

Chapter 14

Exercise 1

Passages 1 and 2 are taken from the conclusions of two scholarly articles. Consider how each passage works as a conclusion. What moves does each make? What features of scholarly writing are present?

PASSAGE 1

Our study demonstrates that records on plant growth from a botanical garden can help fill the gap in our knowledge of the relationships between seed, growth and clonal traits and processes at the population level. Although seed and clonal traits do represent prerequisites for seed and vegetative reproduction, respectively, the actual seed and vegetative reproduction arises by more complex behavioural relationships that are not captured by the values of these traits. An important consequence of this is that even if the functional trade-off between seed and vegetative reproduction is not detected at the level of easily measurable traits, it can be revealed in population level outcomes.

Tomáš Herben, Zuzana Nováková, Jitka Klimešová, Lubomír Hrouda, and Mark Rees 2012 "Species traits and plant performance: Functional trade-offs in a large set of species in a botanical garden." *Journal of Ecology* 100 (6): 1522-33, 1632.

PASSAGE 2

In this article we have sought to develop the argument that the 'peculiar', 'anomalous' and finally the 'anachronistic' figure of the Aborigine occupied a singularly influential place in nineteenth century racial discourse. Supposedly the 'miserable' of all savages, the Aborigine challenged the humanism that had formerly sustained the Enlightenment assumption that humankind was a single species. When, during the early nineteenth century, colonial accounts of Australia's indigenous peoples impacted upon the efforts of ethnologists and others who were concerned to explain the origins and diversity of humankind, this assumption floundered. By the mid-nineteenth century, the apparently unimproved, and now evidently unimproving, Aborigine had impelled the opposing thesis: that race did not merely name a variety of the human, but rather an

essential and immutable difference according to which the different races constituted permanent ‘types’, or even distinct species. It was, finally, the legacy of this polygenist argument that compromised evolutionary theory’s explicit reversion to an assumption of human unity. The Aborigine was invoked as paradigmatic of the very fixity that in the late-nineteenth century was attributed to racial difference. And, endowed with an inherent inability to evolve that was then generalised to what were regarded as the ‘lower races’, the Australian Aborigine came to embody the thesis that, in the interests of a distinctively human evolution, some peoples were destined only for extinction.

Kay Anderson and Colin Perrin 2007 “‘The miserablest people in the world’: Race, Humanism and the Australian Aborigine.” *The Australian Journal of Anthropology* 18 (1): 18-39, 34.

Exercise 2

Each of the passages below is taken from the conclusion of a student essay (see the Sample Student Essays at the end of this online supplement to read the conclusion in context). Consider how each passage works as a conclusion. What moves does each make? What features of scholarly writing are present?

PASSAGE 3

Selfies are simultaneously a proclamation of identity, an idealized simulation of reality, and a reproduced self-referential image. Born of an individualistic culture, selfies are a compromise between contemporary North American society’s value of individuality and its shift to become a culture based on the production of information. As is common with youth movements, their wide acceptance and canonization likely signals that selfie photography has reached its peak in popularity. As a new generation moves in, the meaning and context of selfies will likely fade to leave behind nothing more than a cultural relic.

Greta Negrave 2013 “Selfie generation: Simulacrum of individuality.” *Interdisciplinary Studies 100: Popular Culture and University Writing*. Vancouver Island University.

PASSAGE 4

Though the concept of ‘race’ has no biological basis, it does hold much significance in the world of rap. Eminem’s skin colour has been a constant source of controversy in his career, but he has managed to maintain his authenticity through his ‘street-cred’. Gramsci’s theory of Hegemony suggests that hip-hop is an ideologically safe harbour for the underprivileged African-American community to express their discontent without causing an all-out revolution. Eminem’s music brings North American lower classes (minorities) and upper classes together by keeping a foothold in both realms. As an ‘organic intellectual’, Eminem appeals to his white consumers because he gives them something that connects them to hip-hop, and he appeals to his African-American consumers because his music is authentic. Eminem is an ‘organic intellectual’ because he has negotiated the relationship between white America and the rest of America; his controversial rap music has bridged the gap between the two social classes. Though white rappers could be seen as marginalizing black rappers, their music ultimately brings minorities closer to white America through shared interests, and a mutual derision towards the contradictions of society. Hip-hop is the kind of music that everyone can enjoy, and rap is becoming more and more widely accepted thanks to artists like Eminem. The question remains as to how much of an impact Eminem will have on the hip-hop industry altogether?

Hayley Tkatschow 2013 “Eminem’s bridge.” *Interdisciplinary Studies* 100: Popular Culture and University Writing. Vancouver Island University.

Exercise 3

Compare a conclusion from a scholarly article (Passages 1 or 2 above) with one taken from a student essay (Passages 3 or 4 above). Do you notice any differences? If so, what do you think accounts for them?