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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.

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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”)

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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.

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

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

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

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

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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.

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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.

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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”)

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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.

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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.

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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 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. 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. 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 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 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 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 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 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 we think.