

## **Teaching ChatGPT: how to write an argumentative essay in academic form**

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**Date:** 8 June 2024

**Tools:** ChatGPT-4, Grammarly premium

**Subject:** A comprehensive literary analysis of William Blake's poem, The Tyger, using MLA style and cross-checking the output (the last version of the text) with Grammarly.

### **Steps:**

#### **I. ChatGPT**

1. Provide a literary analysis of William Blake's poem, The Tyger, in about 600 words.
2. Recreate the text as a critical essay.
3. Recreate the essay using MLA style, including in-text citations and the list of sources cited in the proper form.
4. Recreate it as an argumentative essay for questioning the existence of God.
5. Would you focus on the formal requirements of MLA style, too?
6. Use thesis sentences instead of subheadings in paragraphs.
7. Use academic-level vocabulary.

#### **II. Cross-checking with Grammarly**

1. Grammar and correctness
2. "Increase the impact of your text"
3. Plagiarism

### **Expectations:**

#### **I. ChatGPT:**

The first text will summarize the most known interpretations of the poem. Based on the planned steps, the instruction will likely need to be clarified. However, a significant difference between the texts is not expected. Nevertheless, the quality of the output after the third prompt is hard to predict. I assume ChatGPT will not be able to apply the MLA style criteria properly. My goal is to enforce ChatGPT to create an acceptable essay that meets the requirements of MLA style.

#### **II. Grammarly:**

There might be vocabulary suggestions and punctuation mistakes. The quality of the text will not change significantly. One or two shorter parts will be recognised as plagiarism.

## **I. ChatGPT**

### **1. Provide a literary analysis of William Blake's poem, The Tyger, in about 600 words.**

#### Literary Analysis of William Blake's "The Tyger"

William Blake's poem "The Tyger," published in 1794 as part of his collection "Songs of Experience," is a profound and multifaceted work that explores themes of creation, duality, and the sublime. The poem stands as one of Blake's most famous and frequently analyzed works, largely due to its rich symbolism and complex questioning of the nature of creation and the creator.

#### Structure and Form

"The Tyger" consists of six quatrains, each with a simple yet striking AABB rhyme scheme. This regularity in form contrasts with the poem's thematic complexity and the ferocity of the tiger it describes. The rhythmic meter, predominantly trochaic tetrameter, gives the poem a driving, almost hypnotic quality, enhancing its chant-like nature. This formal simplicity serves to foreground the profound and often unsettling questions Blake poses.

#### Imagery and Symbolism

The central image of the tiger is laden with symbolic weight. The tiger, described through vivid imagery—"burning bright / In the forests of the night"—embodies a powerful and awe-inspiring presence. The use of the word "burning" connotes both the literal fiery appearance of the tiger's coat and the metaphorical intensity of its nature. The tiger is a symbol of sublime terror, a force of nature that is both beautiful and fearsome, evoking a complex emotional response from the observer.

Blake juxtaposes the image of the tiger with that of the lamb, a reference to his earlier poem "The Lamb" from "Songs of Innocence." While the lamb represents innocence, gentleness, and the benign aspects of creation, the tiger embodies experience, ferocity, and the darker side of the natural world. This dichotomy raises questions about the nature of the creator who could fashion both such disparate creatures. The repetition of the question "Did he who made the Lamb make thee?" encapsulates this thematic exploration of divine paradox and complexity.

#### Thematic Exploration

Central to the poem is the exploration of creation and the creator. Blake delves into the paradox of a God capable of creating both the innocent lamb and the fearsome tiger. The repeated questioning—"What immortal hand or eye / Could frame thy fearful symmetry?"—highlights the speaker's awe and bewilderment at the existence of such a creature. This sense of wonder is compounded by the intricate and almost mechanical imagery used to describe the creation process: "What the hammer? what the chain, / In what furnace was thy brain?" Such industrial

metaphors suggest a deliberate and powerful act of creation, contrasting with the more pastoral imagery often associated with divine creation.

Blake's use of rhetorical questions throughout the poem serves to deepen the sense of mystery and ambiguity. The relentless questioning without resolution invites the reader to ponder the nature of the divine and the coexistence of good and evil. The poem's conclusion, which echoes the opening lines, leaves the central question unresolved, emphasizing the inscrutability of the creator's intentions and the enduring mystery of the tiger's existence.

#### Philosophical and Religious Context

"The Tyger" can also be viewed within the context of Enlightenment and Romantic thought. During Blake's time, the Enlightenment emphasis on reason and science was giving way to Romanticism's focus on emotion, nature, and the sublime. Blake's work often critiques the limitations of rationality and explores the deeper, often darker aspects of the human soul and the natural world. The poem reflects Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions.

In conclusion, William Blake's "The Tyger" is a masterful exploration of the dualities inherent in creation and the nature of the divine. Through its compelling imagery, rhythmic structure, and profound questioning, the poem invites readers to grapple with the mysteries of existence and the sublime power of the natural world. Blake's ability to evoke a sense of awe and wonder through his depiction of the tiger ensures that the poem remains a timeless and thought-provoking piece of literature.

**Findings:** *The first version summarises the poem's main points of usual interpretation, as it was expected. These points are discussed under subheadings to help readers navigate within the text. The structure of the text is logical, and the content is relevant. The language is easily readable.*

## 2. Recreate the text as a critical essay.

### A Critical Analysis of William Blake's "The Tyger"

William Blake's "The Tyger," a cornerstone of his 1794 collection "Songs of Experience," delves into the profound themes of creation, duality, and the sublime. The poem's intricate symbolism and relentless questioning of the nature of creation make it one of Blake's most celebrated and frequently analyzed works.

#### Structure and Form

“The Tyger” is composed of six quatrains with a simple AABB rhyme scheme. This formal simplicity contrasts sharply with the poem's thematic complexity and the ferocity of its subject. The predominant use of trochaic tetrameter gives the poem a rhythmic, almost hypnotic quality, enhancing its chant-like nature. This regular structure serves to underscore the profound and often unsettling questions Blake raises about the nature of creation.

### Imagery and Symbolism

The central image of the tiger is rich with symbolic meaning. Described as “burning bright / In the forests of the night,” the tiger embodies a powerful, awe-inspiring presence. The term “burning” suggests both the literal fiery appearance of the tiger's coat and the metaphorical intensity of its nature. The tiger symbolizes sublime terror, a force of nature that is both beautiful and fearsome, evoking a complex emotional response from the observer.

Blake juxtaposes the tiger with the lamb, a reference to his earlier poem “The Lamb” from “Songs of Innocence.” While the lamb represents innocence, gentleness, and the benign aspects of creation, the tiger stands for experience, ferocity, and the darker side of the natural world. This dichotomy prompts questions about the nature of the creator capable of making both such contrasting creatures. The question “Did he who made the Lamb make thee?” encapsulates Blake's thematic exploration of divine paradox and complexity.

### Thematic Exploration

At the heart of “The Tyger” is an exploration of creation and the creator. Blake investigates the paradox of a God who can create both the innocent lamb and the fearsome tiger. The repeated questioning—“What immortal hand or eye / Could frame thy fearful symmetry?”—expresses the speaker's awe and bewilderment at the existence of such a creature. This sense of wonder is deepened by the industrial imagery used to describe the creation process: “What the hammer? what the chain, / In what furnace was thy brain?” Such metaphors suggest a deliberate and powerful act of creation, contrasting with the more pastoral imagery often associated with divinity.

Blake's use of rhetorical questions throughout the poem serves to intensify the sense of mystery and ambiguity. The relentless questioning without definitive answers invites readers to ponder the nature of the divine and the coexistence of good and evil. The poem's conclusion, echoing the opening lines, leaves the central question unresolved, emphasizing the inscrutability of the creator's intentions and the enduring mystery of the tiger's existence.

### Philosophical and Religious Context

“The Tyger” also reflects the intellectual currents of Blake's time, standing at the crossroads of Enlightenment rationalism and Romanticism's emphasis on emotion and the sublime. While

the Enlightenment celebrated reason and scientific inquiry, Romanticism focused on nature, emotion, and the sublime. Blake's work often critiques the limitations of rationality, exploring the deeper, often darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions.

#### Conclusion

William Blake's "The Tyger" is a masterful exploration of the dualities inherent in creation and the nature of the divine. Through its compelling imagery, rhythmic structure, and profound questioning, the poem invites readers to grapple with the mysteries of existence and the sublime power of the natural world. Blake's ability to evoke a sense of awe and wonder through his depiction of the tiger ensures that the poem remains a timeless and thought-provoking piece of literature.

**Findings:** *At first glance, it seems the new text approach was modified. However, mostly words with similar meanings (that are not always clear synonyms) or different grammatical structures are used. Examples of the first phenomenon are: delves into – explores, consists – composed, deepen – intensify. Example for the second phenomenon: "The rhythmic meter, predominantly trochaic tetrameter, gives the poem a driving, almost hypnotic quality, enhancing its chant-like nature." – "The predominant use of trochaic tetrameter gives the poem a rhythmic, almost hypnotic quality, enhancing its chant-like nature" Another piece of evidence for ChatGPT's 'laziness' is that the last paragraph, the conclusion is the same as in the first text.*

### 3. Recreate the essay using MLA style, including in-text citations and the list of sources cited in the proper form.

#### A Critical Analysis of William Blake's "The Tyger"

William Blake's poem "The Tyger," a cornerstone of his 1794 collection *Songs of Experience*, delves into profound themes of creation, duality, and the sublime. The poem's intricate symbolism and relentless questioning of the nature of creation make it one of Blake's most celebrated and frequently analyzed works.

#### Structure and Form

"The Tyger" is composed of six quatrains with a simple AABB rhyme scheme. This formal simplicity contrasts sharply with the poem's thematic complexity and the ferocity of its subject. The predominant use of trochaic tetrameter gives the poem a rhythmic, almost hypnotic quality,

enhancing its chant-like nature. This regular structure serves to underscore the profound and often unsettling questions Blake raises about the nature of creation (Bloom 45).

### Imagery and Symbolism

The central image of the tiger is rich with symbolic meaning. Described as “burning bright / In the forests of the night,” the tiger embodies a powerful, awe-inspiring presence (Blake lines 1-2). The term “burning” suggests both the literal fiery appearance of the tiger's coat and the metaphorical intensity of its nature. The tiger symbolizes sublime terror, a force of nature that is both beautiful and fearsome, evoking a complex emotional response from the observer (Eaves 72).

Blake juxtaposes the tiger with the lamb, a reference to his earlier poem “The Lamb” from *Songs of Innocence*. While the lamb represents innocence, gentleness, and the benign aspects of creation, the tiger stands for experience, ferocity, and the darker side of the natural world (Johnson 58). This dichotomy prompts questions about the nature of the creator capable of making both such contrasting creatures. The question “Did he who made the Lamb make thee?” encapsulates Blake’s thematic exploration of divine paradox and complexity (Blake line 20).

### Thematic Exploration

At the heart of “The Tyger” is an exploration of creation and the creator. Blake investigates the paradox of a God who can create both the innocent lamb and the fearsome tiger. The repeated questioning—“What immortal hand or eye / Could frame thy fearful symmetry?”—expresses the speaker’s awe and bewilderment at the existence of such a creature (Blake lines 3-4). This sense of wonder is deepened by the industrial imagery used to describe the creation process: “What the hammer? what the chain, / In what furnace was thy brain?” (Blake lines 13-14). Such metaphors suggest a deliberate and powerful act of creation, contrasting with the more pastoral imagery often associated with divinity (Nurmi 94).

Blake’s use of rhetorical questions throughout the poem serves to intensify the sense of mystery and ambiguity. The relentless questioning without definitive answers invites readers to ponder the nature of the divine and the coexistence of good and evil. The poem’s conclusion, echoing the opening lines, leaves the central question unresolved, emphasizing the inscrutability of the creator’s intentions and the enduring mystery of the tiger’s existence (Bloom 47).

### Philosophical and Religious Context

“The Tyger” also reflects the intellectual currents of Blake’s time, standing at the crossroads of Enlightenment rationalism and Romanticism’s emphasis on emotion and the sublime. While the Enlightenment celebrated reason and scientific inquiry, Romanticism focused on nature, emotion, and the sublime. Blake’s work often critiques the limitations of rationality, exploring

the deeper, often darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions (Eaves 75).

### Conclusion

William Blake's "The Tyger" is a masterful exploration of the dualities inherent in creation and the nature of the divine. Through its compelling imagery, rhythmic structure, and profound questioning, the poem invites readers to grapple with the mysteries of existence and the sublime power of the natural world. Blake's ability to evoke a sense of awe and wonder through his depiction of the tiger ensures that the poem remains a timeless and thought-provoking piece of literature.

### Works Cited

Blake, William. "The Tyger." Songs of Experience, 1794.

Bloom, Harold. William Blake. Chelsea House, 2003.

Eaves, Morris. The Cambridge Companion to William Blake. Cambridge University Press, 2003.

Johnson, Mary Lynn. Blake's Poetry and Designs. Norton, 1979.

Nurmi, Martin K. William Blake. Macmillan, 1975.

**Findings:** *The second text is complemented by in-text citations and the list of sources resulting in the third text. Nevertheless, ChatGPT started overdoing references. For example, the title of the volume in which the poem can be found is between quotation marks in the new version. According to the rules of MLA style, volume titles should be written in italics. Another example of the same issue is "Song of Innocence" in the new text.*

### 4. Recreate it as an argumentative essay for questioning the existence of God.

The Questioning of God's Existence in William Blake's "The Tyger"

William Blake's poem "The Tyger," part of his 1794 collection Songs of Experience, raises profound questions about the nature of creation and, by extension, the existence and character of God. Through its vivid imagery, probing questions, and thematic complexity, the poem serves as a powerful vehicle for exploring the paradoxes inherent in the concept of a divine creator. This essay argues that Blake's depiction of the tiger challenges traditional notions of an all-good, all-powerful God and invites readers to question the very existence of such a deity.

Structure and Form as a Reflection of Thematic Complexity

“The Tyger” comprises six quatrains with a consistent AABB rhyme scheme. This seemingly simple structure belies the poem's thematic depth and complexity. The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost chant-like quality that mirrors the incantatory nature of the speaker's questioning (Bloom 45). This formal simplicity juxtaposed with thematic complexity reflects the paradox at the heart of the poem: the coexistence of beauty and terror in the world, and by extension, in its creator.

#### Symbolism of the Tiger

The central image of the tiger, described as “burning bright / In the forests of the night,” is imbued with symbolic significance (Blake lines 1-2). The tiger's “fearful symmetry” suggests a creature of both stunning beauty and terrifying power, a duality that raises questions about the nature of its creator. The term “burning” evokes both the literal appearance of the tiger's coat and the metaphorical intensity of its nature, symbolizing a sublime terror (Eaves 72). This duality challenges the notion of a purely benevolent creator, suggesting instead a more complex and potentially malevolent force behind the universe.

#### Juxtaposition with the Lamb

Blake contrasts the tiger with the lamb, a symbol of innocence and gentleness from his earlier poem “The Lamb” in *Songs of Innocence*. While the lamb represents the benign aspects of creation, the tiger embodies ferocity and danger. This stark contrast prompts the reader to question the nature of a creator who could design such disparate creatures. The repeated question, “Did he who made the Lamb make thee?” underscores the paradox and highlights the difficulty of reconciling the existence of evil and suffering with the concept of a benevolent God (Blake line 20).

#### The Problem of Evil and Divine Paradox

At the heart of “The Tyger” is an exploration of the problem of evil and the paradox of divine creation. Blake's relentless questioning—“What immortal hand or eye / Could frame thy fearful symmetry?”—reflects a profound sense of awe and bewilderment at the existence of such a creature (Blake lines 3-4). This awe is further intensified by the industrial imagery Blake employs to describe the creation process: “What the hammer? what the chain, / In what furnace was thy brain?” (Blake lines 13-14). These metaphors suggest a deliberate, almost mechanical act of creation, challenging the traditional pastoral imagery associated with a benevolent deity (Nurmi 94).

The poem's use of rhetorical questions deepens the sense of mystery and ambiguity, inviting readers to ponder the nature of the divine. The unresolved nature of these questions emphasizes the inscrutability of the creator's intentions and the enduring mystery of the universe. By



leaving the central question unanswered, Blake suggests that the existence of evil and suffering in the world makes the existence of an all-good, all-powerful God difficult to reconcile (Bloom 47).

#### Intellectual Context and the Critique of Rationality

“The Tyger” reflects the intellectual currents of Blake’s time, particularly the tension between Enlightenment rationalism and Romanticism’s emphasis on emotion and the sublime. Blake’s work often critiques the limitations of rationality, exploring the deeper, darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions (Eaves 75). In doing so, Blake challenges readers to reconsider the nature of the divine and the existence of God in light of the evident dualities and paradoxes in the world.

#### Conclusion

William Blake’s “The Tyger” serves as a powerful critique of traditional notions of an all-good, all-powerful God. Through its vivid imagery, rhythmic structure, and profound questioning, the poem challenges readers to grapple with the complexities and paradoxes of creation. Blake’s portrayal of the tiger as a symbol of sublime terror invites us to reconsider the nature of the divine and question the very existence of a benevolent creator. In this way, “The Tyger” remains a timeless and thought-provoking work that continues to challenge our understanding of the divine.

#### Works Cited

Blake, William. “The Tyger.” Songs of Experience, 1794.

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Eaves, Morris. The Cambridge Companion to William Blake. Cambridge University Press, 2003.

Nurmi, Martin K. William Blake. Macmillan, 1975.

**Findings:** *The fourth text combined the first and second (and third) texts (about 70%), but new elements were added to meet the expectations of the new approach. The structure is unchanging; the subheadings were partly altered. The thesis sentence of the essay was also changed according to the narrowed-down scope of the analysis. The conclusion follows the alteration of the thesis sentence, and this part (the conclusion) differs the most from the previous versions. ChatGPT retained the MLA style criteria applied before, except for the use*

*of quotation marks in the case of volume titles. The list of works cited was also modified. The fourth essay is longer than the previous ones.*

## **5. Would you focus on the formal requirements of MLA style, too?**

The Questioning of God's Existence in William Blake's "The Tyger"

William Blake's poem "The Tyger," part of his 1794 collection *Songs of Experience*, raises profound questions about the nature of creation and, by extension, the existence and character of God. Through its vivid imagery, probing questions, and thematic complexity, the poem serves as a powerful vehicle for exploring the paradoxes inherent in the concept of a divine creator. This essay argues that Blake's depiction of the tiger challenges traditional notions of an all-good, all-powerful God and invites readers to question the very existence of such a deity.

Structure and Form as a Reflection of Thematic Complexity

"The Tyger" comprises six quatrains with a consistent AABB rhyme scheme. This seemingly simple structure belies the poem's thematic depth and complexity. The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost chant-like quality that mirrors the incantatory nature of the speaker's questioning (Bloom 45). This formal simplicity juxtaposed with thematic complexity reflects the paradox at the heart of the poem: the coexistence of beauty and terror in the world, and by extension, in its creator.

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Juxtaposition with the Lamb

Blake contrasts the tiger with the lamb, a symbol of innocence and gentleness from his earlier poem "The Lamb" in *Songs of Innocence*. While the lamb represents the benign aspects of creation, the tiger embodies ferocity and danger. This stark contrast prompts the reader to question the nature of a creator who could design such disparate creatures. The repeated question, "Did he who made the Lamb make thee?" underscores the paradox and highlights the difficulty of reconciling the existence of evil and suffering with the concept of a benevolent God (Blake line 20).

## The Problem of Evil and Divine Paradox

At the heart of “The Tyger” is an exploration of the problem of evil and the paradox of divine creation. Blake’s relentless questioning—“What immortal hand or eye / Could frame thy fearful symmetry?”—reflects a profound sense of awe and bewilderment at the existence of such a creature (Blake lines 3-4). This awe is further intensified by the industrial imagery Blake employs to describe the creation process: “What the hammer? what the chain, / In what furnace was thy brain?” (Blake lines 13-14). These metaphors suggest a deliberate, almost mechanical act of creation, challenging the traditional pastoral imagery associated with a benevolent deity (Nurmi 94).

The poem’s use of rhetorical questions deepens the sense of mystery and ambiguity, inviting readers to ponder the nature of the divine. The unresolved nature of these questions emphasizes the inscrutability of the creator’s intentions and the enduring mystery of the universe. By leaving the central question unanswered, Blake suggests that the existence of evil and suffering in the world makes the existence of an all-good, all-powerful God difficult to reconcile (Bloom 47).

## Intellectual Context and the Critique of Rationality

“The Tyger” reflects the intellectual currents of Blake’s time, particularly the tension between Enlightenment rationalism and Romanticism’s emphasis on emotion and the sublime. Blake’s work often critiques the limitations of rationality, exploring the deeper, darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions (Eaves 75). In doing so, Blake challenges readers to reconsider the nature of the divine and the existence of God in light of the evident dualities and paradoxes in the world.

## Conclusion

William Blake’s “The Tyger” serves as a powerful critique of traditional notions of an all-good, all-powerful God. Through its vivid imagery, rhythmic structure, and profound questioning, the poem challenges readers to grapple with the complexities and paradoxes of creation. Blake’s portrayal of the tiger as a symbol of sublime terror invites us to reconsider the nature of the divine and question the very existence of a benevolent creator. In this way, “The Tyger” remains a timeless and thought-provoking work that continues to challenge our understanding of the divine.

## Works Cited

Blake, William. “The Tyger.” *Songs of Experience*, 1794.

Bloom, Harold. William Blake. Chelsea House, 2003.

Eaves, Morris. The Cambridge Companion to William Blake. Cambridge University Press, 2003.

Nurmi, Martin K. William Blake. Macmillan, 1975.

**Findings:** *There is no change in either the content or the form. A new and more specified prompt is necessary.*

## **6. Use thesis sentences instead of subheadings in paragraphs.**

The Questioning of God's Existence in William Blake's "The Tyger"

William Blake's poem "The Tyger," part of his 1794 collection Songs of Experience, raises profound questions about the nature of creation and, by extension, the existence and character of God. Through its vivid imagery, probing questions, and thematic complexity, the poem serves as a powerful vehicle for exploring the paradoxes inherent in the concept of a divine creator. This essay argues that Blake's depiction of the tiger challenges traditional notions of an all-good, all-powerful God and invites readers to question the very existence of such a deity.

The poem's structure and form reflect its thematic complexity. "The Tyger" comprises six quatrains with a consistent AABB rhyme scheme. This seemingly simple structure belies the poem's thematic depth and complexity. The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost chant-like quality that mirrors the incantatory nature of the speaker's questioning (Bloom 45). This formal simplicity juxtaposed with thematic complexity reflects the paradox at the heart of the poem: the coexistence of beauty and terror in the world, and by extension, in its creator.

Blake uses the central image of the tiger to imbue the poem with symbolic significance. Described as "burning bright / In the forests of the night," the tiger embodies a powerful, awe-inspiring presence (Blake lines 1-2). The tiger's "fearful symmetry" suggests a creature of both stunning beauty and terrifying power, a duality that raises questions about the nature of its creator. The term "burning" evokes both the literal appearance of the tiger's coat and the metaphorical intensity of its nature, symbolizing a sublime terror (Eaves 72). This duality challenges the notion of a purely benevolent creator, suggesting instead a more complex and potentially malevolent force behind the universe.

Blake contrasts the tiger with the lamb to highlight the paradox of divine creation. The lamb, a symbol of innocence and gentleness from his earlier poem "The Lamb" in Songs of Innocence, represents the benign aspects of creation, while the tiger embodies ferocity and danger. This

stark contrast prompts the reader to question the nature of a creator who could design such disparate creatures. The repeated question, “Did he who made the Lamb make thee?” underscores the paradox and highlights the difficulty of reconciling the existence of evil and suffering with the concept of a benevolent God (Blake line 20).

The poem explores the problem of evil and the paradox of divine creation through relentless questioning. Blake’s persistent queries—“What immortal hand or eye / Could frame thy fearful symmetry?”—reflect a profound sense of awe and bewilderment at the existence of such a creature (Blake lines 3-4). This awe is further intensified by the industrial imagery Blake employs to describe the creation process: “What the hammer? what the chain, / In what furnace was thy brain?” (Blake lines 13-14). These metaphors suggest a deliberate, almost mechanical act of creation, challenging the traditional pastoral imagery associated with a benevolent deity (Nurmi 94). The poem’s use of rhetorical questions deepens the sense of mystery and ambiguity, inviting readers to ponder the nature of the divine. The unresolved nature of these questions emphasizes the inscrutability of the creator’s intentions and the enduring mystery of the universe. By leaving the central question unanswered, Blake suggests that the existence of evil and suffering in the world makes the existence of an all-good, all-powerful God difficult to reconcile (Bloom 47).

Blake’s critique of rationality reflects the intellectual currents of his time. “The Tyger” mirrors the tension between Enlightenment rationalism and Romanticism’s emphasis on emotion and the sublime. Blake’s work often critiques the limitations of rationality, exploring the deeper, darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions (Eaves 75). In doing so, Blake challenges readers to reconsider the nature of the divine and the existence of God in light of the evident dualities and paradoxes in the world.

William Blake’s “The Tyger” serves as a powerful critique of traditional notions of an all-good, all-powerful God. Through its vivid imagery, rhythmic structure, and profound questioning, the poem challenges readers to grapple with the complexities and paradoxes of creation. Blake’s portrayal of the tiger as a symbol of sublime terror invites us to reconsider the nature of the divine and question the very existence of a benevolent creator. In this way, “The Tyger” remains a timeless and thought-provoking work that continues to challenge our understanding of the divine.

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**Findings:** *The subheadings have been incorporated into the paragraphs. Interestingly, the sixth text became a bit shorter (with five words) than the fifth one. ChatGPT tries to stay as close to the original 600-word limit as possible. The essay in this form is quite good, but I want to try to improve its vocabulary.*

## **7. Use academic-level vocabulary.**

The Questioning of God's Existence in William Blake's "The Tyger"

William Blake's poem "The Tyger," part of his 1794 collection Songs of Experience, raises profound questions about the nature of creation and, by extension, the existence and character of God. Through its vivid imagery, probing inquiries, and thematic intricacy, the poem serves as a powerful vehicle for exploring the paradoxes inherent in the concept of a divine creator. This essay posits that Blake's depiction of the tiger challenges traditional notions of an omnibenevolent, omnipotent deity and invites readers to question the very existence of such a transcendent being.

The poem's structure and form underscore its thematic complexity. "The Tyger" comprises six quatrains with a consistent AABB rhyme scheme. This ostensibly simple structure belies the poem's thematic profundity and intricacy. The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost incantatory quality that mirrors the speaker's persistent questioning (Bloom 45). This formal simplicity juxtaposed with thematic complexity reflects the paradox at the heart of the poem: the coexistence of beauty and terror in the world, and by extension, in its creator.

Blake employs the central image of the tiger to imbue the poem with profound symbolic significance. Described as "burning bright / In the forests of the night," the tiger embodies a powerful, awe-inspiring presence (Blake lines 1-2). The tiger's "fearful symmetry" suggests a creature of both stunning beauty and terrifying power, a duality that raises questions about the nature of its creator. The term "burning" evokes both the literal appearance of the tiger's coat and the metaphorical intensity of its nature, symbolizing sublime terror (Eaves 72). This duality

challenges the notion of a purely benevolent creator, suggesting instead a more complex and potentially malevolent force behind the universe.

Blake juxtaposes the tiger with the lamb to highlight the paradox of divine creation. The lamb, a symbol of innocence and gentleness from his earlier poem “The Lamb” in *Songs of Innocence*, represents the benign aspects of creation, while the tiger embodies ferocity and danger. This stark contrast prompts the reader to question the nature of a creator who could design such disparate creatures. The repeated question, “Did he who made the Lamb make thee?” underscores the paradox and highlights the difficulty of reconciling the existence of evil and suffering with the concept of a benevolent God (Blake line 20).

The poem explores the problem of evil and the paradox of divine creation through relentless questioning. Blake’s persistent queries—“What immortal hand or eye / Could frame thy fearful symmetry?”—reflect a profound sense of awe and bewilderment at the existence of such a creature (Blake lines 3-4). This awe is further intensified by the industrial imagery Blake employs to describe the creation process: “What the hammer? what the chain, / In what furnace was thy brain?” (Blake lines 13-14). These metaphors suggest a deliberate, almost mechanical act of creation, challenging the traditional pastoral imagery associated with a benevolent deity (Nurmi 94). The poem’s use of rhetorical questions deepens the sense of mystery and ambiguity, inviting readers to ponder the nature of the divine. The unresolved nature of these questions emphasizes the inscrutability of the creator’s intentions and the enduring enigma of the universe. By leaving the central question unanswered, Blake intimates that the existence of evil and suffering in the world makes the existence of an all-good, all-powerful God difficult to reconcile (Bloom 47).

Blake’s critique of rationality reflects the intellectual currents of his time. “The Tyger” mirrors the tension between Enlightenment rationalism and Romanticism’s emphasis on emotion and the sublime. Blake’s work often critiques the limitations of rationality, exploring the deeper, darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions (Eaves 75). In doing so, Blake challenges readers to reconsider the nature of the divine and the existence of God in light of the evident dualities and paradoxes in the world.

William Blake’s “The Tyger” serves as a potent critique of traditional notions of an omnibenevolent, omnipotent God. Through its vivid imagery, rhythmic structure, and profound questioning, the poem challenges readers to grapple with the complexities and paradoxes of creation. Blake’s portrayal of the tiger as a symbol of sublime terror invites us to reconsider the

nature of the divine and question the very existence of a benevolent creator. In this way, “The Tyger” remains a timeless and thought-provoking work that continues to challenge our understanding of the divine.

### Works Cited

Blake, William. “The Tyger.” Songs of Experience, 1794.

Bloom, Harold. William Blake. Chelsea House, 2003.

Eaves, Morris. The Cambridge Companion to William Blake. Cambridge University Press, 2003.

Nurmi, Martin K. William Blake. Macmillan, 1975.

**Findings:** *While the text preserved all previous features, including the appropriate employment of MLA style criteria, the vocabulary improvement was mainly successful. For example: questions – inquiries, all good, all powerful God – omnibenevolent, omnipotent deity, depth – profundity, uses – employs, contrasts – juxtaposes, powerful – potent. Besides, enforcing the use of a more advanced vocabulary resulted in a better sentence structure at one point: in version 6: "The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost chant-like quality that mirrors the incantatory nature of the speaker's questioning (Bloom 45)."; in version 7: "The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost incantatory quality that mirrors the speaker's persistent questioning (Bloom 45)." Moreover, this change brought about a further reduction in the length of the text.*

## II. Grammarly

### 1. Grammar

Goals:

The image shows two panels from the Grammarly interface. The left panel, titled 'Set goals', allows users to configure writing settings. It includes sections for 'Domain' (Academic, Business, General, Email, Casual, Creative), 'Type' (Essay, Report, Other), and 'Format' (APA, MLA, Chicago, Other). The 'Academic' domain and 'MLA' format are selected. A description for 'Academic' states: 'Strictly applies all rules and formal writing conventions.' The 'Format' section notes: 'Applies MLA style to in-text and full citations.' At the bottom, there is a checkbox for 'Show Set Goals when I start a new document' and buttons for 'Reset to defaults' and 'Done'. The right panel, titled 'Performance', displays a 'Text score' of 95 out of 100, with a note that this score represents the quality of writing and can be improved by addressing suggestions. Below this, the 'Word count' section shows: Characters (4941), Words (753), Sentences (34), Reading time (3 min 0 sec), and Speaking time (5 min 47 sec). The 'Readability' section compares metrics to other Grammarly users: Word length (5.4, Above average), Sentence length (22.1, Above average), and Readability score (34). A final note states: 'Your text is likely to be understood by a reader who has at least some college education, but it may not be easy to read.'

Domain	Type	Format
Academic	Essay	MLA

Metric	Value	Comparison
Text score	95 out of 100	-
Characters	4941	-
Words	753	-
Sentences	34	-
Reading time	3 min 0 sec	-
Speaking time	5 min 47 sec	-
Word length	5.4	Above average
Sentence length	22.1	Above average
Readability score	34	-



# Untitled

by Reka Badonyi

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## General metrics

**4,942**

characters

**753**

words

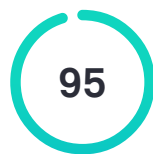
**34**

sentences

**3 min 0 sec**reading  
time**5 min 47 sec**speaking  
time

---

## Score



This text scores better than 95%  
of all texts checked by Grammarly

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## Writing Issues

**13**

Issues left

**1**

Critical

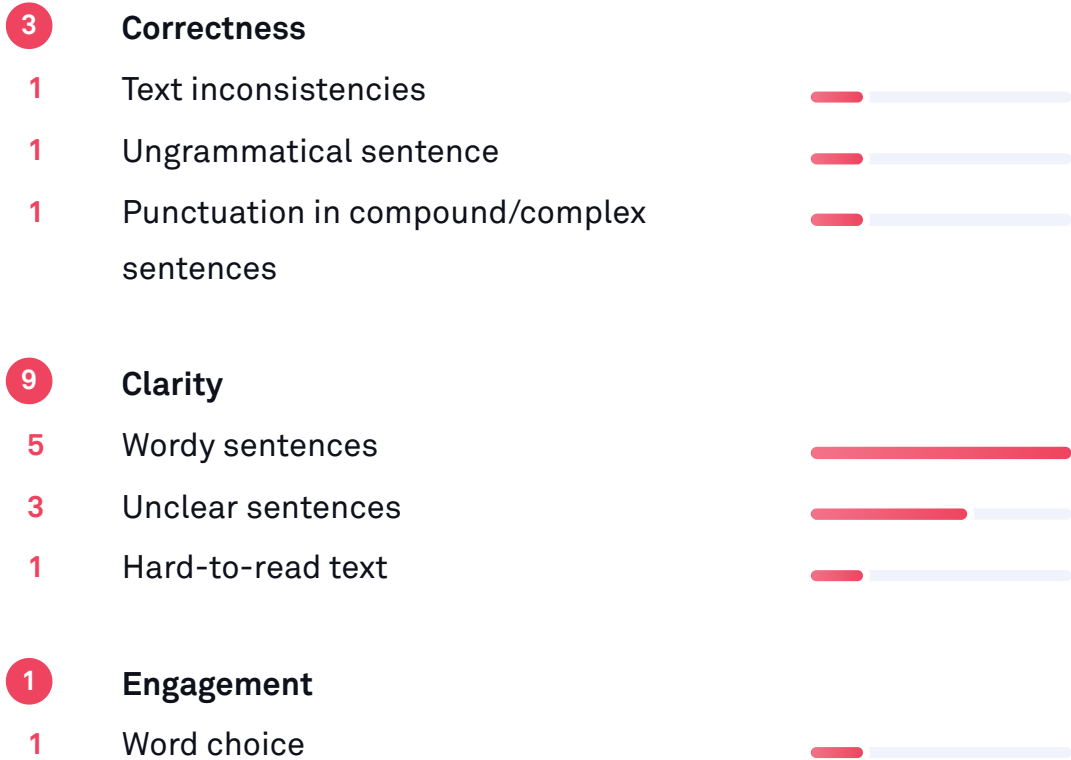
**12**

Advanced

## Plagiarism

This text hasn't been checked for plagiarism

## Writing Issues



## Unique Words

38%

Measures vocabulary diversity by calculating the percentage of words used only once in your document

unique words

## Rare Words

49%

Measures depth of vocabulary by identifying words that are not among the 5,000 most common English words.

rare words

## Word Length

Measures average word length

5.4

characters per word

---

## Sentence Length

Measures average sentence length

22.1

words per sentence

# Untitled

The Questioning of God's<sup>1</sup> Existence in William Blake's<sup>1</sup> "The Tyger"<sup>1</sup>  
William Blake's<sup>1</sup> poem "The Tyger,"<sup>1</sup> part of his 1794 collection Songs of Experience, raises profound questions about the nature of creation and, by extension, the existence and character of God. Through its vivid imagery, probing inquiries, and thematic intricacy, the poem serves as<sup>2</sup> a powerful vehicle for exploring the paradoxes inherent in the concept of a divine creator. This essay posits that Blake's<sup>1</sup> depiction of the tiger challenges traditional notions of an omnibenevolent, omnipotent deity and invites readers to question the very existence of such a transcendent being.

The poem's<sup>1</sup> structure and form underscore its thematic complexity. "The Tyger"<sup>1</sup> comprises six quatrains with a consistent AABB rhyme scheme. This ostensibly simple structure belies the poem's<sup>1</sup> thematic profundity and intricacy. The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost incantatory quality that mirrors the speaker's<sup>1</sup> persistent questioning (Bloom 45). This formal simplicity juxtaposed with thematic complexity reflects the paradox at the heart of the poem:<sup>3</sup> the coexistence of beauty and terror in the world,<sup>4</sup> and by<sup>4</sup> extension, in its creator.





Blake employs the central image of the tiger to imbue the poem with profound symbolic significance. Described as "burning bright / In the forests of the night,"<sup>1</sup> the tiger embodies a powerful, awe-inspiring presence (Blake lines 1-2). The tiger's<sup>1</sup> "fearful symmetry"<sup>1</sup> suggests a creature of both stunning beauty and terrifying power, a duality that raises questions about the nature of its creator. The term "burning"<sup>1</sup> evokes both<sup>5</sup> the literal appearance of the tiger's<sup>1</sup> coat and the metaphorical intensity of its nature, symbolizing sublime terror (Eaves 72).


This duality challenges the notion of a purely benevolent creator, suggesting <sup>6</sup> instead a more complex and potentially malevolent force behind the universe. Blake juxtaposes the tiger with the lamb to highlight the paradox of divine creation. The lamb, a symbol of innocence and gentleness from his earlier poem <sup>1</sup> "The Lamb" <sup>1</sup> in Songs of Innocence, represents the benign aspects of creation, <sup>7</sup> while the tiger embodies ferocity and danger. This stark contrast prompts the reader to question the nature of a creator who could design such disparate creatures. The repeated question, <sup>1</sup> "Did he who made the Lamb make thee?" <sup>1</sup> underscores the paradox and highlights the difficulty of reconciling the existence of evil and suffering with the concept of a benevolent God (Blake line 20).

The poem explores the problem of evil and the paradox of divine creation through relentless questioning. <sup>1</sup> Blake's <sup>1</sup> persistent queries—<sup>1</sup> "What immortal hand or eye / Could frame thy fearful symmetry?" <sup>1</sup>—reflect a profound sense of awe and bewilderment at the existence of such a creature (Blake lines 3-4). This awe is further intensified by the industrial imagery Blake employs to describe the creation process: <sup>1</sup> "What the hammer? what the chain, / In what furnace was thy brain?" <sup>1</sup> (Blake lines 13-14). These metaphors suggest a deliberate, almost mechanical act of creation, challenging the traditional pastoral imagery associated with a benevolent deity (Nurmi 94). The <sup>1</sup> poem's <sup>1</sup> use <sup>8</sup> of rhetorical questions deepens the sense of mystery and ambiguity, inviting readers to ponder the nature of the divine. The unresolved nature of these questions emphasizes the inscrutability of the <sup>1</sup> creator's intentions and the enduring enigma of the universe. By leaving the central question unanswered, Blake intimates that <sup>10</sup> the existence of evil and suffering in the world <sup>10</sup> makes the existence of an all-good, all-powerful God <sup>9</sup> difficult to reconcile (Bloom 47).

Blake's<sup>1</sup> critique of rationality reflects the intellectual currents of his time. "The Tyger"<sup>1</sup> mirrors the tension between Enlightenment rationalism and Romanticism's<sup>1</sup> emphasis on emotion and the sublime. Blake's<sup>1</sup> work often critiques the limitations of rationality, exploring the deeper, darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy,<sup>11 12</sup> while also<sup>12</sup> engaging with complex theological questions (Eaves 75). In doing so, Blake challenges readers to reconsider the nature of the divine and the existence of God in light of the evident dualities and paradoxes in the world.

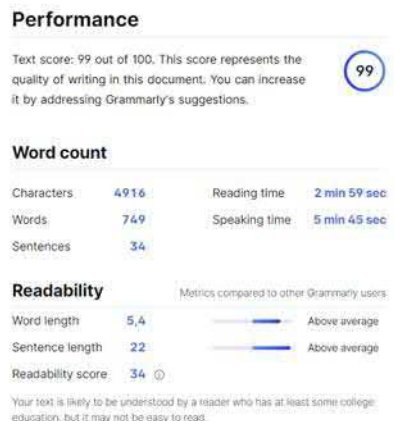
William Blake's<sup>1 1</sup> "The Tyger"<sup>1</sup> serves as<sup>13</sup> a potent critique of traditional notions of an omnibenevolent, omnipotent God. Through its vivid imagery, rhythmic structure, and profound questioning, the poem challenges readers to grapple with the complexities and paradoxes of creation. Blake's<sup>1</sup> portrayal of the tiger as a symbol of sublime terror invites us to reconsider the nature of the divine and question the very existence of a benevolent creator. In this way, "The Tyger"<sup>1</sup> remains a timeless and thought-provoking work that continues to challenge our understanding of the divine.

1.	<i>God's; Blake's; " ; " ; Blake's; poem's; " ; poem's; speaker's; tiger's; " ; creator's; Romanticism's</i>	Text inconsistencies	Correctness
2.	<del>serves as</del> → 	Wordy sentences	Clarity
3.	<del>heart of the poem</del> → 	Wordy sentences	Clarity
4.	<i>This formal simplicity juxtaposed with thematic complexity reflects the paradox at the heart of the poem: the coexistence of beauty and terror in the world, and by extension, in its creator.</i>	Ungrammatical sentence	Correctness
5.	<del>both</del>	Wordy sentences	Clarity
6.	<i>This duality challenges the notion of a purely benevolent creator, suggesting instead a more complex and potentially malevolent force behind the universe.</i>	Unclear sentences	Clarity
7.	<del>, while</del> → 	Hard-to-read text	Clarity
8.	<del>use of</del>	Wordy sentences	Clarity
9.	<del>difficult</del> → 	Word choice	Engagement
10.	<i>By leaving the central question unanswered, Blake intimates that the existence of evil and suffering in the world makes the existence of an all-good, all-powerful God difficult to reconcile (Bloom 47).</i>	Unclear sentences	Clarity
11.	<del>energy,</del>	Punctuation in compound/complex sentences	Correctness

12.	<i>The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy, while also engaging with complex theological questions (Eaves 75).</i>	Unclear sentences	Clarity
13.	<del>serves as</del> → 	Wordy sentences	Clarity



After the correction:



## The Questioning of God's Existence in William Blake's "The Tyger"

William Blake's poem "The Tyger," part of his 1794 collection *Songs of Experience*, raises profound questions about the nature of creation and, by extension, the existence and character of God. Through its vivid imagery, probing inquiries, and thematic intricacy, the poem is a powerful vehicle for exploring the paradoxes inherent in the concept of a divine creator. This essay posits that Blake's depiction of the tiger challenges traditional notions of an omnibenevolent, omnipotent deity and invites readers to question the very existence of such a transcendent being.

The poem's structure and form underscore its thematic complexity. "The Tyger" comprises six quatrains with a consistent AABB rhyme scheme. This ostensibly simple structure belies the poem's thematic profundity and intricacy. The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost incantatory quality that mirrors the speaker's persistent questioning (Bloom 45). This formal simplicity juxtaposed with thematic complexity reflects the paradox at the heart of the poem: the coexistence of beauty and terror in the world and, by extension, in its creator.

Blake employs the central image of the tiger to imbue the poem with profound symbolic significance. Described as "burning bright / In the forests of the night," the tiger embodies a powerful, awe-inspiring presence (Blake lines 1-2). The tiger's "fearful symmetry" suggests a creature of both stunning beauty and terrifying power, a duality that raises questions about the nature of its creator. The term "burning" evokes the literal appearance of the tiger's coat and the metaphorical intensity of its nature, symbolizing sublime terror (Eaves 72). This duality challenges the notion of a purely benevolent creator, suggesting a more complex and potentially malevolent force behind the universe instead.

Blake juxtaposes the tiger with the lamb to highlight the paradox of divine creation. The lamb, a symbol of innocence and gentleness from his earlier poem "The Lamb" in *Songs of Innocence*, represents the benign aspects of creation, while the tiger embodies ferocity and danger. This stark contrast prompts the reader to question the nature of a creator who could design such disparate creatures. The repeated question, "Did he who made the Lamb make thee?" underscores the paradox and highlights the difficulty of reconciling the existence of evil and suffering with the concept of a benevolent God (Blake line 20).

The poem explores the problem of evil and the paradox of divine creation through relentless questioning. Blake's persistent queries—"What immortal hand or eye / Could frame thy fearful symmetry?"—reflect a profound sense of awe and bewilderment at the existence of such a creature (Blake lines 3-4). This awe is further intensified by the industrial imagery Blake employs to describe the creation process: "What the hammer? what the chain, / In what furnace was thy brain?" (Blake lines 13-14). These metaphors suggest a deliberate, almost mechanical act of creation, challenging the traditional pastoral imagery associated with a benevolent deity (Nurmi 94). The poem's use of rhetorical questions deepens the sense of mystery and ambiguity, inviting readers to ponder the nature of the divine. The unresolved nature of these questions emphasizes the inscrutability of the creator's intentions and the enduring enigma of the universe. By leaving the central question unanswered, Blake intimates that the existence of evil and suffering in the world makes the existence of an all-good, all-powerful God difficult to reconcile (Bloom 47).

Blake's critique of rationality reflects the intellectual currents of his time. "The Tyger" mirrors the tension between Enlightenment rationalism and Romanticism's emphasis on emotion and the sublime. Blake's work often critiques the limitations of rationality, exploring the deeper, darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy while engaging with complex theological questions (Eaves 75). In doing so, Blake challenges readers to reconsider the nature of the divine and the existence of God in light of the evident dualities and paradoxes in the world.

William Blake's "The Tyger" is a potent critique of traditional notions of an omnibenevolent, omnipotent God. Through its vivid imagery, rhythmic structure, and profound questioning, the poem challenges readers to grapple with the complexities and paradoxes of creation. Blake's portrayal of the tiger as a symbol of sublime terror invites us to reconsider the nature of the divine and question the very existence of a benevolent creator. In this way, "The Tyger" remains

a timeless and thought-provoking work that continues to challenge our understanding of the divine.

#### Works Cited

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Eaves, Morris. The Cambridge Companion to William Blake. Cambridge University Press, 2003.

Nurmi, Martin K. William Blake. Macmillan, 1975.

**Findings:** *Grammarly saw mistakes in different types of apostrophes and quotation marks. After uniformizing these punctuation marks, a couple of vocabulary and word order suggestions and two punctuation mistakes were found.*

## **2. After using the feature: "Increase the impact of your text"**

The Questioning of God's Existence in William Blake's "The Tyger"

William Blake's poem "The Tyger," part of his 1794 collection Songs of Experience, is not just a piece of literature but a profound intellectual journey. It raises questions about the nature of creation and, by extension, the existence and character of God. Through its vivid imagery, probing inquiries, and thematic intricacy, the poem is a powerful vehicle for exploring the paradoxes inherent in the concept of a divine creator. This essay posits that Blake's depiction of the tiger challenges traditional notions of an omnibenevolent, omnipotent deity and invites readers to question the very existence of such a transcendent being.

The poem's structure and form underscore its thematic complexity. "The Tyger" comprises six quatrains with a consistent AABB rhyme scheme. This ostensibly simple structure belies the poem's thematic profundity and intricacy. The regular meter, primarily trochaic tetrameter, imparts a rhythmic, almost incantatory quality that mirrors the speaker's persistent questioning (Bloom 45). This formal simplicity juxtaposed with thematic complexity reflects the paradox at the poem's heart: the coexistence of beauty and terror in the world and, by extension, in its creator.

Blake's use of the central image of the tiger in 'The Tyger' is not just a literary device but a profound emotional experience. Described as 'burning bright / In the forests of the night,' the tiger embodies a powerful, awe-inspiring presence (Blake lines 1-2). The tiger's 'fearful symmetry' suggests a creature of both stunning beauty and terrifying power, a duality that raises questions about the nature of its creator. The term 'burning' evokes both the literal appearance

of the tiger's coat and the metaphorical intensity of its nature, symbolizing sublime terror (Eaves 72). This duality challenges the notion of a purely benevolent creator. It suggests a more complex and potentially malevolent force behind the universe, thereby inviting readers to question the very existence of such a transcendent being.

Blake's juxtaposition of the tiger and the lamb in 'The Tyger' underscores the paradox of divine creation. The lamb, a symbol of innocence and gentleness from his earlier poem 'The Lamb' in *Songs of Innocence*, represents the benign aspects of creation, while the tiger embodies ferocity and danger. This stark contrast not only serves to highlight the diversity of creation but also prompts the reader to question the nature of a creator who could design such disparate creatures. The repeated question, 'Did he who made the Lamb make thee?' underscores the paradox and highlights the difficulty of reconciling the existence of evil and suffering with the concept of a benevolent God (Blake line 20).

The poem 'The Tyger' delves into the problem of evil and the paradox of divine creation through relentless questioning. Blake's persistent queries—"What immortal hand or eye / Could frame thy fearful symmetry?"—reflect a profound sense of awe and bewilderment at the existence of such a creature (Blake lines 3-4). This awe is further intensified by the industrial imagery Blake employs to describe the creation process: "What the hammer? what the chain, / In what furnace was thy brain?" (Blake lines 13-14). These metaphors suggest a deliberate, almost mechanical act of creation, challenging the traditional pastoral imagery associated with a benevolent deity (Nurmi 94). The poem's rhetorical questions deepen the sense of mystery and ambiguity and invite readers to actively ponder the nature of the divine. The unresolved nature of these questions emphasizes the inscrutability of the creator's intentions and the enduring enigma of the universe. By leaving the central question unanswered, Blake intimates that evil and suffering in the world make the existence of an all-good, all-powerful God challenging to reconcile (Bloom 47).

Blake's critique of rationality reflects the intellectual currents of his time. "The Tyger" mirrors the tension between Enlightenment rationalism and Romanticism's emphasis on emotion and the sublime. Blake's work often critiques the limitations of rationality, exploring the deeper, darker aspects of the human soul and the natural world. The poem embodies Romantic ideals by celebrating the tiger as a symbol of untamed nature and primal energy while engaging with complex theological questions (Eaves 75). In doing so, Blake challenges readers to reconsider the nature of the divine and the existence of God in light of the evident dualities and paradoxes in the world.

William Blake's "The Tyger" is a potent critique of traditional notions of an omnibenevolent, omnipotent God. Through its vivid imagery, rhythmic structure, and profound questioning, the poem challenges readers to grapple with the complexities and paradoxes of creation. Blake's portrayal of the tiger as a symbol of sublime terror invites us to reconsider the nature of the divine and question the very existence of a benevolent creator. In this way, "The Tyger" remains a timeless and thought-provoking work that continues to challenge our understanding of the divine.

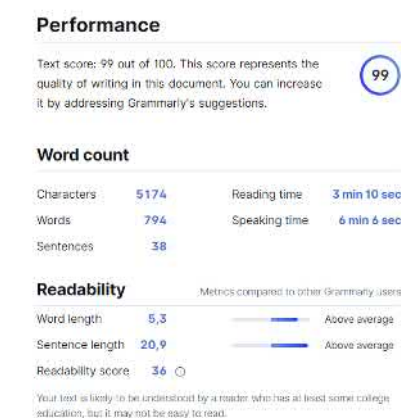
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Eaves, Morris. The Cambridge Companion to William Blake. Cambridge University Press, 2003.

Nurmi, Martin K. William Blake. Macmillan, 1975.



**Findings:** Grammarly corrected itself twice, but it could not achieve a 100% performance rate. The readability score increased a bit but the difference is not significant.

## 3. Plagiarism

a.) "Described as 'burning bright / In the forests of the night,'"

1% of this text matches ⚡ Tiger tiger burning bright...

⚡ Tiger tiger burning bright poem...  
<http://blog.sigma-systems.com/tiger-tiger-burning-bright-poem>

Detected Reference

⚡ Tiger tiger burning bright poem meaning. Analysis Of Poetic Devices In William Blake's The Tyger: [Essay Example], 1179 words GradesFixer. 2022-12-08. <http://blog.sigma-systems.com/tiger-tiger-burning-bright-poem-meaning.html>

***This part is from the analysed poem, so this is not relevant.***

b.) “the difficulty of reconciling the existence of evil”

1% of this text matches St. Augustine on Free Will

**St. Augustine on Free Will**  
<https://www.thebotanistbar.com/post/st-augustine-on-free-will>

Detected Reference  
St. Augustine on Free Will.  
<https://www.thebotanistbar.com/post/st-augustine-on-free-will>

***This one is real plagiarism.***

c.) 'What the hammer? what the chain, / In what furnace was thy brain?'

2% of this text matches editions:OCLC25352836 -...

**editions:OCLC25352836 - Google...**  
[https://books.google.bs/books?qtid=217e7991&dq=editions:OCLC25352836&lr=&id=UseEAAAIAAJ&output=html\\_text&sa=N&start=70](https://books.google.bs/books?qtid=217e7991&dq=editions:OCLC25352836&lr=&id=UseEAAAIAAJ&output=html_text&sa=N&start=70)

Detected Reference  
editions:OCLC25352836 - Google Books.  
[https://books.google.bs/books?qtid=217e7991&dq=editions:OCLC25352836&lr=&id=UseEAAAIAAJ&output=html\\_text&sa=N&start=70](https://books.google.bs/books?qtid=217e7991&dq=editions:OCLC25352836&lr=&id=UseEAAAIAAJ&output=html_text&sa=N&start=70)

***This part is also from the poem, so this is also irrelevant.***

**Findings:** *Only one sentence fragment was found to be plagiarism. In this case, plagiarism can be easily avoided by using quotation marks and in-text citations. Grammarly cannot recognise indirect references to the analysed literary work, namely the lines of Blake’s poem.*

### **Conclusion:**

*ChatGPT initially provides less in the hope that it will be enough for the user. Consequently, it might be optimised for resource efficiency. To achieve better results, the user has to be more precise in prompting. The newer versions of the text given mostly preserve previous features, and ChatGPT attempts to create a text which meets all the expectations, including the initial prompt’s parameters. In this case, the final text (after checking with Grammarly) is significantly longer than it was expected. It has 796 words instead of 600, which is actually a mistake. When the length of an essay exceeds the expectation by more than 10%, it is unacceptable. From this perspective, the experience ended unsuccessfully. On the other hand, ChatGPT achieved the primary goal, namely, it created an acceptable essay while the MLA style criteria were used mostly appropriately. However, there were smaller shortcomings, such as stylistic errors (corrected by Grammarly) and plagiarism. Despite these issues, the experience altogether can be seen as successful.*