2025

AP® African American Studies

Free-Response Questions

Set 2

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AFRICAN AMERICAN STUDIES

SECTION I PART B

TIME – 10 MINUTES

Directions:

Section I, Part B has 1 question and lasts 10 minutes. The question is a written response about your course project.

This part of the exam requires answers written in complete sentences. An outline or bulleted list is not acceptable.

You may use scratch paper for planning, but credit will only be given for responses entered in this application. The clock will turn red when 5 minutes remain—**the proctor will not give you any time updates or warnings.**

Note: This exam was originally administered digitally. It is presented here in a format optimized for teacher and student use in the classroom.

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1. Explain why one of your sources is more reliable than another.

END OF SECTION I

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AFRICAN AMERICAN STUDIES

SECTION II

TIME – 85 MINUTES

Directions:

Section II has 3 short-answer questions and 1 document-based question (DBQ), and lasts 85 minutes.

This section of the exam requires answers in essay form. Use complete sentences; an outline or bulleted list alone is not acceptable.

You may pace yourself as you answer the questions in this section, or you may use these optional timing recommendations:

It is suggested that you spend 40 minutes on the 3 short-answer questions and 45 minutes on the DBQ.

You may use scratch paper for notes and planning, but credit will only be given for responses entered in this application. Text you enter as an annotation will **not** be included as part of your answer. You can go back and forth between questions in this section until time expires. The clock will turn red when 5 minutes remain—**the proctor will not give you any time updates or warnings.**

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"A number of approaches to the heart of the race problem have been tried: religious, educational, political, industrial, ethical, economic, sociological.... Today a newer approach is being tried, an approach which discards most of the older methods.... It depends more upon what the Negro himself does than upon what someone else does for him. It is the approach along the line of intellectual and artistic achievement by Negroes, and may be called the art approach to the Negro problem.... The results of this method seem to carry a high degree of finality, to be the thing itself that was to be demonstrated....

But it should be borne in mind that the conscious [African American] artist is not an entirely new thing. What is new about him is chiefly the evaluation and public recognition of his work."

Source: James Weldon Johnson, African American author, "Race Prejudice and the Negro Artist," 1928

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1. Respond to parts A, B, C, and D.

A. Describe one example of African American art, literature, or music that challenged racial barriers or stereotypes.

B. Explain how the author's opinions reflect a principle of the New Negro movement.

C. Using a specific example, explain how an African American leader or activist advocated for racial uplift in the nineteenth century.

D. Describe one way the Black Arts movement or the Black is Beautiful movement contributed to racial uplift for African Americans in the twentieth or twenty-first century.

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Annunciation to Zechariah from Ethiopian Bible, 1700

The Picture Art Collection / Alamy Stock Photo

The Ethiopian Bible, a sacred Christian text, was written in Ge'ez script. This page shows a scene announcing the birth of an important figure in Christianity.

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2. Respond to parts A, B, and C.

A. Describe one way the image serves as evidence of Christianity in early African societies.

B. Describe an effect religions from outside of West Africa had on West African societies prior to the seventeenth century.

C. Explain one reason why syncretic spiritual practices developed in the African diaspora.

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3. Respond to parts A, B, and C.

A. Describe one way the rights of free African Americans were limited prior to 1865.

B. Describe an example of a maroon society that contributed to Black and African American autonomy in the eighteenth and/or nineteenth centuries.

C. Using a specific example, explain how African Americans advocated for change in the first half of the twentieth century.

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4. Explain how twentieth century migrations have shaped Black communities in the United States.

In your response you should do the following:

- Respond to the prompt with a defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical or disciplinary context relevant to the topic of the prompt.
- Support an argument in response to the prompt using at least three of the sources.
- Use at least one additional piece of specific evidence (beyond that found in the sources) relevant to your argument.
- For at least two sources, explain how or why the perspective, purpose, context, and/or audience for each source is relevant to your argument.
- Reference or cite the sources you use in your argument. You can reference or cite the source letter, title, or author.

Source 1

Source: Claude McKay, *A Long Way from Home*, autobiography, recalling his life as an immigrant in New York City in 1918, autobiography published in 1937

"I was intent on my own role—I a waiter—waiting for recognition as a poet. It was seven years since I had arrived in the States from Jamaica, leaving behind me a local reputation as a poet. I came to complete my education. But after a few years of study at the Kansas State College I was gripped by the lust to wander and wonder. The spirit of the vagabond,[1] the daemon[2] of some poets, had got hold of me. I quit college. I had no desire to return home. What I had previously done was done. But I still cherished the urge to creative expression. I desired to achieve something new, something in the spirit and accent of America. Against its mighty throbbing force, its grand energy and power and bigness, its bitterness burning in my [B]lack body, I would raise my voice to make a canticle[3] of my reaction."

1: wanderer
2: supernatural being
3: song

Source 2

Source: Editorial Letter, *The Messenger*, African American magazine, March 1920

"Fellow Negroes of the South, leave there. Go North, East, and West—anywhere—to get out of that hell hole. There are better schools here for your children, higher wages for yourselves, votes if you are twenty-one, better housing and more liberty. All is not rosy here, by any means, but it is Paradise compared with Georgia, Arkansas, Texas, Mississippi and Alabama. Besides, you make it better for those you leave behind. Labor becomes scarce, so that the Bourbons[1] of Dixie are compelled to pay your brothers back home more wages. They will give them more schools and privileges, too, to try to get them to come back, and, secondly, to try to keep you from leaving."

1: conservative members of the Democratic Party in the South

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Source 3

Source: Alain Locke, a scholar in New York City, article about a cultural shift published in *Survey Graphic* magazine, March 1925

"The migrant masses, shifting from countryside to city, hurdle several generations of experience at a leap, but more important, the same thing happens spiritually in the lifeattitudes and self-expression of the Young Negro, in his poetry, his art, his education and his new outlook, with the additional advantage, of course, of the poise[1] and greater certainty of knowing what it is all about....

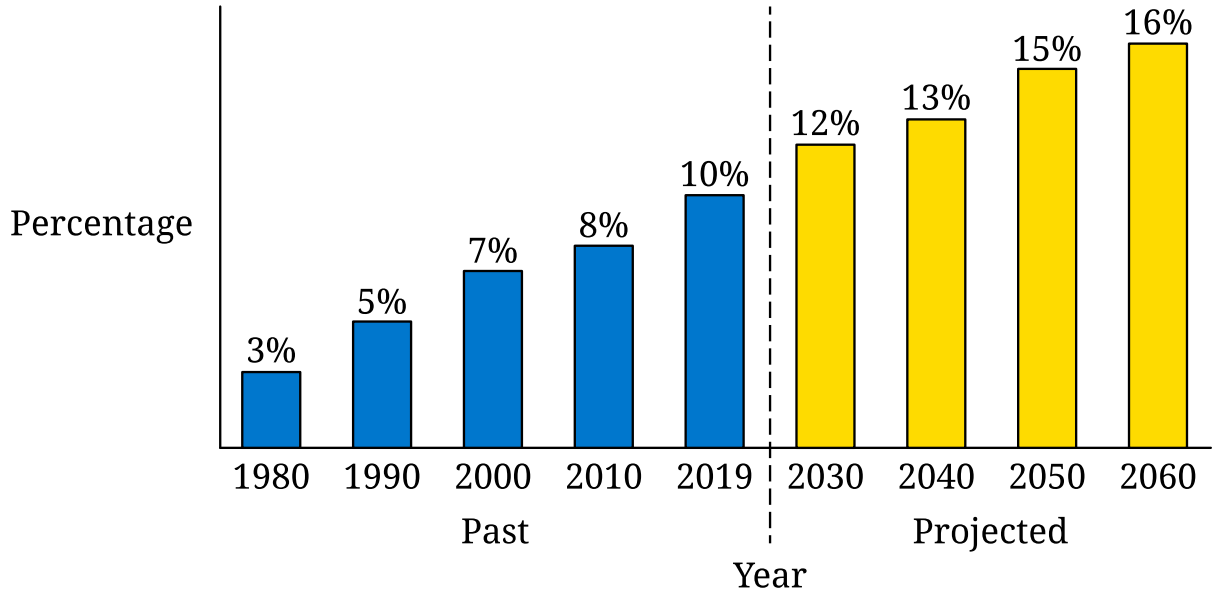
To all of this the New Negro is keenly responsive as an augury[2] of a new democracy in American culture....

He now becomes a conscious contributor and lays aside the status of a beneficiary and ward[3] for that of a collaborator and participant in American civilization. The great social gain in this is the releasing of our talented group from the arid[4] fields of controversy and debate to the productive fields of creative expression."

1: grace
2: sign
3: dependent
4: dry

Source 4

Source: Bar graph showing the percentage of Black population in the United States who are foreign born, 1980 to 2060



"Key findings about Black immigrants in the U.S." Pew Research Center, Washington, D.C., (January 27, 2022). https://www.pewresearch.org/short-reads/2022/01/27/key-findings-about-black-immigrants-in-the-u-s/.

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Source 5

Source: Rihanna, a singer and businesswoman from Barbados, a Caribbean island outside of the United States, sings for veterans in Washington, D.C., 2014

Rihanna Sings for Veterans

STOP

END OF EXAM

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