

28

As used in line 61, “document” most nearly means

- A) portray.
- B) record.
- C) publish.
- D) process.

29

What can reasonably be inferred about gliding animals from the passage?

- A) Their young tend to hop along beside their parents instead of flying beside them.
- B) Their method of locomotion is similar to that of ground birds.
- C) They use the ground for feeding more often than for perching.
- D) They do not use a flapping stroke to aid in climbing slopes.

30

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

- A) Lines 4-6 (“They jumped . . . air”)
- B) Lines 28-29 (“They really . . . traveling”)
- C) Lines 57-59 (“The birds . . . slopes”)
- D) Lines 72-74 (“something . . . theory”)

Questions 31-41 are based on the following passages.

Passage 1 is adapted from Talleyrand et al., *Report on Public Instruction*. Originally published in 1791. Passage 2 is adapted from Mary Wollstonecraft, *A Vindication of the Rights of Woman*. Originally published in 1792. Talleyrand was a French diplomat; the *Report* was a plan for national education. Wollstonecraft, a British novelist and political writer, wrote *Vindication* in response to Talleyrand.

Passage 1

That half the human race is excluded by the other half from any participation in government; that they are native by birth but foreign by law in the very land where they were born; and that they are
 5 property-owners yet have no direct influence or representation: are all political phenomena apparently impossible to explain on abstract principle. But on another level of ideas, the question changes and may be easily resolved. The purpose of
 10 all these institutions must be the happiness of the greatest number. Everything that leads us farther from this purpose is in error; everything that brings us closer is truth. If the exclusion from public employments decreed against women leads to a
 15 greater sum of mutual happiness for the two sexes, then this becomes a law that all Societies have been compelled to acknowledge and sanction.

Any other ambition would be a reversal of our primary destinies; and it will never be in women’s
 20 interest to change the assignment they have received.

It seems to us incontestable that our common happiness, above all that of women, requires that they never aspire to the exercise of political rights and functions. Here we must seek their interests in
 25 the wishes of nature. Is it not apparent, that their delicate constitutions, their peaceful inclinations, and the many duties of motherhood, set them apart from strenuous habits and onerous duties, and summon them to gentle occupations and the cares of the
 30 home? And is it not evident that the great conserving principle of Societies, which makes the division of powers a source of harmony, has been expressed and revealed by nature itself, when it divided the functions of the two sexes in so obviously distinct a
 35 manner? This is sufficient; we need not invoke principles that are inapplicable to the question. Let us not make rivals of life’s companions. You must, you truly must allow the persistence of a union that no interest, no rivalry, can possibly undo. Understand
 40 that the good of all demands this of you.

Passage 2

Contending for the rights of woman, my main argument is built on this simple principle, that if she be not prepared by education to become the companion of man, she will stop the progress of
 45 knowledge and virtue; for truth must be common to all, or it will be inefficacious with respect to its influence on general practice. And how can woman be expected to co-operate unless she know why she ought to be virtuous? unless freedom strengthen her
 50 reason till she comprehend her duty, and see in what manner it is connected with her real good? If children are to be educated to understand the true principle of patriotism, their mother must be a patriot; and the love of mankind, from which an
 55 orderly train of virtues spring, can only be produced by considering the moral and civil interest of mankind; but the education and situation of woman, at present, shuts her out from such investigations. . . .

Consider, sir, dispassionately, these
 60 observations—for a glimpse of this truth seemed to open before you when you observed, “that to see one half of the human race excluded by the other from all participation of government, was a political phenomenon that, according to abstract principles, it
 65 was impossible to explain.” If so, on what does your constitution rest? If the abstract rights of man will bear discussion and explanation, those of woman, by a parity of reasoning, will not shrink from the same test: though a different opinion prevails in this
 70 country, built on the very arguments which you use to justify the oppression of woman—prescription.

Consider—I address you as a legislator—whether, when men contend for their freedom, and to be allowed to judge for themselves respecting their
 75 own happiness, it be not inconsistent and unjust to subjugate women, even though you firmly believe that you are acting in the manner best calculated to promote their happiness? Who made man the exclusive judge, if woman partake with him the gift
 80 of reason?

In this style, argue tyrants of every denomination, from the weak king to the weak father of a family; they are all eager to crush reason; yet always assert that they usurp its throne only to be
 85 useful. Do you not act a similar part, when you force all women, by denying them civil and political rights, to remain immured in their families groping in the dark?

31

As used in line 21, “common” most nearly means

- A) average.
- B) shared.
- C) coarse.
- D) similar.

32

It can be inferred that the authors of Passage 1 believe that running a household and raising children

- A) are rewarding for men as well as for women.
- B) yield less value for society than do the roles performed by men.
- C) entail very few activities that are difficult or unpleasant.
- D) require skills similar to those needed to run a country or a business.

33

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

- A) Lines 4-6 (“they are . . . representation”)
- B) Lines 13-17 (“If the . . . sanction”)
- C) Lines 25-30 (“Is it . . . home”)
- D) Lines 30-35 (“And . . . manner”)

34

According to the author of Passage 2, in order for society to progress, women must

- A) enjoy personal happiness and financial security.
- B) follow all currently prescribed social rules.
- C) replace men as figures of power and authority.
- D) receive an education comparable to that of men.