



AP[®] English Language and Composition 2002 Free-Response Questions

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**2002 AP® ENGLISH LANGUAGE AND COMPOSITION
FREE-RESPONSE QUESTIONS**

ENGLISH LANGUAGE AND COMPOSITION

SECTION II

Total time—2 hours

Question 1

(Suggested time—40 minutes. This question counts one-third of the total essay section score.)

In his Second Inaugural Address, given one month before the end of the Civil War, United States President Abraham Lincoln surprised his audience—which expected a lengthy speech on politics, slavery, and states’ rights—with a short speech in which he contemplated the effects of the Civil War and offered his vision for the future of the nation. Read the address carefully. Then write an essay in which you analyze the rhetorical strategies President Lincoln used to achieve his purpose. Support your analysis with specific references to the text.

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At this second appearing to take the oath of the Presidential office there is less occasion for an extended address than there was at the first. Then, a statement somewhat in detail of a course to be pursued seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new would be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this, four years ago all thoughts were anxiously directed to an impending civil war. All dreaded it, all sought to avert it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war, seeking to dissolve the Union and divide effects by negotiation. Both parties deprecated war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish, and the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest was

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the object for which the insurgents would rend the Union, even by war; while the Government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invoked His aid against the other. It may seem strange that any men should dare to ask a just God’s assistance in wringing their bread from the sweat of other men’s faces, but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes. “Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh.” If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman’s two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid

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by another drawn with the sword, as was said three thousand years ago, so still it must be said “the judgments of the Lord are true and righteous altogether.”

- 70 With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation’s wounds, to care for him who shall have borne the battle and for his widow and his orphan,
- 75 to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

(March 4, 1865)

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Question 2

(Suggested time—40 minutes. This question counts one-third of the total essay section score.)

In the following excerpt from her memoirs, Virginia Woolf (1882-1941) reflects upon her childhood summers spent in a seaside village in Cornwall, England. Read the passage carefully. Then write an essay in which you analyze how Woolf uses language to convey the lasting significance of these moments from her past.

Line
5 Better than these walks, a treat announced perhaps
once a fortnight, was an afternoon sailing. We would
hire a lugger;¹ the fisherman went with us. But once
Thoby was allowed to steer us home. “Show them
10 you can bring her in, my boy,” father said, with his
usual trust and pride in Thoby. And Thoby took the
fisherman’s place; and steered; flushed and with his
blue eyes very blue, and his mouth set, he sat there,
bringing us round the point, into harbour, without
15 letting the sail flag. One day the sea was full of pale
jelly fish, like lamps, with streaming hair; but they
stung you if you touched them. Sometimes lines
would be handed us; baited by gobbets cut from fish;
and the line thrilled in one’s fingers as the boat tossed
20 and shot through the water; and then—how can
I convey the excitement?—there was a little leaping
tug; then another; up one hauled; up through the
water at length came the white twisting fish; and
was slapped on the floor. There it lay flapping this
way and that in an inch or two of water.

Once, after we had hung about, tacking, and
hauling in gurnard after gurnard, dab after dab,² father
said to me: “Next time if you are going to fish I
shan’t come; I don’t like to see fish caught but you

25 can go if you like.” It was a perfect lesson. It was not
a rebuke; not a forbidding; simply a statement of his
own feeling, about which I could think and decide for
myself. Though my passion for the thrill and the tug
had been perhaps the most acute I then knew, his
30 words slowly extinguished it; leaving no grudge,
I ceased to wish to catch fish. But from the memory
of my own passion I am still able to construct an idea
of the sporting passion. It is one of those invaluable
seeds, from which, since it is impossible to have
35 every experience fully, one can grow something that
represents other people’s experiences. Often one has
to make do with seeds; the germs of what might have
been, had one’s life been different. I pigeonhole
‘fishing’ thus with other momentary glimpses; like
40 those rapid glances, for example, that I cast into
basements when I walk in London streets.

—*Moments of Being*

¹ A lugger is a type of small fishing boat.

² Gurnards and dabs are varieties of fish.

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Question 3

(Suggested time—40 minutes. This question counts one-third of the total essay section score.)

Carefully read the following passage from *Testaments Betrayed*, by the Czech writer Milan Kundera. Then write an essay in which you support, qualify, or dispute Kundera's claim. Support your argument with appropriate evidence.

I wrote about this in *The Unbearable Lightness of Being*: Jan Prochazka, an important figure of the Prague Spring, came under heavy surveillance after the Russian invasion of 1968. At the time, he saw a good deal of another great opposition figure, Professor Vaclav Cerny, with whom he liked to drink and talk. All their conversations were secretly recorded, and I suspect the two friends knew it and didn't give a damn. But one day in 1970 or 1971, with the intent to discredit Prochazka, the police began to broadcast these conversations as a radio serial. For the police it was an audacious, unprecedented act. And, surprisingly: it nearly succeeded; instantly Prochazka was discredited: because in private, a person says all sorts of things, slurs friends, uses coarse language, acts silly, tells dirty jokes, repeats himself, makes a companion laugh by shocking him with outrageous talk, floats heretical ideas he'd never admit in public, and so forth. Of course, we all act like Prochazka, in private we bad-mouth our friends and use coarse language; that we

act different in private than in public is everyone's most conspicuous experience, it is the very ground of the life of the individual; curiously, this obvious fact remains unconscious, unacknowledged, forever obscured by lyrical dreams of the transparent glass house, it is rarely understood to be the value one must defend beyond all others. Thus only gradually did people realize (though their rage was all the greater) that the real scandal was not Prochazka's daring talk but the rape of his life; they realized (as if by electric shock) that private and public are two essentially different worlds and that respect for that difference is the indispensable condition, the sine qua non, for a man to live free; that the curtain separating these two worlds is not to be tampered with, and that curtain-rippers are criminals.

(1995)

END OF EXAMINATION