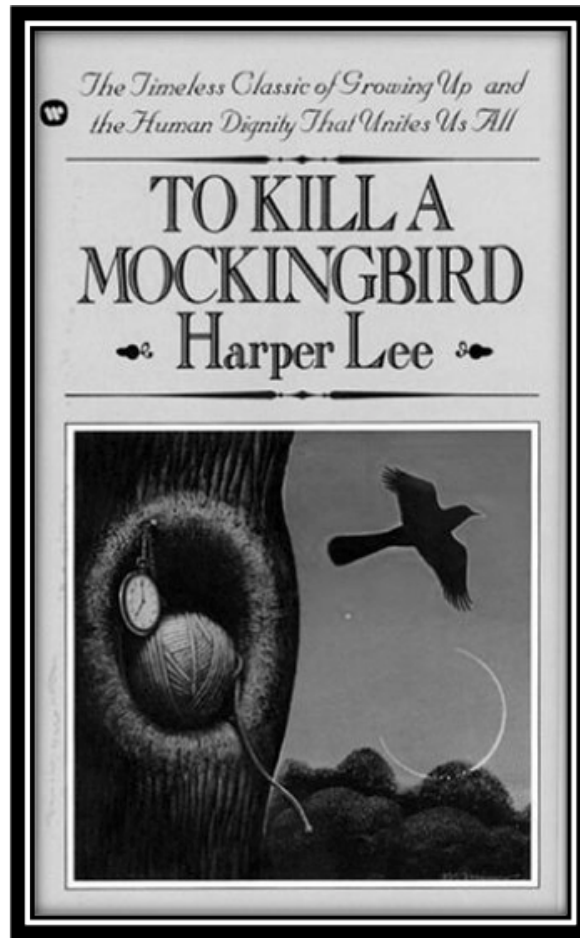


Name:  
*To Kill a Mockingbird* by Harper Lee

Date:  
Mrs. Seemayer



### Unit Objectives

Know

- Students will know events of the Great Depression
- Students will know about racism in the South during the Great Depression
- Students will know literary device definitions

Understand

- Students will understand the expectations of children in the 1930s South
- Students will understand the impact of racism in the past and present
- Students will understand the character development of children and adults
- Students will understand the use of literary devices within *To Kill a Mockingbird*

Do

- Students will be able to connect the text to historical events and understandings
- Students will be able to conduct close readings on complex texts
- Students will be able to respond to text using CEPEP format
- Students will be able to write a 5 paragraph essay

*What do you think?*

**Directions:** For each statement below, place the number that corresponds with your viewpoints on the line.

- 1= Strongly Agree
- 2=Somewhat Agree
- 3= Somewhat Disagree
- 4=Strongly Disagree

\_\_\_\_\_ All men are created equal.

\_\_\_\_\_ Girls should act like girls.

\_\_\_\_\_ It's okay to be different.

\_\_\_\_\_ Nobody is all good or all bad.

\_\_\_\_\_ Some words are so offensive they should never be stated or written.

\_\_\_\_\_ Under our justice system, all citizens are treated equal by the court system.

\_\_\_\_\_ The old saying, "Sticks and stones may break my bones, but words will never hurt me," is true.

\_\_\_\_\_ Speaking standard grammar proves that a person is smart.

\_\_\_\_\_ No one is above the law.

\_\_\_\_\_ Education is the great equalizer.

\_\_\_\_\_ When the law should not succeed in punishing criminals, citizens should do so.

### ***Historical Context: The Jim Crow South***

Former slaves and their children had little assurance that their post-Civil War freedoms would stick. By the 1890s, a system of laws and regulations commonly referred to as *Jim Crow* had emerged; by 1910, every state of the former Confederacy had upheld this legalized segregation and disenfranchisement. Most scholars believe the term originated around 1830, when a white minstrel performer blackened his face, danced a jig, and sang the lyrics to the song "Jump Jim Crow." At first the word was synonymous with such terms as black, colored, or Negro, but it later became attached to this specific arsenal of repressive laws.

During the Jim Crow era, state and local officials instituted curfews for blacks and posted "Whites Only" and "Colored" signs on parks, schools, hotels, water fountains, restrooms, and all modes of transportation. Laws against miscegenation or "race-mixing" deemed all marriages between white and black people not only void but illegal. Almost as bad as the injustice of Jim Crow was the inconsistency with which law enforcement applied it. Backtalk would rate a laugh in one town, and a lynching just over the county line.

Though violence used to subjugate blacks was nothing new, its character changed under Jim Crow. Southern white supremacist groups like the Klu Klux Klan reached a membership of six million. Mob violence was encouraged. Torture became a public spectacle. White families brought their children as witnesses to lynchings, and vendors hawked the body parts of victims as souvenirs. Between 1889 and 1930, over 3,700 men and women were reported lynched in the United States, many for challenging Jim Crow.

All this anger and fear led to the notorious trials of the "Scottsboro Boys," an ordeal of sensational convictions, reversals, and retrials for nine young African American men accused of raping two white women on a train from Tennessee to Alabama. The primary testimony came from the older woman, a prostitute trying to avoid prosecution herself.

Juries composed exclusively of white men ignored clear evidence that the women had suffered no injury. As in *To Kill a Mockingbird*, a black man charged with raping a white woman was not accorded the usual presumption of innocence. In January of 1932, the Alabama Supreme Court affirmed seven out of eight death sentences against the adult defendants. A central figure in the case was an Atticus-like judge, James E. Horton, a member of the Alabama Bar who eventually defied public sentiment to overturn a guilty verdict.

Despite these and many more injustices, black Americans found ingenious ways to endure and resist. Education, religion, and music became their solace and salvation until, in the organized political action of the Civil Rights Movement, Jim Crow's harsh music finally began to fade.

<http://www.neabigread.org/books/mockingbird/readers-guide/historical-context/>

## Meaningful Quotations

- have meaning that can be applied outside of the text.
- make the reader think to grasp the meaning
- have a deep impact on the development of the story or characters
- contain examples of figurative language
- can be shared and discussed because of their deep impact

### Ways to Mark Quotations in a Text

underline

{ place brackets  
around  
the section }

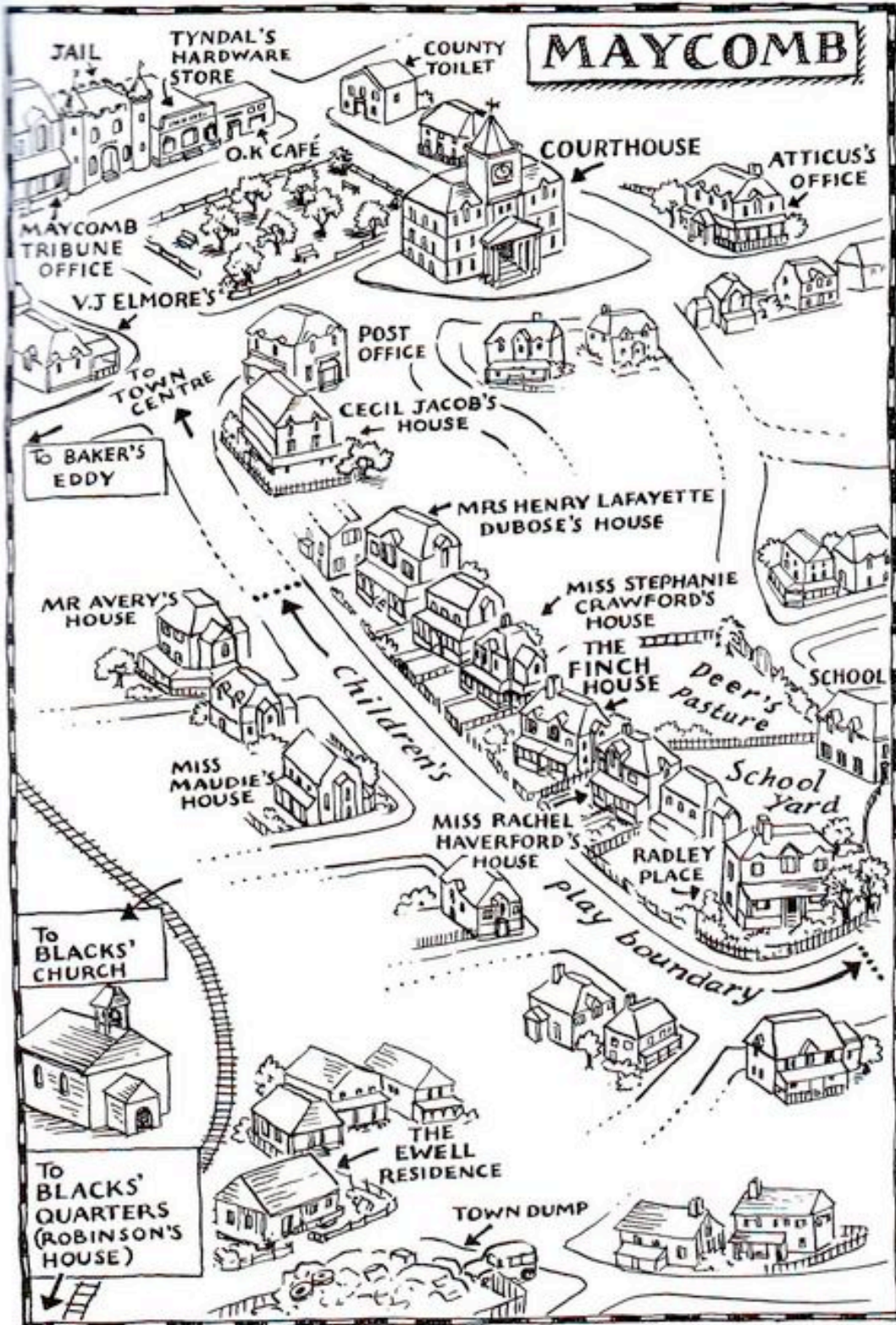
Mark it  
with a  
sticky  
note!

### Meaningful, or not?

**Directions:** Read the following quotations from *The Hunger Games*. Decide which quotation in each line is the meaningful quotation (circle) and then explain why it is meaningful.

Quotation 1	Quotation 2	Explanation
“District 12: Where you can starve to death in safety.”	“No. Now, shut up and eat your pears.”	
“You’ve got about as much charm as a dead slug.”	“You don’t forget the face of the person who was your last hope.”	
“Oh, and I suppose the apples ate the cheese.”	“For there to be betrayal, there would have to have been trust first.”	
“I am not pretty. I am not beautiful. I am as radiant as the sun.”	“All right,” he whispers.”	

Map of Maycomb, Alabama



***The Character of Boo Radley***

Look at the quotations and decide what they say about how the neighborhood views Boo.

<b>Text Evidence</b>	<b>Inference</b>
1. "...when Dill first gave us the idea of making Boo Radley come out." (3)	
2. "The Radley place was inhabited by an unknown entity the mere description of whom was enough to make us behave for days on end..." (6)	
3. "The Radley place fascinated Dill. [...] Inside the house lived a malevolent phantom. [...] Any stealthy small crimes committed in Maycomb were his work." (9)	
4. "The misery of that house began many years before Jem and I were born." (9)	
5. "One night [...] the boys backed around the square in a borrowed flivver, resisted arrest by Maycomb's ancient beadle..." (10)	
6. "Mr. Radley would see to it that Arthur gave no further trouble." (10)	
7. "Mr. Radley's boy was not seen again for fifteen years." (10)	
8. "The neighbourhood thought that when Mr. Radley went under Boo would come out, but it had another think coming." (12)	
9. "Boo was about six and a half feet tall [...]; he dined on raw squirrels..." (13)	
10. "...we thought we saw an inside shutter move." (15)	

***You Never Really Understand a Person Until . . .***

Point of view is the vantage point from which a narrator tells a story. At the end of Chapter 3, Scout receives a valuable piece of advice from her father. What is it? Write the quotation in the space below.

**Quotation:** \_\_\_\_\_  
\_\_\_\_\_

What does the quote mean? Put it in your own words on the line below.

**Paraphrase:** \_\_\_\_\_  
\_\_\_\_\_

Review the following events from Scout’s first day of school. If she had followed Atticus’s advice, how would her day have been different? Be prepared to share your responses with your class.

<b>Event</b>	<b>Scout’s Point of View</b>	<b>How would her day have been different with the new advice?</b>
Jem walks Scout to school	“I was to stick with the first grade and he would stick to the fifth. In short, I was to leave him alone.”	
Miss Caroline finds out Scout can read	“Miss Caroline apparently thought I was lying. ‘Let’s not let our imaginations run away with us, dear,’ she said. ‘Now you tell your father not to teach you anymore.’”	
Scout explains to Miss Caroline about the Cunninghams	“You’re shamin’ him, Miss Caroline. Walter hasn’t got a quarter at home to bring you, and you can’t use any stovewood.”	
Walter eats lunch at the Finches house	“Walter poured syrup on his vegetables and meat with a generous hand. He would probably have poured it into his milk glass had I not asked what the sam hill he was doing.”	
Calpurnia calls Scout into the kitchen	“‘He ain’t company, Cal, he’s just a Cunningham—’. . . Calpurnia sent me through the swinging door to the dining room with a stinging smack.”	
Scout tries to get Atticus to let her stay home from school.	“Burriss Ewell, remember? He just goes to school the first day. The truant lady reckons she’s carried out the law when she gets his name on the roll.”	

*Is Education the Great Equalizer?*

Chapters 1-4 explore Scout’s experience with the state of Alabama’s education system. There are several quotes where you can see evidence of her feelings about school. Scout’s excitement before starting school and subsequent let-down when faced with the new teacher Ms. Caroline’s approach to educating her class. She learns Atticus’ grin-and-bear-it philosophy toward her school and Jem’s explanation of the Dewey Decimal system. Her experiences present a valuable question about education.

1. Jem said I was not to bother him during school hours. “We’ll do like we always do at home but you’ll see— school’s different” Pg 16
2. “Ms. Caroline began by reading us a story about cats...(She) seemed unaware that the ragged, denim-shirted and floursack-skirted first grade, most of whom had chopped cotton and fed hogs from the time they were able to walk, were immune to imaginative literature” Pg 16
3. Miss Caroline: “Now you tell your father not to teach you any more. It’s best to begin reading with a fresh mind. You tell him I’ll take over from here and try to undo the damage—“ Pg 17
4. “Don’t worry, Scout,’ Jem comforted me. ‘Our teacher says Miss Caroline’s introducing a new way of teaching...You don’t have to learn much out of books that way—it’s like if you wanta learn about cows, you go milk one, see?” Pg 18
5. The dewey decimal system consisted in part, of Ms. Caroline waving cards at us on which were printed “the” “cat” “rat” “man” and “you”. No comment seemed to be expected of us, and the class received these impressionistic revelations in silence. Pg 18
6. Ms. Caroline caught me writing and told me to tell my father to stop teaching me. ‘Besides,’ she said ‘We don’t write in the first grade, we print. You won’t learn to write until you’re in the third grade” Pg 18
7. “If I keep on goin’ to school, we can’t ever read any more” ... “If you concede the necessity of going to school, we’ll go on reading every night just as we always have. Is it a bargain?” Pg 31

**Directions:** Place the numbers of the quotes in the boxes below and be prepared to EXPLAIN WHY you think that quotation belongs in that category.

Education exists to make sure that everyone has an equal opportunity to achieve.	Education exists to liberate the mind.



### ***Chapter 8: Close Reading and CEPEP Paragraph***

We stood watching the street fill with men and cars while fire silently devoured Miss Maudie's house. "Why don't they hurry, why don't they hurry..." muttered Jem.

We saw why. The old fire truck, killed by the cold, was being pushed from town by a crowd of men. When the men attached its hose to a hydrant, the hose burst and water shot up, tinkling down on the pavement.

"Oh-h Lord, Jem..."

Jem put his arm around me. "Hush, Scout," he said. "It ain't time to worry yet. I'll let you know when."

The men of Maycomb, in all degrees of dress and undress, took furniture from Miss Maudie's house to a yard across the street. I saw Atticus carrying Miss Maudie's heavy oak rocking chair, and thought it sensible of him to save what she valued most.

...

Smoke was rolling off our house and Miss Rachel's house like fog off a riverbank, and men were pulling hoses toward them. Behind us, the fire truck from Abbottsville screamed around the curve and stopped in front of our house.

...

"Don't worry, Scout, it ain't time to worry yet," said Jem. He pointed. "Looka yonder."

In a group of neighbors, Atticus was standing with his hands in his overcoat pockets. He might have been watching a football game. Miss Maudie was beside him.

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Miss Maudie's sunhat was suspended in a thin layer of ice, like a fly in amber, and we had to dig under the dirt for her hedge-clippers. We found her in her back yard, gazing at her frozen charred azaleas. "We're bringing back your things, Miss Maudie," said Jem. "We're awful sorry."

Miss Maudie looked around, and the shadow of her old grin crossed her face. "Always wanted a smaller house, Jem Finch. Gives me more yard. Just think, I'll have more room for my azaleas now!"

"You ain't grievin', Miss Maudie?" I asked, surprised. Atticus said her house was nearly all she had.

"Grieving, child? Why, I hated that old cow barn. Thought of settin' fire to it a hundred times myself, except they'd lock me up."

"But—"

"Don't you worry about me, Jean Louise Finch. There are ways of doing things you don't



*Tusk, Tusk* by David McKee

- 1.If you were to continue writing the story, what would you write?
- 2.What statement do you think this book is making?
- 3.What does it mean to be peace-loving?
- 4.If the grey elephants were peace-loving, why were they still finding fault with one another's appearance?
- 5.Would you still consider the elephants to be peace-loving even though they were prejudiced towards each other?
- 6.Do you think it is possible to not be prejudiced at all and to never judge someone based on a character trait?

*Chapter 10: Close Reading and Paragraph*

When he gave us our air-rifles Atticus wouldn't teach us to shoot. Uncle Jack instructed us in the rudiments thereof; he said Atticus wasn't interested in guns. Atticus said to Jem one day, "I'd rather you shot at tin cans in the back yard, but I know you'll go after birds. Shoot all the bluejays you want, if you can hit 'em, but remember it's a sin to kill a mockingbird."

That was the only time I ever heard Atticus say it was a sin to do something, and I asked Miss Maudie about it.

"Your father's right," she said. "Mockingbirds don't do one thing but make music for us to enjoy. They don't eat up people's gardens, don't nest in corncribs, they don't do one thing but sing their hearts out for us. That's why it's a sin to kill a mockingbird."

<b>Mockingbird</b>	<b>Boo Radley</b>	<b>Tom Robinson</b>
"Mockingbirds don't do one thing but make music for us to enjoy."		
" They don't eat up people's gardens, don't nest in corncribs, they don't do one thing but sing their hearts out for us."		
"but remember it's a sin to kill a mockingbird."		

What is Atticus' stand on social justice and role in the town's justice system?  
How can you infer this based on the excerpt above and the rest of the chapter about the mad dog?

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## *Analyzing Symbols in To Kill a Mockingbird*

**Directions:** For each of the following symbols provide an explanation of who or what the symbol represents.

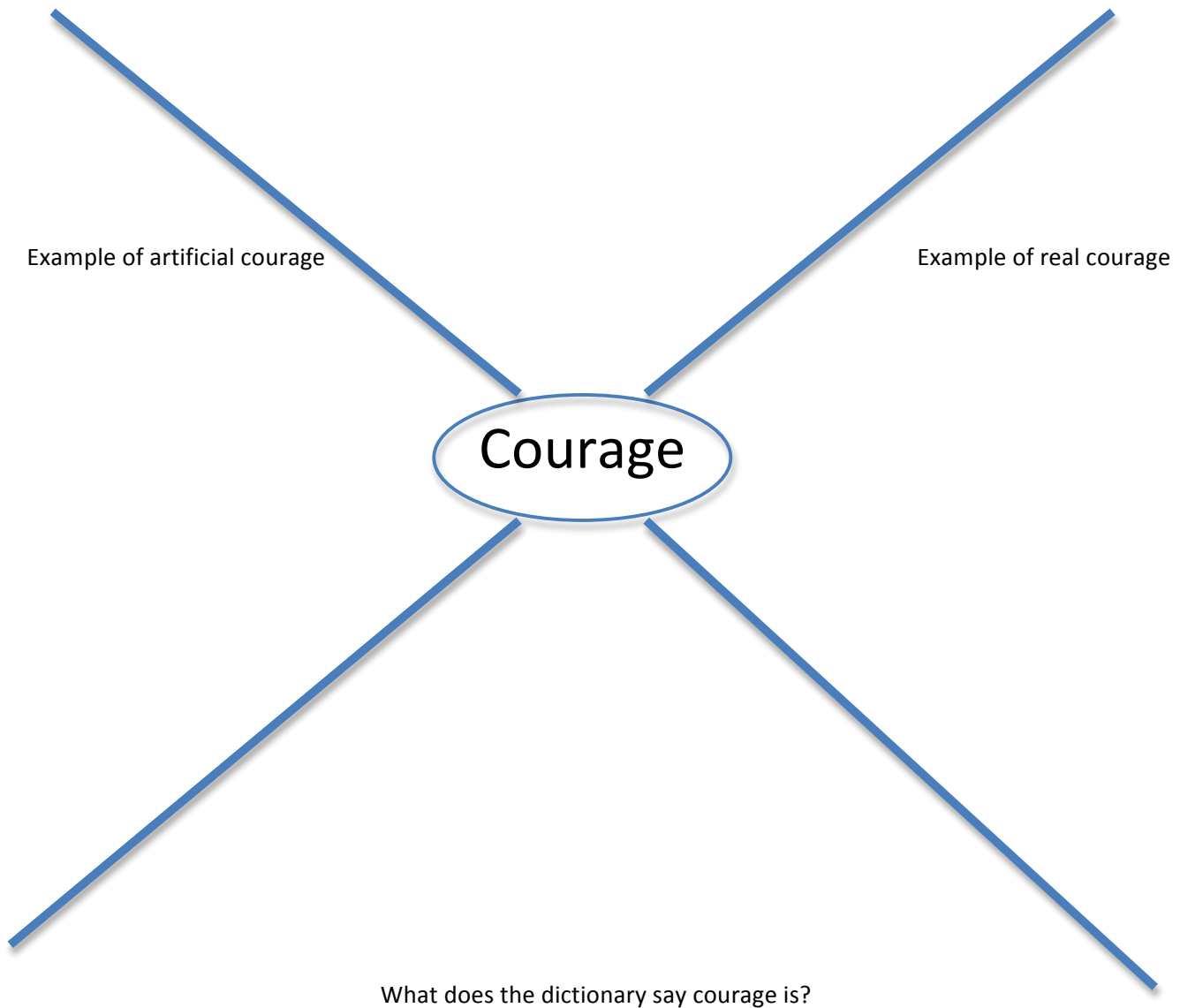
Symbol	Quotations (including page numbers)	Who or what does the Symbol Represent?
Miss Maudie's Nut Grass (Chapter 5)	<p>"If she found a blade of nut grass in her yard it was like the Second Battle of the Marne: she swooped down upon it with a tin tub and subjected it to blasts from beneath with a poisonous substance she said was so powerful it'd kill us all if we didn't stand out of the way" (42).</p> <p>"Why can't you just pull it up?" . . .</p> <p>"Why, one sprig of nut grass can ruin a whole yard. Look here. When it comes fall this dries up and the wind blows it all over Maycomb County" (42).</p>	
The Mockingbird (Chapter 10)	<p>"Remember it's a sin to kill a mockingbird.' That was the only time I ever heard Atticus say it was a sin to do something, and I asked Miss Maudie about it. 'Your father's right,' she said. 'Mockingbirds don't do one thing but make music for us to enjoy . . . but sing their hearts out for us. That's why it's a sin to kill a mockingbird'" (90).</p>	
Tim Johnson, the Mad Dog (Chapter 10)	<p>" . . . I hope and pray I can get Jem and Scout through it without bitterness, and most of all, without catching Maycomb's usual disease. Why reasonable people go stark raving mad when anything involving a Negro comes up, is something I don't pretend to understand" (88).</p>	

## *Courage*

I wanted to see what real courage is, instead of getting the idea that courage is a man with a gun in his hand. It's when you know you're licked before you begin but you begin anyway and you see it through no matter what. You rarely win, but sometimes you do."  
-Atticus Finch

In the novel, *To Kill a Mockingbird*, the character of Atticus Finch gives his son this definition of courage. What do you define as courage? Who in your life do you consider courageous? Do you consider yourself courageous? Describe an example from your life.

What do you think courage is?



*First Purchase Church*

Reverend Sykes then called on the Lord to bless the sick and the suffering, a procedure no different from our church practice, except Reverend Sykes directed the Deity’s attention to several specific cases.

His sermon was a forthright denunciation of sin, an austere declaration of the motto on the wall behind him: he warned his flock against the evils of heady brews, gambling, and strange women. Bootleggers caused enough trouble in the Quarters, but women were worse. Again, as I had often met it in my own church, I was confronted with the Impurity of Women doctrine that seemed to preoccupy all clergymen.

Jem and I had heard the same sermon Sunday after Sunday, with only one exception. Reverend Sykes used his pulpit more freely to express his views on individual lapses from grace: Jim Hardy had been absent from church for five Sundays and he wasn’t sick; Constance Jackson had better watch her ways—she was in grave danger for quarreling with her neighbors; she had erected the only spite fence in the history of the Quarters.

Reverend Sykes closed his sermon. He stood beside a table in front of the pulpit and requested the morning offering, a proceeding that was strange to Jem and me. One by one, the congregation came forward and dropped nickels and dimes into a black enameled coffee can. Jem and I followed suit, and received a soft, “Thank you, thank you,” as our dimes clinked.

To our amazement, Reverend Sykes emptied the can onto the table and raked the coins into his hand. He straightened up and said, “This is not enough, we must have ten dollars.”

The congregation stirred. “You all know what it’s for—Helen can’t leave those children to work while Tom’s in jail. If everybody gives one more dime, we’ll have it—” Reverend Sykes waved his hand and called to someone in the back of the church. “Alec, shut the doors. Nobody leaves here till we have ten dollars.”

**Assignment:** How do you feel about Reverend Sykes’ style of running the church? Find biblical evidence to back up your opinion.

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### *Interviews: Growing Up White in the South in the 1930s*

Like Scout in *To Kill a Mockingbird*, the three women in this interview (excerpted from *Understanding to Kill a Mockingbird*) grew up in the deep South of the 1930s. All three were members of what could be described as prominent southern families. .... The three women discuss many of the issues raised in *To Kill a Mockingbird*: how they defined a "good family" (so dear to Aunt Alexandra's heart and so baffling to Scout and Jem); poor whites in Alabama and Florida (very like the Cunninghams); their relationship with African- Americans; and the expectations and realities of those who would grow up to be proper southern "belles." After reading the interviews, consider the questions that follow.

**Interviewer:** In historical fictional stories about the South in the time in which we're interested - the 1930s - one hears frequent reference to what were called "good families" or "old families." What is your understanding of that term?

**Mary Ann:** Gee, I never really thought about it.

**Camille:** Nobody had very much money. In the Depression years, if your father had a job, you had a good family.

**Mary Ann:** Yes, if your father was gainfully employed.

**Cecil:** Yes, if your mother stayed at home and everyone had a maid or two.

**Camille:** And a cook.

**Mary Ann:** And a nurse and a yard man.

**Cecil:** But that did not mean you were a wealthy family.

**Mary Ann:** Good families were all good church members.

**Camille:** We considered ourselves a "good" family, but we were land poor. We owned a great deal of land but it wasn't bringing in any income in the thirties. There was just no cash flow. On the other hand, there was not much tax on land.

**Mary Ann:** That describes our situation as well at that time.

**Cecil:** I guess I was a city child. Land ownership didn't enter the picture much, though I suppose ours was considered a good family. My father was a lawyer. We had some land in the county that my father went hunting on. But I never thought about land. It just wasn't part of my life.

**Camille:** I think "good" families were differentiated by a certain accent, too.

**Mary Ann:** It was the way people talked.

**Camille:** It was the pronunciation of "I." Didn't say "niice" and "whiiite," dragging the "I" sound out.

**Cecil:** I think yours and Mary Ann's background are different from mine, growing up in a larger town.

**Interviewer:** In that your father was a lawyer, perhaps your experience is much closer to Scout's in *To Kill a Mockingbird*.

**Cecil:** That's true. Yes, I think so. My father was of the old school. Integrity was the byword. They looked down very much on those who cheated and stole, especially from the poor. And I remember him talking about one well-off family who did just that and became very prominent later. It was an attitude. You never cheated anybody, and especially anybody lesser than you. And you never said a cross word or spoke badly to someone who couldn't speak back to you.

**Camille:** Yes, I think "good" families had a strong sense of responsibility to the people whose lives they could affect. I know when the Depression came and my family's bank



failed, their main concern was to see that other people got their money back even if they lost out themselves.

**Mary Ann:** This is interesting, I think. I had a grandfather who was on farmed on our land. She couldn't read. And do you know that her great-grandfather was headmaster of an academy before the Civil War?

**Cecil:** Good gracious!

**Mary Ann:** Then she came from educated people.

**Camille:** Yet by the thirties her family was sharecropping on my grandmother's farm.

**Interviewer:** What happened? Was it the war?

**Camille:** My husband always said it was the Civil War. They just went back to the dirt. And they had fought in the Civil War even though they never owned slaves. Many of these men died in the Civil War. There were lots of widows left with absolutely nothing except a houseful of children to rear. And do you know it was the blacks who took care of these poor white families. They cut wood for them and shared with them and looked in on them. I had experience with another class of poor white people in the thirties in that we lived so close to the railroad station. I remember seeing the bums coming up the street from the railroad station. And I remember seeing our backyard filled with these poor men, eating what my grandmother had given them. They never asked for a handout. They would only ask for work - if they could chop wood, for example.

**Mary Ann:** Our mothers belonged to an organization called the Junior Welfare, a precursor of the Junior League. They helped take care of children whose mothers had to work and helped get food and clothes to the needy. And there was such need.

**Cecil:** Yes, I always thought it was funny that my mother went to help take care of children whose mothers had to work and left her own child to be taken care of by a nurse!

**Interviewer:** Were you allowed to play with the children of poor whites?

**Cecil:** I don't remember any prohibitions about it. It just didn't come up.

**Camille:** I brought a lot of little children home with me from Stafford School, but I was never allowed to go to their homes. Maybe I was never invited. I did spend one night with the little girl whose father was on the police force. I remember his collection of weapons, including some bloody knives, put a scare into me.

**Mary Ann:** I don't remember playing with what you call poor white children. I do remember two little girls who lived in town whose family had a very tough time. They lived just behind my father's business and I think they resented my better situation. They threatened to beat me up. I was terrified of them.

**Interviewer:** As members of prominent families, what was your relationship with black people when you were little girls of Scout Finch's age?

**Mary Ann:** Your first experience with a black person was with your nurse. And the black people that took care of these little white children instilled in us the most wonderful traits. They stood for everything that was honest and Christian.

**Cecil:** I remember complaining to my nurse, Lessie, that a little boy had hit me. And she said, "Well, go hit him back." Part of your character came from your nurses.

**Mary Ann:** And they were really religious.

**Cecil:** And you minded your nurse.

**Camille:** I remember the black sharecroppers who worked for my grandmother. She supported them all year long and paid all their medical bills. Then when the farming was done, they split the proceeds. She got half and they got half, with the understanding that

their medical costs would come out of their half. And they trusted her implicitly. I loved to go down to Hale County on settlin'- up day when they were paid because I could spend the day with the little black children. And that's where I learned to love to dance.

**Mary Ann:** We were incredibly attached to the black people we knew well.

**Cecil:** But I read somewhere in a book on the South that while the white people felt very attached to the black people back then, the black people didn't feel that way about us.

**Mary Ann:** Still, we were taught to be respectful of black people.

**Camille:** Heavens, yes. I would have had my mouth washed out with soap so fast if I had ever referred to a black person with any word other than colored!

**Cecil:** My parents always used the respectful term "colored."

**Camille:** My main playmates for most of my childhood were black boys. Black families lived on the street behind us and my two best friends came over from there to play football with me. Their names were Josie and Jessie and they were part black, part Indian, and part white. We played football every day. We thought their mother was mean as a snake and we never knew who their father was. Jessie is now president of a black college and Josie owns a highly successful catering business. And I used to pick cotton with a black man and his children.

**Cecil:** I played with black children, too, but in my own house. I remember when I was a little girl, I begged Mama to let our cook's little girl come play with me. And Mama invited her over and told me not to let her out of the yard because, you know, someone might hurt her feelings.

**Mary Ann:** I had black playmates, too. I remember a wonderful black girl who played with my sister and me. She was so much fun.

**Camille:** Still, you never went to the houses of black people as a guest.

**Interviewer:** Were you proper, dainty little southern girls?

**Mary Ann:** I was very fond of dolls. I was kind of a girl-girl. But I also climbed trees. I remember mother saying one day, "Don't you think you're getting too big to be doing tumble-saults on the floor?" But obviously Camille was the real tomboy.

**Camille:** I only played with boys. I played tackle football with boys until I was about twelve or thirteen. One day when I was tackled, I got the wind knocked out of me, and I went home and put on a dress and never played football again.

**Cecil:** I played boys' games too, and my best friend was a boy. We had a club and we initiated new members by feeding them leaves of the elephant-ear plant. We'd give them nose drops with mustard in it. It's a wonder we didn't kill somebody with our initiations.

**Camille:** I remember hating getting dolls and things for Christmas. I wanted trains and trucks and things that the boys got. We ended up using my dolls to re-enact kidnapping. We'd just throw them out the window.

**Cecil:** I also played jump-rope and jacks, and I skated.

**Camille:** I remember stopping everywhere on my way home from school. And mother never had to worry about me.

**Interviewer:** In *To Kill a Mockingbird*, Atticus is reprimanded by Aunt Alexandra and Mrs. Dubose for not dressing Scout properly. Do you remember a special dress code for little girls?

**Cecil:** I don't remember any taboo against little girls wearing trousers, but we were usually dressed in dresses because I remember my mother saying that little girls should always wear pretty because they spent so much time on their heads.

**Mary Ann:** We definitely weren't allowed to wear pants to school. It was unladylike to be sunburned. But nobody ever bugged me about it.

**Camille:** Oh, no.

**Mary Ann:** Never.

**Cecil:** In those days, blue jeans were really tacky.

**Mary Ann:** As my husband says, he struggled very hard so as not to have to work in bluejeans.

**Cecil:** Little girls got dressed up in the afternoons and you went to the park. We usually wore little dresses, except in the summer when you wore sunsuits.

**Mary Ann:** We were dressed up in the afternoon and taken to town, or we would ride to the end of the trolley line and back.

**Camille:** You remember our Sunday School dresses? What I hated was when they got a little too small or a little too shabby, they were converted into everyday dresses.

**Mary Ann:** Most of our dresses were handmade, smocked. We all wanted to look like Shirley Temple.

**Cecil:** One exception to handmade dresses were what were called Natalie dresses brought down by these people from New York. They would have special showings, and Mama would buy me one or two Natalie dresses, which you would only wear on very special occasions.

**Mary Ann:** You never went anywhere barefoot.

**Cecil:** That's quite true. If you saw someone at school barefoot, that was pitiful. The family never appeared around the house half-dressed. And you were always dressed up for dinner. Of course, it was easy when you had someone else serving you dinner.

**Interviewer:** Was there a special code of behavior for little girls who were expected to grow up to be southern ladies?

**Camille:** Well, it was alright for boys to fight, but girls weren't supposed to. It was perfectly alright for my brother to fight, but I was not allowed to. Of course, I did it anyway.

**Cecil:** Yes, we weren't supposed to, but I did beat up a little boy once. I remember his mother called to complain to Mama, and for once Mama stood up for me. I remember her saying, "Well, he started it and he's two years older than she is and she is a girl."

**Mary Ann:** Normally, little girls didn't resort to violence. I only had one fight.

**Cecil:** Speech was a biggie, really. There were just certain things you didn't say. You were corrected a lot.

**Mary Ann:** Correct grammar was extremely important.

**Camille:** We weren't to talk like the black children we played with.

**Mary Ann:** I can tell you, cuss words were certainly not prevalent. I never heard them.

**Camille:** I don't remember Mamma and Daddy ever saying a bad word.

**Cecil:** There were certain coarse words you hear today that I never heard until I was an adult. You were brought up to be a lady, which meant you were not allowed to be coarse.

**Camille:** Little girls were never allowed to raise their voices.

**Mary Ann:** That's an important point. Ladies and gentlemen never raised their voices.

**Camille:** I was never allowed to say "shut up."

**Mary Ann:** Mainly what you were taught good manners.

**Cecil:** And you were never allowed to brag or be sarcastic. One word we could never say was "pregnant."



*What it means to be a “Lady”*

**Assignment:** Make three lists: one list of the ways girls and women were expected to behave in the Bible, one list of how they were to act in the 1930s, and one list of the ways they are expected to act today. Then, answer the following question.

<b>In the <i>Bible</i></b>	<b>In the 1930s</b>	<b>Today</b>

What are the similarities and differences between the expectations of women from the different time periods? Why do you think that is?

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## *Lynching*

“Lynching is the practice whereby a mob – usually several dozen or several hundred persons – takes the law into its own hands in order to injure and kill a person accused of some wrongdoing. The alleged offense can range from a serious crime like theft or murder to a mere violation of local customs and sensibilities. The issue of the victim's guilt is usually secondary, since the mob serves as prosecutor, judge, jury, and executioner.”

-Robert L. Zangrando, “About Lynching”

<b>Lynchings: By State and Race, 1882-1968 *</b>			
<b>State</b>	<b>White</b>	<b>Black</b>	<b>Total</b>
Alabama	48	299	347
Arizona	31	0	31
Arkansas	58	226	284
California	41	2	43
Colorado	65	3	68
Delaware	0	1	1
Florida	25	257	282
Georgia	39	492	531
Idaho	20	0	20
Illinois	15	19	34
Indiana	33	14	47
Iowa	17	2	19
Kansas	35	19	54
Kentucky	63	142	205
Louisiana	56	335	391
Maine	1	0	1
Maryland	2	27	29
Michigan	7	1	8
Minnesota	5	4	9
Mississippi	42	539	581
Missouri	53	69	122
Montana	82	2	84
Nebraska	52	5	57
Nevada	6	0	6
New Jersey	1	1	2
New Mexico	33	3	36
New York	1	1	2
North Carolina	15	86	101
North Dakota	13	3	16
Ohio	10	16	26
Oklahoma	82	40	122
Oregon	20	1	21
Pennsylvania	2	6	8
South Carolina	4	156	160
South Dakota	27	0	27
Tennessee	47	204	251
Texas	141	352	493
Utah	6	2	8
Vermont	1	0	1
Virginia	17	83	100
Washington	25	1	26
West Virginia	20	28	48
Wisconsin	6	0	6
Wyoming	30	5	35
<b>Total</b>	<b>1,297</b>	<b>3,446</b>	<b>4,743</b>

\*Statistics provided by the Archives at Tuskegee Institute.

**Strange Fruit**

*Abel Meeropol (1937); Recorded as a song by Billie Holiday in 1939*

Southern trees bear a strange fruit,  
Blood on the leaves and blood at the root,  
Black bodies swinging in the southern breeze,  
Strange fruit hanging from the poplar trees.  
Pastoral scene of the gallant south,  
The bulging eyes and the twisted mouth,  
Scent of magnolias, sweet and fresh,  
Then the sudden smell of burning flesh.  
Here is fruit for the crows to pluck,  
For the rain to gather, for the wind to suck,  
For the sun to rot, for the trees to drop,  
Here is a strange and bitter crop.

**Reactions**

## THE NEGRO QUESTION,

"A Political Blunder That is Worse Than a Crime."

J. J. Ingalls in New York Journal.

It is evident that the abolition of slavery has not settled the negro question.

Enfranchisement was one of those political blunders that is worse than a crime. It has been a curse instead of a blessing, and after thirty years of bloody tumult, the race problem remains the most portentous menace of our civilization.

The horrible tragedy at Newnan shocks the conscience of mankind, but up to a certain point the action of the mob is intelligible.

There are some crimes for which statutes or penalties, the verdict of juries, the sentences of judges, are inadequate.

The violation of women is one of them.

It is worse than murder, because the victim is condemned to living death. It destroys the family and the home, which are the foundation of the state.

The law fines and imprisons the adulterer, the seducer, the ravisher; but public opinion condemns him to death. If the husband, the father, the brother slays the invader of the home, though it is technically murder, the jury acquits and the people say "amen."

This is the unwritten law of the Anglo-Saxon race, to which we belong.

La Rochefoucauld, the French moralist, says with equal truth and cynicism that it is easy to endure the misfortunes of our friends with fortitude.

We condemn the faults and sins of others with the same equanimity and composure.

It is not difficult to denounce the butchery of Sam Hose as a hideous crime against humanity, a bloodthirsty and sickening atrocity, a disgrace to American civilization.

The execration is deserved. No condemnation can be too severe. But no judgment of the people of Georgia is just that neglects to confess that there are many northern communities where similar crimes have been and would be similarly avenged, less the barbaric details, or that omits to take into consideration the environment, or which forgets that Massachusetts and New York are equally responsible with Georgia and South Carolina for the presence of the African race and the existence of human slavery on this continent.

Lynch law from the humanitarian point of view, admits neither of defence nor apology, but civilization is largely to blame for its decrees.

Justice is tardy. In 1896 there were 10,652 homicides in the United States and 122 legal executions.

1. What does the author mean by "The Negro Question?"
2. Do you agree with the author's justification of Samuel Hose's punishment? Why or why not?
3. What are your thoughts on the author's opinion of enfranchisement for African Americans?
4. How does the author justify the "violation the women" as being worse than murder?



### *Trial Evidence Chart*

As you read chapters 17-19, fill in the chart with each witness's questions on the left. In each box, provide an answer and the page number from the novel to support your answer.

<b>Question</b>	<b>Heck Tate's</b>	<b>Bob Ewell's</b>	<b>Mayella Ewell's</b>	<b>Tom Robinson's</b>
Had Tom ever come inside the Ewell's fence before?				
On the day in question, when Mayella asked Tom to come inside the fence, what did she ask Tom to do for her?				
What happened when Tom was inside the house?				
Who was Bob Ewell yelling at?				
Why did Tom run away?				
Who harmed Mayella Ewell?				
Did this person provide any other important information?				
Where did this person get his/her information (for example, were they an eyewitness or did they hear it from someone else)?				
How did this person behave on the witness stand? In other words, how would you describe them as a person?				
Was this person willing to admit to information that might make them look bad?				
What does this person look like?				
How would you describe this person's body language?				

*The Trial: Evidence and Reactions*

Review the evidence you collected in the Trial Evidence Chart. Who do you think is guilty and why? Answer this question in CEPEP format.

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### *Scottsboro vs. Tom Robinson Trial*

There are many parallels between the trial of Tom Robinson in *To Kill a Mockingbird* and one of the most notorious series of trials in the nation's history, the Scottsboro Trials. On March 25, 1931, a freight train was stopped in Paint Rock, a tiny community in Northern Alabama, and nine young African American men who had been riding the rails were arrested. As two white women - one underage - descended from the freight cars, they accused the men of raping them on the train. Within a month the first man was found guilty and sentenced to death. There followed a series of sensational trials condemning the other men solely on the testimony of the older woman, a known prostitute, who was attempting to avoid prosecution under the Mann Act, prohibiting taking a minor across state lines for immoral purposes, like prostitution.

Although none of the accused were executed, a number remained on death row for many years. The case was not settled until 1976 with the pardon of the last of the Scottsboro defendants.

The Scottsboro Trials	Tom Robinson's Trial
Took place in the 1930s	
Took place in northern Alabama	
Began with a charge of rape made by white women against African American men	
The poor white status of the accusers was a critical issue.	
A central figure was a heroic judge, a member of the Alabama Bar who overturned a guilty jury verdict against African American men.	
This judge went against public sentiment in trying to protect the rights of the African American defendants.	
The first juries failed to include any African Americans, a situation which caused the U.S. Supreme Court to overturn the guilty verdict.	
The jury ignored evidence, for example, that the women suffered no injuries.	
Attitudes about Southern women and poor whites complicated the trial.	

### *Langston Hughes on Scottsboro*

Langston Hughes was one of the most important literary voices to emerge from the Harlem Renaissance of the 1920s. His prolific output included poetry, novels, short stories, and plays. Hughes' work frequently focused on the lives and experiences of his fellow African Americans; at age thirty, he penned a volume inspired by the Scottsboro case.

#### **Justice**

That Justice is a blind goddess  
Is a thing to which we black are wise.  
Her bandage hides two festering sores  
That once perhaps were eyes.

#### **The Town of Scottsboro**

Scottsboro's just a little place:  
No shame is write across its face –  
Its courts too weak to stand against a mob,  
Its people's heart, too small to hold a sob.

## Scottsboro

8 BLACK BOYS IN A SOUTHERN JAIL  
WORLD, TURN PALE!

8 black boys and one white lie.  
Is it much to die?

Is it much to die when immortal feet  
March with you down Time's street,  
When beyond steel bars sound the deathless drums  
Like a mighty heart-beat as they come?

Who comes?

Christ,  
Who fought alone

John Broan.

That mad mob  
That tore the Bastile down  
Stone by stone.

Moses.

Jeanne d'Arc.

Dessalines.

Nat Turner.

Fighters for the free.

Lenin with the flag blood red.

(Not dead! Not dead!  
None of those is dead.)

Gandhi.

Sandino.

Evangelista, too.

To walk with you --

8 BLACK BOYS IN A SOUTHERN JAIL  
WORLD, TURN PALE!

Excerpts from Hughes, Langston. *Scottsboro Limited, Four Poems and a Play in Verse*.  
With illustrations by Prentiss Taylor. New York: Golden Stair Press, 1932.

*The Parable of the Good Samaritan*

**Luke 10:25-37** New King James Version (NKJV)

**25** And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

**26** He said to him, "What is written in the law? What is your reading of it?"

**27** So he answered and said, " 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"

**28** And He said to him, "You have answered rightly; do this and you will live."

**29** But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

**30** Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. **31** Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. **32** Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. **33** But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. **34** So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. **35** On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' **36** So which of these three do you think was neighbor to him who fell among the thieves?"

**37** And he said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

**Assignment:** How is Atticus Finch a parallel to the good Samaritan? Use text evidence to support your answer.

*Chapter 23*

“No, everybody’s gotta learn, nobody’s born knowin’. That Walter’s as smart as he can be, he just gets held back sometimes because he has to stay out and help his daddy. Nothin’s wrong with him. Naw, Jem, I think there’s just one kind of folks. Folks.”

Jem turned around and punched his pillow. When he settled back his face was cloudy. He was going into one of his declines, and I grew wary. His brows came together; his mouth became a thin line. He was silent for a while.

“That’s what I thought, too,” he said at last, “when I was your age. If there’s just one kind of folks, why can’t they get along with each other? If they’re all alike, why do they go out of their way to despise each other? Scout, I think I’m beginning to understand something. I think I’m beginning to understand why Boo Radley’s stayed shut up in the house all this time... it’s because he *wants* to stay inside.”

**Assignment:** What distinction is emerging between Scout and Jem in chapter 23? Do you think Scout’s theory on people is correct, or do you think Jem’s theory on people is correct? Use evidence from the book and Bible to prove your answer.

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### *Chapter 25*

A few more details, enabling the listener to repeat his version in turn, then nothing to talk about until *The Maycomb Tribune* appeared the following Thursday. There was a brief obituary in the *Colored News*, but there was also an editorial.

Mr. B. B. Underwood was at his most bitter, and he couldn't have cared less who canceled advertising and subscriptions. (But Maycomb didn't play that way: Mr. Underwood could holler till he sweated and write whatever he wanted to, he'd still get his advertising and subscriptions. If he wanted to make a fool of himself in his paper that was his business.) Mr. Underwood didn't talk about miscarriages of justice, he was writing so children could understand. Mr. Underwood simply figured it was a sin to kill cripples, be they standing, sitting, or escaping. He likened Tom's death to the senseless slaughter of songbirds by hunters and children, and Maycomb thought he was trying to write an editorial poetical enough to be reprinted in *The Montgomery Advertiser*.

How could this be so, I wondered, as I read Mr. Underwood's editorial. Senseless killing—Tom had been given due process of law to the day of his death; he had been tried openly and convicted by twelve good men and true; my father had fought for him all the way. Then Mr. Underwood's meaning became clear: Atticus had used every tool available to free men to save Tom Robinson, but in the secret courts of men's hearts Atticus had no case. Tom was a dead man the minute Mayella Ewell opened her mouth and screamed.



### Chapter 30

Atticus made his way to the swing and sat down. His hands dangled limply between his knees. He was looking at the floor. He had moved with the same slowness that night in front of the jail, when I thought it took him forever to fold his newspaper and toss it in his chair.

Mr. Tate clumped softly around the porch. "It ain't your decision, Mr. Finch, it's all mine. It's my decision and my responsibility. For once, if you don't see it my way, there's not much you can do about it. If you wanta try, I'll call you a liar to your face. Your boy never stabbed Bob Ewell," he said slowly, "didn't come near a mile of it and now you know it. All he wanted to do was get him and his sister safely home."

Mr. Tate stopped pacing. He stopped in front of Atticus, and his back was to us. "I'm not a very good man, sir, but I am sheriff of Maycomb County. Lived in this town all my life an' I'm goin' on forty-three years old. Know everything that's happened here since before I was born. There's a black boy dead for no reason, and the man responsible for it's dead. Let the dead bury the dead this time, Mr. Finch. Let the dead bury the dead."

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Now it happened as they journeyed on the road, *that* someone said to Him, "Lord, I will follow You wherever You go." And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head."

Then He said to another, "Follow Me." But he said, "Lord, let me first go and bury my father." Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God." And another also said, "Lord, I will follow You, but let me first go *and* bid them farewell who are at my house." But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of God." - Luke 9:57-62

What is Harper Lee's purpose for using this Biblical allusion?

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### *Courage and Cowardice*

Describe the character traits of each of the following people from the novel. Then give examples of courage and/or cowardice (and what type) displayed by these individuals, and include page numbers where examples of such behavior are shown.

<b>Character &amp; Traits</b>	<b>Courage; Type; Page #</b>	<b>Cowardice; Page #</b>
<b>Scout</b>		
<b>Jem</b>		
<b>Atticus</b>		
<b>Tom Robinson</b>		
<b>Mr. Ewell</b>		
<b>Mayella Ewell</b>		
<b>Mrs. Dubose</b>		

## *Final Essay*

Choose one of the following questions to address in a 5 paragraph essay:

1. Analyze the relationship between Boo Radley and the children. How does this relationship change throughout the book? What are the causes of the developments in this relationship?
2. Although criticized openly, Atticus is respected throughout the town of Maycomb. Why is this true?
3. Discuss the concept of education. Does Lee argue for a dominance of education in the home or institutionalized education? What evidence does she provide?
4. Trace the theme of the mockingbird throughout the novel and analyze what the bird symbolizes or represents.
5. Discuss Atticus's approach to parenting. What is his relationship with his children? Can his parenting style be criticized? If so, how?
6. Discuss the town of Maycomb as you might discuss a main character in the book. What is the identity or "character" of the town, and how (if at all) does it change and grow over the years?
7. Discuss law as it is represented in *To Kill A Mockingbird*. What power and limitations exist within the legal system according to Atticus, Jem, and Scout?

### **Essay Requirements:**

- 5 paragraphs (following CEPEP format)
- Typed in 12 pt, Times New Roman font
- Use of direct text evidence (quotations) from the book
- Include in-depth analysis of each quotation
- Proper heading (Name, date, assignment, teacher)





































































