

Article Critique

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Author Note

Journal Article Critique

The article titled “Early Intervention in Autism” by Christine M. Corsello focuses on the exploration of the causes of autism in children and the possible interventional approach which can be adopted by individuals to ensure that the condition is controlled in early stages of child development. The title of the article is succinct in explaining the content of the study and the potential information that the readers will find in the document.

The abstract of the article opens with providing a diagnosis of autism followed by the role of healthcare practitioners in ensuring the appropriate interventional approach in controlling the condition among children. Since it is a qualitative study, the article focuses around providing an empirical study of the interventional programmes developed to address the condition of autism and focuses around finding the best possible solution that can allow the healthcare practitioners in addressing autism.

The article begins with providing a sufficient background that offers detail on Autism as a medical condition followed by its discovery, symptoms of autism and the possible treatment invented till present day to address the condition. Under the background section, using sufficient references the author has elaborated on the types of diagnosis associated with Autism and the ratio with which the disease is prevalent among general population. The concluding section of the article provided a prominent problem statement that highlights the prospects discussed by the author in the article. The problem statement is easy to identify in the article and holds significance for the educationist since it focuses on the cognitive development, behavioral actions and learning capacity of individuals suffering from Autism.

The fact that it's a quantitative analysis, the study does not include an explicit hypothesis neither the research questions are explicitly narrated in the research paper. However, under the interventional section, a literature review is provided in detail followed by the statistical evidence of the programs/methods adopted by the professionals in solving the issue. The interventional programs are explored at two variables including the intensity of interventional program followed by the age at which the interventional program was introduced to Autism children. The studies suggested that individuals who were introduced to the interventional program at a young age gained more benefits compared to individuals who were offered the intervention at later stage in their age. Another significant point highlighted in the article includes the lacking presence of the interventional approaches for individuals who are younger than three years of age. The aim of the study is to explore the programs possibly designed for the preschoolers that are widely available and those that are restricted in their availability followed by the effectiveness of each approach.

Under the evaluation section, the author has discussed three interventional programs designed for toddlers, comprehensive programs as well as the developmental interventions; all concerned with the prevalence and management of Autism in adults. The author has built his argument using sufficient sources and past studies which adds validity to the argument.

The first program discussed by the author is Walden Toddler Program that was designed for toddlers diagnosed with autism. The program focuses on the typical daycare model focused on the behavioral principles and learning methods in natural learning contexts (Corsello, 2005). However, the critique offered by the author on the program is insufficient. However, the lacking critique is justified since the program itself has multiple loopholes with insufficient studies and data proving the effectiveness of the program. The second approach critiqued by the author in the article is the social pragmatic communication approach. The approach focuses around the

development of strategies to teach communication to children suffering from Autism (Corsello, 2005). The approach is based on pragmatic communication development. The author highlights the limitation of the program where the author of the program has not developed the detailed interventional techniques, but it is an important approach to develop naturalist contexts to provide a supportive environment for the individuals suffering from Autism to learn communication.

In discussing the comprehensive programs for children with ASD's, Greenspan approach and the TEACCH model, the LEAP approach, and the Denver model in developing interventional programs for children. The article makes sure to highlight the limitations for Walden Toddler Program which is designated specifically for the toddler. The writer has provided a detailed critique of the limitations that each approach of the program holds for individuals suffering from autism. In addition, the author has also identified the commonalities between the interventional approaches including their target audience which is between 30 and 47 months old, active family involvement and intensive work hours. The TEACCH program focuses on the evaluation of psychoeducational profile to help individuals with Autism to develop their cognitive and behavioral skills. Applied behavior analysis includes several interventional strategies and programs focused on behavioral principles which not only focuses on autism but also psychological factors of toddlers. The writer then further goes into detail to explain the criticism of programs including the restrictions of age group followed by large discrepancies which is between the number of hours between control and experimental group in studying children with Autism. The discussion concludes with the fact that interventional strategies have proven to be an effective measure in promoting the cognitive, behavioral, and emotional, psychological development.

The concluding section of the article effectively sums up the methods discussed in the article as well as the importance of introducing early interventions to children diagnosed with Autism. The author has also discussed in detail the implication of the interventional programs discussed in the articles followed by the suggestion to expand the scope the research in the field to facilitate the autistic kinds in the future. In addition, the concluding paragraph of the article also highlights the limitations of the discussed methods and approaches and the need to expand the scope within each approach by adding empirical and quantitative studies to realize the effectiveness of the approaches. While providing the concluding thoughts, the article also focuses upon the need for the parents as well as the teachers to beware of the progress that individuals with Autism make, to help identify the best suitable interventional technique which may differ child suffering from Autism.

The article offers a critical addition in the field of Autism as it gathers various approaches and interventional methods to treat autism at one point to analyze the existing programs as well as their effectiveness in facilitating and improving the condition of toddlers suffering from Autism. However, since the article lacks any quantitative results, the target research by the author can be expanded by adding empirical evidence to the claims that the author makes in the research. The ideas of the author are succinctly organized and presented by the author in the research where it offers a step-by-step analysis of the topic at hand, starting from the introduction of the article to the explanation of the interventional strategies and approaches currently being observed to help toddlers suffering from Autism. The literature review was presented in the tabular form for the readers to grasp the information quickly and in a comprehensive manner. By adding sufficient literature, the author further added credibility to her arguments. The author of the article Christina Corsello holds a doctorate degree in clinical psychology and is working as a licensed clinical

psychologist which makes her both credible and eligible to discuss the physiological and cognitive limitations followed by their possible interventional strategies to help children suffering from Autism.

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Book Review - *Everything is F*cked*

*Everything is F*cked*, a widely loved and appreciated book is written by Mark Marson stressing the role played by 'hope' in the lives of human beings. Mark Mason is not just an author of remarkable book but also a personal development consultant, blogger, and internet entrepreneur. Due to his affiliation to the field of personal development consultancy he must have more exposure to the people going through different phases of their lives and while trying to help them sort out their lives he must have noticed things which are common in people now a days. Therefore, this book is one of the most realistic and philosophical books addressing the philosophical existence of 'hope' in the lives of human beings. *Everything Is Fc*ked* examines the concept of hope and how hope lends purpose to the lives of human beings, as well as suggesting a remedy to many of the existential difficulties humans face.

The only thing which takes human beings forward in their lives is hope that lies in their heart and mind, regardless of the situations. However, if the hope seems fading away or humans lose the hope entirely, the entirety and purpose of life seems lost. The moment a person feels hopeless he indulges himself in the never ending chaos of whether he will ever be able to keep up with the life or he has to spend the rest of his life with the same hopelessness. The hopeless attitude is what holds humans from growing. As mentioned by Mason in his book "We've lost the clear why that drove previous generations" (MANSON). This shows that the reason for the downfall of humans or perhaps the hopelessness of the new generations is just because they do not have purpose to live as they have lost the path which helps in moving

forward in life. When it seems that there is not further purpose of living everything around appear unattractive and useless. Therefore, in order to live a hopeful life one must have purpose in his or her life because that is the only thing which guides humans towards achieving something. Until and unless humans have a reason or purpose to live they always carry this beacon of hope in their lives and never feel hopeless, because during all those times they think of themselves as the most important and purposeful creature in universe. However, as soon as they lose the purpose of the life they realize their insignificant existence in the wide vast universe which ultimately make them feel low of themselves. Therefore, in order to prevent this feeling of hopelessness and despair Mason has suggested a way “Something needs to matter because without something mattering, then there is no reason to go on living. And some form of simple altruism or a reduction in suffering is always our mind’s go-to for making it feel like it’s worth doing it” (MANSON). The thought of having a purpose and certain dimension of life is called as “hope narratives” by Mason. These hope narratives help humans to move forward in their lives without being hopeless.

While talking about the purpose of life and hope to move forward Mason also shares his perspective that self-control is merely an illusion. He expands his idea by describing the two brains and their functionality. Thinking brain and feeling brain are the brains which are supposed to instigate certain response in human beings. Thinking brain is the intellectual and rational brain which helps in reasoning. However, on the contrary, feeling brain is all about emotions, sentiments, and feelings which compels the person to take action accordingly. Therefore, there are possibly two brains in helping humans to decide or even take control of themselves. To maintain a healthy balance it is important for both brains to work together without making one more important or significant than the other. For instance if human beings ignore thinking brain and act according to the feeling brain he would be considered as emotional, impulsive or perhaps selfish. However, if feeling brain is ignored and the

importance is given to thinking brain then human will be more inclined towards being insensitive and it makes person more indifferent to life. As explained by Mason in his book

“Every problem of self-control is not a problem of information or discipline or reason but, rather, of emotion. Self-control is an emotional problem; laziness is an emotional problem; procrastination is an emotional problem; underachievement is an emotional problem; impulsiveness is an emotional problem” (MANSON).

Mason explains that most of the people think self-control is entirely an issue of information or related to thinking brain however, it is not always the thinking brain controlling self-control rather emotional problems occurring in feeling brain are also main reason for failure of self-control. Therefore, it is hard to maintain a healthy balance between both brains which leads to the perception that perhaps self-control is an illusion and not the reality.

Throughout history, philosophers and brilliant minds have emphasized that reason must always take precedence over human desires. Indeed, as Manson points out, both Kant and Freud advocated this position in their writings. After decades of being preached that reason is God, we've come to believe that removing desire equates to removing all feelings. When applied to specific groups of people, the nature of the problem becomes clear. When it comes to food control, for example, obese people are mocked for their lack of it. They are despised by society because they place a low premium on reason (e.g., the belief that eating healthy helps you live longer) and a high premium on want (the compulsion to stop at a fast-food drive-thru whenever you feel like it). According to Manson, our culture has evolved to the point where we are emotional shamers. “We feel that yielding to our emotional desires is a moral transgression. In our society, out-of-control behavior is viewed as a symptom of a poor character. On the other side, individuals who are capable of self-control are admired” (MANSON). Self-control requires more than sheer willpower or excessive rationale. When it

comes to conscious awareness, our thinking and emotional brains are two distinct hemispheres of the brain. Unlike the emotional brain, which is subjective and relative, the thinking brain is objective and factual. When making judgments, it is necessary to use both facets of the conscious mind. Otherwise, we would be either an emotional train wreck that disregards objective reality and indulges every impulsive want without hesitation, or a calm and calculated rationale that disregards objective truth. The Classic Assumption, as defined by Manson, is applicable to all aspect of our life. We've all misjudged the power of our emotions, whether we're Stoics, self-helpers, philosophers, or everyday people. We have all become entangled in the conflict between our analytical and emotional brains. While logical thinking is necessary for certain components of every decision, it cannot be relied upon to make every decision in every case. Due to thousands of years of evolution and natural selection, the ability to feel emotions has endured. Without the ability to feel, we are unable to communicate successfully with others or live meaningful lives.

Manson portrays the eminent scientist in a new and amusing light. The three laws of motion of Newton are well-known. For a time, Manson encourages his readers to assume that we live in a parallel universe where Newton, or "Emo-Newton," as Manson affectionately refers to him, is consumed with researching his own psychological tendencies rather than the natural world. Newton is credited with developing the three laws of motion in this other universe, rather than the three principles of motion. This is how it works:

“For Every Action, There is an Equal and Opposite Emotional Reaction

Our Self-Worth Equals the Sum of Our Emotions Over Time

Your Identity Will Stay Your Identity Until a New Experience Acts Against It” (MANSON).

Disappointingly, our worldview is not always accurate. Everything we've encountered, from childhood through adulthood, has compelled us to form value judgments and narratives about

ourselves in order to navigate the unknown. Manson's third law serves as a sobering reminder that, while beliefs and narratives are necessary, we must spend effort ensuring that they continue to build us up rather than tear us down. Not doom and gloom, but hope and meaning.

*Everything Is Fc*ked* digs at the meaning of hope and how it lends purpose to people's lives, while also presenting a solution to many of the existential challenges they face. The only thing that keeps individuals moving forward in life, regardless of their circumstances, is the hope they hold in their hearts and thoughts. If, on the other hand, hope appears to be dwindling or humanity have entirely lost hope, the meaning and purpose of life appear to be lost. To live an optimistic life, it is necessary to have a goal in mind, as this is the only thing that pushes individuals to act. Mason argues that while the majority of people believe that self-control is simply a matter of information or is tied to the thinking brain, emotional problems arising in the feeling brain are also a major cause of self-control failure.

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Name of Student

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Concert Review

I attended Spaghetteria's performance last weekend, which was held at Spaghetteria's restaurant. While dining on Italian food and listening to live jazz in San Diego, we enjoyed a wonderful evening together. Several tables and chairs were arranged around the band's stage, which was located at the furthest part of the room due to the weak lighting. The band consisted of five members: tenor/alto saxophone Bill Shreeve, trumpeter Bruce Cameron, drummer Kirk Hoffman, bassist Grant Clarkson, and guitarist Mark Augustin, who served as the group's leader and musical director. Participants in the Sunday night jam session are given a chance to sit in and play as jazz musicians. The weekly jam sessions, which take place on Sunday nights at KSDS, San Diego's Jazz 88.3 radio station, are sponsored by the station.

Although saxophonist Bill Shreeve performed an excellent job on Charlie Parker's Out of Nowhere, he lacked Parker's characteristic bebop sound, which was a shame since the piece began the evening. Throughout the song, Shreeve's improvisation took up the majority of the time, and he accomplished this by using a wide variety of notes from his highest register on the tenor saxophone. Following Shreeve's performance, Bruce Cameron took over and improvised the chord changes. Cameron did an excellent job despite the little amount of time he had to improvise. When Cameron came to an end during Mark Augustin's guitar solo, the rest of the band fell into stop time as well. After the ensemble re-assembled, Shreeve continued to improvise on the song for a while.

The trumpet and saxophone players joined together to perform Herbie Hancock's jazz classic, Maiden Voyage, for the second song of the evening. As the lead singer of this song, Shreeve improvised over the rhythm section (which included the bassist and drummer). He performed well. The chromatic scale and a great deal of repetition were used by Shreeve as his solo drew to a finish. Cameron, the trumpet player for Shreeve's band, walked onto the stage next and immediately started improvising over the rhythm section in the same manner. Cameron battled with his intonation and came out as nasal. Grant Clarkson was given the opportunity to demonstrate his innovative ability as a bassist. He has a natural ability to play the bass while sliding his hands around the neck of the instrument as he plays. With a more muted tone than they had used previously, the band concluded the song with a delicate and hushed performance.

Billy's Blues, an original by Bill Shreeve, was the third song, and it focused on the band members switching fours throughout the song. The song started slowly and then quickly moved into the main theme, which was accompanied by Augustin's guitar accompaniment. Cameron's trumpet chords were played after Shreeve's alto saxophone riffs, which set the tone for the piece. After the first eight measures, he began improvising over the primary melody, and he proceeded to do so for the remainder of the song. The drummer, who played the ride cymbal with his right hand, kept a solid rhythm throughout the performance. Following the conclusion of Shreeve's performance, Augustin took the stage and blasted on the guitar while moving his hand up and down the fretboard. After his allotted time had expired, he began improvising over the song, but Clarkson and his fellow musicians interrupted the performance to enable him to perform alone. As the band returned to finish the song on a high note, the bass and drums exchanged fours.

I Thought About You, by Jimmy Van Housen and Burke, was the fourth song to be performed on the show. The acoustic guitar was performed by Mark Augustin at the beginning of

the song. At the beginning of the song, there was a melancholy undertone. During the guitar introduction, the trumpet player was playing in the wrong key, which led to the entrance of the main theme. The guitarist had to come to the rescue in order to preserve the tune. The bassist added a powerful bass line to the song, which gave it a languid and romantic atmosphere. However, it wasn't until Shreeve began playing over the rhythm section that the song became more appealing to me. In reaction to the romantic-sounding music, members of the crowd got to their feet and started dancing in front of the performers on the main stage. A loud wave of applause erupted from the audience at the conclusion of the performance.

After the fourth song, the band took a thirty-minute pause to regroup. During the interval, members of the band mingle with the crowd and answer questions. The members of the band approached my family and began telling me stories about when I was a little kid. The jazz culture in San Diego was a family tradition for my father and grandparents, but I had no recollection of ever meeting any of the band's musicians. They then played Charlie Parker's Ko-Ko, which I had requested, as their last piece of the evening.

The penultimate song of the night was Duke Pearson's Last Time I Saw Jeanine, performed by the band. There was a significant increase in the speed of this song compared to the previous one. A lot of repetition was employed by the saxophone and trumpet players in the beginning, but Shreeve on tenor quickly took control and improvised. After Shreeve had completed playing the saxophone, the trumpet player ascended the stage to begin his performance. The majority of the audience members didn't seem to find him especially alluring, judging by their emotions throughout the performance. This song seemed to be a succession of solos performed by each member of the band, enabling them to demonstrate their own talents. The trumpet player was the only one that sounded a touch out of tune, but he did an excellent job during the whole

performance. A drum solo was performed at the end of the song, and a riff was played by the bass and guitar as a final flourish. Mark Augustin composed the sixth song, which was an original. This was a Bossa Nova with the title "No Coincidence" as the song's theme song. Every note in the song is devoted to Mark Augustin's guitar skills, which are featured prominently throughout. Similar to the Sonny Rollins song, when he intro'd for four minutes and then played a minute of melody with the band at the conclusion, it brought to mind the melody from this particular song. When the principal melody of this song began, it lasted just around forty seconds until it was abruptly cut off. Throughout Augustin's life, he had experiences with ideas that seemed to go on eternally and without end. As a result, the solo was completed at a breakneck pace. Following the soloist's performance, the audience exploded in applause and hollers. Throughout the song's Latin-inspired speed and beat, there were timbales to be heard.

A unique original by Mark Augustin that included a wide array of instruments, the seventh song of the night stood out from the others. Although the music was played by a guitar, trumpet, and an ewi, the name of the tune eluded me at the time. ewi is a horn synthesizer, which is a kind of electronic wind instrument that sounds like a horn. The ewi was something I had never heard of before. The musician made use of a synthesizer guitar to create his sound. While Bruce Cameron played his Flugelhorn for the melody, it was rigged up to sound like a harmonica so that it could be heard above the other instruments. Mark Augustin and Bill Shreeve, who play the ewi and the harmonica, played as soloists. In the song's opening, an ewi solo set the tone for the song, which was influenced by Pat Metheny's style of fusion music.

The closing song of the evening was a version of Charlie Parker's Ko-Ko, which I had specifically requested earlier in the evening. There were many different instruments used in the performance of the song. Bill Shreeve produced the beginning of the song on his ewi. Cameron

played the trumpet during the first eight bars of Parker's solo, which followed the conclusion of the introduction. Shreeve, on the other hand, nailed the solo on his tenor after switching instruments in a hurry. He added a chromatic scale to Charlie Parker's original and improvised extra improvisational touches to make it his own. In order to give the song its own distinct taste, the band members employed call and response as a way of communication throughout the song's duration. In fact, "Bird" would never have done this with his bebop style since it gave the song a bluesy flavor that he would never have achieved otherwise.

When compared to any other concert I've ever seen, the jam session at the Spaghetteria was one of the most wonderful moments I've ever had in my whole life. At least in my perspective, the more relaxed environment of the concert venue helps the audience to have a stronger emotional connection with the artists. The bulk of the artists gave excellent performances. It was surprising to see a jazz band use instruments that aren't often associated with the genre. When I first saw the ewi, I was really taken aback. It is played in a similar manner to the saxophone, except that buttons are used instead of keys, and a mouthpiece is used instead of a reed. The use of synthesizers to simulate the sound of a harmonica on a guitar made me laugh out loud. I thought it was hilarious. Additionally, the variety of music presented at this event distinguished it from the others. The use of the ewi allows for the creation of a wide range of musical genres, from Latin to jazz, among others. It is recommended that you attend a jazz jam session since it is easier to follow than a performance for people who are new to the genre and would want to have an introduction to it.

Movie Review

[Name of the Writer]

[Name of the Institution]

The film/documentary titled "Super-Size Me 2: Holy Chicken," by director Morgan Spurlock aims to highlight that there is another side to the fast-food eating issue. When the first "super-size me" movie opened in cinemas, customers were more gullible than ever before about the risks of fast food. Despite his best efforts, it is now clear that he may be facing an almost insurmountable obstacle. Ultimately, it is determined that Spurlock will open his own fast-food joint. It seems to be a sound idea on the surface. As an added bonus, it gives him a fascinating way to demonstrate how, say, a chicken sandwich with grill stripes is made. In "Super-Size Me 2: Holy Chicken," Morgan Spurlock analyzes the claims made by the fast-food industry that their food is both healthful and organic. According to him, farmers are being hurt by the vertically integrated chicken industry in his nation. Morgan Spurlock's inquiry into "Big Chicken" and the concept of "healthy eating" is the center of the film.

"Super-Size Me 2: Holy Chicken" is targeted at those who consume chickens and are seeking for organic meals that are excellent for them. Chicken is the most popular meat in the United States. In 2017, the United States devoured an average of 48.8 kg of chicken per person¹. Tyson Foods Inc. with sales of 38 billion dollars is one of the fastest-growing poultry businesses in America, with an 11% growth in economic output due to the rising demand for chicken products from companies like this one². In the United States, a poll by the CDC found that more than a third of Americans eat fast food every day. Nearly half of those aged twenty-five to thirty-nine regularly eat fast food¹. Between the ages of 40 and 59, this number dropped from 40% to 37%, and 24.1 percent between the ages of 60 and 69¹. Most of this film is geared for Americans who like eating chicken or fast food, as shown by the demographics in the trailer.

Spurlock examines the fast-food industry in two ways. The documentary shows how fast-food chains and financial institutions trick customers into thinking they're eating healthfully. Holy Chicken is the name of Spurlock's fast-food restaurant, which serves chicken. In Columbus, Ohio, the product made its debut, and he was instrumental in creating a menu

that included crispy chicken sandwiches. The ultimate objective is to open a chicken fast food joint. This is an illustration of his ethos, which is shown through the founding of the restaurant.

"Super-Size Me," which was nominated for an Oscar, further enhances his image. Book Super-Size Me details the results of his thirty-day McDonald's fast food experiment³. It takes less than a minute for the TV host to begin discussing the film with the audience. He's a director, producer, actor (nominated for an Academy Award), and screenwriter, so chances are you've heard of him (also nominated for an Academy Award). Spurlock employed this strategy to link his current documentary to the success of Super-Size Me, which he had previously done. Instead of eating fast food himself in the current documentary, however, Spurlock serves it to others⁴. Throughout the process of creating his chicken fast-food firm, which he claims to be fully honest in terms of ingredients and objectives, they were there to document it all. As a consequence, logos that are shown in front of a camera grab the attention of viewers since they may put their faith in what they see.

Initially, Spurlock used some chickens to construct a chicken farm to show his audience what they are getting. he establishes a farm to grow them When asked about his farm, he said it was organic. US poultry industry profits are safeguarded by a powerful five-company coalition. "Huge Chicken," a metaphor coined by filmmaker Morgan Spurlock to describe the chicken industry, is used to illustrate the monopoly of five large corporations over the supply of live food to farms⁵. So when he asked about beginning a farm, there was a lot of pushback. In this instance, resistance is a cry for compassion. He was saved by the largest independent hatchery, which provided him with about 2,000 broilers.

The film was made in the old-fashioned way. It's all about his look when the camera zeroes in on him. The game's vibrant colors and engrossing music reflect his sense of comedy and compassion. A mixture of lightheartedness and seriousness permeated the film's tone. An

angry farmer he was talking to complained that the compensation system in place had made it possible for him to join the big corporation as a worker. Having a heart attack or being unable to stand is very rare for Spurlock chicks. In these agricultural scenes, people are touched since they are unable to distinguish any harm being done to the animals. Aside from explaining how happy hens don't become fat, he also discussed the plight of farmers who aren't allowed to modify the living conditions of chickens (such as fresh air and sunshine)⁶. It had a tremendous, exaggerated appeal when the chicken farmer got involved in a lawsuit against a large number of persons and forced them to pay their expenses for free. The goal of Spurlock's film is to create an emotional reaction by invoking feelings of loss and pain. His kid would not be able to inherit the family poultry farm and Buttram broke down in tears.

Every scene in the film is tinged with sadness. As he races to the hatchery to collect a shipment of specially bred broiler chicks, we observe Spurlock stumbling and falling behind. During their seven-week life, six of them were dead by the time they were done. That the words on the carton of food were useless is what he tries to prove. He has the right to call his hens "cageless" despite the fact that broilers have never been raised in cages and seem to have never lived in a large house with no windows. Since it is illegal to deliver hormones to birds, another useless designation would be "hormone-free" ⁶. There's nothing to stop someone from slathering it all over the package. The effect was that instead of simply stating that the bird feed included pork, Spurlock referred to his flock as "vegan" and "organic.". He contends that the FDA's definition of "free-range" is meaningless. To keep the chickens from wandering too far from the horse gate, Spurlock used a little horseshoe-shaped handle. To win over his audience, Spurlock utilizes the handling of chickens as a rhetorical technique. Words like "organic," "cageless," and "100% natural" pique the interest of his audience.

The unusual logo of this fast-food restaurant reflects the particular brand identity of the company. There are pictures of the industry's sorrow and pain-inducing realities all around this

restaurant, and it is a test for him. The chicken was grilled incorrectly. Grill marks can only be made using charcoal. He had to clarify even the most common meals, such as family style, organic, and free-range chicken, so that he could put them in perspective. During his address, he referenced "Big Poultry," an industrial giant that has been manipulating American chicken farms in order to increase profits. He conducted a fact-finding mission into the agricultural industry with the help of Buttram⁴. Buttram's family farm in Alabama was penalized, he maintains, for cooperating with Spurlock and delivering what they believed was the key to dirty chicken (Chang et al). The film's analysis of America's near-monopoly in the running of poultry farms relies heavily on emotional appeal. The documentary uses Jonathan Buttram as a case study to elicit strong emotions from viewers.

Logos were often used by the filmmaker to depict the progress of chick growth in poultry scenes. Upon opening the door, Spurlock inquires about the farm's hens, where he generally keeps his own. A rooster may be lurking nearby. Because of their size, birds are unable to engage in any kind of activity. Because organic food does not include genetically modified ingredients such as corn, Spurlock's poultry would never consume any natural food if he fed them that way³. For Spurlock, the Big Chicken monopoly profits at the cost of small company owners, and he intends to establish this.

While customizing, Spurlock discussed his goals, objectives, and sources of inspiration with members of the public, members of the advertising profession, and industry experts before approaching the agency's management to develop a strategy. To illustrate his argument, Spurlock doesn't only depend on exaggerations and generalizations; he also makes extensive use of comedy, animation, and slideshows. He traveled to fast-food restaurants in Columbus, Ohio, the American test market's capital, in order to analyze the competition and seek for potential real estate. Debut time since his first film *Super-Size Me*, he brought his camera to

McDonald's. To make *Supersize Me 2* a successful film, Morgan adopts an explicit and rhetorical style with rigorous editing and the usage of animation.

Even if one does not care about fast food at all, "Super-Size Me 2: Holy Chicken" is sure to keep one entertained. He establishes a chicken farm with the help of Buttram and his kid. Persuasion techniques were used by him to explain that the food we eat and the American agricultural system have their own challenges. Pathos, in contrast to ethos and logos, is given more weight. Using editing and animation, he was able to communicate effectively with his audience. Filmmakers like Morgan Spurlock have been able to elucidate the inner workings of the fast-food industry owing to their work.

End Notes

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Review of Confucius' Analects

Name of Student

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Confucius' *Analects* have long been considered the most revered sacred book in the Confucian tradition, and it is believed to have been compiled by successive generations of Confucius' pupils over centuries. The *Analects* of Confucius are a compilation of his teachings that have been handed down through the ages from generation to generation. This work, following the master's own words that have remained via both oral and written transmissions, represents the Confucian spirit in both form and content, just as the Platonic dialogues represent the teaching of Socrates. In light of critical inquiry, Confucius' *Analects* reveal some of his traits, such as his ambitions, concerns (including jealousy), joys (including contentment), duties (including responsibilities to others), and, most significantly, his understanding of oneself. Aiming for something more than simply presenting arguments or documenting occurrences, the condensed comments on Confucius seem to have been intended to invite readers into a continuing debate at the time they were compiled. The *Analects* may be regarded as a book that includes moral ideas as well as advice on how to improve one's own life and character.

The *Analects* is a collection of 20 books or chapters that acts as a sort of life guidance for the reader. The *Analects*, a collection of writings by one of the world's greatest ancient thinkers, serves as the basis for intellectual thought in Chinese and East Asian civilizations and is considered to be the most important collection of writings in the world. Included inside the book is a collection of Confucius' views and opinions that were later rectified by his pupils shortly after he died. This series of teachings developed itself as one of the most historically important and long-lasting quotes in the history of humanity. Book 1 of The *Analects* provides a short introduction to Confucianism's core ideas, which include the qualities of a gentleman (or ideal person), filial piety, humaneness, virtuous governance, and ceremonial observances ¹. On a variety of topics, the

¹ Confucius and William Edward Soothill, *The Analects of Confucius*, (Yokohama: author; Agent in U.S.A., the F.H. Revell Co., 1910).

Master stresses the need of focusing on one's development rather than trying to influence others, as well as the importance of studying and having a "fondness for learning": "Yu, I shall tell you what it is to know. To say you know when you know, and to say you do not when you do not, that is knowledge."² Book 2 begins with a consideration of how a nation should be governed following moral principles. It serves as a moral example for the people over whom it has power by acting morally. After a brief introduction to ritual, the master's teaching turns to the topic of distinction between civilized people and barbarians in Book 3. He also addresses the significance of ritual in differentiating civilized people from barbarians³. Observing procedures while dealing with subordinates helps leaders avoid abusing their positions of power. Confucianism's Book 4 is primarily concerned with the virtue of humaneness, which is believed to be the ultimate goal of a person and is thus linked with success: "The Book of History says, 'Oh! Simply by being a good son and friendly to his brothers a man can exert an influence upon government.' In so doing a man is taking part in government. How can there be any question of his having actively to 'take part in government'?"⁴. The significance of self-reflection as a key component of the practice is stressed throughout the book. Examples of how the Master talks about humaneness and other issues of character include students, current political leaders, historical heroes and rulers, and historical figures and rulers. Others come later in the narrative, with some appearing in Book 5 and others in Book 6⁵. In Book 6, the master's assessment of individuals continues, with a significant focus placed on his students in particular. Readers learn more about Hui, a disciple who seems to have achieved the pinnacle of humaneness before sadly dying away at a young age because of his actions. A picture of himself is painted by the Master in Book 7, showing his dual nature as both teacher

² Confucius and Soothill.

³ Confucius and Soothill.

⁴ Confucius and Soothill.

⁵ Confucius and Soothill.

and student while also painting an image of himself as a teacher. It starts with the statement "I transmit but do not create," showing his dedication to repurposing the best methods of the past to benefit people and society as a whole ⁶. The teachings of Master Zeng are also included within Book 8 of the Confucian Classics. Master Zeng seems to be more concerned with the outward indications of gentlemanly conduct than with the internal signs of gentlemanly behavior ⁷. He emphasizes the need of comprehending the purpose or effect of rituals, as well as the requirement of doing them properly consistently. Hui likes the master's teaching because it provides a tantalizing challenge to his pupils, which he finds appealing.

Unlike the other parts of *The Analects*, book ten onwards includes descriptions of a gentleman, acting in line with etiquette. There are rituals that control everything from eating and dressing habits to how to interact with different types of government officials, and the level of detail that goes into them may be seen: "There is no point in seeking the views of a gentleman who, though he sets his heart on the Way, is ashamed of poor food and poor clothes" ⁸. Book 15 explores a bulk of the instruction that focuses on how a gentleman may utilize humaneness in public service, with a special emphasis on looking inside oneself. Despite his warning against rejecting great ideas or decent individuals because of their origins or backgrounds, he encourages the gentleman to be courteous and avoid confrontation on the one hand and to be courteous and avoid conflict on the other. The later books of *The Analects* seem to have more in common with Books 1–10. There are many quotations from famous disciples of the Master in the book, and it is possible to see the variations in their interpretations of his teachings and ways of passing them on

⁶ Confucius and Soothill.

⁷ Confucius and Soothill.

⁸ Confucius and Soothill.

to others throughout the book's chapters. Book 20 is the concluding book of the *Analects* which serve as a model for rulers rather than a source of teaching from the Master.

Confucius lived at a time in Chinese history when little of the past had been preserved, beginning with the unification of China in 221 CE. According to historical sources, Confucius was born about 551 BCE in the town of Zhou, which is situated near modern-day Qufu in the eastern Chinese province of Shandong. Confucius is the father of Chinese philosophy. Even though some sources say he is descended from the Song royal line, others have cast doubt on this assertion. His family had fallen on hard times and was living in the state of Lu at the time of his birth⁹. Even though he grew up in poverty, his remarks indicate that he has valued education since he was fifteen or sixteen years old. He sought out teachers and learned the main texts, rituals, and skills from them. He ultimately became a teacher himself at the age of thirty-three, when he was known as the "Great Teacher"¹⁰. Unfortunately, throughout his lifetime, Confucius was never able to find or establish his perfect virtuous state, as he desired. When he returned to Lu after spending almost 12 years overseas, he devoted the rest of his life to teaching and editing renowned ancient literature, such as the *Book of Songs*, which is mentioned many times in *The Analects*¹¹. Confucius died at the age of 72 in 479 BCE, leaving behind a legacy of wisdom. However, even though *The Analects* makes many references to real figures and events, it cannot be considered a reliable historical source. It dates to a time when there were few historical records, and it is likely that it was compiled and updated by a number of different people over a lengthy period of time, including the author. More than anything, it was intended to preserve memories and important lessons, rather than to accurately describe every person, place, and relationship that was referenced in the book. There

⁹ Jonathan Clements, *Confucius: A Biography* (Indus Source, 2010).

¹⁰ Clements.

¹¹ Clements.

may be allusions to real or mythological people and places, and there may be disagreements between multiple references to the same event made by different writers who are all referring to the same event.

This collection of writings by Confucius is designed to expose readers to "the Way," also known as the Tao, which is a strict rule of moral behavior that Confucius wanted to disseminate to both government authorities and laypeople. The *Analects* of Confucius are split into three sections: the Introduction, the Tao, and the *Analects* of Confucius. The Introduction is broken into three sections: Confucius, also known as "the Master," believed that through following the Way, individuals might attain moral purity and so become what he refers to as "gentlemen." This belief is expressed throughout the *Analects*. Developing self-restraint is one of the most important habits that Confucius suggests people cultivate. This practice may be used for both the acquisition of monetary goods and the pursuit of social status and recognition for one's achievements, as Confucius explains. Confucius shows throughout the course of the book how self-control is necessary to help people in morally bettering not just themselves but also their communities by discussing different types of self-control in detail throughout the book. Confucius emphasizes the importance of material limitation as to the main type of self-restraint throughout the *Analects*. When it comes to people who follow the Way, Confucius continually praises them for their willingness to forego material luxury or even comfort to accomplish their objectives. He says in Book 1 that "the gentleman wants neither to have a full stomach nor to have a beautiful home," but that he "desires both"¹². The term "gentleman" is often used to characterize people who are of relatively high social standing and who, in addition to their wealth, have refined tastes and habits. For Confucius, however, money is not one of the qualities that define a gentleman, instead of

¹² Confucius and Soothill, *The Analects of Confucius*,.

linking this distinguished status with self-control, inner strength and fortitude, as well as inner fortitude, and inner fortitude. I agree with Confucius's ideas that virtue, rather than wealth, defines a gentleman and that abstaining from accumulating wealth is a smart choice. As a last point of focus, Confucius stresses the need of being truthful with his students, even if this involves accepting an unpleasant reality: "Yu, would you like me to teach you everything I know?" Confucius inquires of his most prized student ¹³. When you assert that you are knowledgeable about anything, that is your knowledge; when you are not, it is your ignorance. This text by Confucius describes honesty as a moral virtue, as well as a quality that aids in the effective acquisition of new knowledge and skills. In addition, by requiring people to "rectify" themselves, I believe that he is essentially requesting that they be honest with themselves and with others, as well as with him ¹⁴.

Confucius, the Chinese philosopher, believes that honesty is a necessary quality for politicians in order for them to be effective and ethical leaders in their respective countries. "Raise the upright and elevate them over the crooked," he asserts, and "the common people will look up to you"¹⁵. Anyone engaged in politics must, in his words, "raise the upright and elevate them above the crooked"¹⁶. Confucius argues in this text that leaders must protect their own integrity by identifying and appreciating those within their ranks who exhibit the same qualities as themselves. Furthermore, one of the most significant parts of the book is Confucius' focus on the significance of family and community in one's life, which is one of the book's most important themes. Throughout his book, he stresses the significance of loyalty to one's parents as a defining trait that

¹³ Confucius and Soothill.

¹⁴ Confucius and Soothill.

¹⁵ Confucius and Soothill.

¹⁶ Confucius and Soothill.

defines one's character. He also emphasizes how important it is for political leaders to behave in ways that are helpful to the whole group of people they are representing. This is significant because, throughout the *Analects*, Confucius often laments the fact that the We have gone out of favor in modern culture, which is a situation that should be avoided. It follows that returning to previous traditions is helpful to his aim of spreading love to the greatest number of people feasible. Family relationships thus serve as an important conduit for the transmission of traditional values, which Confucius considers to be vital for the survival of humankind. According to Confucius, those who are straight are quite different in our society in answer to the question. In the same way that dads offer protection for their sons, sons protect their fathers. It is only by such behavior that one may achieve straightness." Due to Confucius' frequent emphasis on the importance of honesty and integrity in the *Analects*, and this is one of those occasions, this is a particularly interesting occasion in the case of a son who reports his father to the police after discovering that he has committed a criminal crime, these qualities seem to be shown. For Confucius, however, loyalty to one's family is more important than honesty in the eyes of the law and therefore is the most important virtue. I agree with his views that having a strong feeling of belonging to one's family is the most important element of having a decent moral character.

Evaluating the writing and composition of the book, its success can be attributed to the book's division into twenty digestible sections, each of which discusses key concepts from Confucius's philosophy. Additionally, the book's writing style can successfully focus and keep audience members engaged with the narrative throughout the entire book's storyline. It is via the use of dialogues and references that Confucius' points of view are validated, and so the narrative becomes more complicated and interesting. Confucius was writing during the time of the Chinese cultural revolution. Rather than concentrating only on living and surviving to the next day,

Confucius wanted to concentrate people's attention on intellectual pursuits and the acquisition of knowledge, which he believed would motivate them to pursue these goals. According to Confucius, knowledge began with a thorough grasp of oneself, which was then followed by a developing understanding of the rest of the universe, and so on. The *Analects* provided the people with a greater grasp of the most essential life teachings, especially when it comes to how one should behave oneself in social settings to create a robust and honest social framework in which people interact with one another in harmony. I think that reading the *Analects* has helped me get a deeper grasp of some of the most essential truths that life has to teach. To completely comprehend the idea of wisdom in its entirety, it will take a lifetime of study and research to achieve complete understanding.

The *Analects*, without a doubt, is a masterpiece of art, authored by some of the most famous academics of Confucius' day and have had a significant influence on succeeding generations of Chinese scholars. For thousands of years, the Confucian school of thought has served as the foundation for Chinese tradition and cultural values, and it continues to do so now. While presenting a universal moral norm, the *Analects* also provide a window into the war-torn and conflict-ridden Chinese civilization that existed at the time of their composition. As a result of the widespread practice of civil obedience as well as the frequent outbreak of warfare, restoring social order became more challenging. I concluded that the country portrayed in The *Analects* is a little too perfect, particularly when seen in the context of the political and social circumstances that existed in China during the Warring States era, as a result of my study of the book. According to Confucius' vision, civil disorder would be eradicated via the establishment of a structured hierarchical society, the practice of compassion, and the pursuit of knowledge, among other measures. These ideas would then become accepted by the public as part of mainstream culture as

the Chinese tried to realize their goals in the years to come. Following that, there will be a period of transition and growth for mankind.

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