

## Sample Introductions

Below you can find samples of various rhetorical moves you can utilize in order to entertain and “hook” your reader.

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Historical Intro Sample:

“Nothing But Glass:” Masculine Sexuality in Cocteau’s *La Belle et La Bête*

Madame Jeanne-Marie Le Prince de Beaumont’s iconic version of “Beauty and the Beast” (1756) follows the idyllic and ever virtuous character of Beauty, who chooses to live life with a beast in order to free her father from death at his hands. Biographically, Mme de Beaumont’s characterization of Beauty is in line with her career path and purpose for writing. She lived her life as as an educator and wrote for a female juvenile audience, which she said in the foreward to *Magasin des enfants, ou Dialogues d’une sage gouvernante avec ses élèves de la première distinction* helped to guide her writing toward marriage preparation, especially “the disadvantages of arranged marriages” and “the misfortunes that can happen from the lack of indulgence for the whims of a husband” (qtd. in Korneeva 234).

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Narrative Intro Sample:

A Connection Between Man’s Agency and Morality; or, A Case for Charley Bates

The final moments of the life of the murderer, Bill Sikes, in Dickens’ *Oliver Twist*, are not only noteworthy in his life, but in the life of a younger man, Charley Bates. When Charley sees that Sikes has arrived at the location where he is staying, Charley renounces the connection that the two had had, calling Sikes a “monster,” saying that he would “give him up if he was to be boiled alive,” and finally throwing “himself, single-handed, upon the strong man” in a fit of rage (Dickens 336-7). When the police do suddenly appear to arrest Sikes, Charley is indeed more than happy to “give him up,” and shouts for the police to “break down the door” before giving them explicit directions to Sikes’ location within the house (Dickens 336-7). Charley’s decision to turn Sikes in to the police is a pivotal moment in his moral development, and allows readers of

Dickens an entry into the exploration of morality in the novel. While other characters have either been influenced by the morality of their environments, or have been inherently good despite their environment, Charley is given agency. He is free to decide whether or not he wishes to remain a criminal, or if he would rather become a moral man. Charley's choice, then, shows the reader the power of freedom of choice, as well as solidifying the idea that a man can rise above his status and solidify for himself a higher station, both in society and moral standing. This contrasts with the choice made by Nancy, who is already being shown as a moral character, to stay and live the life of a criminal.

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Pathos Intro Sample:

“Why I Don't Spare ‘Spare Change’”

“Poor but honest.” “The deserving poor.” I don't know the origin of these quotations, but they always come to mind when I think of “the poor.” But I also think of people who, perhaps through alcohol or drugs, have ruined not only their own lives but also the lives of others in order to indulge in their own pleasure. Perhaps alcoholism and drug addiction really are “diseases,” as many people say, but my own feeling-- based, of course, not on any serious study-- is that most alcoholics and drug addicts can be classified with the “undeserving poor.” And that is largely why I don't distribute spare change to panhandlers.

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Parallelism Intro Sample:

“Animal Liberation” by Peter Singer

We are familiar with Black Liberation, Gay Liberation, and a variety of other movements. With Women's Liberation some thought we had come to the end of the road. Discrimination on the basis of sex, it has been said, is the last form of discrimination that is universally accepted and practiced without pretense, even in those liberal circles which have long prided themselves on their freedom from racial discrimination. But one should always be wary of talking of “the last remaining form of discrimination.” If we have learned anything from the liberation movements, we should have learned how difficult it is to be aware of the ways in which we discriminate until they are forcefully pointed

out to us. A liberation movement demands an expansion of our moral horizons, so that practices that were previously regarded as natural and inevitable are now seen as tolerable.