

Question 1-11 are based on the following passage.

Passage 1 is an excerpt from the "Declaration of Sentiments," presented by Elizabeth Cady Stanton on July 19-20, 1848, at the Women's Rights Convention at Seneca Falls. Passage 2 is adapted from a speech delivered to the Congress of Women in May 1893 by Lucy Stone, "The Progress of Fifty Years."

Passage 1

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of Government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

Passage 2

The commencement of the last fifty years is about the beginning of that great change and improvement in the condition of women which exceeds all the gains of hundreds of years before.

Four years in advance of the last fifty, in 1833, Oberlin College, in Ohio, was founded. Its charter declared its grand object, "To give the most useful education at the least expense of health, time, and money, and to extend the benefits of such education to both sexes and to all classes."

...

The anti-slavery cause had come to break stronger fetters than those that held the slave. The idea of equal rights was in the air. The wail of the slave, his clanking fetters, his utter need, appealed to everybody. Women heard. They went out to speak for the slaves. . . Such a thing had never been heard of. An earthquake shock could hardly have startled the community more. . . But, with anointed lips and a consecration which put even life itself at stake, these peerless women pursued the even tenor of their way, saying to their opponents only: "Woe is me, if I preach not this gospel of freedom for the slave." . . .

Half a century ago women were at an infinite disadvantage in regard to their occupations. The idea that their sphere was at home, and only at home, was like a band of steel on society. . . Every departure from these conceded things was met with the cry, "You want to get out of your sphere," or, "To take women out of their sphere;" and that was to fly in the face of Providence, to unsex yourself in short, to be monstrous women, women who, while they orated in public, wanted men to rock the cradle and wash the dishes. We pleaded that whatever was fit to be done at all might with propriety be done by anybody who did it well; that the tools belonged to those who could use them; that the possession of a power presupposed a right to its use. This was urged from city to city, from state to state. Women were encouraged to try new occupations. We endeavored to create that wholesome discontent in women that would compel them to reach out after far better things. . .

The last half century has gained for women the right to the highest education and entrance to all professions and occupations, or nearly all. . . These things have not come of themselves. They could not have occurred except as the great movement for women has brought them out and about. They are part of the eternal order, and they have come to stay. Now all we need is to continue to speak the truth fearlessly, and we shall add to our number those who will turn the scale to the side of equal and full justice in all things.

1

It can be reasonably inferred from Passage 1 that the Declaration of Sentiments was created in part to do which of the following?

- A) Alert an oppressed group to the injustices they face.
- B) Explain to others the motivation behind an action.
- C) Argue against a recently enacted piece of legislation.
- D) Expand on a topic that has been receiving undue public attention.

2

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

- A) lines 1–4 (“When . . . occupied”)
- B) lines 5–7 (“a decent . . . course”)
- C) lines 8–9 (“We . . . equal”)
- D) lines 19–21 (“Prudence . . . causes”)

3

In line 8, Stanton uses the phrase “we hold these truths to be self-evident” from the United States Declaration of Independence most likely in order to suggest that

- A) it is well-known that the demands set forth in the Declaration of Independence were not inclusive of women.
- B) many people have forgotten the original intentions behind the Declaration of Independence.
- C) the Declaration of Sentiments aims to simplify the claims made in the Declaration of Independence.
- D) the Declaration of Independence and the Declaration of Sentiments are based on the same fundamental concept.

4

As used in line 22, “disposed” most nearly means

- A) arranged.
- B) encouraged.
- C) willing.
- D) available.

5

In the second paragraph of Passage 2 (lines 36–40), Stone refers to the founding of Oberlin College most likely in order to

- A) inspire listeners to campaign for more colleges to begin admitting women.
- B) call attention to an institution that was slow to embrace social change.
- C) inform listeners of her own education and credentials.
- D) highlight an early event in the period of social change she is discussing.

6

In Passage 2, Stone suggests that a person's occupation should be determined by his or her

- A) capabilities rather than his or her gender.
- B) interests rather than his or her skills.
- C) preferences rather than his or her prior experience.
- D) education rather than his or her socioeconomic background.

7

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

- A) lines 53–54 (“Half . . . occupations”)
- B) lines 58–61 (“that was . . . dishes”)
- C) lines 61–64 (“We . . . them”)
- D) lines 67–69 (“We . . . things”)

8

Based on Passage 2, which statement best reflects Stone's view of progress in women's education?

- A) Persistent effort has led to opportunities that far exceed those previously available.
- B) Coordinated work has led to a select few opportunities becoming available to women.
- C) Advances have been steady but new opportunities need to increase dramatically in pace.
- D) Women's achievements have made them more successful but have limited opportunities for men.

9

Which choice best describes the relationship between the two passages?

- A) Passage 1 calls for a change and Passage 2 recounts advances that have occurred since that call for change.
- B) Passage 1 raises a question that Passage 2 answers.
- C) Passage 1 makes an argument that Passage 2 undermines.
- D) Passage 1 endorses an approach to a problem and Passage 2 proposes an alternate approach to the problem.

10

How do Stanton and Stone differ in their discussions of women's equality?

- A) Stanton outlines a plan for women to achieve equality, while Stone focuses on the theory of progress.
- B) Stanton makes a broad argument that women should be treated fairly, while Stone provides concrete examples of women's progress.
- C) Stanton discusses women's equality in general terms, while Stone exclusively discusses equality in education.
- D) Stanton provides concrete examples of women's advances, while Stone considers philosophical and social implications for the future.

11

Based on the passages, Stanton and Stone would most likely agree that

- A) challenging situations should be tolerated only until they can no longer be ignored.
- B) the campaign against slavery was an important cause for women to champion.
- C) social constraints on women are more problematic than political ones.
- D) discontent can prompt meaningful social and political changes.

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