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### Tuvaluan Are at a Point of No Return

I agree with Whitty Whitty's claim that the problem of the Tuvaluan island is unsolvable. She has convinced me by attributing the current situation to causes arranged in progressive depths, including island residents' opinions, incohesive values, harsh international environment, and Darwin's theory of evolution. Whitty develops her discussion of Tuvalu island by drawing a general picture of what global warming is and how it has brought pressure on the residents on the island. This introduction is excellent, as she has given necessary background information to readers who may have difficulty understanding the context without it. To make a thesis statement, she points out a controversial single-choice question of leaving or not about Tuvaluan's dilemma --- "If the seas rise and they stay in Tuvalu, they will die. But if they leave, some part of them will die" (65). Whitty starts her argument with the introduction of a series of stakeholders as evidence to support her standpoint. One of them is Rolf Koepke, who has been living in Tuvalu for over twenty years. Whitty cites what his wife recalls about him, "The Tuvaluans are building everywhere, he says, and he has personally seen no signs of rising waters, although he concedes that the climate is "all buggered up," and that none of the seasons arrive when they should anymore" (70). This exemplifies the fact that typical habitats are unwilling to believe their homeland is disappearing. Basing my own argument on a direct stakeholder's statement is a strategy that makes me feel more empathetic about what happened to these poor people. Secondly, Whitty writes "When these young people return, despite being richer or better educated or both, they

still have no pigs, a condition considered pitiable by the older generation” (71). She dresses that their values are inconsistent. The young have differentiated values, so they can barely understand the old’s definition of being wealthy: “Pigs and land have traditionally been the measure of wealth in Tuvalu.” (71), let alone their hometown issues. On this point, Whitty has elaborated the deepest reason why Tuvaluan’s problem is unsolvable. The wall blocking the young generation and old generation is hard to break down because she has mentioned that most young descendants are sent out to receive an education. Both generations are born in the completely same place, but education has changed the values chain mined inside the young. As a result, shared values are disappearing while all the islands are disappearing simultaneously. Thirdly, Whitty has led readers into two parts of the harsh international environment. She describes Tuvalu residents’ attempts to receive the “ecological debt” (72) from countries heavily generating greenhouse gases by filing a lawsuit. But they face overwhelming challenges deriving not only from the negative public opinions but also from the political pressure of developed countries. In order to illustrate her second argument for why Tuvalu residents’ voices are hardly heard, Whitty has unveiled how the western world, mainly represented by the U.S and Australia, make it more difficult for island nations to obtain affordable oil by giving little assistance while making the oil price rocket-high through huge subsidizing strategy. Whitty jumps out of the routine way of arguing, such as analysis of inner facts, and she implements an external-factor analysis for the Tuvalu problems. Furthermore, the most unexpected but strong evidence Whitty takes is Darwin’s evolutionary theory, “We have every reason to believe that species and groups of species gradually disappear, one after another, first from one spot, then from another, and finally from the world” (73). Whitty cites evidence to further illustrate the pattern of nature is impossible to change only by relying on human force. She has convinced me with citations from someone

who is even more reputable than her, but it is not the end of her argument. In order to echo with what she has stated early, Whitty gives out her answer to the single-choice question at the end of the article: “Although the people themselves will not go extinct, without their home islands to anchor them, their beliefs and identity probably will, scattered person by person across the rising waters, to places where they will learn to wear real shoes and eat frozen pork— until, like Atlantis, the name of Tuvalu fades into myth” (74).

Word Count: 704

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