



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

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QUESTIONS (Form B)

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.)

The following passage concludes an essay by Edward Abbey about Aravaipa Canyon in New Mexico. Read the passage carefully. Then write an essay in which you characterize Abbey's attitudes toward nature and analyze how Abbey conveys these views.

Once, years before, I had glimpsed a mountain lion in this canyon, following me through the twilight. It was the only mountain lion I had ever seen, so far, in the wild. I stopped,
Line the big cat stopped, we peered at each other through the gloom.
5 Mutual curiosity: I felt more wonder than fear. After a minute, or perhaps it was five minutes, I made a move to turn. The lion leaped up into the rocks and melted away.

We see no mountain lions this evening. Nor any of the local deer, either Sonoran whitetail or the desert mule deer, although the
10 little heart-shaped tracks of the former are apparent in the sand. Javelina, or peccary, too, reside in this area; piglike animals with tusks, oversized heads, and tapering bodies, they roam the slopes and gulches in family bands, living on roots, tubers, and innards of barrel cactus, on grubs, insects, and carrion. Omnivorous, like
15 us, and equally playful, if not so dangerous. Any desert canyon with permanent water, like Aravaipa, will be as full of life as it is beautiful.

We stumble homeward over the stones and through the anklebone-chilling water. The winter day seems alarmingly
20 short; it is.

We reach the mouth of the canyon and the old trail uphill to the roadhead in time to see the first stars come out. Barely in time. Nightfall is quick in this arid climate and the air feels already cold. But we have earned enough memories, stored
25 enough mental-emotional images in our heads, from one brief day in Aravaipa Canyon, to enrich the urban days to come. As Thoreau found a universe in the woods around Concord, any person whose senses are alive can make a world of any natural place, however limited it might seem, on this subtle planet of
30 ours.

“The world is big but it is comprehensible,” says R. Buckminster Fuller. But it seems to me that the world is not nearly big enough and that any portion of its surface, left unpaved and alive, is infinitely rich in details and relationships, in wonder,
35 beauty, mystery, comprehensible only in part. The very existence of existence is itself suggestive of the unknown—not a problem but a mystery.

We will never get to the end of it, never plumb the bottom of it, never know the whole of even so small and trivial and useless
40 and precious a place as Aravaipa. Therein lies our redemption.

—*Down the River*, 1982

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Question 2

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

Below are excerpts from a crucial scene in Shakespeare's play *Julius Caesar*. Calphurnia, Caesar's wife, has dreamt that Caesar will be murdered and tries to persuade him to remain at home, where he will be safe. Decius, a member of a group of conspirators, tries to persuade Caesar to go to the Senate, where the conspirators plan to kill him.

Read the excerpts carefully. Then write an essay in which you analyze the rhetoric of both arguments and explain why you think that Caesar finds Decius's argument more persuasive than Calphurnia's. You may want to consider such elements as choice of detail, use of appeals, and understanding of audience.

Calphurnia. Caesar, I never stood on ceremonies,¹
Yet now they fright me. There is one within,
Besides the things that we have heard and seen,
Line Recounts most horrid sights seen by the watch.
5 A lioness hath whelpèd in the streets,
And graves have yawned, and yielded up their dead;
Fierce fiery warriors fought upon the clouds
In ranks and squadrons and right form of war,
Which drizzled blood upon the Capitol;
10 The noise of battle hurtled in the air,
Horses did neigh and dying men did groan,
And ghosts did shriek and squeal about the streets.
O Caesar, these things are beyond all use,²
And I do fear them.

15 *Caesar.* What can be avoided
Whose end is purposed by the mighty gods?
Yet Caesar shall go forth; for these predictions
Are to the world in general as to Caesar.

Calphurnia. When beggars die, there are no comets seen;
20 The heavens themselves blaze forth the death of
princes.

Caesar. Cowards die many times before their deaths;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
25 It seems to me most strange that men should fear,
Seeing that death, a necessary end,
Will come when it will come.

.....

Calphurnia. Alas, my lord,
Your wisdom is consumed in confidence.³
30 Do not go forth today. Call it my fear
That keeps you in the house and not your own.
We'll send Mark Antony to the Senate House,
And he shall say you are not well today.
Let me, upon my knee, prevail in this.

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35 *Caesar.* Mark Antony shall say I am not well,
And for thy humor, I will stay at home.

Enter Decius.

.....

Caesar. Calphurnia here, my wife, stays me at home.
She dreamt tonight she saw my statue,
Which, like a fountain with an hundred spouts,
40 Did run pure blood, and many lusty Romans
Came smiling and did bathe their hands in it.
And these does she apply for warnings and portents
And evils imminent, and on her knee
Hath begged that I will stay at home today.

45 *Decius.* This dream is all amiss interpreted;
It was a vision fair and fortunate:
Your statue spouting blood in many pipes,
In which so many smiling Romans bathed,
Signifies that from you great Rome shall suck
50 Reviving blood, and that great men shall press
For tinctures, stains, relics, and cognizance.⁴
This by Calphurnia's dream is signified.

Caesar. And this way have you well expounded it.

Decius. I have, when you have heard what I can say;
55 And know it now, the Senate have concluded
To give this day a crown to mighty Caesar.
If you shall send them word you will not come,
Their minds may change. Besides, it were a mock
Apt to be rendered, for someone to say
60 "Break up the Senate till another time,
When Caesar's wife shall meet with better dreams."
If Caesar hide himself, shall they not whisper
"Lo, Caesar is afraid"?"
Pardon me, Caesar, for my dear dear love
65 To your proceeding⁵ bids me tell you this,
And reason to my love is liable.

Caesar. How foolish do your fears seem now,
Calphurnia!
I am ashamed I did yield to them.
70 Give me my robe, for I will go.

¹ *stood on ceremonies*: paid attention to omens

² *use*: normal experience

³ *consumed in confidence*: destroyed by too much confidence

⁴ *cognizance*: mark of identification worn by a nobleman's followers

⁵ *proceeding*: advancement

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Question 3

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

The passage below is an excerpt from *What Are People For?* by Wendell Berry. Read the passage carefully. Then write an essay in which you support, refute, or qualify Berry’s argument. Use appropriate evidence to develop your position.

To ask a still more obvious question, what is the purpose of this technological progress? What higher aim do we think it is serving? Surely the aim cannot be the integrity or happiness of our families, which we have made subordinate to the education
Line 5 system, the television industry, and the consumer economy. Surely it cannot be the integrity or health of our communities, which we esteem even less than we esteem our families. Surely it cannot be love of our country, for we are far more concerned about the desecration of the flag than we are about the desecration
10 of our land. Surely it cannot be the love of God, which counts for at least as little in the daily order of business as the love of family, community, and country.

The higher aims of “technological progress” are money and ease. And this exalted greed for money and ease is disguised and
15 justified by an obscure, cultish faith in “the future.” We do as we do, we say, “for the sake of the future” or “to make a better future for our children.” How we can hope to make a good future by doing badly in the present, we do not say. We cannot think about the future, of course, for the future does not exist: the existence of
20 the future is an article of faith. We can be assured only that, if there is to be a future, the good of it is already implicit in the good things of the present. We do not need to plan or devise a “world of the future”; if we take care of the world of the present, the future will have received full justice from us. A good future is implicit in
25 the soils, forests, grasslands, marshes, deserts, mountains, rivers, lakes, and oceans that we have now, and in the good things of human culture that we have now; the only valid “futuresology” available to us is to take care of those things. We have no need to contrive and dabble at “the future of the human race”; we have
30 the same pressing need that we have always had—to love, care for, and teach our children.

And so the question of the desirability of adopting any technological innovation is a question with two possible answers—not one, as has been commonly assumed. If one’s motives are
35 money, ease, and haste to arrive in a technologically determined future, then the answer is foregone, and there is, in fact, no question, and no thought. If one’s motive is the love of family, community, country, and God, then one will have to think, and one may have to decide that the proposed innovation is undesirable.

(1990)

END OF EXAMINATION