Overview:

Background
To understand the character motivation in To Kill A Mockingbird one should have some background knowledge of slavery in the South and the resulting interactions between blacks and whites in the United States from 1865 until the 1930s (when this story took place).

In 1865 the end of the Civil War marked the beginning of Reconstruction (a period of dramatic political and economic gains for African Americans). They were elected to national and local offices and were able to establish free public schools and colleges. The total acreage owned by African Americans tripled and literacy increased. This was possible after America became a free market society where a carpenter was just a carpenter, not a black carpenter or a white carpenter. There was an attitude of progress among the African American community.

Around this time of advancement, there were 3 attacks going on to undermine African American autonomy. Between 1890 and 1905 every southern state passed laws designed specifically to prevent African Americans from voting. This was called DISENFRANCHISEMENT. Also each southern state passed laws formally segregating public facilities called JIM CROW LAWS. Finally, there was a campaign of lynching that targeted African American men.

In 1896 the Supreme Court ruled that separate but equal facilities were constitutional in Plessy vs. Ferguson thus legalizing Jim Crow. The Scottsborough Trials of 1931 was when nine boys were put on trial for raping two white girls. While black-white tensions were high everywhere, no where were they as pronounced as between black men and white women.

Why this story?
To Kill A Mockingbird explores the hypocritical attitude of many whites towards Jim Crow in relation to the black man/white woman issue. More importantly it explores difficult choices that factor in the spirit of the times.

What Must I Do?
Debate is a technique of streamlining thought. It tests one's ability to remain calm and hold onto a point in the midst of unknown obstacles. Our unit goals through debate are:

- to conduct meaningful and specific research
- anticipate opposing arguments
- carefully read and record text
- respect another's argument and display Atticus-esque etiquette.
What's Happening: Timetable

Week 1

- Watch "scottsboro trial" and answer questions
- read background of Harper Lee
- read notes on the state of Virginia and complete worksheet
- interpreting black codes activity
- Plessy vs. Ferguson reading & worksheet
- Vocab Quiz 1

Week 2

- Nightly reading & daily quizzes
- Character chart
- Vocab Quiz
- Critical Discussion about Education
- scaffolded Education Great Equalizer T-Chart
- symbolism auto collage
- Constructed Response on Education is the Great Equalizer

Week 3

- Nightly reading & daily quizzes
- Vocab Quiz
- Hobbes & Locke Chart
- Good vs. Evil Critical Discussion
- Good vs. Evil T-Chart
- Constructed Response on People are Good

Week 4

- Nightly reading & daily quizzes
- Vocab Quiz
- vigilante or terrorist?
- read vigilante justice articles
- Constructed Response on Vigilante Justice
- begin Newspaper activity

Week 5

- Jim Crow reading & Questions
- Vocab Quiz
- Parental Responsibility Spectrum Activity
- Parental Responsibility T-Chart
- Constructed Response on parental responsibility
- Newspaper due
Week 6

- Put all completed debate statements of your group in ONE WORD DOCUMENT
- Complete TKAM debates
- Complete grading sheet for each group
- Watch "To Kill a Mockingbird" and answer questions
- Finish "Evaluate the Unit" worksheet

Background of Harper Lee

Early life
Nelle Harper Lee was born in Monroeville, Alabama, the youngest of four children of Amasa Coleman Lee and Frances Cunningham Finch Lee. Her mother's name was Finch. Her father, a former newspaper editor and proprietor, was a lawyer who served in the Alabama State Legislature from 1926 to 1938. As a child, Lee was a tomboy and a precocious reader, and was best friends with her schoolmate and neighbor, the young Truman Capote.

In 1944, Lee graduated from Monroe County High School in Monroeville, and enrolled at the all-female Huntingdon College in Montgomery for one year, and pursued a law degree at the University of Alabama from 1945 to 1949, pledging the Chi Omega sorority. Lee wrote for several student publications and spent a year as editor of the campus humor magazine, Rammer Jammer. Though she did not complete the law degree, she studied for a summer in Oxford, England, before moving to New York City in 1950, where she worked as a reservation clerk with Eastern Air Lines and BOAC.

Lee continued as a reservation clerk until 1958, when she devoted herself to writing. She lived a frugal life, traveling between her cold-water-only apartment in New York City and her family home in south-central Alabama to care for her father.

To Kill a Mockingbird

"I never expected any sort of success with Mockingbird. I was hoping for a quick and merciful death at the hands of the reviewers but, at the same time, I sort of hoped someone would like it enough to give me encouragement. Public encouragement. I hoped for a little, as I said, but I got rather a whole lot, and in some ways this was just about as frightening as the quick, merciful death I'd expected."

In high school, Lee developed an interest in English literature. After graduating in 1944, she went to the all-female Huntingdon College in Montgomery. Lee stood apart from the other students—she could have cared less about fashion, makeup, or dating. Instead, she focused on her studies and on her writing. Lee was a member of the literary honor society and the glee club.

Transferring to the University of Alabama at Tuscaloosa, Lee was known for being a loner and an individualist. She did make a greater attempt at a social life there, joining a sorority for a while. Pursuing her interest in writing, Lee contributed to the school’s newspaper and its humor magazine, the Rammer Jammer. She eventually became the editor of the Rammer Jammer.

In her junior year, Lee was accepted into the university’s law school, which allowed students to work on law degrees while still undergraduates. The demands of her law studies forced her to leave her post as editor of the Rammer Jammer. After her first year in the law program, Lee began expressing to her family that writing—not the law—was her true calling. She went to Oxford University in England that
summer as an exchange student. Returning to her law studies that fall, Lee dropped out after the first semester. She soon moved to New York City to follow her dreams to become a writer.

In 1949, a 23-year-old Lee arrived in New York City. She struggled for several years, working as a ticket agent for Eastern Airlines and for the British Overseas Air Corp (BOAC). While in the city, Lee was reunited with old friend Truman Capote, one of the literary rising stars of the time. She also befriended Broadway composer and lyricist Michael Martin Brown and his wife Joy.

Having written several long stories, Harper Lee located an agent in November 1956. The following month at the East 50th townhouse of her friends Michael Brown and Joy Williams Brown, she received a gift of a year's wages from them with a note: "You have one year off from your job to write whatever you please. Merry Christmas."[6] She quit her job and devoted herself to her craft. Within a year, she had a first draft. Working with J. B. Lippincott & Co., editor Tay Hohoff, she completed *To Kill a Mockingbird* in the summer of 1959. Published July 11, 1960, *To Kill a Mockingbird* was an immediate *bestseller* and won great critical acclaim, including the *Pulitzer Prize for Fiction* in 1961. It remains a bestseller with more than 30 million copies in print. In 1999, it was voted "Best Novel of the Century" in a poll by the *Library Journal*.

**Details**

Many details of *To Kill a Mockingbird* are apparently autobiographical. Like Lee, the tomboy (Scout) is the daughter of a respected small-town Alabama attorney. The plot involves a legal case, the workings of which would have been familiar to Lee, who studied law. Scout's friend Dill was inspired by Lee's childhood friend and neighbor, Truman Capote,[7] while Lee is the model for a character in Capote's first novel, *Other Voices, Other Rooms*.

Harper Lee has downplayed autobiographical parallels. Yet Truman Capote, mentioning the character Boo Radley in *To Kill a Mockingbird*, described details he considered biographical: "In my original version of *Other Voices, Other Rooms* I had that same man living in the house that used to leave things in the trees, and then I took that out. He was a real man, and he lived just down the road from us. We used to go and get those things out of the trees. Everything she wrote about it is absolutely true. But you see, I take the same thing and transfer it into some Gothic dream, done in an entirely different way."[8]

*After To Kill a Mockingbird*

After completing *To Kill a Mockingbird*, Lee accompanied Capote to Holcomb, Kansas, to assist him in researching what they thought would be an article on a small town's response to the murder of a farmer and his family. Capote expanded the material into his best-selling book, *In Cold Blood* (1966).

Since publication of *To Kill a Mockingbird*, Lee has granted almost no requests for interviews or public appearances, and with the exception of a few short essays, has published no further writings. She did work on a second novel—*The Long Goodbye*—eventually filing it away unfinished.[9] During the mid-1980s, she began a factual book about an Alabama serial murderer, but also put it aside when she was not satisfied.[9] Her withdrawal from public life prompted unfounded speculation that new publications were in the works. Similar speculation followed the American writers J. D. Salinger and Ralph Ellison.

Lee said of the 1962 *Academy Award*-winning *screenplay* adaptation of *To Kill a Mockingbird* by Horton Foote: "I think it is one of the best translations of a book to film ever made".[10] She also became a friend of Gregory Peck, who won an Oscar for his portrayal of Atticus Finch, the father of the novel's narrator, Scout. She remains close to the actor's family. Peck's grandson, Harper Peck Voll, is named after her.

In June 1966, Lee was one of two persons named by President Lyndon B. Johnson to the *National Council on the Arts*. 
Lee showed her feistiness in her 1966 letter to the editor in response to the attempts of a Richmond, Virginia area school board to ban *To Kill a Mockingbird* as "immoral literature":

"Recently I have received echoes down this way of the Hanover County School Board's activities, and what I've heard makes me wonder if any of its members can read. Surely it is plain to the simplest intelligence that "To Kill a Mockingbird" spells out in words of seldom more than two syllables a code of honor and conduct, Christian in its ethic, that is the heritage of all Southerners. To hear that the novel is "immoral" has made me count the years between now and 1984, for I have yet to come across a better example of doublethink.

I feel, however, that the problem is one of illiteracy, not Marxism. Therefore I enclose a small contribution to the Beadle Bumble Fund that I hope will be used to enroll the Hanover County School Board in any first grade of its choice."

When Lee attended the 1983 Alabama History and Heritage Festival in Eufaula, Alabama, she presented the essay "Romance and High Adventure."

Lee has been known to split time between an apartment in New York and her sister's home in Monroeville. She has accepted honorary degrees but has declined to make speeches. In March 2005, she arrived in Philadelphia—her first trip to the city since signing with publisher Lippincott in 1960—to receive the inaugural ATTY Award for positive depictions of attorneys in the arts from the Spector Gadon & Rosen Foundation. At the urging of Peck's widow Veronique, Lee traveled by train from Monroeville to Los Angeles in 2005 to accept the Los Angeles Public Library Literary Award. She has also attended luncheons for students who have written essays based on her work, held annually at the University of Alabama. On May 21, 2006, she accepted an honorary degree from the University of Notre Dame. To honor her, the graduating seniors were given copies of *Mockingbird* before the ceremony and held them up when she received her degree.

On May 7, 2006, Lee wrote a letter to Oprah Winfrey (published in *O, The Oprah Magazine* in July 2006). Lee wrote about her love of books as a child and her dedication to the written word: "Now, 75 years later in an abundant society where people have laptops, cell phones, iPods and minds like empty rooms, I still plod along with books."[13]

While attending an August 20, 2007 ceremony inducting four members into the Alabama Academy of Honor, Lee responded to an invitation to address the audience with "Well, it's better to be silent than to be a fool."[14]

**Presidential Medal of Freedom recipient**

On November 5, 2007, Lee was presented with the Presidential Medal of Freedom by President George W. Bush at a White House Ceremony. The Presidential Medal of Freedom is the highest civilian award in the United States and recognizes individuals who have made "an especially meritorious contribution to the security or national interests of the United States, world peace, cultural or other significant public or private endeavors."[15][16]
Scottsboro Trials Background Info

Historical Background
Prepared by Claudia Durst Johnson, Harper Lee scholar and author; Dr. Joanne V. Gabbin, James Madison University Professor; and Catherine Turner, TKM Lead Teacher, Prince William County Public Schools

| Parallels Between Scottsboro and Tom Robinson Trials | The Author and the Book |
| The Civil Rights Era - Setting the Historical Context for the Novel and the Film |
| Publication/Release of To Kill a Mockingbird in the Civil Rights Era: A Chronology |
| Historical Background Discussion Questions |

Scottsboro Trials - The Novel's Setting in the 1930s
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.

Thanks to Dr. Johnson, there is an extensive archive of the Scottsborro Trail in the Historical Archives of this website.

See "Historical Context: The Scottsboro Trials," from Understanding To Kill a Mockingbird: A Student Casebook to Issues, Sources, and Historic Documents by Claudia Durst Johnson, pp. 15 - 81.

Some of the parallels between the Scottsboro trials and the trial of Tom Robinson are shown in the chart below:

### Parallels Between the Scottsboro and Tom Robinson Trials

<table>
<thead>
<tr>
<th>The Scottsboro Trials</th>
<th>Tom Robinson's Trial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Took place in the 1930s</td>
<td>Occurs in the 1930s</td>
</tr>
<tr>
<td>Took place in northern Alabama</td>
<td>Takes place in southern Alabama</td>
</tr>
<tr>
<td>Began with a charge of rape made by white women against African American men</td>
<td>Begins with a charge of rape made by a white woman against an African American man</td>
</tr>
<tr>
<td>The poor white status of the accusers was a critical issue.</td>
<td>The poor white status of Mayella is a critical issue.</td>
</tr>
</tbody>
</table>
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.

A central figure is Atticus, lawyer, legislator and member of the Alabama Bar, who defends an African American man. Atticus arouses anger in the community in trying to defend Tom Robinson. The verdict is rendered by a jury of poor white residents of Old Sarum. The jury ignores evidence, for example, that Tom has a useless left arm. Attitudes about Southern women and poor whites complicate the trial of Tom Robinson.

<table>
<thead>
<tr>
<th>The Author and the Book</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nelle Harper Lee, the author of <em>To Kill a Mockingbird</em>, had many childhood experiences which are similar to those of her narrator, Scout Finch.</td>
<td></td>
</tr>
<tr>
<td><strong>Harper Lee's Childhood</strong></td>
<td><strong>Scout Finch's Childhood</strong></td>
</tr>
<tr>
<td>Grew up in 1930s - rural southern Alabama town</td>
<td>Grew up in 1930s - rural southern Alabama town</td>
</tr>
<tr>
<td>Father - Amasa Lee - attorney who served in state legislature in Alabama</td>
<td>Father - Atticus Finch - attorney who served in state legislature in Alabama</td>
</tr>
<tr>
<td>Older brother and young neighbor (Truman Capote) are playmates</td>
<td>Older brother and young neighbor (Dill) are playmates</td>
</tr>
<tr>
<td>Harper Lee - an avid reader</td>
<td>Scout reads before she enters school; reads <em>Mobile Register</em> newspaper in first grade</td>
</tr>
<tr>
<td>Six years old when Scottsboro trials were meticulously covered in state and local newspapers</td>
<td>Six years old when the trial of Tom Robinson takes place</td>
</tr>
</tbody>
</table>

Visit [Preparation Activities](#) for expanded information on the "The Author and the Book."
The Civil Rights Era -
Setting the Historical Context for the Novel and the Film

Lee wrote the novel during the beginning of the Civil Rights era (from about 1955 to 1958). Alabama was very much in the news at this time with the Montgomery bus boycott, Martin Luther King's rise to leadership, and Autherine Lucy's attempt to enter the University of Alabama graduate school.

Harper Lee, who was well known on campus as editor of the politically satirical student newspaper, graduated from the university and entered law school, leaving one semester short of receiving a law degree. Lee's book was published in 1960 - a time of tumultuous events and racial strife as the struggle in the Civil Rights movement grew violent and spread into cities across the nation, and into the American consciousness on TV screens and the nightly news.

The novel shot to the top of the New York Times Best Seller list, as it began to make its remarkable impact on a divided nation. A year after its publication Lee worked as a consultant on the film adaptation of the novel and the screenplay written by Horton Foote. The film was released in 1962 and went on to receive five Academy Award nominations, winning three.

Visit A Chronology of the Civil Rights Movement in the Historical Archives.

Publication/Release of To Kill a Mockingbird in the Civil Rights Era: A Chronology

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1954</td>
<td>United States Supreme Court rules in Brown vs. Board of Education of Topeka, Kansas, that racial segregation in the public schools is inherently unequal and, therefore, illegal.</td>
</tr>
<tr>
<td>1955</td>
<td>Rosa Parks is arrested for refusing to give up her seat on a Montgomery city bus. Boycott of Montgomery County city buses begins officially.</td>
</tr>
<tr>
<td>1956</td>
<td>Autherine Lucy receives a letter granting permission to enroll for classes at the U. of Alabama, Tuscaloosa. Home of Martin Luther King, Jr. is bombed in Montgomery. King is a leader in the boycott and designated spokesperson.</td>
</tr>
<tr>
<td></td>
<td>Motions are filed in U.S. District Court calling for an end to bus segregation.</td>
</tr>
<tr>
<td></td>
<td>Violence erupts on the campus of the U. of Alabama and in the streets of Tuscaloosa; continuing for three days. (TV evening news and Movietone newsreels showing &quot;Week In Review&quot; newsclips in between feature films in movie theaters documented these events.)</td>
</tr>
<tr>
<td></td>
<td>Autherine Lucy is forced to flee U. of Alabama campus; the university's Board of Trustees bars her from campus. (TV/ Movietone)</td>
</tr>
<tr>
<td></td>
<td>Warrants are issued for arrest of 115 leaders of the Montgomery bus boycott.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1957</td>
<td>Federal troops sent to Little Rock, Arkansas, to enforce court-ordered desegregation of schools. (TV/Movietone)</td>
</tr>
<tr>
<td>1960</td>
<td>Publication of <em>To Kill A Mockingbird</em> in the Fall (Shoots to top of NY Times Best Seller list) ...In Greensboro, N.C., attempt to integrate lunch counters is thwarted (TV/Movietone).</td>
</tr>
<tr>
<td>1961</td>
<td>Charlayne Hunter enters the U. of Georgia through lines of jeering white protesters (TV/Movietone)</td>
</tr>
<tr>
<td>1962</td>
<td>Freedom Riders begin arriving in the deep South to test desegregation. Violence necessitates the deployment of federal troops. (Major TV news event/Movietone)</td>
</tr>
<tr>
<td>1963</td>
<td>Violence erupts at U. of Mississippi over integration (featured on TV networks, in newspapers and magazines/Movietone).</td>
</tr>
<tr>
<td>1964</td>
<td><em>To Kill A Mockingbird</em>, is released; the screen adaptation by Horton Foote receives 5 Academy Award nominations.</td>
</tr>
<tr>
<td>1965</td>
<td>Dogs and power hoses are directed at peaceful demonstrators in Birmingham, Alabama; America watched on TV news.</td>
</tr>
<tr>
<td>1966</td>
<td>Three Civil Rights workers are found murdered in Mississippi.</td>
</tr>
<tr>
<td>1967</td>
<td>Massive Civil Rights March is held in Washington, D.C.</td>
</tr>
<tr>
<td>1968</td>
<td>The Civil Rights Act is passed.</td>
</tr>
<tr>
<td>1969</td>
<td>March for Voting Rights is held in Selma, Alabama.</td>
</tr>
</tbody>
</table>

**Historical Background Discussion Questions**

1. Compare the kinds and level and frequency of violence in the society of Maycomb in the 1930s and violence in American communities today.
2. What changes have taken place between the time of the novel and today? Consider, for example, family relationships then and now; use of language then and now; expectations of the behavior of little girls then and now; the use of guns to resolve conflict then and now; justice in the courts, then and now, (e.g., the O. J. Simpson trials).
3. Conduct research on how the book and the film were received by the public and by book reviewers. See, for example, issues of the New York Times, Time magazine, and other sources beginning around autumn of 1960. What kind of impact does it appear the book had on the public; on society? Document and share with class.
Scottsboro Trial Questions

1. How did the Great Depression contribute to the racial conflicts in the south?

2. Describe the lives of Victoria Price and Ruby Bates. How might their lifestyle have contributed to their decision to cry “rape?”

3. Why did this case get so much attention? What did this case essentially stand for?

4. Why was the trial unfair? What message did it send?

5. Why would we watch this film before reading To Kill a Mockingbird?
INTERVIEW: 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 below.

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. 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.

Camille: And a cook.

Mary Ann: And a nurse and a yard man.

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

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 "niiice" and "whiiite," dragging the "I" sound out.

Camille: 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."
Mary Ann: I knew the word, of course, but I believe I was grown before I ever heard that word spoken aloud. You always said "expecting."
Cecil: There was a certain code of behavior expected on Sundays. We could go down to the beach and get snacks and a coke, but we couldn't drink cokes on Sunday. Many years afterwards I asked my mother why we couldn't drink cokes on Sunday, and she couldn't remember why.
Mary Ann: Of course, we didn't play cards or go to the movies on Sunday.
Interviewer: Movie theaters back then weren't even open on Sundays, were they?
Camille: I think that changed with air-conditioning. People would go to the movies on Sunday to get out of the heat.
Cecil: I don't know that we can say that the three of us were typical of little southern girls.
Mary Ann: It was a carefree time for us. We certainly seemed to live in a kinder, gentler world.

Were they or weren't they typical southern girls raised in a privileged way? Were their experiences so different from Scout's? Were their experiences limited by their perception of how things were meant to be?
If you were look closely at their experiences what attitudes do they display which were shaped by their parents? their nurses? their status in white society
Interpreting Black Codes

Name: __________________________
Date: ___________________________

Interpreting the Black Codes
It’s 1866. A wise person told you, “If you don’t use your voice, someone else will use it for you.” You’re aware that codes are being written to systematically take away the voice of ex-slaves. You have to explain to others what these codes are saying and why you plan to combat these codes.
You will be graded on CLARITY OF EXPLANATION & HOW CONVINCING YOUR ARGUMENT AGAINST IT IS.
Fill out YOUR BOX in the graphic organizer below. You will be given an assigned letter (A-H).

<table>
<thead>
<tr>
<th>Alabama Black Codes:</th>
<th>What is it saying?</th>
<th>Your Argument Against It:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A) SECTION 1. It shall not be lawful for any person to interfere with, hire, employ or entice away or induce to leave the service of another, any laborer or servant, who shall have stipulated or contracted in writing, to serve for any given number of days, weeks or months, or for one year.</td>
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<tr>
<td>Without the consent of the party employing or to whom said service is due and owing in writing or in the presence of some veritable white person, and any person who shall knowingly interfere with hire, employ or entice away or induce to leave the service aforesaid, without justifiable excuse therefor, before the expiration of said term of service, so contracted and stipulated as aforesaid, shall be guilty of a misdemeanor, and on conviction thereof, must be fined in such sum not less than fifty nor more than five hundred dollars</td>
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<td>the jury trying the same may assess, one half to go to the party injured and the other to the county as fines and forfeitures. . . .</td>
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<td>Approved, February 16, 1866.</td>
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<td>(B) Section 1215: “The judge of probate of each county may bind out as apprentices the children of any person unable to provide for their support, until the age of twenty-one years if a male, and sixteen years if a female”</td>
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<td>Approved, December 15, 1865</td>
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<td>(C) SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Alabama in General Assembly convened, That the commissioners’ court of any county in this State may purchase, rent, or provide such lands buildings and</td>
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...
other property as may be necessary for a poor-house, or house of correction for any such county, and may appoint suitable officers for the management thereof, and make all necessary by-laws, rules and regulations or the government of the inmates thereof, and cause the same to be enforced; but in no case shall the punishment inflicted exceed hard labor, either in or out of said house; the use of chain-gangs, putting in stocks, if necessary, to prevent escapes; such reasonable correction as a parent may inflict upon a stubborn, refractory child; and solitary confinement for not longer than one week, on bread and water; and may cause to be hired out such as a vagrants, to work in chain-gangs or otherwise, for the length of time for which they are sentenced; and the proceeds of such hiring must be paid into the county treasury, for the benefit of the helpless in said poor-house, or house of correction.

(D) SEC. 2. Be it further enacted, That the following persons are vagrants in addition to those already declared to be vagrants by law, or that may be hereafter be so declared by law; a stubborn or refractory servant; a laborer or servant who loiters away his time, or refuses to comply with any contract for a term of service without just cause; any such person may be sent to the house of correction in the county in which such offense is committed; and for want of such house of correction the common jail of the county may be used for that purpose. Approved, December 15, 1865.

(E) SEC. 3. Be it further enacted, That when a vagrant is found, any justice of the peace of the county, must upon complain made upon oath, or on his own knowledge, issue his warrant to the sheriff or any constable of the county, to bring such a person to him; and if, upon examination and hearing of testimony, it appears to the justice, that such person is a vagrant, he shall assess a fine of fifty dollars and costs against such vagrant; and in default of payment, he must commit such vagrant to the house of correction; or if no such house to the common jail of the county for a term not exceeding six months; and until such fine, cost and charges are paid, or such party is otherwise discharged by law; Provided, That when committed to jail under this section, the commissioners’ court may cause him to be hired out in like manner as in section one of this act. . .
(F) SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Alabama in General Assembly convened, That it shall be the duty of all sheriffs, justices of the peace, and other civil officers of the several counties in this State, to report to the probate courts of their respective counties, at any time, all minors under the age of eighteen years, within their respective counties, beats, or districts, who are orphans without visible means of support, or whose parent or parents have not the means, or who refuse to provide for and support said minors, and thereupon it shall be the duty of said probate court to apprentice said minor to some suitable and competent person, on such terms as the court may direct, having a particular case to the interest of said minor: Provided, If the said minor be the child of a freedman, the former owner of said minor shall have the preference, when proof shall be made that he or she shall be a suitable person for that purpose; and provided, that the judge of probate shall make a record of all the proceedings in such case, for which he shall be entitled to a compensation of one dollar, to be paid by the master or mistress.

(G) SEC. 4. Be it further enacted, That if any apprentice shall leave the employment of his or her master or mistress without his or her consent, said master or mistress may pursue and recapture said apprentice and bring him or her before any justice of the peace of the county, whose duty it shall be to remand said apprentice to the service of his or her master or mistress; and in the event of a refusal on the part of said apprentice so to return, the said justice shall commit said apprentice to the jail of said county on failure to give bond until the next term of the probate court, and it shall be the duty of said court, at the first term thereafter, to investigate said case, and if the court shall be of opinion that said apprentice left the employment of his or her master or mistress without good case, to order him or her to receive such punishment as may be provided by the vagrant laws which may be then in force in this State, until he or she shall agree to return to his or her master or mistress; Provided, That the court may grant continuances as in other cases; and provided, that if the court shall believe that said apprentice had good cause to quit the employment of his or her master or mistress, the court shall discharge such
apprentice from said indenture, and may also enter a judgment against the master or mistress, for not more than one hundred dollars, for the use and benefit of said apprentice, to be collect on execution, as in other cases.

| (H) SEC. 5. Be it further enacted, That if any person entice away any apprentice from his or her master or mistress, or shall knowingly employ an apprentice or furnish him or her food or clothing without the written consent of his or master or mistress, or shall give or sell said apprentice ardent spirits, without such consent, such person so offending shall be deemed guilty of a misdemeanor, and shall, on conviction thereof, be fined in a sum not exceeding five hundred dollars. |
On June 7, 1892, 30-year-old Homer Plessy was jailed for sitting in the "White" car of the East Louisiana Railroad. Plessy could easily pass for white but under Louisiana law, he was considered black despite his light complexion and therefore required to sit in the "Colored" car. He was a Creole of Color, a term used to refer to black persons in New Orleans who traced some of their ancestors to the French, Spanish, and Caribbean settlers of Louisiana before it became part of the United States. When Louisiana passed the Separate Car Act, legally segregating common carriers in 1892, a black civil rights organization decided to challenge the law in the courts. Plessy deliberately sat in the white section and identified himself as black. He was arrested and the case went all the way to the United States Supreme Court. Plessy's lawyer argued that the Separate Car Act violated the Thirteenth and Fourteenth Amendments to the Constitution. In 1896, the Supreme Court heard the case and held the Louisiana segregation statute unconstitutional. Speaking for a seven-man majority, Justice Henry Brown wrote: "A statute which implies merely a legal distinction between the white and colored races..."
tendency to destroy the legal equality of the two races. ... The object of the Fourteenth Amendment was undoubtedly to enforce the absolute equality of the two races before the law, but in the nature of things it could not have been intended to abolish distinctions based upon color, or to enforce social, as distinguished from political equality, or a commingling of the two races upon terms unsatisfactory to either." Justice John Harlan, the lone dissenter, saw the horrific consequences of the decision. "Our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil rights, all citizens are equal before the law. ... The present decision, it may well be apprehended, will not only stimulate aggressions, more or less brutal and irritating, upon the admitted rights of colored citizens, but will encourage the belief that it is possible, by means of state enactments, to defeat the beneficent purposes which the people of the United States had in view when they adopted the recent amendments of the Constitution." The Plessy decision set the precedent that "separate" facilities for blacks and whites were constitutional as long as they were "equal." The "separate but equal" doctrine was quickly extended to cover many areas of public life, such as restaurants, theaters, restrooms, and public schools. The doctrine was a fiction, as facilities for blacks were always inferior to those for whites. Not until 1954, in the equally important Brown v. Board of Education of Topeka, would the "separate but equal" doctrine be struck down.
**TKAM Character Chart**

**Character Chart for To Kill a Mockingbird**

**Directions**: As you read, fill out the character chart below. Make sure that you pay close attention to what each character brings to the novel.

<table>
<thead>
<tr>
<th>Characters</th>
<th>Description</th>
<th>Role in the Novel</th>
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</thead>
<tbody>
<tr>
<td>Scout Finch</td>
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<td>Jem Finch</td>
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<td>Atticus Finch</td>
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<td>Dill Harris</td>
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<td>Calpurnia</td>
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<td>Boo Radley</td>
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<td>Miss Caroline</td>
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<td>The Cunninghams</td>
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<td>Mrs. Dubose</td>
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<td>Tom Robinson</td>
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<td>Character</td>
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<tr>
<td>Miss Maudie</td>
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<td>Stephanie Crawford</td>
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<td>Bob Ewell</td>
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<td>Mayella Violet Ewell</td>
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<tr>
<td>Mr. Dolphu Raymond</td>
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**Symbolism Auto Collage**

**TKAM Symbolism Auto Collage!**

Working with a partner, create an auto-collage on symbolism in the novel.

**HOW DO I DO IT?**

- Using Google Images, you will find 5-7 (appropriate) symbols in the novel.
- Save these Images in a new desktop folder titled “Symbolism Auto Collage”
- Create an AutoCollage using these images. (Type auto-collage in your start menu. Find the folder titled “Symbolism Auto Collage” and the collage will automatically generate. Hit “create” and then hit “save”). Paste these pictures into a word doc.
- Then UNDER YOUR COLLAGE IN THE WORD DOC pick four pictures and write a sentence for each explaining what it symbolizes.
- You collage should also capture a theme in the novel. (Remember: a theme is a central underlying or controlling idea). After writing your 4 symbol sentences, write one last sentence explaining the theme.
- This assignment should be completed by the end of class and submitted on the portal.
**What Was Jim Crow?**

Jim Crow was the name of the racial caste system which operated primarily, but not exclusively in southern and border states, between 1877 and the mid-1960s. Jim Crow was more than a series of rigid anti-Black laws. It was a way of life. Under Jim Crow, African Americans were relegated to the status of second class citizens. Jim Crow represented the legitimization of anti-Black racism. Many Christian ministers and theologians taught that Whites were the Chosen people, Blacks were cursed to be servants, and God supported racial segregation. Craniologists, eugenicists, phrenologists, and Social Darwinists, at every educational level, buttressed the belief that Blacks were innately intellectually and culturally inferior to Whites. Pro-segregation politicians gave eloquent speeches on the great danger of integration: the mongrelization of the White race. Newspaper and magazine writers routinely referred to Blacks as niggers, coons, and darkies; and worse, their articles reinforced anti-Black stereotypes. Even children’s games portrayed Blacks as inferior beings (see "From Hostility to Reverence: 100 Years of African-American Imagery in Games"). All major societal institutions reflected and supported the oppression of Blacks.

The Jim Crow system was undergirded by the following beliefs or rationalizations: Whites were superior to Blacks in all important ways, including but not limited to intelligence, morality, and civilized behavior; sexual relations between Blacks and Whites would produce a mongrel race which would destroy America; treating Blacks as equals would encourage interracial sexual unions; any activity which suggested social equality encouraged interracial sexual relations; if necessary, violence must be used to keep Blacks at the bottom of the racial hierarchy. The following Jim Crow etiquette norms show how inclusive and pervasive these norms were:

1. A Black male could not offer his hand (to shake hands) with a White male because it implied being socially equal. Obviously, a Black male could not offer his hand or any other part of his body to a White woman, because he risked being accused of rape.
2. Blacks and Whites were not supposed to eat together. If they did eat together, Whites were to be served first, and some sort of partition was to be placed between them.
3. Under no circumstance was a Black male to offer to light the cigarette of a White female -- that gesture implied intimacy.
4. Blacks were not allowed to show public affection toward one another in public, especially kissing, because it offended Whites.
5. Jim Crow etiquette prescribed that Blacks were introduced to Whites, never Whites to Blacks. For example: "Mr. Peters (the White person), this is Charlie (the Black person), that I spoke to you about."
6. Whites did not use courtesy titles of respect when referring to Blacks, for example, Mr., Mrs., Miss., Sir, or Ma’am. Instead, Blacks were called by their first names. Blacks had to use courtesy titles when referring to Whites, and were not allowed to call them by their first names.
g. If a Black person rode in a car driven by a White person, the Black person sat in the back seat, or the back of a truck.

h. White motorists had the right-of-way at all intersections.

Stetson Kennedy, the author of *Jim Crow Guide*, offered these simple rules that Blacks were supposed to observe in conversing with Whites:

1. Never assert or even intimate that a White person is lying.
2. Never impute dishonorable intentions to a White person.
3. Never suggest that a White person is from an inferior class.
4. Never lay claim to, or overly demonstrate, superior knowledge or intelligence.
5. Never curse a White person.
6. Never laugh derisively at a White person.
7. Never comment upon the appearance of a White female.¹

Jim Crow etiquette operated in conjunction with Jim Crow laws (black codes). When most people think of Jim Crow they think of laws (not the Jim Crow etiquette) which excluded Blacks from public transport and facilities, juries, jobs, and neighborhoods. The passage of the 13th, 14th, and 15th Amendments to the Constitution had granted Blacks the same legal protections as Whites. However, after 1877, and the election of Republican Rutherford B. Hayes, southern and border states began restricting the liberties of Blacks. Unfortunately for Blacks, the Supreme Court helped undermine the Constitutional protections of Blacks with the infamous Plessy v. Ferguson (1896) case, which legitimized Jim Crow laws and the Jim Crow way of life.

In 1890, Louisiana passed the "Separate Car Law," which purported to aid passenger comfort by creating "equal but separate" cars for Blacks and Whites. This was a ruse. No public accommodations, including railway travel, provided Blacks with equal facilities. The Louisiana law made it illegal for Blacks to sit in coach seats reserved for Whites, and Whites could not sit in seats reserved for Blacks. In 1891, a group of Blacks decided to test the Jim Crow law. They had Homer A. Plessy, who was seven-eighths White and one-eighth Black (therefore, Black), sit in the White-only railroad coach. He was arrested. Plessy’s lawyer argued that Louisiana did not have the right to label one citizen as White and another Black for the purposes of restricting their rights and privileges. In Plessy, the Supreme Court stated that so long as state governments provided legal process and legal freedoms for Blacks, equal to those of Whites, they could maintain separate institutions to facilitate these rights. The Court, by a 7–2 vote, upheld the Louisiana law, declaring that racial separation did not necessarily mean an abrogation of equality. In practice, Plessy represented the legitimization of two societies: one White, and advantaged; the other, Black, disadvantaged and despised.

Blacks were denied the right to vote by grandfather clauses (laws that restricted the right to vote to people whose ancestors had voted before the Civil War), poll taxes (fees charged to poor Blacks), white primaries (only Democrats could vote, only Whites could be Democrats), and literacy tests ("Name all the Vice Presidents and Supreme Court Justices throughout America’s history"). Plessy sent this message to southern and border states: Discrimination against Blacks is acceptable.
Jim Crow states passed statutes severely regulating social interactions between the races. Jim Crow signs were placed above water fountains, door entrances and exits, and in front of public facilities. There were separate hospitals for Blacks and Whites, separate prisons, separate public and private schools, separate churches, separate cemeteries, separate public restrooms, and separate public accommodations. In most instances, the Black facilities were grossly inferior — generally, older, less-well-kept. In other cases, there were no Black facilities — no Colored public restroom, no public beach, no place to sit or eat. Plessy gave Jim Crow states a legal way to ignore their constitutional obligations to their Black citizens.

Jim Crow laws touched every aspect of everyday life. For example, in 1935, Oklahoma prohibited Blacks and Whites from boating together. Boating implied social equality. In 1905, Georgia established separate parks for Blacks and Whites. In 1930, Birmingham, Alabama, made it illegal for Blacks and Whites to play checkers or dominoes together. Here are some of the typical Jim Crow laws, as compiled by the Martin Luther King, Jr., National Historic Site Interpretive Staff:

- **Barbers.** No colored barber shall serve as a barber (to) white girls or women (Georgia).
- **Blind Wards.** The board of trustees shall...maintain a separate building...on separate ground for the admission, care, instruction, and support of all blind persons of the colored or black race (Louisiana).
- **Burial.** The officer in charge shall not bury, or allow to be buried, any colored persons upon ground set apart or used for the burial of white persons (Georgia).
- **Buses.** All passenger stations in this state operated by any motor transportation company shall have separate waiting rooms or space and separate ticket windows for the white and colored races (Alabama).
- **Child Custody.** It shall be unlawful for any parent, relative, or other white person in this State, having the control or custody of any white child, by right of guardianship, natural or acquired, or otherwise, to dispose of, give or surrender such white child permanently into the custody, control, maintenance, or support, of a negro (South Carolina).
- **Education.** The schools for white children and the schools for negro children shall be conducted separately (Florida).
- **Libraries.** The state librarian is directed to fit up and maintain a separate place for the use of the colored people who may come to the library for the purpose of reading books or periodicals (North Carolina).
- **Mental Hospitals.** The Board of Control shall see that proper and distinct apartments are arranged for said patients, so that in no case shall Negroes and white persons be together (Georgia).
- **Militia.** The white and colored militia shall be separately enrolled, and shall never be compelled to serve in the same organization. No organization of colored troops shall be permitted where white troops are available and where whites are permitted to be organized, colored troops shall be under the command of white officers (North Carolina).
- **Nurses.** No person or corporation shall require any White female nurse to nurse in wards or rooms in hospitals, either public or private, in which negro men are placed (Alabama).
- **Prisons.** The warden shall see that the white convicts shall have separate apartments for both eating and sleeping from the negro convicts (Mississippi).
- **Reform Schools.** The children of white and colored races committed to the houses of reform shall be kept entirely separate from each other (Kentucky).
• **Teaching.** Any instructor who shall teach in any school, college or institution where members of the white and colored race are received and enrolled as pupils for instruction shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined... (Oklahoma).

• **Wine and Beer.** All persons licensed to conduct the business of selling beer or wine...shall serve either white people exclusively or colored people exclusively and shall not sell to the two races within the same room at any time (Georgia).\(^2\)

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The Jim Crow laws and system of etiquette were undergirded by violence, real and threatened. Blacks who violated Jim Crow norms, for example, drinking from the White water fountain or trying to vote, risked their homes, their jobs, even their lives. Whites could physically beat Blacks with impunity. Blacks had little legal recourse against these assaults because the Jim Crow criminal justice system was all-White: police, prosecutors, judges, juries, and prison officials. Violence was instrumental for Jim Crow. It was a method of social control. The most extreme forms of Jim Crow violence were lynchings.

Lynchings were public, often sadistic, murders carried out by mobs. Between 1882, when the first reliable data were collected, and 1968, when lynchings had become rare, there were 4,730 known lynchings, including 3,440 Black men and women. Most of the victims of Lynch-Law were hanged or shot, but some were burned at the stake, castrated, beaten with clubs, or dismembered. In the mid-1800s, Whites constituted the majority of victims (and perpetrators); however, by the period of Radical Reconstruction, Blacks became the most frequent lynching victims. This is an early indication that lynching was used as an intimidation tool to keep Blacks, in this case the newly-freedmen, "in their places." The great majority of lynchings occurred in southern and border states, where the resentment against Blacks ran deepest. According to the social economist Gunnar Myrdal: "The southern states account for nine-tenths of the lynchings. More than two thirds of the remaining one-tenth occurred in the six states which immediately border the South."\(^3\)

Many Whites claimed that although lynchings were distasteful, they were necessary supplements to the criminal justice system because Blacks were prone to violent crimes, especially the rapes of White women. Arthur Raper investigated nearly a century of lynchings and concluded that approximately one-third of all the victims were falsely accused.\(^4\)

Under Jim Crow any and all sexual interactions between Black men and White women was illegal, illicit, socially repugnant, and within the Jim Crow definition of rape. Although only 19.2 percent of the lynching victims between 1882 to 1951 were even accused of rape, Lynch law was often supported on the popular belief that lynchings were necessary to protect White women from Black rapists. Myrdal refutes this belief in this way: "There is much reason to believe that this figure (19.2) has been inflated by the fact that a mob which makes the accusation of rape is secure from any further investigation; by the broad Southern definition of rape to include all sexual relations between Negro men and white women; and by the psychopathic fears of white women in their contacts with Negro men."\(^5\)

Most Blacks were lynched for demanding civil rights, violating Jim Crow etiquette or laws, or in the aftermath of race riots. Lynchings were most common in small and middle-sized towns where Blacks often were economic competitors to the local Whites. These Whites resented any economic and political
gains made by Blacks. Lynchers were seldomly arrested, and if arrested, rarely convicted. Raper estimated that "at least one-half of the lynchings are carried out with police officers participating, and that in nine-tenths of the others the officers either condone or wink at the mob action." Lynching served many purposes: it was cheap entertainment; it served as a rallying, uniting point for Whites; it functioned as an ego-massage for low-income, low-status Whites; it was a method of defending White domination and helped stop or retard the fledgling social equality movement.

Lynch mobs directed their hatred against one (sometimes several) victims. The victim was an example of what happened to a Black man who tried to vote, or who looked at a White woman, or who tried to get a White man's job. Unfortunately for Blacks, sometimes the mob was not satisfied to murder a single or several victims. Instead, in the spirit of pogroms, the mobs went into Black communities and destroyed additional lives and property. Their immediate goal was to drive out -- through death or expulsion -- all Blacks; the larger goal was to maintain, at all costs, White supremacy. These pogrom-like actions are often referred to as riots; however, Gunnar Myrdal was right when he described these "riots" as "a terrorization or massacre...a mass lynching." Interestingly, these mass lynchings were primarily urban phenomena, whereas the lynching of single victims was primarily a rural phenomena.

James Weldon Johnson, the famous Black writer, labeled 1919 as "The Red Summer." It was red from racial tension; it was red from bloodletting. During the summer of 1919, there were race riots in Chicago, Illinois; Knoxville and Nashville, Tennessee; Charleston, South Carolina; Omaha, Nebraska; and two dozen other cities. W.E.B. DuBois, the Black social scientist and civil rights activist, wrote: "During that year seventy-seven Negroes were lynched, of whom one was a woman and eleven were soldiers; of these, fourteen were publicly burned, eleven of them being burned alive. That year there were race riots large and small in twenty-six American cities including thirty-eight killed in a Chicago riot of August; from twenty-five to fifty in Phillips County, Arkansas; and six killed in Washington." The riots of 1919 were not the first or last "mass lynchings" of Blacks, as evidenced by the race riots in Wilmington, North Carolina (1898); Atlanta, Georgia (1906); Springfield, Illinois (1908); East St. Louis, Illinois (1917); Tulsa, Oklahoma (1921); and Detroit, Michigan (1943). Joseph Boskin, author of Urban Racial Violence, claimed that the riots of the 1900s had the following traits:

1. In each of the race riots, with few exceptions, it was White people that sparked the incident by attacking Black people.
2. In the majority of the riots, some extraordinary social condition prevailed at the time of the riot: prewar social changes, wartime mobility, post-war adjustment, or economic depression.
3. The majority of the riots occurred during the hot summer months.
4. Rumor played an extremely important role in causing many riots. Rumors of some criminal activity by Blacks against Whites perpetuated the actions of the White mobs.
5. The police force, more than any other institution, was invariably involved as a precipitating cause or perpetuating factor in the riots. In almost every one of the riots, the police sided with the attackers, either by actually participating in, or by failing to quell the attack.
6. In almost every instance, the fighting occurred within the Black community.

Boskin omitted the following: the mass media, especially newspapers often published inflammatory articles about "Black criminals" immediately before the riots; Blacks were not only killed, but their homes and businesses were looted, and many who did not flee were left homeless; and, the goal of the White rioters, as was true of White lynchers of single victims, was to instill fear and terror into Blacks, thereby buttressing White domination. The Jim Crow
hierarchy could not work without violence being used against those on the bottom rung. George Fredrickson, a historian, stated it this way: "Lynching represented...a way of using fear and terror to check 'dangerous' tendencies in a black community considered to be ineffectively regimented or supervised. As such it constituted a confession that the regular institutions of a segregated society provided an inadequate measure of day-to-day control."\textsuperscript{10}

Many Blacks resisted the indignities of Jim Crow, and, far too often, they paid for their bravery with their lives.
Debate Assignment:

Education the Great Equalizer Critical Discussion

Name: ________________________
Date: _________________________
Period: ______

Is Education the Great Equalizer?
“Miss Caroline told me to tell my father not to teach me anymore, it would interfere with my reading.”

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.

Pg 16: 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: “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” (16-17)

Pg 17: 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 18: “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: 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: Ms. Caroline cauht 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 31: “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?”
DIRECTIONS: Choose 4 quotes and put them in the box below (either education puts everyone on the same page or education sets people free). EXPLAIN WHY each quote is in the box you placed it in next to the quote.

<table>
<thead>
<tr>
<th>Education is there to put everyone on the same page</th>
<th>Education is there to set you free.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Is Education the Great Equalizer?

“Miss Caroline told me to tell my father not to teach me anymore, it would interfere with my reading.”

Chapters 1-4 explore 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 get at the question of whether education dumbs-down the smart and smartens-up the dumb so everyone can be equal…or whether education helps set people free by exposing them to new ideas.

| Education is there to put everyone on the same page | Education is there to set you free. |
Good vs. Evil Critical Discussion

Name: ______________________
Date: _______________________

Critical Discussion

Directions: In groups of 2 discuss all of the following questions. Audio record your discussion. Whichever 2 questions you have the BEST discussion about, write your answer to THOSE 2 questions only and submit the answer to the portal along with your audio recording. Both teammates should submit.

1. Do you think we’re basically good or basically evil? Why?

2. Why do SOTF learners lie about not having homework? Did anyone teach them to lie about that?

3. Why do SOTF learners feel compassion for people who are crying? Did anyone teach them to behave like that?

4. If you think we’re basically good, why do we have rules? Can’t we trust basically good people to do the right thing?

5. Are there any negative behaviors you LEARNED but did not originally do?

6. If we’re basically evil, why don’t we destroy the rules and each other?
The English philosopher Thomas Hobbes (1588-1679) is best known for his political thought, and deservedly so. His vision of the world is strikingly original and still relevant to contemporary politics. His main concern is the problem of social and political order: how human beings can live together in peace and avoid the danger and fear of civil conflict. He poses stark alternatives: we should give our obedience to an unaccountable sovereign (a person or group empowered to decide every social and political issue). Otherwise what awaits us is a “state of nature” that closely resembles civil war – a situation of universal insecurity, where all have reason to fear violent death and where rewarding human cooperation is all but impossible.

NEW SECTION:
Hobbes mainly wrote about government and law -- he was a political philosopher. He tried to show that the best kind of government has one leader with total power. But the most interesting thing about Hobbes was the way he argued.

He started by looking at human nature. He said that humans are very selfish and that we are willing to hurt each other if we think it will help us. He also said that, naturally, humans are all equal because we are all strong enough to kill each other—even a child can kill a strong man while he sleeps. Then he imagined what things would be like without a government. He said that it would be terrible—a "state of war". There would not be enough stuff for everyone, and people would disagree about who got what. Some people would fight each other, and everyone else would be very worried about their own safety. No one would be able to trust anyone else or make plans for the future. Life would be "solitary, poor, nasty, brutish, and short" (people would be alone, poor, mean, and would not live for long).

Next, Hobbes argues that it would be a good idea for everyone to stop fighting and choose a leader ("the Sovereign"). Everyone should agree to obey the leader, and give him all their power. Then the
leader is supposed to make laws to keep things safe. Once the leader is in place, everyone has to obey him, even those who disagree with him. This is because everyone already agreed to obey him no matter what. This plan of giving so much power to the leader is risky, but Hobbes says that it's still a good idea. He says it's better to be mostly safe under an all-powerful leader, than to be in a state of war.

Hobbes wanted his argument to be like math, with each step leading to the next. But many people disagreed with his argument. Some said that Hobbes was in favor of rebellion, because he said that people were naturally equal. Others said that humans are not as selfish as Hobbes thought. Today, most people do not like the idea of an all-powerful government. But Hobbes's argument was a very important one, and philosophers who are interested in government still study Hobbes's books very carefully.

1.) What's Hobbes' main concern?
2.) What did Hobbes say about equality? What makes people equal?
3.) What did Hobbes say about picking a leader? (good idea to choose a leader to follow or not...why?)
4.) How much power does Hobbes say we should give to leaders?

5.) Does Hobbes think we should give power to leaders even if we disagree with them? Why or why not?
6.) According to Hobbes, what would happen to us without government?
A number of times throughout history, tyranny has stimulated breakthrough thinking about liberty. This was certainly the case in England with the mid-seventeenth-century era of repression, rebellion, and civil war. There was a tremendous outpouring of political pamphlets and tracts. By far the most influential writings emerged from the pen of scholar John Locke.

He expressed the radical view that government is morally obliged to serve people, namely by protecting life, liberty, and property. He explained the principle of checks and balances to limit government power. He favored representative government and a rule of law. He denounced tyranny. He insisted that when government violates individual rights, people may legitimately rebel.

Locke held that our understanding of reality ultimately derives from what we have experienced through the senses. The political implications of his theories included the notions that all people are born equal and that education can free people from the subjugation of tyranny. Locke also believed that government had a moral obligation to guarantee that individuals always retained sovereignty over their own rights, including ownership of property that resulted from their own labor.

These views were most fully developed in Locke’s famous Second Treatise Concerning Civil Government, and they were so radical that he never dared sign his name to it. He acknowledged authorship only in his will. Locke’s writings did much to inspire the libertarian ideals of the American Revolution. This, in turn, set an example which inspired people throughout Europe, Latin America, and Asia.

1.) What did Locke think that government had to do?

2.) How do people gain understanding of reality?

3.) What rights did government have to protect?

4.) Why didn't Locke sign the Second Treatise Concerning Civil Government?
<table>
<thead>
<tr>
<th></th>
<th>Hobbes</th>
<th>Locke</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>How this philosopher believes people were when they are born:</td>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
<td>Why this philosopher believes that we need government</td>
<td>2.) Without government we would have...</td>
</tr>
<tr>
<td>3.</td>
<td>Ruler should have absolute power to overthrow the people...or people should have absolute power to overthrow the ruler?</td>
<td>3.) _______ should have the power to overthrow _______ because....</td>
</tr>
<tr>
<td></td>
<td>3.) _______ should have the power to overthrow _______ because....</td>
<td>3.) _______ should have the power to overthrow _______ because....</td>
</tr>
</tbody>
</table>
Are People Basically Good or Basically Evil?

“Miss Caroline told me to tell my father not to teach me anymore, it would interfer with my reading.”

Throughout the story we encounter characters that do what's right no matter what, people who seem evil but on closer glance have good intentions, and characters that seem good but make very selfish decisions. Use this T-chart to log characters’ actions that contribute purposely to others’ well-being or actions that cut people down.

<table>
<thead>
<tr>
<th>People are Basically Good (the characters contribute to each others' well-being)</th>
<th>People are Basically Evil (the characters purposely cut one another down)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Nutter doesn't condone vigilante justice, but he doesn't condemn it either

Mayor Nutter today refused to condemn last night's apparent case of vigilante justice, where Kensington residents seized and beat a man wanted by police in connection with the rape of an 11-year-old girl.

"I do not generally condone what someone might consider vigilantism out in our streets, but it's indicative of the anger and the compassion that many of our citizens have," Nutter said. He went on to call the episode a "demonstration" of the fact "that Philadelphians care passionately about this city, about our quality of life and certainly about our children."

"I think we need to maintain our primary focus on the young girl who was viciously assaulted. There is no place in this city for that kind of behavior and our thoughts and prayers should remain focused on her and her family," Nutter said.
forfeit bail for no-shows to court that is owed the city. Why is the city even in the bail bond business, especially if they are not any good at it, and it’s a get out of jail free card? But Nutter and Council claim they can only cut police, fire, courts, prisons, and safety measures. That’s the only thing they can do, because they want to preserve their corrupt patronage row office system that is completely broken. This directly causes a system that is so underfunded and compromised that true sociopaths walk among us free men.

— CleanupPhilly

Please voice your support of the state bills that will toughen early release and and sentencing for repeat violent offenders. House Bill 1567 would "increase prison sentences for second- and third-strike offenses and end the possibility of early parole for those violent offenders." Perzel has sponsored several measures that close gaps in the system that hard core criminals flow through, see http://www.johnperzel.com/?sectionid=268&parentid=1§iontree=268&itemid=1150

— CleanupPhilly

Brendan Boyle is calling for the passage of HB 1567 and for more info on that, catch the quiet but timely article by Angela Couloumbis: http://www.philly.com/philly/news/local/46700512.html

— CleanupPhilly

it's not underfunded, it's poorly run. single defendants requiring several cases and different lawyers, endless paperwork etc.

— dreinterests

Dre is right that there are efficiencies that other counties already use. Chester Co. doesn't bail out everyone because they know that there are client are are likely no show risks. Instead of trying to save a few pennies in incarceration until a court date and wasting thousands scheduling court dates the client never shows for,
they hold the guy until his court date if he's got a record. It's really not rocket science. That's how a county with much less property tax revenue than us can have a good court system.

— CleanupPhilly

It was wrong to beat that man. The people could have restrained him for the police. He should have a trial before he is punished. What if he isn't the right man? Its wrong, in the spirit of Dr. King, for a people who've been victimized by lynch mobs for 250 years to participate in the withholding of justice for a fellow citizen, and its shocking that the authorities apparently condone it. There is no excuse...

— ClarkU

I should say, that's how a county with less revenue than Philly, total, can have a better court system -- they hold inmates charged with priors and don't let them walk out with county-underwritten bail. They don't have "costs of collection" of forfeit bail, because private bailbondsmen handle that. This is all so uncomplicated that sixth graders could do it.

— CleanupPhilly

Clark, why do people take their own justice into their own hands? Why do they use the unmarked $100 dollar solution, instead of taking all their vacation to go to the CJC to see someone walk, get plead out, get a sentence that has no real meaning? People see stone cold psychos get arrested on the drug corner, and come right back in 2-4 years. That's just insane. No one wants to be a witness, when you have to mark in your calendar when the guy gets out. Letting people revolve in and out of the system IS NOT WORKING. People KNOW it. Look a Jose Carasquillo's contacts with the judicial system. Look at the percent of his crimes that were nolle prossed. It saves money. That's the reason. And another nut job gets right out to string himself up on heroin and sadistically rape a child. Who would want to be a vigilante except that you know already that your one crack at him will be the only thing that makes a dent? Look at his record: http://ujsportal.pacourts.us/DocketSheets/MC.aspx#

— CleanupPhilly
If you want people to not be vigilantes, you have to have a court system that gets the basics right. PA has to have enough prison space to meet the severity of the crimes committed by the hard core Philly criminal element. I know liberals want so much to reform every criminal, but right now we don't possess that magic wand for everyone. There's no pill to fix the Jose Carasquillos in Philly, there's only long term lock.

— CleanupPhilly

They should have killed that POS. If you do not want to get beat then do not rape and 11 year old girl....sounds reasonable to me.

— Bmoney123

The victim was the girl...don't forget that. This has nothing to do with MLK. MLK himself would smack this guy in the head with a board if he knew he raped a little girl. There is no mistake here..This guy was the rapist, the guys who beat him down knew it and so did the cops...Justice was served.

— Choie

ClarkU, let us know if you are still opposed to these "vigilantes" after your 11 year old daughter is raped!

— irish3m
Vigilante Justice Activity
Friday, July 22, 2011
11:46 AM
Name: ___________________________

Vigilante:
Terrorist:
Police:

Write who the following were and put an “x” under whether you think they were vigilantes or terrorists.

<table>
<thead>
<tr>
<th>Person/Group</th>
<th>Who were they?</th>
<th>Vigilante</th>
<th>Terrorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beornard Goetz</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robin Hood</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ku Klux Klan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Los Pepes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Brown</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Vigilante Justice T-Chart

Name: ________________________
Date: _________________________
Period: ______

Should we take justice into our own hands?

“My hands they are my own.”

Find a discussion of taking justice into one's own hands from TKAM. Write it down ALONG WITH ITS PAGE NUMBER. At the bottom write one sentence saying whether you think we should take justice into our hands.

<table>
<thead>
<tr>
<th>We should take justice into our own hands</th>
<th>We should elect representatives to carry out justice for us</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

At the bottom write one sentence saying whether you think we should take justice into our hands.

We should take justice into our own hands

We should elect representatives to carry out justice for us

---
Parent Responsibility Articles

http://www.debate.org/debates/Do-you-think-it-is-right-to-smack-your-child-as-a-discipline/1/
http://www.debate.org/debates/Parents-should-be-legally-identified-and-held-responsible-2/1/
Parent Responsibility T-Chart

Name: ________________________
Date: ________________________
Period: ______

Is a parent's primary responsibility to his/her kids?
“I believe our children are the future."

| Parent's number one responsibility is to his/her kids. | A parent should always be free to set his/her own priorities. |
We will be following a debate style called Public Forum. Teams of four will debate controversial current event issues. Our version of the debate will be similar in which you and your partners will debate a broad topic/controversial issue against another pair of 4. However, the research and examples within your debate will stem solely from the novel, *To Kill a Mockingbird*.

Below is a list of topics that will be debated during our unit final. You and your partner will be assigned a topic and a presentation date.

**Resolution Topics**

1. A parent’s greatest responsibility should be to his/her child.
2. When the law does not succeed in punishing criminals, citizens should do so.
3. The human character is essentially good.
4. Education is the great equalizer.

You will be assigned a topic and a side. Those on the “PRO” side will agree with the topic listed. Those on the “ANTI” side will disagree with the topic listed.

Each person in your group will be assigned one of the following tasks.
Opening Statement: This person states your overall thesis and most general reasons. They must have (1) proof from the text for feeling that way and (2) reasoning from an outside source for feeling that way. Additionally, they must compel the audience to side with them by putting themselves in the audience’s shoes.

Supporting Points: This person elaborates on points made in the opening statement and COMES UP WITH AT LEAST TWO ADDITIONAL reasons for being on their side (from the text and outside readings).

Rebuttal: This person is in charge of making a T-Chart with the points you think the other side will make…and what your responses to those points will be. Include the page numbers from TKAM in your rebuttal or cite the outside source you use in defense.

Closing Statement: This person is in charge of the last thing the jury will hear. You must summarize what both sides major points are and finish with a reason your side has made the more compelling argument.

Each individual will get a score out of 5 points based on
1. strength of research,
2. ability to think on their toes
3. demonstration of preparedness

Graders will tally up the team’s total. (See grading sheet below). Class total counts for 30% of your debate grade. Submitting your written statements (OS, SDs, T-chart, & CS) counts for 20% of your debate grade. My assessment counts for 50% of your debate grade.

These debates will be videotaped for the class website.

Grading Sheet

Debate Grading Sheet

Opening Statement:                Opening Statement:

Why: ____________________________  Why: ____________________________

________________________________

________________________________

First Point:                    Rebuttal:

Why: ____________________________

________________________________

Why: ____________________________

________________________________
Rebuttal:

First Point:

Why: __________________

Why: _________________________

__________________

______________________________

Second Point:

Rebuttal:

Why: __________________

Why: _________________________

__________________

______________________________

Rebuttal:

Second Point:

Why: __________________

Why: _________________________

__________________

______________________________

Closing Statement:

Closing Statement:

Why: __________________

Why: _________________________

__________________

______________________________

TOTAL SCORE: _______  TOTAL SCORE: _______
Newspaper Assignment

In your newspaper, each member of your group needs to write an article. Also, your entire group needs to write one collaborative article. Today you need to write the name of who’s taking which article on this sheet. Then, fill out the Newspaper POU Layout for YOUR ARTICLE ONLY.

<table>
<thead>
<tr>
<th>Article Type</th>
<th>Group Member assigned to task</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. News Article</td>
<td></td>
</tr>
<tr>
<td>2. Interview</td>
<td></td>
</tr>
<tr>
<td>3. Op/Ed Column</td>
<td></td>
</tr>
<tr>
<td>4. Gossip Column</td>
<td></td>
</tr>
<tr>
<td>5. Point/Counter Point Piece</td>
<td></td>
</tr>
</tbody>
</table>
Newspaper POU Layout

Mandatory Newspaper Layout

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 1. My article is a: | 1. News article  
2. Interview  
3. Op/Ed column  
4. Gossip column  
5. Point/Counter Point |
| 2. About: |   |
| 3. The character(s) I'm looking at is/are: |   |
| 4. I want the readers (citizens of Maycomb) to come out | Feeling:  
Knowing: |
| Understanding why: |  |
# Newspaper Rubric

**Monday, July 25, 2011**  
8:42 AM

## Individual Article by:

**Your individual article:**
- Is 400 words and includes a photo. ____/5 pts.
- Was submitted on time. ____/5 pts.
- Clearly relates to the themes, characters, and events in the novel. ____/5pts.
- Uses at least 1 properly formatted quote. ____/5pts.
- Adheres to conventions (grammar). ____/5pts.
- Is creative and informative. ____/5pts.

Comments:
TOTAL: ____/30 pts.

## Group Newspaper by:

<table>
<thead>
<tr>
<th>Your group article:</th>
<th>Your Newspaper:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is 400 words and includes a photo. ____/5 pts.</td>
<td>Is creative and informative. ____/5pts.</td>
</tr>
<tr>
<td>Clearly relates to the themes, characters, and events in the novel. ____/5pts.</td>
<td>Has an article for each member of the group, plus the additional group article. ____/10 pts.</td>
</tr>
<tr>
<td>Uses at least 1 properly formatted quote. ____/5pts.</td>
<td>Is properly formatted and polished. ____/5 pts.</td>
</tr>
<tr>
<td>Adheres to conventions (grammar). ____/5pts.</td>
<td><strong>Comments:</strong> TOTAL: ____/40 pts.</td>
</tr>
</tbody>
</table>

## Individual Article by:

**Your individual article:**
- Is 400 words and includes a photo. ____/5 pts.
- Was submitted on time. ____/5 pts.
- Clearly relates to the themes, characters, and events in the novel. ____/5pts.
- Uses at least 1 properly formatted quote. ____/5pts.
- Adheres to conventions (grammar). ____/5pts.
- Is creative and informative. ____/5pts.

Comments:
TOTAL: ____/30 pts.
Newspaper Directions

GETTING STARTED

- Get together with your group.
- Email each other your articles.
- Open the newspaper template I emailed you.

DROPPING INTO THE TEMPLATE

- Type the TITLE OF YOUR NEWSPAPER in the title box.
- Type the TITLES OF YOUR ARTICLES (and what type of article they are) under *Inside this Issue* (right hand side)
- Now copy your articles into the newspaper putting the article you think is most interesting at the front and the one that will catch only the careful reader’s attention in the back. MINUS 10 POINTS FOR ANY ARTICLES MISSING A TITLE OR AUTHOR

FOR EXTRA CREDIT IF TIME PERMITS

- Each group member should add pictures pertaining to their articles.
- You can feel free to add a horoscope column, a cartoon, or any other bit of newspaper that might spark readers’ attention or get you extra credit!

[Newspaper Template 2.pub](#)
Anti- Prejudice Paper

Brainstorming Anti-Prejudice Paper

PAPER TOPIC: Are we responsible for our prejudice?
Exercise explanation: This is a method of gathering thoughts.
Directions: Pick 2 of these quotes that you feel strongly about and write your feelings.
REMEMBER: We're looking for depth of thought. Your thoughts don't have to pertain directly to
the quote. If the quote makes you think about a personal experience, historical example, or
revelation you have about how prejudice forms or whether or not we accept the prejudice presented
to us...WRITE ABOUT IT!
*The more you have written here, the easier your paper will be to write.

HOW THIS WILL BE GRADED
5: thoughtful response that analyzes the quote and relates quote to larger issues,
historical examples, or personal experiences
3: response that analyzes quote
1: response lacking thought

1.)
Mrs. Elliott: Is your dad brown-eyed?
Russell: Yeah
Mrs. Elliott: One day you came to school and you said that he kicked you.
Russell: He did.
Mrs. Elliott: Do you think a blue-eyed father would kick his son?

2.) Mrs. Elliott: I don't see the yardstick, do you?
Kid: It's over there.
Another kid: You should keep that close in case you have to use it on the brown-eyed people.

3.)
The Plessy decision set the precedent that "separate" facilities for blacks and
whites were constitutional as long as they were "equal."

4.)
For a long time I was baffled by why she never hated people who were making her suffer, such as white
people and my father. When I finally asked her, she replied, "No good can ever come out of hating, my
child. But miracles can be achieved through the power of love."
5.) “The difference [between blacks and whites] is fixed in nature, and is as real as if its seat and cause were better known to us...They [blacks] seem to require less sleep. A black, after hard labour through the day, will be induced by the slightest amusements to sit up till midnight, or later, though knowing he must be out with the first dawn of the morning” (Jefferson).

6.) “The object of the Fourteenth Amendment was undoubtedly to enforce the absolute equality of the two races before the law, but in the nature of things it could not have been intended to abolish distinctions based upon color, or to enforce social, as distinguished from political equality, or a commingling of the two races upon terms unsatisfactory to either” (Wormser).

http://www.pbs.org/wnet/jimcrow/stories_events_plessy.html

7.)
I didn't consider them human, capable of emotions like kindness, caring, empathy and love. If they were human, I would often ask myself, why were they all policemen, who regularly broke down our door in the middle of the night, who made me cower in terror as they ransacked our shack outside Johannesburg under the glare of torches, searching for my parents, determined to arrest them for the crime of living together as husband and wife? If whites were human, how could they not feel my pain in the tears I shed each time I saw my parents carted away to prison?
How Hatred is Learned, and Then Unlearned

Thursday, February 17, 2011
8:30 AM

September 10, 2001

How Hatred is Learned, and Then Unlearned
by Mark Mathabane

I was 5 years old when I learned to hate white people.

I didn't consider them human, capable of emotions like kindness, caring, empathy and love. If they were human, I would often ask myself, why were they all policemen, who regularly broke down our door in the middle of the night, who made me cower in terror as they ransacked our shack outside Johannesburg under the glare of torches, searching for my parents, determined to arrest them for the crime of living together as husband and wife? If whites were human, how could they not feel my pain in the tears I shed each time I saw my parents carted away to prison?

I recount this anecdote because the story of how I learned to hate is not unique. It has been repeated many times in areas of conflict and oppression across the Middle East, Africa, Europe and the ghettos of the United States. It is a story that the World Conference Against Racism held in my homeland of South Africa, despite its acrimony, needed to heed to help break the cycle of hatred that is causing so much suffering and death in our world. Hatred can only be effectively combated if we understand how it is learned and how it can be unlearned.

My mother taught me how to unlearn hatred. Ironically, she had more reasons than anyone I knew to hate -- not only white people who oppressed her and denied her jobs and treated her as a subhuman, but my father, too, whose inability to deal with his emasculation by apartheid made him often beat my mother up for trifles.

My mother had the wisdom to know that hatred thrives on hatred. She saw how white racism and oppression was transforming black children into haters. The only way to save me, my mother concluded, was by showing me love in action.

For a long time I was baffled by why she never hated people who were making her suffer, such as white people and my father. When I finally asked her, she replied, "No good can ever come out of hating, my child. But miracles can be achieved through the power of love."

My mother achieved many miracles through the power of love. I'll name two: First, she found ways to keep the spirits of her seven children alive and hopeful in a world where hunger, violence, pain, suffering and death were their constant companions. Second, despite having been denied the opportunity to go to school as a young girl, she endured the callousness of a racist system and sacrificed even her well-being to see me, her first-born, educated. For months she trudged to the police station to beg for a permit without which I couldn't register at the local tribal school, only to be told that she couldn't be issued the permit without my birth certificate, which I didn't have because I was delivered at home. She'd then go to the clinic to beg for a birth certificate, only to be told that she couldn't be issued one without the permit from the police station.
She was finally helped by a white nun, who cried when she heard my mother's story, then stormed into the clinic's office and demanded that my mother be given a birth certificate, which she was. The nun's tears -- the first I'd ever seen streak a white face -- shattered the stereotype I'd long believed, that all white people were inhuman, unfeeling, racist.

This personal grappling with the furies of hatred has taught me several important lessons. One must always remember that human life is equally precious. One must have the courage to constantly assess one's attitudes and behavior, rather than assume that one is beyond evil. If one has a religion, one must remember that it is impossible to love God if one is incapable of loving fellow human beings.

One must have no double standard when it comes to denouncing hatred. One must give others the benefit of the doubt and attempt to walk in their shoes. One must be willing to communicate, to learn, to acknowledge and affirm the humanity of others by treating them with kindness, empathy, tolerance, forgiveness, understanding and love, out of the conviction that one is not fully human until and unless one treats others as such, including one's enemies. And finally, one must learn to judge people not by their skin color, race, religion, nationality, creed, gender or sexual orientation, but by the contents of their hearts.

Racism can best be fought if we recognize our common humanity and interdependence, and if we all cultivate the qualities needed for mutual coexistence and survival as a species in this hut called Earth.

Mark Mathabane, the author of "Kaffir Boy" and "Miriam's Song" and director of multicultural education at the Catlin Gabel School, can be reached via e-mail at mark@mathabane.com.
Anti-Prejudice Paper

Are we responsible for our prejudice? (Use quotes from articles and specific examples from movie to support your point.)

Sample Thesis Statement:
Although Mark Mathabane says that hatred can be unlearned. The ABC special on "A Class Divided" suggests that an entire classroom full of students could be persuaded into prejudice through one person's influence. Write an essay in which you say whether or not we are responsible for our prejudices.

You must use one quote (properly cited) from "Plessy v. Ferguson," "Notes on the State of Virginia" or "How Hatred is Learned, then Unlearned" to support your point.

WHAT WILL YOU BE GRADED ON?
FOCUS, CONTENT and ORGANIZATION.

Rubric:

<table>
<thead>
<tr>
<th>Categories</th>
<th>Explanation</th>
<th>5 points Advanced</th>
<th>4 points Proficient</th>
<th>3 points Basic</th>
<th>2-0 points Novice/Unacceptable</th>
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</thead>
<tbody>
<tr>
<td>FOCUS</td>
<td>1) Purpose of the paper is clear. Paper establishes and maintains a single point of view throughout.</td>
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<td></td>
<td>Fully explains the difference between thinking for yourself and being influenced by perception.</td>
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<td>Point of view is evident throughout paper.</td>
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<td>Spells out clear thesis [argument] both in intro and conclusion.</td>
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<td></td>
<td>A single controlling point is made consistently throughout paragraphs BUT explanation is one-sided.</td>
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<td>A single controlling point is made BUT explanation leaves out one side completely. OR single controlling point is not made consistently throughout paragraphs.</td>
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<td></td>
<td>Explanation does not mention perception. Author did not respond to question prompt.</td>
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<td>CONTENT</td>
<td>2) Essay presents specific important ideas related to topic and focus. Ideas are fully developed.</td>
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<td></td>
<td>Contains 3 supporting details explicitly related to thesis.</td>
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<td></td>
<td>Supporting details are fully developed through quotations, examples, details, facts, statistics and explicit connections to thesis.</td>
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<td>3 supporting details are developed through body paragraphs which could be more explicitly related to thesis.</td>
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<td>Details are developed but more explanation could be included.</td>
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<td>3 supporting details are present but not fully developed through examples, details, facts, anecdotes, statistics, reasons or explanations.</td>
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<td>Details have little relation to thesis.</td>
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<td>Paper lacks 3 supporting details. Details do not relate to thesis. Details are not developed.</td>
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<td>ORGANIZATION</td>
<td>3) The content is arranged in a logical order or sequence well</td>
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<td></td>
<td>Author chooses to put one example of his/her thesis before another example.</td>
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<td>Reason for the order of ideas was present but could have been more.</td>
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<td></td>
<td>No reference to reason for the order of ideas.</td>
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</table>
|                  | Both transitional phrases and explanation for the order of ideas were
|suited to the purpose of the paper. Order is developed between and within paragraphs using transitions.|
|FOR A REASON and spells out that reason in the essay. Author spells out the connection between the idea of the last paragraph and the idea of the next paragraph. clearly spelled out. Many transitional phrases at the ends or beginnings of paragraphs (connecting one idea to the idea before it).|
|Few transitional phrases at the ends or beginnings of paragraphs.|
lacking.|

Parent Responsibility Spectrum Activity

Spectrum Activity: *To Kill a Mockingbird*

**Theme:** Parental Responsibility

**Directions:** The teacher will read the statements below. After each statement, the “fish” in the center will have to either strongly agree or strongly disagree with the statement. They will indicate their choice by moving to one side of the “bowl” or the other. The observing students will comment on what they see while the “fish” will defend their choices. The groups will take turns being the fish.

**Statements:**

1. Parents should ALWAYS put their children first, regardless of their own needs. (Agree or disagree)
2. It is okay for a parent to hit his or her child. (agree or disagree)
3. A child does better in school if he or she has a parent that stays home. (agree or disagree)
4. When a mother has a child, she should stay home until the child is old enough to go to school. (agree or disagree)
5. Parents have a right to force their children to do what they want them to do. (agree or disagree)
6. A parent should give their children the freedom to be who they want to be, even if it means going against the family values. (agree or disagree)
7. A parent should try and change his or her children if they do not like their behavior. (agree or disagree)
8. A parent should always provide for his or her child before they provide for themselves. (agree or disagree)
9. A child has a right to rebel against his or her parents if they feel as if they are being treated wrongly. (agree or disagree)
10. A child should be absolutely obedient to his or her parents. (agree or disagree)
11. Parents ALWAYS want what is best for their children. (agree or disagree)
12. A parent has a right to his or her own happiness. (agree or disagree)
**TKAM Evaluate the Unit**

<table>
<thead>
<tr>
<th>Name: ________________________</th>
<th>Date: _________________________</th>
<th>Period: ___</th>
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</table>

**Evaluate the Unit**

1. Do you have a basic understanding of the characters and the plot of this novel? Explain why or why not.

2. Do you have a basic understanding of the themes of this novel? Explain why or why not?

3. What made *To Kill a Mockingbird* better or worse overall than *The Adventures of Huckleberry Finn*?

4. Highlight/circle which theme you were most excited by and explain why next to that theme.
   
   - School makes everyone the same.
   - Vigilante Justice is a bad idea.
   - People are basically good.
   - A parent’s primary responsibility is to his/her children.

5. What do you feel was the most important lesson in this novel? Why?
6. Give the following activities a ranking in terms of how much they helped you understand the novel (Put an “x” under 1 for unhelpful…3 for made no difference…5 for very helpful)

<table>
<thead>
<tr>
<th>Activity</th>
<th>1 unhelpful</th>
<th>2</th>
<th>3 made no difference</th>
<th>4</th>
<th>5 very helpful</th>
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<tbody>
<tr>
<td>Daily Reading Quizzes</td>
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<td>Recorded Critical Discussions</td>
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<td>Newspaper Group Activity</td>
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<td>Constructed Response</td>
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<td>Debate Group Activity</td>
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<td>Password Vocab Review</td>
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<td>Vocab Quizzes</td>
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7. Say whether or not you would recommend doing the following activities again. Please explain why or why not. (Put an “x” under 1 or 2 and add explanation)

<table>
<thead>
<tr>
<th>Activity</th>
<th>I WOULD recommend doing this again.</th>
<th>I WOULD NOT recommend doing this again.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily Reading Quizzes</td>
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<tr>
<td>Recorded Critical Discussions</td>
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<td>Password Vocab Review</td>
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</tbody>
</table>
8. Do you have any suggestions to make this novel more accessible? Any suggestions of things you would have liked to do while we’d been reading this novel?

9. Would you recommend this book to a friend? Why or why not?