



AP[®] English Language and Composition 2006 Free-Response Questions Form B

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**2006 AP[®] ENGLISH LANGUAGE AND COMPOSITION
FREE-RESPONSE QUESTIONS (Form B)**

ENGLISH LANGUAGE AND COMPOSITION

SECTION II

Total time—2 hours

Question 1

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

In many national elections, only a fraction of eligible voters actually casts ballots. For local elections, the voter turnout is often even smaller. To prevent this state of affairs, some countries, such as Australia, make voting compulsory for all adults. In a well-written essay that draws upon your reading, experience, or observations for support, take a position on the issue of compulsory voting.

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Question 2

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

In the following passage from George Bernard Shaw’s play *Saint Joan*, which is based on the life of Joan of Arc (1412 ?-1431), Joan, a young French woman, is on trial in a church court for allegedly spreading heresy (beliefs at variance with established religious doctrine). Dressed in armor, Joan led the French troops against the English. She was eventually captured, turned over to the English, and then tried by French clerics who supported the English. The most serious crime she was charged with was her claim that she had received direct inspiration from God.

Carefully read the Inquisitor’s speech to the church court whose members were to decide Joan’s fate. Then, in a well-written essay, analyze the rhetorical strategies the Inquisitor uses to argue his case against Joan.

THE INQUISITOR [*dropping his blandness and speaking very gravely*] If you had seen what I have seen of heresy, you would not think it a light thing even in its most apparently harmless and even lovable and pious origins. Heresy begins with people who are to all appearance better than their neighbors. A gentle and pious girl, or a young man who has obeyed the command of our Lord by giving all his riches to the poor, and putting on the garb of poverty, the life of austerity, and the rule of humility and charity, may be the founder of a heresy that will wreck both Church and Empire if not ruthlessly stamped out in time. The records of the holy Inquisition are full of histories we dare not give to the world, because they are beyond the belief of honest men and innocent women; yet they all began with saintly simpletons. I have seen this again and again. Mark what I say: the woman who quarrels with her clothes, and puts on the dress of a man, is like the man who throws off his fur gown and dresses like John the Baptist: they are followed, as surely as the night follows the day, by bands of wild women and men who refuse to wear any clothes at all. When maids will neither marry nor take regular vows, and men reject marriage and exalt their lusts into divine inspirations, then, as surely as the summer follows the spring, they begin with polygamy, and end by incest. Heresy at first seems innocent and even laudable; but it ends in such a monstrous horror of unnatural wickedness that the most tender-hearted among you, if you saw it at work as I have seen it, would clamor against the mercy of the Church in dealing with it. For two hundred years the Holy Office has striven with these diabolical madresses; and it knows that they begin always by vain and ignorant persons setting up their own judgment

against the Church, and taking it upon themselves to be the interpreters of God’s will. You must not fall into the common error of mistaking these simpletons for liars and hypocrites. They believe honestly and sincerely that their diabolical inspiration is divine. Therefore you must be on your guard against your natural compassion. You are all, I hope, merciful men: how else could you have devoted your lives to the service of our gentle Savior? You are going to see before you a young girl, pious and chaste; for I must tell you, gentlemen, that the things said of her by our English friends are supported by no evidence, whilst there is abundant testimony that her excesses have been excesses of religion and charity and not of worldliness and wantonness. This girl is not one of those whose hard features are the sign of hard hearts, and whose brazen looks and lewd demeanor condemn them before they are accused. The devilish pride that has led her into her present peril has left no mark on her countenance. Strange as it may seem to you, it has even left no mark on her character outside those special matters in which she is proud; so that you will see a diabolical pride and a natural humility seated side by side in the selfsame soul. Therefore be on your guard. God forbid that I should tell you to harden your hearts; for her punishment if we condemn her will be so cruel that we should forfeit our own hope of divine mercy were there one grain of malice against her in our hearts. But if you hate cruelty—and if any man here does not hate it I command him on his soul’s salvation to quit this holy court—I say, if you hate cruelty, remember that nothing is so cruel in its consequences as the toleration of heresy.

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Question 3

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

Read the following passage by the German philosopher Arthur Schopenhauer (1788-1860). Then write a carefully reasoned essay that defends, challenges, or qualifies one of Schopenhauer's claims. Support your argument with appropriate evidence.

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The difference between the effect that thinking for oneself and that reading has on the mind is incredibly great; hence it is continually developing that original difference in minds which induces one man to think and another to read. Reading forces thoughts upon the mind which are as foreign and heterogeneous to the bent and mood in which it may be for the moment, as the seal is to the wax on which it stamps its imprint. The mind thus suffers total compulsion from without; it has first this and first that to think about, for which it has at the time neither instinct nor liking.

On the other hand, when a man thinks for himself he follows his own impulse, which either his external surroundings or some kind of recollection has determined at the moment. His visible surroundings do not leave upon his mind *one* single definite thought as reading does, but merely supply him with material and occasion to think over what is in keeping with his nature and present mood. This is why *much* reading

20 robs the mind of all elasticity; it is like keeping a spring under a continuous, heavy weight. If a man does not want to think, the safest plan is to take up a book directly he has a spare moment.

25 This practice accounts for the fact that learning makes most men more stupid and foolish than they are by nature, and prevents their writings from being a success; they remain, as Pope has said,

“For ever reading, never to be read.”—*Dunciad*,
iii. 194.

30 Men of learning are those who have read the contents of books. Thinkers, geniuses, and those who have enlightened the world and furthered the race of men, are those who have made direct use of the book of the world.

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