

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 And Answers

Susan Blackmore, Emily T. Troscianko



The Outsiders Chapter Questions And Answers:

The Outsiders Levelled Comprehension Questions Wendy Conklin,2014-04-01 These leveled discussion questions about The Outsiders require students to read closely make connections and share their analyses Included are leveled comprehension questions and suggested answers

The Outsiders - Literature Kit Gr. 9-12 Sarah Joubert,2013-08-28 Delve deep into a world of socioeconomic differences and the tragic outcome of this conflict A variety of activities keep students on their toes and practicing reading skills Explore the themes of prejudice and social conventions and the part they play in a community Explain Johnny s transformation through the eyes of Ponyboy Answer multiple choice questions about Johnny and Ponyboy s time in the church Match difficult vocabulary words to their meanings Imagine interviewing Ponyboy about his actions while saving the trapped kids in the burning church Explain how Cherry describes the duality of Bob Imagine an alternate version of the story from the point of view of the Socs in which it was one of the Greasers who were killed in the fight Aligned to your State Standards and written to Bloom s Taxonomy additional crossword word search comprehension quiz and answer key are also included About the Novel The Outsiders is the classic coming of age story about two social groups in 1960s Oklahoma The Greasers and the Socs are rival social groups who engage in petty fights around town Ponyboy and his friends are Greasers and get jumped by the Socs regularly One night after leaving a local drive in Ponyboy and his friend Johnny get jumped from a group of Socs who have a score to settle Things go too far and one of the Socs gets killed Ponyboy and Johnny now find themselves running from the police After a week hiding out the pair decide to return and face the consequences of their actions Things go from bad to worse as the story faces its climax with a final rumble between the Greasers and the Socs

The Outsiders: An Instructional Guide for Literature Wendy Conklin,2014-05-01 Encourage students to make connections in history while becoming familiar with this well known novel by implementing The Outsiders An Instructional Guide for Literature These engaging rigorous lessons and activities work in conjunction with the text to teach students how to analyze and comprehend rich complex literature Students will learn how to analyze story elements in multiple ways practice close reading and text based vocabulary determine meaning through text dependent questions and more

The Outsiders ,2011-03 **Secondary English** Rod Quin,Duncan Driver,2020-09-22 Secondary English is a comprehensive introduction to the theory and practice of teaching English in secondary schools for pre service teachers Written by highly accomplished English teachers the book s practical approach to language literacy and literature fosters the skills of assessment unit planning and teaching strategies

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 to help you consider the meaning it holds for your own work While the stories themselves are inspirational they also provide models to help you make a greater and more consistent impact on your students lives Through these daily reflections you ll have the space to contemplate your practice and consider new perspectives and possibilities With regular reflection you can find greater satisfaction in teaching particularly during challenging times And as you grow you ll have more capacity to help your students grow too

Assessment and ESL Barbara Law, Mary Eckes, 2007-02-19 The revised and expanded edition of this bestseller is a comprehensive easy to read resource that explores the theory and practice of ESL assessment Written for anyone working with English language learners elementary and secondary mainstream and ESL this new edition of Assessment and ESL presents ideas and tools for alternative assessment The authors offer methods of documenting the learning and progress of second language learners learning and progress that may not always be apparent at first glance Like the previous edition the new edition is filled with real stories about students who take baby steps progress in leaps and bounds toward proficiency and eventually learn to fly on their own

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

Questions & Answers on Business Insurance Prentice-Hall, Inc,1949 Scripting Detention Nandita Dinesh,2017-10-13 Documenting a theater project for incarcerated youth in a New Mexico juvenile detention facility this

book presents the script of a play about prison life and interweaves the author's creative self-reflective text autoethnography. The collaborative experience of writing and staging such a play enacted by prisoners frames a discussion of larger social and political themes in the criminal justice system and of the complexities of getting juveniles to engage with variously positioned mentors.

Socratic Torah Jenny R. Labendz, 2013-05-23 Jenny R. Labendz shows that despite the highly internal and self-referential nature of rabbinic Torah study some ancient rabbis believed that the involvement of non-Jews in rabbinic intellectual culture was an enriching aspect of rabbinic learning and teaching.

Consciousness Susan Blackmore, Emily T. Troscianko, 2024-04-19 Now in its fourth edition this highly popular text is the definitive introduction to consciousness exploring the key theories and evidence in consciousness studies ranging from neuroscience and psychology to quantum theories and philosophy. Written by mother and daughter author team Susan Blackmore and Emily Troscianko the book examines why the term consciousness has no recognised definition. It also provides an opportunity to delve into personal intuitions about the self, mind and consciousness. Featuring comprehensive coverage of all core topics in the field the book explains why the problem of consciousness is so hard. Theories of attention and free will, altered states of consciousness and the differences between conscious and unconscious are all explored. Written with students of psychology, neuroscience and philosophy in mind this edition has been thoroughly updated throughout and includes expanded coverage of panpsychism, illusionism, predictive processing, adversarial collaboration, psychedelics and AI. Complete with key concept boxes, profiles of well-known thinkers and questions and activities designed for both independent study and group work. **Consciousness** provides a complete introduction to this fascinating field and is essential reading for students of psychology, philosophy and neuroscience.

The Pope and the New Era William Thomas Stead, 1890

LIT Guide Charlotte S. Jaffe, 1994 Teacher's guide based on Wilson Rawls's *Where the Red Fern Grows* includes essay and multiple choice questions, activities, glossary and answer key.

Developing Student Autonomy in Learning David Boud, 1988 First Published in 1987 Routledge is an imprint of Taylor & Francis, an informa company.

Indigenous Theories of Contagious Disease Edward C. Green, 2000-01-01 Far from being the province of magic, witchcraft and sorcery, indigenous understanding of contagious disease in Africa and elsewhere in the developing world very often parallels western concepts of germ theory. According to the author, labeling this indigenous contagion theory (ICT), Green synthesizes the voluminous ethnographic work on tropical diseases and remedies, as well as 20 years of his own studies and interventions on sexually transmitted diseases, AIDS and traditional healers in southern Africa, to demonstrate how indigenous peoples generally conceive of contagious diseases as having naturalistic causes. His groundbreaking work suggests how western medical practitioners can incorporate ICT to better help native peoples control contagious diseases.

Learning and Hatred for Meaning Hugo K. Letiche, 1984-01-01 This study poses the problems of theoretical and philosophical pedagogy in the practice of teaching. The research goal was to improve my teaching. A concrete experience of undergraduate lecturing is the subject. This unconventional New Paradigm research strives

for an immediacy of contact between text and practice How does a beginning lecturer grapple with this job What is it like to establish oneself as a teacher The emphasis is upon the experience of teaching of the school and what is expected of one as instructor

Enhancing Police Integrity Carl B. Klockars, Sanja Kutnjak Ivkovich, M.R. Haberfeld, 2007-04-27 How can we enhance police integrity The authors surveyed over 3000 police officers from 30 U S police departments on how they would respond to typical scenarios where integrity is challenged They studied three police agencies which scored highly on the integrity scale Charlotte Mecklenburg North Carolina Charleston South Carolina and St Petersburg Florida The authors conclude that enhancing police integrity goes well beyond culling out bad apple police officers Police administrators should focus on four aspects organizational rulemaking detecting investigating and disciplining rule violations circumscribing the informal code of silence that prohibits police from reporting the misconduct of their colleagues and understanding the influence of public expectations and agency history

Early Buddhist Art of China and Central Asia, Volume 2 The Eastern Chin and Sixteen Kingdoms Period in China and Tumshuk, Kucha and Karashahr in Central Asia (2 vols) Marilyn Martin Rhie, 2019-07-15 Volume two of Marilyn Rhie's widely acclaimed and formative multi volume work presents a comprehensive scholarly and detailed study of the Buddhist art of China and Central Asia from 316-439 A D during the formative early periods of Buddhism in the Eastern Chin and Sixteen Kingdoms Period Using texts translated from the Chinese together with stylistic and technical analyses the chronology and sources of the art are more clearly defined than in previous studies for the regions of South and North China other than Kansu and the important sites of Tumshuk Kucha and Karashahr on the Northern Silk Route in eastern Central Asia Furthermore by incorporating extensive religious and historical materials this work not only contributes to clarifying the regional characteristics of the art but also offers new insights into the broader interregional relationships of this politically fragmented period

Developing and Sustaining a Successful Family Business Louis Cauffman, 2022-03-17 This practical and important book offers ideas examples and suggestions that address the challenges inherent to developing and sustaining a successful family business It explores the complex dynamics involved in working with loved ones and how to pass a business on to a new generation Structured around the story of a family that has built a successful enterprise now facing the issues of succession the book utilizes the solution focused model to provide step by step instructions to creating good working relationships and orienting toward common goals while building trust respect and love Complete with summaries toolkits and case studies this book is an essential read for any member of a family business as well as those who provide services to family businesses including coaches consultants and non family employees

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