

English 10 (Stephens)  
Final Study Guide  
Semester 2, 2009-10

Study Sessions / Testing Times:

Block D: Study Session - Friday, June 4, 12:10-1:25pm  
Final – Monday, June 7, 8:00 – 9:35am

Block G: Study Session – Monday, June 7, 1:30-2:45pm  
Final – Tuesday, June 8, 9:50 – 11:25am

**Note: You must bring your copy of *Dracula* to the final.**

General Guidelines

- You will not be allowed to use any notes or texts during the final
- Please bring your own pens/pencils and lined paper to use on the final

**Part I: Essay**

Guidelines:

1. Begin by answering the essay question in one sentence – your thesis. No lengthy, introductory paragraph is needed.
2. Support your thesis with multiple well-developed paragraphs; let the requirements of the particular question determine the organization.
3. Each paragraph should develop one major idea that supports the thesis. Within the paragraph, include evidence from the text. Make sure to explain how the textual evidence demonstrates your point. You do not need to memorize direct quotations from the text – paraphrases are adequate, but you must use specific details and ideas from the texts.
4. In the conclusion, explain why the topic you wrote about is important to understanding the text(s) as a whole. This is the ‘so what’ factor.

You will be asked to answer ONE of the following essay questions:

1. How do both *Strange Case of Dr. Jekyll and Mr. Hyde* and *Dracula* reflect the historical time period in which they were written? How does this understanding aid the reader in interpreting the texts?
2. In *Brave New World*, what does the World State sacrifice to achieve peace and prosperity? Are these sacrifices justifiable?
3. Compare and contrast the role of religion in *Dracula* and *Brave New World*. Make sure to address specific religious practices, and, more significantly, the purpose religion serves in each of the texts.
4. What is the role of science in both *Brave New World* and *Strange Case of Dr. Jekyll and Mr. Hyde*? How is it similar and how is it different?
5. What is the significance of the setting in *Strange Case of Dr. Jekyll and Mr. Hyde* and *Dracula*? Specifically consider the role of the weather and the dwelling places of Dr. Jekyll and Dracula. Make sure to address how the setting affects the tone of each work.
6. In *Brave New World*, controlling the behavior of each individual is critical to the survival of the World State. How does the World State accomplish this task? Compare and contrast the tactics of the World state to the tactics of the society (think big business, the advertising industry, the government) in which you live. In your conclusion, make sure to address the significance of this comparison.

## Part II: Identification Passages

Directions: Prepare to identify the author, title, and speaker of the following passages, and to make TWO significant observations about each. An observation can comment on the importance of the passage in relation to the work as a whole, suggest how it connects to central themes and issues of the work, explain what it illustrates about a character or the relationship between characters, or connect it to discussions we've had in class. You must cite directly from the quote in your response and use literary terminology appropriately.

You will be asked to analyze THREE of the following passages:

### Passage 1

“‘Ah, that wonderful Madam Mina! She has man's brain—a brain that a man should have were he much gifted—and woman's heart. The good God fashioned her for a purpose, believe me, when He made that so good combination. Friend John, up to now fortune has made that woman of help to us; after tonight she must not have to do with this so terrible affair. It is not good that she run a risk so great.' We men are determined—nay, are we not pledged?—to destroy this monster; but it is no part for a woman. Even if she be not harmed, her heart may fail her in so much and so much horrors; and hereafter she may suffer—both in waking, from her nerves, and in sleep, from her dreams. And, besides, she is young woman and not so long married; there may be other things to think of some time, if not now” (207).

### Passage 2

“As he had placed the Wafer on Mina's forehead, it had seared it—had burned into the flesh as though it had been a piece of white-hot metal. My poor darling's brain had told her the significance of the fact as quickly as her nerves received the pain of it; and the two so overwhelmed her that her overwrought nature had its voice in that dreadful scream. But the words to her thought came quickly; the echo of the scream had not ceased to ring on the air when there came the reaction, and she sank on her knees on the floor in an agony of abasement. Pulling her beautiful hair over her face, as the leper of old his mantle, she wailed out: ‘Unclean! Unclean! Even the Almighty shuns my polluted flesh! I must bear this mark of shame upon my forehead until the Judgement Day’” (258-259).

### Passage 3

"A fly buzzed round her; he waved it away. ‘Flies,’ he remembered,

*‘On the white wonder of dear Juliet’s hand, may seize  
And steal immortal blessing from her lips,  
Who, even in pure and vestal modesty,  
Still blush, as thinking their own kisses sin.’*

Very slowly, with the hesitating gesture of one who reaches forward to stroke a shy and possibly rather dangerous bird, he put out his hand. It hung there trembling, within an inch of those limp fingers, on the verge of contact. Did he dare? Dare to profane with his unworthiest hand that ... No, he didn't. The bird was too dangerous. His hand dropped back. How beautiful she was! How beautiful!

Then suddenly he found himself reflecting that he had only to take hold of the zipper at her neck and give one long, strong pull ... He shut his eyes, he shook his head with the gesture of a dog shaking its ears as it emerges from the water. Detestable thought! He was ashamed of himself. Pure and vestal modesty...” (144-145).

#### Passage 4

"My dear young friend,' said Mustapha Mond, 'civilization has absolutely no need of nobility or heroism. These things are symptoms of political inefficiency. In a properly organized society like ours, nobody has any opportunities for being noble or heroic. Conditions have got to be thoroughly unstable before the occasion can arise. Where there are wars, where there are divided allegiances, where there are temptations to be resisted, objects of love to be fought for or defended - there, obviously, nobility and heroism have some sense. But there aren't any wars nowadays. The greatest care is taken to prevent you from loving any one too much. There's no such thing as a divided allegiance; you're so conditioned that you can't help doing what you ought to do. And what you ought to do is on the whole so pleasant, so many of the natural impulses are allowed free play, that there really aren't any temptations to resist. And if ever, by some unlucky chance, anything unpleasant should somehow happen, why, there's always *soma* to give you a holiday from the facts. And there's always *soma* to calm your anger, to reconcile you to your enemies, to make you patient and long-suffering. In the past you could only accomplish these things by making a great effort and after years of hard moral training. Now, you swallow two or three half-gramme tablets, and there you are. Anybody can be virtuous now. You can carry at least half your mortality about in a bottle. Christianity without tears - that's what *soma* is' " (237-238).

#### Passage 5

"It was thus rather the exacting nature of my aspirations than any particular degradation in my faults, that made me what I was and, with even a deeper trench than in the majority of men, severed in me those provinces of good and ill which divide and compound man's dual nature. In this case, I was driven to reflect deeply and inveterately on that hard law of life, which lies at the root of religion and is one of the most plentiful springs of distress. Though so profound a double-dealer, I was in no sense a hypocrite; both sides of me were in dead earnest; I was no more myself when I laid aside restraint and plunged in shame, than when I laboured, in the eye of day, at the furtherance of knowledge or the relief of sorrow and suffering. And it chanced that the direction of my scientific studies, which led wholly toward the mystic and the transcendental, re-acted and shed a strong light on this consciousness of the perennial war among my members. With every day, and from both sides of my intelligence, the moral and the intellectual, I thus drew steadily nearer to that truth, by whose partial discovery I have been doomed to such a dreadful shipwreck: that man is not truly one, but truly two" (32).

#### Passage 6

"The powers of Hyde seemed to have grown with the sickliness of Jekyll. And certainly the hate that now divided them was equal on each side. With Jekyll, it was a thing of vital instinct. He had now seen the full deformity of that creature that shared with him some of the phenomena of consciousness, and was co-heir with him to death: and beyond these links of community, which in themselves made the most poignant part of his distress, he thought of Hyde, for all his energy of life, as of something not only hellish but inorganic. This was the shocking thing; that the slime of the pit seemed to utter cries and voices; that the amorphous dust gesticulated and sinned; that what was dead, and had no shape, should usurp the offices of life.

And this again, that that insurgent horror was knit to him closer than a wife, closer than an eye; lay caged in his flesh, where he heard it mutter and felt it struggle to be born; and at every hour of weakness, and in the confidence of slumber, prevailed against him and deposed him out of life. The hatred of Hyde for Jekyll, was of a different order. His terror of the gallows drove him continually to commit temporary suicide, and return to his subordinate station of a part instead of a person; but he loathed the necessity, he loathed the despondency into which Jekyll was now fallen, and he resented the dislike with which he was himself regarded. Hence the ape-like tricks that he would play me, scrawling in my own hand blasphemies on the pages of my books, burning the letters and destroying the portrait of my father; and indeed, had it not been for his fear of death, he would long ago have ruined himself in order to involve me in the ruin. But his love

of life is wonderful; I go further: I, who sicken and freeze at the mere thought of him, when I recall the abjection and passion of this attachment, and when I know how he fears my power to cut him off by suicide, I find it in my heart to pity him” (39).