

# The Outsiders

by S. E. Hinton

Please answer the following questions on a separate sheet of paper.

## Chapter 1

1. Who are the Socs? Who are the Greasers?

Socs - rich, madras, mustangs, East side

Greasers - poor, t-shirts and jeans, West side

2. How is Pony's relationship with Darry different from his relationship with Soda?

Darry is more like a father-figure to Pony. He loves him, but they argue a lot and he is hard on him. Soda and Pony are friends. He really understands Pony and they have a lot in common.

3. Why is the "gang" so important to Johnny?

He relies on them like family, because his father abuses him and his mother ignores him.

4. Do you think Darry loves Pony? Why does he treat Pony the way he does?

Yes, he does love Pony. He is hard on Pony because he doesn't want him to get in trouble because then the boys would be split up. He wants Pony to have a good life.

5. Explain what Pony means when he says, "I lie to myself all the time". Why do you think people lie to themselves?

He tries to convince himself something is truth. For example, he tries to convince himself that he doesn't care that Darry doesn't love him, but he does care whether or not Darry loves him.

## Chapter 2

1. Who are Cherry and Marcia?

Two Socy girls Pony and Johnny picked up at the drive-in.

2. Why is it strange that Cherry and Pony get along so well?

Socs and Greasers shouldn't get along, but Cherry and Pony have a lot in common - sunsets, dreamers, school.

3. According to Two-Bit, what is a "fair fight"? Why don't Socs fight fair?

# The Outsiders Chapter Questions Answers

**SBPD Editorial Board**



## **The Outsiders Chapter Questions Answers:**

Accountancy Model Paper Chapter wise Question Answer With Marking Scheme Dr. S. K. Singh, 2020-11-07 1 100%  
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**Solutions to Problems and Answers to Questions in Principles of Accounting, Introductory** Harry Anson Finney,1948 *Lessons that Last* Julie Schmidt Hasson,Laura Estes-Swilley,2023-10-11 Going into the school day with inspiration and reflection can help you feel more empowered and ready to take on the joys and challenges of teaching In *Lessons That Last* Julie Schmidt Hasson and Laura Estes Swilley provide 185 brief stories shared by former students about their most impactful teachers With a different story for every day of the school year the authors illuminate the many ways teachers shape students lives You can use them to set your intention for the day to reflect on your teaching in the evening or to infuse meetings and professional development with encouragement and affirmation Hasson and Estes Swilley concisely unpack each story and pose questions

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*Proceedings of the Grand Chapter of Royal Arch Masons, of the State of Wisconsin* Royal Arch Masons. Grand Chapter of the State of Wisconsin, 1871

*Anthropological Practice* Judith Okely, 2020-05-15 Anthropologists are increasingly pressurised to formulate field methods for teaching Unlike many hypothesis driven ethnographic texts this book is designed with the specific needs of the anthropology student and field researcher in mind with particular emphasis on the core anthropological method long term participant observation Anthropological Practice explores fieldwork experiences unique to anthropology and provides the context by which to explain and develop practice based and open ended methodology It draws on dialogues with over twenty established and younger anthropologists whose fieldwork spans the late 1960s to the present day taking place in locations as diverse as Europe India Malaysia Indonesia Africa Iran Afghanistan North and South America Revealing first hand and hitherto unrecorded aspects of fieldwork Anthropological Practice provides critical systematic ways to enhance anthropological and alternative knowledge It is an essential text for anthropology students and researchers and for all disciplines concerned with ethnography Interviewees include Paul Clough Roy Gigengack Louise de la Gorgendi re Suzette Heald Michael Herzfeld Signe Howell Felicia Hughes Freeland Ignacy Marek Kaminski Margaret Kenna Raquel Alonso Lopez Malcolm Mcleod Brian Morris H l ne Neveu Kringelbach Akira Okazaki Joanna Overing Jonathan Parry Carol Silverman Mohammad Talib Nancy Lindisfarne Tapper Sue Wright Helena Wulff Joseba Zulaika

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**Together Let Us Sweetly Live** Jonathan C. David, 2007 Together Let Us Sweetly Live THE SINGING AND PRAYING BANDS By Jonathan C David UNIVERSITY OF ILLINOIS PRESS Copyright 2007 the Board of Trustees of the University of Illinois All right reserved ISBN 978 0 252 07419 6 List of Hymn Notations ix Preface xi Map xxi Introduction 1 1 Alfred Green 1908 2003 43 2 Mary Allen b 1925 59 3 Samuel Jerry Colbert b 1950 75 4 Gertrude Stanley b 1926 100 5 Rev Edward Johnson 1905 91 128 6 Cordonsal Walters b 1913 149 7 Susanna Watkins 1905 99 164 8 Benjamin Harrison Beckett 1927 2005 and George Washington Beckett b 1929 176 9 Gus Bivens 1913 96 197 Sources 209 A Note on the Recording 215 Index 221 Introduction IN THE EARLY YEARS of the twentieth century according to the older people of today many African American residents of tidewater Maryland and Delaware would in late summer set aside their tools leave their cornfields just when the tassels on each stalk turned golden and the tips of each blade changed from green to brown abandon their tomatoes when a soft blush of red appeared on the hard green fruit allow for a time their beans and sweet potatoes and melons to mature on their own and make their way by horse and wagon by car or by bus to a Methodist camp meeting to attend to their sacred work Those who had moved to the nearby cities of Baltimore Wilmington or Philadelphia in search of the higher wages and the excitement that urban life seemed to offer returned home by land or by water traveling perhaps on one of the ferries that plied the Chesapeake or Delaware bays from city to town from shore to shore and back again If the camp meeting was nearby some individuals families or groups of unrelated church members might attend nightly services and return home to sleep to work the next day perhaps but then steadfastly to make their way right back to that same camp meeting for the next night s service and the next until that camp meeting s final cathartic day During several of the old time country camp meetings however many would unhitch their horses arrange all the separate wagons into a circle around a wooden roofed tabernacle arch a sheet of canvas over each wagon and stay right there on the church ground for the duration of the meeting Women would bring baskets and cheese boxes filled to the brim with fried chicken home smoked ham biscuits cabbage and green beans Men and boys would dig up old pine stumps and pile them high on the campgrounds to be placed on fire stands and set ablaze to give light to each evening s spectacle In the heat of the summer when the ground might be parched and dust might billow when you couldn t even walk across the ground barefoot it was so hot everyone lived in the shade and everyone had a good time as one person recounted later For two weeks an intense but relaxed joyful communal laboring in the Spirit manifested itself in a day after day pattern of an exuberant testimony service followed by a rousing preaching service followed at last by a climactic regionally distinct Singing and Praying Band service During this latter

service in a maneuver that scholars might refer to as a ring shout participants formed a circle with a leader in the center singing and clapping their hands stamping their feet and swaying their bodies all the while they slowly raised several hymns and spirituals to a raucous rejoicing shouting crescendo concluding the meeting with an ebullient march around the entire encampment Although these bands shocked some outsiders and reminded other observers of Africa committed participants considered them to be the foundation of the church Camp meetings were not unique to this area or to that time at the dawn of the twentieth century Drawn by the heady combination of religious salvation and spiritual democracy advocated in these festivals Americans of various backgrounds had been making such yearly treks to camp meetings for over a hundred years Those early meetings gave form to a religious movement attuned to the ethos of the new nation In the frontier areas of Tennessee and Kentucky where they began camp meetings sponsored by various Protestant denominations became temporary sacred cities places of equality of souls and social solidarity that tempered the struggle to survive in the wilderness In the states of the upper South and in Pennsylvania these meetings also thrived Here where the camp meetings were predominantly organized by Methodists both free and enslaved African Americans participated in large numbers along with English and German speaking European Americans Perhaps because of Methodism's original antislavery witness in Maryland for example this denomination received most of the black converts while in 1800 approximately one fifth of the Methodists in Virginia were black At the beginning of the nineteenth century white and black people alike frequently attended the same religious services though often in segregated and unequal seating arrangements Yet that century witnessed a complex and powerful movement to establish separate religious institutions for black Methodists First came the effort to set up separate churches for Africans Eventually the Methodist Episcopal Church organized a separate conference for all black churches within its denomination A related movement led to the founding of independent African Methodist denominations Finally beginning before Emancipation but accelerating after freedom a similar but less remarked effort saw African American Methodists starting camp meetings of their own In the mid Atlantic region in particular these large outdoor African American religious events were the meetings that the grandparents and great grandparents of today's participants built and today's older people witnessed when young These camp meetings continue even in the twenty first century The camp meetings that the old soldiers of today recall were not unique they were merely one echo of the religious festivals that became a new secular democracy's first religious mass movement Yet the old timers of today recall above all other things those aspects of their camps that were unique That is they speak mostly about the Singing and Praying Bands for whom the camp meetings in this area became the primary regional showcases these bands made these meetings special They tell of the prayer meetings from which the camp meetings originated They speak also of the march around Jericho in which the Singing and Praying Bands led those at the camp meeting in a grand march around the entire campground on the final day of the meeting The Singing and Praying Bands of this area were special not just for the generations of participants in the African



American camp meetings of the Atlantic coast states of the upper South The antecedents of the twentieth century bands seem to have played a clandestine but significant role in the development of African American culture in general Therefore the bands can stake a claim as important forces in the cultural and social history of America as a whole Here is how it happened At the end of the eighteenth century when enslaved Africans in this area began to take to Methodism in a big way the process of culture building by which Africans of various ethnic backgrounds began to transform themselves into one people was well underway Yet that process was still incomplete The new African American identity became consolidated throughout the South only during the first half of the nineteenth century when hundreds of thousands of enslaved Africans were traumatically sold from the states of the upper South to cotton growing areas of the Deep South In the eighteenth century prior to this mass transfer of human property there had been two primary centers of slavery on the Atlantic coast of North America coastal South Carolina and the Chesapeake Bay area The ethnic mix of Africans imported into the two areas differed somewhat leading to the possibility that the emerging African American cultures of these areas might also have differed Of these two centers the Chesapeake area had the larger number of slaves In 1790 of all thirteen states Virginia had the largest population of Africans with 305 493 people Maryland was second with 111 079 Virginia also had the largest number of enslaved Africans 292 627 while Maryland s enslaved population of 103 036 was third largest These two states also had the largest population of non slave Africans at the time In 1790 nearly 53 percent of the African population and 58 percent of the enslaved Africans in the country were in the upper South in the states of Virginia Maryland and Delaware The nearby black populations of southeastern Pennsylvania and southwestern New Jersey had extensive cultural ties to their brethren in the upper South This area where the upper South meets the mid Atlantic states seems to have been one of several areas central to the formation of African American culture in the late eighteenth and early nineteenth centuries Among the Africans in America of that time for example those who lived in the mid Atlantic region and upper South were pioneers in building specifically black institutions In 1787 Richard Allen Absalom Jones and others founded a mutual aid organization in Philadelphia called the Free African Society initiating in the words of W E B DuBois the first wavering step of a people toward organized social life Numerous other grassroots benevolent and mutual aid organizations sprouted up at this time aiming to provide members financial assistance in case of sickness or death in the family Under the leadership of Richard Allen in Philadelphia a group of black Methodists established the Bethel African Church in that city in 1794 In 1816 Bethel joined ranks with other independent black Methodist churches in Pennsylvania New Jersey and Baltimore to form the African Methodist Episcopal A M E denomination In Wilmington the denomination called the Union Church of Africans was established just prior to the founding of the A M E Church Along with new institutions a distinctly African American expressive culture was emerging in the upper South and mid Atlantic region at the dawn of the nineteenth century In 1819 for example a white minister named John Fanning Watson who lambasted many Methodists for what he saw as excesses in

their worship gave us one of the earliest reports of a specifically black religious song tradition writing that the coloured people get together and sing for hours together short scraps of disjointed affirmations pledges or prayers lengthened out with long repetition choruses In the same paragraph Watson s description of these sacred performances by black worshippers is strikingly evocative of outdoor singing circles that the Singing and Praying Bands continue to this day This account predates by over twenty five years the earliest known description of a ring shout from the Atlantic coast area of the Deep South Another writer a Quaker schoolboy from Westtown School outside Philadelphia described black worshippers at an outdoor camp meeting in 1817 marching around an outdoor tabernacle singing a spiritual chorus and blowing a trumpet in a reenactment of the march around Jericho by Joshua and the Israelites that is similar to the march that the Singing and Praying Bands continue to do today If we look at these historical references with minds informed by the bands of today we can project the current tradition to have been already thriving two hundred years ago in the early years of the nineteenth century This nascent African American expressive culture articulated new belief systems that were forming among Africans in this area also to a certain extent in the context of Protestant evangelism Africans in America developed a variant of this branch of Protestantism that expressed protonationalist African American identity According to this theology of resistance African American Christians began to associate their experience in America with that of the Israelites in Egypt and the person of Jesus took on some of the qualities of Moses who would not fail to liberate the enslaved It was to some extent in the religious meetings of the upper South and in the language of this distinctive African American perspective that Gabriel Prosser and Nat Turner situated their rebellions in Virginia Continues Excerpted from Together Let Us Sweetly Live by Jonathan C David Copyright 2007 by the Board of Trustees of the University of Illinois Excerpted by permission All rights reserved No part of this excerpt may be reproduced or reprinted without permission in writing from the publisher Excerpts are provided by Dial A Book Inc solely for the personal use of visitors to this web site      *The Language of Patient Feedback* Paul Baker,Gavin Brookes,Craig Evans,2019-04-05 The Language of Patient Feedback provides a unique insight into a diverse range of issues related to healthcare Through the comprehensive and detailed interrogation of 29 million words of online patient feedback on the NHS in England as well as 11 million words of responses to the feedback from NHS providers this book Uses a combination of computer assisted and human analysis Corpus Assisted Discourse Analysis to examine the extent to which characteristics like age and gender result in different types of evaluation Investigates why nurses doctors dentists and receptionists are associated with very distinct types of feedback Demonstrates the ways that NHS staff respond to comments and what this reveals about underlying institutional ideologies and practices Concludes with suggestions for key recommendations that the NHS could act upon to improve the overall level of care it provides as well as reflecting on what patient evaluation can actually tell us The Language of Patient Feedback is key reading for anyone undertaking research within corpus linguistics discourse analysis and health communication      **OEO Pamphlets** Economic Opportunity Office,

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