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| 5  10  15  20  25  30  35  40  45 | 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  either. It is therefore as much for the dignity as it is  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  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  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  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  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  and action; that her motives will be reverenced;—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  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  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  coercive influences, throws her out of her | 50  55  60  65  70  75  80  85 | 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  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  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  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  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  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,  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  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  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. |

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| Question 1  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.  Question 2  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”)  Question 3  A) region.  B) studio.  C) district.  D) rank.  Question 4  A) eccentric.  B) surprising.  C) distinctive.  D) infrequent. | Question 5  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.  Question 6  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.  Question 7  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”) |