



# FRASER'S GAMSAT

**Perfecting an Introduction:  
from 50 to 70**



Health is not valued till sickness comes.



Take care of the patient and everything will else will follow.

Control healthcare and you control the people.

Wherever the art of medicine is loved, there is also a love of humanity.

The central themes include healthcare/medicine/health.

The four quotes seem to be at an inter- and trans- personal level.

Therefore this is a Task A, presenting us the theme in a socio-cultural fashion.



## Example Essay

: Mid 50s

The contention lacks any context. The previous sentences lack any clarity and real meaning. What is 'human will'? How is it 'intrinsic to humanity's existence'? This introduction needs to use less vague language and be broken down into the major components of the ideas.

Medicine acts specifically in relation to the human condition. Humanity is just a function of all things considered in the space of human will. This will's functionality exists apropos to what we see in ourselves, our desires, our wants and our needs. It is then obvious to see that medicine is not only a representation of the human condition as a whole but goes further to become intrinsic to humanity's very existence. Thus, I contend that we should not just study medicine but seek to be it as a community as well. It should encapsulate us and itself in one.

Again, this paragraph suffers from a similar problem to the intro, none of the major elements are explained. What is the 'collective persona'? What is this 'interconnectedness'? How is this all connected back to the contention. The example of the movie is brought and then just forgotten about. The idea of how the enlightenment affected the way people perceive medicine seems to be interesting, however it is not explained enough for it to validate the argument.

On the notion of self-involvement, it is a commonality of the modern man's collective persona. As a child I spent many an hour in the watching of one of my favorite films: metropolis. This movie explores the nature of the modern experience. Medicine in this experience is not what it has come to be known as previously. The age of the enlightenment changed the conceptualization of the collective around medicine, and this was furthered entrenched throughout the last few hundred years leaving medicine as an individualized component in the set of our realities. Fragmented and disjointed from purpose and being, the modern functionality of medicine is drifting from why it first existed. None of us can alleviate the inner discontents that the post-modern simulacra has infused into our reality to see the interconnectedness.

This paragraph lacks any tangible explanation. What are these intersections. How does any of this look in the real world? Where did immortality come from?

Further looking at the motifs of this movie we see that it is a plotting of intersectionality of essential thematics. Vertices of the notions are disregarded as to further accentuate the importance of centrality. This central intersectionality for us should be how medicine is used for the creation and maintenance of the species. We are not immortal in the sense of the individual. The negligible senescence of lobsters and tortoises are this individual immortality. However, the human condition centered on medicine has a greater immortality, that is the immortality of the collective persona.

Confucius once said, 'it is not how slowly you go, as long as you do not stop.' This phrase highlights the projection of this purpose. Medicine slowly births from the vertices, leaving its tracks along the way, and when it reaches the center it cuts its metaphorical umbilical cord to perceive the light of a new world where it guides the collective to a heightened immortal consciousness.

## Feedback

This essay is extremely confusing. At a surface level it looks like the Author might be saying something very interesting, however when we read deeper, we see that there is no clear contention and the logical progression is pretty poor. The expression is extremely verbose as well.

Medicine and health and wellbeing for most Australian citizens, I think, are interchangeable and/or synonymous terms. I mean, ask 100 people on the street what they think health is, and I'm pretty sure you'd get responses like 'wellbeing' and 'fitness'. One could then ask these hypothetical survey participants how all of this is maintained: through diet, exercise, medicine of course, and hospitals and doctors too, may come a number of these replies. Perhaps these are some but not all of the terms that underpin a generalised understanding of health and medicine in 21st century Australia. That is, the public at large, not expert in every single thing, like people in general, have a general and often vague understanding of what medicine and health may actually be. For me, as someone that wants to practice medicine and help people, I find this concerning. In fact, I find it problematic that the level of knowledge most citizens have in regards to medicine and health is leading to a number of negative trends in public health and social policy. I will use these points as an assumed set of conditions to be something like a caricature of the real world. In this essay I want to do a number things.

Firstly, I want to speak about the human condition; that is, our conscious understanding of health and medicine, its long and storied history. Second, I then want to relate such an essentialisation to processes of knowledge formation i.e. to education. And lastly, as far as my key ideas are concerned, I want to then overlay the aforesaid with the question or issue of human 'desire' and 'will', and how this is a significant notion in relation to such 'rational' discourses. For things to stay the same, a lot of things need to change. As social beings we forge constructs and institutions together. Medicine and health is one such example. We also shape and effect change at the level of our values and ideals. To my mind then, it seems appropriate to reassess the state of healthcare and medicine in Australia. We can do this in the light of our individual capacities to effectively raise our degree of consciousness around the signature afflictions that define our era. We can work together as a collective to fashion new solutions. For the pressing problems of depression, anxiety, burnout syndrome and ADHD can only be addressed reimagining the noblest aspects of our shared humanity.

### **Considerations:**

- **Background and tangibility**
- **Define terms appropriately i.e. vague**
- **Set forth context and scope**
- **Develop a problem space**