Ans Ashraf

Professor Thomas

English 110 - D2

12 November 2018

The first genre I am considering implementing is an eulogy. The eulogy is not for anybody specifically but for all the people who are considering euthanasia and would like to see how they would be remembered by their peers. The language of the life lived of the person that doesn’t exist will be kept purposely vague and relatable to almost anybody. I believe this genre is appropriate regarding a topic that deals with death as there is a common belief held among people that you will live on in other people’s mind as memories. I will consider the question of how would the audience want their loved one to remember them: either as a debilitated man who is permanently comatose and unable to communicate with his family, and his family has to watch him in such a state for months on end, or as a loving individual who, through a series of unfortunate events, had been diagnosed with an incurable disease and in his last days he still remained the same loving person as ever. This is why the genre of eulogy has great importance to my work.

The second genre I am considering implementing is poetry. The poetry’s purpose is to first introduce existential dread and absurdism but it will end on a good note on accepting this absurdity. The structure of the poem will reflect this. Right now I am considering it either being a sonnet and the thing of affection being death, or it being a villanelle and the repeated line being something that initially sounds ominous but as the poem progresses it becomes more endearing and comforting. The audience for this would be the people on both sides of the spectrum regarding the debate on euthanasia and suicide as a whole. Whether or not its implementation is on the basis of a moral good. I believe the beauty in poetry is the power of differing interpretation that the audience has. Poetry is one of the few genres where the audience reads not what is written but what they want to be written. It is in this interpretation where the beauty of thought lies.