

SNOW PACKET DAY 1 2019 AP[®] ENGLISH LANGUAGE AND COMPOSITION FREE-RESPONSE QUESTIONS

Question 3

Suggested time—40 minutes.

(This question counts for one-third of the total essay section score.)

The term “overrated” is often used to diminish concepts, places, roles, etc. that the speaker believes do not deserve the prestige they commonly enjoy; for example, many writers have argued that success is overrated, a character in a novel by Anthony Burgess famously describes Rome as a “vastly overrated city,” and Queen Rania of Jordan herself has asserted that “[b]eing queen is overrated.”

Select a concept, place, role, etc. to which you believe that the term “overrated” should be applied. Then, write a well-developed essay in which you explain your judgment. Use appropriate evidence from your reading, experience, or observations to support your argument.

SNOW PACKET DAY 3 2017 AP[®] ENGLISH LANGUAGE AND COMPOSITION FREE-RESPONSE QUESTIONS

Question 3

Suggested time—40 minutes.

(This question counts for one-third of the total essay section score.)

The passage below is an excerpt from *Empire of Illusion* by Chris Hedges. Read the passage carefully. Then write an essay in which you develop a position on Hedges’ argument that “the most essential skill . . . is artifice.” Use appropriate, specific evidence to illustrate and develop your position.

The most essential skill in political theater and a consumer culture is artifice. Political leaders, who use the tools of mass propaganda to create a sense of faux intimacy with citizens, no longer need to be competent, sincere, or honest. They need only to appear to have these qualities. Most of all they need a story, a personal narrative. The reality of the narrative is irrelevant. It can be completely at odds with the facts. The consistency and emotional appeal of the story are paramount. Those who are best at deception succeed. Those who have not mastered the art of entertainment, who fail to create a narrative or do not have one fashioned for them by their handlers, are ignored. They become “unreal.”

An image-based culture communicates through narratives, pictures, and pseudo-drama.

SNOW PACKET DAY 5 2018 AP[®] ENGLISH LANGUAGE AND COMPOSITION FREE-RESPONSE QUESTIONS

Question 3

Suggested time—40 minutes.

(This question counts for one-third of the total essay section score.)

In her book *Gift from the Sea*, author and aviator Anne Morrow Lindbergh (1906–2001) writes, “We tend not to choose the unknown which might be a shock or a disappointment or simply a little difficult to cope with. And yet it is the unknown with all its disappointments and surprises that is the most enriching.”

Consider the value Lindbergh places on choosing the unknown. Then write an essay in which you develop your own position on the value of exploring the unknown. Use appropriate, specific evidence to illustrate and develop your position.

2019 AP[®] ENGLISH LANGUAGE AND COMPOSITION FREE-RESPONSE QUESTIONS

Question 2

Suggested time—40 minutes.

(This question counts for one-third of the total essay section score.)

In 1930 Mohandas “Mahatma” Gandhi led a nonviolent march in India protesting Britain’s colonial monopoly on and taxation of an essential resource: salt. The Salt March, as it came to be known, was a triggering moment for the larger civil disobedience movement that eventually won India independence from Britain in 1947. Shortly before the Salt March, Gandhi had written to Viceroy Lord Irwin, the representative of the British crown in India. The passage below is the conclusion of that letter. Read the passage carefully. Then, in a well-written essay, analyze the rhetorical choices Gandhi makes to present his case to Lord Irwin.

I know that in embarking on non-violence, I shall be running what might fairly be termed a mad risk. But the victories of truth have never been won without risks, often of the gravest character.

Conversion of a nation that has consciously or unconsciously preyed upon another, far more numerous, far more ancient, and no less cultured than itself, is worth any amount of risk.

I have deliberately used the word conversion. For my ambition is no less than to convert the British people through non-violence, and thus to make them see the wrong they have done to India. I do not seek to harm your people. I want to serve them even as I want to serve my own. I believe that I have always served them.

I served them up to 1919, blindly. But when my eyes were opened and I conceived non-co-operation, the object still was to serve them. I employed the same weapon that I have, in all humility, successfully used against the dearest members of my family. If I have equal love for your people with mine, it will not long remain hidden. It will be acknowledged by them, even as the members of my family acknowledged, after they had tried me for several years. If the people join me, as I expect they will, the sufferings they will undergo, unless the British nation sooner retraces its steps, will be enough to melt the stoniest hearts.

The plan through civil disobedience will be to combat such evils as I have sampled out. If we want to sever the British connection it is because of such evils. When they are removed, the path becomes easy. Then the way to friendly negotiation will be open. If the British commerce with India is purified of greed, you will have no difficulty in recognizing our independence. I invite you then to pave the way for immediate removal of those evils, and thus open a way for a real conference between equals, interested only in promoting the common good of mankind through voluntary fellowship and in arranging terms of mutual help and commerce equally suited to both. You have unnecessarily laid stress upon communal problems that unhappily affect this land. Important

though they undoubtedly are for the consideration of any scheme of Government they have little bearing on the greater problems which are above communities and which affect them all equally. But if you cannot see your way to deal with these evils and my letter makes no appeal to your heart, on the eleventh day of this month, I shall proceed with such co-workers of the Ashram¹ as I can take, to disregard the provisions of the salt laws. I regard this tax to be the most iniquitous of all from the poor man’s standpoint. As the independence movement is essentially for the poorest in the land, the beginning will be made with this evil. The wonder is that we have submitted to the cruel monopoly for so long. It is, I know, open to you to frustrate my design by arresting me. I hope that there will be tens of thousands ready, in a disciplined manner, to take up the work after me, and, in the act of disobeying the Salt Act², to lay themselves open to the penalties of a law that should never have disfigured the statute book.

I have no desire to cause you unnecessary embarrassment, or any at all, so far as I can help. If you think that there is any substance in my letter, and if you will care to discuss matters with me, and if to that end you would like me to postpone publication of this letter, I shall gladly refrain on receipt of a telegram to that effect soon after this reaches you. You will, however, do me the favour not to deflect me from my course, unless you can see your way to conform to the substance of this letter.

This letter is not in any way intended as a threat, but is a simple and sacred duty, peremptory on a civil resister. Therefore, I am having it specially delivered by a young English friend who believes in the Indian cause and is a full believer in non-violence and whom Providence seems to have sent to me, as it were, for the very purpose.

¹ A spiritual retreat or monastery for a community of Hindus

² The India Salt Act (1882) enforced the British colonial government’s monopoly on the collection, manufacture, and sale of salt in India.

2018 AP® ENGLISH LANGUAGE AND COMPOSITION FREE-RESPONSE QUESTIONS

Question 2

Suggested time—40 minutes.

(This question counts for one-third of the total essay section score.)

In 1997, then United States Secretary of State Madeleine Albright gave the commencement speech to the graduating class of Mount Holyoke College, a women's college in Massachusetts. Read the following excerpt from her speech carefully. Then write a well-developed essay in which you analyze the choices Albright makes to convey her message to the audience.

As individuals, each of us must choose whether to live our lives narrowly, selfishly and complacently, or to act with courage and faith.

Line As a nation, America must choose whether to turn
5 inward and betray the lessons of history, or to seize the opportunity before us to shape history. Today, under the leadership of President Clinton, America is making the right choice.

10 The Berlin Wall is now a memory. We could be satisfied with that. Instead, we are enlarging and adapting NATO¹ and striving to create a future for Europe in which every democracy—including Russia—is our partner and every partner is a builder of peace.

15 Largely because of U.S. leadership, nuclear weapons no longer target our homes. We could relax. Instead, we are working to reduce nuclear arsenals further, eliminate chemical weapons, end the child-maiming scourge of land mines and ratify a
20 treaty that would ban nuclear explosions forever.

The fighting in Bosnia has stopped. We could turn our backs now and risk renewed war. Instead, we are renewing our commitment, and insisting that the parties meet theirs, to implement the Dayton
25 Accords.² And we are backing the War Crimes Tribunal, because we believe that those responsible for ethnic cleansing should be held accountable and those who consider rape just another tactic of war should answer for their crimes.

30 We have built a growing world economy in which those with modern skills and available capital have done very well. We could stop there. Instead, we are pursuing a broader prosperity, in which those

entrapped by poverty and discrimination are
35 empowered to share, and in which every democracy on every continent will be included.

In our lifetimes, we have seen enormous advances in the status of women. We could now lower our voices and—as some suggest—sit sedately down.
40 Instead, women everywhere—whether bumping against a glass ceiling or rising from a dirt floor—are standing up, spreading the word that we are ready to claim our rightful place as full citizens and full participants in every society on Earth.

45 Mount Holyoke is the home, to borrow Wendy Wasserstein's phrase, of "uncommon women." But we know that there are uncommon women in all corners of the globe.

In recent years, I have met in Sarajevo with women
50 weighted down by personal grief reaching out across ethnic lines to rebuild their shattered society.

In Burundi, I have seen women taking the lead in efforts to avoid the fate of neighboring Rwanda, where violence left three-quarters of the population
55 female, and one-half of the women widows.

In Guatemala, I have talked to women striving to ensure that their new peace endures and is accompanied by justice and an end to discrimination and abuse.

60 And in Burma, I have met with a remarkable woman named Aung San Suu Kyi, who risks her life every day to keep alive the hope for democracy in her country.