. Bolivia
- B. France
- C. Spain
- D. Brazil

2. In which country can the president best describe his service there without first talking to with the legislature's support on a major issue?

- A. The United States
- B. Brazil
- C. Costa Rica
- D. France

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higher education has been no different In the twentieth century when higher education sometimes seemed to focus on sports science and social excess conservative evangelical schools offered a compelling alternative On their campuses evangelicals debated what it meant to be a creationist a Christian a proper American all within the bounds of Biblical revelation Instead of encouraging greater personal freedom and deeper pluralist values conservative evangelical schools thrived by imposing stricter rules on their students and faculty In *Fundamentalist U* Adam Laats shows that these colleges have always been more than just schools they have been vital intellectual citadels in America's culture wars These unique institutions have defined what it has meant to be an evangelical and have reshaped the landscape of American higher education Students at these schools have been expected to learn what it means to be an educated evangelical in a secularizing society This book asks new questions about that formative process How have conservative evangelicals hoped to use higher education to instill a uniquely evangelical identity How has this identity supported the continuing influence of a dissenting body of knowledge In what ways has it been tied to cultural notions of proper race relations and proper relations between the sexes And perhaps most important how have students responded to schools' attempts to cultivate these vital notions about their selves In order to understand either American higher education or American evangelicalism we need to appreciate the role of this influential network of dissenting institutions Only by making sense of these schools can we make sense of America's continuing culture wars

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