

STANDARDS FOR PASSING ESSAYS IN CORE/C1 COURSES
Writing Program, UC Santa Cruz, 2012

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Preface

During 2011-2012, the UCSC Writing Program initiated and completed a pilot assessment project to collect and evaluate examples (near the end of the quarter) of student writing in CI sections of multiple college Core courses. The project took the Writing Program's 2007 Writing 1 (now Writing 2) assessment methodologies as its model—for example, modifying that assessment's rubric and protocol for evaluating first-quarter student essays; and scoring essays randomly selected from various Core sections—with certain understood limitations and differences from that 2007 enterprise: most but not all of the ten college Core courses were represented; more essays were solicited from ELWR-unsatisfied sections than from ELWR-satisfied sections (since only Writing Program instructors participated in passing along student essays or in scoring the essays); and essays from C2 or 80B sections of Core were solicited but not ultimately considered, primarily because those essays were more ambitiously developed and all involved major research—rhetorically more suitable for a subsequent Writing 2/Core 80B assessment.

In fall 2011, 24 Writing Program faculty were asked to submit one or two essays that had been randomly selected by pilot project chair, James Wilson: one essay if from an ELWR-unsatisfied section, of which there were sixteen—including six stretch Core; and two essays if from an ELWR-satisfied section (of which there were four) or from an 80B section (of which there were also four). In winter 2012, fifteen Writing Program faculty members (not all of whom had participated in submitting an essay from their sections of Core) gathered for 90 minutes and holistically scored the 24 essays; each essay received a score from random and changing groups of six faculty members who did not know how others were scoring the essays. As with the 2007 assessment project, faculty members had no discussion to norm themselves as readers of these essays. The point was to determine if the scores would reveal a consensus on the standards for evaluating writing produced by students in different colleges with distinct Core curricula.

In spring 2012, a committee of the Writing Program faculty (Sarah-Hope Parmeter, Amy Weaver, Mark Baker, Sandy Archimedes, Annalisa Rava, and Chair James Wilson) met twice to consider 10-12 essays and eventually select and annotate eight that Writing Program faculty members in winter had scored the same or nearly the same according to this scale:

Rating of 1—does not meet CI's minimum goals

Rating of 2—demonstrates satisfactory if at times marginal proficiency

Rating of 3—demonstrates clear competency

Rating of 4—demonstrates sophisticated understanding and execution

A primary challenge of the committee was to accurately annotate essays (especially those scored as 2 or 3) from significantly different Core courses. All C1 courses follow similar objectives: students practice "writing in a variety of academic and professional contexts" and "learn to apply rhetorical principles"; yet reading assignments from college to college range from experimental fiction to dense scientific prose, and therefore writing assignments can differ greatly. Since neither readers of the essays nor the committee members themselves were privy to the assignments (or individual instructor-led discussions, analytic contexts, or organizational expectations), scoring and annotating—i.e., the pilot assessment project itself—could reach only partial conclusions. Indeed, five of the twenty-four essays received scores from 1 to 4, and four of those five received each of the four possible scores (from among six different faculty members!). Those four essays were discussed at length in the Writing Program Fall Faculty meeting in September 2012 with the aim to sharpen the program's norming principles and to generate subsequent conversations about first-quarter student writing among the Core faculty and Provosts at the ten UCSC colleges.

All of the essays included in this document represent students' end-of-the-quarter prose without regard to process or improvement or revision. As noted above, students wrote their essays in response to particular assignments by different instructors. While the fifteen Writing Program faculty members who rated these essays in winter 2012 did not always agree on how to interpret the abilities labeled A through G on the rubric, and in some cases clearly disagreed as to certain essays' "overall quality," the committee charged with selecting and annotating eight essays believe that this pilot assessment project offers a useful draft of the Writing Program's current standards and a document to help guide an evolving conversation around first-year student writing and also around the pedagogy of first-quarter Core courses.

James Wilson
Fall 2012

EDUCATIONAL OBJECTIVES OF THE C REQUIREMENT AND THE SPECIFIC GOALS OF CI AND C2

In completing UCSC's two-quarter General Education Requirement in Composition, students learn how to become effective participants in university discourse, spoken as well as written.

To this end:

1. Students learn -- when reading, writing, listening, or speaking -- to analyze rhetorical situations so as to understand that different purposes and contexts call for different strategies, different conventions, and different techniques.
2. Students learn to recognize and discuss propositions (their own as well as others') that cannot be merely demonstrated -- that is, to analyze, evaluate, and argue matters of opinion and interpretation as well as to describe matters of fact.
3. Students learn to develop effective processes for writing in different contexts and to use a variety of strategies for discovering, developing, and analyzing data and ideas, for making sense, for revising, and for editing.
4. Students learn to produce writing that:
 - Establishes and maintains an appropriate purpose or coherent set of purposes in relation to the assignment and the audience.
 - Employs appropriate strategies of development that accomplish their purpose in relation to the assignment, its context, and its audience.
 - Uses sources' information and ideas accurately and effectively and cites sources appropriately.
 - Communicates in accurate, appropriate, effective prose.
5. Students learn strategies for becoming accurate readers and critical analysts of all texts including their own.
6. Students learn how to collaborate with others (including their peers) in doing research, generating and evaluating ideas, and revising texts.

Composition 1, Introduction to University Discourse

As they make the transition from writing in the schools to writing in a variety of academic and professional contexts, students learn to apply rhetorical principles rather than rely on rule-driven formulas. They also experience and come to understand the connections among composing, thinking, and learning,

Students will:

1. Write at least five relatively short essays (up to 1250 words) and read a variety of texts, including a significant amount of nonfiction that employs argument and analysis
2. Learn strategies for reading challenging texts -- that is, to understand a text's purpose or purposes and to follow its train of thought, to begin to be aware of nuance and emphasis, and to be able to relate specific examples and statements to larger topics or claims.
3. Learn strategies for analyzing and criteria for evaluating opinions, interpretations, and arguments (propositions about things that cannot be proved) and learn the academic uses of words such as *argument*, *hypothesis*, *theory*, *assumption*, *claim*, etc.
4. Learn to analyze their processes as writers, develop strategies for enhancing those processes, and evaluate the results, all in relation to the particular demands of particular assignments. Students' attention to process includes:
 - Learning specific strategies for invention and revision in relation to the quality of content as well as its clarity and accuracy.
 - Learning the importance of a writer's purpose and audience and relevant conventions in relation to focus, coherence, and effectiveness.
 - Learning to take charge of their proof reading and editing in standard professional English by analyzing their weaknesses and developing a plan for eliminating error.
5. Learn oral communication skills for effective participation in discussions as well as for formal presentations.

Composition 2, Rhetoric and Inquiry

Students in Composition 2 build on their progress in Composition 1 by learning strategies for becoming more effective readers, writers, and speakers in the context of assignments that require independent research. They deepen their comprehension of how their writing and that of others can add to the understanding of vital issues and sustain meaningful inquiry through responsible persuasion.

Students will:

1. Write a series of at least five essays (including one of at least 1500 words) and read a variety of texts that provide occasions for analyzing, synthesizing, and evaluating data and arguments.
2. Learn methods of research and approaches to using sources (i.e., the information, theories, arguments, and texts of others) that provide students with the knowledge and confidence to actively participate in the act of inquiry by composing comparative analysis, interpretation, and reasoned argument.
3. Learn specific techniques for critically analyzing sources so as to understand their purpose and context and to evaluate the credibility and relevance of their information and the persuasiveness of their evidence and reasoning.
4. Achieve solid competence and, to the extent possible, virtuosity in all facets of the writing process. This include:
 - Learning modes of inquiry and strategies for revision that strive for complexity, nuance, and depth as well as coherence and clarity.
 - Learning to develop extended, complex arguments by orienting readers, creating clear expectations and a sufficiently explicit train of thought, effectively weaving together multiple strands of inquiry, and bringing the whole to a satisfying conclusion.
 - Learning techniques for developing a prose style that moves beyond accuracy and clarity to precision, power, subtlety, and elegance.

ASSESSING STUDENTS' WRITING AT THE END OF A C1 COURSE

Does the writer produce the sort of essay called for in the assignment? Yes No

Using the following ratings, evaluate the overall quality of the essay in relation to CI's goals.

Rating of 1 - does not meet CI's minimum goals.

Rating of 2 - demonstrates satisfactory if at time marginal proficiency.

Rating of 3 - demonstrates clear competency.

Rating of 4 - demonstrates sophisticated understanding and execution.

III. Using the above ratings, indicate the extent to which this writer demonstrates his/her ability in the areas described in A through G below.

A. Ability to establish and maintain an appropriate purpose or coherent set of purposes in relation to the assignment and the audience. (Evaluate the essay's form: its focus and coherence.)

B. Ability to employ appropriate and effective strategies of development to accomplish the essay's purpose. (Evaluate the essay's effectiveness: its success in describing, explaining, exploring, supporting, analyzing, or arguing as necessary, using relevant critical tools.)

C. Ability to edit accurately.

D. Ability to employ an effective prose style.

E. Ability to understand a text's (or author's) rhetorical purpose.

F. Ability to relate specific examples and ideas to larger to picture claims.

G. As demonstrated in a self-comment form, ability to assess the strengths and weaknesses of his/her own writing.

IV. Using the above 1-4 ratings, evaluate the overall quality of this essay in relation to CI's goals.

Note: This form was inspired and informed by "Criteria for Effective Writing," Alverno College Communication Department, 1998, and "The Critical Thinking Rubric," Washing State University, 2000. It was then applied to assessment of C2 courses at UCSC, and revised for a pilot assessment of student writing in CI/Core at UCSC.

Essay with a Rating of 1 – “Does not meet C1’s minimum goals”

A View Through Out Americas History

It was once said, that America was the land of hope, prosperity, freedom, and equal opportunity, but is this really true? From the 1800s to the present we have presence various forms of discriminatory acts against the minority groups. This minority groups have been put down but most of all their dignity was step over and over again. Giving us the simple explanation to cover this horrible act it was said that these groups belong in a "different race, ethnicity or gender", but they are human too don't they deserve the same rights? The most recent groups under constant discrimination included the undocumented immigrants.

The beginning of this great battle against social injustice aroused from the beginning of the 1620s, partly because during this time the first immigrants came to America to follow their dreams. Every immigrant group that has come to America has gone through bad situate and they were discriminated for that. Undocumented immigrants are people who came to America to follow their dreams of having the American life. Many undocumented immigrants have been attacked in hate crimes overall for being foreigners. The majority have the lowest paying jobs, some people believe that they came to take away the jobs of the people of California. This is not true because the majority of undocumented immigrants are working in the fields. States like Arizona, Alabama, and others are making it harder for undocumented immigrants by making unjust laws mat make them flee to another state. Some examples of this are the states Arizona, Alabama, Georgia because after passing some harsh anti-immigrant laws made the immigrants flee to another state with fear of if they stayed in this states they might get deported. "Farmers in states like Alabama that have passed strong anti-illegal immigration laws are fighting back, saying they are losing labor and that US workers are unwilling to take up farm work". This has

effected their economy because without the labor their crops are dying.

Due to the injustice and violation of human rights people are getting courage to stand up and to speak not only for them but also for the good of other immigrants even at the cost of getting deported. Undocumented immigrants lack basic human rights that have been taken from them. Simon, a student who decided to speak in "Papers" as a way to stand up for this injustice. To sum her speech she gives us this great quote, "I don't want to do this anymore... How long can a person live without basic human rights?" (Galisky, A. (Director). (2009). Papers) Students are taking a stand to this injustice and doing this they are showing the rest of the world that in order to change something we all have to unite as one.

Martin Luther King announced in one of his famous speeches, "An individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for the law" (Letter to Birmingham jail) An example of how students are standing for this injustice is the movie Papers; because it shows us how undocumented students feel, and how in their life there is a lot of fear of getting deported but they know that in order to win something one has to make sacrifices. This has a lot in common with the Freedom Riders, a group of students who put their "lives at risk" when they started defending the rights of the African Americans. (Nelson, S. (Producer and Director). (2011). Freedom Riders) Jorge a student activist who appeared in the movie stated "Being part of this cause, fighting for it, being part activist for it, makes me part of something... You feel like you are making a small change, you are just making your community better!" (Galisky, A. (Director). (2009). Papers) He understands that every small contribution for changes like this can make the

world a better place because it might end all the discrimination against the undocumented population.

Life as an undocumented immigrant in California can be really challenging which is what keeps the undocumented immigrants in shadows. Being an undocumented immigrant one has to blend into society, in doing this one loses their sense of identity of who they really are. This is what Jose Antonio Vargas shows us in, "My Life as an Undocumented Immigrant" where he describes "But I am still an undocumented immigrant And that means living a different kind of reality. It means going about my day in fear of being found out It means rarely trusting people, even those closest to me with who I really am."(Vargas, 2011,260)

Many other people live in fear just like Vargas, and have lost a sense of who they are and from where they came and their lives became a constant set of lies to cover their true identity. This can become a constant fear that becomes hard to live with. He was really devoted to the USA system that he figured his devotion would soon help him become an American but he soon noticed it wasn't helping at all, "After so many years trying to be part of the system, of focusing all my energy on my professional life, I learned that no amount of professional success would solve my problem or ease the sense of loss and displacement I felt."(Vargas, 2011,267) In this quote he explains that he does not want to keep living this fake life he has continued to live for some years now, and he is ready to fight against this injustice just like the students who are committed to change the world. They want to give the immigrants their voice so that they will not stay in shadows like they have had to because of the fear they have of getting deported back to their native countries.

In conclusion, we all have our opinions on what should and should not happen to illegal

immigrants. But we never stop to think about other People, and we should start to.

Though there are different paths to solve this, the best way would be to pass a reform to allow certain people to become legal citizens. It should include include students because a lot of them want to have a career, and people who came to work here in the USA so that they can provided for their families. This would have a positive impact because many young students will be able to attend college and feel secure that they will finish school and when they do they will have a better chance of getting a job. In addition it should include people who have payed their taxes. This would also allow the undocumented immigrants to feel more secure and it would give them the human rights they deserve. Society might change their view about undocumented immigrants once they see that most of them are hard working people.

Biography Page

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<http://www.pbs.org/wgbh/americanexperience/freedomriders/watch>

Essay 0200 ("A View Through Out Americas History"): Score 1

Beginning with its title (absence of apostrophe) and first sentence (misuse of comma), essay 0200 betrays an insufficient grasp of mechanics; by the second sentence ("we have presence various forms..."), any vestige of an effective prose style has been lost. In the first paragraph alone, readers struggle through ESL errors (third sentence: "This minority groups"; "their dignity was step over") and punctuation problems (fourth sentence: "they are human too don't they deserve the same rights?"). Essay 0200 does not meet CI's minimum goals in terms of basic language proficiency.

Essay 0200 falls short in other areas as well. The writer attempts to establish a purpose and give some context for making a claim that undocumented immigrants deserve rights—but that claim is not clearly articulated at the outset of the essay, and it remains somewhat simplistic and vague: what kinds of rights should undocumented immigrants be granted, under what circumstances, and why?

Elsewhere in the essay, the writer does make relevant points; readers can generally follow the logic and understand the rhetorical purpose of most paragraphs. Even though paragraph two, for example, demonstrates serious misuse of vocabulary ("aroused" and "situate"), the historical background and contemporary context demonstrate a marginal proficiency that gestures towards passing work. The same might be said of subsequent paragraphs where the writer attempts to relate specific examples and ideas to larger topics or claims.

However, the issue of rights is not sustained in the essay; body paragraphs about the challenges of being an undocumented immigrant lack development and cohesion; ideas towards solutions are addressed only in the conclusion. Moreover, the writer's prose displays several gaps in logic: the historical and the contemporary are too abruptly correlated: what distinguishes the newest waves of undocumented immigrants, and how is field work irrelevant to the claim that undocumented immigrants do not take away jobs from citizens?

In some minimal respects the essay achieves focus and coherence. Nonetheless, the overall quality of essay 0200—with its often ineffective use of outside sources, many unattributed and insufficiently integrated quotes, inaccurate phrasing, punctuation infelicities, and persistent grammar errors that often interfere with the writer's intended analysis—falls short of CI's goals of competence by the end of the quarter.

Essays with a Rating of 2: "Demonstrates satisfactory if at times marginal proficiency"

America's Education:
Equal for some but not for you

In the United States there are many ideologies concerning education. But what is education? Is it the same for all? American society would like to believe that their education system is equal for all and that its goal of producing a well informed society is possible. * Reality is far from these perceptions; American Education is certainly not equal for all. Issues including but not limited to race, socio-economic status, and the social stratification of society all lend to the inequality and injustice found in the American Public Education System. These issues and the injustices that follow them have a large impact on minority groups and their ability to assimilation into society. *

Publicizing the flaws of the education system has been a topic that many authors have begun to write about Some, like Keith Osajima, in his article "Internalized Oppression and the Culture of Silence", and Paulo Freire, in the excerpt "Pedagogy of the Oppressed", focus on the oppression of students of minority backgrounds in the "banking system" of education that they are provided and how this oppression effect their daily lives and futures. While others, like Jonathan Kozal, in his article "Still Separated, Still Unequal", focus on the racial and socio- economic factors that influence the levels and quality of education that student receive. All authors focus on the inequality and injustices that the students of

America face throughout their years of preschool elementary, high school, and college schooling and the ultimate effects on their future lives.

The American Public Education System, as Paulo Freire describes it, is a banking system, which the teachers and students have minimal to no personal connections rather share a relationship of depositor and receptacles. This type of teaching is harmful for both the student and teacher for several reasons. The most potent being the oppression and dehumanization of the student, and according to Freire "the teacher knows everything and the students know nothing...the teacher is the Subject of the learning process, while the pupils are mere objects" (Freire 73). The students are taught to not think for themselves but rather that which they are told; they are discouraged from acting analytically, creatively, or independently. Teachers present themselves as necessary to the students by "considering their (students) ignorance absolute" (Freire 72). The oppression that students feel in school follows them to the outside society and creates more and more internalized problems to face.

In the majority of cases regarding the United States the banking system of education is usually found in low-income minority communities, where the students being oppressed are of Latino, African American, and Asian American descent. These students have been found to be the most troubled in society, for as Keith Osajima explains, they

have to deal with the dynamics of oppression they face as students of a racial minority groups. Similar to Freire, Osajima feels the "most devastating effects of oppression is that it dehumanizes the oppressed people; that under the objective conditions of oppression people lose their ability to see themselves as individual human beings" (Osajima 153). With no way to release or get away from the oppression of society, these minority groups begin to internalize it, creating an even larger problem which effects them tremendously. Internalizing the problem turns students of minority to consider the reasons for the oppression to be absolute and unchangeable. This is what Osajima means by, "Oppressed people come to believe that they are the source of their problems lies, not in the relations within society, but in themselves, in their own inadequacies and inabilities."(153) It is this thought process that inhibits these students from trying to change their position in society and try to advance in their career paths and lives. This internalized oppression is spread from generation to generation making it more and more difficult to try to change.

The inequalities and injustices of the school system do not stop at just race but are deeply rooted in the socio-economic gap within American society. Schooling in low-income communities vs. higher income communities is very evident of the quality gap. For Jonathan Kozal, these inequalities can be seen in the all levels of education. From early learning programs and pre-schooling to high schools of Los Angeles County, in specific,

Fremont High School and Beverly Hills High School. Kozal presents the idea of the inequality of education starting at an early age, through the availability and quality of early learning programs for children. He states:

The governmentally administered diminishment in value of the children of the poor begins even before the age of five or six, when they begin formal education in the public schools. It starts during their infant and toddler years, when hundreds of thousands of children of the poor in much of the United States are locked out of opportunity for preschool education for no reason but the accident of birth and budgetary choices of the government, while children of the privileged are often given veritable feasts of rich development early education.

(Kozal 645)

Early education programs for low-income students are very important because they help to train and prepare children for what to expect in the next years of education. Many of the programs help to ease the transition from home to school for students and help to teach the minimal social skills needed to participate in class. While high income parents have the ability to send their children to what are some times referred to as "baby Ivies" where kids are taught far more and show far more improvement in learning along with demonstrating success in later years.

The inequality that children of color experience in their education does not stop but intensifies with time. Kozal does not just stop at the educational gap of pre-schooling but follows students to their high school education. In particular, the students of Fremont and Beverly Hills High School, and begin to analysis the social inequalities that have formed. From sanitary conditions to the availability of certain classes, the differences between these two schools are disturbing to acknowledge. In Fremont High School students complain about the unsafe sanitary conditions, one student stated, "Long lines of girls are waiting to use the bathroom which are generally unclean and lack basic supplies including toilet paper" (653). These conditions are not suitable learning conditions and students shouldn't have to think about the next opportunity they may get to relieve themselves without the consequences of missing class or breaking rules. But the injustices are not only in the sanitary conditions but also in the available levels of education. Students at Fremont talk about "being programmed into Sewing Class... or Life Skills a very basic course 'retarded class'," (645). Versus the expanded variety offered at Beverly Hills High School where students are given the ability to choose between, "...residential architecture, the designing of commercial structure, broadcast journalism, advanced computer graphics, and a sophisticated course in furniture design, carving and sculpture" (654). The different classes that are available to students are important because that is one of the few ways that

students broaden their learning horizons and begin to find interest in new things that they may continue on in the future. But many of the classes available are not vocational and keyed to low-paying levels of employment, which do not help oppressed students improve their situations through education.

The problems of the American Public Schooling System are strongly rooted in the inequalities of race in its society. Understanding this concept is important when trying to understand the problems that students of minority backgrounds have to deal with and the inability and struggle they face when trying to improve their situation. Kozal goes into depth with the concept that, "As racial isolation deepens and the inequalities of education finance remain unabated and take on new and more innovative forms, the principals of many inner-city schools are making choices that few principals in public schools that serve white children in the mainstream of the nation ever need to contemplate" (647). The need to make these types of decisions is supported by the case studies presented and my personal experience with a public inner city high school. The quality of education in America is far from equal, but rather is favored more to both whites and higher income citizens. This concept of a well-informed equal society seems impossible to achieve when the United States teaches their citizens that they are far from equal and that opportunities are available to you based on your race, social class, and socio-economic status.

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Essay 1300 ("America's Education: Equal for some but not for you"): Score 2

Essay 1300 exhibits several strengths in terms of the writer's overall sense of purpose, interest in exploring complex and challenging ideas, and engagement with sources and examples. The writer describes Freire's concept of the "banking" approach to education in acceptable detail and, later, describes the lack of early learning programs in lower-income schools with similar attention to specifics. At the same time, however, the writer doesn't fully explain the logical connections between these two types of injustice in relation to each other and to race and socio-economic status, the two major lenses through which the essay examines its topic. Moreover, the analytic center of gravity shifts when the essay locates its examination of internalized oppression within the logic of the "banking system" discussion rather than the larger framework of race and class.

In addition to offering a compromised analysis, the essay evidences frequent errors at the sentence level. Problems with structure and faulty predication intrude ("Publicizing the flaws of the education system has been a topic that many authors have begun to write about"), as do errors in grammar and sentence boundary (subject-verb agreement, comma splices, fragments, etc.). While the writer can be praised for thoughtfully considering weighty issues and supplying substantive support for the essay's claims, the essay does not display the kind of analytical and syntactical control required for more than a "satisfactory" assessment. Overall, this writer meets the minimum goals for a passing C1 essay; its overall quality merits a score of 2.

Manuscript

Male dominance has played a major role in the way many cultures are formed. Many families base their kinship on the idea of patriarchy, a tradition that has been long established. This idea is inherited from family to family, and continues to serve as a basis for many.

The idea of patriarchy has been a long established custom that has served many families. According to Allan Johnson, patriarchy revolves around the idea that the society or family is "male- dominated, male-identified and male-centered." Society wise, it is clearly portrayed that males have the advantage in many areas. They are known to fulfill higher positions such as administering large companies, being elected into government positions and running religious ceremonies. The idea of the survival of this idea is based specifically on the ones who are affected positively by this, also known as the male community. They continue this practice by reelecting "their kind" into the positions where it has been long established to be fulfilled by males.

Not only does the idea of patriarchy affect society as a whole, but also individual cultures. The Latino culture, for example, clearly portrays the idea of male dominance within the families. This culture is based on the idea that males have the last word to every decision. Males are stereotyped into being the main figure of the family who are the primary providers in the financial sense as well as disciplinary.

Although patriarchy is not as strict in Latino families as it once used to, it continues to prevail in many situations. Corina Olmos, autor of the essay "Mujer Malinche", clearly illustrates

to what extent patriarchy affects the contemporary Latino family. Her experience of subconsciously disrespecting the older males of the family at dinner by sitting down before any of them clearly depicts how even women stay true to this tradition. The women of the family began to call her out for sitting down at the kitchen table before the oldest male, even though Olmos' intention was not to be served first, but to take a break from sitting down. It is these situations and experiences that contribute to the survival of patriarchy. Even though we are living in a contemporary era, many families continue to practice patriarchy, giving utmost respect to the male figure of the family.

My experience was not nearly as harsh as Olmos', however. My family no longer lives up the idea of a strict sense of male dominance in the house. I cannot say that patriarchy no longer exists in my family, but I can say that it is not practiced as strictly as other families. My dad is the primary contributor financially, but my mother also works and she also contributes to the household. It may not be as much as my dad who holds a full time job, but it is undoubtedly helpful. When it comes to decision making, both my mother and my father discuss it, but ultimately my dad is the one who has the final say. When I ask my mother for permission to do something, she always tells me to call my dad and see what he says. She tells me that she is fine with whatever he says. In a sense, I feel like my mom gives up her power or making decisions when she says this, because it seems like she is afraid to make a decision without my dad being in accordance with her. I do not understand this since there has been many instances where my dad has made decisions without my mom's opinion. Although they were not decisions that affected the

family to a large extent, it is still clear that my dad can do what he would like without consulting my mom first. I am not saying that it is a bad thing for the most part, since I can sometimes benefit from this, but I am not sure I am completely in agreement with this. Although my family may not serve as a first hand example of a strict patriarchal family, my family can portray a slight image of it.

I am happy to say that we are not like many other Latino families that male dominance is clearly the basis of their family. Yes, my family has strict rules, but nothing compared to what many other families follow. I am not saying that my family is disrespectful or we do not know how to behave ourselves since we are not faithful to the idea of patriarchy, because we are not. I am happy with how I was raised. Many other families have stricter rules that revolve around the male figure. For example, many families live in fear of the head of the household, given the fact that they live in a "macho" home. Macho is not always bad, but for someone who has known families with this type of home, I can say that I am happy my dad is no where near the personality they are. Many macho figures are rude and dominating, prohibiting the rest of the family members, specifically the females, from doing everyday things. Many feel that if they discontinue the way they run their family, they will lose control of the home and their families will be doomed. I can honestly say that this is not always the case. Like I said before, I live in a home where even though patriarchy is not as strong as other families, there is still a sense of male dominance. Last time I checked, my family was not doomed for not following stricter guides of male dominance in our home.

Patriarchy may seem like something that is not a big deal, but in fact it is. It can either

ruin or benefit whoever is exposed to it, depending on how far the idea of patriarchy is practiced. Male dominance has seem to be the only way families and society ran about, but perhaps it is time to change the norms around to a more lenient society and incorporate female influence into the household as well as society overall.

Essay 0600 ("Manuscript"): Score 2

The writer of essay 0600 is clearly committed to the topic and to developing an authorial voice; to this end, the writer includes several rich narrative examples from personal experience. Moreover, the narrative portions of the essay clearly relate to the writer's central claim, stated in the third paragraph: "Males [in the Latino culture] are stereotyped into being the main figure of the family who are the primary providers in the financial sense as well as disciplinary." Yes, although the writer attempts to ground the essay in a theoretical overview of Allan Johnson's "Patriarchy" and foregrounds the discussion with some brief textual references, as a whole the essay does not engage sufficiently with the text

This essay shows that when many first-year writers are provided the opportunity to engage in the genre of narration they can achieve a level of clarity, continuity, and occasion complexity—while direct textual analysis remains marginal at best. While the personal examples here are relevant, the connections to the text are not realized or evolved; the writer's end result is a superficial consideration of patriarchy. Additionally, the non-narrative portion of the essay (a three-paragraph introduction and a single paragraph on Johnson's text) is syntactically simplistic and occasionally choppy or disconnected.

Essay 0600 can be considered satisfactory because it follows through with its central focus, contains scant but just enough textual analysis, and exhibits sufficient control over language and editing. (Also, it could have responded adequately to the assignment, an assessment point made in the Introduction to this pilot study.). Despite this essay's obvious limitations, it very marginally meets C1's minimum goals for a passing essay: a score of 2.

The Multiple-Voiced Paper, Round 2: King and Machiavelli

Martin Luther King, Jr. and Machiavelli both exhibit their knowledge of what it entails to be a leader and of the struggles one will face in both their works, "The Prince" by Machiavelli, and "Letter from Birmingham Jail" by King. According to Machiavelli, in order to maintain a peaceful society, a leader must be stern and impose stem laws so that the society does not turn into chaos for, "it is more compassionate to impose harsh punishments on a few than, out of excessive compassion, to allow disorder to spread, which leads to murders or looting" (p.51). But what happens when there is no compassion at all? After reading, "Letter from Birmingham Jail", it is apparent that the authority figures in the segregation era, do exactly the opposite of what Machiavelli considers a good ruler should do because of their enforcement of unjust laws and their lack of compassion towards the African American community by continuing to treat them as inferior beings.

For King and other African Americans during this era of segregation, they were shown no compassion. Being the, "victims of a broken promise" (p. 152) after negotiations for peace, King passionately emphasizes that after centuries of abuse and mistreatment, African Americans as a people can no longer be told to, "Wait"! How can they be expected to wait any longer after being let down so many times? King very effectively appeals to the reader's emotions by vividly describing the specific abuses that he has witnessed. "But when you have seen mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill your black brothers and sisters...then you will understand why we find it difficult to wait" (p. 154). By forcing the reader to visualize the cruelty

that the African Americans had to endure, one can see why riots and looting occurred. The oppressed can no longer take the oppression and so action has to be taken. The inability of the authority figures during this time to set strict yet compassionate laws were, in fact, the very reasons why there was such tension between whites and blacks.

As Machiavelli points out, there needs to be strict yet compassionate laws imposed on a people. There must be a balance between the two because going too extreme in either direction is not helpful in ensuring a peaceful society. In King's situation, the extreme was past strict all the way to unfair. A ruler should strive to be both feared and loved, in the mind of Machiavelli. But when only one is possible, it is better to be feared. Being feared, however, does not imply that one must be hated. The authority figures during the segregation era were undoubtedly invoking hate among the African American community. This hatred started at a young age when children are not allowed to partake in activities that white children are allowed to partake in. After King distressingly explains to his daughter that Funtown is closed to colored children, he sees, "tears welling in her eyes...and ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness towards white people" (p. 154). Growing up and constantly living with mistreatment inevitably causes hatred towards white people as a whole. This situation demonstrates how going to one extreme, in this case unfairness, leads to hatred. To show an example of an effective leader, Machiavelli describes army commander, Hannibal, and his ability to avoid being hated. In both times of success and failure, Hannibal's army always remained admirable of him because he was, in fact, harsh and cruel. The army did not go against him in fear of the punishment that they would

receive, but they also wouldn't want go against him because he was keeping order and peace. If Hannibal had treated his army unfairly, as African Americans were treated, then the army would have most likely revolted against their leader, as African Americans did.

Hatred leads to a disorderly society, but, "excessive compassion" (p. 51) does this as well. If a ruler is too compassionate then the people are more likely to do harm because, "love attaches men to ties of obligation, which, since we are wicked, they break whenever their interests are at stake" (p. 52). If a man is fearful of the punishment that he could receive, then he is more likely to remain loyal to their leader, if remaining loyal does not mean injustices are being afflicted upon him.

If a law does not have the best interest for the people and, is therefore, unjust, then the possibility of a disloyal people is much higher. In the words of King, "Any law that uplifts human personality is just. Any law that degrades human personality is unjust" (p. 155). Just and unjust are clearly defined for us and it is apparent that the laws African Americans were forced to abide by were not just. Not being able to vote and, consequently, not being able to express their opinion, or personality, is an example of an unjust law. And since these laws were unjust, King declares, "I would be the first to advocate obeying just laws. One not only has a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that, 'an unjust law is no law at all' (p. 154). Since the segregation laws clearly, "degrade human personality" (p. 155), King advocates disobeying unjust laws, but by doing so, "openly, lovingly, and with a willingness to accept penalty" (p. 155). The people enduring unjust laws by unjust leaders must go against the rules and accept

the punishments in order to promote a better future. The complexities of reasoning from both Machiavelli and King are difficult keep track of. But the most difficult part is the actual struggle of going against the authorities. Fighting for what one believes in is no easy task. When there are definite lines dividing one side from the other, unrest is clearly going to unfold. Unfairness and discrimination lead people to riot, loot, etc. Even though King's philosophy was to avoid violence at all costs, he as a single man could not control the actions of a massive group. The leaders of the nations are the ones who have an obligation to bring peace by administering laws that are fair to all people. When this necessary task is not performed, societal outbreaks will unquestionably occur.

Essay 0700 ('The Multiple-Voiced Paper, Round 2: King and Machiavelli'): Score 2

In essay 0700, the writer is working towards developing a substantive and engaging consideration of two complex texts, Martin Luther King Jr.'s *Letter from Birmingham Jail*, and Machiavelli's *The Prince*. The essay considers these two texts to support its central claim that law enforcement authorities during the Jim Crow era of segregation did not strike a balance between strictness and compassion, as Machiavelli advises.

While the essay explores the texts attentively and moves from topic to topic in an orderly fashion, some of the logical connections are hazy or problematic. For instance, the writer presents Hannibal, Machiavelli's army commander, as an example of an "effective leader" who, although "harsh and cruel," was able to "avoid being hated"; at the same time, the writer makes the point that Hannibal did not treat his army "unfairly." The writer doesn't explain how Hannibal can be cruel and fair simultaneously; nor does the writer parse the distinctions between the two concepts.

Other passages demonstrate the writer's lack of control, such as the paragraph that recommends that a leader avoid "excessive compassion," an idea that seems to undercut the next paragraph's concern about just and unjust laws. Machiavelli's view of what is just and unjust differs from King's (e.g., for King a just law promotes human dignity), but the writer is unable to work through the differences in a nuanced manner.

Additionally, the essay contains a fair number of editing errors, ranging from lack of proofreading to problems with sentence structure ("Hannibal's army always remained admirable of him") or missing signal phrases (or other forms of author identification) with quotations.

On balance, then, this essay is purposeful and uses texts in a marginally proficient way; thus, it meets the C1 minimum goals for a passing essay with an overall rating of 2.

Essays with a Rating of 3: "Demonstrates clear competency"

Patients Not Criminals

Reduce the Harm

For over 50 years ago the War on Drugs has been measured by the ability to implement and enforce a 'zero tolerance' level. But is this really a war or, rather, an intertwining of social and health problems? In attempting to maintain order, governments, such as the American, rely on extremes such as punitive prohibition and incarceration to send a 'tough on drugs' message, that usually ignores the health and welfare of its citizens. Throughout this 'drug war' most addicts have been confused for criminals because of the violent and corrupt system usually associated with the demand for drugs, however, these addicts are not criminals. They are patients: their addiction is an illness and cry for help. In his lecture professor Craig Reinerman stresses how harsh punishments such as prohibition and incarceration do not treat addicts but rather lead to corrupt 'underground' systems. Instead governments should try to enforce harm reduction policies, in order to regulate drug use while protecting the health of its users.

An addiction to drugs is essentially an illness. A disease can be described as "any departure from health presenting marked symptoms; malady, illness; disorder"(Webster Dictionary 2002). An addiction to drugs is primarily responsible for many psychological problems including depression and in some cases acts of violence. A drug addict can also develop serious physical ailments including heart attacks, strokes, organ failure, and death due to an over dose. Thus highlighting how a drug addiction is a disease that takes away a person's full mental capacity. In the "Report of the Global Commission on Drug Policy" the commissioners describe drug dependence as a "complex health condition that has a mixture

of causes- social, psychological and physical for example: harsh living conditions or a history of personal trauma or emotional problems. For these very reasons a person whose lifestyle is dependent on drugs should not be treated as a criminal, but as a patient pleading for help. Recently the American government has turned to extremes to try and regulate drug use, but are these extremes really working?

The government has responded to the drug war with extremes and harsh law enforcement against those involved in drug production, distribution, and use; usually advocating that all addicts are criminals. The government has spent thousands in arresting and incarcerating drug users. In his ~~lecter~~^{lecture} professor Craig Reinerman highlights how "America locks up 100,000 more persons just for drug offenses than the entire European Union does for all offenses, even though the EU has 100 million more citizens than the US (Reinerman 2011)". These statistics suggests that there are other methods of treating addicts, other than incarceration. The EU probably has as many or even more drug users than the US suggesting that America is more centralized in incarcerating its drug users, rather, than helping ^{them} recover and continue treatment Even by simply referring to this conflict as a 'drug war' the US is demonstrating its ~~^extremist ideal on drugs~~^{^(extreme disapproval)}. This extreme incarceration method has proved to be unsuccessful in regulating drug use especially since drug addicts are not given ongoing treatment after their jail sentence. With no ongoing treatment available and drugs easily obtained how can we expect our prisons' population to achieve and gain sobriety? Most addicts have the tendency of once being released simply returning to the same circumstances and behaviors,

creating a never ending cycle. A person's addiction to drugs is not treated with punishment or harsh consequences it is simply restricted. It is a mistake to assume that all drug addicts are "mules", those who engage in the drug trade primarily for money to maintain their drug dependency. There has also been a tendency to associate drug use with minorities. In a professor Reinerman's lecture he argues that the percentage of white drug users is greater than minority drug user, however, the percentage of minorities incarcerated for drug use is far greater than the percentage of whites. This suggests that the methods for incarcerating drug addicts are not only ineffective, but certainly bias and corrupt (2011). This 'tough on drug' mentality has just filled prisons with some that are not even criminals in addition recent studies have shown that the price of incarcerating an addict cost ten times more than an actual treatment does.

Punitive prohibition is the other extreme the American government has enforced in order to attempt to regulate or put an end to this 'drug war'. This other extreme also does not work because of its tendency to lead to more violence and creation of corruptness. In the "Report of the Global Commission on Drug Policy" the commissioners argue that "existing evidence suggests that drug related violence and high homicide rates are likely a natural consequences of drug prohibition and that the increasing sophisticated and well-resourced methods of disrupting drug distribution networks may unintentionally increase violence"(2011 pg15). This extreme regulation leads to a corrupt 'underground' system were the government essentially has no control. As mirrored in the 1920's when the 13* Amendment prohibited the sale, manufacture, and transportation of any 'intoxicating liquor'. The prohibition of alcohol led to a corrupt underground system controlled by

bootleggers; just as the prohibition of drugs has led to the rise of drug cartels and gang violence. In the article "A Lucrative War" Ben Ehrenreich argues how prohibition has instead increased violence not only in the US, but has also caused mayhem in ~~places~~^{countries} like Mexico. He claims that the bloodshed in places such as Mexico "is the result of heightened competition between drug cartels for control of profitable smuggling routes, and of the military battling it out with the bad guys" (2010 pg2). Ehrenreich suggests that, prohibition does not seem to regulate, the manufacture and transportation of drugs, but rather causes violent uprisings amongst the cartels themselves as well as the cartels and the military(2010). Essentially nothing is being controlled; prohibition is simply causing tensions that lead to violent chaos.

Instead of turning to the extreme^{^s, such as incarceration and prohibition,} governments should try to implement 'harm reduction policies'. The article "Global Commission on Drug Policy" the commissioners best define this policy as " an approach that includes syringe access and treatment using the proven medication methadone or buprenorphine to minimize the risk of drug overdose deaths and the transmission of HIV and other blood borne infections" (2011 pg5). These methods essentially accept that a drug free world does not exist and attempt to reduce the harm that can be caused by drug use. These policies focus on creating "good Samaritan laws", acts that tend to others who are injured or ill. In his lecture to college nine Professor Reinerman focuses on how these policies highlight that an addiction to drugs is a health issue rather than a legal issue. He provides examples of how governments in countries, such as the United Kingdom and the Netherlands, have implemented policies and

programs that treat and protect drug user's health. For example governments provide needles for drug injections, in order to prevent the spread of diseases such as HIV or AIDS, which are caused from the sharing of needles. In some cases governments may even provide centers, where an addict can consume the drug, in order to prevent over dose and harm (2011). These policies understand that the complete prohibition of drug is an impossible task so therefore attempt to reduce the harm and focus the safety and health of the citizens.

Harm reduction policies are efficient because they tend to lead to fewer arrests while focusing on drug use as a public health issue by providing treatment. The article "Global Commission on the Drug Policy" provides studies that show how countries, such as the EU and Switzerland, "that implemented harm reduction

and public health strategies early on have experienced consistently low rates of HIV transmission among people who inject drugs. Similarly, countries that responded to increasing HIV prevalence among drug users by introducing harm reduction programs have been successful in containing and reversing the further spread of HIV. On the other hand, many countries that have relied on repression and deterrence as a response to increasing rates of drug related HIV transmission are experiencing the highest rates of HIV among drug using population"

(2011 pg6). This shows how harm reduction policies accept that the government cannot prevent drug use, so rather attempt to reduce the harms that can be caused.

These policies respect the rights of individuals while regulating drug use and

trafficking. Harm reduction policies have proved to be a more effective and humane approach to the 'drug war' because of the treatment available. For example the article "Report on the Global Commission on Drug Policy" exploits a case study in Switzerland, during the 1980's when severe drug problems developed in the country. Switzerland implemented new policies and programs such as heroin substitution programs that relied more on the public health than crimination. The study concluded that "heroin substitution targeted hard-core

problematic users- assuming that 3000 addicts represented 10 percent to 15 percent of Switzerland's heroin users that may account for 30 percent to 60 percent of the demand for heroin on the illegal market Heavily engaged on both drug dealing and other crime forms, they also served a link between wholesalers and users. As the hard-core users found steady, legal means for their addiction, their illicit drug use was reduced as well as their need to deal heroin and engage in other criminal activities" (pg7).

This study suggests that by providing centers the government is essentially getting more control over the demand and consuming of drugs. These policies not only reduce the demand and consumption of the drug, but in theory also reduce criminal activity/ Since drug-use is known to cause violent behavior. Thus, Harm-reduction is more effective in regulating drug use because it provides an ongoing treatment for drug addicts and gives the government control over the substance.

Although harm reduction policies can appear to be an appeasement to a drug war tantrum, they essentially lead to less incarcerations and end the violence caused by prohibition;

while acknowledging that drug addicts are not criminal but rather patients pleading for help.

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Essay 0100 ("Patience Not Criminals Reduce the Harm"): Score 3

Throughout essay 0100 the reader never doubts the writer's competence. The essay's purpose is clear, and the development underlying the purpose is logical (moving from defining addiction as a disease to exploring the different responses that disease and criminal behavior merit to proposing specific, more effective governmental responses to addiction).

The writer makes use not just of text-based sources, but of lectures as well, demonstrating an ability to purposefully synthesize different types of sources. Though the formatting of longer quotations is somewhat awkward (e.g., imprecise signal phrases), and the reporting of facts could be more sophisticated, movement from the writer's voice to source material is generally unproblematic.

The writer's occasional proof reading errors ("rely on extremes such [as] punitive..." in paragraph 1, for example) never obscure meaning. While the sentences are sometimes a bit ornate or not clearly controlled, these characteristics appear to reflect the writer's attempts to experiment with style and to develop a reasonable academic theme.

Looking Past Ourselves

America is self absorbed. Corporations, politicians, and the consumer each care only for themselves. Each part of our society does things in ways that grant them the most ease and profit. When these irresponsible actions have consequences, someone or something else must suffer the pain and damage.

Many companies that produce our food do not put thought or care into ensuring the quality of their products. The meat industry's cattle raising conditions show the truth of companies not protecting the health of consumers. A government health official, quoted in Fast Food Nation by Eric Schlosser, compared the modern feedlot to a crowded European city in the Middle Ages. "The cattle now packed into feedlots get little exercise and live amid pools of manure... Feedlots have become an extremely efficient mechanism for 'recirculating the manure' (175-176). By packing the cattle close together, farms can save money by using less land. But at the same time, the farms also create unsanitary living spaces. Farms not only keep cattle in miserable conditions, they feed the livestock things far from what they were evolved to eat. "Current FDA regulations allow dead pigs and dead horses to be rendered into cattle feed, along with dead poultry... cattle blood is still put into the feed given to American cattle... The waste products from poultry plants, including the sawdust and old newspapers used as litter, are also being fed to cattle... about 3 million pounds of chicken manure were fed to cattle in 1994" (176). To produce massive

amounts of cheap beef, farmers fit as many cattle together as possible. The farmers feed the cattle cheap food so the animals will grow faster. Schlosser explains that "the rise in grain prices has encouraged the feeding of less expensive materials to cattle, especially substances with a high protein content that accelerate growth" (176). Corporations put cattle in such disgusting situations in order to make as much profit as they can. The beef produced this way is not only unappetizing to think about, but potentially dangerous.

The conditions cattle are raised in make the contamination of beef very likely, Schlosser writes, saying that the "recent changes in how cattle are raised, slaughtered, and processed have created an ideal means for the [*E. coli* 0157:h7] pathogen to spread" (175). The modern production of ground beef raises contamination risks further, by centralizing to large slaughterhouses and processing large amounts of meat in one place "a single animal infected with *E. Coli* 0157:H7 can contaminate 32,000 pounds of that ground beef (177). The massive feedlots and protein filled diet make for an efficient cattle raising process. The cost effective beef production process also increases danger for the people in an efficient manner. The meat industry puts consumers at risk, and has "repeatedly denied that problems exist... sought to avoid any responsibility for outbreaks of food poisoning, and worked hard to shift the costs of food safety efforts onto the general public" (177). The costs of cheap beef are in our health and safety as consumers. Companies refuse to take responsibility for making people sick, and even refuse to take responsibility for

producing unsafe meat.

Consumers are not the only ones to be put at risk through companies' irresponsibility, though. Schlosser, in "The Chain Never Stops," says that according to findings from the Bureau of Labor Statistics, workers in the meatpacking industry have the nation's most dangerous job (188). However, workers who get injured on the job often are not compensated enough or at all, Schlosser continues, saying that the meatpacking companies have a vested interest in compensating workers as little as possible, because the more money they spend on injured workers, the less they keep as profits. Supervisors and foremen often discourage workers from reporting injuries or seeking first aid in order to get more annual bonuses. Companies usually do not deny workers with clear and visible injuries, but when injuries are less obvious or workers seem uncooperative, companies often block every attempt to seek benefits (193). Schlosser writes of the companies' intentions, "From a purely financial point of view, the company has a strong incentive to delay every payment in order to encourage a less-expensive settlement. Getting someone to quit is even more profitable - an injured worker who walks away from the job is no longer eligible for any benefits" (193). Companies treat workers as expendable, and try to get rid of them once they can no longer be used. But, many of these injured workers are left unable to work again, and must rely on welfare and unemployment to survive. Schlosser quotes Kevin Glasheen, a Texas attorney willing to battle IBP, saying, "By failing to pay the

medical bills of injured workers... large meatpackers are routinely imposing their business costs on the rest of society" (195). The meatpacking corporations treat the workers irresponsibly, ignoring worker injuries to save money. The companies' selfish actions in refusing workers compensation force the government and people to pay instead.

While the government supposedly exists for the people and to protect them, it does not always act in our best interest. The government should guarantee our safety, including guaranteeing that corporations do not sell us unsafe products. However, Schlosser writes in

Fast Food Nation:

The nation's leading agribusiness firms have resolutely opposed any further regulation of their food safety practices. For years the large meatpacking companies have managed to avoid the sort of liability routinely imposed on the manufacturers of most consumer products. Today the U.S. government can demand the nationwide recall of defective softball bats, sneakers, stuffed animals, and foam-rubber toy cows. But it cannot order a meatpacking company to remove contaminated, potentially lethal ground beef from fast food kitchens and supermarket shelves. The unusual power of the large meatpacking firms has been sustained by their close ties and sizable donations to Republican members of Congress. (173)

The congressmen who received donations from the meatpacking firms helped the firms

continue make as much money as they could, instead of protecting consumers from dangerous products. By preventing legislation that would punish the firms for their wrongdoing from being passed, Republicans in Congress failed to enact not only legislation to provide the USDA with the authority to demand meat recalls and impose civil fines on meatpackers, but similar legislation introduced from 1996 to 1999 (182). Because the Republicans care more about securing financial support than securing the safety of the people, the meatpacking industry could operate with fewer restrictions, resulting in contaminated meat being sold to and eaten by people. In their refusal to protect the people by regulating the meat industry, the policymakers showed unwillingness to act in the interests of the people.

The government has also not acted in the interest of the people in terms of U.S. agriculture. J.P. Reganold, in an article titled "Transforming U.S. Agriculture," writes that people commonly criticize subsidies for distorting market incentives and making our food system too dependent on a select few grain crops used mainly to feed animals and make highly processed food, while having negative effects on the environment and human health (261). The government interferes with the agricultural economy without benefiting the country as a whole. Michael Pollan, in The Omnivore's Dilemma, writes that corn subsidies have driven the price of corn down, "impoverishing farmers, degrading the land, polluting the water, and bleeding the federal treasury" (208). By not properly regulating the

agricultural industry, the government has created a detrimental economy to the environment and people.

Consumers are not only victims. By participating in the chain, consumers are supposed to be informed and responsible buyers. By buying a company's product, a consumer is essentially supporting that company's business practices. Consumers are also wasteful. Judith Selby Lang explains in "World's Oceans Face Problem of Plastic Pollution" about our attitude towards waste that we buy a bunch of disposable things that we have no problems throwing away. But when we toss it away, the trash does not just disappear, and the trash does not break down for a long amount of time. Lang says that "everything ends up somewhere." However, consumers only focus on their immediate involvement in the world. Their wastefulness comes from the perception that there are no consequences for just tossing something into the trash. The consumer does not feel the consequence, but the garbage ends up somewhere else as someone else's problem. This problem is fueled by consumers who only want to satisfy their own wants in a culture of excess. For example, Stan Cox writes in the article "Dress for Excess," that according to the Environmental Protection Agency, the average American throws away 68 pounds of clothing and other fabric every year. Compared to other countries, America buys textiles at a rate twice that of Spain, four times that of China, and seven times that of India (Cox). American consumers do not buy or discard their goods responsibly.

The people at each stage involved in production think they should only be responsible for themselves and what happens there. Unfortunately, when those easiest to exploit are made to suffer for our lack of compassion, we create a world where our economic systems destroy communities and environments.

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Essay 1400 ("Looking Past Ourselves"): Score 3

Essay 1400 represents a very solid 3. Though not necessarily sophisticated, the writing throughout is clearly competent: the reader recognizes that the writer has a purpose concerning food and corporations, has examined texts in an appropriate manner, and has grammatical and syntactical control of sentences.

The essay is at its strongest when marshaling evidence from readings (paragraphs 2-7). The writer comfortably moves between original prose and citations. The essay is somewhat weaker in analyzing the evidence (paragraphs 1 and 8). The writer is drawing appropriate inferences from the material presented, but these could be made more complex and precise in the hands of a more expert writer.

The essay is effectively edited, highly accurate on the sentence level, and reflects an understanding of the conventions of academic English.

Finding A Voice Through Oppression

Coming from an underprivileged community, I have experienced an educational system that does not have the resources to create professionals. As I went to a public school, it was not too great, pre-fabricated lessons and standardized testing eliminated my individual thoughts. While I compared my school to others, I only then noticed that my school was holding back. I knew somebody that was enrolled in a private school, same age, same grade, different lessons. Only then I realized that unless I wanted to feel behind all my life, I had to take the initiative and learn on my own. Society's low expectations of the students in my community planted the idea that we would not amount to much. I had to become the change I wanted to see in my society.

Similar to my experience, James Baldwin's "A Talk to Teachers" tells about the oppression that underprivileged student minorities faced as they entered a lacking educational system. Giving insight to history as it was taking place, this 1963 essay focuses on the educational, mental, physical, and emotional oppression that African American students faced in Harlem, New York, in the midst of the Civil Rights Movements. Baldwin's advice to teachers is to help underprivileged minorities break the bonds of their oppressed history and give them a fair chance to equal education. It is the obligation of these students to find their voice and use education to break free from their oppression so that they do not fall into society's low expectations. Society didn't expect much from them.

Most of these children were expected to become janitors, maids, and fill the low paying jobs in the community. Not having a positive influence and resources to become a professional, these students often conformed and became what society expected them to be. Although change in society begins with the educators devotion and influence, ultimately it is the child's responsibility to recognize their societal oppression and initiate the change they want to see.

Baldwin gives the teachers advice on how to help a student become empowered to find a voice and make a change in society. If a teacher challenges what society expects, they would be able to influence a student by showing how breaking tradition might be the only way to make a change. It is important that Baldwin is telling this specific group of teachers because they have the power to influence the young minds of the students. Because these teachers serve as the oppressors and limit the knowledge the students receive, they need to fix the damaging situation that the students are in. As stated in the text:

If, for example, one managed to change the curriculum in all the schools so that Negroes learned more about themselves and their real contributions to this culture, you would be liberating not only Negroes, you'd be liberating white people who know nothing about their own history, (page 683)

This quote is saying that educators can challenge society's expectations by teaching other

history for a change. Not only will African American students benefit, but white people will by receiving insight to part of their own history. This will teach students about their past and from there they will see the need to have a voice, the need to escape their ancestors oppressive history and change their future. Understanding their history will strengthen their voice and gain a valuable education by change society's expectations. Baldwin's advice to teachers is beneficial not only to them, but also to the students because they have to take the initiative and retain this information.

Students in Harlem in comparison to the rich white school, faced opposing realities. Baldwin explains that in Harlem, the school system was ineffective and oppressive. The educators that they received relayed little to no encouragement and served as the main oppressors to these students. Baldwin explains how these students were in an educational system that makes them "[run] the risk of being schizophrenic" (page 679). This comment on schizophrenia is depicting the harsh reality that the Harlem students faced every day. The American educational system told these students to become professionals, but they did not provide the resources to help these students achieve their goals, once they went home, they realized that they were not able to become a professional even if they wanted to. The act of telling a student one thing and them going home to another contributes to the thought of them becoming schizophrenic because it is telling them two things at once. Because, in society, these students were not seen to go to college, they did not have a voice and were

not able to fight for a change of history. In opposition to the Harlem students was the academic life of the rich, white, students across town. These students had everything: determination, positive influence, and goals they could reach. The life that these students lived in comparison to the Harlem students was completely superior. Because they went to a school that could provide them with the resources to be a professional, it was easier for them to follow society's expectations. The differing education between these students would have inspired a student minority to use his or her voice to get ahead and stray from society's low expectations.

Like the Harlem students, Gloria Anzaldua faced oppression by society and a lacking American school system. Anzaldua's "How to Tame a Wild Tongue" tells about the struggles she faced with oppression because of her culture and language. She understands the cause of her internal oppression, she states "as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate" (page 50). The start of her thought of an illegitimate and inferior language was in school. She was punished by her teachers because she spoke a different language in class. Being punished for something as natural as speaking a different language shows how the educators were being the oppressors. This made her consider her language to have less value than others. Although she feels inferior to those who don't understand her language, she challenged society by breaking the traditional

writing style and writing in two languages. By using Spanish phrases in her writing, she is making those who don't understand feel like she did while she was oppressed in school. Even though she stands up for herself by writing in two languages, it is the confidence and the voice she has that begins to create change in society. This connects to Baldwin's text because he comments on the change that could happen in society if the Harlem students had a voice, they would have the power to express their thoughts without feeling inferior to anyone else. By gaining confidence to use their voice, they would be able to escape from the expectations that society has from them. It is up to the students to want to make a change, just like Anzaldua.

Anzaldua took the initiative to break free from her oppression by receiving an education. Like her, the Harlem students have the obligation to make their own path and escape from oppressive history on their own. Baldwin says how a teacher is the one who starts the change, but it is also up to the student to take advantage of the education they receive. As stated in the text, "it is your responsibility to change society if you think of yourself as an educated person " (page 685). This quote is telling how if a person finds themselves with information, they are responsible to share the knowledge and educate the rest of the community. The Harlem students aren't receiving the positive influence they need from educators, but once one student finds the courage to use their voice, it is up to them to inform others. Even though teachers are the ones who start the change, the students need to

find the courage to strengthen their voice and speak up. Furthermore, a child must recognize that the only way out of an oppressive history is through a valuable education.

With the obligation these students have, society's views of the Harlem students would alter and education would have served as freedom from oppression. Like Baldwin says:

The purpose of education... is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself is this black or is this white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then learn to live with those questions, is the way he achieves his own identity, (page 678)

The ability for a student to freely question anything is a symbol that individual thoughts exist in their minds. Education is supposed to liberate, not oppress. The advice given to teachers and the future information from teacher to student will serve as a tool to escape oppressive history and unfair societal judges.

The need for a student to find a voice among a society that excludes uneducated people is crucial because otherwise they will live among the oppression their whole lives. The importance of the advice that was given by Baldwin is that it will directly benefit the students. The advice to challenge norms and help oppressed students exceed low expectations is crucial to society because "if this country does not find a way to use that energy, it will be destroyed by that energy" (Baldwin page 686). A student should find their

voice and use it before they conform into what society expects from them.

Essay 0400 ("Finding a Voice Through Oppression"): Score 3

Essay 0400 demonstrates competence, even if it is not as compelling as essays 0100 or 1400. Though the introductory paragraph's focus on self slightly misdirects the reader (since the rest of the essay takes a larger perspective), it is not unrelated to the essay's ultimate purpose. The writer initially stumbles in weaving together personal experience and textual analysis; by the end, however, the writer has more skillfully layered voice with argument

Essay 0400 appropriately and effectively utilizes two sources (Baldwin and Anzaldua), drawing parallels between them and tying them to the writer's own ideas (if not experiences, as the introduction suggests). Editing problems are relatively rare and usually minor, such as imprecise use of apostrophes. While occasional weaknesses of phrasing appear (e.g., "a lacking educational system" in paragraph 2; "Understanding their history... will gain a valuable education" in paragraph 3), meaning is not obscured; the reader can generally follow the writer's reasoning.

Overall, while essay 0400 does not "demonstrate sophisticated understanding and execution" required of a 4 score, for the most part it rises above the "satisfactory if at times marginal proficiency" of a score of 2; specific examples are explained in the context of the writer's larger topic, including the claim in the final paragraph that everyone must "help oppressed students exceed low [social] expectations."

Essay with a Rating of 4: "Demonstrates sophisticated understanding and execution"

Don Manuel as a Christ like Figure: Goodness above all else

Unamuno's novella depicts the atheistic Priest Don Manuel as a Christ-like figure, showing how one can live a good Christian life without a predisposed disposition to believe in God and eternal life. He shows, through the example of Don Manuel, that a lack of faith, or inability to believe, does not eliminate the possibility of goodness in that person. And furthermore, it shows that deception is not sinful, but rather is deemed good or sinful based on the deceiver's motives. Through Don Manuel's good works and façade of faith, he becomes more Christ-like than most Christians, as demonstrated by the villagers who blindly accept their faith spoon-fed by tradition and habit. It is arguable that because this text appears within an Existentialist anthology that its intent is to emphasize goodness as defined solely by actions and good works; but it is Don Manuel's *motives* that make him good, and Christ-like. His lack of faith does not equate to hypocrisy but rather renders his motives pure because he does not expect anything in return; in his mind there is no heaven or eternity waiting for him. He embodies Christ's ideals because he is pure at heart; to only note Don Manuel's actions is to miss a key part of Christ's teachings.

Manuel's doubt plagues him and in his attempt to escape from his self-inflicted torment, he is constantly doing good works. He dedicated his life to "salvaging wrecked marriages, forcing unruly children to submit to their parents, or reconciling parents to their children, and, above all, he consoled the embittered and weary in spirit and helped everyone to die well" (Unamuno 260). He became caregiver, protector, mentor, teacher, companion, fellow worker, as well as a spiritual and ethical father of the village all in an attempt to distract himself from his thoughts. He repeatedly spoke against idleness and fled

from solitude. Jesus emphasized the importance of loving your community more than yourself as well as compassion towards others, qualities which Don Manuel takes on fully. During the Sermon on the Mount Jesus said: "Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you" (Matthew 5.42). Manuel gives to everyone in need in his village, ensuring that all have clothes and firewood.

Jesus also said that you should not hide your goodness, but rather "let it shine before others, so that they may see your good works and give glory to your Father in heaven" (Matthew 5.16). These values epitomize Don Manuel. He gives himself entirely to his community believing that he is "meant to live for [his] village, and die for it too" (Unamuno 267). He extinguishes any dissention that sprouts in his village. When a young woman returns to the village, unmarried, with a son, Manuel convinces her old sweetheart to marry her, thus avoiding any division amongst the villagers. He understands the value of unity within the community just as Jesus understood the danger of the divisions within the Jews of his time. Jesus united his people with his life, death and resurrection; Manuel united his people with the example of his life. The people turned to the lake for healing and "Don Manuel undertook to fulfill the same function as the lake, to serve as a pool of healing, to treat his people and even, if possible, to cure them" (Unamuno 260). He gives himself to the village, suffering with his doubt in silence so that the villagers may live, and die, content. Manuel is motivated by a desire to protect his people, which is pure because he does not believe. If he believed, like the villagers do, he would not have that motivation. If he believed and still sought to protect his people it would not be with the same passion, and selfless desire because he would be offering his people joy, and not attempting to shield

them from torment. The drive to protect those you love from pain is far more powerful than the desire to make them happy.

Don Manuel's recognition of the importance of faith in eternal life for his people, and his consequent crusade to shield them from his perceived truth that there is no afterlife, makes him Christ-like. Because he realizes the gravity of their need for faith by contrasting it with his forlornness - which is a result of his inability to believe - he sacrifices himself for his people to protect them from his fate. He knew that he must uphold his facade of faith for their sake, and so "The imperturbable happiness of Don Manuel was merely the temporal, earthly form of an infinite, eternal sadness which the priest concealed from the eyes and ears of the world with heroic saintliness" (Unamuno 266). This is his most Christ-like attribute; his self sacrifice out of love for his people. Unamuno draws a distinct connection between God's love for man, and Manuel's love for his people. The narrators' exclamation of: "How he loved his people!" alludes to the Gospel's message that God sent his Son to die for mankind out of love (Unamuno 259).

This unwavering love that Manuel has for his village drives him, and causes him to take on the role of Christ for his village. He acted as their guide out of sin, and their protector from that which he knew they could not handle. Just as Jesus took up his cross at the will of his Father, Don Manuel took up his cross for the sake of the people. Manuel has lost the ability to believe which he possessed as a child, and so has lost his life, for a life without meaning is not life. This loss makes him worthy of Christ because Jesus said: "whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it. and those who lose their life for my sake will find it" i Maxthew

10.38-39). Manuel adheres to Christ's teachings but cannot find it within himself to believe in an afterlife. Because he acts without faith, his motives are not tainted by a sense of obligatory self-interest that leads many Christians to do 'good works' such as donate to charity or do volunteer work. His motives are pure because they spring from his desire to bring peace, contentment and joy to his people; he seeks to show them how to live in harmony with each other and how to be *good*, since he knows that while they will not listen to his words, they cannot ignore his actions. It is not reasonable to argue that his motives are selfish because - though he does seek distraction from his mind - he does so through selfless acts, and by sacrificing his happiness.

The accusation that Don Manuel is a deceiving hypocrite is unjust because he never contradicts himself or professes to believe that which he doubts. He shields the people from his torment out of love for them, and because he knew they would not understand. He does not say that he believes in the Devil, the God of the Church, or an after life. It cannot be said that Manuel speaks against his beliefs when he leads the church in prayer because, as the narrator attests: "As we reached the section "I believe in the resurrection of the flesh and eternal life," Don Manuel's voice was submerged, drowned in the voice of the populace as in a lake. In truth, he was silent" (Unamuno 263). That last sentence is proof that Manuel never claimed to believe in eternal life. As for a belief in God, Manuel believes in God, only his belief does not consist of an omniscient, guiding being that directs men to Heaven or Hell after death, but rather God exists *in* man, and in the world. When Angela questions him about the existence of Hell he tells her to "Believe in Heaven, the Heaven we can see" which is the good and beaut} within the people and nature surrounding each of us

(Unamuno 270). When Angela and Lazaro's mother is dying, believing she is on her way to Heaven. Manuel tells her that she is "not going anywhere" (Unamuno 273). She persists that she is "going to see God" and he responds without compromising his belief: "God, my daughter, is all around us, and you will see Him from here, right from here. And all of us see in Him, and He in all of us" (Unamuno 273). For Manuel, "God" is love; this is a sentiment reflected by Jesus' apostle John who says: "God is love" (1 John 4.8). Manuel does not deceive his people. He teaches them to live, and die, well, just as Jesus taught his people.

Don Manuel is an iconic example of goodness as defined by selfless acts spurred by pure motives. The philosophy of Jesus is apparent throughout Manuel's character through his existentialism. All who claim to be Christian should examine themselves and excavate any selfish assumptions that an act is detachable from its motives; for they will not be judged solely on what they have accomplished, but by their intentions, thoughts and motivations behind each act; "for the LORD does not see as mortals see; they look on the outward appearance, but the LORD looks on the heart" (1 Samuel 16.7). Those who claim to be atheist should also examine themselves and ensure that their actions are good and their motives are pure. For "to have done good, to have feigned good, even in dreams, is something which is not lost" despite religious inclinations, beliefs, or the state of reality, whatever it may be (Unamuno 285). The importance of life is to be good; faith and theology are unnecessary, so long as the intent is pure and the action is for the good of all.

Works Cited:

Coogan, Michael David., Marc Zvi. Brettler, Carol A. Newsom, and PHEME PERKINS. *The New Oxford Annotated Bible: with the Apocrypha*. New York: Oxford UP, 2010. Print.

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Essay 1700a ("Don Manuel as a Christ like Figure: Goodness above all else"): Score 4

While not flawless in its analytic purpose or execution, essay 1700a demonstrates a strong understanding of the material—two texts: the unnamed Unamuno novella, and the Gospel of Matthew. Despite occasional over-writing (e.g., "predisposed disposition" in the first sentence), the writer also displays some ambitious phrasing: "He became caregiver, protector, mentor, teacher, companion, fellow worker, as well as a spiritual and ethical father of the village all in an attempt to distract himself from his thoughts" (page 2, lines 2-3). Even more impressive, the writer offers a nuanced consideration of complex concepts—such as the "value of unity" in the second paragraph on page 2— and an overarching exploration of Unamuno's existentialism and the tensions between Don Manuel's motivations and actions.

The writer formulates and sustains a clear purpose, or a set of related purposes: to draw parallels between Christ and Don Manuel (note the skillful use of the semi-colon on page 2: "Jesus united his people with his life, death, and resurrection; Manuel united his people with the example of his life"); and to argue with precise reasoning that goodness is gauged by intentions as well as actions—doing good in the absence of faith and belief in the afterlife as compared to obligation and self-interest in being charitable.

In brief, throughout the essay the writer employs an effective prose style (e.g., dashes setting off non-restrictive relative clauses on page 3), edits accurately, and exhibits fine analytic control in relating specific examples to larger themes. The writer very thoughtfully develops the essay's ideas: not only through offering several independent links between Unamuno's novella and the New Testament, but also by addressing interpretive counterpoint ("The accusation that Don Manuel is a deceiving hypocrite": page 4)—a very mature rhetorical move that serves to deepen the intellectual claim of the paragraph (and the essay itself) that Don Manuel teaches people "to live, and die, well, just as Jesus taught his people" (page 5). Essay 1700a demonstrates overall sophistication for a first-quarter (C1) student at the university.