

Questions 11-21 are based on the following passages.

Passage 1 is adapted from Catharine Beecher, *Essay on Slavery and Abolitionism*. Originally published in 1837. Passage 2 is adapted from Angelina E. Grimké, *Letters to Catharine Beecher*. Originally published in 1838. Grimké encouraged Southern women to oppose slavery publicly. Passage 1 is Beecher's response to Grimké's views. Passage 2 is Grimké's response to Beecher.

Passage 1

Heaven has appointed to one sex the superior, and to the other the subordinate station, and this without any reference to the character or conduct of
 Line either. It is therefore as much for the dignity as it is
 5 for the interest of females, in all respects to conform to the duties of this relation. . . . But while woman holds a subordinate relation in society to the other sex, it is not because it was designed that her duties or her influence should be any the less important, or
 10 all-pervading. But it was designed that the mode of gaining influence and of exercising power should be altogether different and peculiar. . . .

A man may act on society by the collision of intellect, in public debate; he may urge his measures
 15 by a sense of shame, by fear and by personal interest; he may coerce by the combination of public sentiment; he may drive by physical force, and he does not outstep the boundaries of his sphere. But all the power, and all the conquests that are lawful to
 20 woman, are those only which appeal to the kindly, generous, peaceful and benevolent principles.

Woman is to win every thing by peace and love; by making herself so much respected, esteemed and loved, that to yield to her opinions and to gratify her
 25 wishes, will be the free-will offering of the heart. But this is to be all accomplished in the domestic and social circle. There let every woman become so cultivated and refined in intellect, that her taste and judgment will be respected; so benevolent in feeling
 30 and action; that her motives will be revered;—so unassuming and unambitious, that collision and competition will be banished;—so “gentle and easy to be entreated,” as that every heart will repose in her presence; then, the fathers, the husbands, and the
 35 sons, will find an influence thrown around them, to which they will yield not only willingly but proudly. . . .

A woman may seek the aid of co-operation and combination among her own sex, to assist her in her
 40 appropriate offices of piety, charity, maternal and

domestic duty; but whatever, in any measure, throws a woman into the attitude of a combatant, either for herself or others—whatever binds her in a party conflict—whatever obliges her in any way to exert
 45 coercive influences, throws her out of her appropriate sphere. If these general principles are correct, they are entirely opposed to the plan of arraying females in any Abolition movement.

Passage 2

The investigation of the rights of the slave has led
 50 me to a better understanding of my own. I have found the Anti-Slavery cause to be the high school of morals in our land—the school in which *human rights* are more fully investigated, and better understood and taught, than in any other. Here a
 55 great fundamental principle is uplifted and illuminated, and from this central light, rays innumerable stream all around.

Human beings have *rights*, because they are *moral* beings: the rights of *all* men grow out of their moral
 60 nature; and as all men have the same moral nature, they have essentially the same rights. These rights may be wrested from the slave, but they cannot be alienated: his title to himself is as perfect now, as is that of Lyman Beecher:¹ it is stamped on his moral
 65 being, and is, like it, imperishable. Now if rights are founded in the nature of our moral being, then the *mere circumstance of sex* does not give to man higher rights and responsibilities, than to woman. To suppose that it does, would be to deny the
 70 self-evident truth, that the “physical constitution is the mere instrument of the moral nature.” To suppose that it does, would be to break up utterly the relations, of the two natures, and to reverse their functions, exalting the animal nature into a monarch,
 75 and humbling the moral into a slave; making the former a proprietor, and the latter its property.

When human beings are regarded as *moral* beings, *sex*, instead of being enthroned upon the summit, administering upon rights and
 80 responsibilities, sinks into insignificance and nothingness. My doctrine then is, that whatever it is morally right for man to do, it is morally right for woman to do. Our duties originate, not from difference of sex, but from the diversity of our
 85 relations in life, the various gifts and talents committed to our care, and the different eras in which we live.

¹ Lyman Beecher was a famous minister and the father of Catharine Beecher.

11

In Passage 1, Beecher makes which point about the status of women relative to that of men?

- A) Women depend on men for their safety and security, but men are largely independent of women.
- B) Women are inferior to men, but women play a role as significant as that played by men.
- C) Women have fewer rights than men do, but women also have fewer responsibilities.
- D) Women are superior to men, but tradition requires women to obey men.

12

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 6-10 (“But . . . all-pervading”)
- B) Lines 13-14 (“A man . . . debate”)
- C) Lines 16-18 (“he may coerce . . . sphere”)
- D) Lines 41-46 (“but whatever . . . sphere”)

13

In Passage 1, Beecher implies that women’s effect on public life is largely

- A) overlooked, because few men are interested in women’s thoughts about politics.
- B) indirect, because women exert their influence within the home and family life.
- C) unnecessary, because men are able to govern society themselves.
- D) symbolic, because women tend to be more idealistic about politics than men are.

14

As used in line 2, “station” most nearly means

- A) region.
- B) studio.
- C) district.
- D) rank.

15

As used in line 12, “peculiar” most nearly means

- A) eccentric.
- B) surprising.
- C) distinctive.
- D) infrequent.

16

What is Grimké’s central claim in Passage 2?

- A) The rights of individuals are not determined by race or gender.
- B) Men and women must learn to work together to improve society.
- C) Moral rights are the most important distinction between human beings and animals.
- D) Men and women should have equal opportunities to flourish.

17

In Passage 2, Grimké makes which point about human rights?

- A) They are viewed differently in various cultures around the world.
- B) They retain their moral authority regardless of whether they are recognized by law.
- C) They are sometimes at odds with moral responsibilities.
- D) They have become more advanced and refined throughout history.

18

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 58-61 (“Human . . . same rights”)
- B) Lines 61-65 (“These . . . imperishable”)
- C) Lines 71-76 (“To suppose . . . property”)
- D) Lines 77-81 (“When . . . nothingness”)

19

Which choice best states the relationship between the two passages?

- A) Passage 2 illustrates the practical difficulties of a proposal made in Passage 1.
- B) Passage 2 takes issue with the primary argument of Passage 1.
- C) Passage 2 provides a historical context for the perspective offered in Passage 1.
- D) Passage 2 elaborates upon several ideas implied in Passage 1.

20

Based on the passages, both authors would agree with which of the following claims?

- A) Women have moral duties and responsibilities.
- B) Men often work selflessly for political change.
- C) The ethical obligations of women are often undervalued.
- D) Political activism is as important for women as it is for men.

21

Beecher would most likely have reacted to lines 65-68 (“Now . . . woman”) of Passage 2 with

- A) sympathy, because she feels that human beings owe each other a debt to work together in the world.
- B) agreement, because she feels that human responsibilities are a natural product of human rights.
- C) dismay, because she feels that women actually have a more difficult role to play in society than men do.
- D) disagreement, because she feels that the natures of men and women are fundamentally different.

Questions 22-31 are based on the following passage and supplementary material.

This passage is adapted from Bryan Walsh, “Whole Food Blues: Why Organic Agriculture May Not Be So Sustainable.” ©2012 by Time Inc.

When it comes to energy, everyone loves efficiency. Cutting energy waste is one of those goals that both sides of the political divide can agree on, even if they sometimes diverge on how best to get
 5 there. Energy efficiency allows us to get more out of our given resources, which is good for the economy and (mostly) good for the environment as well. In an increasingly hot and crowded world, the only sustainable way to live is to get more out of less.
 10 Every environmentalist would agree.

But change the conversation to food, and suddenly efficiency doesn’t look so good. Conventional industrial agriculture has become incredibly efficient on a simple land to food basis.
 15 Thanks to fertilizers, mechanization and irrigation, each American farmer feeds over 155 people worldwide. Conventional farming gets more and more crop per square foot of cultivated land—over 170 bushels of corn per acre in Iowa, for
 20 example—which can mean less territory needs to be converted from wilderness to farmland. And since a third of the planet is already used for agriculture—destroying forests and other wild habitats along the way—anything that could help us
 25 produce more food on less land would seem to be good for the environment.

Of course, that’s not how most environmentalists regard their arugula [a leafy green]. They have embraced organic food as better for the planet—and
 30 healthier and tastier, too—than the stuff produced by agricultural corporations. Environmentalists disdain the enormous amounts of energy needed and waste created by conventional farming, while organic practices—forgoing artificial fertilizers and chemical
 35 pesticides—are considered far more sustainable. Sales of organic food rose 7.7% in 2010, up to \$26.7 billion—and people are making those purchases for their consciences as much as their taste buds.

Yet a new meta-analysis in *Nature* does the math
 40 and comes to a hard conclusion: organic farming yields 25% fewer crops on average than conventional agriculture. More land is therefore needed to produce fewer crops—and that means organic farming may not be as good for the planet as
 45 we think.