

NAME _____

Directions Read each passage, then answer the questions that follow. Write the letter of each correct response on the answer sheet provided.

TEXT #1: Excerpt; secondary source article about the events leading to the American Revolution

In July 1776 American colonial leaders gathered in Philadelphia and signed the Declaration of Independence, thereby officially declaring their break from Great Britain.

In the immediate months and years preceding this event, the British government under King George III not only ignored colonial petitions but also began to station British troops in American towns. His interventionism came after many years of hands-off rule by the Crown.

Whispers of revolution were growing louder through the colonies. Ultimately, the formation of a revolutionary army was underway. Each local government had to decide whether to contribute troops, knowing that such action would immediately cause the British government to charge colonial leaders with treason.

Virginia leaders had been debating the very question: Supply troops and fight against the British or remain loyal to the Crown? Meeting in St. John's Church in March 1775, Virginia delegates heard the arguments of moderates who expressed concerns about going against the Crown. Then Patrick Henry – an American planter, lawyer and future governor of the state of Virginia -- stepped before the convention to speak. His "Give me liberty, or give me death" speech would go down in American history as one of the great orations of the revolutionary era.

1. The purpose of Text #1 is to
 - a. entertain the reader.
 - b. inform the reader.
 - c. persuade the reader.
 - d. narrate a story for the reader.
2. One can infer that Patrick Henry's speech to the Virginia delegation
 - a. advised Americans to remain loyal to the British government.
 - b. suggested that American leaders pray for guidance.
 - c. encouraged Virginians to fight against the British.
 - d. had nothing to do with British-American relations.
3. In paragraph 2 the author writes that "George III not only ignored colonial petitions but also began to station British troops in American towns." The tone of the statement is judgmental and critical; the writer disapproves of King George's policies. Which phrase *most* contributes to the negative, critical and judgmental tone of the sentence?
 - a. "British troops in American towns"
 - b. "but also began to station"
 - c. "George III not only ignored colonial petitions"
 - d. None of the phrases above carry a negative, judgmental or critical tone.
4. Based on context clues, the word "interventionism" in paragraph 2 means that the British government
 - a. isolated itself and did not interfere with American activities.
 - b. celebrated its success as the dominant world power in the 1700s.
 - c. trusted the colonial leaders of America to govern wisely without help from the British.
 - d. became heavily involved in American activities.

TEXT #2: Primary source, transcript of Patrick Henry’s “Liberty or Death” speech in March 1775

[The British] tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot?

Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable--and let it come! I repeat it, sir, let it come.

5. What literary device does Henry use throughout the first paragraph in order to plant ideas in the minds of his listeners?
 - a. Fear mongering
 - b. Figurative language
 - c. Flashback
 - d. Rhetorical questions
6. One can infer from the text that Henry believes the British
 - a. intend to enslave the Americans.
 - b. intend to carry out a genocide against the Americans.
 - c. intend to create a new government in America.
 - d. intend to grant the Americans their independence.
7. In the first sentence of paragraph 2 Henry declares that “we are not weak if we make a proper use of those means” which the colonies possess. According to the rest of the text, what “means” will aid the Americans?
 - a. superior metal weapons and intelligence
 - b. patriotic Americans who are willing to defend their country
 - c. support from God
 - d. A and B are correct
 - e. A and C are correct
 - f. B and C are correct
8. Which tone most accurately characterizes Henry’s voice throughout the text?
 - a. PESSIMISTIC: Hopeless, expecting the worst
 - b. WHIMSICAL: Playful, having fun
 - c. UNCERTAIN: Unsure, hesitant
 - d. RESOLUTE: Purposeful, determined and unwavering
9. “Besides, sir, **we have no election**. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery.” What does Henry mean when he says “we have no election”? [Use context clues in the entire quote to assist you.]
 - a. We do not have a democracy; we cannot vote on this matter!
 - b. We do not have time to delay; we must make a decision!
 - c. We are governed by a King that we must learn to trust, or we shall be charged with treason.
 - d. We do not have a choice; there is only one appropriate action to take, and that is to fight.

TEXT #3: Excerpts from M. Gandhi's autobiography, The Story of My Experiments with Truth

I think it is wrong to expect certainties in this world, where all else but God that is Truth is an uncertainty. All that appears and happens about and around us is uncertain. But there is a Supreme Being hidden therein as a Certainty, and one would be blessed if one could catch a glimpse of that Certainty and hitch one's wagon to it.

(Gandhi, p.250)

10. The central idea of the excerpt above is that
- God is the only permanent reality.
 - Life is full of suffering.
 - True wisdom and happiness are possible when you follow your desires.
 - All of the ideas above are valid.
11. Gandhi uses the image of a wagon as a metaphor to represent
- | | |
|----------------------|-----------------|
| a. one's possessions | c. one's life |
| b. one's happiness | d. one's health |

[Nonviolence] is the basis of the search for truth... It is quite proper to resist and attack a system, but to resist and attack its author is [the same as] resisting and attacking oneself. For we are all [created] with the same brush and are children of one and the same Creator, and as such the divine powers within us are infinite. To slight a single human being is to slight those divine powers, and thus to harm not only that being but with him the whole world.

(Gandhi, p. 276)

12. Which statement below is accurate, according to the excerpt above?
- Gandhi believes in a divine God that created life.
 - Gandhi believes God's powers are present in all human beings.
 - Gandhi believes that violence against one person is violence against all.
 - All of these statements accurately capture Gandhi's beliefs.
13. In this excerpt Gandhi tries to persuade readers to practice nonviolence. How does he do this?
- He tries to prove the logic of his argument by stating the effects of violent action.
 - He cites his own qualifications and expertise in order to justify his claim.
 - He uses fear mongering to appeal to readers' emotions, causing them to feel guilt if they disagree.
 - He is not trying to persuade, only to inform. He is objective and offers no opinion.
14. The phrase "to slight" most likely means
- | | |
|-----------------|-----------------|
| a. to celebrate | c. to ignore |
| b. to offend | d. to encourage |
15. One can infer that Gandhi would agree that
- it is right to hate the evil and the evil-doer.
 - it is right to hate the evil-doer, but it is pointless to hate the evil.
 - it is right to hate the evil, but it is wrong to hate the evil-doer.
 - it is right to hate people, but there is no such thing as evil.

TEXT #4: Translated excerpts from Lao-tzu's Tao Te Ching

1. Being and non-being create each other.
Difficult and easy support each other.
Long and short define each other.
High and low depend on each other.
Before and after follow each other.
2. In dwelling, live close to the ground.
In thinking, keep to the simple.
In conflict, be fair and generous.
In governing, don't try to control.
In work, do what you enjoy.
In family life, be completely present.
3. Throw away holiness and wisdom,
and people will be a hundred times happier.
Throw away morality and justice,
and people will do the right thing.
Throw away industry and profit,
and there won't be any thieves.
4. The Master does his job and then stops.
He understands that the universe is forever out of control,
and that trying to dominate events goes against the current of the Tao.
Because he believes in himself, he doesn't try to convince others.
Because he is content with himself, he doesn't need others' approval.
Because he accepts himself, the whole world accepts him.
5. The Master doesn't try to be powerful; thus he is truly powerful.
The ordinary man keeps reaching for power; thus he never has enough.
The Master does nothing, yet he leaves nothing undone.
The ordinary man is always doing things, yet many more are left to be done.
6. When a superior man hears of the Tao, he immediately begins to embody it.
When an average man hears of the Tao, he half believes it, half doubts it.
When a foolish man hears of the Tao, he laughs out loud.
7. True mastery can be gained by letting things go their own way.
It can't be gained by interfering.
8. The Master has no mind of her own. She works with the mind of the people.
She is good to people who are good. She is also good to people who aren't good.
This is true goodness.
She trusts people who are trustworthy. She also trusts people who aren't trustworthy.
This is true trust.
9. My teachings are easy to understand and easy to put into practice.
Yet your intellect will never grasp them, and if you try to practice them, you'll fail.

***The following questions accompany the reading on page 4.

16. Read excerpts #1 and #2. The philosopher Lao-tzu chooses words carefully in order to build a mood that makes Taoism feel
 - a. tense and oppositional
 - b. intricate and complicated
 - c. helpful and sensible
 - d. imbalanced and disorganized

17. What key idea connects excerpts 4, 5 and 7?
 - a. Establish a plan, and then execute it.
 - b. Go with the flow.
 - c. Fulfill all desires.
 - d. Understand others in order to know yourself.

18. What key idea connects excerpts 6 and 9?
 - a. Wise is the man who uses his brain to solve problems.
 - b. Foolish are those who act without thinking.
 - c. Knowledge gets in the way; it causes doubt and prevents understanding.
 - d. It is smart to be skeptical and deliberate, to question all truths and to take specific steps.

19. One can infer from excerpt #8 that Lao-tzu would encourage all Taoists to
 - a. love their enemies.
 - b. take care of themselves first.
 - c. serve only others who are trustworthy and good.
 - d. isolate themselves from all others.

20. Read excerpt #3. One can infer that Taoism
 - a. supports capitalism and the growth of industrial wealth.
 - b. supports organized religions.
 - c. supports the creation of legal systems and official codes of ethics.
 - d. None of the above.

21. Excerpt #4 says that “trying to dominate events goes against the current of Tao.” Through his phrasing and choice of words the philosopher Lao-tzu presents the Tao as something
 - a. firm and unshaking
 - b. without feeling
 - c. that can be harnessed and controlled
 - d. in motion

22. Thinking about all of the ideas presented through the excerpts, one may infer that the Taoist philosopher Lao-tzu would encourage all people to live like
 - a. hungry animals
 - b. opinionated elderly people
 - c. protective soldiers
 - d. innocent children

TEXT #5: Excerpt from Nelson Mandela's Long Walk to Freedom; p. 623-624

I was not born with a hunger to be free. I was born free – free in every way that I could know. Free to run in the fields near my mother's hut, free to swim in the clear stream that ran through my village, free to roast mealies under the stars and ride the broad backs of slow-moving bulls. As long as I obeyed my father and abided by the customs of my tribe, I was not troubled by the laws of man or God.

It was only when I began to learn that my boyhood freedom was an illusion, when I discovered as a young man that my freedom had already been taken from me, that I began to hunger for it. At first, as a student, I wanted freedom only for myself, the transitory freedoms of being able to stay out at night, read what I pleased, and go where I chose. Later, as a young man in Johannesburg, I yearned for the basic and honorable freedoms of achieving my potential, or earning my keep, of marrying and having a family – the freedom not to be obstructed in a lawful life.

But then I slowly saw that not only was I not free, but my brothers and sisters were not free. I saw that it was not just my freedom that was curtailed, but the freedom of everyone who looked like I did. That is when I joined the African National Congress, and that is when the hunger for my own freedom became the greater hunger for the freedom of my people. It was this desire for the freedom of my people to live their lives with dignity and self-respect that animated my life, that transformed a frightened young man into a bold one, that drove a law-abiding attorney to become a criminal, that turned a family-loving husband into a man without a home, that forced a life-loving man to live like a monk. I am no more virtuous or self-sacrificing than the next man, but I found that I could not even enjoy the poor and limited freedoms I was allowed when I knew my people were not free. Freedom is indivisible; the chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me.

23. ____ Based on clues nearby, what does the word “transitory” mean in the 2nd paragraph?
- God-given, natural
 - momentary, short-lasting
 - meaningful, significant
 - hidden, secret
24. ____ Read the 4th sentence in the 3rd paragraph. Mandela states that his “desire for the freedom of my people... *animated...transformed...drove...turned... [and] forced...*” How does Mandela’s use of these particular verbs affect the idea that he is trying to present?
- These verbs make Mandela’s desire for freedom seem positive and optimistic.
 - These verbs make Mandela’s desire for freedom seem revolutionary and powerful.
 - These verbs make Mandela’s desire for freedom seem aggressive and confrontational.
 - These verbs make Mandela’s desire for freedom seem playful and immature.
25. ____ What is the tone of Mandela’s voice change over the course of the text?
- From critical to complimentary
 - From hopeful to hopeless
 - From happy to annoyed
 - From innocent to serious
26. ____ Which is the *central idea* of the entire text?
- Freedom is not free. It must be won through virtue, sacrifice and bloodshed.
 - Freedom is just an illusion. True freedom is not real or possible in the society of man.
 - The absence of freedom leaves man with a desire that grows more intense and transformative.
 - The absence of freedom turns men of potential and greatness into mere slaves bound in chains.
 - Honorable men work for the freedom of others before they work to fulfill their own needs.
 - Honorable men are born free, and they guard that freedom throughout their lives.
 - The only way to lose one’s freedom is to enter into a life of crime and to become a slave to one’s own passions.