

## Sentence Flow within Paragraphs

Some hints:

- Make sure you move continuously from one thought to another. Try not to break up the discussion of a single idea with random remarks or thoughts that will actually be discussed in more detail later. Slow down! Take one thought at a time, explain yourself fully, and then move on.
- Try to connect ideas together. Just like paragraphs needs transitions, so do ideas within a paragraph. You can try 1) adverbs (however, although, etc.), 2) introductory clauses or phrases that link the previous thought to the new one (in this way, for this reason, for this purpose, towards this goal, etc.)
- Try to make sentences flow in the direction of old idea to new thought. Passive construction can sometime be useful here. Also, as said above, introductory clauses and phrases can be useful.

## Original Paragraph 1

<p><i>-This here is a very nice effort to connect Chambers with author's own reading of the text. It could be done a little more concisely though.</i></p> <p><i>-Very abrupt shift here given where you start. Important, but we need to smooth out flow of ideas.</i></p> <p><i>-Is this passive phrase necessary?</i></p> <p><i>-Again, a little jumpy. A new idea that very much extends previous thought, but needs to be connected more smoothly with previous thought.</i></p>	<p>R.W. Chambers makes a similar argument about More's <i>Utopia</i>. Chambers believes that More's work is a tool used to criticize Europe. It is a protest against New Statesmanship and the autocratic prince and a protest against New Economics. Chambers believes that an individual couldn't be a devout Christian and a socialist. Christianity is important in Chambers eyes and since More is an Orthodox Catholic, <i>Utopia</i> must have been written with a Christian philosophy. He also believes that More "makes his heathen Utopians...unexpected allies of the Catholic faith." More integrates monasticism into his Utopia as a way to bring Christianity to the Utopians. Chambers points out that, just as in a monastery, Utopia is closed off from other societies and has a communal aspect. Also the garb worn in Utopia is similar to that of a monk. Chambers read Utopia as under the ideal of discipline and not liberty, and that even though laws are enforced rigidly, "Utopia is founded on religious enthusiasm...[and] a belief in the dignity of manual labour."</p>
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-can be rewritten-

*-Since this is meant as mainly a comparison and transition, but not necessarily the big point of the paragraph, you want to keep it as short as possible.  
-repeat of "against" helps to connect New Statesmanship with New Economics*

*-this gets rid of the passive voice*

*-This is a better use of the passive voice, though: here, it helps to connect two ideas.*

*- "Also" unnecessary here.*

**The scholar R.W. Chambers** too believes that More's work is meant to criticize early sixteenth-century Europe. In his essay, he highlights More's protest against the New Statesmanship, **by which he means the rise of the absolutist state**, and **against** the New Economics, **referring to the rise of capitalism**. Chambers, however, insists that these criticisms emerge from a Christian rather than a socialist perspective. The crux of his argument was that an individual could not be a devout Christian and a socialist and at the same time—**an assumption that reveals his deep hostility to the atheism of Soviet communism**. Although possibly biased by his own deep attachment to Christianity, Chambers does reasonably argue that More too was an orthodox Catholic and, consequently, **must have written** Utopia with Christianity in mind. His interpretation of Utopia views the "heathen Utopians" as "unexpected allies of the Catholic faith." Above all, the **Christian influence can be seen** in the way that More **integrated** monasticism into his Utopia. Just as in a monastery, Chambers points out, Utopia is closed off from other societies and has a communal aspect. The garb worn in Utopia is similar to that of a monk. Furthermore, Utopian society is founded on the ideal of discipline instead of liberty, emphasizing the "belief in the dignity of manual labour." And even if the Utopians are not Christian, Chambers argues, they still hold religion very dear.

## Original Paragraph 2

<p><i>Watch tenses! Make up your mind—past or present?</i></p> <p><i>Can we get rid of this “and”?</i></p> <p><i>Notice that this sentence breaks apart a single continuous thought. The result is that the author is needlessly repetitive; also, a little confusing, since the author heads off in one direction, quickly backtracks and then leaves the notion of the economic army undeveloped by the end of the paragraph.</i></p> <p><i>This would be better connected with industrial army once that concept is developed more.</i></p>	<p>Bellamy’s society, on the other hand, utilized a very different implementation of this military aspect. His society actually had no wars at all, and furthermore they had <b>no physical army</b> or navy of any kind. <b>Rather, Bellamy’s society was more concerned with the productivity and stability of industry; he essentially created an economic army.</b> In fact, it is this <b>lack of any military type</b> of personnel that allows his society to flourish and provide the common wealth that it boasts. <b>With no war or army</b>, there are no national expenses for weapons, supplies, and other militaristic endeavors. Thus, they can utilize and appropriate these funds toward a more stable and efficient economy, bettering all the citizens. In conjunction with this, Bellamy was a proponent of social equality; in his system everyone worked their own job and everyone reaped equal social and monetary benefits in the end. Bellamy lived in a very different time than Plato, and thus it is clear that his motives for his social structure are much different and more geared toward an efficient, stable and socially equal society; showing little to no concern for protection from outside nations.</p>
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-can be rewritten-

<p><i>This last sentence makes the contrast with Plato (discussed in previous paragraph explicit) and also offers transition into next paragraph (on unity).</i></p>	<p>Bellamy's society, on the other hand, utilized a very different implementation of military organization. His society actually had no wars at all, so they had no physical army or navy of any kind. With no war or army, there were no national expenses for weapons, supplies, and other militaristic endeavors. Thus, they could utilize and appropriate these funds toward a more stable and efficient economy, thereby bettering all the citizens and enabling his society provide the common wealth that it boasts. Furthermore, Bellamy's society could focus its efforts on productivity and the stability of industry. Towards this purpose, he created an economic army. <b>Maybe more???</b> The industrial army allowed for some degree of social equality. In Bellamy' system, everyone worked the job to which they were assigned. As everyone was equally important for the functioning of the entire system, they all earned equal social and monetary benefits in the end. In contrast with Plato's Republic, there were no real classes in society, which Bellamy hoped would contribute to the overall unity of his future society.</p>
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