



## AP English Language 2000 Student Samples

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"Perfect human beings are like the perfect silk that can be destroyed by a single drop of water," claims author Simon Jacobson. It is the twig that bends against adversity that survives; if a twig cannot bend, it will break. George Orwell sees the "yin" and "yang" of the universe and understands that humans are impure by design. The ability to discriminate is a great talent of humans. Orwell's criticism of Gandhi's inability to see this is very effective through his use of detail, reference to the "common man," and juxtaposition.

Orwell's serious tone can be taken from ~~the~~ many examples of detail in the story. Making it obvious that "on three occasions he was willing to let his wife or a child ~~die~~ die rather than administer the animal food prescribed by the doctor," Orwell emphasizes the fact that to Gandhi human life was not the most important object, a view which is extreme. Any reader would be biased against Gandhi because of Orwell's inclusion of this detail. Orwell ~~sees~~ sees this view as "inhuman" and encourages the reader to do so as well. Going further to say that "the essence of being human, is in a human's ability to bend and not break and that the price of deviation is 'inevitable,'" Orwell is pushing his view that Gandhi ~~is~~ is an aberration further. Including these details sharpens Orwell's argument and helps the reader accept his point of view.

By referring to the audience as a foil to the



reasoning of Gandhi (which Orwell is hoping to effectively attack), Orwell is trying to detach the reader from the possibility that Gandhi makes sense at all. Orwell is pushing a very sharp contrast between Gandhi and his expectations of the views that society should hold. Orwell claims that, "to an ordinary ~~person~~ human being, love means nothing if it does not mean loving some people more than others," a view that most readers could agree with and cite personal examples in support of it. By having the reader agree with ~~Orwell~~ this so early in the passage, Orwell establishes trust with his audience and gives his biased view to a "common man" who is on the same logical plane that he is on. ~~Orwell~~ With his statement that humanity will bend the rules to save lives and that "one (any normal person) is willing to commit sins for the sake of loyalty," is another line that the reader can identify with and defend, passionately if need be. Orwell makes the reader slightly uncomfortable with his criticism of alcohol and tobacco in the first ~~part~~ part of his last sentence, but completely wins the reader over when he says that although these things are bad, humans should have the right to be a little bad. "Saint hood is also a thing that human beings should avoid." With this simple statement, Orwell justifies every sin, even committed and makes the reader almost proud of their sins. Each



# 2

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reader sees their faults and mistakes as, keeping them human, compassionate, and natural. By using this <sup>compassionate</sup> ~~human~~, empathetic approach, Orwell completely wins over his audience and leaves Gandhi's view ridiculous and unnatural, not likely to be held by ~~any~~ any normal readers.

Orwell's use of juxtaposition helps to ~~argue~~ <sup>argue</sup> the averse reactions of the readers to Gandhi's teachings and instill a biased view against Gandhi in their hearts. By using the phrase "chicken broth" as an ideal to die for in a sentence of seriousness and passion, Orwell is taking the fire out of Gandhi's argument. Of course the reader will ask himself or herself, "Would I let my child or lover die for soup? Every answer is, "No!" By phrasing the ideal this way, Orwell is making light of Gandhi's belief system. By using the phrase, "friendly intercourse" ~~is~~ impossible, Orwell is again making the reader question Gandhi's opinion. In the end of the passage, Orwell juxtaposes sainthood with human vices that every reader could identify with. This casts a biased, negative view over sainthood and helps Orwell's argument. By using juxtaposition, Orwell helps the reader disagree with Gandhi as much as he does.

Good cannot exist without evil. Without evil, humans could not see good. A ~~wise~~ wise man once said, "one cannot appreciate the view from the top of a mountain if he has



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# 2

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never been in the valley." Orwell makes it the job of humans to be bad sometimes for this reason. Humans don't feel guilty if they force themselves to believe Orwell, so they try very hard to convince themselves that they do. He does a wonderful job of this.

#2

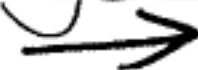
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K<sub>1</sub>

It is not easy to ~~criticize~~ criticize a man such as Gandhi. A ~~great~~ truly selfless man and a saint to some, Gandhi is ~~revered~~ revered and praised ~~everywhere~~ around the world by cultures of all different kinds. In this passage, George Orwell ~~braves~~ takes a ~~courageous~~ courageous stand, in his respectful yet firm criticism of Gandhi's teachings and actions. While he doesn't directly refute Gandhi's theories or way of life, Orwell offers another position on the subject of life and love, a position which he effectively relates to the "ordinary human being". For, as Orwell relates, not everyone is a saint like Gandhi, and perhaps not everyone should be.

Mohandas Gandhi believed that man should love God above all, a belief <sup>which is</sup> shared by many people of faith. Orwell, in his passage, takes a very different position in advocating the belief that love is meant to be given to other human beings, not reserved for God alone. To further his argument, Orwell describes occasions on which Gandhi endangered the lives of his wife and child in order to prevent them from committing the sin of eating an animal. Orwell takes a bit of a satiric tone in describing Gandhi's reason and purpose, yet he shows an obvious respect for Gandhi in calling his attitude "noble".

~~Orwell concludes his argument by~~ ~~stating~~

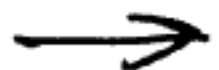


Yet Orwell maintains his opinion that such an act, despite its display of honor and valour, is in fact "inhuman". Orwell concludes his argument with a definition of the essence of humanity, and <sup>an analysis of</sup> the dangers of asceticism and sainthood.

Orwell makes a strong and valid argument while still displaying respect and reverence for Gandhi, the object of his criticism. Orwell verifies ~~the~~ the truth of Gandhi's teaching ~~to love to be good~~ that loving God above all else is inhibited by close friendships, but then goes on to question <sup>Gandhi's</sup> the meaning of love. Love, ~~as~~ according to Orwell, ~~is~~ is a human emotion, one that may cause sin or human downfall, but is ultimately the most important and central emotion to humanity. ~~Therefore~~ Orwell recognizes Gandhi's courage and strength in placing his morality + faith above life itself, but maintains that morality + faith can confuse the concept of living. In respectfully stating Gandhi's teachings while firmly and confidently ~~questioning~~ questioning its purpose, Orwell makes a strong and effective argument. Even the most faithful followers of Gandhi could not neglect or push aside such questions, for they are questions that touch the heart of every human being; they are questions regarding the core of humanity.

George Orwell uses the example of Gandhi to make an argument for choosing human imperfection over "sainthood." Through his choice of detail & tone, Orwell criticizes Gandhi's position & develops his own position.

Orwell chooses to discuss some of Gandhi's beliefs, saying that they are true but inhuman. "Close friendships... are dangerous because 'friends react on one another' and through loyalty to a friend one can be led into wrong-doing... Moreover if one is to love God, or to love humanity as a whole, one cannot give one's preference to any individual person." (1-6) Orwell says that these views of Gandhi are true, but that they are inhuman, that humans cannot all do this because it is not in human nature. Orwell, in his own defense, says that "To an ordinary human being, love means nothing if it does not mean loving some people more than others," (9-11) meaning that humans cannot understand love the way that Gandhi says it should be. He says that Gandhi "was willing to let his wife or a child





die rather than administer the animal food prescribed by the doctor." (H-16) Although Orwell says that this is saintly, like perfection, Gandhi is in fact inhuman. Orwell defines the essence of being human as "one (who) is sometimes willing to commit sins for the sake of loyalty..." (29-30) meaning "administering the animal food" rather than let those in close relation die. Orwell says that humans "must avoid" (38) sainthood because it is the total opposite of who humans are & what humans believe. Humans would do anything to save another human, and, by following Gandhi, humans would place "some limit to what (they) will do in order to remain alive..." (23-24).

Orwell has a tone of ~~admiration~~ respect criticism when discussing Gandhi & his viewpoints. He claims Gandhi's philosophies to be "unquestionably true" (4), respecting Gandhi's perspective as saintly. However, Orwell quickly ~~is~~ argues by stating his own view, how it would be impossible for humans to all be like Gandhi. Orwell always stated Gandhi's side first & w/ respect,



but he quickly came back to his own side with his longest & rebuttal in lines 28-35, the bit all and the end all of what a human being is.

Orwell effectively develops his own position. He begins each new idea by stating Gandhi's first then ~~then~~ his perspective. His rebuttals allow his audience to see how they can relate more to his views than Gandhi's. He ends each idea with his own word, leaving that word in the reader's mind. At the end, he uses somewhat of a paradox: "No doubt alcohol, tobacco, & so forth, are things that saint must avoid, but sainthood is also a thing that human beings must avoid." (35-37). This sums it all up, showing his respect for Gandhi's true ideas (and stating them first), but showing how human beings are in fact the opposite.

Through his choice of detail & tone, Orwell criticizes Gandhi's position, saintly & therefore inhuman. He in turn develops his own position, that humans are not saints—that it's perfectly normal for humans to be imperfect.