

Glossary of the Books Covered:

1. *Between the World and Me* by Ta-Nehisi Coates, 2015
2. *Fahrenheit 451* by Ray Bradbury, 1953
3. *Les Miserables* by Victor Hugo, 1862
4. *Things Fall Apart* by Chinua Achebe, 1958
5. *Sapiens* by Yuval Noah Harari, 2011
6. *Mrs Dalloway* by Virginia Woolf, 1925
7. *Farewell to Arms* by Ernest Hemingway, 1929

5/5/5 *Between the World and Me* Ta-Nehisi Coates

Draft 1

Between the World and Me, talks about the essence of racial-hierarchy and white power over American society. Throughout the book, Coates makes it clear that the state of any power, especially racial power, is derived from the fact that there are people on the bottom; it is **indubitable** that without blacks below the **indelible** oligarchy of **superlative** white power would have ceased to exist. The survival of Whitehood in America has long relied upon the state of being white as a pure and justifiable reason for the Wasps' **preeminence**. Coates **elicits** three **agitprop** points within his novel: first, the institutionalized racism that effectuates cyclical poverty amongst African-Americans; second, Coates explains how the black body will always be subjugated to discrimination so long as Americans "*believe that their possession of the Dream is the natural result of grit, honour, and good works.*" Finally, Coates attempts to explain to his son the double standard that society enforces upon the black boy.

The barriers that prevent Black Americans from achieving success is enshrined within the institutions that allow for the perpetuation of racist rhetoric within the justice system and education. Coates argues within his novel "*that the law has become an excuse for stopping and frisking you.*" The notion that their very **physiognomy** has made them **dissidents** of the law, the fact "*that the law has become an*

excuse” to entrench African-Americans into cyclical poverty; forced to make unlawful acquisitions out of fiscal necessity. However, the **warring** debate behind America’s institution extends further than law, it is the lack of proper education that ultimately binds black America to their **inviolably despotic** fate. Coates said it the best: “*the pursuit of knowing [is] freedom,*” it is only education and knowledge that can break African Americans out of the chains of colonial tyranny, it was only through education that Jews escaped from anti-semitism and impending decimation; education is the only key that unlocks every door.

The American Dream has become a determiner of success, the **upshot** of which required years of African American enslavement and prejudice. However, Coates talks about something very crucial, and that is, this Dream was built as a product of colonial injustice, as an end to justify the means of their **insidious** history. It is the undying belief “*that their possession of the Dream is the natural result of grit, honour, and good works,*” and ultimately a denial of their history of oppression in favour of **revelling** in the present day. Coates sparks a deeply **esoteric** discussion, explaining that the black body was the means by which white power was established. Coates explains that it was black skin that sprung industries worth billions and that the power displacement between African Americans and whites will remain as a result of their ignorant belief in the Dream.

It has become clear in the last decade that the very **genealogy** that determines your family, and your home have also become an indicator of your place on the pyramid racial hierarchy. Amongst the **diaspora** of African American’s escaping from egregious countries, they are met with an all but too common to the **reclamation** of white power, the requirement of having to be ‘twice as good’. Just as law has become an excuse for **proscribing** the black body, it has become an excuse to neglect African Americans’ fundamental rights if they are not ‘twice as good.’ Coates tries to make his son realize that there will always be an irreconcilable difference between black America and white America, that it is ok for a white man to drive recklessly and be seen as ‘just a boy,’

and a black man as a criminal. Instead of telling his son to fight the system he tells him that the only way to beat the system is by being 'twice as good.'

Between the World and Me, provides a provocative study into the experience of being black in a white world. Although often viewed as cynical, Coates words **purview** the essence of African-American history and the institutional **profligate** that limits African American success in current-day America. Coates effectively disabuses any political understanding of the topic of racism and presents a deeply intellectual and poignant argument in a letter to his son. The **edict** of critics was not wrong, Coates's understanding of the double standard within America and his inspiring writing proves that the aspirations of colonialism still remain today.

Draft 2

Ta-Nehisi Coates' *Between the World and Me* examines the essence of racism and the concept of power in contemporary American society. Coates specifically scrutinizes the state of any power, especially the power that white people wield. **Indubitably**, American exceptionalism and economic superiority was built on the backs of black people. The survival of white culture in America has long been rooted in the belief that it is **preeminent**. Much of this belief stems from the early protestant immigrants who originated from Northern Europe and were the first to settle in America. Coates submits three **agitprop** points: first, the institutionalized racism which effectuates cyclical poverty among blacks; second, the subjugation of the black body to blatant discrimination and that many "*believe that their possession of the Dream is the natural result of grit, honour, and good works.*" Finally, Coates explicates to his son the double standard which white society enforces upon the black boy.

The barriers preventing Black Americans from attaining success are enshrined within the very institutions which lend themselves to the perpetuation of racist rhetoric within the justice and education systems. Coates suggests "*that the law has become an excuse for stopping and frisking you.*" The notion that their very **physiognomy** has made them

dissidents of the law, the fact “*that the law has become an excuse*” to cement African-American poverty; coerced acquisitions out of fiscal necessity. However, the **warring** debate behind America’s institutions extends beyond the law, it is the lack of proper education which ultimately binds black America to its **inviolably despotic** fate. Coates puts it aptly when he observes “*the pursuit of knowing [is] freedom,*” education is the sole instrument by way of which blacks can be freed from the colonial chains of tyranny. For instance, education has proven to be the main conduit to opportunity for Jews so that they could escape historical anti-semitism and managed to not only survive but thrive. Thus, education unlocks economic opportunity and enables social mobility.

The American Dream has long become an emblem of success, the reason for which was centuries of black enslavement and societal prejudice. This Dream was a byproduct of colonial injustice, an end to justify the means of an **insidious** history. It is the undying belief “*that their possession of the Dream is the natural result of grit, honour, and good works,*” and ultimately a denial of their history of oppression in favour of **revelling** in denial. In esoteric terms, Coates highlights how the black body was exploited as a means to establish white power. Black labour birthed the economic boom America experienced in the 18th and 19th centuries and fortified the current state of power imbalance.

Our very genealogy has historically determined where we land on the pyramid of racial hierarchy. Amongst the diaspora of blacks, there is a pervasive **reclamation** of white power suggesting that they have to be ‘twice as good’. Just as law has become an excuse for **proscribing** the black body, it has become also lead to a blatant neglect of their fundamental rights if they fail to be ‘twice as good’ as whites. Coates tells his son that there will always be an irreconcilable difference between black America and white America and that unfortunately it is ok for a white man to drive recklessly and be seen as ‘just boys being boys,’ and a black man to be branded as a reprobate. Instead of teaching his son to fight the system he suggests acquiescence to it.

Between the World and Me, is a provocative examination study of the experience of being black. Although some critics view his work as cynical, Coates’, words **purview** the essence of black history and the

institutional **profligacy** which limits black success in contemporary American society. Coates' effectively **disabuses** the reader of the notion that racism doesn't exist and he does so in a deeply intellectual and poignant manner as he writes to his son. Some of the critics, edict, was not erroneous. Coates' exploration of the double standard in America and his inspiring arguments reveal that the aftermath of colonialism still very much remains today.

5/5/5 **Fahrenheit 451** by Ray Bradbury

Draft 1

Upon the genesis of modern television, Ray Bradbury's *Fahrenheit 451* predicts the predilection of human addiction to contemporary electronic entertainment. A purposeful **titillation** instilled and nurtured through institutional regimes, and pernicious social constructs. Through the elements of *Fahrenheit 451*, Bradbury convinces the reader that the by-product of social acceptance relies on an aggressive retention of internet **prattle** at the unconsciously coerced cost of humane satisfaction. These elements can be sufficiently summarized in three points: firstly, Bradbury analyzes the corrosion of passion and its slow rekindling within Montag; secondly, Bradbury presents the dictatorial agendas of the state which retain power through destroying all conduits to intellectual inspiration. Finally, Bradbury scrutinized legal legislation solely concerned with efficiency and speed, often at the loss of life.

Despite Clarisse' transience, the wisdom and virtue which she is able to impart upon Montag proves crucial in his aspirations of love and knowledge. Before Clarisse entered the novel the social narrative which Montag subscribed to demanded freedom through obsequious obedience — an unfulfilled life was one well lived. Through his job as a firefighter, Montag executed such ideologies without question, destroying everything that dissented from mainstream society, in this case— books. However, Clarisse sparked a prodigious shift within Montag, her fearless rejection of the 'correct' interpretation of life, inspired Montag to enjoy freedom for what it is, an all consuming curiosity of the world in its inherent disposition; instead of "*wearing his happiness like a mask.*" Clarisse represented everything that Montag had been deprived of, thus,

explaining Montag's attraction towards her, someone who lived unfastened by the whims of society, without regret or hesitation.

Fahrenheit 451 highlights the social crime of governmental overreach which often results in the depreciation of scholarly value. The preservation of power relies on public ignorance, at which point, the enfranchised become forced through intellectual necessity to accede to state programmes. The burning of books does not solely represent the pernicious overdependence on technology to translate reality, it also embodies how tyrannical governments turn humans into automatons. Books are one of the purest forms of knowledge and understanding, the ability to perceive the world independently heavily relies on the allowance of freedom literature provides, an ability to distinguish "*wine when its not [wine]*." By destroying all books, or at least succeeding in socially condemning them, "*everyone [is] made equal*," all robots prosperous only in their perpetual servility to anything but themselves.

The dystopian world Bradbury writes about presents itself as the perfect utopia, one where there is 'peace,' and everyone is a productive member of society. However, peace nor prosperity exist within this dreary universe focused on speed and dominance at the expense of free-will and life. Clarisse' death, which would be considered an accident, is not an accident, it was faulty regulations regarding safe driving that resulted in her murder. Similarly, much of the universe Montag lives in revolves around death, a **verbiage** of constant suffering exacerbated by institutional forces. In the words of Beatty, "*If the government is inefficient, top-heavy, and tax mad, better it be all those than the people worry over it.*"

Fahrenheit 451 was an omen of the double bladed sword of technology, something that would alleviate human burden at the sake of creativity. Bradbury's early warnings of encroaching tyranny and intellectual-phobia were ignored, *Fahrenheit 451* served as an imperative messenger of the dangerous exertion of governmental force in an attempt to suffocate free-thinkers. Despite modern technology being the weapon of the public, it is also the weapon of the powerful. An apparatus for freedom as much as it is a tool for tyranny. Bradbury conveys the importance of separating the two and searching for excellence throughout the world, instead of within screens. Ultimately,

Bradbury is successful of representing governmental oppression through media, something that has become commonplace in contemporary politics.

Draft 2

Ray Bradbury's *Fahrenheit 451* predicts the predilection of humans for technological addiction as manifested by the advent of television. It was nurtured through institutionalized social constructs which proved to be pernicious to the human psyche. The by-product of social acceptance relies on an aggressive deluge of internet **prattle** at the unconsciously steep cost of forced enjoyment. Firstly, Bradbury scrutinizes the corrosion of society's passion while highlighting its rekindling within Montag; secondly, Bradbury lays bare the despotic state agenda which retains power through an intentional annihilation of free thought. Finally, Bradbury derides legislation which aims at efficiency and speed at the risk of human life.

Despite Clarisse' transience, she imparts her virtuos wisdom upon Montag which expedites his aspirations. Prior to Clarisse' elucidation, Montag's norms of behaviour were informed of obsequiousness—a life of vacuity was one well lived. As a firefighter, Montag applied such nonsensical ideologies tacitly, burning every anomalous occurrence, in this case— books. However, Clarisse sparked a prodigious transformation within Montag, her fearless repudiation of the 'accepted' interpretations of life, urged Montag to regard freedom as it is, an inherently all consuming curiosity about the world; instead of "*wearing his happiness like a mask.*" Clarisse' existence is a reflection of Montag's deprivation, which explains Montag's attraction to her, someone who lived unfastened by society's whims, free of regret.

Fahrenheit 451 delineates governmental overreach resulting in a corrosion of values. Its preservation of power relies on ignorance, where, the enfranchised are subjected to a coercion stemming from propaganda. The burning of books exhibits a blatant prioritization of technology, as it embodies tyranny and the ultimate conversion of humans into automatons. Books are the purest form of human comprehension, a basic ability to perceive the world in an untarnished fashion granting us the

ability to distinguish “*wine when its not [wine]*.” This systematic attack on books, through which “*everyone [is] made equal*,” is specious, as all robots prosper due to perpetual servility.

Thus, this dystopia fashions itself as utopia. However, peace dies in this dreary universe obsessed with speed and dominance at the expense of agency. Clarisse’ death, albeit classified an accident, is a result of faulty regulations. Similarly, Montag’s world is inundated with the **verbiage** of constant suffering at the hands of institutional forces. In the words of Beatty, “*If the government is inefficient, top-heavy, and tax mad, better it be all those than the people worry over it.*”

Fahrenheit 451 was a harbinger of the double bladed sword of technology, something that could alleviate human burden for creativity. Bradbury’s early warnings of encroaching tyranny were ignored, and *Fahrenheit 451* is a beacon warning of the dangers of scapegoating free thought. Modern technology serves everyone, the oppressor and the oppressed, an apparatus for freedom and tyranny. Bradbury conveys the importance of separating the two and searching for excellence throughout the world, instead of within screens. Ultimately, Bradbury succeeds in representing oppression through media, the ubiquity of which is common in contemporary politics.

5/5/5 ‘Les Miserables’ Victor Hugo

Draft 1

Lessing’s essay *The Education of The Human Race*, elicited the zenith of human development, upon which virtue was exacted for being virtuous, right chosen for being right. Such philosophical insight prompted altruism, a philosophy grounded in self-sacrifice for the collective, an ideology Jean Valjean, the protagonist in *Les Miserables*, familiarizes after such benevolence was granted to him by **votaries**. Firstly, Hugo scrutinizes the notion of kindness without recuperation; underlined by Christianity. Secondly, Hugo presents a utopian society where love triumphs despite state **injunctions**. Finally, Hugo delineates the schematics of cyclical poverty, enforced through **galleys** and **ignominy**.

The earliest forms of altruism do not date back to Auguste Comte, it refers to an epoch whence Jesus ruled supreme, beholden of the notion that you must sacrifice yourself for your fellow man. This notion, first propagated in the Bible, heavily influences the work of Victor Hugo, especially in his construction of Jean Valjean, a man who abides by the principles of Christianity punctiliously. Jean Valjean's life revolves around two things, sacrificing himself for Cosette, and sacrificing himself for **vagrants, gamins, and mendicants**; his life was **lugubrious** before the two. Jean Valjean embodies the epitome of altruism, someone who governs his life according to the needs of others. Such dedication amidst **troublous** social perceptions demonstrates Schlegel's third level of human development, someone who gives because it is the right thing to do.

From adolescence humans are fed the fictitiously **lurid** tale of Rapunzel and her saving prince; a story of love triumphing. Victor Hugo presents a PG-13 adaptation of such platitudes, adding a twist of religious **expiation** to the plotline. Two **estimable** forms of love prove victorious: the first is eros, a sexual attraction towards each other, the second is a love of grace. Cosette and Marius' love for each other stems from evolutionary roots, an **augury** of their appeal towards each others values and aesthetics. However, the rarer form of love, which embodies the greatest form of **probity** is undeserved love; despite Javert's constant attempts to kill him, Jean Valjean is able to transform a man with grace.

The **infamy** of galleys and modern day jails extend further than public **abase**, such reputations are indicative of their inefficiency and lack of recuperation. Victor Hugo **remonstrates** boldly against such **imperious** systems designed at embossing a label of shame and **imprecation** upon it's **doleful** victims. He demonstrates the systems lack of empathy for victims who commit crimes of necessity, such as Jean Valjean. As a result, Jean Valjean was forced to serve nineteen years in jail for stealing bread in order to feed his family. Such trivial acts are met with disproportionate punishment which perpetuate a cycle of poverty as post-convicts are coerced out of necessity to steal again as no one is willing to offer them a livable wage.

Les Miserables acts as siren, **vociferating** for acts of compassion despite an age of spite. Victor Hugo urges the reader to stop being **prude**

and not shy away from the signs of injustice that run rampant in society. He encourages **affableness** over hostility, pointing out the flaws of an ossified prison system. Despite being written over a century ago, much of the same flaws Victor Hugo discusses remain pertinent to the highest **echelons** of society today. Until we learn to love as Schlegel calls us to, and become **penitent** in light of a state that has failed us, we will never achieve the kind of love Cinderella dwells in.

Draft 2

Lessing's essay *The Education of The Human Race* as later explicated by Schlegel, **elicited** the zenith of human capacity, stating that virtue is selected for being virtuous. Such philosophical insight promoted societal altruism, an ideology Jean Valjean, the protagonist in *Les Miserables*, embodies after **votaries** afford him the same beneficence. Firstly, Hugo explores the notion of kindness free of recuperation as underlined by Christianity. Secondly, Hugo highlights a utopia where love triumphs despite political **injunctions**. Finally, Hugo delineates the schematics of cyclical poverty, enforced through **galleys** and **ignominy**.

The earliest iteration of altruism does not date back to Auguste Comte, as it refers to an epoch where Jesus ruled supreme, and society was beholden to the notion that self-sacrifice is commendable. The nascent phase of this notion heavily influences Victor Hugo's oeuvre, especially in his construction of Jean Valjean, a man whose adherence to Christianity is punctilious. Jean Valjean's life consists of two things, sacrificing himself for Cosette, and sacrificing himself for society's **vagrants, gamins, and mendicants**; his life was **lugubrious** before the two. Jean Valjean's life is emblematic of altruism, one who governs oneself according to the needs of others. Such dedication amidst **tribulation** is demonstrative of Schlegel's third level of human cultivation.

From adolescence, humans are fed the fictitiously **lurid** tale of Rapunzel and her saving prince, ostensibly a triumphant love. Victor Hugo presents a PG-13 adaptation of such platitudes, interjecting a twist of **expiation**. Two **estimable** forms of love prove victorious: the first being eros, consisting of a fundamentally sexual attraction, the second

being agape, a love of grace. Cosette and Marius' love for each other stem from an evolutionary need to people the world, an **augury** of their mutual appeal. However, the rarer form of love, which epitomizes the highest degree of **probity** is undeserved love; despite Javert's constant attempts to kill him, Jean Valjean is able to transform a man with grace.

The **infamy** of galleys and modern-day jails extends further than public **abasement**, such reputations are indicative of their fundamental inefficiency. Victor Hugo **remonstrates** boldly against such **imperiousness** designed at embossing a label of shame and serving as an **imprecation** upon its **doleful** victims. He lays bare the system's lack of empathy towards those who engage in criminality out of pure necessity, such as Jean Valjean. Ergo, Jean Valjean was convicted to a nineteen-year sentence for stealing bread in order to feed his family. Such trivial criminality is met with disproportionate punishment perpetuating a cycle of poverty as recidivism is bound to happen due to a lack of opportunity.

Les Misérables acts as siren, **vociferating** for acts of compassion despite an age of spite. Victor Hugo urges the reader to stop being **prudish** and not shy away from the apparent traces of injustice pervading society. He encourages **affableness** over hostility, pointing out the flaws of an **ossified** prison system. Despite being written over a century ago, much of the same flaws Victor Hugo discusses remain pertinent to the highest **echelons** of today's society. Until we learn to love as Schlegel exhorts us to, and become **penitent** in light of a fallen state, we will never achieve Cinderella's love.

5/5/5 'Things Fall Apart' Chinua Achebe

Draft 1

Since humanity's **incipience** there has existed a perpetual struggle between warring sides of the same coin. Men have fought to establish a hierarchical power structure over their accomplices; including, but not limited to— children and women. This power structure manifests in three ways; first, through the anti-**effeminate** perception which operates the tribal systems of Africa. Secondly, Achebe highlights the misogyny which enforces pernicious social norms upon

women. Lastly, Achebe explores the fear of being viewed as a social failure.

Even in contemporary western-liberal democracies the association with femininity and weakness proves prevalent. It is no surprise, then, that forager tribes living in rural African hamlets exist in a hierarchy based off of an individual's homogeneity to archaic female characteristics. Okonkwo holds immense power within his tribe because he is a warrior and has multiple wives; embodying the epitome of masculinity, the state of power executed through ostensible invincibility. However, like most cases of clinical hatred, the psychology is filially rooted. Okonkwo is violent, abrasive and refuses to demonstrate anything other than anger because he viewed his father as a vulnerable failure; a disease that might one day infect him with kindness and empathy.

Linked with Umuofia's phobia of effeminate men, Okonkwo's fear of being seen as unmanly or vulnerable leads him to institute power through violence. Similar to modern day dictators, Okonkwo establishes rule through an iron fist which discriminates based on how manly someone is. He beats his wives and attempts murder because if he is violent, they will think nothing else of him. Okonkwo abuses his children and wives constantly, seeking to build a perception of himself as a violent and unrestrained man in order to be seen as valuable to his tribe. Like a shark, Okonkwo does not fear being weak and compassionate, he fears others discovering his soft underbelly and will undertake every necessary action to prevent its unearthing.

After seven years of yearning to return back to his fatherland and prove his strength and aptitude once more, Okonkwo arrives at a land devoid of its original values which had enshrined Okonkwo's position of power. No longer did they look upon Okonkwo as the walking virtue of manhood he once was, but instead, they treated him with disdain. During the seven years of his absence, Christianity had slowly seeped into Okonkwo's father town of Umuofia, slowly but methodically disabusing the citizens of their past dogmatic affiliations. Upon arriving in Umuofia, Okonkwo's dreams of prestige and puissance are shattered; he witnesses nothing he can recognize, his town no longer produces wrestling champions worthy of manhood, but bows at the feet of a new

God. Ultimately, Okonkwo is driven to suicide not because he was no longer the man he was, but because his town no longer appreciated him for being that man.

Things Fall Apart, provides a provocative dive into the politics of African tribal communities. Through discussing the misogynistic system of Umuofia, Achebe succeeds at underlining both the sexist culture that permeates the hierarchy of Umuofia and also sheds light on the phobias which perpetuate such a culture. Achebe presents the truth of affairs, that certain minorities are unsuccessful by no merit of their own, but because society refuses to recognize their value. We live in a meritocracy not of skill but of birth. Umuofia is a town great in strength but only because it is equally so in suffering.

Draft 2

Since the **incipient** start of humanity, struggle has been a perpetual component of our universal journey. Historically, men have fought to establish a hierarchy exerting power over everyone in society. This power structure manifests itself in three ways; first, through the anti-feminism which permeates tribal Africa. Secondly, through misogyny which enforces pernicious social expectations upon women. Lastly, through a utilization of fear as a symbol of social failure.

Even in contemporary western-liberal democracies, there appears to be a **pervasive** notion that being female is equivalent with weakness. It is not surprising that forager tribes in rural African hamlets exist in a hierarchy based informed of an individual's assimilation into archaic female norms. Okonkwo is immensely powerful in his tribe on account of his warrior status and his multiple wives; epitomizing masculinity, a state of **eminence** achieved through ostensible **indomitability**. As in most cases of clinical hatred this particular one is filially rooted. Okonkwo is violent, abrasive and intransigent because he interpreted his father's vulnerability as a failure; a disease which might infect him with empathy.

Linked with Umuofia's phobia of **effeminate** men, Okonkwo's fear of being perceived as unmanly or **uxorious** leads him to an embrace of violence as a mechanism of power. Similar to modern-day dictators, Okonkwo rules with an iron fist discriminating against someone based

on the degree of manliness they exhibit. He brutalizes his wives even attempting murder in an effort to portray himself as powerful. In addition, he abuses his children too, as he seeks to build a persona of unrestrained violence and strength. Like a shark, Okonkwo does not fear weakness and compassion, but rather letting his soft underbelly become examined and unearthed.

After seven years of yearning to return to his fatherland and proving his strength and aptitude, he arrives at a land **bereft** of its original values and his once known powerful reputation. He was no longer regarded as a picture of manhood, but rather one of disdain and **derision**. During the seven years of his absence, Christianity had **surreptitiously** permeated Okonkwo's father's town, slowly but methodically **disabusing** its citizens of their past dogma. Upon arriving, Okonkwo's dreams of prestige and puissance are shattered; he recognizes nothing, as his town no longer produces manly wrestling champions, but rather **genuflects** at a new God. Ultimately, Okonkwo commits suicide not because he lost track of who he once was, but because he is nothing without his town's recognition.

Things Fall Apart **expostulates** the politics of African tribal communities. Through tackling Umuofia's misogyny, Achebe reveals the underpinnings of a sexist and misogynistic hierarchy which birthed phobias and **fallacious** myths. One of the fundamental **verities** highlights the real reason why certain minorities have been unable to showcase their value, in a society which constantly attempts to **obfuscate**. We live in a society determined by birth not **aptitude**. Umuofia's great strength is **commensurate** with its suffering.

8 by 8 'Sapiens' Yuval Noah Harari

Draft 1

Nearly 850,000 years ago Sapiens first colonized Indonesia, 804,000 years later they settled in Australia leaving the extinction of megafauna in their wake, 30,000 years later the same happened with America. Homo Sapiens as a species have caused more damage in the span of millennia than any natural cycle has in billions of years, **surreptitiously** obliterating plants and animals in a **pervasive** manner. One would think that Sapiens would feel **bereft** looking back upon their

relentless demolition, however, blindsided by avarision, Sapiens refuse to look any further than the pot of gold at the end of the rainbow. We cultivated fields of agriculture with the blood of megafauna and nurtured our children through setting forests aflame.

Humanity's puissance was not only the result of eradicating every other contentious species, but it was also **commensurated** by the perpetual belief in **fallacious** ideologies. Harari expertly scrutinizes the myths surrounding the survival of our species not as harmful myths per se, but rather as ones necessary for the function of modern day metropolitans. Sapiens are **supererogatory** in nature, we wish to become the best by all means necessary, even if that means subscribing to dogmas which we know to be false, but believe to be true. The establishment of these myths, Harari explains, gives answers, however fictitious, to the deepest existential crises our society faces.

Draft 2

Nearly 850,000 years ago, Sapiens first colonized Indonesia and 804,000 years later they settled in Australia which led to the extinction of megafauna. 30,000 years later the same phenomenon happened in America. Homo Sapiens have been the cause of more damage in the span of millennia than any natural cycle in billions of years thus, **surreptitiously** obliterating plants and animals most **pervasively**. One would think that Sapiens would feel aggrieved in retrospect of their relentless demolition, however, blinded by avarice. We cultivated agricultural efforts with the blood of megafauna and nurtured our children through the incendiary flames of our forests.

Humanity's puissance was not only the by-product of the eradication of every contentious species, but also one that was **commensurate** with a perpetual belief in **fallacious** and specious ideologies. Harari expertly scrutinizes the myth of our species' survival, not as noxious per se, but rather as one expediting the function of our modern-day metropolis. Sapiens are **supererogatory** in nature wishing to become the best by all means necessary, even if it means subscribing to **spurious** dogmas. The establishment of such myths per Harari, lends itself to answers, albeit fictitious, to our deepest existentialism.

5/5/5 'Sapiens' Yuval Noah Harari (Part I)

Draft 1

History exists as time. Stretched across multiple **aeons** composed of **coalesced** legacies and cultures, history is the foundation of humanity. This **myriad** of ideologies manifest in 3 ways: firstly, through **pervasive** colonisation which secured Sapiens as an apex predator. Secondly, through the mythical culture which largely dictates the efficiency of contemporary operations. Lastly, through Sapiens comprehensive utilization of language as a means of collective power.

Homo Sapiens have been the cause of more damage in the span of millennia than any natural cycle in billions of years thus, **surreptitiously** obliterating plants and animals most **pervasively**. One would think that Sapiens would feel aggrieved in retrospect of their relentless demolition, however, blinded by avarice. We cultivated agricultural efforts with the blood of megafauna and nurtured our children through the incendiary flames of our forests. However, such actions came unaccompanied with **expiation**; in view of egotist benefits all else faded. Since the advent of humanity, Sapiens have circulated around the sole concept: how can we manipulate the world to our benefit?

Humanity's puissance was not only the by-product of the eradication of every contentious species, but also one that was **commensurate** with a perpetual belief in **fallacious** and specious ideologies. Harari expertly scrutinizes the myth of our species' survival, not as noxious per se, but rather as one **expedient** to the function of our modern-day metropolis. Sapiens are **supererogatory** in nature, we wish to become preeminent by all means necessary, even if it means subscribing to **spurious** dogmas. The establishment of such myths per Harari, lends itself to answers, albeit fictitious, to our deepest existentialism. Before the scientific revolution, humans placed faith in deities in order to attribute supernatural meanings behind natural occurrences.

Riven from our prehistoric sibling, the Neanderthal, survival soon became a birthright battle. On all pragmatic fronts Sapiens were destined to lose, Neanderthals obtained tools advantageous to

depredation, they were taller, stronger and faster. However, the greatest generals never win battles with the strongest men, they win through cooperation and collective efforts. The Neanderthals lost, as did every other existing genera, because linguistically, they lack the functionality which permits success. The Neanderthals could yell ‘attack,’ and fight effectively as singular entities; ultimately, Sapiens overcame the threat of extinction simply by understanding one another.

On the surface, Homo Sapiens lacked **sustenance**. In a warring field of clashing agendas, not much set us apart from our competitive brethren. Despite our lack of brawn, we compensated for it with intelligence. Millenia later, the same defining factor which opened Homo Sapiens fate, and sealed all others, still remains as the means of all our ends. Cooperation and linguistic expertise separates those who are average, from those who are **supererogatory**.

Draft 2

History reflects time. Sprawled across **aeons** composed of **coalesced** legacies and cultures, history pervades our fundamental humanity. History manifests itself in a **myriad** of ways: firstly, through **pervasive** colonisation which cemented Sapiens as the apex predator. Secondly, through the mythology which largely delineates the guidelines of cultural operations. Lastly, it does so through a comprehensive utilisation of language as a means of amassing power.

Homo Sapiens have caused more harm than any other natural cycle in billions of years thus, **surreptitiously** annihilating plants and animals **pervasively** and systematically. Thus, aggrieved reactions are expected considering in hindsight their relentless demolition, while being blinded by avarice. A cultivation of agriculture was made possible through the ultimate sacrifice of megafauna which ended up nurturing our children through the incendiary flames of our forests. However, such actions were free of **expiation**; in view of egotist benefits all else seemed futile. Since the advent of humanity, Sapiens have mostly obsessed over the following question: how can we exploit the world to our benefit?

Humanity’s puissance is not only a natural eradication of every existence-threatening species, but also one which was **commensurate**

with a perpetual belief in **fallacious**, specious and **spurious** ideologies. Harari expertly scrutinizes our species' survival, as an exercise in **expediency** to the very existence of our modern-day metropolis. Sapiens are **supererogatory** by nature as they seek preeminence by all means necessary, even if it entails blind acceptance of **spurious** dogmas. Harari contends that such myths lends themselves to answers, albeit fictitious and unfathomable. Continuously, many humans insist on believing in deities as a way of attributing supernatural interpretations to inscrutable natural phenomena.

Riven from our prehistoric sibling, the Neanderthal, the most existential battle, as the Homo Sapiens and Neanderthals duke it out for dominance, our modern species lays bare some of their most winning traits. Pragmatically, Sapiens were bound to lose as the Neanderthal had access to tools advantageous to **depredation**, were taller, stronger and faster. However, if history highlights anything, it is that the winning side employs cooperation and collective contribution. The Neanderthal lost, as did every other existing species, due to severe linguistic limitations which made it impossible for them to maintain superiority. While the Neanderthal could yell 'attack,' and fight effectively in unison; ultimately, Sapiens overcame the threat of extinction by simply relying on collective comprehension.

On the surface, Homo Sapiens lacked access to tools. With all things being equal, little sets us apart from other competitive species. Despite our lack of physical superiority, we compensate for it with intellect. Millions of years later, the same distinctive traits which enabled our survival, while others perished, still remains fundamental in our existing quest for survival. Cooperation and linguistic expertise separates those who are average, from those who are **supererogatory** and thrive.

5/5/5 'Sapiens' Yuval Noah Harari (Part II)

Draft 1

Contrary to contemporary opinion, science has always worked in union with religion. Neither can disprove the other in its entirety, to the extent that both draw upon dubious assumptions. In the following chapters, Harari investigates the underlying theology behind religious

dogma; comparing and contrasting polytheism v. monotheism. Through an in depth purview of ignorance, Harari highlights the origin of science. Finally, Harari analyses the pervasive structure of colonial behemoths and globalisation.

Before the idea of monotheism, people believed in generic gods of separate elements of the Earth; all of which were controlled independently and abrasively. There was a god of Fire, who controlled incendiary matter, and there was a god of water, who respectively controlled the seas. Polytheism procured answers for natural phenomenon by attributing it to specific deities; if it thundered, Zeus was exercising his anger; such notions of cause and effect were easily understandable to the human mind, and thus, were dangerously susceptible. Monotheism introduced a newer concept, it designated a specific set of rules by which its subjects abided; all under the control of a single omnipotent god. However, like all religions, the idea of good and evil, caused skepticism: 'If an omnipotent god was capable only of good, why does evil exist?'

The idea that science itself is not a religion is equally fictitious. Science, just as much as Islam or Judaism, requires its believers to acquiesce to ideologies based equally so in faith, as it is in evidence. Instead of a bible, science uses numbers, and yet, no one questions the appropriation of such numbers as candid; science just as much as Christianity, operates on a method of trust, in so far as 1 can never be proven to be 1. Science works in tandem with ignorance, without ignorance, humans would never require science. The stupidity of humanity proves the importance of science, just as much as science proves us to be erroneous.

Of the 195 countries in the world, most individuals know less than a dozen, and few know more fifty. Every single society operates within a bubble universe separated from each other by borders and cultural differences. However, since the rise of globalism, the greater part of the world has turned into a malleable web. A virus outbreak in China, can have implications on the economy of North America; everything has become inexplicably connected to each other. Such interconnectivity has not come without its consequences, in order to

ensure that consumers in Canada can receive the lowest prices possible, workers in India have to labour for one dollar a day.

Science will probably never be able to explain why 1 equals 1, religions will never be able to explain why evil exists. However, what Sapiens can be sure of, is the fact that science has achieved the world's greatest feats, and religion provides a convincing reason for the things science fails to explicate. Harari expertly tackles the flaws of both, and ultimately leaves the reader with more questions than answers.

Ultimately, at the heart of the human state, trust is commensurate to every level of success, without it, human society would cease to function.

Draft Two

Contrary to contemporary thought, science has tended to work in unison with religion. Neither can disprove the other in its entirety, to the extent that both draw upon inconclusive assumptions. In the following chapters, Harari examines the underlying theology behind religious dogma as he compares and contrasts polytheism v. monotheism. Through an in-depth purview of ignorance, Harari highlights the genesis of science. Finally, Harari scrutinizes the pervasive structure of colonial behemoths as well as globalisation.

Before the idea of monotheism, people worshiped gods whose domains extended over specific elements of the Earth. For instance, there was a god of fire, who controlled all incendiary matter, the god of war, overseeing all discord, or the goddess of knowledge supporting the dissemination of art. Polytheism acquired answers for natural phenomena by attributing them to specific deities; if it thundered, Zeus was wallowed in anger; such notions of cause and effect were easily comprehensible, thus, making humans dangerously susceptible. Monotheism spearheaded a newer concept, designating a specific set of rules to which it adhered; all under the purview of a single omnipotent god. However, like all religions, the idea of good and evil, ignited a debate of skepticism: 'If an omnipotent god was capable only of good, why does evil exist?'

In the spirit of candor, the notion that science itself is not a religion is fictitious at best and specious at worst. Science, just as much

as the religions of Judaism, Christianity and Islam, requires its believers to acquiesce to ideologies based equally so in faith, as it is in evidence. Instead of a holy text, science relies on numbers, and yet, no one questions the validity of numbers as candid; science, operates on the practice of trust, insofar as 1 can never be proven to be 1. Science works in tandem with ignorance, for without it, humans would not be able to acquire science. The stupidity of humanity corroborates the importance of science, just as much as science proves to be fallacious.

For example, to understand the pure limitations of the human mind, we could review the example of language. Of the 195 countries in the world, most individuals know less than two languages, and few know more than six. Every single society tends to operate within a bubble universe separated by borders and cultural idiosyncrasies. However, since the rise of globalism, the vast majority of the globe has morphed into a malleable web. For example, a virus outbreak in China, can have really serious implications on North American economy; everything has become inexplicably connected to each other. Such interconnectivity has not come without a steep price and dire consequences, in order to ensure that consumers in Canada can receive the lowest prices possible, workers in India have to labour for one dollar a day.

Science will probably never be able to explain why 1 equals 1, religions will never be able to adequately explain why evil persists. However, what Sapiens can be sure of, is the fact that science has achieved some of the world's greatest feats, as religion provides a convincing reason for the things science fails to explicate. Harari expertly tackles the flaws of both, while ultimately leaving the reader with an array of questions for them to ponder on their own. Ultimately, at the heart of the human condition, lies the notion of trust, which is commensurate with every level of success, and without it, human society would cease to function.

5/5/5 'Sapiens' Yuval Noah Harari (Part III)

Draft 1

The need for money has in-turn spurred the need for **neoteric** discoveries. For aeons science had relied on an organically **impecunious**

relevance, however, in the last few centuries it has gained rationale vis a vis capitalism. Harari explores this **burgeoning** reciprocity of relationships which were birthed by capitalism. Secondly, Harari explicates the industrial revolution which altered the basis of society's **modus operandi**. Lastly, Harari elucidates the intervention of the state in substitution of the community.

Contemporary socio political relations are in some way or another, all founded on capitalism. When money was necessitated so was science; neither was mutually exclusive, one could not exist without the other. The need for money meant 15th century imperialists invested heavily into cartography and science in order to establish colonies intercontinentally, which in-turn would generate billions in capital. In spite of this, such relationships could not exist without credence. Credit initiated the belief in fiscal manifestation hereafter, kingdoms no longer excluded the potential of investment, but rather actively engaged in laying bare the foundation for the future in present capital.

“All we lack is the knowledge necessary to convert and harness [energy] to our needs.” For millions of years, humans have toiled within archaic limits which dictated physical labour as the sole means to production. Upon the advent of the Industrial Revolution, such naive perceptions were overthrown. In learning how to convert steam to power trains, and electricity to power utilities, Homo Sapiens broke the threshold of energy as a singular imperturbable entity. The Industrial Revolution capitalized on the notion that anything is possible, as long as we managed to **transmogrify** energy into conducive varieties of power.

A mere 40 years ago, it was still socially acceptable to beat women and children; for centuries, the role of the **coetaneous** state had been fulfilled by communal **jurisprudence**. Society operated on the basis of superficial benefits and burdens. Since women were perceived to be weak, and ergo, considered burdens, they were prevented from accessing prerogatives men received. The basis of the nuclear family operated within the bounds of the patriarchy in comparison to reason. Only when the government limited individual rights, could humans have equal opportunity in accessing human rights, thus, is the trade-off between free-will and the will to be free.

Imperative to understanding the functionality of human relationships, is the powers which influence decision-making. Capitalism is not just the most effective system of finance, it is also the greatest incentiviser for scientific innovation. The Industrial Revolution didn't just prompt factories, it also disabused humanity of the notion that energy was intransferable. States didn't just present a civilisation of sanity, it also implicated more rights for minorities. Homo Sapiens have always been able to beat the great crises that arise with time because it has always been the same incentives which have enabled our preeminence.

Draft 2

A fundamental need for monetary resources has in-turn spurred much **neoteric** discovery. For aeons, science has been heavily perceived as the field of those with generally **impecunious** inclinations, however in the last few centuries, science has become organically viable vis à vis capitalism. Harari adequately explores this **burgeoning** reciprocity of relationships which was birthed by capitalism. Secondly, Harari explicates the premise of the industrial revolution altering the basis for our society's **modus operandi**. Lastly, Harari elucidates the intrusive intervention of the state as substitution for community.

Contemporary socio-political relations are to some degree, tend to be founded on capitalism. Much like money, science was also a necessary byproduct of modernity. The need for liquidity presupposed that 15th century entrepreneurs invested generously in cartography and science for the purpose of establishing colonies intercontinentally, which consequently generated billions in pure capital. Regardless, such relationships could not exist free of credit-worthiness. Credit instigated the belief in fiscal health, as kingdoms no longer unceremoniously excluded the potential of investment, but rather became heavily engaged in actively laying bare the foundation for the future in present capital.

"All we lack is the knowledge necessary to convert and harness [energy] to our needs." Since times immemorial, humans have struggled due to ingrained, archaic limits which unilaterally assumed physical labour as the sole means for production. The advent of the Industrial Revolution overthrew such naive perceptions rather quickly. By

converting steam to power trains, and electricity to power utilities, Homo Sapiens demolished the threshold of energy as a singular, most imperturbable entity. The very notion of the Industrial Revolution, capitalizes on the notion that anything is possible, as long as we manage to **transmogrify** energy into viable, conducive varieties of power.

A mere 40 years ago, society still deemed acceptable the beating of women and children; which had been a centuries-long practice, as the role of the **coetaneous** state had been appropriately fulfilled by communal **jurisprudence**. Society operated under the **auspices** of superficial benefits and burdens. Since the fundamental perception of women was one of weakness, one of feebleness, they were blatantly prevented from accessing the prerogatives granted to men. The core of the nuclear family was under the control of an uncontested patriarchy as opposed to human reason. Only when the government intentionally limited individual rights, humans could have equal opportunity to access their fundamental rights thus it was a trade-off between free-will and the will to be free.

Imperative in understanding the functionality of human relationships, is the power which influenced decision-making. Capitalism has proven to be not only the most effective financial system, but also the greatest incentiviser for innovation and scientific progress. The Industrial Revolution did not just birth factories, but also disabused humanity of the notion that energy was intransferable. Systems of government did not just present a civilisation of sanity, but also implicated a higher number of rights for generally oppressed minorities. Homo Sapiens have a history of managing to weather the great crises that arise with time, and these very same incentives have sparked our preeminence.

In-class Quiz:

Coalesce, v. - to join / combine

Myriad, n. - a random assortment of things

Chafing, v. - to create sores by friction

Banal, adj. - so unoriginal it's boring

Enamoured, adj. - to be filled with love
Atrophied, adj. - to lose effectiveness because it is not used
Locomotion, n. - movement
Sustenance, n. - nourishment
Carrion, n. - decaying flesh
Inclement, adj. - unpleasant weather
Stratification, n. - classification of certain groups
Supple, adj. - flexible and malleable
Disgruntled, adj. - grumpy and angry
Liturgy, n. - place of religious worship
Eunuch, n. - a castrated man (archaic)
Sire, v. - a male breeding bull
Throes, n. - deep pain, sometimes associated with pregnancy
Accoutred, v. - fancy clothing
Toting, v. - to hold or weild
Mollify, v. - to appease
Sociopolitical, adj. - social and political
Lascivious, adj. - having nefarious sexual desires
Abattoir, n. - slaughterhouse
Riven, v. - ripped apart
Aeon, n. - a very long time, often used for rhetorical purposes
Menagerie, n. - an assortment of animals
Annals, n. - a yearly recording
Sate, v. - to satisfy fully
Depredation, n. - to insult someone's reputation
Indolence, n. - like a sloth, very lazy
Acumen, n. - having good judgement
Burgeoning, v. - rapidly increasing

Expedient, adj. - an agent which speeds up or makes something more effective

Dissolute, adj. - to overindulge and spend too much

Polytheism, n. - belief in many gods

Ephemeral, adj. - short-lived

Morass, n. - a muddy ground; unclear

Polity, n. - a governmental entity

Semantic, adj. - the meaning behind words and definitions

In-class questions

1. Provide 1 example of an evil empire and how Harari describes it. Harari describes the Belgian colonial empire as one of the most despicable empires during and post the industrial revolution. He focuses on the character of Leopold who, in the name of money and good-will, established horrific rubber farms where punishment was meted out in the form of chopping hands.

2. When Harari says “they were used to being defeated” who is he referring to?
Harari is referring to the Roman Empire.

3. What does Harari mean by “the wonders of bureaucracy”?
Harari discusses bureaucracy as the institutionalization of a permanent form of cataloguing human knowledge. In this framework, he succeeds in delineating a few limitations with ancient forms of storing and safekeeping of finite information. For the most part, ancient texts of importance were preserved on bulky stone slates, which despite their durability, were nigh impossible to utilize. Additionally, most empires struggled with the storing of information and the bigger they got, the more challenging such a venture became. Finally, Harari scrutinizes the

feasibility of storing information from both a macro, collective scale, to a micro, fragmented scale.

4. The Original Affluent Society

During the hunter-forager period, those with the closest knit bands and the highest number of members tended to survive. The complex social relationships the foragers established lent themselves to elasticity and change. On account of seasonal change and food sources, they had a myriad of migratory patterns. In addition, tribes with the highest degree of complexity in skill acquisition, were able to encompass the vast majority of issues which arose. Additionally, humans were able to connect emotionally and work in tandem while also connecting with such species such as the domesticated dog.

5/5/5 'Sapiens' Yuval Noah Harari (Part IV)

Draft 1

In terms of résumé application for best species, Homo Sapiens seem to have a lot under their belt. The last few centuries of our burgeoning puissance has supplanted intelligence at an unprecedented rate, and yet, as the name Sapiens grows befitting, the title of 'human' or 'man' seems to have taken the backseat. Harari explores the clashing identities of intelligence and humanity in three ways. Firstly, through the scrutinization of the imagined state and its role in both stability and internal perturbation. Secondly, through analyzing the 'why' behind The Happy Life; lastly, through predicting the proliferation and rise of abionic life.

Humanity did not witness the implementation of a proper polity until the early 19th century. The inauguration of the state meant equal governance and an astronomical decrease in international conflicts. As the need for imperial powers diminished, and hegemonies such as Britain who once extended dominion over a quarter of the globe disbanded, a new problem transpired. Civil wars and coups lead a new reign of destruction, when colonial powers abdicated their role, the power vacuum left behind engulfed nations in generations of internal turmoil. And yet, even when the fog had cleared and some self-professed

majority established power, the question now turned into: Who would govern those who governed, and would it truly result in a better outcome than under imperialism?

In contemporary society, money is a direct translation for power and opportunity, both of which are access rights. However, understanding how humans can achieve meaningful happiness requires a 'why' urging them on. In the status quo, those who have affluence and prosperity lack meaning in their lives, not because they suffer from a dearth of pleasure, but rather that this pleasure no longer retains itself as pleasurable. Additionally, some individuals have biologically limited reception of happiness, meaning even when they are the happiest, they can only achieve 70% of total bliss. The formula for happiness is more complex than quantum physics, some argue happiness is abstaining from pleasure, while others are convinced of the opposite, in the end, the answer is far more individualistic than anything else.

The era of genetic modification presents an unprecedented revolutionization of power; one which represents a permanent alteration of the human identity. Since the internet overthrew the globe in a stampede of information, governments have scrambled to regulate it, and citizens have become gripped with 'media-fever.' However, the same problems that once arose with the internet now ensue the genesis of bionic life. The problem, however, has never resided in these scientific innovations themselves, but rather how such power is harnessed. As society churns out science at unparalleled pace, humanity has begun to relinquish parts of our humanness in exchange for unbridled progress. If humanity is to advance, having designer-babies will be inevitable, but just like the internet, Homo Sapiens will have to redraw the line between good and evil.

In the final chapters of *Sapiens*, Harari lays bare both the future and some of the existential questions humanity faces. Governments have inoculated us from violence, while at the same time exercise near unlimited power, often with malice. The equation of happiness seems to be drawing closer than ever in empirical value, and yet billions are discontent with privilege. Humans should be happy that soon, with genetic editing, no illness will be incurable and yet, people are skeptical of the ethical debate. The next few decades will encompass a rapidly

changing environment, one filled with robots and manicured babies, and it is then that our humanity will come in contention with our sapientia.

Draft 2

If *Homo Sapiens* had a collective resume it would most certainly be impressively long. The last few centuries of our **burgeoning puissance** have consistently supplanted intelligence at an unprecedented and unforeseen rate, thus, as the name Sapiens grows befitting, the title of ‘human’ or ‘man’ seems to have been subjected to the backseat. Harari explores the clashing identities of intelligence and humanity in three distinct ways. Firstly, through the scrutiny of the imagined state and its role in both **equanimous** stability and internal **perturbation**. Secondly, through an insightful analysis of the ‘why’ behind The Happy Life; lastly, through a prediction of the **proliferation** and rise of abionic life.

Humanity did not implement a proper **polity** until the early 19th century. The **inauguration** of the state presupposed an equality of governance as well as an unprecedented decrease in international conflicts. As the need for imperial powers diminished, and Britain’s hegemony began to disband after exerting domination over a quarter of the globe, a new problem emerged. Civil wars and coups **jump started** a new reign of destruction as colonial powers opted for an abdication of their role. The power vacuum **engulfed** many nations in ensuing generations of much **strife** and internal turmoil. And yet, even when the fog finally cleared as the self-professed majority established and solidified power, the question has now turned into: Who would govern those who governed, and would it truly result in a better outcome than under imperialism?

In modern society, money is a direct translation for economic power and societal opportunity, both of which are access privileges. However, understanding how humans can achieve meaningful happiness requires a ‘why’ which **instigates** their **compliance**. In the status quo, those with affluence and prosperity often lack meaning in their lives, not because they are **bereft** of pleasure, but rather because this pleasure no longer retains itself as pleasurable. Additionally, some individuals have biologically limited reception of happiness, meaning when they are the

happiest, they can only manage to achieve about 70% of their total **elation**. The formula for happiness tends to be more complex than quantum physics, as some argue it is what one derives from **abstaining**, while others insist it is fundamentally individualistic.

The era of genetic modification presents an unprecedented **overhaul** and reimagining of power; one which represents a permanent alteration of our genetic code. Since the internet overthrew the globe in a stampede of information, governments have struggled regulating it, as citizens' addiction for 'media-fever' is **nigh** impossible to control. However, the same problems that once emerged with the rise of the internet now apply to the **genesis** of bionic life. The problem, however, has never resided in these scientific innovations, but rather in how such power is **garnered** and harnessed. As society churns out science at an unparalleled pace, humanity has begun to relinquish parts of its very nature in exchange for unbridled progress. If humanity continues to advance which, it stands to reason, having designer-babies will be **inescapable**, but just like the internet, Homo Sapiens will have to redraw the line between good and evil.

In the final chapters of *Sapiens*, Harari lays bare both the future and some of the **existential** questions humanity continues to face. Governments have **inoculated** us from violence, while at the same time they intentionally exercise near unlimited power, often with intentional malice. The equation for happiness seems to be drawing closer than ever **empirically**, and yet billions continue to be **forlorn**. Humans should be happy that soon, thanks to genetic editing, no illness shall be incurable and yet, many continue to be skeptical of the ethics surrounding this debate. The next few decades will encompass a rapidly changing environment, one filled with robots and manicured babies, and it is then that our humanity will come in contention with our **sapientia**.

3/5/5 *Mrs Dalloway* by Virginia Woolf

Bold 5 vocab per paragraph

Superficially, Mrs. Dalloway lends herself to be a **paragon** of upper-class aristocracy. A woman content with her **idyllic** lifestyle, free of any source of stress or depression. However, despite the excellent

facade with which she executes her **quotidian** errands, underneath is a deeply perturbed woman wrought with **dolour**. Unsatisfied with anything that she brandishes outwardly as a means of happiness. Mrs. Dalloway is the **quintessential** example of a person suffering from a mid-life crisis.

In the brief moments of her morning, Woolf uncovers a heavy **gravity** weighing upon her mind. On the surface, her smile betrays every sense of her inner **lachrymose** spirit. She goes about her day pretending to be fine in order to not only medicate herself with a sense of happiness which accompanies **cordial** relations, but also to try and disabuse her own truth of affairs. Stuck with a husband she does not love, and in a society which is deeply self-concerted despite their apparent **rapport**, Mrs. Dalloway is stuck trying to uphold a part of herself which does not exist. Her attempt to throw a **magnolious** party is only part of a larger ploy in order to self-deceive herself of her own **palpable** depression.

Mrs. Dalloway's life is much like Septimus', in that both characters suffer from a misunderstanding of both themselves and their surrounding accomplices. However, Septimus differs from her in the way he chooses to deal with his **idiosyncratic perspicacity**. He comes to terms with his unique purview of the world, and in particular of nature, dethroning public opinion of any effect. Septimus suffers from a mental ailment which **proscribes** him from normality, in spite of this, he attempts to achieve success on his own individual terms instead of **pandering** to the rest of society.

Draft 2

Superficially, Mrs. Dalloway lends herself to being a **paragon** of English aristocracy. She is a woman content with her **idyllic** lifestyle, free of stress or deprivation. However, despite the excellent facade with which she executes her **quotidianity**, underneath lies a deeply perturbed woman wrought with **palpable dolour**. She is dissatisfied with anything she brandishes outwardly as a means of happiness. Mrs. Dalloway is the **quintessential paragon** of a person in the middle of a **mid-life** crisis.

During brief moments of the morning, Mrs. Dalloway seems to uncover a heavy **gravity** weighing on her mind. On the surface, her smile betrays a **lachrymose** spirit. She goes about her day pretending to

be fine in order to not only medicate herself with a sense of happiness, but also to accompany **cordial** relations. Stuck with a husband she does not love, and forced in a society she loathes despite projecting a functional **rapport** with it, Mrs. Dalloway feigns an interest in participating in life. Her attempt to throw a **magnolious** party is only part of a larger ploy in order to self-deceive of her own **palpable despondency**.

Mrs. Dalloway's life is akin to that of Septimus', because both characters suffer from a basic misunderstanding of themselves and their surrounding accomplices. However, a fundamental difference between them is that Septimus opts for a different manner of dealing with his **idiosyncratic perspicacity**. He comes to terms with his **anomalous** purview of the world in particular of nature, dethroning public opinion of most effects. Septimus suffers from a mental ailment **proscribing** him from normality, and in spite of this, he attempts to achieve success on his own instead of by **pandering** to the rest of society.

Vocabulary Quiz:

Virulence, n. - parasite

Parochial, n. - small minded

Savants, n. - learned person; genius

Anathema, n. - to dislike immensely

Impecunious, adj. - not good with money

Scullery, n. - a small kitchen; spice kitchen

Magnate, n. - a powerful person in a particular industry

Panache, n. - flaunt, flashy

Inculcate, v. - to foster and nourish

Foundered, v. - ship: to sink

Stolid, adj. - stoic

Nationalise, v. - to turn into a state entity

Abrogation, n. - to appeal or abolish a right or law

Mainstay, n. - always there; permanent

Austere, adj. - strict, firm

Portent, v. - to be a sign of things to come

5/5/5 'Mrs. Dalloway' Virginia Woolf

Draft 1

As the Industrial Age's **denouement** draws near, the existential question of happiness grows pertinent more so than ever. Caught between competing precipices of peace and **pedigree** Mrs. Dalloway is stuck attempting to balance her introspective personality with **pernicious** social pandering. This lack of **equanimity** demonstrates itself in three ways: first, through an indecisive past which most pervasively invades Mrs. Dalloway's present **conventionality**. Secondly, through the theme of death which lurks surreptitiously beneath the surface of Mrs. Dalloway's seemingly hectic lifestyle. Lastly, through the idea of oppression which manifests itself in Septimus' suicide.

Much of Mrs. Dalloway's life is guided by the looming shadow of the decisions she had made in her **juvenience**. Unsettled by the possibility of what 'could have' happened, her present life becomes burdened by a deeply **perturbed** past. Struggling to come to terms with marrying Richard, whom she does not love, Mrs. Dalloway is plagued by a **dearth** of happiness as a result of imagining the possibility of a different, blissful life. Eventually, her own discontention drives her to come to terms with what is, that being her present state of events. Ultimately, Mrs. Dalloway attempts to repurpose her **doleful** lifestyle by sacrificing her own desires at the altar of a **gluttonous** appetite for social pedigree.

Two things **reify** themselves as problems in Mrs. Dalloway's quotidian, the past and the future. Hindered by the prospect of starting over, and disturbed by the **sporadicity** of death, Mrs. Dalloway tries to generate happiness against a broken clock whose ticking might stop at any moment. Upon learning about Septimus' suicide, Mrs. Dalloway is overcome with a feeling of great happiness in despair. She believes that Septimus' own conviction, even in death, managed to preserve a part of himself which has been missing in her own life since Bourton. Recalling a time when she could have died happy in Bourton, Mrs. Dalloway

considers Septimus' own death her disgrace for not having the same courage.

During most of the early 19th century, England was perceived as an **indomitable** hegemony, however it was in its zenith, that the threat of oppression began to take hold. Under the guise of social standing and British aristocracy, people like Mrs. Kilman and Sir Bradshaw attempt to oppress anyone who disagrees with their rigid conception of the world. Septimus, a victim of this system, witnesses his happiness cut short as those who view his mannerism as eccentric attempt to 'fix him.' However, it is not only Sir Bradshaw who leads to the demise of Septimus, Mrs. Dalloway also plays a part. She realizes that her own acceptance of a deeply repressive regime dictated the passing of Septimus.

Woolf explores one of the most pressing concerns of humanity: how do people be happy? For Mrs. Dalloway, happiness never exists. Caught in the crosshairs of conformity, she contemplates whether or not she will ever be happy. Septimus chose to control his own fate, scared of a society bent on oppressing him, ironically, it is death which preserves his happiness. Mrs. Dalloway leads the life of a typical upper-class citizen, devoid of any passion or interests, apart from acting richer than she actually is.

Draft 2

As the Industrial Age's **denouement** draws to an end, the existential question of the nature of happiness is raised more pertinently. Caught between the impossible precipices of peace and **pedigree**, Mrs. Dalloway is stuck in this limbo as she attempts to balance her introspective nature with **pernicious** social pandering. This lack of **equanimity** reveals itself in three ways. The first of which is her indecisive past and how it pervasively invades Mrs. Dalloway's present **conventionality**. Secondly, the theme of death lurks surreptitiously beneath the surface of Mrs. Dalloway's seemingly loud and hectic lifestyle. Lastly, the idea of oppression manifests itself through Septimus' suicide.

Much of Mrs. Dalloway's life is guided by the looming shadow of the decisions she made in her **juvénience**. Unsettled by the possibility of

what ‘could have’ happened, her present life becomes burdened by a deeply **perturbed** past. Struggling to come to terms with the impending nuptials, as she was set to marry a man she did not love, Mrs. Dalloway is plagued by a **dearth** of happiness. Eventually, her own discontention leads her to a coming to terms with the present state of affairs. Ultimately, Mrs. Dalloway attempts to repurpose her **doleful** lifestyle by sacrificing her own desires at the **gluttonous** altar of pedigree and **gentry**.

Two things **reify** themselves as real problems in Mrs. Dalloway’s quotidianity, the past and the future. Hindered by the prospect of starting over, and deeply disturbed by the **sporadicity** of death, Mrs. Dalloway tries to generate happiness against a broken clock whose ticking might stop at any moment. Upon learning about Septimus’ suicide, Mrs. Dalloway is overwhelmed by a bizarre feeling of great happiness enveloped in despair. She believes that Septimus’ own conviction, even in death, managed to safeguard a part of himself which was missing in her own life. Recalling a time when she could have died happy while living in Bourton, Mrs. Dalloway considers Septimus’ self-imposed death to be a disgrace as she did not possess the same audacity.

During most of the early 19th century, England was perceived to be an **indomitable** hegemony, however it was in its very **zenith**, that the threat of oppression began to take hold. Under the guise of social standing and British **noblesse**, people like Mrs. Kilman and Sir Bradshaw attempt to oppress and silence anyone who disagrees with, and does not abide by, their rigid conception of how the world ought to be. Septimus, a victim of this system, witnesses his own happiness cut short as those who view his mannerisms as **quirky** and eccentric attempt to ‘fix him.’ However, it is not only Sir Bradshaw who led to the ultimate demise of Septimus, Mrs. Dalloway also played a distinct part. She realizes that her own **acquiescence** to a deeply repressive regime cemented the passing of poor Septimus.

Woolf explores one of the most pressing and **perennial** concerns of humanity: how can people be happy? For Mrs. Dalloway, happiness is an illusion. Caught in the trap of conformity, she **ruminates** whether she will ever find happiness. Septimus chose to control his own fate by not allowing a pernicious society to oppress him thus, ironically, it is death

which preserves his ultimate happiness. Mrs. Dalloway leads the life of a typical member of the upper-class, devoid of any real passion or **consequential** interests, with her only concern being acting wealthier than she actually is.