

Zitlali (on Solnit and Siebert), NP

Walking in the Footsteps of an Elephant

Society, since the dawn of time, is a word that describes everything that populates an area of land. Even though from the outside, looking in an elephant's society looks completely different, from a human society, it really is not that much different. An elephant's society is made up of their family, which is usually very large and consists of brothers, sisters and parents. They have a very close rooted family, and take it very personally when members of their family are killed or attacked. This is similar to a human's family because they are also closely knit and consist of many members. Elephants also reside in large rural areas, which have a warm climate. The towns in which elephants reside contain "lush fields of banana trees, millet and maize framed a small town center of pastel-colored single-story cement buildings with corrugated-tin roofs." (Siebert 528) "Streets are the spaces left over between buildings. A house alone is an island surrounded by a sea of open space, and the villagers that preceded cities were no more than archipelagos in that same sea." (Solnit 576) This quote describes the society in which people in the city live in. There mothers, aunts, grandmothers and friends raise young elephants. These relations are maintained over a lifespan as long as seventy years. For the first eight years of an elephant's life the birth mother is the very dominant caregiver. The females in the society tend to be socialized in a matriarchal network. And the males in the society tend to be socialized in an all male social group. This relates to a human society in that mothers are almost always the primary caregivers for children

when they are growing up. Also in our society, women always have a social group consisting of females, and men always have a social group consisting of males. When an elephant dies members of their family take part in mourning and burial rituals the dead elephants body. They cover the dead elephant's body with earth and brush and revisit the bones for years afterward. This is very similar to when a human dies they are buried and have a funeral service. Also the gravesite of a human is visited for years to come. When an elephant dies they make other elephants aware of the death by making loud vibrations in the ground. This is similar to what humans do except humans make people aware of a family members death by placing an obituary in the newspaper. Culture is the daily occurrences and way of living that makes a humans or animal's way of live. The culture of humans and elephants are very similar. For example, elephants get stressed out just like humans do. Also they let that stress stick with them for good amounts of time and let their stress gets the best of them and sometimes makes decisions out of anger. "Elephants are suffering and behaving in the same ways that we recognize in ourselves as a result of violence." (Siebert 531) It is surprising to many people but elephants experience hormonal changes around there teen years just like humans do when going through puberty. During these teen years there are changes that occur to the body of the elephant that make its overall body anatomy look more mature. Also an elephant's sexual appetite raises a great amount during these teen years due to the hormonal changes. Elephants always live on a level of high alert even during peaceful times due to the fact that poachers will try to kill elephants to get the ivory from

there tusks. Also during times of war it is even worse for elephants because the invaders army kills many elephants. Even though humans don't have to worry about poachers, they still have the worry of frequent death during times of war. Just like when children grow up without parents they are sometime caused to live violent and destructive lifestyles because they do not know any better. The same thing happens with elephants when parents are unable to raise them.

In order to understand the society of elephants we must have an understanding of elephants and how they live. "Some might think that the way I describe the elephant attacks makes the animals look like people. But people are animals."(Siebert 534) Just as people will kill elephants the opposite happens with elephants sometimes they kill people. Just like there are asylums for people with mental problems who might be a danger to society there is the same thing for elephants it is just called a sanctuary. Just like how people get publicity in the newspaper for committing a murder, the same thing happens for elephants when they kill people. They also receive publicity in the newspaper. Humans and animals both experience post traumatic stress disorder and are treated in the same way with passive control. The trainer's means of controlling the elephants is without discipline and continual social interaction. Sometimes elephants lash out due to the restraints and abuses of captivity. "Too much about elephants, in the end-their desires and devotions, their vulnerability and tremendous resilience-reminds us of elephants to dismiss out of hand this revolt they're currently staging against their own demise. And while our concern may ultimately be rooted in that most human of impulses-the preservation of our own

self-image-the great paradox about this particular moment in our history with elephants is that saving them will require finally getting past ourselves; it will demand the ultimate act of deep, intrepid empathy.” (Siebert 537) People need to have greater knowledge of how to live in a society with animals such as elephants and no attacks would be present. Also people need to learn that it is not alright to change the location of an elephants’ habitat without the elephants having uproar about this great change. Some times when a caregiver to an elephant gives the elephant attention on a very regular basis, the elephant can sometimes be so attached that when the caregiver leaves the elephant will grieve. Elephants have the same trauma therapy principles as humans do. They have the elephants stay in decent living quarters, establish a sense of safety and of attachment to a larger community and allowing freedom of choice. Also some other treatments tailored to the human brain’s particular cognitive capacities. For example things like reliving the original traumatic experience and being taught to modulate feelings through early detection of hyper arousal and through breathing techniques. The elephants heal their wounds by learning to bypass the sorrow that occurred and by finding different methods at approaching life. Elephants are going out of their way to put us, the keepers, in an ever more discomfiting place, challenging us to preserve someplace for them, the ones to regard the matter of life or death more seriously than we do. “The exuberance of spring was urban for me that year, and I finally understood all those country songs about the lure of the bright lights of town.” (Solnit 572) This relates to understanding how elephants live, in that even though they are completely different places. In the

passage by Rebecca Solnit she talks about how someone finally began to understand his or her surroundings in the city.

The analysis tells us a lot about the future prospects for successful interspecies coexistence. Interspecies coexistence can only be successful if people are willing to learn and understand how animals in nature live and act. If humans are willing to be open minded to the lifestyle of many different animals they will be able to live together in perfect harmony. But the reverse is also true if humans are going to be the ignorant species not willing to understand their lifestyles things will go horribly wrong. For example, if all people were open minded to learning about the lifestyles of elephants there would not be so many killing of people by elephants. "A number of huts and fields were trampled, and the townspeople were afraid to venture out to surrounding villages, either by foot or on their bikes, because elephants were regularly blocking the road and charging out at those who tried to pass." (Siebert 528) The reason there have been elephants that have killed people is that a lot of people have no respect for an elephants' lifestyle and are willing to keep cutting down the land where they live. How would humans like it if humans' had to give away half of the property where they live cos an elephant wanted them to do so. Also humans need to enforce stronger laws on animal poaching, because elephants have a good memory and remember when members of their family are killed by poachers."But rural walking has found a moral imperative in the love of nature that has allowed it to defend and open up the countryside." (Solnit 574) When an elephant is walking in nature there is no reason for their peaceful habitat to be disturbed.

And the same is true for humans' when they are walking in nature in their habitat. There is no reason for them to be disturbed by elephants. An elephant during war time can be compared to a human walking in the middle of the night in the city during the seventeen hundreds. From a far there two things look like they have absolutely no correlation. But the similarity amount these two entities are that an elephant during war time is in a lot of danger because there is no one who is out there to protect their lives. People are more worried about protecting themselves during a time of war. The same is true for people walking outside in the middle of the night during the seventeen hundreds. They experience a lot of danger because the only people would roam the streets during the seventeen hundreds were the people whose lives were in poverty. So if someone was killed roaming the streets during that time no one would care or have any regard for their death. On the flipside of the coin if an elephant was killed in a city area where few elephants live and if the killing occurred their death would be regarded in a negative way. This is similar to the fact that if a human was killed in the streets in a city during the nineteen hundreds their death would be regarded in a negative way. This is due to the fact that the city streets are not a dangerous place to roam in the nineteen hundreds. If humans are willing to be open minded, peaceful coexistence will be more than a dream of happening.

Why Zitlali Receives an NP

Tisha Bender

Strengths:

- Zitlali has chosen a good title.
- She clearly demonstrates her concern for the plight of elephants.

- She makes a good choice of quotation when she sites Siebert as saying that people might criticize him for treating elephants as people, but people are animals too.

Suggestions for Improvement:

- This paper is very disorganized with no coherent structure. The introduction is extremely long and covers a wide range of topics, from close knit families, to burial rituals, to stress, to hormonal changes, to sex, to war and poaching. And the introduction ends without any thesis at all.
- There are no topic statements at the start of each paragraph.
- This paper is mostly about what Siebert says about the elephants, and barely demonstrates a comprehension of what Solnit said, or how the authors can be connected.
- There are areas of over-generalization, as in when Zitlali says all human families are closely knit with many members, or that women only socialize with other women, and men with men.
- Better use could be made of quotations. Most of the quotations are factual rather than idea quotations; in the introduction a quotation from Siebert is immediately juxtaposed with a quotation from Solnit with no interpretation or transition in between; and there are times when Solnit's quotations are entirely used out of context as in when Zitlali brings in Solnit's quotation about the bright lights of town. Furthermore, the quotation from Siebert (p. 537) is inaccurately written.
- Zitlali should avoid clichés, as in "since the dawn of time".
- There are mechanical writing errors, as demonstrated by incorrect use of there/their, a lack of the correct placement of commas, some errors with apostrophes, some fragments, and some misspellings, as in "dough ting" rather than "doting".
- Zitlali should use the correct MLA citation for quotations, so that the period comes after the citation and not before.

Igor (on Solnit, Siebert, and Singer and Mason), NP

The way an environment shapes our lives

The modern city is made up of a complex set of conventions, structures and processes. Solnit describes urban walking as a type of walking where there are many different varieties of people. Also she describes the city as a place which is fast paced and people do not always stop to appreciate the various beautiful parts of the community. This is a place where it is dangerous and people are always making judgments about you when they see you. From the outside it might appear like these people are rude but in a city lifestyle people do this for protection. Even though it is not good to stereotype people due to this to avoid danger. For example if someone looks suspicious they will walk away from that person opposed to if they didn't notice the person they could be a potential threat. Nature is also a part of urban community that is very under appreciated. The reason for this is in the fast paced urban lifestyle people take for granted. A reason for this happening could be that there are a lot of other activities on a daily basis that take precedence over taking the time to stop and appreciate nature. The beautiful architectural buildings are also very under appreciated by people who live in the city. If those large skyscrapers were in a rural area they would be much appreciated and be the topic of conversation. The modern city is a very crowded and diverse place. This is an area where plants, humans and animals interact at all times. For example in a city lifestyle pigeons are not afraid

to go close to the people because they interact with people on a daily basis without even thinking about it being out of the ordinary. The urban world is overly judgmental on the various people that they see and are not willing to have an open mind to people who are out of the ordinary. Most people in an urban area are very stubborn and not willing to compromise their one-sided view. But as in all diverse places there are a group of people who are willing to have an open mind on many viewpoints relating to their urban lifestyle. Many incites can be noticed while strolling through the city not only personal incites but new ideas about the world around us. For example, when walking around people might notice how many of the same people that they see on a daily basis that they have never introduced themselves to. Also people might notice aspects about themselves that they have never realized before. When strolling through the city it is a time to clear your mind. People stroll through the city streets to calm down and to clear their minds. When walking in the city it gives you a vast opportunity to notice the many different facets of life that take part around you. "Urban walking has always been a shadier business, easily turning into soliciting, cruising, promenading, shopping, rioting, protesting, skulking, loitering, and other activities that, however enjoyable, hardly have the high moral tone of nature appreciation" (Solnit 574). "All across Africa, India and parts of Southeast Asia, from within and around whatever patches and corridors of their natural habitat remain, elephants have been striking out, destroying villages and crops, attacking and killing human being" (Siebert 527). The similarities among these two quotes are how both the city lifestyle and elephants can both be dangerous.

Even though when you think about these two entities they do not seem dangerous when you research them you unexpectedly find that in fact they are. Just how urban walking can turn into violent activities. The same can happen for an elephant walking in its environment. Just as if how a person is disturbed in their environment they might react with force the same can happen with an elephant if they are disturbed. Also elephants are a very massive creature so they can not give you a soft warning hit to let you know that you are disturbing them. If they strike you the hit will be life threatening, opposed to as a human you can give somebody a punch in the face to let them know that you are bothering them.

There are many different types of urban environments which different types of people who live completely not similar lifestyles are a part of. They also react very differently to activities that take place around them in our society. In a rural community nature is appreciated due to the fact that people will take the time to stop and enjoy the parts of nature that surround them. A possible reason for this is that in a rural community not much excitement is going on. The day in a rural community usually consists of few activities none of which are fast paced. People who walk in a rural area usually notice the beauty's of nature such as the leaves changing and the different type of birds that surround this area. Also they notice the minor differences that occur in nature on a daily basis such as the minimal growing of the grass and birds' nests that are high up on the trees. During the seventeen hundreds walking was much different than it is today. Walking used to be a dangerous activity due to the fact that the street was where

the poor people resided. The streets were full of sewage, garbage and many criminals walked the streets. At this time the places where the rich would walk were segregated from the areas where the common people would walk. During the eighteenth century it was classier to travel by carriage than to walk. In rural walking people had a strong love for nature which allowed it to open up into the countryside. In a walk in the countryside people would notice the antiquity of the beautiful landscape. Women who used to walk the streets during the eighteenth century were perceived as sellers of their sexuality. So it would not be a rude gesture during the eighteenth century to hand women money and expect a sexual act in return. Novelists, poets and writers all had a similar view when viewing the city. They all would make many observations about what went on around them so it would spark ideas for their next piece of work. Also they would take all the beauties of the city as a gift from god and not take anything for granted. When walking through the city it was a time for them to clear their minds so that they were open to any ideas that might come about on the walk. During the nineteenth century women would walk as an enjoyable experience to calm them down. Before the nineteenth century women would never walk the streets for enjoyment. Some gay people would walk the streets in search of love such as in places like Manhattan. In cities like Manhattan gay people are very accepted and men holding hands is nothing out of the ordinary. The skyscrapers in New York were enjoyed by the many people who would walk by and as a way to view history. But there are still a group of people who do not enjoy walking the streets. Before this time women could not walk the streets without being viewed

as prostitutes this changed during the nineteen hundreds. “Just as everyone else was beginning to celebrate the city. For the first half of the new century, the city seemed emblematic- the capital of the twentieth century, as Paris had been of the nineteenth century” (Solnit 586). “On arrival at the feedlot, a cattle 534 (name of cattle) was given an implant of a synthetic hormone in the back of his ear- something similar to the muscle –building testosterone surrogates that athletes use. Giving them to cattle is banned in Europe because of concerns about the potential health risk of drug residues” (Singer 560). The similarities among these two quotes are that they are both extremely surprising. Who would have thought that after a time where the city has improved that it would still be an emblematic area? Also not many people are aware that American cattle are given steroids to help them gain weight which is a potentially dangerous practice. If this idea was more widespread around Americans the choice to eat meat might change.

The modern world definitely tries to discourage modes of awareness sufficient for confronting distant, invisible, and systemic extinction and degradation of natural life forms in distant places. During times of war it is even worse for elephants because the invaders army kills many elephants. Even though humans do not have to worry about poachers, they still have the worry of frequent death during times of war. Just as people will kill elephants the opposite happens with elephants, sometimes they kill people. “Too much about elephants, in the end-their desires and devotions, their vulnerability and tremendous resilience reminds us of ourselves to dismiss out of hand this revolt

they're currently staging against their own dismissal. And while our concern may ultimately be rooted in that most human of impulses-the preservation of our own self-image-the great paradox about this particular moment in our history with elephants is that saving them will require finally getting past ourselves; it will demand the ultimate act of deep, interspecies empathy." (Siebert 537) The reason there have been elephants that have killed people is that a lot of people have no respect for an elephant's lifestyle and are willing to keep cutting down the land where they live. People should understand that elephants are a very large animal and need a large habitat to be happy. An elephant living in a small habitat, does not make any sense. But people are still not willing to understand this because it is human nature to be very selfish. How would humans like it if they had to give away half of the property where they live because an elephant wanted them to. "An adult pig produces about four times the amount of feces of a human, so a large confinement operation with, say, fifty thousand pigs, creates half a million pounds of pig urine and excrement every day." (Singer 545) The difference between human waste and a pigs waste is human waste is treated and a pigs waste is not. These quotes relate in that it is extremely surprising about the conditions in which elephants and pigs live. This answer has a great deal of significance due to the fact that more people should be aware about the way in which animals are treated. Also if people were aware of this fact they would definitely contact the sanitation department to see if they could do anything to make pigs waste more sanitary.

Why Igor Receives an NP

Carole Marrone

Summary

- No context for the paper is provided (i.e. titles, authors' full names, or brief discussion of authors' arguments or positions).
- Lacks a thesis.
- Organization and structure of the paper is lacking (three paragraphs on five pages).
- Student may be summarizing and generalizing, but it appears as though he has reading comprehension issues if indeed the texts have really been read.
- Student is not using text in a meaningful way.
- Of the six quotations presented, four express facts rather than ideas with little connection to anything.
- The paper exhibits little coherence, not only from paragraph to paragraph, but also sentence to sentence.
- Sentence errors such as fragments and run-ons impede any meaning.
- The paper lacks proofreading.

Strengths of the paper:

- Page two seems to have an idea about using force when an individual or animal is disturbed, but it doesn't connect to anything.
- Page five has an idea about invaders causing harm to indigenous populations, and about respect, but again no connection to anything.

Suggestions for improvement:

- Student must go to tutoring immediately.
- Student must begin by re-reading all texts for the paper.
- Creating an outline of key points and concepts for each author--in this case Solnit, Siebert, and Singer—might help the student focus his or her attention on her or his own thoughts about the issues presented.
- A full understanding of the assignment question is also necessary in order to answer it or develop a thesis statement.
- Student must work on a thesis statement and supporting topic sentence claims so that paragraph and paper structure are evident.
- Student must locate key quotations that appear to support his thoughts and ideas.
- Working with an outline may help the student focus more fully on the paper assignment.

Sybil (on Solnit and Siebert), C

Society Must be Herd

“Elephant behavior is entirely congruent with what we know about humans,” Gay Bradshaw, elephant expert postulated, recognizing that it is possible to encompass the society belonging to humans, into the world of elephants (Siebert 531). Although across the world each sect of individuals living together is different, from Chinese farmers, to hunters in the Amazon, or strollers of the city, to elephants in a herd, each has a separate lifestyle, but each abide by the same innate values of society and culture. In recent decades however, these morals are quickly draining away, leaving no clear footprints for youth to follow in. “Street kids are urchins, beggars, and runaways, and the new term street person describes those who have no other home,” but the streets because they are being taken away, along with their families and values of humanity (Solnit 576).

If one were to create a definition for society to encompass the lives of elephants and humans, it would be an extraordinarily simple task due to their hidden, yet obvious similarities. Although most may say that the only similarity between these two species is that they are mammals, it extends far beyond that. For the past decades poachers have depleted elephant herds and “soldiers from both armies grabbed all the ivory they could get their hands on- and did so with such cravenness that the word “poaching” seems woefully inadequate,” (Siebert 533). This mass destruction of elephants was the first step in the demolition of

the families of these creatures. Their ivory tusks were wanted, and when an elephant of a herd is killed, the elephants “engage in intense mourning and burial rituals, conducting weeklong vigils over the body” (Siebert 529). This mourning once again relates to human society and how we, as humans, mourn. In a metaphorical comparison, “Urban walking seems in many ways more like primordial hunting” (Solnit 574). Society of humans in the cities is dangerous much like that of the elephants, and this dismal atmosphere in the streets spurs from the same place as the elephants. Streets that belong to the humans are “dirty, dangerous, and dark,” (Solnit 577) and they must watch out for what lurks in this absence of light. Similarly, elephants must be vigilant at all times for poachers. The society and culture of humans and elephants has been put at risk due to violence in our world, and family ties are breaking, leaving the youth with zero guidance and the power to continue this violence.

Society, according to *Webster’s Dictionary* is a highly structured system of human organization for large-scale community living that normally furnishes protection, continuity, security, and a national identity for its members. Disregarding the word “human”, a striking similarity arises between the two branches of society. “Young elephants are raised within an extended, multitiered network of doting female caregivers, that includes the birth mother, grandmothers, aunts and friends,” (Siebert 529). Elephants have important family connections, and the eldest females are what keep the aggressive male elephants in line. Clearly this fits the definition of human society, as Malcom Margolin told how “father and I went downtown every Saturday night,” (Solnit

574), thus further stressing the bonds that the human families possess.

Elephants and humans are also biologically similar which can be the cause for this dependence on family. Humans are highly developed individuals, but elephants are supremely developed as well. "The first functional MRI scan of an elephant brain, taken this year, revealed, perhaps not surprisingly, a huge hippocampus," (Siebert 531). This shows that like humans, elephants have to ability to notice a lost family member and mourn. It is not only within human culture that mourning occurs, but it is also a part elephant nature. "If harm comes to a member of an elephant group, all the other elephants are aware of it. This sense of cohesion is further enforced by the elaborate communication system that elephants use" (Siebert 530). Without this communication, once again, the elephants are lost. The lack of a supportive upbringing makes them become a part of the "freedom, democracy, danger... occupying the streets," (Solnit 582). Referring back to the definition of society, people of a community must "communicate" and the demolition of elephant families and the solitude within the human world, leave less of that primary bond, and attributes to the danger in our world.

"Elephants are suffering and behaving in the same ways that we recognize in ourselves as a result of violence," (Solnit 531). The violence that is consuming our world is either killing the elephants, or taking them out of their habitats. Along with that, the genocide in Africa is taking people out of their culture, away from their families, and showing a striking resemblance to the elephants' situation. Lord's Resistance Army was "killing the parents of young males before their

eyes... no infrastructure...they form these, roaming, violent, destructive bands. It's the same thing that happens with the elephants. Just like male war orphans, they are wild, completely lost," (Solnit 534). This is a direct connection between the societal destruction of Homo sapiens, and that of pachyderms, as elephants had to witness "their families being shot down in cullings" (Solnit 530). "Urban walking has always been a shadier business, easily turning into soliciting, cruising, promenading, shopping, rioting, protesting, skulking, loitering, and other activities," (Solnit 574). Just as violence is erupting in the elephants' world, crime has infested the streets of humanity. Rape is common anywhere in the world, and is one of the most heinous crimes with the elephants involved in "assaults on the rhinos in South Africa" (Solnit 530). But now crime is becoming a large part of the animal world. Once again, if one person were asked to write a definition that could equally apply to the elephant world and human society, it would be clear to see the similarities that make them almost identical. From the close-knit families' destruction, to the violence that is overrunning these communities, the elephants' story can be fully understood through the way human perspective. Their violent outbreaks show that, like humans, a lack of parenting and support allows them to go wild, because "people are animals," (Siebert 534).

Humans created the genocide occurring in Africa as a mission of hate. They take the ivory from the tusks of elephants out of an act of greed. But most of all, they took the caring aspects of society and tore them apart. The solitary atmosphere of the city is now becoming a part of the once fruitful and abundant landscape of Africa. As Dickens strolled in the "dark solitude, punctuated with

encounters as the night sky is punctuated with stars,” the elephants wander with no family (Solnit 585). Even when elephants are left to “their own devices, [they are] profoundly social creatures” (Siebert 529), and this new loneliness that is infringing on their lives, can be troublesome; thus, it may be the cause of this new destructive behavior. Whether it is humans acting like animals, or animals acting like humans, can anyone distinguish the difference? This happens because we truly are the same. Phenotypically, their gray skin and massive bodies do not measure up to any other beings, but their societal views and cultural destruction are identical

The simplest solution to this problem, and a way to allow both species to coexist isn't difficult, “if we want elephants around, then what we need to do is simple: learn how to live with elephants,”(Siebert 537). If we have been able to live so long with them in the past, why now are we having problems? The answer isn't difficult; it lies within the demolition of society due to violence, and it is an ongoing journey. If it isn't corrected, then the “biological spectrum will be nearly reduced,” (Solnit 574), because we will not be able to intermingle. Unfortunately, being that human society's greed is growing uncontrollably, the poaching will continue, and so will the mass genocide, causing new generations to continue the trend of violence, within of humans and elephants. Family is important to humans and elephants, which isn't surprising, after all, besides our phenotypical differences, we are very much similar, and lie under the same category as “mammalians”. Is this just an elephant crack up, or is it a human crack up as well? Will this continuous downfall ever end, and pick back up again? Experts are

putting everything into saving the lives of elephants, hoping that poachers will end their greed and attacks of these wondrous creatures. Perhaps family life will be able to regenerate for them, and herds will be traveling together once again. Along with that, perhaps the downfall and solitude of human society will swing back in line along with the elephants, leaving our world the way it was in the past; a place of close-knit societies with minimal violence. Humans must not forget that although they may believe that they are superior to all else, they belong under the same umbrella that elephants, frogs, and wolves do, the supremely advanced animal kingdom.

Why Sybil Receives a C

William Magrino:

Summary: This paper just meets the criteria of the passing level. There is an emerging thesis, but it is not clearly articulated at the outset. In fact, the student's reliance upon cited material in the introduction precludes the proper groundwork for an independent argument. This paper does, however, begin to grapple with some larger issues that are beginning to coalesce into a manageable focus. At the moment, however, the student's ideas are still broadly drawn and do not represent a clear, independent direction.

Areas of Strength

- This paper reflects the student's cogent choice of quotes and, at times, begins to position the authors in conversation with each other. The student's occasional moments of analytic response to the texts in represents the articulation of a voice outside of the authors.
- The paragraphs, for the most part, are appropriately structured, including work from each author as well as the student's analysis of a number of attempted connections. Although the connections are not fully realized, or interpreted in light of the paper as a whole, the organizational structure facilitates the overall argument.

- Although there are some awkward moments, the general level of grammar and mechanics are under control and does not impede meaning.

Suggestions for Improvement

- The paper's project needs to be appropriately differentiated from the authors' ideas. In addition, it needs to be clearly presented in the introduction. An awareness of the major issues in the texts should be integrated into a unique position advanced by the student.
- Stronger transitions between paragraphs will help the reader follow the logic of the argument. Also, more specific signal phrases will help link quoted material to the student's analysis. As the paper progresses, the number and length of quotes cited begin to obscure the student's intentions in a number of paragraphs.
- Each of the paragraphs needs to present the idea of the students at the forefront. Frequently, the student allows the author's words, or those of an outside source, to direct the course of argument. There must be a clear topic sentence prominently presented at the beginning of each paragraph.

In order for this student to advance into the next grade level, additional solid analysis of texts would be required. Also, the student would have to tighten the connections by better integrating the authors' ideas at the paragraph level, as well as in response to the overall goal of the paper. Although the quotes selected were relevant, the student needs to make the rationale for the amount of cited work included more apparent. Also, it needs to be clear how that material contributes to the independent idea for the paragraph, as well as the paper as a whole.

Kesha (Solnit and Rivoli) C

The T-Shirts of Our City

When taking two extremely different topics and trying to find multiple parallels, there involves a great amount of thinking. Rebecca Solnit, the author of “The Solitary Stroller and the City,” writes about the purposes, people, places, and complexities of walking. Pietra Rivoli is the author of a completely unrelated topic. Her essay, “Dogs Snarling Together,” focuses on the production, rules, and constant battle with the United States government dealing with the trade and production of clothes. Reading in between the lines of both authors essay is what must be executed in order to relate these two very different adventures. An adventure of a walker does in some cases compliment the adventure of a T-Shirt, but can also contradict a T-Shirts journey at the same time. There are many difficulties and hardships that both the walkers and T-Shirt makers have to go through. The only major difference concluded here is the freedom that the walkers possess, but the T-Shirts do not. Both essays compliment each other in the way that T-Shirts have a hard time getting to the point on someone’s back and the way that women work to sell their bodies, and how the consumers don’t recognize the hard work people put into these products just as walkers on the street pass judgments on people they don’t even know. The essays also contradict themselves in the important fact that T-Shirts have a large set of rules and regulations to be followed, whereas walkers mostly have an unlimited amount of freedom (especially mentally). There are many ways in which the stories Solnit tracks through the walkers bump up against the adventures of a T-

Shirt in Rivoli's essay, complimented by the simple ideas of how women work hard to obtain the clothes they wear, and how people aren't given enough appreciation for what they do, and contradict because of the freedom one has but the other does not.

The act of walking and the production of a t-shirt have more in common than you think. There is more to just walking down the street or wearing a plain old t-shirt than most of the world is aware of. Rebecca Solnit analyzes the act of walking, which people participate in for various reasons. Walking the street as a lady could have many explanations behind it, but sometimes women are walking as a profession. The profession of selling bodies on street corners to make a living is described in "The Solitary Stroller and the City"; "On the stroll the prostitute moves around to entice or enjoin customers, reduce boredom, keep warm and reduce visibility [to the police]" (Solnit 581). Here, there is a complex story behind the way women walk on the street, and that is the fact that they are walking to stay alive and they are walking to earn a living. The complex stories people have of walking the street, relates to the complex story a t-shirt holds. There are many struggles and battles to be fought in order for a single t-shirt to go from the material it is made out of, onto the back of any given human in the US. There are rules, regulations, wars, and people's lives at stake for the production of clothes that we as Americans must have an excess of. Pietra Rivoli expresses the daily struggle of a t-shirt trying to gain access into the United States; "At this point, the T-shirts enter the most complex and challenging phase of their lives: trying to gain access to the U.S. market... In both cases, the

journey is expensive, risky, and often illegal. There is an army waiting on shore, ready to fight the invasion” (Rivoli 478). A T-shirt has a much more difficult time being made overseas, entering the U.S., being put on the market, and onto someone’s back than is appreciated. In comparison to the prostitutes walking in Rebecca Solnit’s essay, the T-shirts in Rivoli’s, “Dogs Snarling Together”, also face a difficult and tough situation that hold a complex and interesting story following them.

The stories of a walker, although, do not always compliment the journeys of a T-Shirt. Because the producers of T-Shirts go through a very strenuous time making their products since all the rules set in place by the U.S. reinforce many restrictions, they are not allowed to think freely like that of a walker. There are many rules set by the government as to which materials can be used, which dye’s, how the clothes are made, and where they are made. There are very strict guidelines when making a T-Shirt and if they are not followed, a punishment of a tariff is set in place. Pietra Rivoli explains this process, “ In 2003, cotton T-Shirts that did not meet the requirements for ‘preferential treatment,’ either because they came from countries outside the membership of AGOA, the CBTPA, ADTPA, or NAFTA, or because they did not meet the requirements regarding the origin of the fabric or yarn, were charged an import tariff of 7.4 percent...” (Rivoli 485). This not only proves the strict guidelines set on the producers of T-Shirts, but also shows a few of the numerous amounts of organizations set forth to regulate those rules. Unlike the restrictions shown in “Dogs Snarling Together,” Rebecca Solnit’s essay demonstrates the opposite feeling. A walk along a street

or path is not only used as transportation to a final destination, but is also helpful to clear your mind and set free your thoughts. In most cases there are no restrictions when walking. You can see, hear, smell, and think whatever you might come across. In Ginsberg poems, freedom of the mind is demonstrated; “The best minds of his generation were ‘dragging themselves through the negro streets at dawn looking for an angry fix,’ but they immediately commenced to see angels staggering on tenement roofs, eat fire, hallucinate Arkansas and Blake-light tragedy, and so on, even if they did afterward stumble to unemployment offices and walk ‘all night with their shoes full of blood on the snowbank docks waiting for a door in the East River to open...’” (Solnit 588). If people were taxed and regulated for thoughts like this while walking, the world would definitely not be a happy place. The producers of T-Shirts and the producers of thoughts while walking definitely contrast each other in this case. Where there is freedom in thinking, there is no freedom in producing clothes.

The consumers on the other hand have no idea what people go through to make a single T-Shirt to cover up someone’s back who most likely will abuse the shirt as though it is a rag. The same goes for people walking on the street who don’t know the stories and backgrounds of the people they share the sidewalk with. A cheap T-Shirt sent overseas will save the consumer a lot of money, therefore limiting the producer to a probably measly profit. Pietra Rivoli states, “Though retailers ranging from a beachfront tourist shop to Saks Fifth Avenue to Wal-Mart all benefit from access to cheaper T-Shirts from abroad, such diverse groups of businesses find it difficult to speak with a single voice” (Rivoli 488). All

the retailers and consumers see are the cheap qualities and cheap prices, but not the hard labor put in to produce these items. In the same way, people walking on the street pass judgments left and right, not really knowing what another person is all about or the hard life one might lead. It is impossible to see right through a person, even though some people might beg to differ. Chesterton explains this theory; “ Few of us see through the shining riddle of the street, the strange folk that belong to the street only—the street-walker or the arab, the nomads who, generation after generation have kept their ancient secrets in the full blaze of the sun. Of the street at night many of us know less” (Solnit 583). Many of us take for granted the difficult lives some people must go through. With all of this said, the consumers of the T-Shirts, and the random people walking on the street are not shown or recognized for the hard work and people they really are.

After deeply analyzing the stories that Rivoli and Solnit wrote about, there are many different ways in which both essays bump up against each other to create comparisons and contradictions. It is amazing to find that a journey of a T-Shirt coming from a foreign country can be related to the story of a person walking on the street in New York City. In once intellectual sentence, it is safe to say that this paper can be summed up as the way economy effects society. It may be hard to find, but the connections are there. An important lesson to be learned here is that life is much more complex than what most people think, and mostly anything can be connected at one point or another. The producers of T-Shirts in China work their lives away to make something cheap that will be shipped to the U.S. for an

ignorant walker to wear, who will probably just pass judgments on a person wearing a T-Shirt that is made by the hands of the same person who originally created the T-Shirt he/she is currently wearing. It may seem complicated, but in the end life is one big circle, and this theory has definitely been proven.

Why Kesha Receives a C

By Darcy Gioia

Reading and writing strengths	Areas to work on for the next paper
<p>Introduction/Thesis</p> <ul style="list-style-type: none"> ▪ A nice opening and good synopsis of both Solnit and Rivoli ▪ Full names of authors and full titles correctly formatted ▪ Interesting title <p>Body Paragraphs/Quote Selection</p> <ul style="list-style-type: none"> ▪ Generally, good quote selection and I can see the connections between them in most of your paragraphs (i.e., the “complex story” for both urban walkers and the production of T-shirts) in first body paragraph ▪ I liked the idea of the freedom of urban walkers vs. the restrictions of producing a T-shirt globally. When you have an insight like this, you’ll want to go even further and think of the consequences. Think of the assignment: how does this distinction relate to cultural values, consumption, and liberty. 	<p>Introduction/Thesis</p> <ul style="list-style-type: none"> ▪ After the first three sentences, you slip into a comparison/contrast mode – listing similarities and differences as if you are searching for the focus of your paper ▪ Thesis is missing (which may explain the bullet above). <p>Body Paragraphs/Quote Selection</p> <ul style="list-style-type: none"> ▪ Topic sentences need to be stronger (less vague) – ask yourself “Why are you telling the reader these details?” The answer should become your topic sentence (TS). See for example, your first body paragraph. You describe the complex stories of urban strollers and global T-shirts – but your topic sentence merely says “the act of walking and the production of t-shirt have more in common than you think.” Rather let the topic sentence reveal what is common. ▪ Look also at your TS for the third body paragraph – you only mention consumers and T-shirts but yet you later bring in Solnit (as you should). You need a TS which addresses the point you want to make about both texts.

<ul style="list-style-type: none"> ▪ Good balance between authors – think, though, beyond the details and facts – and this will help you create a thesis. ▪ Good understanding of the essays 	<ul style="list-style-type: none"> ▪ Don't need to repeat the author's full name (use last name only) and titles are not necessary unless you want to use the title as part of your analysis. ▪ Once you write a strong topic sentence, check that the last part of the paragraph supports the claim, not wanders from it. ▪ Because you are missing a thesis, the overall organization of your paragraphs can come as a surprise to the reader. Do a topic sentence outline and you will see that each paragraph is not a building block to a larger argument you want to make. That should help with your next paper.
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Kesha,

I know there are more areas to work on than strengths but at this point in the semester, I'd like to see you move beyond focusing on the details and really moving to a thesis which will help you organize your thoughts. Use the assignment question as your guide – I needed to see more about "cultural values," "consumption" and "production" especially in your topic sentences. Writers are selective and you have chosen your quotes and paragraph structure but it is not apparent to the reader. Please sign up to work with a tutor who can really help you see the more global aspects of your points and this will be a great help. The questions he or she may have might help you realize what you need to bring to the surface.

Arjun (Solnit, Rivoli and Gladwell), C+

It has been proven that when people live in different environments, they will act according to it. When a man is put in a dangerous situation, he is more likely to become hardened. First, in Rebecca Solnit's, "The Solitary Stroller and the City," she shows that when a person lives in a city environment, they are going to be more likely to adapt to the city and will likely be a solitary person. Second, in Pietra Rivoli's, "Dogs Snarling Together," Rivoli shows that when the world is put in an environment where nations have to trade with each other to function properly, they will adapt and coexist through trade, no matter how long the process is. Third, Malcolm Gladwell proves in "The Power of Context," that when people are placed in certain environments or situations, they will act differently than they normally would. It is clear that Solnit's idea of keeping yourself solitary in a growing city and Rivoli's idea of adapting to a changing world by accepting Chinese textile imports supports Gladwell's theory of how the environment will affect a person's behavior.

To begin, in Rebecca Solnit's, "The Solitary Stroller and the City," Solnit shows that when a person lives in a city environment, they are going to be more likely to adapt to the city and will likely be a solitary person. For example, Solnit states in "The Solitary Stroller and the City," "Urban walking has always been a shadier business, easily turning into soliciting, cruising, promenading, shopping, rioting, protesting, skulking, loitering, and other activities that, however enjoyable, hardly have the high moral tone of nature appreciation" (574). In this quote, Solnit illustrates that when people go out for a regular walk in the city, the city

environment will drag them into performing certain actions that they would not do under normal circumstances. City life is rough, therefore, there is much soliciting, cruising, rioting, protesting, skulking, loitering, and other activities that would be considered atrocious acts. Gladwell agrees with this by stating

They say that the criminal-far from being someone who acts for fundamental, intrinsic reasons and who lives in his own world-is actually someone acutely sensitive to his environment, who is alert to all kinds of cues, and who is prompted to commit crimes based on his perception of the world around him (242).

In this statement, Gladwell states that criminals do not act for any reason, they act like they do because of their surrounding environment. When there are shady areas and bad vibes around, people will be very likely to do these criminal acts. This statement proves what Solnit said to be true because when people are in urban areas, a simple walk could turn into rioting or skulking because of the feeling people get from around them. As you can see, when people are put in suspicious environments, they will act in ways that they would not normally.

Secondly, in Pietra Rivoli's "Dogs Snarling Together," Rivoli shows that when the world is put in an environment where it is necessary for nations to trade amongst each other, they will do so in order to function. In Rivoli's short story, she writes about how their main character, Augie, tries to stop the Chinese textile imports, but enviably fails do to the environment needing for nations to trade with each other. In Pietra Rivoli's story she says,

Most economists, of course, are on Julia's side. Under the widely accepted doctrine of free trade, the best course of action for both the United States and China is for everyone to clear the ring and let the best T-shirts win. This is the best course for the United States, where access to the best T-shirts at the best prices will boost incomes (481).

This allows the reader to discover that the ever shifting world environment requires trade due to the fact that it is the most beneficial way for a nation's economy to prosper. The current circumstances of the world today make it a necessity for countries to trade with each other, since that is the only way that a country can flourish economically. It is evident in the quote that the best way for the United States to obtain a profitable economy, is for the United States to trade with China. If the environment did not require nations to trade with each other, they probably would not trade. Gladwell agrees with Rivoli by saying, "This happens even when you give people a clear and immediate environmental explanation of the behavior they are being asked to evaluate: that the gym, in the first case, has few lights on;" (245). This quotation shows that when people are in an environment that requires something, there is a clear explanation of why that something happened. In this case, the United States has issued a trade policy with China. The explanation of the trade policy with China is that when the United States trades with China, their economy will go up. This is a direct result of how the environment makes people or nations adapt to their surroundings. Thus, it will help the world grow as an entirety.

Next, Malcolm Gladwell explains through “The Power of Context,” that when people are placed in certain environments or situations, they will act differently than normally would. When a people find themselves in an environment that is very different than the one that they are use to, they will find themselves demonstrating behaviors that are out of the ordinary. In the story, “The Power of Context,” Bernie Goetz is an average man who decides to take the subway, and while on he is one the train he is confronted by four men who are looking to mug him. He then takes out a gun and shoots all four of them, and he would not do this under any other circumstances. These actions are the direct result of the environment Bernie Goetz was in. He was in a filthy subway in the slums of New York City, where there was graffiti everywhere. Four shady people walked up to him and demanded his money. All of these conditions resulted in Goetz shooting all five of these individuals. Malcolm Gladwell states

His point is simply that there are certain times and places and conditions when much of that can be swept away, that there are instances where you can take normal people from good schools and happy families and good neighborhoods and powerfully affect their behavior merely by changing the immediate details of their situation... (245).

This quote says that even the nicest of people when placed in an environment far from their norm, they will act in ways that can surprise anyone. Even the most innocent of people could pull out a gun and shoot another person if the given conditions are right. Many people, despite how they were would have acted just

how Bernie Goetz acted if there were in an identical situation. Malcolm Gladwell also says

In a situation like this, you're in a combat situation," Goetz told his neighbor Myra Friedman, in an anguished telephone call just days after the shooting. "You're not thinking in a normal way. Your memory isn't even working normally. You are so hyped up. Your vision actually changes. Your field of view changes. Your capabilities change. What you are capable of changes (249).

This is proof on what exactly happened to Bernie Goetz when he was on that subway train that one day. When you are immediately put in a situation that you're not accustomed to, you will react in such ways that will even surprise yourself. As you can see, there is much proof that when people are put in complex situations, they basically lose control of what will happen next, and the environment takes over.

Finally, Solnit, Rivoli, and Gladwell all share similar opinions with each other: Solnit argues that people have to stay solitary in a city in order to adapt to their environment. Rivoli also agrees with what is said by Solnit in saying that people, or in this case a nation, have to adapt to their environment. Both of these statements agree with Gladwell because Gladwell explains that people in the world will act differently in different environments. People put in certain situations will adapt to their surroundings. "The very word *street* has a rough, dirty magic to it, summoning up the low, the common, the erotic, the dangerous, the revolutionary" (576). This explains that Solnit thinks that when people are placed

in a city, they change. Much like Gladwell states that people change when they are in different surroundings. Rivoli also agrees with this because she said that the world is changing and that is why the United States has to trade with China. Rivoli says “The complexity of the rules is perhaps inevitable, given the nature of these multiple opposing forces” (484). In this quote, Rivoli is saying that there is nothing anyone can do to stop change in an ever shifting environment. This directly agrees with Gladwell when he says that people will change in different environments no matter what. Solnit also agrees when she says that people will become solitary in an environment. Solnit, Rivoli, and Gladwell are all directly related, and they all support similar theories.

In conclusion, Solnit agrees with Gladwell by saying that when people are put in certain environments, they will change and adapt to their surrounds. Also, Rivoli agrees with Gladwell in saying that when the world’s environment changes, nations will adapt and do what they need to do to survive, in this case, trade with other nations. Finally when people are in extreme situations, they have no control over what will happen next.

Why Arjun Receives a C+

Peter Sorrell

Summary: This assignment is a good start. The writer has engaged with crucial moments of the authors’ arguments and has begun to connect them together. A more critical examination of the texts at hand, though, in concert with a clearer presentation of the writer’s own thesis, will be necessary to move the grade above C-level.

Areas of Strength

- This writer has for the most part chosen solid quotations from each author, quotations which deal with significant parts of the author's argument. This appropriate use of textual protocols indicates that the assignment is clearly on the C-level.
- Due to this selection of relevant quotations, the writer does a nice job of representing the points of view of the three authors; the writer has obviously taken the time to read and reflect on the texts at hand. By engaging with important ideas from each of the three texts, the assignment shows promise at the C+-level.
- In the last sentence of the conclusion, the suggestion of the influence of the environment under "extreme" conditions signifies a move by the writer towards a unique thesis independent of the three authors discussed. This push beyond summary also indicates that the assignment is above strictly C-level work.

Suggestions for Improvement

- Although the writer has chosen appropriate quotations and avoided blatant misreadings, the writer's treatment of the texts never comes together in an independent thesis. This elaboration of a more independent thesis—perhaps in the direction of the suggestive last lines of the conclusion—is necessary in B work and above. Clear topic sentences at the beginning of each paragraph referring back to the author's thesis statement would be a good start.
- Rather than equating the points of view of the three authors, the writer might consider analyzing and connecting the quotations in a more critical light, which would help to unveil the writer's own argument. This sense that the writer—not the authors—is in "control" of the assignment is crucial for B-level work. One way to do this would be for the writer to reconsider just which parts of the block quotations presented are most necessary to advance the argument.
- Another way to start doing this would be by making sure that the third paragraph contains at least one quotation from two of the authors—this would cut down on summary and increase the intensity of the writer's own voice.

This more coherent sense of organization, with some more attention to sentence-level errors involving pronoun reference, would allow this author more space to elaborate an original thesis by allowing for more critical connections and complications to emerge from among the selected quotations.

Esmeralda (on Solnit and Rivoli), C+

Economic liberation or Individual Gain

Does one's individuality give one the right to pursue his or her interest freely? According to the Enlightenment concept of individuality, an individual indeed has this right. The idea states that all individuals are different and therefore have different interests. As a result all individuals should have the right to pursue their own interests freely without any limitations. Here is where the term capitalism is born, which is economic freedom. Capitalism supports the interest of an individual in a democratic sense because; it promotes the interest of a society as a whole. When capitalism uses the Enlightenment idea of progress, the major theme of allowing an individual to pursue his or her own interest is wealth. Thus the terms free trade, and consumption and production comes into play. Free trade is economic liberation; the elimination of hierarchy allowing equal opportunity for all. Consumption and production, is the use of goods and services that respond to the basic needs and bring a better quality of life. Yet, the improvement of the quality of life is not the same at all levels. In the chapters of "Solitary Stroller" from *Wanderlust: A History of Walking* by Rebecca Solnit, Solnit describes through the story of walking during the time of consumption and production, and how localities are affected at a local level. However in the chapters of, "Dogs Snarling Together" from *The Travels of a T-Shirt in the Global Economy* by Pietra Rivoli, Rivoli describes through the story of a t-shirt in the competitive market of trade, and how localities are affected at a global level.

Thus by analyzing both Rivoti's and Solnit's arguments, a realization of how local and global localities are equally affected using the terms free trade, and consumption and production, are brought into focus.

To begin with, when one analyzes the concepts of the doctrine of "free trade," a comparison can be made with the concepts of walking through the streets of an exuberant neighborhood. Walking, just like free trade, is liberation. It allows room for benefiting human experiences to be imported and exported, and exchanged between individuals who desire a need for an atmosphere that contains a flow of creativity. Solnit introduces a woman, named Harriet Lane Levy, who recalls of the entertainment like atmosphere in San Francisco on a Saturday night. Levy recalls seeing, " German and Irish girl servants...French, Spinards...everybody and anybody, left home and shop, hotel restaurant, and beer garden to empty into Market Street in a river of color" (Solnit, 573-574). Levy's recollection illustrates how, the outpour of many populations onto Market Street, depicts a sense of freedom and joy that is caused when one leaves a common place, the home, to enter into a world of creativity, which is the streets. Likewise is the idea of free trade, which is economic liberation, and is the concept of eliminating unfair advantages that prevent people and populations from pursuing opportunities equally. Rivoti, describes how in the good of the global economy of trade, free trade will allow powerful nations such as the United States and China, " to clear the ring and let the best T-shirts win... [which will] provide a route from rural poverty and a first step onto the developmental ladder" (Rivoti, 481). In essence the concepts of walking, in all its entity, is just like free

trade in a sense that it equally provides room for horizons to be broaden allowing no room for restrictions, on the course of free will.

Yet placing restrictions on the course, or paths to free will, such as walking, will not allow an individual to explore his or her creativity. It limits the ability to choose, which can be very damaging just as how restrictions on free trade is unfavorable for developing countries. Walking, which is mostly done outdoors in a neighborhood, relieves stress, and it helps one to think more clearly to make better decisions. So, when a neighborhood, places restrictions on walking, or the paths an individual can take, and depicts it as not inviting, the morale and condition of a neighborhood and its people, could be quite the opposite of welcoming and exuberant. Solnit describes the conditions of European streets as, “dirty, dangerous, and dark. Cities often imposed a curfew and closed their gates at sunset” (Solnit, 577). Hence, one can see how placing restrictions on paths, decreases the quality of life, and in this case, adds to the deterioration of a neighborhood. Walking is no more the definition of pleasure because, “the quality of freedom within the cities then [to walk] was limited” (Solnit, 577). In the same way, restrictions on free trade are just as damaging to undeveloped countries. As stated earlier the concept of “free trade” is economic liberation, which eliminates unfair advantages that prevent people from pursuing opportunities. Except placing restrictions or, “crazy rules” on free trade takes away from its definition, and places countries that would have benefitted, in a metaphorical sense, in the deep end of the pool. Julia, an advocate for free trade, argues how free trade should make things, “easier, not harder to trade. The poorest countries of the

world, especially Africa, already handicapped on almost any dimension, cannot possible succeed in such a byzantine tangle of rules..." (Solnit, 485). Countries like Africa would suffer; the opportunities that should be there for them would be lost, just as how the citizens of the lifeless European neighborhood lost their opportunity to a better quality of life. All in all, restrictions are never associated with positive, but negative, and places limitations on paths, and the opportunity for an individual to choose is lost. Also, in the case of free trade, it limits the ability of "consumption and production."

However the concept of consumption and production influences the quality of walking, and the roles of free trade at a local and global level. From past to present, consumption and production in brief responds to the basic needs, and brings a better quality of life. Yet not everyone is going to explore that better quality of life. At the time when consumption and production were the underlying principles of a city, it was evident who benefitted, and who did not. An individual's socioeconomic status determined this factor which meant that, the dominant upper-classes easily received luxuries, while the lower-classes worked hard to receive anything but luxury. Solnit provides an example for this when she says, "central park became a great promenade for the rich, and once again carriages segregated the society...[and] after the Revolution Paris's Tuileries could be entered by anyone the guards deemed properly dressed" (Solnit, 577-578). It is important to note that an individual who was properly dressed was a member from the upper-class, due to the fact that he or she was able to afford attire that would be "deemed properly dressed." Also those, carriages were characterized

as a classification of the upper-class, and took away from the meaning of walking. Walking was a way for the lower-class to escape the harsh realities of society, but the upper-class took that luxury away by crowding the streets and parks with their carriages often running over pedestrians. Here the paths of consumption of production decrease the quality of life, rather than promote it. On the other hand, at a global level the paths of consumption and production do in fact increase the quality life. At a global level consumption and production gives small countries an equal opportunity to improve their quality of life. Opportunities are not only for the most powerful and rich country, but for any county that works hard toward luxury. Rivoli gives an example when he says, "U.S. imports of cotton knit shirts from other regions have grown far more rapidly than have imports from China" (Rivoli, 481-483). China which is seen as a powerful country, rich with technology would have excelled at a local level with the imports of t-shirts. Yet globally, smaller regions such as the Caribbean-Basin countries and Mexico have excelled exceedingly and are slowly improving their way of life.

Although the authors tell two different stories, each story's argument correlate to each other interestingly. So to recap, when one back tracks to the origin of this analysis, one will see that the arguments of both Rivoli and Solnit are not just about a single cotton t-shirt, or a stroll through the park. It is about the common factors of consumption and production, and the affects that it has on two very different localities. For Solnit, the concept of consumption and production causes there to be destruction within the localities. For example, the meaning of walking is destroyed for the lower-class citizens, but has transformed for the upper-class.

Walking for the lower-class is no longer relaxing, but tense for they have to be cautious of the many carriages coming their way. On the other hand, the meaning of walking for the upper-class has turned into a parade and show of each individual's wealth. Moreover, the wealthier you are the more isolation one can have since; those who have money are able to afford the Private Pleasure Gardens. It is evident here that the consumption and production decreased the lower-class' quality of life at a local level. Although Rivoli, provides example of how consumption and production aids to the quality of life at a global level. For example, since consumption and production responds to the basic needs, and brings about a better quality of life, it will benefit more people on a global, rather than a local level. China is one of the rich and most advanced countries, does not mean that consumption and production would cater more to it. In fact, when it comes to t-shirt production in U.S. China is at the bottom of the chart. This leaves room, and gives the opportunity for other regions and smaller countries, to gain exposure to the international market of trade and aids the countries in the improvement of the quality of life for their natives. In essence the arguments reveal that, consumption and production may lead to the destruction of a local environment, but opens opportunities for others at an entirely larger level.

Why Esmeralda Receives a C+

Emily Renaud

Strengths:

- You show some solid work with the texts, especially Solnit.
- Your paper is quite well organized, in terms of having topic paragraphs which start with topic statements.

- You are starting to make some connections between Solnit and Rivoli.

Suggestions for Improvement:

- Read more closely and challenge the authors' claims. For example, on page four you say that restrictions on free trade are always negative. Are they? Can't restrictions on free trade and public space sometimes protect consumers/citizens—even countries? Similarly, does free trade always equate to economic liberation? If so, for all or only for some?
- Choose quotations that give you more to analyze. Often the quotations you use limit your analysis to a superficial one. Also, more clearly state the connections you make between the readings.
- Work on a thesis that clearly answers the question and topic sentences that refer back to it.
- Proofread for awkward wording, poor word choice, and grammatical errors.

Troy (on Solnit, Rivoli and Twenge), C+

The Human Control over Quality and Character of Life

Of the multitude of human beings living throughout the world, each individual instance of life is inherently different. Human beings live distinct lives due to the random nature of being born into a particular life among infinite possibilities. To varying degrees, the circumstances we are born into ultimately contribute to our overall makeup as individuals. This idea is the fundamental concept behind Jean Twenge's "An Army of One: Me," as she investigates the affect of the "Baby Boomer" imposed emphasis on self-esteem on the succeeding "Generation Me." Twenge specifically denounces this affect due to the fact that it leaves young Americans particularly narcissistic and sensitive to criticism. As Twenge describes how an army of individuals, Generation Me, is deeply impacted by the uncontrollable circumstances of succeeding the Babe Boomers, Pietra Rivoli's "Dogs Snarling Together" describes a similar army of individuals impacted by uncontrollable circumstances. She proclaims the story of the American South's textile manufacturers and their struggle to cope with the effects of a dying textile industry. Similarly referring to the effects of circumstances one is born into, Rebecca Solnit's "Solitary Stroller and the City" compares experiencing contrasting environments through her analysis of urban and rural walking. These three works of literature support the underlying notion that humans have little control over the distinct environment they are born into and its essential affect on their quality of life. However, in evaluating each situation, one can see that

human beings simply begin with limited control over the quality and character of their lives, but gain control as they grow into independent, mature adults.

Early in life, human beings naturally have limited control over their quality and character of life. By random selection, we are born into a particular environment and, whether by will or not, are influenced by our surroundings. Jean Twenge illustrates this concept of society's uncontrollable influence on an individual in her piece "An Army of One: Me." Twenge contrasts the characteristics of the "Baby Boomer" generation with the modern day "Generation Me," ultimately analyzing modern day society's emphasis on inflated self-esteem. Twenge writes about how since the 1980s, American educational curriculums have excessively focused on promoting the self-esteem of children, escalating to a point where "feeling good about yourself is [now] more important than good performance" (Twenge 766). But are children to blame for their exaggerated sense of self-worth? No. The self-righteous Baby Boomers are responsible for the inflated self-esteem of Generation Me, as *they* established a society where stimulating positive personal feelings has precedence over stimulating personal growth. Modern day children have no control over the way their elevated self-esteem affects their lives; they were simply born into a society where this effect was incorporated into their development. Thus, this situation demonstrates where humans have limited control over their quality and character of life. This concept of humans having limited control over their quality of life also appears in Rebecca Solnit's "Solitary Stroller and the City," as Solnit analyzes the effect of walking on humans living in various settings. She contrasts the difference between urban

walking and rural walking, stating “cities have always offered anonymity, variety, and conjunction, qualities best basked in by walking” and “a great city always makes the unknown and the possible spurs to the imagination” (Solnit 572). About rural walking, she states, “the country or wilderness is a place we walk through and look at, but seldom make things in or take things from” (Solnit 572, 574). Solnit implies that encountering the rich diversity of a city is far greater experience than encountering that of the country. However, one would only be able to experience the wonders of the city if he or she were born into an environment with feasible access to a city. With the absence of practical access to an urban setting, the individual would not be able to experience the intellectual stimulation triggered by random walks throughout a vast city. In this sense, humans are somewhat limited in the way they choose their quality of life because they have no control over the environment they are born into, and can only change their environment once they reach a certain level of maturity. This concept resurfaces again in Pietra Rivoli’s “Dogs Snarling Together.” Rivoli analyzes the battle between free trade and fair trade through the eyes of Auggie Tantillo, an outspoken fair trade advocate. Auggie devotes his life fighting for the jobs of Americans, mostly of the American South, who are employed in the textile industry. Rivoli writes, “Most of the American South has moved onward and upward from textile production, but there are pockets across the Carolinas and Georgia where the mills are still at the center of the economy” (Rivoli 478). Clearly the southern states are more deeply impacted by China’s dominance of the textile industry than the rest of the United States. Individuals of the South

were simply born into a region that heavily relied on textile jobs, and became product of consequence when textiles started being heavily imported. They have little choice regarding the issue because many southerners feel that the working in the textile industry is the only practical way of life. Their quality of life is affected by the globalization of textiles because they now have to search for completely new areas of work, as the American textile industry gradually becomes obsolete. This illustrates a third example in which individuals have little control over their quality of life. In each of these cases, humans were put into a situation where they were deeply affected by their environment, and this influenced their life in some capacity.

Though humans begin life with limited control over their character and quality of life, they have the capability of gaining control as they grow into mature, independent adults. After humans become fully developed, they attain their highest level of independence and command over circumstances in life. If they are displeased with their situation, they have the power to adjust toward a superior situation with little external restriction. In "The Solitary Stroller and the City," Rebecca Solnit demonstrates this human ability to adjust to a situation for personal contentment. Of her first months returning to city life, she writes, "I suddenly realized I'd spent seven hours at the desk without a real interruption and was getting nervous and hunchbacked," describing her initial feeling of displeasure with her circumstances (Solnit 575). Next, she writes of her ensuing actions of adjustment, describing her walk to the Clay Theater "via a passage on Broderick [she'd] never seen before," and her eventful stroll along the city streets

to an antique store, and how she “was pleased as ever when the familiar yielded up the unknown” (Solnit 575). This illustrates Solnit’s actions toward an adjusted situation—one far more exhilarating than the mundane nature of sitting at a desk for seven hours. Solnit found herself unhappy with her situation and simply got up and changed it. Her spur-of-the-moment response to an undesired situation demonstrates an adult’s ability to spontaneously adjust toward a better personal situation. Thus, this conveys a fully grown human’s control over his or her quality and character of life, as they can, at any given moment, adjust toward living a different moment in life. A younger individual with less independence has a lower capability of adjustment, due to external restrictions such as parents, and therefore has less control over their quality of character of life. As Solnit illustrates a humans control over life, Pietra Rivoli does likewise in her piece “Dog Snarling Together.” As Rivoli writes in her piece, “Most of the American South has moved onward and upward from textile production” (Rivoli 478). These individuals who have adjusted represent another occasion of humans demonstrating control over their quality and character of life. Most of the South is mature enough to understand that they must move-on past the textile industry in order to have a stable way of life. However, a young, undeveloped individual would likely lack the courage and maturity required to move away from the primary industry of an entire region. As individuals mature, they gain the logic and awareness to avoid trying situations. Actions of individuals described in both Solnit’s and Rivoli’s pieces illustrate the independent, mature thought process of

developed adults that results in their elevated control over their quality and character of life.

Though many occasions, like the examples presented above, demonstrate a developed individual's control over his or her life, it is crucial to understand that contradicting results are possible. Auggie Tantillo, being among the few southerners still trying to keep the dying American textile industry alive, represents the minority of adults who have become so attached to their born circumstance that they lack the awareness and maturity to understand when to move on. Our born circumstances indeed determine who we are, however, our actions determine who we become. After considering the situations depicted in the writings of Twenge, Rivoli, and Solnit, one can conclude that our origin of life is result of random selection, but as we grow we gain the ability to independently navigate the paths of life and personally choose our desired destination.

Why Troy Receives a C+

Miriam Jaffe-Foger

Strengths

- Troy lays out a clear thesis at the end of his opening paragraph: "However, in evaluating each situation, one can see that human beings simply begin with limited control over the quality and character of their lives, but gain control as they grow into independent mature adults."
- This thesis promises that Troy will consider the multiple texts, and it offers a "however," a word that signifies that Jay plans to complicate the texts from his perspective.
- Troy's introductory paragraph is remarkably logical and readable. He introduces the authors and their texts clearly and concisely.

- Troy's topic sentences are clear and reflect his own ideas, rather than the ideas of the authors with whom he is working.
- While this paper does contain a few spelling errors, it is virtually free of grammatical errors. Troy varies his sentence structure and introduces texts well.
- The strongest moment in this paper occurs near the end of the first body paragraph. Here, I get the best sense of Troy's analytical skills; he offers his opinion of the texts.

Suggestions for Improvement

- Although the body paragraphs in Troy's paper follow through with this thesis, the thesis idea is repeated rather than developed.
- Although Troy selects interesting quotes in evidence of his thesis, he does not offer an analysis of the texts other than to say that they all prove his point. Jay could improve this paper by choosing quotes that he can close read and question.
- Troy's quotes are connected in the sense that they prove his point, but he does little to make connections among the quotes outside of using them as examples. Troy could better integrate the quotes into his paper by playing them against each other, or by using one quote to complicate or elucidate another.
- Troy offers bits of quote interpretation throughout the body paragraphs but is too focused on listing quotes as evidence. If he broke up his body paragraphs into more manageable chunks, he would leave more room for his ideas about the connections among quotes to emerge.
- Troy cites Rivoli and Solnit much more than Twenge, even though the essay is supposed to be based on Twenge's concept. I would suggest that Troy better balance his use of each author.
- Troy's body paragraphs transition well, but this is partly because the ideas are repetitive. The paper should move from point to point, and paragraph transitions should show how one idea is related to the next.
- The concluding paragraph is also repetitious. Instead of using the conclusion to summarize his paper, I would like to see Troy leave me with a more lasting thought—something new to think about. I should know, in the conclusion, why what he has written matters.

Ahmed (on Solnit, Rivoli and Twenge), B

Self Esteem and Its True Pros and Cons

The American school system functions to instill a good sense of citizenship in the youth. By being an American citizen, the individual deals with several aspects of life, such as the economy and a social life. If the school system is in place to instill citizenship within the youth, then they must also somehow incorporate the economic aspect. This would be difficult, though, because economics is complicated and difficult to explain to a youth. As a result of this unattended economic facet the American public produced the simple term self esteem and the need for it to be taught to children. Self Esteem is the belief in ones self no matter what everyone else thinks. Jean Twenge tells the story of how this term came to be and the increased importance it gained over time in a chapter titled “An Army of One” in his book “Generation Me: Why Today’s Young Americans Are More Confident, Assertive, Entitled- and More Miserable than Ever Before”. This idea of self esteem has multiple purposes hidden behind a simple childish idea. From the production aspect it was meant to introduce a sense of value in to the child. This fate is unmasked when individuals who suffered the same fate under capitalistic reign come together. Pietra Rivoli chronicles this ordeal in her essay “Dogs Snarling Together: How Politics Came to Rule the Global Apparel Trade” as she discusses capitalism through a macro viewpoint in the argument of free trade or economic nationalism. Contrary to this macro viewpoint is the micro consumer viewpoint depicted by Rebecca Solnit. Solnit analyzes the individual consumer in “The Solitary Stroller and The City”. By combining and scrutinizing

these two view points we find the true root of the self esteem curriculum. The self esteem curriculum came to exist based on an analysis of capitalism and its rise throughout the years, when different morals and beliefs were enforced, and as result the idea of self sprung up in order to isolate and cushion individuals so that capitalism could grow unimpeded without destroying the common individual and the American workforce.

The self esteem curriculum functions to cushion and protect the individual from the competitive capital market. This feeling allows individuals to go out in to the world with the confidence and drive to accomplish things. This is important in today's economy because the capitalistic market is dangerous and competitive. It has no mercy upon those it lashes out on. For this reason it is important that the common working individual has a strong sense of self so that they can navigate the treacherous market and endure possible setbacks and abuse. Pietra Rivoli shows the pros that self esteem can have upon a group in her depiction of Auggie Tantiello and his alphabet army. These economic nationalists have “spent [their] entire adult life on the defense, trying to block or slow the waves of cheap clothing imports. Their self esteem and belief of what they are doing is right allows them to “keep bouncing back, ready to block and punch” the challenges the capitalistic market throws at them (Rivoli 479). The power of self esteem allows the economic nationalist to persevere their beliefs no matter the odds. This empowerment effect that is evident in the macro viewpoint can also be seen in the micro viewpoint through Rebecca Solnit in her essay entitled, “The Solitary Stroller and the City”. Solnit displays the role of the consumer in her essay the

solitary stroller and the city. Parallel to the empowered group who navigates the treacherous market, Solnit shows the individual that navigates the dangerous city. This stems back to self esteem again in the context that this navigation of the city inevitably leads to some product being purchased. These purchases help to stimulate the economy. So through the perseverance of individuals because of the self esteem curriculum the government benefits in that its workers are able to withstand the abusive capitalistic market and the consumers purchase merchandise along their travels.

Self esteem functions to increase an individuals feeling of priority towards them, but this selfish emphasis also functions to isolate individuals so that capitalism may grow without any obstructions. Capitalism is a rampant market that depends on the people. In order for it to function with maximum profit it cannot have anything in its path. These obstructions could include a myriad of things but the main factor is a coalition contradicting capitalism's path. When people come together their voices can be heard and this unified voice can halt capitalism. The government realizes this and for that reason has instilled self esteem in the youth. Jean Twenge analyzes the issue of self esteem in a chapter titled "An Army of One: Me". Twenge states that by emphasizing belief in ones self this eventually breeds narcissism (Twenge...). This narcissism causes the individual not to care about any body else and their intentions but only to look out for themselves. This is shown by Solnit as she depicts the evolution of city interactions. In the past the city would " join in promenade... as if in response to an urge for instant celebration...", but now the " American cities are becoming

more and more like enlarged suburbs...designed for the non interactions of motorists shuffling between private places rather than the interactions of pedestrians in public ones”(Solnit 573). Evident in her statement is the fact that city structure and city interactions have evolved to compliment the true goals of self esteem. Self esteem can be seen on a global market scope also through Rivoli and her chronicles of the battles between economic nationalism and free trade. Self esteem’s role of isolation here is evident as soldiers in the alphabet army “began to splinter off in different directions ... With infighting that weakened their collective voice” (Rivoli 497). The once collective voice that had so much boom had been diminished due to each individual's pursuance of personal interests, which is exactly what self esteem enforces.

Self Esteem was introduced as a safety net to protect the common man from the abuses of the capitalistic economy while inconspicuously training the individual to practice isolation from all interactions that fall off of the path of production to consumption. The path of production to consumption is volatile path in that it is easily stopped with any displeases among its participants. These displeasures are insignificant alone but when several participants come together they cry in harmony and this unified voice now has some weight. This loud distaste halts progression of the path until the problem is solved. So in order to assure that capitalistic advancement would continue the government introduced the self esteem curriculum, which would isolate individuals and prevent insignificant distastes from building momentum. Jean Twenge explains this curriculum as one that serves only to train the American people but mask its

purpose with the idea of instilling inner strength. This inner strength is actually meant to strengthen an individual's self-worth so that they can safely navigate the market and ignore its abuses. These abuses eventually accumulate though and obstruct the market progression. Pietra Rivoli illustrates what occurs when disagreements build momentum and restrict the path's progress. Her depiction shows that the path can be halted only when individuals put aside their personal interest that self-esteem enforces and form behind a common cause. The American government takes care to try and solve this. Proof is displayed by Solnit as she reads of her home town as jubilant and communal compared to the recent capitalistic production to consumption design, which encourages business interactions over communal bonds. The self-esteem curriculum is a double-edged sword that clearly benefits the producer over the consumer.

Why Ahmed Receives a B

Regina Masiello

Strengths

- This paper offers a thesis which is more complex than a C range paper. This student uses all three authors to come to a position of his own.
- This paper demonstrates that the student knows when to use quotations, and that he can choose quotations which are moderately appropriate for the critical work at hand. For example, on page four of the paper, the student uses Rivoli to demonstrate the destruction of the collective.
- The paper is well organized. The thesis promises to explain that the "self-esteem" curriculum "cushions individuals," and the very first body paragraph addresses that point. In addition, the paragraph begins with a clear topic sentence – a statement of purpose which points back to the

thesis. Each body paragraph begins with a strong statement of purpose that points directly back to the student's thesis. This kind of organization lends the paper a coherence typical of the B range paper.

Suggestions for Improvement

- This student's thesis relies on some generalizations that need questioning. For instance, this thesis relies on the assumption (given at the beginning of the introduction) that the American school system functions to teach citizenship. This student should be encouraged to question generalizations and assumptions such as these and to use more specific language.
- On page two of the paper, this student claims that Auggie Tantillo's alphabet army benefits from "self esteem" and then quotes Rivoli's essay as proof. While the student is right to offer evidence from Rivoli's essay, and the quotation points to the alphabet army's success and dedication, the quotation does not address self esteem at all. This student should work on choosing quotations that contain language which works to bolster his own claims, and on writing sentences which explain how the text works and why it is an important part of his own argument.
- This paper suffers from too many sentence level errors. Omitted apostrophes, incorrect prepositions, improper citation form (or no citations at all), and misused words are just a few of the patterns of error at work in this paper. The student needs to work on eliminating these errors in the next draft.

Azar (on Solnit, Siebert, and Singer and Mason), B+

The Solitary Stroller, the Bloodthirsty Elephant, and the Oppressed Dairy Cow:
An experiment in relating three completely unrelated texts

Modern cities can at once be confining, isolating, and dark places as well as environments promoting curiosity, individualism, and the never ending human quest for knowledge. It is easy to get caught up in the hustle and bustle of a large city and focus one's attention primarily on issues only encountered in daily life. At the same time, the wealth of diversity and prominence of social problems in cities provide for excellent learning opportunities. The liberation of human thought and the freeing experience of being fully embedded in an urban setting is the stronger part of this dichotomy. Cities provide a relatively confined environment in which societal issues can be observed and ostensibly learned from. The knowledge derived from such settings can then be applied to greater and seemingly unrelated problems facing the world. Cities can serve as laboratories of sorts in which we can conduct research to aid us in solving greater global issues. Notably, the urban human experience can be infinitely useful in solving troubles in the animal realm. Beginning with relatively non-complex problems of physical oppression, we can build upon our success in this area and tackle difficult psychological issues and their destructive effects amongst animals and humans alike.

To begin at the beginning, we can take a look at instances of physical oppression among humans and animals. One sizable issue in modern capitalist society is the near impossibility of moving up the socio-economic ladder. Most people are confined to the economic class that they were born into. Many people in urban environments who lack resources to obtain a decent education or an adequate means of employment get stuck in various sectors of the service industry and have a hard time getting out. A prime example is prostitution, a profession often extremely difficult to escape. A prostitutes' rights activist declares that "women who work in whorehouses have ... many restrictions and rules" (Solnit 581). The embodiment of this issue can be seen among animals in the mistreatment and confinement of pigs being raised for slaughter, who have absolutely no hope for escape. Sows are forced to live in "steel-barred crates or stalls just a foot or so longer than their bodies, and so narrow that the[y]... cannot even turn around" (Singer 547). The existence of this parallel increases the likelihood that both problems will be dealt with. Humans are physically stuck at a certain socio-economic level based on their earning capacity just as these pigs are literally trapped in cages unable to move for their entire lives. For city-dwellers, prostitutes are just one highly visible example of the problems facing human society. The presence of this unfortunate problem in cities raises awareness amongst citizens which in turn can help motivate them to get out there and tackle other related issues. Putting a human face on a problem helps create emotional ties to it and thus not only increase awareness but also activism. Our experience

with this issue in human society can not only serve as a motivator, but can help us to better understand and deal with the issues arising amongst animals.

To illustrate this point more overtly, scholarly knowledge of the inner-workings of the human brain can be used in attempts to deal with psychological issues in animals.

Currently, in addressing the breakdown of elephant society, scientists are applying much knowledge gained from their observations of humans to their dealings with elephants. The problems facing elephant society seem to stem from the abandonment of elephants at a young age; the resulting issues appear closely related to psychological issues seen in humans. Elephant “orphans who’ve watched the death of their parents and elders from poaching and culling, exhibit behavior typically associated with post-traumatic stress disorder” (Siebert 530). Humans become traumatized when abandoned at a young age, too. One particularly vivid illustration of this lies in the experience of David Wojnarowicz, who as an adolescent ended up homeless in New York City working as a prostitute. Here he describes the trauma of this existence: “[I] suffer[ed] from malnutrition and exposure, living on the streets until [I] was eighteen, ‘I had almost died three times...after coming off the street ... I could barely speak when in the company of other people” (Solnit 590) This is just one of many such cases; cities are filled with “people in flight from ... traumas” (Solnit 590), and thus provide us with a wealth of knowledge on the subject. Currently, “most scientific knowledge of trauma is still understood through research on human subjects” (Siebert 531). In this case, our understanding of human trauma is helping us

directly to deal with the complex issue of trauma among elephants. Without the knowledge derived from the human experience in this area, we would undoubtedly be somewhat inept at tackling this issue in another species.

Just as we can apply our knowledge of incidences of trauma in humans to those cases found in animals, we can also apply our knowledge of the resulting conditions,

criminality, for example. Incidences of crime in cities can serve as a basis for dealing with what can be considered criminal behavior among animals. Urban areas have always been home to a certain criminal underworld. The prevalence of crime in cities cannot be ignored by residents: “the possibility of human predators keeps city dwellers in a state of heightened alertness” (Solnit 575).

Because of its pervasiveness, much time and effort has been devoted to the eradication of crime, rehabilitation of criminals, and prevention of such legal transgressions in urban areas. Perhaps our experience in this area can aid us to a better understanding of the causes and conditions as well as the prevention of criminal activity in the animal realm. Interestingly, elephants have become increasingly predatory in recent years: “In the past 12 years, elephants have killed 605 people in Assam, a state in northeastern India...Still, it is not only the increasing number of these incidents that is causing alarm but also the singular perversity...of recent elephant aggression” (Siebert 527). Surprisingly, elephants do not seem able to distinguish between those members of the human race who are trying to hurt them and those who are trying to help them. At an elephant sanctuary in Tennessee that attempts to rehabilitate traumatized elephants, “one

of the...elephants, an Asian named Winkie, ...killed a 36-year-old female assistant caretaker and critically injured the male caretaker who'd tried to save her" (Siebert 540). This fact proves to be an obstacle in our attempts to help this species recover from the trauma that we as humans have caused them, but it is not a complete obstruction to progress. We can still successfully draw on our wealth of knowledge pertaining to human criminality and apply it to this somewhat extraordinary elephant situation.

It is apparent that the issues facing animals and humans prove to be complex. In comparison to criminality, drug use is perhaps an even more baffling problem to take on. Drugs are a major issue crippling both urban residents and their animal counterparts. The problem with drug addiction is just that, it's an addiction, which is by definition extremely difficult to break. Among humans, addiction has come to be known as a disease that does not discriminate whose life it ruins. The great poet Allen Ginsberg wrote that "The best minds of his generation were 'dragging themselves through the negro streets looking for an angry fix'" (Solnit 588). A disturbingly similar problem has arisen in the modern meat farming industry. One cattle rancher says "I'd love to give up the hormones. The cattle could get along better without them. But the market signal's not there, and as long as my competitor's doing it, I've got to do it, too" (Singer 560). He speaks about the issue as if he is the one addicted to the drugs, as if he is a heroin addict saying "I would kick, but I can't because all my friends and neighbors are still getting loaded; until they quit, I can't quit." The understanding of addiction as an insidious disease has led to the creation of countless

rehabilitation centers and programs to help those affected. The ranching community seems in need of rehabilitation, perhaps in the form of new legislation on the subject. It's not as if it would be unprecedented; the aforementioned hormones are "banned in Europe because of concerns about the potential health risk of drug residues" (Singer 560). Our experience in dealing with inner-city drug abuse can aid us in tackling agribusinesses' addiction to steroids and antibiotics. Even though this is an overwhelmingly complex, multi-faceted issue, as humans we have made progress in successfully dealing with it. This fact is a light of hope in the tunnel of darkness that is hormone addiction in the domestic meat industry. The urban experience, when applied in new, innovative ways, is an excellent jumping-off place for the solving of this seemingly unrelated issue.

Some may say that cities are confining, distracting, and sometimes suffocating environments, especially when it comes to human thought, but obviously urban areas, with their pronounced incidences of societal dysfunction, provide an excellent atmosphere for learning and open-mindedness. In fact, it's fair to say that just about everything that could go wrong in human society does in a modern city, however, the abundance of societal problems make for an excellent learning environment. The knowledge acquired from such observation can then be applied to other issues that are perhaps more invisible. Instead of passively complaining about this malfunction, mankind would be wise to take this wonderful opportunity to learn from its own mistakes and go forth and tackle the rest of the world's issues. Who knows, maybe we could save the planet if we just took a more positive outlook.

Why Azar Receives a B+

Peter Sorrell

Summary: This assignment presents a clear and original thesis linking human and animal experience. Some more careful attention to the consequences of this comparison, though, would highlight even more the writer's own argument, especially in the last body paragraph, in which the human-animal connection is slightly more forced. To move from a B+ to an A, this writer would need to revise her work in the direction of drawing further conclusions from the connections that she has established here.

Areas of Strength:

- The writer offers a unique thesis, which is clearly presented at the end of the introduction. This is one of the main qualifications for B+ level work.
- The writer engages with the texts in order to support this independent thesis throughout the assignment. This continued textual support of an original thesis is one of the main aspects that differentiates B-B+ work from C-level work.
- Rather than letting the quotations speak for her, the writer's voice is definitely in charge here. Instead of summarizing the points of view of the authors, the writer uses their words to support her own complex position, a definite characteristic of B-B+, in which the writer proffers her own more global interpretation of the assignment question.

Suggestions for Improvement:

- While connecting the situation of human beings in urban settings to that of animals is a fascinating start, the writer might want to draw more conclusions from this comparison. Otherwise, each paragraph of the essay risks fulfilling the same role. How exactly will a better understanding of urban conditions help the plight of animals? Could the reverse be true as well? The thesis is *suggestive* but, in the end, somewhat underdeveloped. Because the thesis remains general, the assignment remains at the B+ level.
- One of the reasons the thesis seems underdeveloped involves the last body paragraph, which compares human drug abuse and the use of hormones in animals. The writer's engagement with Solnit here is fairly weak—because she has chosen to quote Ginsberg, who was himself quoted in the reading, rather

than to engage with one of the main points of Solnit's argument. This means that the Solnit portion of the paragraph is outweighed by the Singer portion of the paragraph, which provides unbalanced support for the writer's overall thesis. An A assignment must involve detailed analysis and interpretation of textual protocols in support of the thesis in every paragraph.

- This last point goes along with #1. The reader of this essay wonders where the positivity of the thesis comes from; in other words, why is the writer so positive about the application of one paradigm (human urban experience) to the other (animal experience)? Without some stronger textual support, this thesis is a bit of a reach, and that is one of the reasons that the assignment stays on the B+ level. In order to achieve the A, the writer would have to examine further the assumptions of her own argument and to keep drawing conclusions, especially in the last body paragraph.

Jing (on Siebert and Solnit), A

A Problem of Priorities: The Scoop on Elephants, Cities, and Society

Charles Siebert's *New York Times* article entitled "An Elephant Crackup" relates what some researchers see as a "precipitous collapse of elephant culture," caused perhaps by decades of human-inflicted butchery and mishandling that have ripped apart "the intricate web of familial and societal relations by which young elephants have traditionally been raised...and... governed" (Siebert 528). Given the number of problems facing human society already, one might consider the elephants' dilemma sad but subordinate to the many dangers with which we are confronted. This is discussed in Solnit's article, "The Solitary Stroller and the City", as in when she talks about "dying sections of town where bodies litter the sidewalk," or "skinny prostitute[s] doing the junkie walk" (591) in our streets. Long attributed to the so-called inherent evil of the metropolis, these issues actually extend far beyond city limits; cities, as the densest concentrations of human society, simply produce the most impressive statistics. Considering that the breakdown of elephant society stems from deep underlying issues of our misplaced priorities and destructive choices, might we not consider the possibility that our society is similarly affected?

First, it's imperative to understand what kinds of choices we're dealing with. In the elephant model, the deepest roots of the problem lie in the way humans think about "non-humans"—the attitudes that allow such trauma and deafen us to the elephants' plea for concord. Some might argue that this has no

bearing on the matter of human disharmony because we all are the same species and that, especially in America, we are all legally equal regardless of race, gender, or economic status. Certainly our culture has taken strides towards intermingling such superficial differences so “everything runs together” (Solnit 577) in a celebration of diversity, but in reality, there are still many groups treated as “non-humans:” the outcasts, the unsavory, the ignored. Siebert’s musing about how elephants “in many ways seem to regard the matter of life and death more devoutly than we” (Siebert 540) causes one to wonder how much mainstream American culture even thinks about our “untouchables.” Do mentally-handicapped Home Depot employees feel that society values and respects their lives? Or does our nominal respect for others hold only when we feel like it? Whenever an airline delays a flight, irate passengers immediately launch an attack on the unfortunate airline counter attendants, verbally trampling their feelings with as much compassion as the eighteenth-century London carriages that “jostled and mangled pedestrians without fear of reprisal” (Solnit 580). Bullying people who have no control over a situation simply to vent personal frustration displays the exact self-absorption that rips society apart. A community cannot remain stable unless its members relate to each other in a positive manner and make cooperation a central priority.

Seen in this light, the historical symbols of city vice become not the root of social decay, rather the manifestation of rot within the community. Criminals are often associated with the shady urban underworld, but their offspring are usually nonexistent in society’s eye. Charles Dickens, for example, the son of a 19th

century debtor's prison inmate, was "abandoned to the city and its strangers" (Solnit 582) during his lonely childhood. As with so many others, Dickens was, in a sense, "tethered to the bod[y] of" his father's mistakes and as a result, "rounded up for translocation to... [a locale] lacking traditional social hierarchy...and intact natal family structures" (Siebert 530-1). Here Siebert is quoting Bradshaw and Schore, who discuss the plight of decimated elephant herds in South Africa, but the analogy with Dickens' plight is a strong one; beneath the notice and care of society, he was sent away from home to a dismal life of work at a blacking factory to help alleviate his family's financial predicament. Street children, too, have long been looked down on as an iniquitous plague, but society often forgets that many of them actually flee to the city in the hopes of finding refuge from their problems. One such young runaway, named De Quincey, unfortunately learned how fickle society's accepting embrace can be. It seems shameful that in a wealthy city of a million, "he starved" for sixteen weeks in 1802, "having found no other support in London but...an all-but-abandoned mansion whose other resident was a forlorn female child" and the prostitutes who "occasionally [took his] part against watchmen who wished to drive [him] off the steps of houses" (Solnit 582) where he rested wearily from walking. But the same still happens today.

A look at modern rehabilitation techniques provides insight on what people separated from functional society have been deprived of and, consequently, what they require in order to reintegrate. Principles such as "provid[ing] decent living quarters, establishing a sense of safety and of attachment to a larger community

and allowing freedom of choice” (Siebert 539) have proved beneficial to both former child soldiers in the Ugandan army and elephants in overcoming trauma. Prostitutes, too, often lack these grounding essentials in their precarious occupation, which is why they tend to prefer the street. It not only “infuses much needed predictability” in their lives, but also, according to prostitutes’ rights activist, Dolores French, serves as a place where they have “no one to answer to but themselves” (Solnit 581-582). Rehabilitation, however, commendable and necessary as it is, cannot hope to keep up with the rate at which society hemorrhages new crises.

Furthermore, even good intentions can unfortunately devastate the foundations of society when conducted without enough awareness of the issues involved. Urban planning has too long forgotten to consider the real needs of real people, cherishing instead plans that improve only the paper on which they are drawn. As a result, over time many city environments have become “scrupulously controlled and segregated” (Solnit 573). Like the elephant herds of Africa, neighbourhoods across America have “effectively been frayed by decades of...systematic... translocation of herds to different habitats” (Siebert 530), namely through the creation of urban projects. Originally intended to provide safe and affordable housing to low-income citizens, the projects have become a byword of social catastrophe: established support networks become severed by relocation, architectural missteps accommodate vandalism and violence, and, sadly, the label of “poor” hangs on to anyone listing a project as his home address. For the elephants, too, the results were far from satisfactory, as the

number of older matriarchs and female caregivers had been drastically reduced, causing instability in the population.

This, however, is just the tip of the iceberg. The city examples only magnify community-damaging priorities and choices that occur in daily life regardless of setting. Siebert mentions how his guide begins “revving the [jeep] engine, trying to make us sound as beastly as possible” (526) to an elephant matriarch blocking the road while protecting her calf which was feeding.

Likewise, we in society attempt to build ourselves up in the eyes of those around us to avoid looking inadequate or to give the impression of equality: we buy a bigger TV to compete with neighbours, accumulate random facts to impress acquaintances, and attend college because that’s what everyone else does. Far too often, we let loose comments that slash ruthlessly through the interpersonal bonds that unite us, reacting explosively to innocent misunderstandings in conversation or gloating over an annoying coworker’s misfortune with the metaphorical “ceremonious flash and precision of gladiators, pinning down a victim with one knee in order to deliver the decisive thrust” (Siebert 526). These may seem tame considering how many people resort to actual physical violence, wrecking property or pummeling other people like the scene author David Wojnarowicz recounts of a “man being jumped on West Street by a carload of kids from Jersey and brutally beaten for being gay” (Solnit 591). Humans ought to be appalled and sickened by such cruelty, but most especially because it doesn’t just appear; it’s taught by each hit or scream of a furious parent, nursed by each casual joke that humiliates “outsiders,” reinforced each time a teacher

says that truth about right and wrong is simply a personal choice. These are exactly the acts of self-centricity and blatant disregard for others that gradually erode, rot, and crumble our society away, word by word and fist by fist. Each of us contributes to it.

Therefore, any change must start in our personal priorities and thoughts. Unlike elephant calves, “who stay within 15 feet of their mothers for nearly all of their first eight years of life” (Siebert 529) before transitioning into the herd’s social framework as a full member, humans don’t always know when to move out of their comfort zone and reach out to others in need of help or friendship. This is critical, however, to community building. We must become the responsible citizen Solnit describes, who “knows his or her city and fellow citizens” and takes an “active participation in public life” (576); how else can we hope to make positive connections and contributions? We need to also learn to make room for experiences foreign to our own and put others before ourselves. Siebert relates the story of angry elephants in Uganda that killed a man but then buried him ceremoniously as if he were one of their own departed. When the animals “refused to budge” from his remains, villagers who wished to perform their own funeral finally “resorted to a tactic that has long been etched into the elephant’s collective memory, firing volleys of gunfire into the air at close range...scaring the mourning herd away” (Siebert 540). How sad it seems that the very incident that might have helped *bridge* the social divides between the two factions ended up only *deepening* them. It’s time to live in such a way that the same cannot be said of us.

Thus, finding a viable solution to interspecies' coexistence, whether an actual or only perceived difference, "requires nothing less than a fundamental shift in the way that we look at animals and, by extension, ourselves" (Siebert 537). Changes take time, but with the right mindset, it's possible for a "glance of curiosity [to deepen into] one of interest" in the people around us, for that "interest [to expand] into a smile" (Solnit 574), and that smile blossom into cooperation. Until we learn to think and live this way both personally and as a society, however, the elephants don't stand a chance, and neither do we.

Why Jing Receives an A:

Tisha Bender

Strengths:

- Intelligent, original thesis.
- Crisply and clearly structured paper, with good, explicit topic statements at the start of each paragraph and a good flow between paragraphs.
- Intriguing and original connections between Solnit and Siebert, such that Siebert is used in ingenious ways to understand the ills of society as described by Solnit.
- Many excellent observations, as in when Jing says how we need to be sympathetic to those different from ourselves, and should follow the example of the elephants which, after trampling a man to death, ceremoniously buried him and would not leave the site.
- Excellent writing, which is fluid, well expressed and eloquent.
- A strong conclusion, which encapsulates how we should use Siebert's plea for rethinking the way we understand and treat animals, and adapt this to how we should understand and treat ourselves.

Suggestions for Improvement:

- A little more information could have been brought in about elephant populations, as this would not only be informative in and of itself, but also would further strengthen the analogies made with the human populations.
- Some transitions could have included even greater complexity. For example, when Jing brings up the example of the elephant blocking the road and the guide revving the engine of the jeep, instead of saying “likewise” and moving on to how we in society try to make ourselves look bigger to avoid inadequacy, the same point about the maternal elephant blocking the road to allow time for her calf to feed could have been used as a contrast to what she later says about the screaming, furious parents in our society.