

Apex- AP US History Sem 2

1.4.8 Practice: Thomas Nast versus Tammany Hall

This practice assignment is worth 40 points. To get the best performance, review the unit key before taking and before the introduction to the assigned lesson.

Practice assignment: you will analyze one of Thomas Nast's cartoons depicting corruption in politics. The cartoon can be found at the AP US History Resource Library website:

- Thomas Nast, "The Boss" (1871)
- Thomas Nast, "The Tammany Tiger" (1871)

Students look at each cartoon closely and answer the questions in the research guide. You may need to do some additional research to answer an answer that questions. You will use the following activities to research the images. At the end of the unit, you will use the research to answer the questions. This section is worth 24 points.

Activity

- Activity 1: "The Boss" (1871) and "The Tammany Tiger" (1871)
- Activity 2: "The Tammany Tiger" (1871) and "The Boss" (1871)
- Activity 3: "The Tammany Tiger" (1871) and "The Boss" (1871)

APPARATUS: Analysis of "The Boss"

Question: How might your understanding of the cartoon, "The Boss," help you understand the image?

The cartoon, "The Boss," was a satirical caricature of the then mayor of New York City, William M. Tweed.

Apex World History Sem Practice Answers

Ann Cooper Albright



Apex World History Sem Practice Answers:

61 Sample Question Papers for ICSE Class 10 Semester II Exam 2022 Oswal - Gurukul,2022-01-30 *Resistance and Support* Ann Cooper Albright,2024 Along with the rock music of the late 60s and early 70s dancing both reinforced and crystalized an image of the self independent yet communal free sensual daring also associated with contemporary social movements and practices such as the civil rights movement youth culture and drug taking and with values such as rebellion expressiveness and individualism within a loving community of peers Dancing encoded these ideas in a flexible and multi layered text its kinesthetic and structural characteristics laden with social implications and associations Novack 1990 38 Drawn passionately into the vortex of this revolutionary youth movement fifty years ago along with so many of my North American and Global North peers I recall how we danced together fervently but also purposefully We were dancing in clubs gymnasiums theaters and galleries in the streets parks our homes and at outdoor rock concerts Our way of moving freely alone and together was imbued with a constellation of meanings heralding a new era of liberties embarking on social experiments and not the least promoting world peace Going back to nature we lived in rural enclaves envisioned a natural foods movement with health and environmental concerns We imagined ourselves enacting the lives of counter cultural rebels

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