

Questions 29-37 are based on the following passages.

Passage 1 is adapted from Toni Morrison, "What the Black Woman Thinks about Women's Lib." ©1971 by The New York Times Company. Passage 2 is adapted from Mia McKenzie, "How Can White Women Include Women of Color in Feminism? Is a Bad Question. Here's Why." ©2015 by BGD Press, Inc.

Passage 1

What do black women feel about Women's Lib? Distrust. It is white, therefore, suspect. In spite of the fact that liberating movements in the black world have been catalysts for white feminism, too many movements and organizations have made deliberate overtures to enroll blacks and have ended up by rolling them. They don't want to be used again to help somebody gain power—a power that is carefully kept out of their hands. They look at white women and see them as the enemy—for they know that racism is not confined to white men, and that there are more white women than men in this country, and that 53 percent of the population sustained an eloquent silence during times of greatest stress. The faces of those white women hovering behind that black girl at the Little Rock school in 1957 do not soon leave the retina of the mind.¹

When she was interviewed by Nikki Giovanni last May in *Essence* magazine, Ida Lewis, the former editor-in-chief of *Essence*, was asked why black women were not more involved in Women's Lib, and she replied: "The Women's Liberation Movement is basically a family quarrel between white women and white men. And on general principles, it's not good to get involved in family disputes. Outsiders always get shafted when the dust settles. On the other hand, I must support some of the goals [equal pay, child-care centers, etc.]. . . . But if we speak of a liberation movement, as a black woman I view my role from a black perspective—the role of black women is to continue the struggle in concert with black men for the liberation and self-determination of blacks. White power was not created to protect and preserve us as women. Nor can we view ourselves as simply American women. We are black women, and as such we must deal effectively in the black community." . . .

But there is not only the question of color, there is the question of the color of experience. Black women are not convinced that Women's Lib serves their best interest or that it can cope with the uniqueness of

their experience, which is itself an alienating factor. The early image of Women's Lib was of an elitist organization made up of upper-middle-class women with the concerns of that class (the percentage of women in professional fields, etc.) and not paying much attention to the problems of most black women.

¹ Segregationists heckled the first black students to attend Little Rock Central High School.

Passage 2

[W]omen of color have been creating feminist movements (under whatever names we've called them), both formally and informally, since before "feminism" was even a word. Throughout history, women of color have fought for their rights, in ways both large and small, both documented and undocumented, and their fighting has impacted not only their lives and the lives of the women in their communities, but every feminist issue that has come after them. Women of color have always been here doing this work.

From Sojourner Truth to Ida B. Wells, from Gloria Anzaldúa to Yuri Kochiyama, from Leslie Marmon [Silko] to Rajini Thiranagama, from Shirley Chisholm to Wilma Mankiller, from Coretta Scott King to Cherrie Moraga, women of color have shaped women's movements in this country (and everywhere).

When we talk about feminism and "inclusion" we need to remember that feminism doesn't belong to white women by default. There is no feminism without women of color. . . .

Women of color feminisms are inherently more complex than white feminisms because women of color experience oppression at more intersections. Adding a racialized experience, and all of the things that come with one, to an experience of womanhood, necessarily complicates and deepens any feminist analysis.

There are oppressions that women of color experience that are unique to us as a group, and oppressions that we face in our different racial groupings that make our experiences further unique. A black woman's experiences of oppression are very different from an Asian woman's experiences of oppression. . . .

Our voices, our analyses, push feminist conversation forward to places where it would never be equipped to go without us. Our experiences, and our ability to articulate those experiences in ways

that only we can, makes those conversations
 90 exponentially more valuable and useful to feminism
 and its goals of equality and equity for all women. To
 be able to fully benefit from these analyses, they must
 be *centered*, not simply "included". "Including" them,
 as an afterthought of a much less robust mainstream,
 95 white feminism, misses the entire point.

29

In lines 15-17 of Passage 1, Morrison most likely refers to the scene at the Little Rock school in order to

- A) suggest that a similar response would occur if black women were to join in the movement for women's liberation.
- B) provide an example that demonstrates why black women are skeptical of alliances with white women.
- C) offer a personal recollection of an event that became famous.
- D) emphasize that both white and black women need to bring about reforms.

30

It can reasonably be inferred from Passage 1 that Ida Lewis would most likely recommend that black women follow which course of action?

- A) Oppose the specific proposals of women's liberation as harmful to black women
- B) Work with white women to make women's liberation more inclusive
- C) Spend more time trying to understand the role of black men in families
- D) Focus energy on achieving the aims of black people rather than those of white people

31

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

- A) Lines 24-25 ("And on . . . disputes")
- B) Lines 25-26 ("Outsiders . . . settles")
- C) Lines 28-33 ("But if . . . blacks")
- D) Lines 33-34 ("White . . . as women")

32

As used in line 34, "preserve" most nearly means

- A) safeguard.
- B) perpetuate.
- C) retain.
- D) conserve.

33

As used in line 65, "shaped" most nearly means

- A) patterned.
- B) embodied.
- C) streamlined.
- D) influenced.

34

The main purpose of the last paragraph in Passage 2 is most likely to solidify McKenzie's argument that

- A) famous women of color who made historical contributions have not received the recognition they deserve.
- B) feminists can achieve their goals for equal rights only when women of color are embraced as key participants in the process.
- C) women of color have traditionally been expected to share the same political goals as those of white women.
- D) all women of color are usually portrayed as having experienced the same types of oppression.

35

One major way in which Morrison's discussion of the women's movement in Passage 1 differs from McKenzie's discussion of the movement in Passage 2 is that Morrison

- A) questions black women's exclusion from the movement, while McKenzie questions whether women of color should be included in the movement.
- B) focuses on black women's feelings of alienation toward the movement, while McKenzie focuses on how women of color play a crucial role in the campaign for women's rights.
- C) describes the movement from a historical perspective, while McKenzie describes the current structure of the movement.
- D) argues for a more positive assessment of the goals of the movement, while McKenzie argues for a more critical assessment of the accomplishments of the movement.

36

Based on Passage 2, McKenzie would most likely respond to Morrison's statement in lines 43-48 of Passage 1 ("The early . . . women") by

- A) pointing out that the fight for women's rights is now primarily driven by the successful accomplishments of black women.
- B) acknowledging that feelings of alienation among black women during the early stages of the women's movement are well established.
- C) noting that many early feminist efforts were led by women of color whose achievements were sometimes unrecorded.
- D) highlighting the differences between black women and other women of color during early women's movements.

37

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

- A) Lines 52-58 ("Throughout . . . them")
- B) Lines 71-73 ("Women . . . intersections")
- C) Lines 78-81 ("There . . . unique")
- D) Lines 85-87 ("Our voices . . . without us")