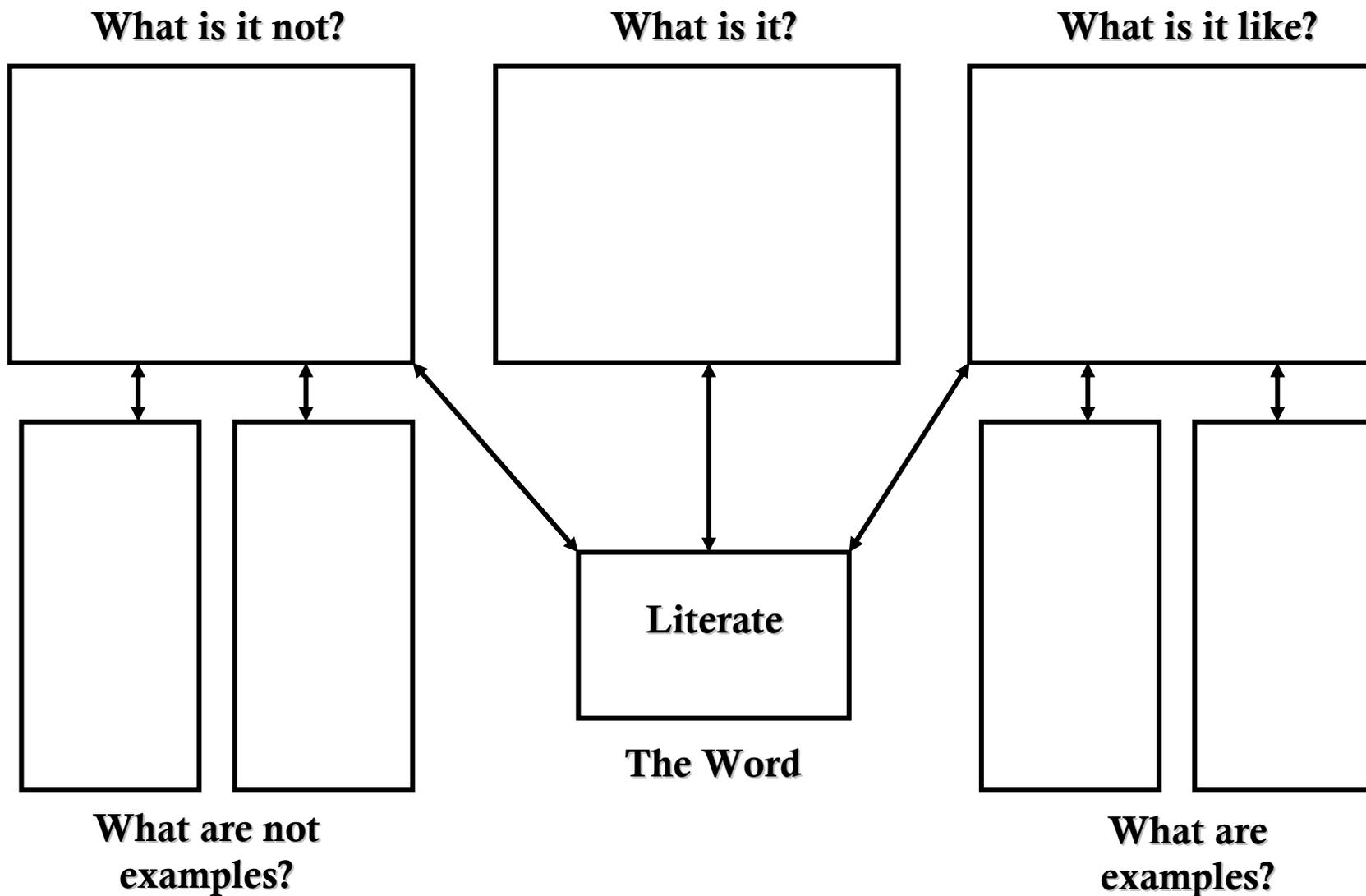


## Word Map



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**Day 2, Session 1**

<b>Capacities of Literate Individuals CCSS for ELA &amp; Literacy, p. 7</b>	<b>Standards for Mathematical Practice CCSS for Mathematics, p. 6</b>
<b>1. They demonstrate independence.</b>	<b>1. Make sense of problems and persevere in solving them.</b>
<b>2. They build strong content knowledge.</b>	<b>2. Reason abstractly and quantitatively.</b>
<b>3. They respond to the varying demands of audience, task, purpose, and discipline.</b>	<b>3. Construct viable arguments and critique the reasoning of others.</b>
<b>4. They comprehend as well as critique.</b>	<b>4. Model with mathematics.</b>
<b>5. They value evidence.</b>	<b>5. Use appropriate tools strategically.</b>
<b>6. They use technology and digital media strategically and capably.</b>	<b>6. Attend to precision.</b>
<b>7. They come to understand other perspectives and cultures.</b>	<b>7. Look for and make use of structure.</b>
	<b>8. Look for and express regularity in repeated reasoning.</b>

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**Day 2, Sessions 2 and 3**

**King, Jr., Martin Luther. "I Have a Dream: Address Delivered at the March on Washington, D.C., for Civil Rights on August 28, 1963." (1963)**

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

As we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only". We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

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Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

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**Day 2, Session 4**

**Student Sample: Grade 9, Argument**

*This argument was written in response to a classroom assignment. The students were asked to compare a book they read on their own to a movie about the same story and to prove which was better. Students had six weeks to read and one and a half weeks to write, both in and out of class.*

**The True Meaning of Friendship**

John Boyne's story, *The Boy in the Striped Pajamas*, tells the tale of an incredible friendship between two eight-year old boys during the Holocaust. One of the boys is Bruno, the son of an important German commander who is put in charge of Auschwitz Camp, and the other is Shmuel, a Jewish boy inside the camp. Throughout the story their forbidden friendship grows, and the two boys unknowingly break the incredible racial boundaries of the time. They remain best friends until Bruno goes under the fence to help Shmuel find his father when they are both killed in the gas showers of the camp. By comparing and contrasting supporting characters, irony, and the themes in the movie and the book, it is clear that the movie, *The Boy in the Striped Pajamas* (Mark Herman, 2008) is not nearly as good as the novel of the same title.

Characterization is very important to a story and influences how a person interprets the novel or movie, and one important way that the book differs from the movie is how Bruno's mother is characterized. In the movie, she is unrealistically portrayed as an honest woman with good moral values, and is almost as naive as Bruno is about what is going on at Auschwitz. When she discovers what her husband is doing to people at the camp she is deeply disturbed. Mortified by her husband's cruelty, their relationship declines. In contrast, she is a far more sinister character in the book. Though Bruno is too young to understand what his mother is doing, one of the reasons he dislikes Lieutenant Kotler is that, ". . . he was always in the living room with Mother and making jokes with her, and Mother laughed at his jokes more than she laughed at Father's" (162). Bruno's mother is very unhappy in her new situation away from Berlin, and her discontent leads her to cheat on her husband. This also leads her to unknowingly hurt her son, for Bruno is upset that she is paying more attention to Lieutenant Kotler than she is to his father, and the damage she causes could be magnified if she continues to disrupt their family. Further examples of her abysmal character and unfaithfulness are revealed when Bruno's mother finds the young lieutenant and says, "Oh Kurt, precious, you're still here . . . I have a little free time now if—Oh! she said, noticing Bruno standing there. 'Bruno! What are you doing here?'"(166). Her

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disloyalty further allows the reader to see that her character is far from virtuous, contrary to the opinion of a person who viewed the movie. Throughout the story, it also becomes apparent that Bruno's mother is also an alcoholic, and, "Bruno worried for her health because he'd never known anyone to need quite so many medicinal sherries" (188). Unable to come to terms with her new circumstances and strained relationship with her husband, Bruno's mother tries to drink away her problems, further conveying that she is a weak character. Bruno's extreme innocence about his mother and situation at Auschwitz are magnified by the use of irony in both the movie and the book.

In some ways the book and the movie have similar aspects, and one of these aspects is how irony is used to emphasize Bruno's innocence and to greatly emphasize the tragic mood of the story. In the final climactic scene of the movie—just after Bruno has gone under the fence to help Shmuel find his father—the two boys are led to the gas showers to be killed. Unaware of what is about to happen to them, Bruno tells Shmuel that his father must have ordered this so it must be for a good reason, and that they are going into the air-tight rooms to stay out of the rain and avoid getting sick. This statement is incredibly ironic because, unbeknownst to Bruno, his father has unknowingly commenced his own son's death sentence. In addition to this, the soldiers have no intention of keeping their prisoners healthy. It never occurs to Bruno that anyone would want to destroy another human being or treat them badly, and his innocence makes his premature death all the more tragic. Although the movie may be incredibly ironic in a few specific instances, the book contains a plethora of ironic events that also accentuate Bruno's childishness and naivety. A profound example of this is exhibited when Bruno thinks to himself that, ". . . he did like stripes and he felt increasingly fed up that he had to wear trousers and shirts and ties and shoes that were too tight for him when Shmuel and his friends got to wear striped pajamas all day long" (155). Bruno has no clue that the people in the "striped pajamas" are being cruelly treated and murdered, and is jealous of what he thinks is freedom. Bruno once again reveals his innocence when he asks Pavel, the Jewish man from the camp who cleans him up after a fall, "If you're a doctor, then why are you waiting on tables? Why aren't you working at a hospital somewhere?" (83). It is a mystery to Bruno that a doctor would be reduced to such a state for no transparent reason, and his beliefs should be what all adults think. Though what he says is naive, it points out the barbarity of the German attitude toward the Jews. If an uneducated child could be puzzled by this, then how could learned adults allow such a thing? Through Bruno's comment, John Boyne

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conveys the corruptness of the German leaders during the Holocaust, an idea that the movie does not relay to the watcher nearly as well. The book impels the reader to think deeper about the horrors of the Holocaust, and all this ties into the true theme of the story.

The *Boy in the Striped Pajamas* and its movie counterpart both have different themes, but it is the book's theme that accurately states the author's message. The movie ends with a race against time as Bruno's family searches for him in the camp, trying to find him before he is killed. They are too late, and Bruno and Shmuel die together like so many other anonymous children during the Holocaust. The theme of the movie is how so many children died at the ruthless hands of their captors; but the book's theme has a deeper meaning. As Bruno and Shmuel die together in the chamber, ". . . the room went very dark, and in the chaos that followed, Bruno found that he was still holding Shmuel's hand in his own and nothing in the world would have persuaded him to let it go" (242). Bruno loves Shmuel, and he is willing to stay with him no matter what the consequences, even if it means dying with him in the camp that his father controls. They have conquered all boundaries, and this makes the two boys more than just two more individuals who died in Auschwitz. *The Boy in the Striped Pajamas* is not the story of two children who died in a concentration camp; this story is about an incredible friendship that triumphed over racism and lasted until the very end. It is the story of what should have been between Jews and Germans, a friendship between two groups of people in one nation who used their strengths to help each other.

Based on the analysis of supporting characters, irony, and themes of John Boyne's *The Boy in the Striped Pajamas* and the movie, it can be concluded that the book is far superior to the movie. Though Bruno's mother is a dishonest woman in the book, her bad character is more realistic for the time when compared to the mother in the movie who is horrified by Auschwitz. John Boyne uses many examples of irony in the book to emphasize Bruno's innocence and to magnify the tragedy of his death. Unlike the movie the irony in the book leads the reader to ponder on the barbarity of the German leaders during the Holocaust. The book's theme of long lasting friendship gives purpose to the story, while the movie's theme of the cruelty of concentration camps does not lead the viewer to delve deeper into the story. It is necessary for the person to read this book in order to understand the true message of friendship and cooperation in the story, a message that a person who had only seen the movie could not even begin to grasp.

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**Day 2, Session 4**

**Student Sample: Grade 10, Informative/Explanatory**

*This essay was produced for an on-demand assessment. Students were told to write about a character in a work of literature whose pride or selfishness creates problems. The abbreviated time frame of the assessment situation (and the consequent lack of opportunity to revise) explains the absence of information and quotations from researched sources and the occasional spelling error as well.*

**Animal Farm**

In the novel, *Animal Farm*, by George Orwell, there is one very particular character whose pride and selfishness creates problems. This character had just merely good ideas in the beginning. However, as time went on, his true self-interest began to shine through. This character started a free republic of animals and turned it into a plantation that used animals as slaves. He never did have enough and always wanted more, regardless of the price that others had to pay. This character whose pride and selfishness creates problems, is none other than the great leader of Animal Farm himself, comrade Napoleon [Napoleon], the pig.

Comrade Napoleon is a powerful authority on Animal Farm. In fact he is the leader of Animal Farm and a high strung leader at that. After Old Major died, Napoleon lived upon Old Major's ideas. Napoleon lead all the animals to rebellion so that Manor Farm ceized to exist, and Animal Farm was born. In the first year, he even worked the fields and helped bring in their biggest harvest ever. Little did the animals know, but he would soon change. Eventually the animals started receiving less food because Napoleon needed more food to power his "large" brain. Later, he goes and runs off his successor, Snowball, so he can have the whole farm to himself. Then he stopped working the fields. He started taking young animals and selling them or using them for his own use. He stopped sleeping in the hay and slept in the farm house instead. Finally, he took away half the grain fields so he could plant barely to make himself beer. This Napoleon was a power hungry, selfish individual for sure.

Being power hungry, always causes problems, and boy did Napoleon cause problems. The animals had received so little food that many were starving, you could see their bones, and some even died of starvation. Nopoleans's lack of work meant the animals had to work harder, and it wasn't easy on an empty stomach. Many animals would break their legs or hoofs but would continue to work. The lack of new workers due to Napoleon's selling them off, meant that nobody could retire, and one old animal even died in the fields. Snowball

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was a great teacher for the animals, and now that he was gone, they lacked education. Then with finally only half of the fields being productive for food, the animals starved even more and worked harder to make beer that they never saw. Not to mention that they had to sleep on a dirt floor while the lazy Napoleon slept in his nice comfortable bed. His selfishness had deffinatly created problems.

Napoleon's experience had changed the farm drastically. He thought things were getting better while the animals knew they were only getting worse. After the rebellion, many humans disliked Animal Farm and the animals disliked humans. Nopoleans's selfish ways were much like those of a farmer. So eventually as Napoleon became more "human," the town's people began to like him. Napoleon could care less about his animals, just so long as he was on good terms with the humans. By the novel's end, Napoleon is great friends with every human in town. However, his animal slaves are no longer happy as they once were. They still hate humans which means now, they hate Napoleon. So due to Napoleon's pride, the story has changed its ways from start to finish. He has turned friends into foe and foe into friends, but at great cost.

In the novel, Animal Farm, by George Orwell, Comrade Napoleon is a character whose pride and selfishness creates problems. The starving animals have suffered greatly because of their leader's pride. On the other hand, Napoleon has gained great success through his selfishness. Unfortunately, that's just the way it is. You can't have pride without problems. Even if they are little problems, it's still due to pride. Now, if Napoleon had pride in his farm rather than in himself, well then maybe the humans would've hated him, but he'd still has his true friends of four legs. However, he chose to follow a different path and he burned those bridges along the way. So for now, Comrade Napoleon's pride and selfishness has created problems for the animals, but someday, it will create problems for himself.

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**Student Sample: Grade 11, Informative/Explanatory**

*The essay that follows was written in response to this assignment: “Reflection Topic #3: Pride and Acceptance. Wright struggles to find his ‘place’ in society. He refuses to forgo his morality and beliefs to conform to the status quo. Examine Wright’s pride. Find examples in the text that demonstrate the influence pride has on Wright’s actions. How does his pride influence his decisions? Is pride a positive or negative influence in Wright’s life? How does Wright’s pride affect how his family members treat him?” Students had one week to complete this assignment. The maximum length allowed was three pages.*

**Marching to His Own Beat**

**Annotations:**

Pride is often criticized by society and habitually seen as a negative characteristic evoking such connotations as conceit, egotism, arrogance, and hubris. In Richard Wright’s struggle to find his “place” in society in *Black Boy*, pride has both negative and positive connotations. Despite the negative consequences, pride allows Wright to maintain his moral compass, oppose conformity, and pursue his passion of writing, thus demonstrating pride’s positive influence on Wright’s life.

Wright’s pride prompts him to make principled decisions and carry out actions that illustrate his morality and inherent beliefs. Wright refuses to neglect his values and chooses right over wrong even when he recognizes that failure to adhere to what is expected of him will ultimately result in negative and often violent consequences. When he receives the title of valedictorian and refuses to read the speech prepared for him by his principal, choosing instead to present his own speech in spite of the threat of being held back, Wright’s pride is demonstrated. Although he comprehends the consequences and the gravity of his decision, Wright refuses to compromise his beliefs: “I know that I’m not educated, professor . . . But the people are coming to hear the students, and I won’t make a speech that you’ve written” (174). Though urged by his family members and his classmates to avoid conflict and to comply with the principal’s demand, Wright refuses because he does not believe it is the morally correct thing to do. Even though his pride is negatively perceived by his peers and relatives as the source of defiance, they fail to realize that his pride is a positive factor that gives him the self confidence to believe in himself and his decisions. Wright’s refusal to acquiesce to his family’s ardent religious values is another illustration of his pride. Wright is urged by his family and friends to believe in God and partake in their daily religious routines; however, he is undecided about his belief in God and refuses to participate in practicing his family’s religion because “[His] faith, such as it was, was welded to the common realities

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of life, anchored in the sensations of [his] body and what [his] mind could grasp, and nothing could ever shake this faith, and surely not [his] fear of an invisible power” (115). He cannot put his confidence into something unseen and remains unwavering in his belief. Pride allows Wright to flee from the oppressive boundaries of expectations and to escape to the literary world.

Wright’s thirst and desire to learn is prompted by his pride and allows him to excel in school and pursue his dreams of becoming a writer. The reader observes Wright’s pride in his writing when he wrote his first story. Pleased with his work, he “decided to read it to a young woman who lived next door . . . [He] looked at her in a cocky manner that said: . . . I write stuff like this all the time. It’s easy” (120-121). This attitude of satisfaction permits Wright to continue to push himself to improve and pursue his craft. Pride eventually leads Wright to submit his work to the local newspaper; his obvious pride in his work is clearly portrayed when he impatiently tells the newspaper editor, “But I want you to read it *now*” (165) and asks for his composition book back when he does not immediately show interest in his story. Pride in his academic achievements motivates him to excel in his studies; after Wright advanced to sixth grade in two weeks, he was elated and thrilled at his astonishing accomplishment: “Overjoyed, I ran home and babbled the news . . . I had leaped a grade in two weeks, anything seemed possible, simple, easy” (125). Wright’s pride in his intelligence and studies allows him to breeze through school: “I burned at my studies . . . I read my civics and English and geography volumes through and only referred to them in class. I solved all my mathematical problems far in advance” (133). Pride provides him with the selfconfidence and contentment that his family and society fail to give him. It removes Wright from both the black culture and the white culture and moves him rather to the “art culture”, in which Wright can achieve higher than what is anticipated of him.

Wright’s ability to oppose conformity and forego the status quo also stems from his pride. Pride propels him to assert himself even if it defies what is expected of him as a black individual. Upon telling one of his old employers, a white woman, that he wants to be a writer, she indecorously scoffs at him and makes an impudent remark “You’ll never be a writer . . . Who on earth put such ideas into your . . . head?” (147). This remark causes him to almost immediately quit his job; Wright remarks, “The woman had assaulted my ego; she had assumed that she knew my place in life . . . what I ought to be, and I resented it with all my heart”

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(147). Wright's refusal to simply go along with what is expected of him, thoroughly disappoints and aggravates his family and society, yet his pride has a positive influence on his life; pride allows Wright to not only remove himself from the boundaries of the black vs. white society and the insidious effect of racism but it also sets Wright free from the constraints of acceptance. Pride ultimately frees Wright to pursue his passion and identify himself not as a black or white person but rather as a "writer".

In Wright's struggle to overcome the overwhelming expectations he is faced with by society, pride puts him at odds with his family and society but ultimately serves as a positive influence, allowing him to withstand conformity and escape the status quo. This attitude allows Wright to maintain his moral compass, believe in his self worth, and pursue his passion. Pride is more than pure arrogance and haughtiness. To Wright, pride is something far greater; pride is the characteristic that gives him the strength to march to his own beat; to the beat of the literary world.

**Annotations**