

home."

Janie made her face laugh after a short pause, but it wasn't too easy. She had never thought of making a speech, and didn't know if she cared to make one at all. It must have been the way Joe spoke out without giving her a chance to say anything one way or another that took the bloom off of things. But anyway, she went down the road behind him that night feeling odd. He strode along invested with his new dignity, thought and planned out loud, unconscious of her thoughts. (Horton 43)

Why is Janie the MOST upset about here? What can we infer about Joe's character?

5. "How come Ah can't go long wid you tuh de draggin'-out?"

Joe was struck speechless for a minute. "Why, Janie! You wouldn't be seen at uh draggin'-out, wouldja? Wid any and everybody in uh posse pushin' and shovin' wid they no-manners selves? Now, now!"

"You would be dere wid me, wouldn't yuh?"

"Dat's right, but Ah'm uh man even if Ah is de Mayor. But de mayor's wife is somethin' different again. Anyhow they's liable tuh need me tuh say uh few words over de carcass, dis bein' uh special case. But you ain't goin' off in all dat mess uh commonness. Ah'm surprised at yuh tuh askin'."

He wiped his lips of ham gravy and put on his hat. "Shut de door behind yuh, Janie. Lum is too busy wid de hawses." After more shouting of advice and orders and useless comments, the town escorted the carcass off. No, the carcass moved off with the town, and left Janie standing in the doorway" (Horton 50).

In this scene, a male has died in the town, and Joe says that Janie can't come to the funeral for the male. Why doesn't he think she should go? What does this passage say about Janie's new identity as "the mayor's wife"?

6. This business of the head-rag irked her endlessly. But Jody was set on it. Her hair was NOT going to show in the store. It didn't seem sensible at all. That was because Joe never told Janie how jealous he was. He never told her how often he had seen the other men figuratively mauling in it as she went about things in the store. And one night he had caught Walter standing behind and brushing the back of his hand back and forth across the loose end of her braid ever so lightly so as to enjoy the feel of it without Janie knowing what he was doing. Joe was at the back of the store and Walter didn't see him. He felt like rushing forth with the meat knife and chopping off the offending hand. That night he ordered Janie to tie up her hair around the store. That was all. She was there in the store for him to look at, not those others. (Horton 53)

What does Janie's hair symbolize? What does its restriction symbolize about her relationship and identity?

How are other men affecting Joe's character?

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Plunkett,2009-01-22 Offers profiles on many of firms in film radio television cable media and publishing of various types including books magazines and newspapers This book contains many contacts for business and industry leaders industry associations Internet sites and other resources It provides profiles of nearly 400 of top entertainment and media firms

The Journal of Proceedings and Addresses of the National Educational Association National Educational Association (U.S.),1901 **Proceedings, Abstracts of Lectures and a Brief Report of the Discussions of the National Teachers' Association, the National Association of School Superintendents and the American Normal School Association** National Education Association of the United States,1901 Feminist Collections ,2009 **Watching Movies with Christian Eyes Too** Susan Maluschka,2021-11-19 Being a teenager is hard work Thanks to a combination of hormone overload peer pressure and social beliefs teens and even preteens often feel misunderstood or alienated and are treated as unimportant or an outcast These feelings are a combination of many things but generally come down to trying to figure out your place in the world from under your parent s thumb Sports and video games sometimes help you escape the pressures of life for a little while but they are not solutions You need answers that can help you get a clearer picture of where you re going in life and what you want to be like when you get there Through movies we can see the best and worst in ourselves These studies will help you as a young adult ages eleven to sixteen to see beyond the movie s storyline and into the heart of the feelings and issues the characters are dealing with If you haven t had to deal with some of these issues yet hang on They re coming You need to give serious thought now about how you will choose to deal with these issues when they do come up No one can do it for you Going through these questions is a good way to get started thinking The world is ever changing but we have the one thing that will never change God s Word Living in this world can be rough but you can be the one to make it better Not all of the movies are rated to be seen by someone your age but they don t have to be You don t have to see the movies to do this study The questions will guide you through the scenes so you can focus on the issues without dealing with the emotions that accompany visual images Despite this some topics may still be too sensitive for some people For this reason movies that focus solely on death or evil are noted with an asterisk on the Contents page because viewer discretion is advised Journal of Proceedings and Addresses of the ... Annual Meeting Held at ... National Educational Association (U.S.),1901 *Proceedings of the Annual Meeting - National Education Association of the United States* National Education Association of the United States,1901 Addresses and Proceedings - National Education Association of the United States National Education Association of the United States,1901 Vols for 1866 70 include Proceedings of the American Normal School Association 1866 69 include Proceedings of the National Association of School Superintendents 1870 includes Addresses and journal of proceedings of the Central College Association **Journal of Proceedings and Addresses of the ... Annual Meeting** National Educational Association (U.S.). Meeting,1901 *Reference & User Services Quarterly* ,1999 Journal of Proceeding and Addresses National Education Association of the United States,1901 Vols for 1866 70 include

Proceedings of the American Normal School Association 1866 69 include Proceedings of the National Association of School Superintendents 1870 includes Addresses and journal of proceedings of the Central College Association The Morning Star and Free Baptist ,1908 Journal of Youth Services in Libraries ,1999 **Congressional Record** United States. Congress,2000 The Congressional Record is the official record of the proceedings and debates of the United States Congress It is published daily when Congress is in session The Congressional Record began publication in 1873 Debates for sessions prior to 1873 are recorded in The Debates and Proceedings in the Congress of the United States 1789 1824 the Register of Debates in Congress 1824 1837 and the Congressional Globe 1833 1873 **The English Record** ,1996 **Everbloom** Shayne Moore,Margaret Ann Philbrick,2017-04-25 A close knit community of Christian women writers share compelling and courageous personal journeys of transformation and growth toward finding their unique voices and invite other women to join them on the beautiful journey From matters of politics to education from social justice to health and wellness and beyond this has been a year for the voices of women to ring out and the Women of Redbud Writers Guild add their voices to the swell voices of honesty faith deep spirituality and generous wisdom In their new book Everbloom Stories of Deeply Rooted and Transformed Lives edited by Shayne Moore and Margaret Ann Philbrick they speak out on behalf of those women who might not have found their own voices yet sharing stories of their own personal transformations discoveries and overcomings In forty stories from global campaigns against social injustice and poverty to the most intimate retellings of miscarriages and stillbirths these Women of Redbud Writers Guild share a clarion call to all women there is no pain that cannot be redeemed by the grace of God no God given voice that should be silenced no one for whom the love of God through Jesus Christ will ever fall short The British Friend ,1898

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