

MANCHILD IN THE PROMISED LAND

CLAUDE BROWN

LIVING LITERATURE SERIES

A PERMA-BOUND PRODUCTION

TEACHER'S GUIDE

BIOGRAPHICAL SKETCH

This best selling autobiography is the sole literary attempt of Claude Brown. Brown finished high school, graduated from Harvard University in 1965 and enrolled at Rutgers University in 1968. He began his autobiography in 1963 and, during the following two year period, it was reworked down from 1500 pages. Brown says he has no future plans to write. He is interested in law and politics as future careers.

CRITIC'S CORNER

"This well-written, dramatic autobiography tells the story of one man, and, at the same time, that of the millions of slum-imprisoned Negroes." *Library Journal*

"This youthful autobiography gives us its devastating portrait of life without one cry of self-pity, outrage or malice, with no caustic sermons or searing rhetoric." *New York Times Book Review*

"The book has a gaiety of adventure, even though the events it describes are grim. The reader is admitted to a wonderfully recreated world." *Commonweal*

Manchild in the Promised Land was awarded the Family Life Book Award by the Child Study Association and the *Saturday Review of Literature's* Anisfield-Wolf Award for books dealing with racial problems.

MEANING STUDY

Below are words, phrases, sentences or thought units that have particular meaning in the book. Explain the meaning each has in this story. Page numbers are given so that you can note the context from which the item is taken.

1. junkies (p. 188 and throughout the book)
[those addicted to a hard narcotic; in this context--heroin. In the 1950's heroin seems to be a kind of plague that has taken over Harlem. It is a eulogy to refer to addicts as being "strung out." Those addicted to heroin have completely lost touch with reality. Nothing has any meaning except heroin. In a sense, the junkies are already dead.]
2. "soul" (p. 172)
[the spiritual or emotional part of a person. Since the word represents an intangible, it is almost impossible to state a specific definition upon which everyone can agree. "Soul" and "soul brother" have acquired a special mean-

ing among black people:

"Soul" had started coming out of the churches and the nightclubs into the streets. Everybody started talking about "soul" as though it were something that they could see on people or a distinct characteristic of colored folks. (p. 172)

Many black youth seem to feel that "soul" not only distinguishes them from white people but symbolizes a quality more vibrant and beautiful than any quality possessed by whites. Some white or black readers may take issue with this attitude.]

3. old fashioned and countrified (p. 167)
[Claude and his generation believe that their parents are still clinging to the attitudes and values of the rural South. When their parents came to the North, they carried with them such superstitions as "root working" (p. 42) and "chitterlings." (p. 50) The older generation still fears all white men as "Massa Charlie" (p. 285; p. 298)--a symbol associated with the Ku Klux Klan, beatings, burnings and lynchings. Claude and most of his friends are first-generation urban blacks unacquainted with rural life and unexposed to the most blatant form of white racism. The center of their world is the crowded, exciting, violent Harlem streets. They may hate, but they do not fear "Massa Charlie" or "Goldberg." Instead they are angry young men who refuse to be trapped into a stunted future of menial work and poverty. Crime seems to be the means of escape for many. The conflict between Claude and his parents appears to be typical of the generation gap in Harlem of the 1950's.]
4. being able to face what you are (p. 371)
[This is Turk's definition of maturity. Like Claude he has escaped both the heroin plague and prison. So many of their friends have failed to cope with life and are either strung out, crazy, dead or in prison. Turk as a successful prize fighter and Claude as a student have found the means to cope with life in a positive way. Neither their blackness nor the ghetto environment has destroyed them. They have grown up by facing themselves, accepting themselves and confidently striving to carve out a place for themselves in the larger society. Their aspirations are not limited to the Harlem street scene. Claude, for example, wants more than the "hippest" cat he knows, Reno, who would be satisfied with owning two bars in Harlem and two Cadillacs. (p. 428)]

MANCHILD IN THE PROMISED LAND

5. She looked like nobody could be her friend. And that was how it seemed a judge should be. (p. 97) *[Claude and his father are in court suing the bus company. The judge in this case is not at all like the "evil-looking lady judge" who sent him to Wiltwyck. (p. 60) In Claude's eyes he is a "big, fat-faced judge" who does not look "mean or anything like that," but he does not look like a "right-doing cat either." Claude is comparing the two judges and also drawing a conclusion about judicial behavior. The judge he now faces seems too friendly with the lawyers and the people from the bus company. Now he wishes that someone like the black woman judge would be hearing the case because she does not act friendly toward anyone. He recognizes that the best judge and the fairest judge is one who is impartial--one who is not swayed by any personal feelings.]*

6. "Man, you not givin' us another chance. You givin' us the same chance we had before." (p. 123)

[Claude and some of his friends have been caught trying to break into an A & P store. When they appear in court the next day, the judge lectures them and says, "I'm going to give you boys another chance." Knowing that all the juvenile correctional institutions are filled, Claude reacts angrily to the court's hypocrisy. The boys are being sent back to the same environment--the Harlem street life that breeds crime and violence. At the time Claude does not understand his anger or even why he says what he does. His anger is instinctive--an intuitive recognition that he has been trapped in Harlem and has never been given any real chance except the street life. The judge's decision to set him free is based on expediency not justice or mercy. Claude has been condemned to the same environmental conditions that will inevitable lead him and his friends to future trouble with the law.]

7. He said it takes a stupid person to keep looking for something that is never there. (p. 73)

[Claude's father is using an object lesson to teach a truth about life as he sees it. He demonstrates that the familiar pea game is a fraud. The operator of the game shuffles three shells and the pea is supposed to be under one of them. The player then picks the shell that he thinks covers the pea. Actually the operator has palmed the pea so that it is not under any of the shells. The point is evident. Claude's father is saying that a sensible man accepts life as it is. He does not bash his head against a wall seeking to fulfill impossible ambitions. Superficially this sounds like a good philosophy, but it is a philosophy that Claude and his generation cannot accept. This means accepting ghetto life and accepting the limited opportunities available to the urban Negro. Claude rejects the limited future of being a "slave" in the garment district or a busboy at the Hamburger Heaven. Claude's desire to be somebody is incomprehensible to his mother as well as to his father. When he tells her he wants to be a psychologist, she responds:

"Boy, you better stop that dreamin' and get all those crazy notions outta your head." She was scared. She had the idea that colored people weren't supposed to want anything like that. You were supposed to just want to work in the fields or be happy to be a janitor. (p. 292)

This conflict is another example of the generation gap between the older generation who have accommodated themselves to life and the angry young men who want more than the crumbs from the affluent society.]

8. For where does one run to when he's already in the promised land? (p. viii)

[In his forward, Claude Brown explains the purpose of his autobiography. His parents, seeking escape from a Jim Crow South and lured by the promise of a better life in the North, emigrate to New York City. (Those who have read Richard Wright's Black Boy are familiar with one black youth's dream of fulfillment--of finding the promised land in the North.) Many of them, deeply religious, know the Biblical story of the Israelites, their slavery and their years of wandering to find the land of milk and honey that God has promised them. They come North to discover the ghetto slum. It is true that they escape the more blatant forms of racial persecution, but they are still denied equal opportunities with whites. Their children, although economically somewhat better off than they, are faced with a double frustration: They are exposed to the wealth and opportunity denied them in a great city, and they know there is no promised land to which they can emigrate. This frustration is the source of their anger and rebellion.]

9. "This Christianity thing is the worst thing that ever happened to Negroes." (p. 332)

[This is an opinion expressed by a Black Muslim Convert. The Black Muslims have become a dominant force in Harlem during the 1950's. Central to their religion and philosophy is the conviction that the Christian religion is part of a plot to keep them in an inferior status. They categorically reject Christianity as a white man's religion. In its place the Muslims preach a religion in which God is black and white people are devils descended from a Frankenstein monster created in a black scientist's test tube. Although Claude has never accepted Christianity, he is still skeptical about the Muslim religion: ". . . I find that hard to believe, man. For a long time now, I have been believing that man is man, be he white or black. And that every man originates from sperm." (p. 329) However, he does believe that the Muslims are a positive development:

The Muslim movement is a good thing. It's good because these cats know they're angry, and they're letting everybody else know that they're angry. If they don't do any more than let the nation know that there are black men in this country who are dangerously angry, then they've already served a purpose. (p. 349)]

MANCHILD IN THE PROMISED LAND

10. I was a move away from fear, toward challenges, toward the positive anger that I think every young man should have. (p. 427)

[In the final pages of his autobiography, Claude Brown reflects on the meaning of his experiences and his emotional development. He concludes that the rebellion, crime and violence of his youth grow out of fear and frustration. His early negative behavior is a blind lashing out against a world that has somehow cheated him. His search for something better and his drive to be somebody have created an awareness of specific, positive goals. He has come to accept the validity of these goals and his own ability to achieve them. The anger remains, but it is now a directed rather than an undirected anger. Some of his friends escape into the unreality of heroin addiction; others have locked themselves into a life of crime or hustling. Claude Brown, on the other hand, has chosen the route of education as the means of achieving self-awareness and an understanding of the world around him. He will continue to fight, not in blind anger or ignorance, but armed with intelligence and knowledge.]

COMPREHENSION STUDY

Answer the following questions in your own words. There is not always a right answer. Your judgment is important and you should be ready to defend your answers by referring to passages in the book.

Questions 1 - 5 Literal Level

1. Describe Claude Brown's life on the Harlem streets before he is sent to Wiltwyck.

[The autobiography does not begin with Claude Brown's earliest memories but with a vivid description of a painful experience that occurs when he is thirteen--being shot in the stomach while robbing clotheslines. (pp. 9-11) The incident establishes the atmosphere of crime and violence that prevails on the Harlem streets. In the first two chapters (pp. 9-75) Claude records other boyhood experiences in Harlem--playing hookey, staying away from home for days at a time, stealing and fighting. He tells of his mother's despair over him: "Boy, why you so bad?" (p. 21) His father tries to beat him into submission, but the streets are too exciting and fascinating:

My friends were all daring like me, tough like me, dirty like me, ragged like me, cursed like me, and had a great love for trouble like me. We took pride in being able to hitch rides on trolleys, buses, taxicabs and in knowing how to steal and fight. (p. 22)

Although events are generally told in chronological order, Claude Brown frequently indulges in flashbacks which may sometimes confuse the reader.]

2. What is Claude's attitude toward school? Does this attitude change? When?

[During his early school years Claude is expelled from

one school after another. School lacks the excitement of the streets, and he cannot seem to stay out of trouble. After being accused of attempting to throw another boy out of a classroom window, he is sent to Bellevue for psychiatric examination. (p. 23) Claude never explains what is he dislikes about school. Perhaps he is simply bored with formal education. As he says, "I didn't feel like staying in school, so I went looking for somebody to play hookey with." (p. 59) In his late teens Claude decides to acquire an education in night school (p. 178) He has realized that there is a wider world than the Harlem streets and he wants a place in it.]

3. What does Claude learn from spending time at Wiltwyck and later at Warwick?

[Readers may recall part of the dedication--"And to the WILTWYCK SCHOOL, which is still finding Claude Browns." Although fighting and stealing remain a part of Claude's life, there are positive factors operating at Wiltwyck that start him thinking about the larger world and a life different from that represented by the Harlem streets. Even though the boys are restricted to the grounds, there is some degree of freedom. Wiltwyck is not a prison but a school to help troubled boys find themselves. Claude's early education and his interest in reading (pp. 156-157) are acquired here. Two white people--Papanek (p. 87) and Mrs. Meitner (pp. 89-92)--teach him that there are people in the world who are neither mean nor tough nor foolish. Recognizing Claude's intelligence, they encourage him to try to make something of himself. Years later he follows their advice. Chapter 3 (pp. 75-106) describes his experiences at Wiltwyck.

Warwick, where Claude is sent later, is a different kind of place. It is a jail in disguise. (p. 138) The atmosphere of freedom is illusory:

To someone passing by, Warwick looked just like a boy's camp. But everybody was under guard, all the time, and everybody had a job to do. You work in the bakery or in an office or on the work gangs, and so on. Work gangs were a lot like chain gangs, minus the chains. In the summer, work gangs just busted rock and threw sledgehammers and picked onions and stuff like that. In the winter, the work gangs shoveled coal and shoveled snow. (p. 139)

In Claude's opinion, "We all came out of Warwick better criminals." (p. 146) Chapter 5 (pp. 138-160) describes life at Warwick.]

4. How does Claude make money after he gets out of Warwick?

[Claude's chief source of income comes from selling pot at school and on the street. (p. 151) He also continues to steal. (p. 154) From Reno he learns to play the Murphy, a confidence game. When Claude is short of cash, he goes downtown and pretends to be a pimp so that he can trick the unwary out of their money. (pp. 160-162) In addition to pot, he does some dealing in cocaine. After

MANCHILD IN THE PROMISED LAND

he turns sixteen, Claude begins to worry about acquiring a criminal record. Up to this time he is only a juvenile offender. At seventeen Claude retires from the "street-life thing." (p. 179) He takes a straight job and attends night school to complete his education.]

5. How does heroin affect the street life of Harlem? [After moving to Greenwich Village, Claude becomes particularly aware of the change in Harlem and believes it has a lot to do with heroin. In five years the drug has taken over Harlem. So many young people are "strung out" that Claude comes to regard heroin as a kind of plague:

. . . the plague usually afflicted the eldest child of every family, like the one of the firstborn with Pharaoh's people in the Bible. Sometimes it was even worse than the biblical plague. In Danny Rodgers' family, it had everybody. (p. 188)

People in Harlem are increasingly afraid of the junkies who are committing almost all the crimes: "If a cat took out a twenty-dollar bill on Eighth Avenue in broad daylight, he could be killed." (p. 139) Since nearly every family with young people is afflicted, the desire for money to buy heroin is destroying family life. Addicted girls become prostitutes, and young men with the habit coerce their girl friends into prostitution. (pp. 192-193) In escaping the plague, Claude is one of the lucky ones. His first experience with heroin is so frightening that he is never tempted to try it again.]

Questions 6 - 8 Interpretive Level

6. Who are Papanek, Mrs. Meitner, and Reverend James? How does each one affect Claude Brown's life or thought?

[Papanek is the new man who takes charge of Wiltwyck while Claude is there:

He was probably the smartest and deepest cat I had ever met. Before long, we all found out that Papanek was the best thing that had ever happened to Wiltwyck and maybe one of the best things that could ever happen to any boy who got into trouble and was lucky enough to meet him (p. 85)

He is an unusual man with progressive ideas about dealing with delinquent boys. Claude is especially impressed by the fact that he never gets mad and he never lies. He comes to like Papanek and feels relatively free when talking to him. (pp. 87-88) Through the years Claude maintains contact with Papanek. As a young man, he speaks of him affectionately: "He's impressed me more than anybody I've ever met as a person who has a great amount of love for his fellow man." (p. 392)

Mrs. Meitner is one of the counselors at Wiltwyck. Like Papanek, she is Jewish and a refugee from Nazi Germany where her husband and most of her friends were killed. Also like Papanek, she is wise in her way of acting and talking with the boys at Wiltwyck. Every day

Claude likes her more and more. (pp. 89-92)

Although Claude generally distrusts black preachers, Reverend James is an exception:

Reverend James seemed to know a lot about street life that I never expected any minister to know . . . He just knew people. He understood human nature, and he knew the kind of people who became involved in street life. When he talked about them, he talked about them as people, not as things, fallen souls, or that sort of nonsense. (p. 394)

He becomes like Papanek--someone that Claude can talk to.

Papanek, Mrs. Meitner and Reverend James all encourage Claude to do something positive with his life. They help him to believe that he can lift himself out of the trap imposed by the black ghetto.]

7. Who are the Coptics? The Black Muslims? How does Claude feel about both groups?

[Claude hears the explanation of the Coptic faith from Father Ford. (pp. 238-243) It is a black man's religion supposedly originating in ancient Egypt. Father Ford considers Ethiopia to be the present holy land of the Coptics. At first enthralled, Claude loses interest in the movement:

. . . I began to feel as though the whole thing was just a crazy masquerade. I thought that if I ever went up to Haile Selassie and bowed down and paid my respects to him in Amharic, he would probably look at me as if I were crazy and resent my using the language, being a Negro and all. The few Africans I'd met just didn't seem to dig Negroes. (p. 243)

The Muslim movement is a later and more prevailing development in Harlem. Chapter 14 (pp. 327-349) records some of the central precepts of this faith as well as Claude's attitude toward the Black Muslims. Muslim doctrine and practice emphasize black superiority and the development of black economic power. Many of the adherents are ex-convicts and former heroin addicts. Claude notes that converts generally stay with the Muslim faith, turning their backs on crime and on heroin:

It seemed as though under this new Muslim movement, everybody was becoming real black and becoming proud of it. Maybe this was a good thing. Maybe it was bringing all the shades together and making us realize that we're all colored, regardless of complexion. (p. 337)

Although Claude himself rejects the Muslim religion and can accept neither the concept of black nor white supremacy, he obviously regards the Muslim movement as a positive development in Harlem.]

8. What are the conflicting values represented by Claude and by his parents? Why are they so much at odds? [Claude, born in Harlem, is first generation urban black. His parents are the product of the rural South. The older

MANCHILD IN THE PROMISED LAND

generation knows the terror of the Ku Klux Klan and cannot help being afraid of "Massa Charlie." This is evidenced by Claude's father's obsequious behavior in court (pp. 96-98) and by his mother's reluctance to file a legitimate complaint with the housing commission against her white landlord. (p. 282) Both his mother and his father seem to accept without question that Negroes are destined by nature to occupy the lowest socio-economic status. They believe that Claude should be content with the most menial job. Claude, on the other hand, is not afraid of white society. He believes in fighting, if necessary, to carve out a place for himself in the larger world. He tells his mother:

" . . . when people start ruling people and they rule 'em wrong, in a way that's harmful to them, they have to stop them. They've got to rebel; they've got to get out from under their rule. Sometimes it requires a fight, but it's always going to require a little bit of commotion, a little bit of anger, and sometimes violence." (p. 293)

Those who have read Howard Fast's *April Morning* may note that this attitude is essentially the same as that held by the embattled farmers of Lexington, Massachusetts, in 1775.]

Questions 9 and 10 - Critical Level

9. How does Claude feel about his brother? How does he try to help him? Does he succeed or fail? Explain. [Claude loves his younger brother, Pimp, and wants to save him from his father's brutality and prepare him for the Harlem street life. However, there is little opportunity to do this because Claude spends so much of his young life in correctional institutions and later moves to Greenwich Village. During this time the heroin plague strikes Harlem and Pimp becomes "strung out." Readers may or may not feel that Claude has helped his brother. Claude has certainly tried to understand Pimp and accepts him no matter what he does. When Pimp is sentenced to five years in prison, Claude reflects:

" . . . I suppose it didn't go too bad with him. I felt that something had been gained in all of it, that he'd gotten something. I liked, most of all, the way he took it: "This is my bed; I made it myself, and I'll lie in it." (p. 412)

Later Claude describes Pimp's progress in prison to one of his friends:

"Pimp's changin', man. Or at least I think he is. The cat finished high school in the joint, got a diploma, and he's talkin' some good stuff. He writes a lot of poetry in the joint." (p. 420)

Perhaps Claude's example has helped, or perhaps Pimp is simply finding himself. Readers must decide for themselves.]

10. Why does Claude quit the street-life, get a straight job and return to school? Why do you think he changes the direction of his life so dramatically?

[*Manchild in the Promised Land* is a significant autobiography because it records one young man's escape from the trap of the black ghetto. Somehow Claude Brown is saved from drug addiction, a life of crime, prison or the violent death that destroys so many of his contemporaries. Readers may speculate on the influences or qualities of character that enable Claude to rise above his environment. One critic writes:

Brown's miraculous autobiography suffers from a canker: The miracle of his salvation is presented brilliantly, but the causes for it remain vague. Brown himself seems evasive when he discusses the spiritual and psychological changes that separated him from his gang and made possible his new life . . . (His) book fascinates by its immediate power of honest statement and unadulterated speech, but disappoints as an intellectual expression. (Martin Tucker, *Commonweal* 82: 700 S 24 '65 900w)

Since *Manchild in the Promised Land* does not intellectualize on any of the causes for Claude's changing the course of his life, readers must draw their own conclusions. They could refer to many possible factors--the influence of such people as Papanek, Mrs. Meitner, and Reverend James; Claude's obvious intelligence; his increasing interest in books and education; his luck in having a very bad first experience with heroin; his decision to leave Harlem and take an apartment in Greenwich Village; and his realization at seventeen that, by immediately breaking with the street-life, he could avoid a criminal record.]

Question 11 - Creative Level

11. Since *Manchild in the Promised Land* was written, the heroin plague has spread through the nation affecting black and white, rich and poor, urban and suburban. In your opinion, why have so many young people turned to heroin and other hard drugs?

MANCHILD IN THE PROMISED LAND

COMPREHENSION TEST

Part I: True or False (30 points)

In the space provided write true if the statement is completely true or write false if any part of the statement is false.

- _____ 1. By the time Claude Brown was nine years old, he had been hit by a bus, thrown into the Harlem river, hit by a car, severely beaten with a chain, and had set the house afire.
- _____ 2. Claude Brown rejected the notion of going to church mainly because of the impressions given to him by the preacher Father Floyd.
- _____ 3. Pimp always was Claude's favorite person in the whole family.
- _____ 4. A guy who wouldn't fight when somebody talked about his mother was the worst kind of punk.
- _____ 5. Claude was released from Warwick the third and last time at the age of seventeen.
- _____ 6. Claude successfully talked Danny out of killing Limpy the junkie.
- _____ 7. In addition to moving out of Harlem, one of the things that made Claude feel free was his buying of a gun.
- _____ 8. If a person were a junkie in Harlem, nobody expected anything from him; nobody expected him to accomplish anything.
- _____ 9. Claude's mother was stabbed by some junkies who broke into her house.
- _____ 10. After Claude finally fought his father with fists, their relationship ironically became stronger.
- _____ 11. The importance of his manhood was a priority in young Claude's life.
- _____ 12. Just as Mr. Brown beat on Claude, so did Claude beat on Pimp.
- _____ 13. Absolom was to King David, thinks Claude, as Pimp was to Claude.
- _____ 14. The older Claude sold cosmetics on the streets of Harlem.
- _____ 15. A boy could lose a fight with another boy and still be accepted as a man, because the important thing was not to win or lose, but rather the fact that one must fight!

Part II: Multiple Choice (30 points)

Complete each of the following statements with the best response. Indicate your choice by writing the letter of the appropriate response in the space provided.

- _____ 1. In Claude Brown's childhood, great differences in thinking existed between the generations mainly because (a) Claude's generation was the first generation to have to fend for itself (b) Claude's generation was the first Northern urban generation of Negroes (c) Claude's generation was the first generation to get public education (d) Claude's generation was the first generation to be exposed to flagrant racial prejudice.
- _____ 2. While Claude's father was trying to beat him into permanent conversion from his criminal ways, Mama Brown was certain that the cause of Claude's behavior was that (a) somebody had worked roots on him (b) the boy had no respect for his father (c) she had failed the boy as a mother (d) the family was poor and couldn't supply the boy's needs.
- _____ 3. The person who saved Claude from a beating and allowed him to establish himself at Warwick was (a) Reno (b) Turk (c) K.B. (d) Danny.
- _____ 4. The first time in his life when Claude felt that he didn't have to go to Coxsackie, to Woodburn, and then to Sing Sing occurred when (a) he learned how to survive the streets (b) he saw Lonnie become a priest in the Coptic faith (c) he got a job working for a watch repair shop (d) he fell in love with Judy Strumph.
- _____ 5. "Harlem before the plague" would be Harlem before (a) marijuana (b) heroin (c) the depression (d) unemployment as an adult.
- _____ 6. Danny not only kicked the habit and stayed off of it, but he also did what Claude considered the impossible: (a) he left Harlem (b) he stayed in the environment (c) he found religion (d) he became rich.
- _____ 7. Claude states that in a way it was a good thing that the Muslim faith was gaining ground in Harlem because (a) it gave a sense of religion to the kids in the streets (b) it created a sense of unity among the residents of Harlem (c) it created a cause for Claude's father to campaign (d) it gave the junkies a place to go when they got out of jail.
- _____ 8. The one thing that Claude noticed about the Muslim faith that seemed to stand out over that of the Coptic faith was that (a) the leaders were more sincere (b) the teachings were more down-to-earth (c) people didn't leave it quite as soon (d) it addressed itself to social problems instead of religious ideals.

MANCHILD IN THE PROMISED LAND

- _____ 9. Toward the end of the book Claude realized that when he decided to move from Harlem, he was trying to get away from (a) his father (b) fear (c) himself (d) his heritage.
- _____ 10. Claude lost a great deal of respect for his father when he compared the man to (a) Judge Bolin (b) his grandfather (c) Danny's father (d) Papanek.
- _____ 11. The street hustler who takes advantage of those who are ignorant of the shell game is (a) Mr. Jimmy (b) Tony Alvarez (c) Knoxie (d) Pimp.
- _____ 12. Since Claude cannot beat K.B. in a fight, and since K.B. can't beat Claude either, the two (a) ignored each other (b) became friends (c) led separate gangs (d) were at odds with one another constantly.
- _____ 13. Claude rejected the use of heroin because (a) it was too expensive (b) he saw ways to misuse it (c) it took away too much of his money (d) it impaired his sense of control.
- _____ 14. After Limpy robbed Claude of his drugs, the code of the street dictated that (a) Claude leave Harlem (b) Claude work for Limpy (c) Claude rob Limpy (d) Claude kill Limpy.
- _____ 15. The only one of his friends who took Claude's advice and left Harlem was (a) Tony (b) Danny (c) Claude himself (d) Pimp.

Part III: Quotations (15 points)

The following statements are key statements which influenced the thinking of young Claude Brown. In the space provided write the name of the character who made each statement.

- _____ 1. "That's jis what you been doin' all your life, lookin' for a pea that ain't there. And I'm mighty 'fraid that's how you gon end your whole life, lookin' for that pea."
- _____ 2. "I tried to make life real sad for Papanek. This became harder as time went by because I grew to like him more and more, just like everybody else."
- _____ 3. "Now if you just get a job as a janitor, I'll be happy and satisfied."
- _____ 4. "That's okay, Sonny. It's my life. I don't think you ever realized that it's my life, to waste, to do whatever I want."
- _____ 5. "Man, you not givin' us another chance. You givin' us the same chance we had before."

Part IV: Essay (25 points)

"One thing began to scare me more than anything else about jail. This was the fact that if I went to jail and got that sheet on me, any time I decided to do something that was straight, I'd have a lot of trouble doing it. I didn't want that sheet on me." (p. 184) With these words Claude tells his reader that fear was the driving force which influenced his change from crime. However, he occasionally admitted that certain individuals had inspired him. Who are some of these individuals? Explain their effect on Claude.

MANCHILD IN THE PROMISED LAND

TEST ANSWERS

Part I: True and False (30 points)

- | | | |
|----------|-----------|-----------|
| 1. true | 6. false | 11. true |
| 2. false | 7. false | 12. false |
| 3. true | 8. true | 13. true |
| 4. true | 9. true | 14. true |
| 5. false | 10. false | 15. true |

Part II: Multiple Choice (30 points)

- | | | |
|------|-------|-------|
| 1. b | 6. b | 11. a |
| 2. a | 7. d | 12. b |
| 3. c | 8. c | 13. d |
| 4. c | 9. b | 14. d |
| 5. b | 10. b | 15. a |

Part III: Quotations (15 points)

1. Mr. Brown
2. Claude himself
3. Mrs. Brown
4. Pimp
5. Claude himself

Part IV: Essay

Answers may vary, but could include the following:

- (a) Judge Bolin: is one of the few people whom Claude meets that can speak softly and yet are able to control people around them. Opposite to the judge who is friendly with the lawyers or the judge who routinely gives Claude another chance because the jails are full, Judge Bolin sends Brown to prison because he deserves it. Claude sees in her a sense of fairness and a sense of authority; he admires her independence. Ironically, she is one of the few people who are "in control" without having to take control artificially.
- (b) Papanek: like the judge, comes across to Claude as a very mellow — yet also very strong person. Papanek is an extremely self-confident individual who at the same time is very meek. The blend of these qualities serves as a role model which Claude wishes to imitate.
- (c) Danny Rogers: believes in himself. Danny resolved to quit drugs, to conquer his failings, and to do so without leaving Harlem. By Danny's example, Claude learns that he too can do something positive with his life.
- (d) Mrs. Cohen and Mrs. Meitner are both women who seem out of place at Warwick. Probably this is the reason why Claude accepts them. Both women counterbalance the resignation of Mrs. Brown about her son's future. Whereas Mrs. Brown would be satisfied if Claude land a job as a janitor, these women encourage Claude to make more of his life.
- (e) Reverend James: is so different from the preachers of Harlem such as Mrs. Rogers that he inspires trust in Claude. His selfless interest in other people helps Claude realize the value of honest people doing honest social work.



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