

Textual Evidence SAMPLES

1. Gatsby found that fabricating his life story was more appealing because he knew that money is the source of Daisy's allegiance. He decides to re-invent himself to sound good enough for her, which became a life consuming quest in which she became the perfect and unattainable goal which he loved more than anything else. He shares his created identity, "I'll tell you God's truth.' His right hand suddenly ordered divine retribution to stand by. 'I am the son of some wealthy people in the Middle West—all dead now. I was brought up in America but educated at Oxford, because all my ancestors had been educated there for many years. It is a family tradition'" (pg. 65). Gatsby created this false identity because Daisy would find appeal to the idea of Gatsby coming from a wealthy family. This is the identity Gatsby creates after his war service. He shows that he is willing to lie before God to reinvigorate Daisy's appeal to him. Creating this identity is a part of Gatsby's desperation maneuver once he comes to the reality that Daisy is married to another man.

2. The automobile in Erskine Caldwell's *Tobacco Road* operates as the central catalyst for plot development, and promises the prospect of change to improve not only Dude and Bessie's lives, but the entire South, too, as Bessie aims to "use it to travel all over the country preaching and praying" (83). Her ownership of an automobile empowers Bessie to marry David and heal the sickly South with the word of God.

3. It is obviously an enormous change when they are forced to move from a normal house to a one-room barrack in the middle of the desert surrounded by a barbed wire fence. The barrack, although much different from the family's previous house, serves as their sanctuary since it is the family's only place of privacy. Most of their lives in the internment camp revolve around the barrack because like before, it was the family's one central point. This also carries over once the family returns home. A key event happens the first night upon returning home from the camps. The boy states,

Without thinking, we had sought out the room whose dimensions—long and narrow... most closely resembled those of the room in the barracks. Without thinking we had configured ourselves exactly as we had in that long narrow room during the war. Without thinking we had chosen to sleep, together, in a room, even though for more than three years we had been dreaming of the day when we could finally sleep alone. (Otsuka 112)

They do this because the meaning of the home has shifted to closely mimic that of the barracks. Since they do this inadvertently, it proves the government was successful in completely altering the Japanese family's lives because it has become habit to slip into the uniformity they were forced to live for so many years.

4. The Scapegoat mechanism restores social order, as people appear contented that they have solved the cause of their problem by removing the scapegoat individual, and the cycle begins again. For example, Girard contends that this is what happened in the case of Jesus. The difference in this case, Girard believes, is that Jesus was resurrected from the dead and shown as innocent; humanity then becomes enlightened about their violent tendencies and the cycle is broken. "Most people assume Satan to be manifest in this corruption, but because of this event he is cast out." (Girard 1997) Thus Girard's work emerges as a significant re-construction of the Christus Victor atonement, a theory that continues to intrigue social scientists.