AP

AP® Seminar
2016 End-of-Course
Exam Questions and Sources

CollegeBoard

AP SEMINAR

SECTION I

Part A

Suggested time — 30 minutes

Directions: Read the passage below and then respond to the following three questions.

1. Identify the author's argument, main idea, or thesis. (*3 points*)

2. Explain the author's line of reasoning by identifying the claims used to build the argument and the connections between them. (*6 points*)

3. Evaluate the effectiveness of the evidence the author uses to support the claims made in the argument. (*6 points*)

Write your responses to Part A on the designated pages in the Section I: Free Response booklet.

From "Sweatshops Benefit Children"
by Radley Balko (*Capitalism Magazine*, May 11, 2003)

Two reporters [Nicholas Kristof and Sheryl WuDunn] relay this anecdote from Thailand:

> One of the half-dozen men and women sitting on a bench eating was a sinewy, bare-chested laborer in his late 30's named Mongkol Latlakorn. . . . Mongkol mentioned that his daughter, Darin, was 15, and his voice softened as he spoke of her. She was beautiful and smart, and her father's hopes rested on her.

> "Is she in school?" we asked.

> "Oh, no," Mongkol said, his eyes sparkling with amusement. "She's working in a factory in Bangkok. . . . She's making clothing for export to America." . . .

In 2000 the BBC did an exposé on sweatshop factories in Cambodia with ties to both Nike and the Gap. The BBC uncovered unsavory working conditions, and found several examples of children under 15 years of age working 12 or more hour shifts. After the BBC exposé aired, both Nike and the Gap pulled out of Cambodia under public pressure. Cambodia lost $10 million in contracts, and hundreds of Cambodians lost their jobs.

Third World Countries Need the Advantage of Cheap Labor

In truth, every prosperous country on the planet today went through an industrial period heavily reliant on sweatshop labor. The United States, Britain, France, Sweden and others all rode to modernity on the backs of child laborers. The choice was simple: kids worked, or they went hungry. It wasn't a terribly rosy set of choices, but at least the choice was available. Anti-globalization activists are doing their damnedest to make sure choice *isn't* available to those living in today's fledgling economies.

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Critics counter that unlike in the early 20th century, western companies today are wealthy enough to pay "living" wages, to establish comfortable working conditions, and to protect third world environments. They may be right. But then, what advantage would there be to investing in the developing world in the first place? Cheap labor is the only chit the third world has to lure much-needed western investment. Take it away, and there's no reason for western corporations to incur the costs of putting up factories, shipping, security and the bevy of other expenses that come with maintaining plants overseas. . . .

How Free Trade Beats Sweatshops

The best way to lessen the plight of sweatshop workers is more free trade, not less. If workers make 75 cents per day in factory A—the only plant in town—the best thing that could happen to them would be for a second factory to open up. If Factory B pays less than 75 cents, it won't attract any workers. If it offers exactly 75 cents, it might attract a few workers who couldn't get jobs at factory A. If it pays more than 75 cents, however, it might attract the best and brightest from factory A. Factory A then must decide whether to up its wages, or look for new labor—which means more jobs. . . .

Sweatshops Lead to Success

Recent history teems with examples of how sweatshop labor has helped poor economies leap to prosperity. . . .

China—home to millions of sweatshop workers—doubles its per capita GDP every ten years. . . . Kristof and WuDunn write, ". . . video arcades and computer schools have opened to cater to workers with rising incomes . . . a hint of a middle class has appeared." . . .

Swedish economist Johan Norberg . . . predicts that all of South and East Asia will be prosperous enough to ban child labor entirely by 2010.

But that's just it. A country must be able to *afford* to ban child labor before child labor is pulled out from under it.

By Radley Balko

END OF PART A

GO ON TO PART B.

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Part B

Suggested time — 60 minutes

Directions: Read the following two articles carefully, paying attention to their perspectives, implications, and limitations. Then, write an essay that compares the two arguments by evaluating their effectiveness. In your essay, address the relevance and credibility of the evidence each presents to support the authors' lines of reasoning.

Write your response to Part B on the designated pages in the Section I: Free Response booklet.

Article A

From "Brain training: Games to do you good."
by Daphne Bavelier and Richard J. Davidson (*Nature*, February 28, 2013)

Video games are associated with a variety of negative outcomes, such as obesity, aggressiveness, antisocial behaviour and, in extreme cases, addiction. At the same time, evidence is mounting that playing games can have beneficial effects on the brain.

After spending an hour a day, 5 days a week for 8–10 weeks spotting snipers and evading opponents in shooter games such as *Call of Duty* or *Unreal Tournament*, young adults saw more small visual details in the middle of clutter and more accurately distinguished between various shades of grey. After 10 hours stretched over 2 weeks spent chasing bad guys in mazes and labyrinths, players were better able to rotate an image mentally, an improvement that was still present six months later and could be useful for activities as varied as navigation, research chemistry and architectural design. After guiding small rodents to a safe exit amid obstacles during a version of the game *Lemmings* that was designed to encourage positive behaviour, players were more likely in simulated scenarios to help another person after a mishap or to intervene when someone was being harassed.
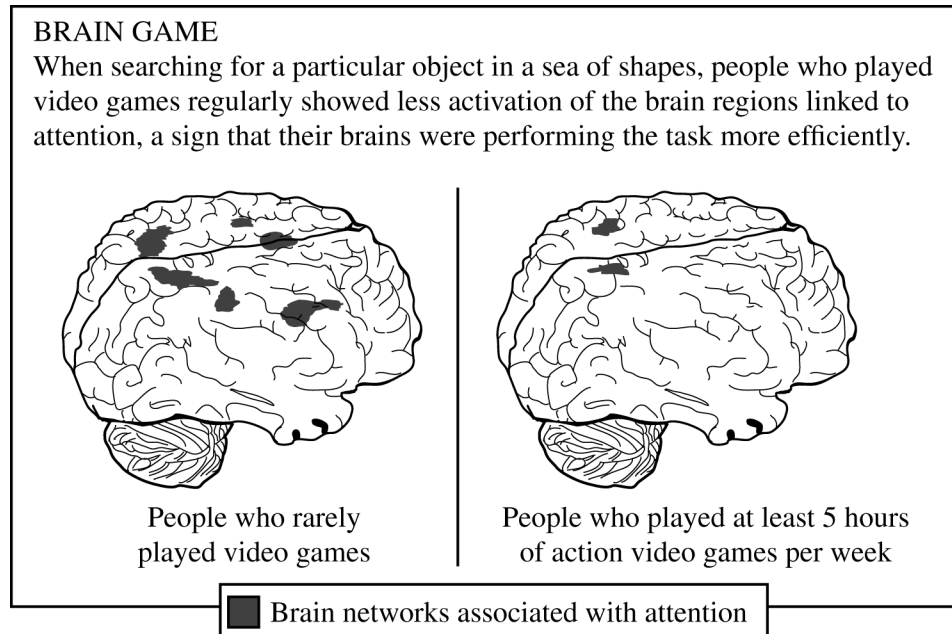
Because gaming is clearly here to stay, some scientists are asking how to channel people's love of screen time towards positive effects on the brain and behaviour by designing video games specifically intended to train particular aspects of behaviour and brain function. One game, for example, aims to treat depression by introducing cognitive behavioural therapy while users fight off negative thoughts in a fantasy world. In *Re-Mission*, young cancer patients blast cancer cells and fight infections and the side effects of therapy—all to encourage them to stick with treatment. . . .

Last year, we and other scientists studying the brain met entertainment-media experts to discuss ways of using interactive technology such as video games to further our understanding of brain functions and to provide new, engaging rehabilitation tools, in particular for boosting attention and well-being. The meeting was hosted by the White House Office of Science and Technology Policy and sponsored by the US National Science Foundation. . . .

To make the sort of video games that might one day improve empathy and positive social interaction, or decrease anxiety and sharpen attention, the developments outlined below will be necessary.

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First, game designers and brain scientists must determine which game components foster brain plasticity, to guide the design of tomorrow's video games. This is not intuitive. For instance, playing hours of action video games seems to have no effect on players' ability to react reflexively to loud noises, even though that type of attention is frequently solicited during the game. By contrast, action gameplayers are better able to deliberately allocate their attention to one part of their environment, ignoring other sources of distraction (see "Brain Game"). This is a quality known as attentional control, and is not obviously associated with chasing zombies.

BRAIN GAME
When searching for a particular object in a sea of shapes, people who played video games regularly showed less activation of the brain regions linked to attention, a sign that their brains were performing the task more efficiently.

People who rarely played video games

People who played at least 5 hours of action video games per week

■ Brain networks associated with attention

Another key challenge is to map the effects of video games in the brain, because many overlapping skills are called on during even a few seconds of gaming. Neuroscience is still in its infancy when it comes to mapping complex behaviour, but video-game designers could create controls that help researchers to systematically vary how much of each skill is needed during gameplay, enabling them to map the corresponding brain circuit.

Working Together

Second, the next generation of neuroscientists must collaborate better with the games industry. Universities could facilitate links by creating new multidisciplinary programmes that subvert rigid departmental boundaries and bring together experts ranging from artists and psychologists to programmers and neuroscientists. Stronger links to professional game designers would also facilitate the development of therapeutic games that people actually want to play as much as *Call of Duty*.

The games industry could help tremendously by adding brain scientists to their teams. These researchers could assist the industry in enhancing players' experience, while gaining insights into players' behaviour by studying the industry's large gameplay records, which track players' actions and responses to various game components. Every year, Valve, a game company based in Bellevue, Washington, involves a psychology graduate student from the nearby University of Washington in Seattle in their gameplay research.

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Getting to Market

Third, experts must develop a path for academics to bring potentially therapeutic games to market, similar to the translational process that takes drugs from the lab to the clinic. No such path exists for games, but some academics are trying. For example, neuroscientist Adam Gazzaley and his colleagues at the University of California, San Francisco, have developed a game to ameliorate age-related decline in attention, by asking adults to play a driving game in which they avoid various distractions along the way. Before and after playing, the researchers measure a player's brain function and test their ability to resist distraction.

Gazzaley is a founding adviser to a new company—Akili Interactive Labs in Boston, Massachusetts . . . that aims to pursue the development, large-scale validation and commercialization of this game to improve resistance to distraction.

Experimental Design

Finally, those in the field should recognize that researching the impact of gaming on the brain is inherently difficult. Presenting a video or computer game to a participant in a research study necessarily requires that they are aware of the intervention. We must therefore develop standards to evaluate the impact of gameplay on brain and behavior to avoid false claims of benefits. Control interventions should be matched to the experimental version on as many variables as possible, including the amount of gameplaying, the difficulty level and the interest value. Placebo controls are not possible, so optimal designs probably involve having several comparison groups, including an active gameplaying comparison and perhaps other, more typical interventions, such as drug therapy. And even if participants are not blinded, experimenters should be.

It is important to note that even if experts can design a new breed of video games that benefit brain function, it will not provide a carte blanche for video-game bingeing. Exposures that show beneficial effects—5 hours of gaming per week for 2–10 weeks—are a fraction of the time that most young gamers play. And violent, negative content can have detrimental effects on social and emotional skills, calling for much caution. An important challenge for both academics and the games industry is to collaborate on the development of games as compelling as those in which many young people now indulge, but that help to cultivate positive qualities such as empathy and cooperation.

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Article B

From "The Obsessioneers"
by Douglas Heaven (*New Scientist*, May 31, 2014)

Although game science is in its infancy, it is already feeding insights from psychology back into design to produce what looks very much like a recipe for obsession. It has attracted the attention of interests beyond the gaming industry. Will they use it to hurt us—or help us? . . .

Perhaps no game has harnessed psychology as deftly as Candy Crush Saga. Its basic construction is familiar: presented with a grid full of colourful "candies," you line up at least three matching sets in a row to meet different targets and progress to subsequent levels. Unlike some other puzzle games, Candy Crush has become an instant, unstoppable juggernaut and a pop culture phenomenon.

Since its introduction two years ago, the game has become the focus of obsessive analysis and sordid confessions. Journalists have openly declared themselves addicts, with more than a few admitting they have paid extravagant sums to play. . . .

This is no niche market; no group seems immune to its charms. So what did Candy Crush get so right?

Its designers appear to have hit upon a formula that's beginning to emerge from the academic discipline of game studies as the "ludic loop." Ludic loops are tight, pleasurable feedback loops that stimulate repetitive, if not compulsive, behaviour. "It definitely takes us back to behaviourist psychology," says Natasha Dow Schüll at the Massachusetts Institute of Technology, whose research on games anthropology led her to study this phenomenon in popular gaming.

Her formulation has come largely from her studies of slot machines and their allure to addicts. Slot machines perfectly illustrate the concept of the ludic loop. They lure people into short cycles of repeated actions using tricks familiar to behavioural psychologists: you do something, the machine responds with lights, jingling sounds and occasionally cash rewards. You do it again. And again, and again.

Our affinity for this kind of activity is typically ascribed to dopamine, a brain signalling chemical that has been the source of much confusion about the links between addiction, reward, gambling and gaming. Dopamine was long thought to be a simple reward or pleasure chemical, but the last decade has brought evidence that its action in the brain is in fact much more subtle. It is linked to the compulsion to repeat an activity, whether or not that activity is pleasurable. . . .

That would explain the appeal of slot machines, which beget compulsive behaviour despite offering virtually no chance of a tangible long-term reward. Beneath the obvious blinking lights, Schüll thinks, the real draw of the slot machine—and all ludic loops—is a constant, repetitive switching between certainty and uncertainty. A moment of uncertainty opens up as the symbols whir inexorably toward resolution. When it resolves, "that moment is shut down immediately," Schüll says. "But then you want it again. It's open, close, open, close. Uncertainty and then closure." Pull someone into this pattern and you can keep them repeating small actions over and over, with neither reward nor end in sight. "There's no goal here, just the pleasure of being in the zone created by this machine," says Schüll. The ludic loop is its own reward.

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Granted, makers of slot machines would never admit to soliciting licensed psychologists to help them make the machines more addictive. Similarly, Candy Crush's developer, King Digital Entertainment of Dublin, Ireland, is more likely to have relied on the expert intuition of game designers and the exhaustive testing of prototypes on sample players. "I doubt any of these designers are sitting around reading behaviourist psychology," says Schüll. "Intentionally or not, they've hit upon this formula."

So what's Schüll's recipe for a ludic loop? The first ingredient is engineered randomness. . . . "You think surely because it's random there'll be something I can solve there. It's what makes gambling games popular in general."

Then there's the jackpot moment. The most satisfying thing that can happen in Candy Crush is when you think you're matching up a single row of sweets, but trigger an unexpected cascade of further matches. "It makes the game freak out," says Jamie Madigan, a psychologist based in St Louis, Missouri, who specialises in games.

Candy Crush Nation

Like pattern-matching, our response to unexpected rewards is hard-wired. Psychologists have long understood that random windfalls are better at making us compulsively repeat a certain behaviour than predictable ones. This effect, known as the variable-ratio schedule of reinforcement, was demonstrated in the 1950s by behavioural psychologist B. F. Skinner. When his lab rats received unpredictable and occasional rewards for pressing a lever, they would continue pressing that lever long after the rewards stopped coming, says Luke Clark of the University of Cambridge, who specialises in gambling disorders. "Once it's been set up, the conditioning is incredibly persistent." . . .

That could explain why psychologists are at the centre of an industry now springing up to formalise their understanding into design at very early stages of game development. Feeding psychological research back into game development will take the guesswork out of design and yield recipes for making games more compulsive, says Richard Ryan at the University of Rochester, New York. Ryan co-founded Immersyve, a consultancy that advises game studios on how to make their games more engaging, in 2003. "We have developed a lot of metrics so we can measure whether games are hitting a psychological satisfaction mark in people," he says. . . .

[Schüll] is concerned that too many people are jumping on a bandwagon that nobody fully understands. "Every time I give a talk, I get dozens of people coming up to me afterwards and asking for these secrets for their particular industry." She has noticed a slight upturn in the number of people who refer to themselves as "behaviour designers," which she says feels a little creepy. . . .

She remains unconvinced that turning people into game-addicted zombies is ever justified. When people ask for her help in making their product as compelling as Candy Crush, she tries to encourage them to avoid the baser manipulations of the ludic loop. "Just because these things work doesn't mean you want to imitate them," she says.

But her words are likely to fall on deaf ears. . . . If the ludic loop is a bit of a Pandora's box, it's full of great tricks.

STOP

END OF SECTION I

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AP SEMINAR

SECTION II

Time — 90 minutes

Directions: Read the four sources carefully, focusing on a theme or issue that connects them and the different perspective each represents. Then, write a logically organized, well-reasoned, and well-written argument that presents your own perspective on the theme or issue you identified. You must incorporate at least two of the sources provided and link the claims in your argument to supporting evidence. You may also use the other provided sources or draw upon your own knowledge. In your response, refer to the provided sources as Source A, Source B, Source C, or Source D, or by the author's name.

Write your response in the Section II: Free Response booklet.

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Source A

From *The Rediscovery of North America*
by Barry Lopez (1992)

In Spanish, *la querencia* refers to a place on the ground where one feels secure, a place from which one's strength of character is drawn. It comes from the verb *querer*, to desire, but this verb also carries the sense of accepting a challenge, as in a game.

In Spain, *querencia* is most often used to describe the spot in a bullring where a wounded bull goes to gather himself, the place he returns to after his painful encounters with the picadors and the banderilleros. It is unfortunate that the word is compromised in this way, for the idea itself is quite beautiful—a place in which we know exactly who we are. The place from which we speak our deepest beliefs. *Querencia* conveys more than "hearth." And it carries this sense of being challenged—in the case of a bullfight, by something lethal, which one may want no part of.

I would like to take this word *querencia* beyond its ordinary meaning and suggest that it applies to our challenge in the modern world, that our search for a *querencia* is both a response to threat and a desire to find out who we are. And the discovery of a *querencia*, I believe, hinges on the perfection of a sense of place.

A sense of place must include, at the very least, knowledge of what is inviolate about the relationship between a people and the place they occupy, and certainly, too, how the destruction of this relationship, or the failure to attend to it, wounds people. Living in North America and trying to develop a philosophy of place—a recognition of the spiritual and psychological dimensions of geography—inevitably brings us back to our beginnings here, to the Spanish incursion. The Spanish experience was to amass wealth and go home. Those of us who have stayed, who delight in the litanies of this landscape and who can imagine no deeper pleasure than the fullness of our residency here, look with horror on the survival of that imperial framework in North America—the physical destruction of a local landscape to increase the wealth of people who don't live there, or to supply materials to buyers in distant places who will never know the destruction that process leaves behind.

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If, in a philosophy of place, we examine our love of the land—I do not mean a romantic love, but . . . biophilia, love of what is alive, and the physical context in which it lives, which we call "the hollow" or "the canebrake" or "the woody draw" or "the canyon"—if, in measuring our love, we feel anger, I think we have a further obligation. It is to develop a hard and focused anger at what continues to be done to the land not so that people can survive, but so that a relatively few people can amass wealth.

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Source B

From *The Mountains of California*
by John Muir (1894)

Most people like to look at mountain rivers, and bear them in mind; but few care to look at the winds, though far more beautiful and sublime, and though they become at times about as visible as flowing water. When the north winds in winter are making upward sweeps over the curving summits of the High Sierra, the fact is sometimes published with flying snow-banners a mile long. Those portions of the winds thus embodied can scarce be wholly invisible, even to the darkest imagination. And when we look around over an agitated forest, we may see something of the wind that stirs it, by its effects upon the trees. Yonder it descends in a rush of water-like ripples, and sweeps over the bending pines from hill to hill. Nearer, we see detached plumes and leaves, now speeding by on level currents, now whirling in eddies, or, escaping over the edges of the whirls, soaring aloft on grand, upswelling domes of air, or tossing on flame-like crests. Smooth, deep currents, cascades, falls, and swirling eddies, sing around every tree and leaf, and over all the varied topography of the region with telling changes of form, like mountain rivers conforming to the features of their channels.

After tracing the Sierra streams from their fountains to the plains, marking where they bloom white in falls, glide in crystal plumes, surge gray and foam-filled in boulder-choked gorges, and slip through the woods in long, tranquil reaches—after thus learning their language and forms in detail, we may at length hear them chanting all together in one grand anthem, and comprehend them all in clear inner vision, covering the range like lace. But even this spectacle is far less sublime and not a whit more substantial than what we may behold of these storm-streams of air in the mountain woods.

We all travel the milky way together, trees and men; but it never occurred to me until this storm-day, while swinging in the wind, that trees are travelers, in the ordinary sense. They make many journeys, not extensive ones, it is true; but our own little journeys, away and back again, are only little more than tree-wavings—many of them not so much.

When the storm began to abate, I dismounted and sauntered down through the calming woods. The storm-tones died away, and, turning toward the east, I beheld the countless hosts of the forests hushed and tranquil, towering above one another on the slopes of the hills like a devout audience. The setting sun filled them with amber light, and seemed to say, while they listened, "My peace I give unto you."

As I gazed on the impressive scene, all the so-called ruin of the storm was forgotten, and never before did these noble woods appear so fresh, so joyous, so immortal.

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Source C

From "Ethnic Place Identity Within a Parisian Neighborhood"
by David Kaplan and Charlotte Recoquillon (*Geographical Review*, April 7, 2014)

The Goutte d'Or has long been a place that captured the French imagination. . . .

Three distinct communities each "make" this neighborhood. The European French—many who have lived here for a long time but some who have moved recently to take advantage of the (slightly) lower rents—see this place as yet another quarter of Paris. They participate more broadly beyond the boundaries. The Maghrebi population, both first-generation immigrants from North Africa and their children, have established a strong religious and commercial presence here. The development of a new mosque, the establishment of the Islamic Center here, and continued business ownership, confirm the Goutte d'Or as an important cultural and religious anchor throughout the Île-de-France. The West African population is of relatively recent origin. Yet they have come to define much of the street life of the Goutte d'Or and, while not thus far well represented among the business proprietors, they make up much of the customer base. What is more, many of the people shopping and socializing on the streets of the Goutte d'Or come from beyond the neighborhood, throughout the region, and even internationally.

Ethnic groups make places by modifying the landscape in the community and by altering the social milieu. Neighborhoods like the Goutte d'Or are marked by the intensity of social activity that occurs here every hour of every day. It is a pattern of activity quite distinct from patterns witnessed in other neighborhoods and indicates that [the] maxim of the "global within the local" holds true as the networks of contacts and exchanges—migrants, visitors, groceries, and telephone calls—circulate well beyond this neighborhood into the state, the region, and the world. At the same time, the world is brought in and is represented in every facet of life here. . . .

For many French and those who visit Paris, places like the Champs-Élysées distill French identity into an iconic place. But such locations do not really speak to the immigrant French. For them, it is neighborhoods like the Goutte d'Or that embrace their Paris, one that attracts people from around the world. For those people who share in the life of the Goutte d'Or and who partake of its charms, this central destination is a key aspect of their own French immigrant identity.

Source D

From *Space and Place: The Perspective of Experience*
by Yi-Fu Tuan (1977)

Rootedness in the soil and the growth of pious feeling toward it seem natural to sedentary agricultural peoples. . . . The Lakota of the Northern Plains have the warmest feeling for their country, particularly the Black Hills. . . . The old people, even more than the young, love the soil; they sit or recline on the ground so as to be close to a nurturing power. . . .

As a member of the Ilbalintja tribe explained to [an] anthropologist . . . "Our fathers taught us to love our own country, and not to lust after the lands belonging to other men." . . .

Landscape is personal and tribal history made visible. The native's identity—his place in the total scheme of things—is not in doubt, because the myths that support it are as real as the rocks and waterholes he can see and touch. He finds recorded in his land the ancient story of the lives and deeds of the immortal beings from whom he himself is descended, and whom he reveres. The whole countryside is his family tree. . . .

A homeland has its landmarks, which may be features of high visibility and public significance, such as monuments, shrines, a hallowed battlefield or cemetery. These visible signs serve to enhance a people's sense of identity; they encourage awareness of and loyalty to place. But a strong attachment to the homeland can emerge quite apart from any explicit concept of sacredness; it can form without the memory of heroic battles won and lost, and without the bond of fear or of superiority vis-à-vis other people. Attachment of a deep though subconscious sort may come simply with familiarity and ease, with the assurance of nurture and security, with the memory of sounds and smells, of communal activities and homely pleasures accumulated over time. It is difficult to articulate quiet attachments of this type. . . .

In China the ideal of the simple and sedentary life is stated in the Taoist classic, the *Tao Te Ching*. One passage in it reads: "Let us have a small country with few inhabitants. . . . Let the people return to the use of knotted cords [for keeping records]. Let their food be sweet, their clothing beautiful, their homes comfortable, their rustic tasks pleasurable. The neighboring state might be so near at hand that one could hear the cocks crowing and dogs barking in it. But the people would grow old and die without ever having been there."

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END OF EXAM