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| 51015202530354045 | Passage 1 is adapted from Catharine Beecher, Essay onSlavery and Abolitionism. Originally published in 1837.Passage 2 is adapted from Angelina E. Grimké, Letters toCatharine Beecher. Originally published in 1838. Grimkéencouraged 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 thiswithout any reference to the character or conduct ofeither. It is therefore as much for the dignity as it isfor the interest of females, in all respects to conformto the duties of this relation. . . . But while womanholds a subordinate relation in society to the othersex, it is not because it was designed that her dutiesor her influence should be any the less important, orall-pervading. But it was designed that the mode ofgaining influence and of exercising power should bealtogether different and peculiar. . . . A man may act on society by the collision ofintellect, in public debate; he may urge his measuresby a sense of shame, by fear and by personal interest;he may coerce by the combination of publicsentiment; he may drive by physical force, and hedoes not outstep the boundaries of his sphere. But allthe power, and all the conquests that are lawful towoman, 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 andloved, that to yield to her opinions and to gratify herwishes, will be the free-will offering of the heart. Butthis is to be all accomplished in the domestic andsocial circle. There let every woman become socultivated and refined in intellect, that her taste andjudgment will be respected; so benevolent in feelingand action; that her motives will be reverenced;—sounassuming and unambitious, that collision andcompetition will be banished;—so “gentle and easy tobe entreated,” as that every heart will repose in herpresence; then, the fathers, the husbands, and thesons, will find an influence thrown around them,to which they will yield not only willingly butproudly. . . . A woman may seek the aid of co-operation andcombination among her own sex, to assist her in herappropriate offices of piety, charity, maternal anddomestic duty; but whatever, in any measure, throwsa woman into the attitude of a combatant, either forherself or others—whatever binds her in a partyconflict—whatever obliges her in any way to exertcoercive influences, throws her out of her | 5055606570758085 | appropriate sphere. If these general principles arecorrect, they are entirely opposed to the plan ofarraying females in any Abolition movement.**Passage 2** The investigation of the rights of the slave has ledme to a better understanding of my own. I havefound the Anti-Slavery cause to be the high school ofmorals in our land—the school in which *human**rights* are more fully investigated, and betterunderstood and taught, than in any other. Here agreat fundamental principle is uplifted andilluminated, and from this central light, raysinnumerable stream all around. Human beings have *rights*, because they are *moral*beings: the rights of *all* men grow out of their moralnature; and as all men have the same moral nature,they have essentially the same rights. These rightsmay be wrested from the slave, but they cannot bealienated: his title to himself is as perfect now, as isthat of Lyman Beecher:1 it is stamped on his moralbeing, and is, like it, imperishable. Now if rights arefounded in the nature of our moral being, then the*mere circumstance of sex* does not give to man higherrights and responsibilities, than to woman. Tosuppose that it does, would be to deny theself-evident truth, that the “physical constitution isthe mere instrument of the moral nature.” Tosuppose that it does, would be to break up utterly therelations, of the two natures, and to reverse theirfunctions, exalting the animal nature into a monarch,and humbling the moral into a slave; making theformer a proprietor, and the latter its property. When human beings are regarded as *moral*beings, *sex*, instead of being enthroned upon thesummit, administering upon rights andresponsibilities, sinks into insignificance andnothingness. My doctrine then is, that whatever it ismorally right for man to do, it is morally right forwoman to do. Our duties originate, not fromdifference of sex, but from the diversity of ourrelations in life, the various gifts and talentscommitted to our care, and the different eras inwhich we live.1 Lyman Beecher was a famous minister and the father ofCatharine Beecher. |

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| Question 1A) Women depend on men for their safety andsecurity, but men are largely independent ofwomen.B) Women are inferior to men, but women play arole as significant as that played by men.C) Women have fewer rights than men do, butwomen also have fewer responsibilities.D) Women are superior to men, but traditionrequires women to obey men.Question 2A) 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”)Question 3A) region.B) studio.C) district.D) rank.Question 4A) eccentric.B) surprising.C) distinctive.D) infrequent. | Question 5A) The rights of individuals are not determined byrace or gender.B) Men and women must learn to work together toimprove society.C) Moral rights are the most important distinctionbetween human beings and animals.D) Men and women should have equalopportunities to flourish.Question 6A) They are viewed differently in various culturesaround the world.B) They retain their moral authority regardless ofwhether they are recognized by law.C) They are sometimes at odds with moralresponsibilities.D) They have become more advanced and refinedthroughout history.Question 7A) 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”) |