



ENGLISH LITERATURE ASSIGNMENT SAMPLE


Journal and Response 7

How Would You Describe the Negotiations Between Margery Kempe and Her Husband About Their Sex Life?

At the start of the Margery is presented as a woman who does not listen to whatever her husband suggests or any advice that he holds. Margery had many conversations with her husband, which she tried to convince him to lead a chaste life. At some point, she says to her husband that she may not deny him her body, but her affection gets withdrawn from all the earthly creatures. Margery was not supposed to deny her husband sex whenever he asked for it.

Margery's husband, John Kempe, is very confused by the fact that his wife, Margery Kempe, has turned away from married life towards religious devotion. John Kempe shows frustration and also portrays a great deal of patience with his demanding wife. It took Margery a couple of years to fully convince her husband that they both need to live together chastely had devoted to God. In the end, Margery finally succeeds convicting her husband, because he agrees to take a vow of chastity. Many years afterward since their agreement to devote their lives to God, they live apart. All her journeys that she went through were solo as she lived alone. Margery eventually returns to her husband in his old age. However, her return is triggered after he is injured in a fall. Once she is returned to her husband, Margery speaks of her husband decrepit state in a sadly and tenderly manner.





She nurses her husband until he dies.

Who Wins the Argument Between Margery Kempe and the Archbishop of York?

Margery's involvement in an argument with the Archbishop of York as illustrated in Book One, Section 52, is a clear illustration of her confidence when facing very aggressive and challenging questioning from a powerful figure of authority. Margery could be considered to have absolute self-assurance in God's blessings on her, in the shape of the tears that she shed. Her tears seem to give her enough confidence to stand up, and even have enough courage to reprimand, a man as magnificent as the Archbishop. In her argument with the Archbishop Margery told the Archbishop that he should wish that someday he had wept as she had. The main point of this statement according to Margery is important also representing a symbolic value of the tears she shed as prayer. Margery says that someday, the Archbishop will wish that had been as thoroughly attuned in the same way Christ had suffered for his sake as Margery.

At the very end of the argument, the Archbishop tells Margery to leave town at the soonest time. However, it seems, Margery does not leave the town, as she is arrested again. On the second arrest, the Archbishop seems to be very agitated and annoyed at Margery's accusers and even refuses to imprison her. Eventually, the Archbishop appreciates Margery's homespun wisdom. It is clear that he is pleased by some of the human stories told by Margery. Even though the human stories by Margery are at times critical of the administrator, the Archbishop amusedly sees the troublesome woman depart. In conclusion, Margery seems to have won the argument with the Archbishop.




Discussion and Journal Questions 8 for Book I, Cantos I-Vi, of the Faerie Queene

What Information in Edmund Spenser's "Letter to Sir Walter Raleigh" Was Most Useful to You in Starting to Read Book I of the Faerie Queene?

In the poem Faerie Queen, the writer Edmund Spenser, ended up not finishing up their two installments. Before the poem is published the writer, clearly outlines to Sir Walter Raleigh on his intentions of writing the book and the reasons that motivated him to write it. One the of the most significant information provided by Sir Walter by Spenser that helped with the reading of the Faerie Queen was the main point of writing the book in one sentence. The sentence was precise enough and captured the entire essence of the book. Spenser tells Sir Walter that "The general and therefore of all the book, is to fashion a gentleman or noble person in a virtuous and gentle discipline." From the sentence directed to Sir Walter, Spenser clearly presents the reason that propelled him to write the book. Moreover, the sentence also shows how noble and pious a person could be. From his book, Spenser used Faerie Queen to effectively depict what is stated from the sentence. Moreover, he also utilizes stories of Arthur.

Spenser, claims in his letter to Sir Walter about The Faerie Queene, that his personal character of the Prince Arthur symbolizes glory and majesty, which is considered as the excellence of all virtues. There are quite some 20th-century critics that have an issue with this particular claim. The statement seems to be noting the character of Arthur that appears to be somehow unfinished and unreliable throughout the text.




However, after a close reading of the poem, the actions of the Prince Arthur are clearly revealed through the structure of the six books. The different aspects of magnificence and the main character of Arthur are evidently revealed. The poem clearly presents the appealing character of Arthur as a character and an allegory for magnificence.

How Does the End of Canto v Parallel the Beginning of Canto II?

The whole poem is built up out of bicolae and in the very last line of Canto II there is an exception of this particular regularity, it is a tricolon. In the context of the other formal devices, this feature could be marking the ending. The rest of Cantos II and III are emphasis more on the flashback story of the inception of her love for Artegall. Moreover, the two are also devoted to the prophecy by Merlin about their future marriage. At the very end of canto makes a dramatic ending with the re-entry of Arthur, who can be seen to be in despair at his failure to find both his fairy Queen and Florimell complaints to the power of the night. It, therefore, brings a parallel to Britomart's complaint that occurs at the very beginning of the Canto II.

The placement of the episodes in the first four cantos presents a morally thematic decorum. That there is a shift from the pain and danger of love which is expressed through Florimell's flight, to Britomart's first awareness of love as a player to the inception of love and the high potentialities that it involves. The potentialities of love are expressed through the vision of Artegall and the prophecy by Merlin, while first awareness of love is displayed through Melacastas's castle. Canto II makes a very thematic and moral sense. However, its structure takes the form of a problematic episode. On the other hand, Canto V, Arthur



meets Florimell's dwarf who gladly tells her flight was precipitated by the news that she loves.

Journal and Discussion Questions 9: Faerie Queene, Book I, Cantos VII-XII

What Happens to Despair When His Victim Escapes (Canto IX, Stanza Liv)?

As presented in Canto VII the transition of the soul from pride to sin, Canto VII describes it to happen through the destruct of truth (Una). Once it has transitioned from pride to sin through distrust of Una, it ends up in the bondage of Carnal Pride the Orgoglio. It is in Canto IX that soul is said to suffer a similar transition and change from Sin to Despair. The soul escapes from actual sin but still has got spiritual life weakens. It ends up almost falling victim to despair due to the excess amount of confidence and zeal to perform some good deeds. The Soul ends up being saved by Una, after which it is always reminded to depend and rely on the grace of God. Despair appears to convince Redcrosse that he is too high to tolerate and that he should end his life. The reason that he gives as to why he should end his life is that he does not want to sin more. Eventually, Una prevents Redcrosse from ending his life by stopping his attempt to stab himself. Una must take him away to renew his faith and strength. On seeing the weakness of her knight, Una realizes that he needs help and thus leads him to the House of Holiness. Redcrosse is always eager to challenge Despair, and Trevisan hesitantly lead them back to the cave.

Discussion and Journal Questions 13



What Methods Does Satan Use to Persuade Eve to Eat the Fruit? Is She an Easy Victim of His Fraud or Does She Resist?

Satan takes the form of the serpent and appears to Eve. Through coiling up, he captures the attention of Eve and starts to flatter about her beauty and godliness. Eve is remarkably stunned to see a creature of the Garden that can speak. Satan, in the form of a serpent, tells Eve in a very enticing language that he acquired his ability to express themselves and intelligence from eating the fruit. Satan persuades Eve through flattering her by telling her that eating the fruit also prepared him to seek her out for the purpose of worshiping her beauty. Eve is amused by the serpent's abilities and powers and that they are the power of the fruit. Eve becomes curious to know from which tree the fruit was harvested. Satan leads Eve, and she does not hesitate to follow up to the Tree of Knowledge. When at the tree of knowledge she does, however, hesitate by saying that God forbid them from eating from the tree. Nevertheless, Satan keeps on, arguing out that God essentially wants them to eat from the tree. Satan tells Eve that God does not want them to take from the tree for the reason that God requires them to show their independence. At this point, Eve is seriously tempted to give in. However, due to the flattery from Satan, her inner desire to know more is at its peak. Her reasoning of why God forbid them from taking from the tree changes and argues out that God even though eating from the tree predestined death, the serpent ate as it claimed, and it is alive and can speak and think. She hence comes to the conclusion that God would have no purpose to forbid the fruit were it not powerful. She eventually gives in and takes a bite from the tree. Eve hence becomes an easy victim of Satan frauds as she does not resists the temptations.

Discussion and Journal Questions 12



Why Does Eve at First Hesitate to Share the Fruit with Adam but Finally Decide That Sharing Is the Best Idea (9.817-33)?

As it is evident from the book of *Slave*, it is very clear that at the very beginning Satan is presented and characterized as a creature that has some boldness and courage to challenge God. The book also portrays Satan as somebody who has some boldness and admiration. For that reason, Satan has the ability and motive to seduce and also guile. Moreover, Satan is presented as somebody who has a courage to envy and revenge. Through the presented character of Satan, it is clear that he can deceive the mother of humanity also known as Eve. The deceiving of Eve and her falling for the fraud became the fall of humanity.

Eve made a mistake falling into temptation and trying to alter the natural order by working alone without Adam. Eve who could be considered as the “inferior” of the two, should always submit to her husband’s wishes and always be by the side of her husband at all times. However, she felt the need to prove herself worthy to her husband. This explains the reason why she hesitated to share the fruit with Adam; she knew she had gone against the will of God. She, however, decided to share it with Adam to prove her worth. Also, Eve was afraid that Adam might reject it and refuse to take the fruit. At first, Adam seems not to approve the idea of eating the fruit as he fears that they will end up being vulnerable to Satan’s temptations if they are left alone.