**Analysis of Samples for Effective Introductions:**

**Section A**

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| Objectives of an Effective Introduction (not inclusive of thesis):   1. Interest readers 2. Credibility 3. Significance of argument |

3 strategies:

Deal with obvious

Establish a significant problem

Dispute accepted interpretations

**Sample 1: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

At first blush, Wordsworth’s “Nutting” appears to be an elaborate sexual metaphor for man’s “rape” of nature. The poem is littered with the sexual language of rape: the “virgin scene” of hazels rising “tall and erect” is “tempting” to the boy who finally “[rises] up” to “ravage” the trees in the bower he has visited. Yet in light of Wordsworth’s spiritual treatment of nature in his other works, nature’s “tempting” man cannot be merely sexual; he may have had a more ambitious agenda when writing “Nutting.” Just as his “Prelude” is often perceived to be a rewriting of Milton’s *Paradise Lost*, “Nutting,” too, can be read as Wordsworth’s reinterpretation of the Fall of Man. But rather than merely tracing man’s fall from God’s grace, Wordsworth, employing various poetic devices, seeks to trace the psychological process through which the protagonist of the poem brings about his own sin against Nature and subsequent Fall.

“Paradise Lost, Again”, Eliana Dockterman

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| *You may want to consider:*   * Why and how does the author use quotes * What impression do these quotes have on you as a reader? * How is credibility created in this introduction? * How does the author make clear the significance of her argument? * Which strategy do you think is being used? |  |

**Sample 2: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

In the study of Chinese ceramics, the XVIIth century is a period of particular interest, when many changes took place which affected porcelain production in Jingdezhen, the porcelain centre in China. These were fluctuations in economic activity, social upheaval, political turmoil and foreign penetration in trade. However, very few records, dated material or archaeological finds of this period exist which can provide us with a better understanding. This problem is particularly acute from the late Wanli period (1573-1620) to the reinstatement of imperial supervision in Jingdezhen around 1683, the so-called Transitional Period. For this reason, there is still controversy about dating the porcelain of this period, one which has been overlooked, except for a couple of sentences in books on Chinese ceramic history. This attitude, popular in China, arises partly from the traditional neglect of folk wares, and also from the lack of material evidence available for study. Fortunately, Chinese porcelain of this period has been highly regarded by westerners from the day it reached their countries, and this long-lasting enthusiasm has resulted in several studies which have increased our knowledge of it.

This article examines social and economic factors which had a direct impact on porcelain production during the Transitional Period. Studies of the organization of kilns in Jingdezhen and their activities reveal a sophisticated division of labour, and the involvement of highly skilled potters in the work of private kilns. They also show that during this time there was great demand for Jingdezhen porcelain from both domestic and foreign markets.

The result of these studies indicates that even with a very unpropitious political situation which affected working conditions adversely, the Jingdezhen porcelain industry still managed to develop. let made a tremendous contribution to contemporary economy and material life: this was one of the crucial periods in the development of Jingdezhen porcelain, in which the production of private surpassed that of the imperial kilns, and became the main producing force in the following centuries.

“Social and Economic Factors in the Chinese Porcelain Industry in Jingdezhen…”, Hsu Wen-Chin

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| *You may want to consider:*   * What kind of hook is the author using? * How is credibility created in this introduction? * How does the author highlight the importance of this issue? * How does the author make clear the significance of his argument? * The last 2 paragraphs form the thesis statement. Consider i) why it is so lengthy and ii) the order of the paragraphs * Which strategy do you think is being used? |  |

**Sample 3: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

As a second-generation Italian-American born and raised in an immigrant neighborhood, I have developed a feeling of nostalgia beyond my years: my hometown—Astoria, New York—is not the same as it was back in the day. I can remember a time when fellow Borgettani flocked to my backyard for some home-brewed coffee. Now, the local grocer has no reason to import our favorite blend. Around the time I was born, the Borgetto Cultural Association of Astoria borrowed the most venerated icon in Sicily from its hilltop sanctuary in Borgetto for a procession through the neighborhood. This year, that procession moved to Whitestone, an elite residential community in Queens with a much higher median household income. Two decades ago, Italians constituted 18.1% of Astoria’s population, forming the largest ethnic community in town. Today, that percentage has shrunk to approximately 10.3%, even after suffering the largest decrease in overall population of all neighborhoods in New York City between 2000 and 2010.

Despite these changes, Astoria has not yet shed its reputation as the Italian corner of Queens. In fact, despite the downward trend, Italians continue to outnumber other ethnic groups in Astoria. What, then, has changed? Whereas Astoria was once a place built upon the shared identity of southern Italian immigrants, it is now a heterogeneous community where Italian- American neighbors might share nothing other than the sidewalk. As many of these Italian- Americans let go of the old way of life, they lose the small-town culture that once sustained a large extended family. The sense of fellowship that stemmed from a mutual village-mindedness and parochialism evaporates, and the Italian-American ethnic identity grows independent of the immigrant neighborhood. In this paper, I will argue that the acculturation of Italian-Americans has reversed the process of transnational placemaking that once made Astoria a tight-knit ethnic enclave.

“From Sanctuary to Cemetery…”, Giovanni M. Bacarella

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| *You may want to consider:*   * What kind of hook is the author using? * How does the hook contribute to credibility in this introduction? * How does the author highlight the importance of this issue? * How does the author make clear the significance of his argument? * Which strategy do you think is being used? |  |

**Sample 4: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

What should those who set off to do God’s will watch for? Their path will surely be crooked and dusty and long, but are there more dangers than their own failures of will? What beasts might they encounter? And who—dare we ask—will send these figurative beasts, slavering, teeth glinting? Such large-scale questions are raised in a small pericope, easily glossed over, in 1 Kings 13: a short story of the life of a prophet and man of God from Judea. The story is “one of the strangest narratives in the Old Testament” (Van Winkle 1989, 31): a man of God from Judea, commissioned by Yahweh, condemns the recusant Jeroboam and a heretical altar at Bethel, but on his journey home is convinced by an older fellow prophet to stop into his home for food and water, but for doing so is summarily slain by a lion who happens to emerge from the forest and then patiently waits next to the prophet’s now unburdened donkey, both of which stand dumbly observing the Judean prophet’s corpse until the host prophet finds his slain guest. It seems clear enough at first glance: the man of God from Judea is deceived by the lying older prophet, and pays the price for his gullibility. Like the ‘play within a play’ in Hamlet, the function of 1 Kings 13 appears at first to be to highlight the lying and unfaithful characters—and help us to discern false prophecy ourselves.

Upon further inspection, however, we find that the way in which people incorrectly interpret this epigraph from Hamlet is the same way in which they wrongly interpret 1 Kings 13. The incorrect but prevalent reading—and regurgitation—of Gertrude’s line takes her to mean that the Player Queen ‘objects’ so fervently to accusations that she betrays herself, and loses credibility. (Rather, Gertrude does not think a wife need take such melodramatic and restricting oaths.) In the same way, the “too much” protesting—prophesying—that occurs in the passage leads some to believe falsely that the old prophet is lying, and thus read the passage as a lesson in false prophecy. In this essay, I argue one comes to this conclusion because theological prejudices obscure the literary evidence to the contrary—that both of the prophets have received statements from God, and the statements are contradictory. What emerges it is a richer narrative about the solidarity and loss experienced by the men of God on the literal and figurative path set by God— a path haunted by lions and strewn with corpses.

“The Prophet Who Protested Too Much”, Sam Ayres

那些开始遵行上帝旨意的人应该注意什么？他们的道路肯定是曲折的、尘土飞扬的、漫长的，但还有比他们自己的意志失败更危险的吗？他们可能会遇到什么野兽？谁——我们敢问——会派遣这些象征性的野兽，奴役着，牙齿闪闪发光？如此大规模的问题在小篇幅中提出，很容易被掩盖，在列王纪上第 13 章：一个关于犹太先知和神人生活的短篇小说。这个故事是“旧约中最奇怪的叙述之一”（Van Winkle 1989, 31）：一个来自犹地亚的神人，受耶和华的委托，谴责退缩的耶罗波安和伯特利的异端祭坛，但在他回家的路上被一位年长的先知说服停下来他家吃东西和喝水，但因为这样做而被一头狮子杀死观察犹大先知的尸体，直到主先知找到他被杀的客人。乍一看似乎很清楚：来自犹太的神人被撒谎的年长先知欺骗，并为他的轻信付出了代价。就像《哈姆雷特》中的“戏中戏”一样，《1 Kings 13》的功能起初似乎是突出撒谎和不忠的人物——并帮助我们自己辨别错误的预言。

然而，经过进一步检查，我们发现人们错误地解释哈姆雷特的这首题词的方式与他们错误地解释 1 Kings 13 的方式相同。对格特鲁德的台词的错误但普遍的阅读和反刍使她的意思是玩家女王如此强烈地“反对”指控，以至于她背叛了自己，并失去了可信度。 （相反，格特鲁德并不认为妻子需要发这么夸张和限制性的誓言。）同样，段落中出现的“过多”抗议——预言——导致一些人错误地相信老先知在撒谎，并且因此，请把这段经文当作假预言的教训来读。在这篇文章中，我认为有人得出这个结论是因为神学偏见掩盖了相反的文学证据——两位先知都收到了来自上帝的声明，而这些声明是相互矛盾的。出现的是关于上帝的人在上帝设定的字面和比喻道路上经历的团结和损失的更丰富的叙述 - 一条狮子出没并散布尸体的道路。

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| *You may want to consider:*   * What kind of hook is the author using? * How does this hook link to the thesis statement? * What is the purpose and relevance of mentioning *Hamlet*? * How does the author highlight the importance of this issue? * How does the author make clear the significance of his argument? * Which strategy do you think is being used? * List out the steps needed in order to utilise this strategy well. | Dispute accepted interpretation |

**Analysis of Sample Thesis Statements:**

**Section B**

**Read the following thesis statement samples. While they may be different, they share common principles which all well-written thesis statements must adhere to. Analyse the samples and extract these principles.**

1. But rather than merely presenting man’s fall from God’s grace, Wordsworth traces the protagonist’s transformation from humility before Nature to a narcissistic sense of entitlement to its riches, the psychological process that brings about the boy’s sin against Nature and subsequent Fall.

“Paradise Lost, Again”, Eliana Dockterman

1. This article examines social and economic factors which had a direct impact on porcelain production during the Transitional Period. Studies of the organisation of kilns in Jingdezhen and their activities reveal a sophisticated division of labour, and the involvement of highly skilled potters in the work of private kilns. They also show that during this time there was a great demand for Jingdezhen porcelain from both domestic and foreign markets.

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“Social and Economic Factors in the Chinese Porcelain Industry…”, Hsu Wen-Chin

**A Good Thesis Statement should:**

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| Be very specific in terms of scope  Be specific about concepts and terms, where relevant  Preview the structure of the argument  Order of points presents logical unfolding of the argument |

**Components and Analysis of Conclusion Samples:**

**Section C**

Components in a Conclusion

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| * Evolved Thesis * Evolved Motive * Limitations * Looking Ahead * Final Thought |

Analysis of Sample Conclusions

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| **Sample 1** | **Components** |
| Like Viscusi, I worry that the magic of this place will soon vanish—not because it has to, but because future generations “may not want it at all.” We can no longer pause the gears of assimilation like the first Italian residents of Astoria, nor can we reverse the process of acculturation. Astoria will change whether I like it or not. Unlike Alba, however, I believe that there is value in holding on to the past. If not for appreciation of our ancestors, the preservation of old traditions affords a consciousness of our present identity. One day, when I have my own children, I expect to walk with them in our own procession through the streets of Astoria. I will point to my grandmother’s house, and explain that the statue of St. Francis in our front-yard was placed in memory of my father. Similarly, I will point to the front-yards of our neighbors, who also used religious statues to honor a deceased loved one. I will explain that being an Italian immigrant in Astoria meant not that you were on your own, but that you were in it together with all of your neighbors. Although I may not have experienced Italian Astoria in its prime, I still feel that I can walk through the neighborhood and identify as a Borgettano. I actively seek communion with my neighbors—whether Italian, Greek or Egyptian—to recreate at least a small piece of Old Astoria. Moreover, I have reached back into the past to preserve old traditions of a near-extinct culture in a mental scrapbook, hoping to keep the memories alive by eventually handing them down. Indeed, as any Borgettano will remind you, the first step to becoming a Borgettano is never forgetting.  “From Sanctuary to Cemetery…”, Giovanni M. Bacarella |  |

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| **Sample 2** | **Components** |
| While the status of homosexuality within American capitalism has evolved from nuisance under industrial capitalism to tool of late capitalism, the interests of capital have always in some way been in opposition to those of the gay community. While, admittedly, progress has been made in the realm of tolerance, it has not been enough; capital has simply found new and more insidious ways to manipulate, marginalize, and oppress homosexuals. If America’s gays and lesbians desire liberation and authenticity, then they must align themselves with the enemies of capitalism and employ new theories and strategies in their struggle. The American gay community has nothing to lose but their overpriced Diesel jeans. They have a world to win.  “Selling Sexuality”, Nicholas Martin Arrivo |  |