

AP SEMINAR**Section II****Time – 90 minutes**

Directions: Read the four (4) 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 (2) 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 authors' names.

Source A

From "Why Great Revolutions Will Become More Rare" in *Democracy in America*
by Alexis de Tocqueville (1840)

Among a people whose ranks are nearly equal, no ostensible bond connects men together or keeps them settled in their station. None of them have either a permanent right or power to command, none are forced by their condition to obey; but every man, finding himself possessed of some education and some resources, may choose his own path and proceed apart from all his fellow men. The same causes that make the members of the community independent of each other continually impel them to new and restless desires and constantly spur them onwards. It therefore seems natural that in a democratic community men, things, and opinions should be forever changing their form and place, and that democratic ages should be times of rapid and incessant transformation.

But is this really the case? Does the equality of social conditions habitually and permanently lead men to revolution? Does that state of society contain some perturbing principle which prevents the community from ever subsiding into calm and disposes the citizens to alter incessantly their laws, their principles, and their manners? I do not believe it; and as the subject is important, I beg for the reader's close attention.

Almost all the revolutions that have changed the aspect of nations have been made to consolidate or to destroy social inequality. Remove the secondary causes that have produced the great convulsions of the world and you will almost always find the principle of inequality at the bottom. Either the poor have attempted to plunder the rich, or the rich to enslave the poor. If, then, a state of society can ever be founded in which every man shall have something to keep and little to take from others, much will have been done for the peace of the world.

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Source B

"A Sane Revolution"
by D. H. Lawrence (1929)

If you make a revolution, make it for fun,
don't make it in ghastly seriousness,
don't do it in deadly earnest,
do it for fun.

Don't do it because you hate people,
do it just to spit in their eye.

Don't do it for the money,
do it and be damned to the money.

Don't do it for equality,
do it because we've got too much equality
and it would be fun to upset the apple-cart
and see which way the apples would go a-rolling.

Don't do it for the working classes.
Do it so that we can all of us be little aristocracies on our own
and kick our heels like jolly escaped asses.

Don't do it, anyhow, for international Labour.
Labour is the one thing a man has had too much of.
Let's abolish labour, let's have done with labouring!
Work can be fun, and men can enjoy it; then it's not labour.
Let's have it so! Let's make a revolution for fun!

"A Sane Revolution" by D. H. Lawrence.
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Source C

From "Civil Disobedience"
by Henry David Thoreau (1849)

I HEARTILY ACCEPT the motto, — "That government is best which governs least"; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe, — "That government is best which governs not at all"; and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it.

. . . Governments show thus how successfully men can be imposed on, even impose on themselves, for their own advantage. It is excellent, we must all allow. Yet this government never of itself furthered any enterprise, but by the alacrity with which it got out of its way. It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. . . .

But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

. . . All men recognize the right of revolution; that is, the right to refuse allegiance to, and to resist, the government, when its tyranny or its inefficiency are great and unendurable. But almost all say that such is not the case now. But such was the case, they think, in the Revolution of '75. If one were to tell me that this was a bad government because it taxed certain foreign commodities brought to its ports, it is most probable that I should not make an ado about it, for I can do without them. All machines have their friction; and possibly this does enough good to counterbalance the evil. At any rate, it is a great evil to make a stir about it. But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer. In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. What makes this duty the more urgent is the fact that the country so overrun is not our own, but ours is the invading army.

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Source D

From "Death of Rosa Parks - Senate Floor Statement"
Statement of Senator Obama (October 25, 2005)

Mr. President, today the nation mourns a genuine American hero. Rosa Parks died yesterday in her home in Detroit. Through her courage and by her example, Rosa Parks helped lay the foundation for a country that could begin to live up to its creed.

Her life, and her brave actions, reminded each and every one of us of our personal responsibilities to stand up for what is right and the central truth of the American experience that our greatness as a nation derives from seemingly ordinary people doing extraordinary things.

Rosa Parks' life was a lesson in perseverance. As a child, she grew up listening to the Ku Klux Klan ride by her house and lying in bed at night fearing that her house would be burnt down. In her small hometown in Alabama, she attended a one-room school for African American children that only went through the sixth grade. When she moved to Montgomery, Alabama, to continue her schooling, she was forced to clean classrooms after school to pay her tuition. Although she attended Alabama State Teachers College, Rosa Parks would later make her living as a seamstress and housekeeper.

...

Of course, her name became permanently etched in American history on December 1, 1955, when she was arrested for refusing to give up her seat to a white passenger on a Montgomery bus. It wasn't the first time Rosa Parks refused to acquiesce to the Jim Crow system. The same bus driver who had her arrested had thrown her off a bus the year before for refusing to give up her seat.

Some schoolchildren are taught that Rosa Parks refused to give up her seat because her feet were tired. Our nation's schoolbooks are only getting it half right. She once said: "The only tired I was, was tired of giving in."

This solitary act of civil disobedience became a call to action. Her arrest led a then relatively unknown pastor, Martin Luther King, Jr., to organize a boycott of the Montgomery bus system. That boycott lasted 381 days and culminated in a landmark Supreme Court decision finding that the city's segregation policy was unconstitutional.

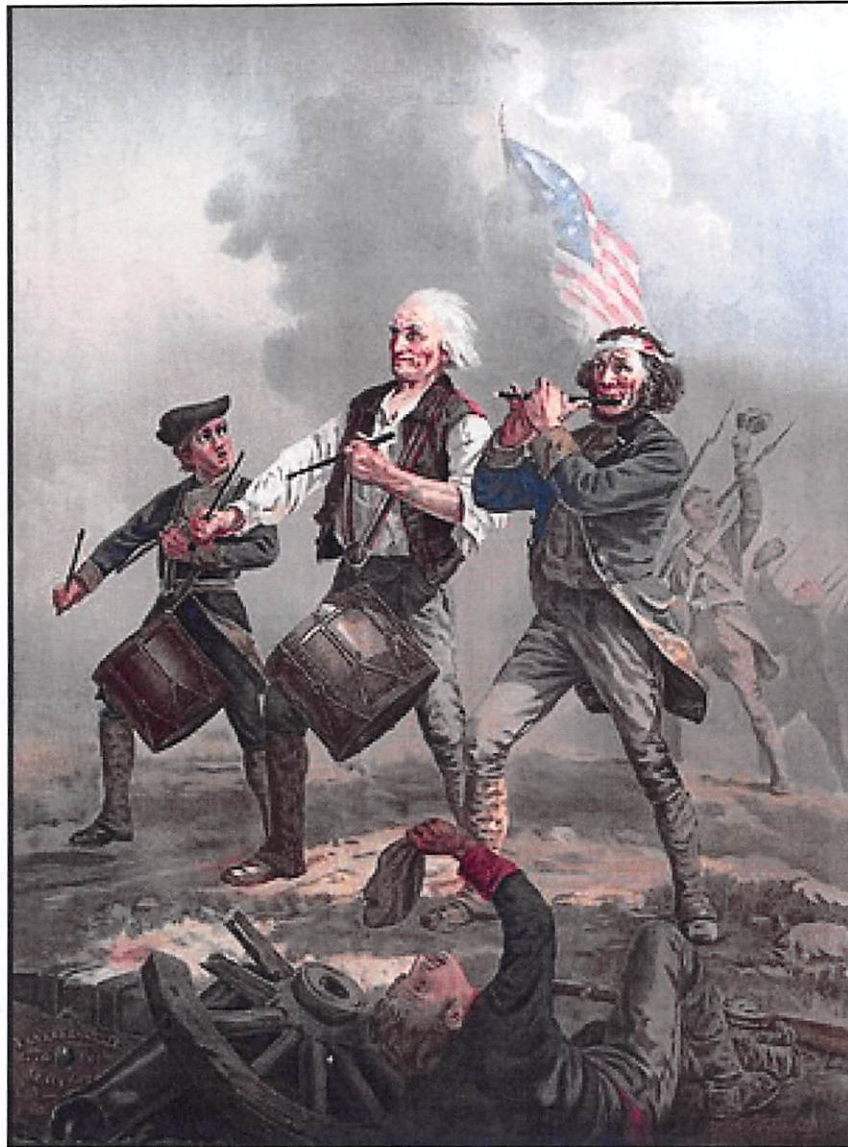
This solitary act of civil disobedience was also the spark that ignited the beginning of the end for segregation and inspired millions around the country and ultimately around the world to get involved in the fight for racial equality.

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Source E

The Spirit of '76, oil on canvas, by Archibald Willard (1875)



Source F

- a) "Book-burning during the [Chinese] Cultural Revolution," b & w photograph, Associated Press (1971)
- b) Chinese Communist Party postcard promoting Cultural Revolution, Mao & "The Little Red Book." (1968)



Source G

“The Proclamation of the Irish Republic” (1916)

Note: Ireland did not become an independent nation - although still part of the British Commonwealth - until 1921. She left the Commonwealth as part of the 1848 "Republic of Ireland Act."

POBLACHT NA hÉIREANN THE PROVISIONAL GOVERNMENT OF THE IRISH REPUBLIC TO THE PEOPLE OF IRELAND:

IRISHMEN AND IRISHWOMEN: In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom.

Having organised and trained her manhood through her secret revolutionary organisation, the Irish Republican Brotherhood, and through her open military organisations, the Irish Volunteers and the Irish Citizen Army, having patiently perfected her discipline, having resolutely waited for the right moment to reveal itself, she now seizes that moment, and supported by her exiled children in America and by gallant allies in Europe, but relying in the first on her own strength, she strikes in full confidence of victory.

We declare the right of the people of Ireland to the ownership of Ireland and to the unfettered control of Irish destinies, to be sovereign and indefeasible. The long usurpation of that right by a foreign people and government has not extinguished the right, nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty; six times during the past three hundred years they have asserted it in arms.

Standing on that fundamental right and again asserting it in arms in the face of the world, we hereby proclaim the Irish Republic as a Sovereign Independent State, and we pledge our lives and the lives of our comrades in arms to the cause of its freedom, of its welfare, and of its exaltation among the nations.

The Irish Republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all of the children of the nation equally, and oblivious of the differences carefully fostered by an alien Government, which have divided a minority from the majority in the past.

Until our arms have brought the opportune moment for the establishment of a permanent National Government, representative of the whole people of Ireland and elected by the suffrages of all her men and women, the Provisional Government, hereby constituted, will administer the civil and military affairs of the Republic in trust for the people.

We place the cause of the Irish Republic under the protection of the Most High God, Whose blessing we invoke upon our arms, and we pray that no one who serves that cause will dishonour it by cowardice, inhumanity, or rapine. In this supreme hour, the Irish nation must, by its valour and

discipline, and by the readiness of its children to sacrifice themselves for the common good, prove itself worthy of the august destiny to which it is called.

Signed on behalf of the Provisional Government:

THOMAS J. CLARKE
SEAN Mac DIARMADA THOMAS MacDONAGH
P. H. PEARSE EAMONN CEANNT
JAMES CONNOLLY JOSEPH PLUNKETT