



### Introduction

### Discovering Your Appalachian Heritage

Welcome to the Girl Scouts of Black Diamond Council 2019 Mountain Mommas of Appalachia Patch Program. This is an opportunity for Girl Scouts of Black Diamond Council to celebrate their Appalachian heritage as all of our 61 counties are located in Appalachia. During the next 12 months, Girl Scouts will explore different topics celebrating their unique Appalachian roots. Girl Scouts will discover, connect and take action, while channeling their inner Mountain Momma.

Women have played a large role in shaping Appalachian heritage. They have been prominent in the households, in coal history, and have broken barriers in sports, science, the arts, and business. The women of Appalachia are as adaptable and tough as the mountains. Appalachian women are power, grace and beauty. Each month, a Mountain Momma will be highlighted and her achievements will be recognized.

Start the program off with the Mountain Mommas of Appalachia center patch. Girl Scouts will then earn a new rocker each month celebrating that month's theme. To earn a rocker, Girl Scouts must complete certain activities that are appropriate for their age level.

Please feel free to contact Customer Care at 304.345.7722 or at customercare@bdgsc.org with questions.

The Mountain Mommas of Appalachia Patch set can be purchased through Girl Scouts of Black Diamond Shop. Please visit the online store at <a href="https://www.girlscoutshop.com/BLACK-DIAMOND-COUNCIL">https://www.girlscoutshop.com/BLACK-DIAMOND-COUNCIL</a> or call 1.800.756.7616 or email shop@bdgsc.org.

For a glossary of terms see the back of the document.

### Get Ready to Discover, Connect and Take Action in your world.

### **Appalachian Geography**

The Appalachian Mountains extend southwestward from Quebec and Newfoundland in Canada. The mountain range created a natural barrier, allowing for the development of a unique sociocultural region known as Appalachia.

The Appalachian region includes all of West Virginia, and parts of 12 other states—Alabama, Georgia, Kentucky, Maryland, Mississippi, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, and Virginia. Forty-two percent of Appalachia is considered rural.

The Appalachia area is rich in natural resources including mining, forestry, and agriculture.



### October 2018

### **Appalachian Voices**

Songwriting is my way of channeling my feelings and my thoughts. Not just mine, but the things I see, the people I care about. - Dolly Parton



### **DISCOVER**

There are many stereotypes surrounding Appalachian English and speech. Oftentimes, it is described as amusing, backwards, or quaint. However, Appalachian English is distinct in dialect and originated from Elizabethan and Shakespearean word forms. It is considered one of the most descriptive dialects, because the speech uses humorous metaphors and colorful expressions not found in other regions of the United States. It is also considered to be the oldest living English dialect. In fact, many common words found in Appalachian speech can be linked to words typically found in colonial American English.

This does not mean the language has not evolved to represent the communities in Appalachia. Each region has different dialects and speech patterns that represent the people residing within a specific locality. An Appalachian from New York may sound completely different from a West Virginia Appalachian.

The mountainous barrier has helped preserve the varying dialects, while the people have contributed to the development of new words and meanings specific to their area.

The uniqueness of Appalachian English has helped promote cultural solidarity and regional identity.

### Storytelling and Speech

Storytelling strengthens traditions, cultural symbols, and speech. It is a custom that allows the storyteller to pass traditions, beliefs, knowledge, and personal experiences between generations.

The Appalachian culture has a rich history of storytelling. It is believed the tradition of storytelling came with Appalachian settlers from the British Isles and Germany. Storytelling was a method of educating children as printed materials and schoolhouses were scarce. It was also a manner of passing down family history. Furthermore, storytelling was an important feature of religious communities.

Appalachian stories contain themes that are common, but have their own unique cultural twist. In general, Appalachian stories typically have a hero or heroine who must overcome an obstacle.

## Some Appalachian words found in stories, tales, and music:

- Granny Woman: Mid-wife
- Bald: Treeless Area on a mountain
- Blind House: Windowless Cabin
- Painter: Mountain
- Boomer: Red Squirrel

The history of storytelling shows that Appalachian people value human interaction and their language. Appalachian stories are often described as rich, humorous and detailed.

This rocker explores storytelling through folklore (i.e., old wives tales and ghost stories) and bluegrass music. Both are oral traditions found within Appalachia.

### Folklore-Myth, Superstitions, and Tall Tales

Folklore is a type of storytelling that reflects the traditions and symbols of the speaker, and consists of myths, superstitions, and tall tales. Folklore is also used to instruct and provide information, while entertaining the listeners. Appalachian culture is rich in folklore and it represents the experience of the people, and their history. There is also a practical element of Appalachian folklore as it seeks to guide younger generations.

The next section asks girls to connect with their Appalachian heritage through the art of storytelling.

### **CONNECT**

### **Old Wives Tales**

Traditionally, old wives tales are passed from mother to daughter and center around the female household role—pregnancy, health, nutrition, herbalism, and social relationships. Explore some of the old wives tales unique to Appalachia.

- When fishing, always thank the fish you catch or your cabinets will be bare in the coming year or season.
- If a man wipes his hands on a woman's apron, he will soon be compelled to fall in love with her.
- If an unnamed baby gets sick, give it a name and it will get better.
- To cure fits in a child, take one of their shirts, turn it inside out, and burn it.
- Pets will not go into a room where there are ghosts.
- To make it rain, kill a snake and turn it belly up.
- At the stroke of midnight on Halloween, a lit candle will reveal the future in the mirror's reflection. Look above your left shoulder.

Appalachian old wives tales can be found at: http://bit.ly/2zCNShv. Please visit this site to view these and other tales.

### Ghost Stories: Smith Trahern Mansion, Clarksville, TN (Daisy and Brownie)

Built in 1859, this stately mansion was home to Mr. And Mrs. Christopher Smith. Mr. Smith was a riverboat captain and had also made his fortune growing tobacco. One fateful day, Mr. Smith went sailing on the river in bad weather and drowned. When news reached Mrs. Smith, she refused to accept that it was true. She spent the rest of her days walking alone through the mansion and staring out the windows, waiting for her husband to return. Visitors to this historic mansion claim that they still see Mrs. Smith staring out of the upper windows of the mansion. Some believe it is an actor reenacting the story, but others believe it is a ghost. Individuals who work there will tell you that there is no actor staring out the windows of the building.

The full ghost story can be found at: <a href="http://clarksvillenow.com/local/clarksvilles-smith-trahern-mansion-has-a-ghostly-past/">http://clarksvillenow.com/local/clarksvilles-smith-trahern-mansion-has-a-ghostly-past/</a>.

### Elva Zona Heaster, Greenbrier, WV (Junior, Cadette, Senior, and Ambassador)

One January 1897, a neighbor's boy was sent to Elva Shue's home by her husband, Edward Shue. The young child found Mrs. Shue's body at the bottom of her staircase. He attempted to wake her, but was unable to do so. The young boy notified his mother, and the local doctor was sent to the home. When the doctor arrived, Mr. Shue had already begun preparations for his wife's funeral, and refused to let the doctor examine the body.

Mrs. Shue was buried at her childhood home on Little Sewell Mountain. Her mother, Mary Jane Heaster, did not believe her daughter had died naturally, and prayed that her daughter would speak to her from beyond the grave. For four nights, Mrs. Shue appeared in her mother's dreams, and revealed that her husband, Edward Shue, had murdered her.

Mary Jane Heaster was able to convince prosecutor, John Preston, to reopen the case. An investigation revealed that Mr. Shue had a violent past and the autopsy proved Mrs. Shue did not die from natural causes, but was indeed murdered. During the trial, Mary Jane Heaster was questioned about her ghost story in an attempt to ruin her credibility. But Mary Jane Heaster never wavered in her accounting. Mr. Shue was convicted and sent to jail on a murder charge. This is the first time a ghost's testimony was used to convict her murderer.

To view the full ghost story, please visit: <a href="http://www.appalachianhistory.net/2018/01/greenbrier-ghost.html">http://www.appalachianhistory.net/2018/01/greenbrier-ghost.html</a>.

### Mountain Momma Highlight

### **Dolly Parton**

Dolly Parton was born in rural Appalachia—Locust Ridge, TN. She had 11 siblings and was raised in poverty. She was exposed to music through family members, including her mother who sang and played guitar. She received her first guitar from a relative, and began writing songs. By the age of 10, Dolly Parton was performing locally - she appeared on radio and television stations in Knoxville, TN. At the age of 13, she had her debut at the Grand Ole Opry in Tennessee.

After high school, she moved to Nashville, TN to pursue music. Around 1967, Dolly Parton's career began to flourish and she appeared on the Porter Wagoner Show. In 1971, Dolly Parton signed a contract with RCA. She has recorded under three different record labels, and in 2007 recorded her first album under her own label, Dolly Records. From the start of her career, Dolly Parton protected the rights to her songs, which helped her amass a large fortune. However, she has used her fortune to help build up her local community. She started the My People's Fund to aid Tennessee fire victims in 2016 and created the Imagination Library in Sevier Co., TN in 1995.

Dolly Parton's music was influenced by other female pioneers in the country music industry, including Patsy Cline, Brenda Lee, and Kitty Wells. Dolly Parton provided a female perspective and voice to an industry largely populated by men. In the 1960s, women in rural working-class southern America were the main consumer force for country music. Dolly Parton provided an empowering voice to these women who traditionally had subordinate roles.

Dolly Parton's lyrics were progressive and she brought light to issues that many Appalachians face, including poverty. She provided a voice for the working-class people in Appalachia.

Dolly Parton's musical roots were influenced by the bluegrass tradition. It is believed that bluegrass originated in Appalachia and was used to tell a narrative. The music is described as descriptive and sometimes contains religious undertones. Most importantly it is used to tell a story to its audience. Sometimes the songs will use humor or sorrow to convey its message.

These characteristics are found in many of Dolly Parton's songs as she tells stories about growing up in rural Appalachia. Her songs center around her experiences and the experience of the Appalachian people.

### **Exploring Dolly Parton's Voice**

Visit the links below to hear Dolly Parton's stories:

#### Sonas

- Appalachian Memories https://www.youtube.com/watch?v=VTbeMOglVBQ
- Old Bones: <a href="https://www.youtube.com/watch?v=LgfGyUwgcJ0">https://www.youtube.com/watch?v=LgfGyUwgcJ0</a>

#### **Interviews**

- https://www.npr.org/2014/05/09/310464112/dolly-partons-long-journey-home
- <a href="https://www.npr.org/templates/search/index.php?searchinput=Dolly+Parton+&tabId=all&dateId=&sort=match&sort=match&start=40">https://www.npr.org/templates/search/index.php?searchinput=Dolly+Parton+&tabId=all&dateId=&sort=match&sort=match&start=40</a>

### **TAKE ACTION**

Choose three to earn.

### Daisy Level (Adult Assistance May Be Required):

- 1. Create an alphabet story using words local to Appalachia (ex. A is for Appalachia, B is for Black Diamond, C is for Coal).
- 2. Create a scary story that you can share with fellow Daisies around the campfire.
- 3. Create a ghost out of leaves—https://www.pinterest.com/pin/113153009372055445/
- 4. Make a witches brew (<a href="http://bit.ly/2NwWoTN">http://bit.ly/2NwWoTN</a>) or add dry ice to your favorite punch recipe. Share the punch with your fellow Daisies as you create your ghost and ghost story.
- 5. Ask an adult to tell you a story about growing up in Appalachia.
- 6. Ask your troop leader or parent to help you find a bluegrass song about Appalachia.
- 7. Participate in the Signature Patch Event.

### **Brownie Level:**

- 1. Have a puppet show for Daisies depicting a tale or ghost story from Appalachia.
- 2. Create a ghost story using your local heritage.
- 3. Make an Old Wives Tales cough syrup https://www.pinterest.com/pin/478577897874350937/
- 4. Black cats are associated with many Old Wives Tales and superstitions. Make a poster to display showing black cats are not bad. <a href="http://www.pawculture.com/lifestyle/seasonal/understanding-black-pet-myths/">http://www.pawculture.com/lifestyle/seasonal/understanding-black-pet-myths/</a>

- 5. Ask an adult to tell you a story about growing up in Appalachia.
- 6. Find a bluegrass song that tells a story about Appalachia. Share the song with your troop and why you chose it.
- 7. Write lyrics for a bluegrass song with your troop.
- 8. Participate in the Signature Patch Event.

### Junior, Cadette, Senior and Ambassador Levels:

- 1. Find out if your family knows any old wives tales. Record the tales and share them with your troop.
- 2. Test an old wives tale. Ex. Can walnuts really fix furniture scratches?
- 3. Watch *Real Hauntings Paranormal Documentary* Trans Allegheny Lunatic Asylum and discuss <a href="https://www.youtube.com/watch?v=UMN9DzVtLGg&t=334s">https://www.youtube.com/watch?v=UMN9DzVtLGg&t=334s</a>
- 4. Write a ghost story based on local lore and share it around a campfire.
- 5. Record an interview with an elder from your community about growing up in Appalachia. Share the interview on Girl Scout social media outlets using the hashtag #GSMountainMommas
- 6. Black cats are associated with many old wives tales and superstitions. Visit a local shelter to learn about cat care and myths.
- 7. Find a bluegrass song that tells a story about Appalachia. Share the song with your troop and discuss the themes in the story.

### Daisie, Brownie and Junior Levels:

### Participate in the Signature Patch Event.

This month, Daisies, Brownies and Juniors have the opportunity to earn the Mountain Momma October rocker by simply attending the Appalachian Voices event at the Cultural Center in Charleston, WV. This is a great time to earn the rocker, participate in a hands-on activity and learn about your Appalachian heritage.

The event will take place on October 20, 2018. Depending on the interest, there is an option for a morning and an afternoon session. You will receive the rocker once you have completed the program.

Please contact customercare@bdgsc.org or at 304.345.7722 if you need assistance with registration.



Share the fun you are having participating in the Mountain Mommas of Appalachia patch program by submitting photos and videos for our facebook photo album!

Post your photos and videos to to Facebook, Instagram and Twitter using #GSMountainMomma or email them to marketing@bdgsc.org.

### **November 2018**

### A Bountiful of Thanks

"Thanks for this day, for all birds safe in their nests, for whatever this is, for life.

- Barbara Kingsolver



### **DISCOVER**

### **Giving Thanks**

Thanksgiving and family traditions are often associated with the month of November. Thanksgiving is an opportunity for families to gather, express an attitude of gratitude, and feast. All families have their own traditions they use to celebrate Thanksgiving – some families cook a large meal, watch football, break the wishbone, watch the turkey pardon, serve the less fortunate, and/or watch the Macy's Thanksgiving Day Parade. Like every family, Thanksgiving traditions are unique and vary- no family unit is identical.

### **Family Ties**

Family has an important place in Appalachian culture - Appalachian families are strongly rooted together and extend beyond the immediate family unit (parents and siblings). Appalachian families consist of parents, grandparents, siblings, aunts, uncles, cousins, and sometimes close family friends. The word 'kin' is often used to identify family members and is the most immediate community to an individual. In Appalachia, it is not uncommon to see multi-generational households (i.e. parents residing with their adult children and families). Sometimes a family does this out of necessity due to financial hardship or needing assistance with child care. Sometimes these multi-generational households have developed out of tradition – family businesses or farms may serve to strengthen multi-generational household ties. The family group plays a role in decision-making, and is a place to discuss community events and life choices. Older family members have a role in shaping the opinions of younger generations. Family groups are also a place of emotional support. It is a place where identity is developed and traditions are formed and cemented. There is a sense of common values, and when hardships develop, Appalachian families are renowned for their ability to rally and provide support during difficult times.

The culture of collaborative relationships are often seen amongst Appalachian family groups. This has helped families survive and grow as a community. This type of family and kin support is often seen in Appalachian farming communities. Kin groups will assist with fixing barns, butchering livestock, or harvesting crops. In turn, the crops and livestock are shared amongst the assisting family members. Family aid is also seen when caring for the elderly and the sick. It is seen when older females assist new mothers with their infants. Family units are a place to receive advice, care, and barter for services. Appalachian families find strength together, which reinforces ties. The rural features and mountainous geography of Appalachia has helped solidify the importance of family. In some cases, hollows or communities, roads or valleys will be named after specific families, because of their prevalence in that locality.

### CONNECT

Appalachian families are often deeply rooted in their communities, and have a deep connection to their home. Tracing family trees can sometimes be difficult, because there is a lack of records or the records are not easily accessible. However, items such as land deeds, marriage records, census records, wills, land grants, church records, and newspapers can be useful when researching family history. There is also a rich narrative tradition in Appalachia, and family histories are often explored through the art of storytelling.

Recipes and food are another way to link the past to the present, and in Appalachia, recipes are passed between family members. In the past, families did not use recipe books, but passed on food traditions orally, and through hands-on experience. Recipes and family traditions were influenced by the region as many Appalachians traditionally grew their food and raised livestock. Food stocks in grocery stores were limited to what could be easily transported into rural regions of Appalachia.

Think about your family Thanksgiving. Is your family using your great Grandma's recipe to make cornbread, green beans, or biscuits?

### Appalachian Recipes:

There are many recipes for the same dish – feel free to add your own Mountain Momma twist. Please ask an adult for help when making these recipes.

### **Fried Apples**

- 1. Peel and slice fresh apples 6 apples equal about 4 cups of sliced apples.
- 2. Place the sliced apples in a skillet over medium to low heat. Use butter to flavor and coat the pan. Start with 1 table-spoon of butter, and add more as needed.
- 3. Explore your spice rack and see what flavors are available to you. Spices such as cinnamon, nutmeg and vanilla can be added. Add the spices... nutmeg, cinnamon, vanilla to taste. Sweeten with a bit of honey or sugar as desired.
- 4. Use a spatula to stir the apples, so they do not stick to the pan. Stir until the liquid browns and the apples soften.
- 5. Serve your delicious fried apples with breakfast or with a pork dinner dish.

#### Corn Bread

#### **Ingredients**

- 1/4-1/2cup corn oil or 1/4-1/2cup bacon grease
- 2 eggs
- 1 cup milk
- 1 cup cornmeal
- 1 cup flour
- 1 tablespoon baking powder
- 1/4teaspoon salt
- 2 tablespoons sugar, heaping

#### **Directions**

- 1. Put corn oil or bacon grease in a 6" iron skillet and put your skillet in the oven to preheat to 400 degrees. While it's preheating, slightly beat eggs into milk.
- 2. Sift together the corn meal, flour, baking powder, salt, and sugar.
- 3. Mix the dry and wet ingredients together.
- 4. When the oil/oven is preheated, pour the oil or grease into the mixture, leaving a layer in the pan. Stir quickly. Pour batter in the pan, and bake for about 20 minutes or so, until when you stick a toothpick in it, it comes out clean.

Recipes for this guide comes from: Sohn, Mark F. *Appalachian Home Cooking History, Culture, and Recipes.* The University Press of Kentucky, 2009.

### Mountain Momma Highlight

### Barbara Kingsolver

Barbara Kingsolver was born in Annapolis, Maryland, but spent most of her childhood in Nicholas County, Kentucky. When she was 7 years old, Ms. Kingsolver and her family moved to the Congo, and she experienced life without electricity and running water. Her family was only in the Congo for a year, and returned to Nicholas County, Kentucky. Back in Nicholas County, Kentucky, Ms. Kingsolver's childhood home was in an alfalfa field, and her father was an avid gardener. She grew up in a home where 'farm to table' was a necessity, as her local grocery store had limited stock.

Ms. Kingsolver left Kentucky to attend college at DePauw University in Indiana. After earning her undergraduate degree in Biology, Ms. Kingsolver traveled around Europe writing and working odd jobs. She returned to the states to attend the University of Arizona, and earned her master's in Biology. Barbara Kingsolver continued to work for the University after her graduation, and also became a freelance writer for the *Smithsonian, Mademoiselle*, and *Redbook*. In 1985, Barbara Kingsolver became pregnant with her daughter, Camille, and suffered from insomnia throughout her pregnancy. During those sleepless nights, Ms. Kingsolver wrote her first book, *The Bean Tree*. The book focuses on a female who leaves her home in rural Kentucky to live in Arizona. Appalachian culture was a common theme throughout the entire book. In 1993, Ms. Kingsolver divorced her husband and moved to Abingdon, VA to work for Emory and Henry College. During a reading at a local bookstore, Ms. Kingsolver discovered she had long-lost relatives residing in Abingdon, VA. She discovered her great-uncle had been the town's doctor. Ms. Kingsolver was able to trace her ancestors 7 to 8 generations back in Washington County, VA. This further cemented her ties to Appalachia.

While teaching at Emory and Henry College, Ms. Kingsolver met her second husband, Steve Hopp. Although she returned to Arizona, their romance continued, and eventually the two married. The couple split their time between Southwestern Virginia and Arizona, but in 2004, Ms. Kingsolver decided to move to Meadowview, VA permanently. It was there that Barbara Kingsolver started her year of living off the land and only buying food products that were produced locally. Her husband was the farmer, and her daughter, Camille, was the chef. Barbara Kingsolver was recorded their experience and this resulted in her book, *Animal, Vegetable, Miracle: A Year of Food Life.* In 2007, Barbara Kingsolver and her husband opened their restaurant, Harvest Table. The couple made a point to decorate the restaurant to represent their Appalachian Heritage.

In a 2007 interview with *A! Magazine for the Arts*, Ms. Kingsolver was asked why she returned to Southwestern Virginia. She stated, 'To be near my extended family, who mostly live just over the ridge, in Kentucky. I always intended to move back to Southern Appalachia. This is the culture and landscape of my childhood. People talk the right way. It feels like home.'

### Exploring Barbara Kingsolver's Voice

#### **Interviews**

1. This interview explores Ms. Kingsolver's farm to table experience and what inspired her idea. <a href="https://www.npr.org/templates/story/story.php?storyId=9891473">https://www.npr.org/templates/story/story.php?storyId=9891473</a>

### Recipes from Animal, Vegetable, Miracle

- 2. Eggs in a Nest <a href="http://www.animalvegetablemiracle.com/recipes-spring-eggs-in-a-nest.htm">http://www.animalvegetablemiracle.com/recipes-spring-eggs-in-a-nest.htm</a>
- 3. Vegetarian Chili http://www.animalvegetablemiracle.com/recipes-winter-vegetarian-chili.htm
- 4. Cherry Sorbet <a href="http://www.animalvegetablemiracle.com/recipes-summer-cherry-sorbet.htm">http://www.animalvegetablemiracle.com/recipes-summer-cherry-sorbet.htm</a>

### Menu from Harvest Table

Explore the menu at Harvest Table and discuss the different food items available. Would you eat the food on the menu? Would you want to cook any of the food items in your home? What would your Thanksgiving menu look like if you had to cook everything from a local source?

Menu: https://www.harvesttablerestaurant.com/menus

### TAKE ACTION

Choose three to earn.

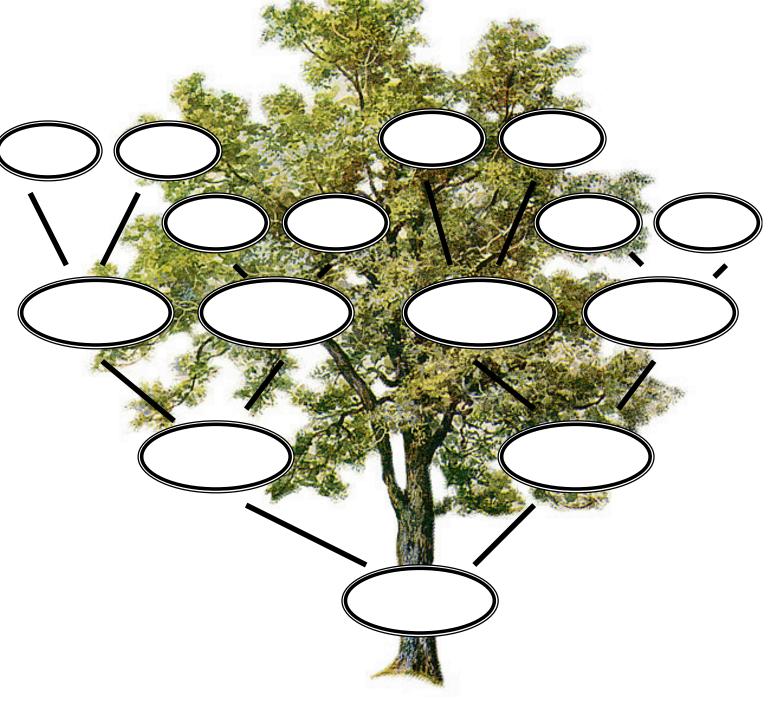
### Daisy and Brownie Levels:

- 1. Use the worksheet to fill out your family tree. While you are filling it out, think about all the reasons you are thankful for your family. The cool part about families is that they are all unique, and none look exactly the same.
- 2. Discuss the things about your family that you are grateful for with your troop.
- 3. Share your family's Thanksgiving traditions with your troop. Do you have a favorite recipe that your family always cooks or a favorite float in the Macy's Day Parade?
- 4. Build a thankful tree https://www.pinterest.com/pin/28851253840404709/
- 5. Paint grateful rocks and share your attitude of gratitude.
- 6. Find an older relative and ask them about their Thanksgiving in Appalachia.
- 7. Look at Ms. Kingsolver's Harvest Table Menu, and pick one item that sounds delicious. Share this with your troop.

### Junior, Cadette, Senior and Ambassador Levels:

- 1. Trace your genealogy by making a family tree and interviewing your relatives.
- 2. Volunteer one day at a Food Bank during the month of November.
- 3. Cook a dish that is a tradition in your family, and share it with your family, friends or troop.
- 4. Listen to Jessica and Roxy's podcast "Homesickness, and the Struggle to Come Home to Appalachia" and discuss. Do you plan to stay in Appalachia? <a href="http://wvpublic.org/post/homesickness-and-struggle-come-home-appalachia">http://wvpublic.org/post/homesickness-and-struggle-come-home-appalachia</a>
- 5. Read an excerpt from *Animal, Vegetable, Miracle* as published in Mother Jones: <a href="https://www.motherjones.com/envi-ronment/2007/04/seeing-red-eating-locally-and-debunking-red-blue-divide/">https://www.motherjones.com/envi-ronment/2007/04/seeing-red-eating-locally-and-debunking-red-blue-divide/</a>
- 6. Visit your county's courthouse for a tour of the Records Room. There you will see archives of deeds, wills, and marriage licenses.
- 7. Create a grateful board, by creating a collage of things that represent people and experiences that make you grateful.

# My Family Tree



### **December 2018**

### **Coal Mommas**

I was the first woman to operate a shuttle car with coal. There was one man who stood at one end and one who stood at the other and he says 'Do you know you're making history?' That thrilled me to death. -Diana Baldwin.



### **DISCOVER**

### The Black Diamond of Appalachia

Forever linked and mixed into Appalachian history and culture is the coal industry. Generations of hardworking Appalachians throughout Virginia, West Virginia, Kentucky and Alabama have served the coal industry hoping to create better lives for their families. Some families are able to trace their lineage back to the original coal mines in the late 1800s. Coal has always been present in Appalachia; Thomas Jefferson wrote about the large amount of Appalachian coal in his journal, *Notes on Virginia*. Bituminous coal is the type of coal found in Southwestern Appalachia where there was a boom in the industry. This type of coal is dangerous because it releases firedamp, a large mixture of gases that can cause underground explosions, making coal mining one of the most risky jobs.

The coal industry did not take off in southwestern Appalachia until after the Civil War. Coal mining was the result of the Industrial Revolution taking place throughout America. Coal was needed to fuel factories, railroads, steam engines and furnaces. By the 1890s, the coal industry had a stronghold in Southern Appalachia. As the demand for coal increased, the shafts delved deeper into the Appalachian earth making the job increasingly more dangerous. Gas explosions from the firedamp and cave-ins were not uncommon risks of the job.

Initially, coal mines were owned and operated by locals, but as the Industrial Revolution sped along, larger outside companies took over the Appalachian coal industry. These outside businesses had more money and were able to afford better machinery to mine the earth. Eventually, there was a shift in the local economic landscape as independent owners were forced to merge or sell. World War I increased the demand for coal, and men from different ethnic, racial and cultural backgrounds worked in the mines, including African Americans and European immigrants. At its height, 700,000 people were employed by coal mining companies. Until 1973, only men worked in coal mines.

Coal companies built clapboard houses for expanding workforces and towns were constructed around coal mines. Company stores were created, and many coal miners were paid in scrip – a currency developed by the coal companies to be used in company stores. The average salary was \$3-\$5 per day with a majority of miners working 12-hour shifts. Services, such as healthcare, were automatically taken out of miners' pay.

There was a decline in the Appalachian mining workforce after World War I when European mines saw a rebirth. There was a brief boom during World War II when the demand for coal rose. However, factories and industries that previously used coal to operate shifted to natural gases and fuel. Railroads began using steam locomotives. These shifts caused many coal companies to close, displacing a large portion of the Appalachian workforce.

Today, coal mining is still active in Appalachia with more than 2 billion tons of coal being produced since 1970. In 2010, West Virginia produced more coal than it did in the 1950s, but the workforce has grown smaller. This is due to the decline of mining into the mountain. Since the 1960s, companies have used bulldozers, cranes and dynamite to access coal veins in the mountains. This practice has become known as 'mountaintop removal.'

### The Environmental Costs

The process of mountaintop removal impacts the environment. There are long-term consequences that negatively effect the local people and the animal and plant life. In 2016, Duke University estimated that mountaintop removal has made Central Appalachia 40% flatter. This study estimated that more than 470 mountains have changed dramatically in shape and eco-diversity because of the mountaintop removal process. These changes are often permanent, and recovery can take many years.

Before mining actually begins, the vegetation and soil must be removed to access the mountain. Some companies will sell the trees commercially, but this depends on the cost-to-benefit ratios. There have been some cases in which the trees have been burnt or discarded into valleys. This is illegal, and if caught, the company can be fined. During this process, wildlife in the region is displaced. This impacts the local food sources available to Appalachians residing in the removal area. It can also reduce the eco-diversity of that specific geographical region.

Once vegetation and soil is removed, the mountain is blasted from within using explosives. Coal veins are located deep within the mountain, and accessing the seams can lead to 600 feet or more in elevation declines. Then machines called draglines are used to extract the coal. These machines have reduced the need for human labor. The overall process of blasting and digging can lead to 1400 feet in elevation declines. The process also releases dust and chemicals into the air, which impacts air quality for local communities. Legally, excess rubble and debris can be discarded into valleys and it is estimated that 1900 miles of streams have been covered as a result.

Reclamation is supposed to occur when the mountaintop removal process is completed. Vegetation and trees are planted to aid in the revitalization of the mountain. Realistically, it can take hundreds of years for plants and trees to thrive and forests to reestablish.

### CONNECT

Coal mining has human costs, and accidents can be fatal. On December 6, 1907, Monongah, WV (Marion County) was the site of a terrible accident. The site is located about 6 miles outside of Fairmont, WV. It is believed to be one of the most horrific accidents in all of mining history with more than 361 lives lost.

An explosion occurred in pits no. 6 and 8, but inspectors were never able to determine the source of the explosion. Many of the men in the mines were immigrants from Hungary, Italy and Russia. There were no trained rescuers, and fellow miners, many fellow immigrants, from Pennsylvania, Ohio and Kentucky traveled to the site to assist with rescue efforts. Working together, rescuers were able to retrieve the miners from the pits. Some of the deceased were boys as young as eight years old.

At the end of 1907, over 3241 lives were lost in coal mining accidents. This prompted Congress to examine the mining industry and support federal reforms promoting the safety and wellbeing of miners. In 1908, President Theodore Roosevelt supported federal reforms for the coal mining industry, which included investigations into mining accidents, teaching accident prevention, and researching mine safety.

### Mountain Momma Highlight

### Diana Baldwin

Diana Baldwin was one of the first women to work underground in the mines alongside Anita Cherry. Previously, women were considered bad luck in the mines, and companies were hesitant to hire them based on this myth. But in 1973, Diana Baldwin shattered false beliefs and worked midnight – 8 AM, 'the hoot-owl shift.' At the time of her employment, Ms. Baldwin was 25 years old and a mother to three young children.

Prior to becoming the first female underground miner, Ms. Baldwin was a hospital receptionist. When she heard Beth-Elkin Corporation in Jenkins, Kentucky, was hiring, Ms. Baldwin submitted her application. She could earn more money as a miner than as a receptionist. In 1973, Ms. Baldwin earned \$45.00 per day as a miner. She also was a member of United Mine Workers union, which entitled her to free medical care, paid overtime, two weeks paid vacation, a pension plan, nine paid holidays, and a Christmas bonus of \$120.

Ms. Baldwin's grandfather, HP Baldwin, had been a miner, and did not want his granddaughter going into the coal mines. Her grandfather had been diagnosed with black lung disease caused by the years he spent working in the mines, and he did not want her working in an unsafe working environment. Working conditions had improved by the time Ms. Baldwin became a miner, but she did experience vomiting caused by the dust in the mine. Ms. Baldwin was given vitamin C to reduce the effects of the dust, and was able to continue mining alongside her male co-workers.

In interviews, Ms. Baldwin stated she was supported both by Beth-Elkins Corporation and her male co-workers. The company hired Ms. Baldwin because of equal employment statutes. In a 1974 New York Times article, David I. Brewer (male co-worker) stated, 'If they [women] got enough guts to come in here, I say, buddy, let 'em come.' However, her daughter,

Lori Baldwin recalls a different experience. Lori Baldwin stated the men eventually accepted her mother, but at first, Diana Baldwin's uncles had to take her to work. There were threats to tar Ms. Baldwin in the mines. Lori Baldwin remembers that her mother was 'determined.' Ms. Baldwin worked for 20 years in the coal mines and later became a safety inspector for the Mine Safety and Health Administration. In 1973, Ms. Baldwin disclosed to *The Free Lance Star* that she knew she was making history as the first female to operate a coal shuttle car.

On May 28, 2016, Ms. Baldwin passed away in South Carolina after a long battle with Lupus.

### TAKE ACTION

Choose three to earn.

### Daisy Level:

- 1. Go mining https://www.notimeforflashcards.com/2011/03/mining-for-shapes.html
- 2. Make a magnetic sculpture with nuts https://www.pinterest.com/pin/476114991842672108/
- 3. Explore Gears http://momgineer.blogspot.com/2011/02/wagon-wheel-gear-train.html
- 4. Watch Trains for Kids by Blippi <a href="https://www.youtube.com/results?search\_query=trains+for+kids">https://www.youtube.com/results?search\_query=trains+for+kids</a>
- 5. Listen to the Lorax by Dr. Seuss https://www.youtube.com/watch?v=xzf6dQyNN7s
- 6. Make lumps of coal for a delicious holiday treat http://coorec.com/p/lump-of-coal-rice-krispie-treats
- 7. Visit a historic site or coal mine museum with your troop or family. Learn about the coal miner's life. Visit <a href="https://nma.org/about-nma/resources/mining-museums-and-tours/">https://nma.org/about-nma/resources/mining-museums-and-tours/</a> to find a historical or coal mine site near you.

### Mountain Momma Highlight Activity

Watch an interview with Lori Baldwin (Diana Baldwin's daughter) about her mother's experience: https://www.youtube.com/watch?v=AiipyfJji6I

### **Brownie Level:**

- 1. Make pepperoni rolls like the miners of old <a href="http://bit.ly/2MBPhwM">http://bit.ly/2MBPhwM</a>
- 2. Discuss the effects of the Steel industry
- 3. Make a straw hoop flyer <a href="https://www.pinterest.com/pin/285556432603456174/">https://www.pinterest.com/pin/285556432603456174/</a>
- 4. Make a popsicle stick catapult. See whose can fling a marshmallow the furthest.
- 5. Complete a water filtration activity: <a href="http://bit.ly/2LEl5fa">http://bit.ly/2LEl5fa</a>
- 6. Make lumps of coal for a delicious holiday treat http://coorec.com/p/lump-of-coal-rice-krispie-treats
- 7. Visit a historic site or coal mine museum with your troop or family. Learn about the coal miner's life. Visit <a href="https://nma.org/about-nma/resources/mining-museums-and-tours/">https://nma.org/about-nma/resources/mining-museums-and-tours/</a> to find a historical or coal mine site near you.

### Mountain Momma Highlight Activity

Watch an interview with Lori Baldwin (Diana Baldwin's daughter) about her mother's experience: https://www.youtube.com/watch?v=AiipyfJji6I

### Junior, Cadette, Senior, Ambassador Levels:

- 1. Make Crystal Flowers out of Coal <a href="https://sciencing.com/grow-flowers-coal-4926807.html">https://sciencing.com/grow-flowers-coal-4926807.html</a>
- 2. Complete the steel wool and 9 volt battery challenge. http://bit.ly/2NxMIsc
- 3. Complete the bridge building challenge. Design a bridge and test them to see who's bridge can hold the most weight.
- 4. Visit a historic site or coal mine museum with your troop or family. Learn about the coal miner's life. Visit <a href="https://nma.org/about-nma/resources/mining-museums-and-tours/">https://nma.org/about-nma/resources/mining-museums-and-tours/</a> to find a historical or coal mine site near you.
- 5. Make a solar oven, discuss the environmental impact of renewable energy, and prepare s'mores for your troop: <a href="https://desertchica.com/diy-solar-oven-smores-kids-science-experiment/">https://desertchica.com/diy-solar-oven-smores-kids-science-experiment/</a>.
- 6. Explore the ethnic and racial boundaries of coal mining: https://www.youtube.com/watch?v=VgfuPBDKFJ4

### Mountain Momma Highlight

Watch an interview with Lori Baldwin (Diana Baldwin's daughter) about her mother's experience: <a href="https://www.youtube.com/watch?v=AiipyfJji6I">https://www.youtube.com/watch?v=AiipyfJji6I</a>

### January 2019

### **Boss Mommas**

The difference between the ground and the heights you achieve. - Juanita M. Kreps.

### **DISCOVER**

Gender roles are constantly changing with the landscape to meet the needs of a person, a family and a community. Appalachian women have a history of breaking glass ceilings through activism and entrepreneurship. They have been advocates for their families, homes, and communities. Appalachian females are often described in literature as strong, hardworking and determined and are frequently symbols of the Appalachian household. However, their role is not limited to caregiver. During early Appalachia, women contributed to the labor force by working on farms and in the home. They contributed to the day-to-day operations helping ensure the sustainability of their households.

As Appalachia became industrialized due to mining and logging, women became a vital force in the labor movement. Women were not employed in the mines; therefore, they did not have jobs to lose by protesting poor working conditions and low pay. They also had a lower risk of being met with force by police and military units during protests. However, gender did not stop women from being harmed during strikes. Women marched alongside men, guarded entries to mines, and organized local strikes at factories. Women were active in the labor movement because labor laws impacted their homes and their communities. Women also helped lift spirits during the labor movement through music. In 1930, Florence Reece wrote, "Which Side Are You On?' about the Union strikes after police entered her home without consent. Florence Reece was from Harlan County, KY.

Appalachian women also saw opportunities to earn money as the Appalachian landscape changed from farming to logging and mining. Some women began selling livestock products, such as eggs, while others took in laundry. Appalachian women of all racial backgrounds also provided domestic services to supplement their household income. Some women were able to start boardinghouses and restaurants in mining and logging camps. Women also continued to garden and raise livestock outside of company homes.

Women continue to be a large part of the workforce in Appalachia as they provide for their households. Women have a long history of being entrepreneurs in Appalachia through the sale of baked goods, art, and handmade items. In Girl Scouts, there is also a long tradition of entrepreneurship and money-earning activities. When women participate in entrepreneurship, whether it is full-time or part-time, they give back to their communities. Rural communities with female entrepreneurs see a higher flow of income because women are more likely to use their funds locally.

Organizations like Women's Initiative Networking Groups (WINGS), funded by a grant through the Appalachian Commission, help women in Kentucky learn the skills to start a business and be successful. WINGS provides education assistance, help with writing business plans, applying for small business loans and focuses on connecting Appalachian female entrepreneurs to the world by using the internet to network on a national and global level. This program has assisted multiple women in becoming successful entrepreneurs in rural Appalachia Kentucky. Their stories can be found at: <a href="https://www.arc.gov/magazine/articles.asp?ARTICLE\_ID=148">https://www.arc.gov/magazine/articles.asp?ARTICLE\_ID=148</a>

### CONNECT

### Mountain Momma Highlight

### Juanita M. Kreps

Appalachian culture has a history of producing strong and driven women. Juanita M. Kreps was born in Lynch, Kentucky on January 11, 1921. Ms. Kreps was born into a low-income family and her father was a coal-mine operator. She was the sixth child for her parents who struggled financially to make ends meet. When she was 4 years old, her parents divorced, and her mother received custody of Juanita. Ms. Kreps was raised during the Great Depression, which influenced her economic mindset. At the age of 12, Juanita Kreps was sent to a Presbyterian boarding school. She later attended Duke University on a scholarship and earned an advanced degree in Economics in 1948.

Juanita Kreps, influenced by her childhood history of poverty, was driven to make a career for herself. After receiving her degree, she held several positions as an economics professor, including a position at Duke University. She also served on the board of directors for Eastman Kodak and JC Penney. She was the first female board member for these companies. In 1972, she became the first female director of the New York Stock Exchange. In 1977, she became the first female to serve as the United States Secretary of Commerce under President Jimmy Carter. As Secretary, Ms. Kreps led mission trips to Japan, North Africa and India. She worked out a trade contract with China opening the once closed doors. In 1979, she proposed a social audit that would evaluate a business' contribution to the community and common good. The proposal did not pass, and shortly after, Ms. Kreps resigned as Secretary of Commerce due to her husband's declining health.

Although Ms. Kreps scaled back her work duties to care for her husband and family, she continued to find ways to be involved in the economic community. She returned to teach at Duke, later retiring as vice president emeritus. In 1992, JC Penney founded the Juanita Kreps Award for Women, which honors outstanding female role models. Juanita Kreps was the first recipient of the award. On July 5, 2010, Ms. Kreps passed away due to complications with Alzheimer's disease; however, she left a strong legacy through her contributions in economics.

### TAKE ACTION

Choose three to earn.

### Daisy Level:

- 1. Confidence: Convince someone why they should to buy a box of cookies.
- 2. Time management: Make a to-do list and complete the list.
- 3. With your troop, discuss how you would like to spend your Girl Scout Cookie Program earnings.
- 4. Look at the different coins; pennies, nickels, dimes and quarters. How are the coins different? What are the values of the coins?
- 5. Watch Arthur's Pet Business <a href="https://www.youtube.com/watch?v=XYeXhtap\_EY">https://www.youtube.com/watch?v=XYeXhtap\_EY</a>. Was Arthur successful? What skills did he need to run the business?
- 6. Listen to 'Which Side Are You On?' by Florence Reece <a href="https://www.youtube.com/watch?v=Nzudto-FA5Y">https://www.youtube.com/watch?v=Nzudto-FA5Y</a>

### **Brownie Level:**

- 1. Research a woman in business what were her successes and failures?
- 2. Create a business plan for the cookie sale program with your troop or as an individual. Use <a href="http://bit.ly/2PoY8PF">http://bit.ly/2PoY8PF</a> as a free template for creating the plan.
- 3. Invest: Pick a company on the stock market. Check on it at the end of the month to see if you lost or gained.
- 4. Visit a local business to see how it operates.
- 5. Discuss different careers with your troop, parents, or guardian. What steps are necessary to achieve this career goal?
- 6. Listen to 'Which Side Are You On?' by Florence Reece https://www.youtube.com/watch?v=Nzudto-FA5Y

### Junior, Cadette, Senior, Ambassador Levels:

- 1. Take a strength and weakness test and apply them to your cookie sales program. http://bit.ly/2opmBJO
- 2. Create a resume.
- 3. Balance a checkbook. <a href="https://www.wikihow.com/Balance-a-Checkbook">https://www.wikihow.com/Balance-a-Checkbook</a>
- 4. Visit a local business to see how it operates.
- 5. Create your own brand. <a href="http://bit.ly/2wyb2mu">http://bit.ly/2wyb2mu</a>
- 6. Listen to 'Which Side Are You On?' by Florence Reece <a href="https://www.youtube.com/watch?v=Nzudto-FA5Y">https://www.youtube.com/watch?v=Nzudto-FA5Y</a>

### Junior and Cadette Level:

On January 12, 2019 Juniors and Cadettes have the ability to earn the Business Owner Badge (Juniors) and the Entrepreneur Badge (Cadettes), and the January Mountain Momma rocker by attending the Girl event at Edith Bolling Wilson Museum. Please see the activities calendar at <a href="https://www.bdgsc.org/activities">www.bdgsc.org/activities</a> for registration information.

### February 2019

### Diversity in Appalachia

Girls are capable of doing everything men are capable of doing. Sometimes they have more imagination than men. - Katherine Johnson



### **DISCOVER**

Although African Americans make up a small portion of Appalachia's population (10% in 2010), their contributions to the development of the region, the culture, and the history is vast. In the 1600s, European explorers travelled west into the rugged mountain terrain alongside freed and enslaved Africans. As people moved westward, population groups melded and formed communities. In the 19th century, the term Melungeon appeared in literature, and it signified a population group found only in Appalachia. DNA testing shows that Melungeons represented the blending of Native Americans, Africans, and Europeans.

Language patterns also showed a blending of cultures and races. It was not uncommon to find Africans in Appalachia who spoke with German or Scottish dialects as freed and enslaved Africans absorbed the local culture. Music is another example where African and European cultures blended in Appalachia. The banjo is an example of African and European cultures mixing together together in Appalachia. The banjo is based off a traditional West African string instrument which later evolved into the modern banjo. This was then incorporated into the bluegrass music tradition that originated in Appalachia.

Slavery varied in Appalachia and was not as common as it was in the Deep South. The mountainous terrain was not suited for plantations, but slaves were still used to mine for coal and gold, farming and timber. Appalachia was divided during the Civil War, and some sections supported the confederacy, while others joined the Union. Although slavery was limited in southern Appalachia, a majority of these states joined the Confederacy. Central Appalachia remained divided, and northern Appalachia joined the Union. Two years after Virginia joined the Confederacy, mountaineers in west and southwest Virginia broke away, and formed West Virginia. This new territory joined the Union and representatives from the state were approved by President Lincoln.

The Underground Railroad was also present in Appalachia. There were many routes that enslaved Africans traveled through in the Appalachian Mountains. The rough and rugged landscape provided them with hiding spots, and was sometimes too difficult to access. Harriet Tubman (conductor on the Underground Railroad) trekked through Appalachia helping slaves get to northern free states and Canada. She was an expert naturalist, and foraged edible plants along the trail. She was also skilled at forecasting weather patterns and trapping animals in the rough mountainous terrain.

After the Civil War, freed slaves could not find work in Appalachia. In Northern Appalachia, African Americans were excluded from working in the coal mines, while in Southern Appalachia, African Americans were exposed to hard labor alongside criminals. In Central Appalachia, African Americans received equal pay for working in the coal mines. As a result, Kentucky and Southwest Virginia saw an increase in their African American population.

Not all miners resided in coal camps, but a vast majority did. Initially, the camps were not segregated, but later became divided by race as Jim Crow segregation laws spread. After WWI, machine operations in mines began to slowly and steadily replace human labor. Machine jobs were given to white employees, and African Americans were laid off. Many coal camps saw a decline in their African American populations. However, cities in Appalachia saw an increase in population growth due to this trend. African Americans continue to contribute to the population growth in Appalachian cities. However, many families can trace their lineage back to early coal mining days and have roots deep within the Appalachian mountain range.

### CONNECT

### Mountain Momma Highlight

### Katherine Johnson

On August 26, 1918, Katherine Johnson was born in White Sulphur Springs, WV. At a young age, she excelled at mathematics and completed the 8th grade by age 10. Due to her race, Katherine Johnson was not able to attend high school in White Sulphur Springs, WV. Her father recognized his daughter's gift and moved the family to Institute, West Virginia, so Katherine could attend school. When she completed high school, Ms. Johnson attended West Virginia State College (now West Virginia State University) earning a degree in mathematics and French at the age of 18. Afterwards, she was accepted to the recently desegregated West Virginia University, but did not complete her graduate studies. At the time, the University climate did not support enrolled African Americans.

After leaving WVU, Ms. Johnson became a teacher and taught French and mathematics to students in West Virginia and Virginia. In 1952, Katherine Johnson learned NASA was hiring African American women as 'computers' to produce and check technological calculations. She was hired and accepted a position at Langley Research Center in Hampton, VA. She was able to advance successfully in her career. She was assertive and unafraid to ask questions. Her intelligence got her promoted to the Langley flight research division.

In 1958, Katherine Johnson was put on the research and development team to send the first human to the moon. Ms. Johnson was so confident in her mathematical ability that she volunteered herself to plot the path of Alan Shepard's journey to space - the first journey into space in American history. She then worked on the team that would send John Glenn to orbit in space around the moon. In 1969, Katherine Johnson worked on calculations that would land the first man on the moon. In 1970, she helped Apollo 13 navigate safely back to Earth after a mechanical malfunction. Ms. Johnson worked for NASA until her retirement in 1986.

Ms. Johnson has received many awards throughout her lifetime honoring her contributions to NASA. In 2015, Ms. Johnson received the Presidential Medal of Freedom from President Obama, citing her influence on African American women in STEM. In 2016, a movie, *Hidden Figures*, was made celebrating Ms. Johnson's and her fellow female African American co-workers' contribution to the space program. In 2017, NASA honored Ms. Johnson by naming a building after her - Katherine G. Johnson Computational Research Facility in Hampton, VA – and at 99-years old, Ms. Johnson attended the building dedication ceremony alongside her family and friends. In 2018, Mattel released the Katherine Johnson Barbie in hopes of empowering and encouraging young women to pursue careers in STEM.

### TAKE ACTION

Choose three to earn.

### Daisy Level:

- 1. Visit a museum, local historical spot, or place of significance honoring African Americans in Appalachia.
- 2. Read the tale of John Henry and listen to the Ballad of John Henry: https://www.youtube.com/watch?v=OF-3t8Id6mA
- 3. Watch a video of Arthur Grimes celebrating his African and mountain roots through clogging. Mr. Grimes became a clogger after learning how Africans influenced music and dance in Appalachia. <a href="https://www.youtube.com/watch?v=ZYUNjizqr4A">https://www.youtube.com/watch?v=ZYUNjizqr4A</a>

### Mountain Momma Highlight Specific Activities - Katherine Johnson

- 1. Make an umbrella planetarium https://www.youtube.com/watch?v=RclpJt43mTU
- 2. Watch Katherine Johnson be awarded the Presidential Medal of Freedom. https://www.youtube.com/watch?v=rIWJFNAN4XI.
- 3. Learn about Katherine Johnson's journey into NASA alongside her three fellow female friends, Christine Darden, Mary Jackson, and Dorothy Vaughn. <a href="https://www.youtube.com/watch?v=F0LX5YqI5mI">https://www.youtube.com/watch?v=F0LX5YqI5mI</a>

### **Brownie Level:**

- 1. Watch "Follow the Drinking Gourd" <a href="https://www.youtube.com/watch?v=pw6N\_eTZP2U">https://www.youtube.com/watch?v=pw6N\_eTZP2U</a> What is a drinking gourd and what was its importance to fleeing slaves.
- 2. Learn about the Lathrop House and its Role in the Underground Railroad. The Lathrop House is located in the Sylvania, OH a county in Appalachia. <a href="https://www.youtube.com/watch?v=BY392yxCGRY">https://www.youtube.com/watch?v=BY392yxCGRY</a>
- 3. Learn about the Hubbard House located in Ashtabula, OH, a part of Appalachia.

#### https://www.youtube.com/watch?v=X-xC7Vrf\_CA

- 4. Visit a museum, local historical spot, or place of significance honoring African Americans in Appalachia.
- 5. Food is another way to explore African influence on Appalachian culture. In 1866, Malinda Russell, the first African American to publish a cookbook, released *A Domestic Cook Book: Containing a Careful Selection of Useful Receipts for the Kitchen*. Take a look at the archived book at <a href="http://bit.ly/2wtDki0">http://bit.ly/2wtDki0</a>. Attempt one of the recipes.

### Mountain Momma Highlight Specific Activities - Katherine Johnson

- 1. Build a telescope <a href="https://www.youtube.com/watch?v=uZeF1KETaU4">https://www.youtube.com/watch?v=uZeF1KETaU4</a>
- 2. Watch a brief biography of Katherine Johnson: https://www.youtube.com/watch?v=bLgzHutK1wo&t=68s
- 3. Watch Katherine Johnson be awarded the Presidential Medal of Freedom. https://www.youtube.com/watch?v=rIWJFNAN4XI

### Junior, Cadette, Senior, Ambassador Levels:

- 1. Visit a museum, local historical spot, or place of significance honoring African Americans in Appalachia.
- 2. Birmingham, AL (Jefferson County) was the location of many historical Civil Right events. Learn about the Children's March that took place in 1963 (<a href="https://www.youtube.com/watch?v=hCxE6i\_SzoO">https://www.youtube.com/watch?v=hCxE6i\_SzoO</a>). Discuss what you learned from the video. How did the children make a difference? How did the children change their world?
- 3. Group Activity Taking a Stand (Storytelling) As a troop, divide into groups, and have each Girl Scout discuss a moment where they took a stand either for themselves or another person. Then discuss as a group what type of support the girl had to assist her with taking a stand. For example, the Girl Scout may have the support of other peer members. After hearing all the stories, ask the girls to think about what support civil rights leaders may or may not have had during the movement.
- 4. Group or Individual Activity Watch <a href="https://www.youtube.com/watch?v=0U7Jly6zHY4">https://www.youtube.com/watch?v=0U7Jly6zHY4</a> Dom Flemings discuss African American influence in Appalachian music. Did his commentary change your perspective on traditional Appalachia music? If so, how?
- 5. Food is another way to explore African influence on Appalachian culture. In 1866, Malinda Russell, the first African American to publish a cookbook, released A Domestic Cookbook on Appalachian cooking. Take a look at the archived book at <a href="http://bit.ly/2C0EFCX">http://bit.ly/2C0EFCX</a>. Attempt one of the recipes.

#### Mountain Momma Highlight Specific Activities - Katherine Johnson

- Watch a brief biography of Katherine Johnson <a href="https://www.youtube.com/watch?v=bLgzHutK1wo&t=68s">https://www.youtube.com/watch?v=bLgzHutK1wo&t=68s</a>
- 2. Watch Katherine Johnson be awarded the Presidential Medal of Freedom. https://www.youtube.com/watch?v=rIWJFNAN4XI
- 3. Complete one of the NASA activities at <a href="https://spaceplace.nasa.gov/classroom-activities/en/">https://spaceplace.nasa.gov/classroom-activities/en/</a>. Several activities can be completed as a troop or as an individual.

### **March 2019**

### **Mountain Movers and Shakers**

I feel rebellious, sometimes I think I have a mind superior to any boy my age. -Laura Clay



### **DISCOVER**

American women did not always have the right to vote in local, state, or national elections. However, on August 26, 1920, the 19th Amendment changed the political climate by giving women the right to vote in all elections. Nonetheless, the journey to the 19th Amendment was not short and sweet; it was an uphill fight that was interrupted a few times by other political forces occurring on United States' and foreign soil.

The journey to vote was not a new issue in 1920 as women had been fighting for this right since the 1840s. Although women had been fighting on various state levels for women's rights, the Seneca Fall Convention in 1848 presented a solidified and unified voice for the suffrage movement. However, the Civil War diverted attention away from the woman's suffrage movement as the country faced divided political ideologies. After the Civil War, the 14th Amendment (1868, guaranteeing equal protection of the law) and the 15th Amendment (1870, granting African American men the right to vote) brought the suffrage movement again to the forefront. Many suffragists refused to support the 15th Amendment even though they had been abolitionists, because it didn't guarantee voting rights for women.

By 1890, the National American Woman Suffrage Association had formed with a unified message –women should be granted the right to vote because they would apply a virtuous and moral mindset to politics. Other organizations and groups supported women's right to vote. The temperance movement, a social movement against alcohol consumption, supported suffragists, because they felt women would elect moral officials. Southern middle class men felt the white female vote would balance the African American male vote. As a result, individual states slowly began to allow women the right to vote in state and local elections. Between 1914 and 1918, World War I slowed the suffrage effort while helping garner suffrage support. Women worked and maintained the home front while men were overseas fighting. The war presented women in a patriotic light and their valuable role in serving the country during times of need. In 1919, the woman's suffrage amendment written by Susan B. Anthony and introduced to the House of Representatives in 1878 finally passed through the House and Senate. The amendment was sent to the states for ratification.

Appalachia was not isolated from the woman's suffrage movement, and different Appalachian states played a valuable role in the ratification of the 19th Amendment. Several states with Appalachian connections were the first to ratify the amendment, including New York (June 16, 1919), Ohio (June 16, 1919), and Pennsylvania (June 24, 1919). Kentucky followed these states on January 6, 1920. Interestingly, women had been voting in Kentucky school board elections since 1891. Sisters, Laura and Mary Clay, spearheaded campaigns to achieve this right for Kentucky women. Conversely, Laura Clay, a renowned suffragist, who supported the voting rights of women, did not support the 19th Amendment. She did not want the federal government imposing their will on state powers. However, it was Laura Clay's early advocacy that laid the foundation for ratification of the 19th Amendment in Kentucky.

On March 10, 1920, West Virginia ratified the amendment becoming the 34th of the needed 36 states. In the past, amendments had been introduced at a state level that would allow women the right to vote in West Virginia. However, these amendments failed to pass each time they were presented. In February 1920, Governor John Jacob Cornwell included the amendment on a special session agenda. The 19th Amendment passed through the West Virginia House of Delegates but, reached a stalemate in the Senate with 14 votes for and 14 votes against the amendment. In a dramatic turn of events, Senator Jesse Bloch of Wheeling returned home from a California vacation and voted 'yes' for the amendment thus breaking the tie.

Tennessee became the 36th state to support the 19th Amendment on August 18, 1920. The amendment made it through the Tennessee Senate without complications but stalled in the House of Representatives. Like West Virginia, the vote was split and a tie breaker was needed. Harry Burn, a representative from Appalachia (East Tennessee), had fought against suffragists since his election. During this time, suffragists wore yellow roses, and anti-suffragists wore red roses. Mr. Burn was rarely seen without his red rose.

On the day of the vote, Mr. Burn received a letter from his mother, Phoebe Burn, instructing her son to vote in favor of the bill. When the time for the vote came, Mr. Burn was wearing his red rose and carrying his mother's letter. He voted in favor of the amendment shocking his fellow legislators. The following day, Mr. Burn defended his change of opinion on the 19th amendment – he felt there was a legal and moral obligation to vote for the amendment, and then he stated he also was influenced by his mother who never poorly advised him.

### CONNECT

### Mountain Momma Highlight

### Laura Clay

On February 9, 1849, Laura Clay was born in Richmond, Kentucky at the White Hall Estate. Laura Clay was the daughter of abolitionist, Cassius Clay and Mary Jane Warfield Clay. Laura Clay was largely raised by her mother; her father was frequently absent due to his political ambitions. In 1878, Cassius and Mary Jane Clay divorced, and he evicted his ex-wife from the White Hall Estate. Mary Jane Clay was left homeless and penniless because she had no rights to property. At the time, Laura Clay was 29 years old and she witnessed her mother struggling to survive. As a result, Laura Clay joined the suffrage movement, and became a loud voice for women's rights in Kentucky. Her three sisters also became suffragists and paved the road for change.

Laura Clay never married and managed a 300 acre farm that she leased from her father. The farm was later left to Ms. Clay when her father passed away. Due to her financial savviness, Laura Clay became independently wealthy and used her funds to support the suffrage movement. In 1888, Laura Clay founded the Kentucky Equal Rights Association (KERA), an organization that lobbied on behalf of women's rights in the Kentucky General Assembly. The organization achieved many successes including – the right for married women to control their own property and wages, the right for co-guardianship of minor children, the right to vote in school board elections, and the right for women to attend state colleges and universities. She also changed the laws in how mentally ill patients were medically treated – through lobbying efforts, female physicians were required to be accessible to female patients in state mental hospitals.

Although Laura Clay supported the right for women to vote, she had concerns about the 19th Amendment. She felt that a federal amendment would impose federal will on states and would deny each state the right to oversee their own voting standards. She felt states should be responsible for granting women the right to vote. However, Laura Clay's earlier advocacy for women's rights laid the foundation for the 19th Amendment in Kentucky.

Laura Clay continued to make history as a suffragist. In 1920, she was a delegate for the National Democratic Party, and became the first female nominated as presidential hopeful for a major political party. Ms. Clay also ran twice for Kentucky state senate, but did not win the majority. It is theorized that Ms. Clay lost support because of her stance on state rights vs. the 19th Amendment. Although she believed in the contents of the 19th Amendment, she felt states had a responsibility to change old customs and shape the future. She felt the 19th Amendment forced the will of the federal government on the state. While she believed women deserved the right to vote in all elections, Laura Clay wanted states to grant this right. This belief reduced her popularity amongst female voters. Despite her decline in popular opinion, Laura Clay continued to pursue equal rights for women until her retirement.

### TAKE ACTION

Choose three to earn.

### Daisy, Brownie, and Junior Levels:

- 1. There were many women who influenced women's rights watch this video about Susan B. Anthony. She helped author the 19th Amendment that was introduced in congress in 1878, but was not passed until 1920. Take a minute to learn about Ms. Anthony by watching <a href="https://www.youtube.com/watch?v=WjeiG18i8wM">https://www.youtube.com/watch?v=WjeiG18i8wM</a>
- 2. Discuss the rights and ideas that women suffragists believed in. How have these women influenced today's girls? With your troop or as an individual, write down all the things girls and women can do today that they couldn't do in the late 1800s and early 1900s?
- 3. Think about a female role model in your life, and discuss why this person is a role model. Create a role model pin for this woman using <a href="https://www.kiwico.com/diy/Arts-and-Crafts-Projects/1/project/Giant-Medals/2658">https://www.kiwico.com/diy/Arts-and-Crafts-Projects/1/project/Giant-Medals/2658</a> as a guide. Write the role model's name in the center of the medal you can either present the medal to your role model, or hang the medals on display within your troop as a reminder of all the inspirational women in your lives and how they influence the world to be a better place.

- 4. Draw a picture of your state capital, and discuss what this picture symbolizes to you?
- 5. Think about how you want to make the world a better place. Using magazines, art supply, glue, paper, etc. make a collage representing this dream. Share the collage with your troop or family.
- 6. If you were running for president, what would your presidential campaign slogan be? Create a poster board with the slogan. (ex. I will do my best to be honest and fair, vote Claire!)
- 7. Pick a day during the month of March and wear white to remember the suffrage movement. You can do this as an individual or as a troop. Share pictures on GSBDC social media formats and state why voting is important to you.

### Cadette, Senior and Ambassador Levels:

- 1. Read the speech of Delegate J.S. Thurmond opposing the 19th Amendment (<a href="http://www.wvculture.org/history/wom-en/suffrage03.html">http://www.wvculture.org/history/wom-en/suffrage03.html</a>). Discuss the female-centric roles discussed in the speech. How does this speech make you feel? How would you respond to Delegate Thurmond? Act out your response as a troop or journal your response. How have women changed the world to be a better place because they now have active roles in government?
- 2. Pick a female who has influenced you. Share with your troop or journal why this person has influenced you. Make a collage representing the female, and the positive changes she has created in the world. This could be a family member, a teacher, or a notable female in history, government, or pop culture.
- 3. Imagine you are a female in the late 1800s/early 1900s. Write a speech advocating for your right to vote.
- 4. Watch an interview with Ameenah Gurib-Fakim, president of Mauritius, and the first Muslim female head of state in Africa. As a girl, what were some of the challenges she faced? How did she overcome these challenges? How does she feel a female president differs from a male president? <a href="https://www.ted.com/talks/ameenah\_gurib\_fakim\_hum-ble\_plants\_that\_hide\_surprising\_secrets?language=en">https://www.ted.com/talks/ameenah\_gurib\_fakim\_hum-ble\_plants\_that\_hide\_surprising\_secrets?language=en</a>
- 5. Watch the History Detectives at <a href="https://www.pbs.org/video/history-detectives-suffrage-pennant/">https://www.pbs.org/video/history-detectives-suffrage-pennant/</a> as they explore the symbolism of a Suffrage Pennant. Make a pennant that symbolizes the importance of the 19th Amendment to you. Share your pennant with your troop.
- 6. Watch Halla Tómasdóttir, Icelandic entrepreneur and past presidential nominee, discuss how she overcame media biases, changed the tone of political debate and surprised her entire nation when she ran for president of Iceland. https://www.ted.com/talks/halla\_tomasdottir\_it\_s\_time\_for\_women\_to\_run\_for\_office
- 7. Pick a day during the month of March and wear white to remember the suffrage movement. You can do this as an individual or as a troop. Share pictures on GSBDC social media formats and state why voting is important to you.

### **April 2019**

### Rooted in Appalachia

In Nature, nothing exists alone. - Rachel Carson

### **DISCOVER**

Spring is a wonderful time to reside in Appalachia – the ground thaws, the leaves return to the trees, flowers bloom, and plans for gardens are made. The growing season depends on the region, and some areas start earlier than others. Gardening and farming is not new to Appalachia, as the locavore tradition has roots dating back to prehistoric times. Gardening and farming is more than food; it is tradition that connects Appalachians to their family and community. Collections of oral histories possess themes rooted in gardening. Some families can trace their lineage based on farming traditions and land that has been passed through the generations. Appalachian folklore also explores ways to have a successful garden. Did you know you shouldn't plant your garden until the oak leaves are the size of mouse ears or that green beans should be planted on Good Friday?

Prior to pre-industrialization Appalachia, gardening was a necessary way for many Appalachian families to obtain food. Oral histories reveal that many Appalachians remember collecting seeds for the following year's harvest. Canning and drying produce became a tradition to help families preserve food and eat all year long. Spring and summer were for growing, and autumn was for canning. Every piece of produce was preserved, so families would have food throughout the winter months. Families and communities would come together to help each other complete this task. It is believed that canning traditions have influenced the unique pickled flavor of Appalachian cuisine not typical in other regions of the country.

With increased access to grocery stores, restaurants and fast food chains, there has been a decreased need for large family gardens. Although gardening may seem like a hobby to many, it remains a longstanding tradition in Appalachia despite the rocky and mountainous terrain. This tradition has put Appalachians on the map for being original 'locavores.' The culture of Appalachian gardening promoted farm-to-table meals long before mainstream media coined the term 'locavore.' In some areas of Appalachia, farms have increased in size and Appalachians have started marketing their homegrown products at farmers' markets or roadside stands. In some areas, restaurants have begun to locally source their foods from local farms, and their menus change seasonally based on vegetable and fruit availability. Other farms have included consumer supported agriculture into their business models. Each season, customers will pay a price to subscribe to a weekly vegetable and fruit box. The farm is supported by consumers, and in return, consumers receive a week's worth of fresh vegetables from their local farm. Some farms include recipes to match that week's vegetable and fruit box. Gardening and farming is an excellent opportunity to explore your entrepreneurial skills.

Gardening and farming is another avenue to revive old coal mines. This is not an easy task, but already there are farmers seeking to change the landscape. Farmers must move tons of rock, till the land, and remove more rocks. In 2017, AppHarvest, an agricultural project, was launched in Pikeville, Kentucky with the goal of rebuild old coal mines with greenhouses. The greenhouses grow tomatoes, bell peppers and other assorted produce using hydroponic growing techniques.

Refresh Appalachia is another program that focuses on renewing low income areas and improving old coal mines. The program aims to provide educational and entrepreneurial opportunities to communities in southern West Virginia through agricultural programs. Currently, there are seven farms with three being fully operational. These farming programs can be found in Wayne County, Cabell County, Lincoln County, and Mingo County, West Virginia.

### CONNECT

### Mountain Momma Highlight

### Rachel Carson

On May 27, 1902, Rachel Carson was born in Springdale, Pennsylvania, an Appalachian town located in Allegheny County. The town was located 17 miles upstream from an industrialized Pittsburgh. Rachel Carson grew up surrounded by nature and the Allegheny River, but she also had exposure to the firsthand effects of pollution on nature. Rachel Carson grew up wanting to be an author and at the age of 10, she submitted her first short story to a national children's magazine. She

would later use her talent as a writer to educate the nation and change federal laws on the use of pesticides. Rachel Carson was an intelligent student and after high school she attended Pennsylvania University for Women (now Chatham University). She started college with the intent to major in English, but graduated with a Biology degree. She rediscovered her love for science, and wanted to explore different life possibilities. Her parents moved to Baltimore, Maryland in 1930, and Rachel followed. She then attended John Hopkins University, and earned a master's degree in creative writing. But her schooling was not finished, and her postgraduate work was completed at Woods Hole Marine Biological Laboratory in Massachusetts.

Rachel Carson did not lose her love of writing to become a biologist nor did she stop investigating the natural world to become a writer. Rachel Carson was able to combine both her interests. By 1936, Rachel Carson was working for the US Bureau of Fisheries. During this time, she published her first book, *Under the Sea Wind*. After this publication, Ms. Carson became the editor-in-chief for Fish and Wildlife Services under the US Department of Interior. The department's primary goal was conservation. In 1951, Rachel Carson published her second book, *The Sea Around Us*. This book became a best-seller, and made Rachel Carson a household name in the literary and scientific world.

By the 1950s, Rachel Carson had shifted her focus from marine biology to researching the impact of pesticides (DDT) farmers used on crops to prevent insect infestation. In 1962, Rachel Carson's most famous and influential book, *Silent Spring*, was released. The idea for the book came after Rachel Carson received a letter from a friend detailing the deaths of birds that had eaten the highly toxic pesticide. Rachel Carson began her investigation, and built evidence to support her ideas. In the book, Rachel Carson detailed the negative effects that pesticides, such as DDT, have on the natural world – insects build immunities, and birds that consume the insects lose their ability to reproduce. This impacts the food chain and the environmental balance necessary to maintain healthy ecosystems. Rachel Carson also noted the negative impact these chemicals had on humans who consumed the pesticides. She documented cases of human pesticide poisoning and cancer.

Rachel Carson's findings were met with resistance, which she defended. Rachel Carson was diagnosed with breast cancer in 1960, which initially slowed the release of *Silent Spring*. Despite her illness, Ms. Carson continued to defend her findings while undergoing radiation treatment for breast cancer. Her energy levels slowed, but her passion for a better and safer world remained ignited. While her opposition claimed Rachel Carson was trying to send farming and food production back in time, she argued for better management and oversight of chemicals being used on food sources. In one of her last public appearances, Ms. Carson spoke before John F. Kennedy on May 15, 1963. During the hearing, Ms. Carson continued to support her scientific findings, and encouraged policy changes. On April 14, 1964, Rachel Carson passed away from complications with breast cancer.

Ms. Carson's legacy continued after her death, and in 1970, President Nixon founded the Environmental Protection Agency (EPA). In the past, the United States Department of Agriculture oversaw the use of pesticides and the regulation of the agricultural industry. Ms. Carson noted this created a conflict of interest for the group, and the EPA was created to reduce this conflict. By 1972, the Environmental Defense Fund and other environmental advocates secured a ban on DDT, except in emergency situations. William Ruckelshaus was the director of the EPA at this time, and backed this ban. In a 2013 interview, William Ruckelshaus credited *Silent Spring* and Rachel Carson for drawing public attention to DDT and the need for government oversight.

### **TAKE ACTION**

Choose three to earn **or join fellow Girl Scouts and the National Park System on April 20**, **2019 to earn your April Mountain Momma rocker. Look for additional event details in the Spring/Summer 2019 Program Guide.** 

### Daisy, Brownie and Junior Levels:

- 1. Grow food in a jar and chart your progress. Directions can be found at <a href="https://modernparentsmessykids.com/15936/">https://modernparentsmessykids.com/15936/</a>. Make sure to have an adult present to assist with sharp objects.
- 2. Create a bug house using the directions at <a href="https://researchparent.com/homemade-bug-houses/">https://researchparent.com/homemade-bug-houses/</a>. Let us know if you find any cool bugs. Make sure to have an adult assist you with this project.
- 3. Create your very own flower garden using scrap and construction paper. Let your imagination flow as your flowers grow. Have an adult help you cut different shapes to create your very own flower garden. Examples and step-by-step guide can be found at: <a href="http://www.paper-and-glue.com/2016/02/invitation-to-create-flower-garden-kids-craft.html">http://www.paper-and-glue.com/2016/02/invitation-to-create-flower-garden-kids-craft.html</a>.
- 4. Watch <a href="https://www.youtube.com/watch?v=nUrBBBs7yzQ">https://www.youtube.com/watch?v=nUrBBBs7yzQ</a> to learn how a recycling plant works. Research where your closest recycling center is located, and share the information with your troop. If you do not have a recycling center,

- how easy would it be to implement recycling at your troop meetings?
- 5. Watch Appalachian farmers work as a community to meet market demands <a href="https://www.youtube.com/watch?v=R-RV2e6htkAA">https://www.youtube.com/watch?v=R-RV2e6htkAA</a>. Then visit a local farmer's market or farm, and learn about the people growing food in your community.
- 6. Watch a brief biography on Rachel Carson <a href="https://www.youtube.com/watch?v=3bgP4JsRsnw">https://www.youtube.com/watch?v=3bgP4JsRsnw</a>. What characteristics did Ms. Carson possess that relate to the Girl Scout Promise and Law?
- 7. Take the Earth Day Pledge.

Earth Day Pledge:
I love the earth!
I promise to
I promise to
I also promise to
Let's work together to keep the earth clean and healthy
Everyday is Earth Day.

### Cadette, Senior, and Ambassador Levels:

- 1. Watch <a href="https://www.youtube.com/watch?v=nUrBBBs7yzQ">https://www.youtube.com/watch?v=nUrBBBs7yzQ</a> to learn about how a recycling plant works. Research where your closest recycling center is located, and share the information with your troop. If you do not have a recycling center, how easy would it be to implement recycling at your troop meetings?
- 2. Watch a brief video about farming in Mingo Co, WV. <a href="https://www.youtube.com/watch?v=-M12NQbA23o">https://www.youtube.com/watch?v=-M12NQbA23o</a>. Then visit a local farmers' market or farm, and learn about people growing food in your community.
- 3. Grow your own sprouts using instructions at http://bit.ly/2wAFVGG
- 4. Watch a video detailing Rachel Carson's journey after the release of Silent Spring. https://www.youtube.com/watch?v=Ipbc-6IvMQI
- 5. Create an herb garden using recycled milk jugs https://grillo-designs.com/diy-plastic-bottle-herb-garden/
- 6. Schedule a trash pickup day with your troop in your area. Follow the tips found at <a href="https://www.doinggoodtogether.">https://www.doinggoodtogether.</a> org/bhf/clean-up-your-neighborhood/. If you are picking up trash in a busy area, make sure you stick together and wear bright clothing. Due to safety concerns, please do not schedule the pickup to be on a road or highway.
- 7. Contact a naturalist in your area to arrange for a guided hike. Ask about native and invasive species and how both are being managed by the park.

### **May 2019**

### Attitude of Gratitude: Mountain Momma Appreciation

We have a strong sense of place, West Virginians do. - Mary Lee Settle



### **DISCOVER**

West Virginia is the only state that is entirely in Appalachia, and its state song, Country Roads, by John Denver, references mountain mommas – like our mothers, the mountains always call us home. Mountain Mommas, like the mountain range, are tough, beautiful, unique, and enduring. There is no concise history of women in Appalachia, and Mountain Mommas have taken on various roles in their families and communities. Publications examining the role of women in Appalachia claim that Mountain Mommas are sometimes forgotten, because the culture has been historically dominated by men. This paints a picture that women in Appalachia are largely silent, standing in the background.

However, this is a false claim. Mountain Mommas have always possessed the power, the strength, and the drive to make changes. This month's Mountain Momma guide examines two West Virginia women – Julia Pierpont and Anna Jarvis. Julia Pierpont was not born in West Virginia, but married the man known as the Father of West Virginia, Francis H. Pierpont. She was his wife when he served as the Governor of Restored Virginia, and she is credited for establishing Memorial Day. Anna Jarvis was a West Virginia native and is the founder of Mother's Day. Two West Virginia Mountain Mommas had the power to change the calendar and create special days in May where both mothers and veterans are honored for their selfless acts of giving.

### **CONNECT**

### Double Feature Mountain Momma Highlight

### Julia Pierpont - Caregiver of Fallen Soldiers

Julia Pierpont was born in Dryden, Tomkins County, NY, which is one of the few New York counties in Appalachia. When she married Francis H. Pierpont, Julia Pierpont left her home to move to Fairmont. At that time, Fairmont and Marion County were still a part of Virginia. She did not want to leave her home and travel to Virginia away from her family and friends. However, her husband convinced Mrs. Pierpont to move to Fairmont, and start a family with him. During the Civil War, Francis Pierpont supported President Lincoln and worked to keep Virginia loyal to the Union. When Virginia seceded from the Union, Francis H. Pierpont met with other northwest Virginians at the first Wheeling Convention (1861), and declared their territory the 'Restored Government' of Virginia. They wrote a new Virginia Constitution and sent a representative to Congress. At the second Wheeling Convention, Francis H. Pierpont was elected Governor of Restored Virginia, a position that was recognized by President Lincoln. Julia Pierpont stood by her husband and supported his beliefs. While her husband was serving as Governor, Julia Pierpont remained in Fairmont to care for their household and children. During this time, Mrs. Pierpont started sewing Stars and Stripes flags for soldiers passing through her town.

In 1862, the *Wellsburg Herald* noted that 'Mrs. Governor Pierpont is gaining for herself great credit for zealous and successful efforts in collecting together whatever is necessary for the health and comfort of our soldiers in the field, and sending it on to the hospitals in Washington and Alexandria. We hardly take up a Western Virginia paper, that some mention is not made of the tireless patriotism in this direction, of Mrs. Julia A Pierpont.' On April 29, 1863, Mrs. Pierpont and her children hid in their home during the Jones Raid on Fairmont. As she and her children hid, her husband's personal library was burnt by confederate soldiers. This was considered payback against the Father of West Virginia for his role in the first and second Wheeling Convention and for serving as the Governor of Restored Virginia.

On May 9, 1865, Francis H. Pierpont was appointed as the temporary Governor of Virginia and he relocated with his family from Wheeling to Richmond, VA. In May 1866, Julia Pierpont observed that the graves of fallen Union Soldiers in Hollywood Cemetery, Richmond, VA were being neglected. Mrs. Pierpont and Ms. Wooley, a teacher in African American schools, decided to clean and decorate the graves. This was done with the assistance of Ms. Wooley's school children. As news spread of Mrs. Pierpont's deeds, various cities and towns began cleaning and decorating the graves of both fallen

Confederate and Union soldiers. After Francis H. Pierpont's stint as Governor of Virginia, he returned to Fairmont, WV with Julia Pierpont where he later served as a delegate for the new West Virginia state. Mrs. Pierpont continued her tradition of cleaning and decorating the graves of both Confederate and Union soldiers after their return.

May 30th became known as Decoration Day, and later became Memorial Day. This day of honoring fallen soldiers was inspired by Mrs. Pierpont's actions, a daughter and mother of Appalachia. Mrs. Pierpont is buried in Woodland Cemetery in Fairmont, WV alongside her husband.

### Anna Jarvis - Founder of Mother's Day

Anna Jarvis was born on May 1, 1864 in Webster, Taylor County, West Virginia, and was the ninth out of twelve children. Although Anna Jarvis had multiple siblings, seven passed away during their infancy and early childhood. Her mother, Ann Reeves Jarvis, served as an inspiration to Anna Jarvis throughout her child- and adulthood. Ann Reeves, also known as Mother Jarvis, was a social activist, and founded the Mother's Day Work Clubs. This club was created to combat poor health and sanitation conditions that existed and contributed to the high death rates of children. The clubs provided medicine to the poor and cared for the sick. The clubs also helped arrange specialized care for those suffering and dying from tuberculosis.

During the Civil War, Mother Jarvis brought the clubs together, so they could pledge to continue their good work without being divided by political tensions. As a result, the clubs remained active and cared for soldiers on both sides of the Civil War. It is believed their efforts helped save the lives of many wounded soldiers from infection. After the Civil War, Mother Jarvis worked to bring families together that had been divided by the conflict. She created Mother's Friendship Day. She believed divided families could reconnect under the common bond of love and respect that each person had for their mother.

Mother Jarvis also encouraged her daughter Anna Jarvis to reach high. At her mother's encouragement, Anna Jarvis attended Augusta Female Seminary (Mary Baldwin University) in Staunton, VA. After she graduated, Anna Jarvis returned to Grafton, WV becoming a teaching for the public school system. Anna Jarvis also joined her mother as an active member of the church, which further strengthened the mother-daughter relationship.

Anna Jarvis eventually moved to Chattanooga, TN and began working as a bank teller. This lasted for about a year, and with the encouragement of her brother, Anna Jarvis moved to Philadelphia. She got a job working for Fidelity Mutual Life Insurance as the agency's first female literary and advertising editor. Since she no longer lived in Grafton, WV, Anna Jarvis wrote to her mother regularly. Mother Jarvis was proud of her daughter's accomplishments, and this was confirmed in the many letters between the two. In 1902, Anna Jarvis' father passed away and Mother Jarvis was living alone in Grafton, WV. Anna Jarvis and her brother convinced Mother Jarvis to move to Philadelphia due to her declining health; she had heart troubles. Anna Jarvis took care of her mother until she passed away on May 9, 1905.

In 1907, on the anniversary of her mother's death, Anna Jarvis celebrated her mother's life with a gathering of friends. On May 10, 1908, the second Sunday of May, Anna Jarvis convinced her mother's church, Andrews Methodist Episcopal Church, to host an event honoring Mother Jarvis and all other mothers. This celebration honored all the mothers who served in their homes and helped make their communities a better place. Mother's Day was also celebrated in Philadelphia on the same day that year due to the activism of Anna Jarvis.

Anna Jarvis believed that as mothers, women had the responsibility to serve as vehicles of change in their communities and in politics. She believed mothers provided a nurturing voice to ease social injustices. Anna Jarvis and others wrote to ministers and politicians in hopes of establishing a national Mother's Day. By 1911, almost every state celebrated Mother's Day, and in 1914, President Woodrow Wilson officially declared the second Sunday in May as Mother's Day. Anna Jarvis then turned her efforts to having Mother's Day recognized internationally. Today, over 50 countries celebrate Mother's Day.

Mother's Day started as a day of affection, and people wrote letters to their mother's or attended church with their families. However, Mother's Day evolved, and companies started making a profit off the celebration. This greatly upset Anna Jarvis and she often protested festivals and companies seeking to make a profit off Mother's Day. She felt this ruined the original intent of the holiday. Mother's Day was created to celebrate the traits possessed by Mother Jarvis – compassion, peace, reconciliation, hope, and social action.

Although Anna Jarvis never had any children of her own, she is known as the mother of Mother's Day.

### TAKE ACTION

Choose three to earn.

### Daisy, Brownie and Junior Levels:

### **Memorial Day Activities**

- 1. Watch <a href="https://www.youtube.com/watch?v=ePnIOkZaCn4">https://www.youtube.com/watch?v=ePnIOkZaCn4</a> and learn about the history of Memorial Day.
- 2. Using the instructions found at <a href="http://deceptivelyeducational.blogspot.com/2013/07/july-4th-painted-flag-shirt.html">http://deceptivelyeducational.blogspot.com/2013/07/july-4th-painted-flag-shirt.html</a>, create a hand-printed American flag shirt to wear on Memorial Day.
- 3. With your parent or troop, contact a local veterans' group or cemetery. See if they are looking for help with placing American flags on the graves of American soldiers.

### **Mother's Day Activities**

- 1. Write a letter or poem to your mother, grandmother, aunt, or female caregiver honoring them.
- 2. Anna Jarvis cared for her mother in later life. During the month of May, visit a nursing home or assisted living facility and engage the residents in an activity. This can be done as an individual or as a troop.
- 3. Follow the instructions at <a href="https://www.firefliesandmudpies.com/rainbow-heart-suncatchers/">https://www.firefliesandmudpies.com/rainbow-heart-suncatchers/</a> to create a sun catcher heart. Gift the heart to a female that inspires you.
- 4. Create heart stones to give out on Mother's Day http://bit.ly/2omMA3N

### Cadette, Senior and Ambassador Levels:

### **Memorial Day Activities**

- 1. Watch an interview with Sergeant Ruth Hanks, a female Sentinel at the Tomb of the Unknown Soldier <a href="http://bit.ly/2C3mbl6">http://bit.ly/2C3mbl6</a>, then watch Sergeant Ruth Hanks last walk at <a href="http://bit.ly/2Pj65FK">http://bit.ly/2Pj65FK</a>
- 2. Watch a short film on the history of the Tomb of Unknown Soldier at http://bit.ly/2LHbX9v
- 3. With your parent or troop, contact a local veterans group or cemetery. See if they are looking for help with placing American flags on the graves of Veterans. See if you can be of service during any Memorial Day celebrations they may be hosting.
- 4. Celebrate Memorial Day by making a tie-dye red, white and blue shirt. Instructions can be found at <a href="https://www.pinterest.com/pin/95138610857038169/">https://www.pinterest.com/pin/95138610857038169/</a>

#### **Mother's Day Activities**

- 1. Write a letter or poem to your mother, grandmother, aunt, or female caregiver honoring them.
- 2. Anna Jarvis cared for her mother in later life. During the month of May, visit a nursing home or assisted living facility and engage the residents in an activity. This can be done as an individual or as a troop.
- 3. With your troop leader, complete the activity Becoming a Teen Parent. The activity can be found at <a href="http://counties.cce.cornell.edu/nysacaa/PBP\_Files/2\_Lesson\_The\_Cost\_of\_Being\_a\_Teen\_Parent.pdf">http://counties.cce.cornell.edu/nysacaa/PBP\_Files/2\_Lesson\_The\_Cost\_of\_Being\_a\_Teen\_Parent.pdf</a>.

  After completing the activity, discuss how life would change if you became a mother. This activity requires parent permission. Please complete and return the <a href="https://sir.ly/2ioKzug">Girl Scouts of Black Diamond Council Sensitive Issues Consent Form</a>.

  This form is located at: <a href="http://bit.ly/2ioKzug">http://bit.ly/2ioKzug</a>.
- 4. Create heart stones to give out on Mother's Day https://www.firefliesandmudpies.com/gratitude-stones/#\_a5y\_p=2786914

### **June 2019**

### **Woven into Time**

I've never been away from the mountains for any great length of time, and I never expect to be - Lucy C. Morgan



### **DISCOVER**

Appalachia is more than just mountainous terrain, coal mines, rural roads, and bluegrass; the people have a rich history of producing culturally unique folk art. Appalachian art is comprised of pottery, quilting, weaving, canning, painting/drawing, sculpting, basketry, and architectural design. Appalachian art is a mixture of the creative mind mingled with the practical needs of everyday living.

For example - pottery was necessary for creating containers, dishes and cups; quilting helped create warm coverings for beds; canning was a form of food preservation that has evolved into a respected form of culinary arts; weaving helped create clothing; painting and sculpting was used to record events, stories and/or locations; baskets were designed for storage and carrying items; and architectural designs were based on structural need, territory, weather, materials available, and purpose. Art in Appalachia has influences from native cultures, the Cherokee, and Irish, German and Scottish immigrants. Settlers and native cultures had to survive in the isolated areas, and from that sense of survival, a rich and distinctive art culture developed.

Appalachian art is culturally unique to different regions based on the needs of earlier settlers. Pioneers learned what clay made the best containers, and what natural fibers made the best material for spinning. They learned what wood could be used to create sturdy structures to withstand winters, and what wood was best for creating furniture. Musical instruments were also constructed out of wood, and different wood-types impacted sound quality. For example, a soft wood like cherry absorbed vibrations and produced a mellow sound. Art traditions were passed down in families as younger generations learned from their parents and elders. In some cases, families became known for their ability to make pots or quilts and specialty reputations developed in communities.

Appalachian art remained isolated until the early twentieth century when the coal industry was booming and trains and automobiles were coming into the region. Visitors to the area, including industrialists, missionaries and educators, noted the unique features of Appalachian art. As areas became more industrialized, the need for weaving, quilting, woodworking, basketry, pottery, and canning were greatly reduced. Items became purchasable as stores popped up across the different regions, and cities began to develop. These traditions became recognized as an art form to outsiders, and markets were established to display Appalachian craftsmanship to the outside world. Others looked to maintain and preserve the traditions, and schools were created to honor Appalachia's past. Today Appalachian artisans are respected for their wealth of knowledge, use of natural material, and creation of beautiful pieces that represent their home, family, communities, and the continuation of tradition.

### **CONNECT**

### Mountain Mama Highlight

### Lucy Calista Morgan

Lucy Morgan was born in Franklin, Macon County, North Carolina on September 20, 1889. She was the sixth of nine children, and was raised in a home without electricity or plumbing. In her memoir, *Gift from the Hills*, she recalled the wonderful experiences she had growing up in Appalachia. She remembered making dolls out of sticks and ivy, because there were no stores to purchase toys. Using the natural landscape, she and her siblings would construct houses and furniture out of stone, moss, and twigs. At a young age, Ms. Morgan used natural resources to create an imaginary world.

As a child, Ms. Morgan attended a private school in Hickory, NC, and later attended Central State Normal School, now Central Michigan University. Ms. Morgan did not return to Appalachia after graduating from college in 1915; instead she worked as a school teacher for the Children's Bureau in Illinois. Five years later, Ms. Morgan left her job in Illinois to teach at the Appalachian School in Penland, Mitchell County, NC. In 1923, Ms. Morgan accompanied a former student to Berea College in Kentucky. During her nine week visit, Ms. Morgan learned the art of weaving, which changed her life. She

returned to Penland with the mission of teaching local women to weave. She believed Penland women would financially benefit from this craft.

Ms. Morgan was met with doubt when she presented this idea to Bishop Junius Horner who oversaw the education and mission of the Appalachian School. Bishop Horner felt weaving would be harmful to women and would be too hard on their bodies. Ms. Morgan knew different, because Appalachian women were tough; they raised children, managed households, cared for farms, and assisted with livestock. In order to prove Bishop Horner wrong, Ms. Morgan sat at her loom weaving for 8 hours. When the Bishop saw that Ms. Morgan was not harmed by her long stint at the loom, he supported her idea.

Ms. Morgan also had to prove to women that this was a beneficial skill. She did a community event where she demonstrated the weaving process. After the event, she sent a loom to a local woman named Martha Willis who completed a rug that was purchased by the Appalachian School for \$23.00. Seeing this success, other local women were inspired to get looms and learn to weave.

By 1925, Ms. Morgan's weaving business was booming with production, but customers were needed. Ms. Morgan then convinced Bishop Horner to purchase a Model-T Ford with a truck bed on the back. Ms. Morgan and her friend, Amy Burt, began visiting resort hotels to sell her wares. Ms. Morgan purchased all products the local women wove, and became responsible for selling the items. In 1925, Ms. Morgan was living off her savings as she no longer was receiving a salary from Appalachian School. In 1928, Ms. Morgan finally made a profit, and was able to pay herself and create more opportunities. In 1929, Ms. Morgan established the Penland School of Handicrafts to help women learn a craft, but also to support her business.

Ms. Morgan continued to build the weaving business and made national connections through her travels. In 1931, Ms. Morgan travelled to Washington DC to discuss the sale of crafts in National Parks. In 1932, Ms. Morgan travelled to the World's Fair in Chicago, IL and sold her crafts from a log cabin built to the back of a pickup truck. In 1934, Ms. Morgan served as the representative of the Southern Mountain Handicraft Guild at the International Exhibition of Folk Arts in Berne, Switzerland. Ms. Morgan did not stop educating women and taught weaving in Africa, Canada, Alaska, Peru, and China. She believed women needed to have a source of income that could be acquired by working from home. She felt women should not be torn between their families and earning money.

In 1962, Ms. Morgan retired from her position, and her nephew, Ralph Morgan, and his family carried on the business of Appalachian crafts. In 1981, Ms. Morgan passed away in her home at the age of 92. Her legacy continues as her school, now the Penland School of Crafts, is the number one school of arts and crafts education. People travel from all over the world to learn the art of creating books, paper, clay, drawing, glass, iron, metals, photography, printmaking, letterpress, textiles, and wood

### TAKE ACTION

Choose three to earn.

### Daisy, Brownie and Junior Levels:

- 1. Watch a brief visual history of quilts at <a href="https://www.youtube.com/watch?v=0YhMCmKv8ow">https://www.youtube.com/watch?v=0YhMCmKv8ow</a>. Discuss the people you saw in the video, the diverse patterns and the different stories being displayed in the quilt.
- 2. Make a quilt square using the simple tips found at: <a href="https://www.prekinders.com/easy-quilts-kids/">https://www.prekinders.com/easy-quilts-kids/</a>. Have a parent or your troop leader cut the fabric pieces for you. Design your square to tell your story. If you are doing this as a troop, combine the pieces to make a quilt detailing the journey of your fellow Girl Scouts.
- 3. Create a clay pot using the instructions at <a href="http://www.thecrafttrain.com/clay-coil-pots/">http://www.thecrafttrain.com/clay-coil-pots/</a>. Decorate the pots to represent your style.
- 4. Watch a video on the Penland School of Craft at <a href="https://www.youtube.com/watch?v=7t42sgf-Na4">https://www.youtube.com/watch?v=7t42sgf-Na4</a>. What type of crafts inspire you?
- 5. Lucy Morgan was inspired to make dolls out of twigs. Be inspired by Ms. Morgan, and create a twig bouquet. Instructions and ideas can be found at: <a href="http://www.homemadeginger.com/2015/08/painted-twig-bouquet.html">http://www.homemadeginger.com/2015/08/painted-twig-bouquet.html</a>
- 6. Visit a local crafting center in your area. Speak with the vendors about their art form, and how they learned it.

### Cadette, Senior and Ambassador Levels:

- 1. Watch a history of pottery in Northern Georgia. https://youtu.be/B3itAd5TMII. What did you learn from the video?
- 2. Purchase clay pottery material and make your own folk art.
- 3. Watch a video on the Penland School of Craft at <a href="https://www.youtube.com/watch?v=7t42sgf-Na4">https://www.youtube.com/watch?v=7t42sgf-Na4</a>. What type of crafts inspire you?
- 4. Using the instructions found at <a href="http://bit.ly/2BYtVoo">http://bit.ly/2BYtVoo</a>, create a quilt block that represents your inner G.I.R.L.
- 5. Lucy Morgan was inspired to make dolls from nature. Using the instructions found at <a href="http://bit.ly/2N1aQX6">http://bit.ly/2N1aQX6</a>, create flower ornaments.
- 6. Visit a local crafting center in your area. Speak with the vendors about their art form, and how they learned it.

### **July 2019**

### **A Native Past**

You know that women are always looked upon as nothing, but we are your mothers, you are our sons, our cry is all for peace, let it continue. This peace must last forever. Let your women 's sons be ours, our sons be yours, let your women hear our words." - Nanye-hi



### **DISCOVER**

Appalachian history pre-dates European immigrants and settlers, and has a rich Native American past, which has influenced the many layers of Appalachian culture. Prior to the 1700s, the eastern panhandle and southeast of West Virginia(now Greenbrier and Pocahontas counties) saw Shawnee and Mingo settlements. The Cherokee, one of the more commonly known Appalachian tribes was known to lived in the Kanawha area as early as 1620.

The Cherokee have deep roots in Appalachia, and are connected to the Pisgah Phase (circa 1000-1500). This phase consists of settlement development in Southwest Appalachia, and covers over 14000 square miles. The Cherokees are linked to the Iroquois and are thought to have originated near the Great Lakes. However, tribe development is believed to have occurred in western North and South Carolina, northern Georgia and Alabama, and southwest Virginia.

The Shawnee also lived in Appalachia and have early ties to Alabama, but also had land claims in Northern Kentucky and Ohio. Tecumseh (March 1768-October 5, 1813) was a Shawnee warrior and chief who created a multi-confederacy nation east of the Mississippi under British protection. He joined sides with the British during the War of 1812 in hopes of maintaining tribal independence. He was killed during battle, and many people in his tribe returned to the familiar homelands of Appalachia, while others developed settlements among the Amish and Quakers.

In 1830, Native Americans residing in Appalachia were impacted by the Indian Removal Act. This act called for all Native Americans to move into 'Indian Territory' west of the Mississippi. If tribes wanted to stay, they would have to give up their tribal alliances and become citizens of the state they resided in. The Treaty of 1832 called for the removal of all Shawnee to the west and many were forcibly removed from their homes by US troops. Some were able to break away and come to the Kanawha Valley in WV and into Kentucky to hide amongst the Cherokee. Between the years 1837-1839, the Trail of Tears displaced the Cherokee, Chickasaw, Choctaw, Muscogee, and Seminole tribes, many of which had resided in Appalachia for hundreds of years. It is estimated that 8700-17000 Native American died from exposure, starvation, and disease. In 1905, the US Court of Claims ruled in favor of the Eastern Cherokee Tribe against the US for the Trail of Tears. They were awarded 1 million dollars, which was distributed to over 30000 eligible individuals and families. In 1987, federal law marked for protection over 2200 miles of trail in order to recognize the forced removal of the Cherokee people. It is known as the Trail of Tears National Historic Trail, and parts of the trail run through Appalachia.

Changes for the native populations of Appalachia were not over, and from 1940-1970, the federal government worked to move Native Americans off reservations and into towns and cities, so they could find jobs. Many returned to the Appalachian region of their ancestors, including West Virginia, Kentucky, Virginia, and Ohio. In 1965, the Civil Rights Act was passed, and the WV Legislature passed a law that would allow Native Americans to own land and mark on official documents Native American as their ancestry.

In 1989, Appalachian American Indian Society was formed and in 1996, it was formally recognized by the Legislature as an inter-tribal tribe. The group later changed their name to Appalachian American Indians of West Virginia. The group hopes to preserve their culture as well as educate the public. Members of the inter-tribal tribe are not solely located in West Virginia. Their website lists over 5000 members in West Virginia and surrounding states.

### **CONNECT**

### Mountain Momma Highlight

### Nanyehi (English Name: Nancy Ward)

Nanyehi was born around 1738 in the Cherokee capital Chota to the Wolf clan, which is located now in Monroe County, Tennessee. When Nanyehi was a teen, she married a warrior named Tsu-la, and by the age of 17, she had two small children. Tsu-la was killed in battle, and legend has it that Nanyehi picked up his rifle and led the Cherokees to victory in a battle against the Creeks. After this battle, Nanyehi became known as 'Beloved Woman (Ghigau)' – a title for women who have honored their community or exhibited attributes of heroism. She was also appointed to the Women's Council of Clan Representatives, which enabled her to serve as an representative for her people.

During the mid-1700s, several Cherokee women married white colonists settling in the area. In 1750, Nanyehi married Bryant Ward, adopted the named Nancy Ward, and had another daughter named Elizabeth Ward. However, Bryant Ward was already married to another woman, and left Nanyehi to be with his first wife in South Carolina. During her marriage, Nanyehi learned English and adopted colonial customs. She would use these skills to later negotiate peace between the Cherokee and the settlers. She believed non-violent actions were necessary to promote peace between the two groups. During a battle, Nanyehi spared the life of Lydia Bean, a female colonist. Nanyehi nursed Lydia Bean back to health, and in return Ms. Bean taught Nanyehi to weave with a loom, and introduced her to livestock. Nanyehi was gifted two cows by Ms. Bean for her assistance.

Nanyehi hoped for peace between the colonists and the Cherokees, but tensions increased during the American Revolutionary War. Many of the Cherokee sided with the British, and viewed colonists as interlopers on their land. Nanyehi tried to prevent ties with the colonists from being severed, and would warn American soldiers of attacks. In 1785, Nanyehi helped negotiate the Treaty of Hopewell between the colonists and the Cherokee. The terms of the treaty included:

- 1. Indians to restore prisoners (who are U.S. citizens or their allies), slaves, and property.
- 2. Cherokees acknowledge protection provided by the United States.
- 3. Boundaries defined.
- 4. No citizen of United States shall settle on Indian lands and Indians may punish violators as they please.
- 5. Indians to deliver criminals who commit robbery, murder, or capital crimes.
- 6. Citizens of United States committing crimes against Indians to be punished.
- Retaliation restrained.
- 8. United States to regulate trade.
- 9. Special provision for trade.
- 10. Cherokees to give notice of any known designs against United States by tribes or any person.
- 11. Peace and friendship perpetual.

Although Nanyehi negotiated for peace, she warned the Cherokee against selling any more land to the colonists. Her warning went unheeded. In 1817, the Cherokee Council met, but Nanyehi was not able to attend. She was too weak from an illness but sent a representative in her stead. Her representative urged the council to not part with anymore land, but in 1819 lands north of the Hiwassee River were sold, and Nanyehi was forced to leave her home. She returned to her birth place in southeast Tennessee and opened an inn. She and her son ran the inn until her death in 1822. She is buried on a hillside near the inn beside her son. In 1923, the Nancy Ward Chapter of the Daughters of the American Revolution built a monument near her grave honoring her life. The monument is located in Benton, Tennessee.

### **TAKE ACTION**

### Complete three of the activities:

### Daisy Level:

- 1. Watch All About Archaeology at Nat Geo Kids Archaeology <a href="https://www.youtube.com/watch?v=qMzpA5oCGNY">https://www.youtube.com/watch?v=qMzpA5oCGNY</a> Would you want to be an archaeologist?
- 2. Make Shawnee Cakes <a href="https://whatscookingamerica.net/History/Johnnycakes.htm">https://whatscookingamerica.net/History/Johnnycakes.htm</a>
- 3. Dig for arrowheads and make arrows. http://bit.ly/2wsrkhl
- 4. Watch a brief video on the Trail of Tears <a href="https://www.youtube.com/watch?v=1Q5Z4UUitdU">https://www.youtube.com/watch?v=1Q5Z4UUitdU</a>
- 5. Visit a historical site or museum that highlights Native American life.

### **Brownie and Junior Level:**

- 1. Knot tying was essential, not only for survival, but also for fun. Make a bracelet using knots. Instructions can be found at <a href="https://www.myintent.org/pages/how-to-tie-different-bracelets">https://www.myintent.org/pages/how-to-tie-different-bracelets</a>
- 2. Make a dream catcher. Instructions can be found at: <a href="http://www.kaleyann.com/simple-diy-dreamcatcher/">http://www.kaleyann.com/simple-diy-dreamcatcher/</a>
- 3. Make a diorama of Cherokee housing <a href="http://bit.ly/2MENkQj">http://bit.ly/2MENkQj</a>
- 4. Make storytelling stones then tell a story <a href="http://bit.ly/2PlJPer">http://bit.ly/2PlJPer</a>
- 5. Visit a historical site or museum that highlights Native American life.

### Cadette, Senior, Ambassador Levels:

- 1. Research careers that study the past and share with the troop (historian, archaeologist, anthropologist, etc.)
- 2. Watch this brief biography on Wilma Mankiller the first woman to be elected chief of Cherokee. Discuss barriers she had to overcome to become chief. What was her mission? <a href="https://www.youtube.com/watch?v=2UBuvdMuoaY">https://www.youtube.com/watch?v=2UBuvdMuoaY</a>
- 3. Watch this documentary made by the National Park System on the Trail of Tears <a href="http://bit.ly/2MItwvC">http://bit.ly/2MItwvC</a>. Discuss the documentary. What would it feel like if you were forced to leave your home? How do you define your home?
- 4. Make Cherokee bean bread following the recipe at <a href="http://bit.ly/2LFUCy0">http://bit.ly/2LFUCy0</a>
- 5. Visit a historical site or museum that highlights Native American life.

### **August 2019**

### **Appalachian Frontier Days**

All things are possible until they are proven impossible. - Pearl S. Buck

### **DISCOVER**

Native American hunter-gathers in Appalachia date back 16000 years ago with Meadowcroft Rockshelter representing one of the earliest discovery sites. Native Americans made up the

majority of Appalachia's population until the early 18th century when European migration began. Many European immigrants came from Scotland, Germany, Ireland, and England. Settlers built communities in western Pennsylvania, the Shenandoah Valley, and western Maryland. As expansion westward occurred, settlements and communities developed deep in Appalachia. As a result, Native Americans were pushed further west of their homelands.

Pioneers living in Appalachia did not have an easy life, and were fairly hidden from a large community network. They had to build housing and develop continuous food and water sources. Homes were built out of available resources and many one room log cabins housed an entire family. Pioneers also had to worry about attacks from Native Americans as tensions between the two groups increased.

For food, pioneers relied on hunting to provide meat and gardening for vegetables. Elk, deer and small game were available all year round. Hunters could not use bullets on smaller game, and had to learn to building traps or throwing hatches. Hunting could be done all winter, but gardening was seasonal, and food had to be preserved. Drying and canning foods were two methods of preserving fruits and vegetables for fall and winter. Corn could be ground down into a meal. Some vegetables were stored in spring houses, which provides a cool and dark environment to preserve produce like apples, cabbage and potatoes.

Preparation for winter started in late summer and early fall. During the summer, pioneers would rise early and work until nightfall tending to their homesteads. Wintertime provided some opportunity for rest, because the days were shorter. Candles had to be made during the summer and fall, and most families would set aside candle making days. During this time, 150-200 candles were made, and they would last an entire winter. Candles were typically made from beeswax and tallow (beef fat). Beeswax burns fast, but is firm, while tallow burns slowly, but is soft.

Families gathered firewood, building a reserve, because fires were necessary all year long. It was the main heat source during the winter months, and was also used for cooking, heating water for bathing and laundry, and drying meat. Most families made their own clothing, but at times were able to barter with neighbors and friends. Looms were used to create clothing, rugs, and other cloth items. Looms were large, and could fill an entire one room cabin. Looms were set up outside during the summer months, so there was plenty of space and ample lighting to work. During the winter, natural fibers would be treated and spun for later use.

Log cabins had to be maintained to keep in heat during cold winter months. Families closed the spaces between the logs with mud and grass through a process called chinking. This served as a form of insulation and prevented the cold air from coming in. Some cabins had an upper sleeping loft where warm air from the fire collected. Families used layers and quilts to stay warm during the cold winter months.

Pioneer life was not just about work - time was made for play. Children had toys, including corn husk dolls and stone marbles. Some families played instruments, and bagpipes. The banjo also slowly worked its way into Appalachian culture. Although life could be hard for pioneering Appalachians, many of their traditions persist in modern Appalachian culture including the music, the quilts, and traditional foods. Their perseverance in the rugged mountains has helped shape the unique Appalachian community.

### CONNECT

### Mountain Mama Highlight

### **Mary Draper Ingles**

Mary Draper Ingles was not born in Appalachia; instead she was born in Philadelphia, PA to parents George and Eleanor Draper. Her parents were immigrants from Ireland that came to the colonies in 1729. In 1732, Mary Draper Ingles was born in her parents' newly adopted home. Mary and her family did not stay in Philadelphia, and decided to brave a new frontier in western Virginia (near Blacksburg, Virginia). Her family established Drapers' Meadow, a pioneer settlement, which can be found on the banks of Stroubles Creek.

In 1750, Mary Draper (age 18) married another pioneer settler named William Ingles, and had two sons Thomas (1751) and George (1753). Mary Draper Ingles led a typical pioneer life of caring for the homestead alongside her family. However, her life greatly changed on July 30, 1755 when Mary's pioneer settlement was attacked by members of the Shawnee tribe. This event became known as the Draper's Meadow Massacre. Prior to this event, there had been no recorded hostilities between the natives and the settlers of Draper's Meadow. When settlers first came to Draper's Meadow, the Shawnee would pass through the settlement during conflicts with the neighboring Catawba tribe. At this time, peaceful relationships were reported, and attacks on pioneers were rare in Virginia.

As tensions mounted between settlers and native tribes, more conflicts occurred between the two groups. On July 30, 1755, during the Draper's Meadow Massacre, Mary Draper Ingles, her two sons, and sister-in-law, Bettie, were taken hostage. Her mother and niece were killed in the attack. Mary and the other captives were taken to the Shawnee town called Sonnontio in the Ohio Valley. During the journey to Sonnontio, Mary was given the freedom to roam the woods, but she refused to escape and leave her sons. Upon reaching the town, Mary was separated from her children, and they were given to Shawnee families. Mary was ordered to work, and was initially given the job of making clothes. Later she was taken to Big Bone Lick to make salt in the grueling summer heat. During this time, Mary decided to escape and return to Draper's Meadow.

Mary Draper Ingles was able to convince an older Dutch female to escape with her. They decided to retrace their steps, and follow the path the Shawnees had taken from Draper's Meadow. They started their journey wearing moccasins, carrying two blankets, an old tomahawk, and a knife. The women lost the tomahawk and the knife along their journey. It is recorded that Mary and the Old Dutch woman often went hungry, and foraged for food. They reportedly ate pawspaws, walnuts, wild grapes, sassafras leaves, blackberries, and frogs found in the forest.

The women followed the Ohio, Kanawha and New Rivers, and crossed over 146 creeks and rivers. It was reported that both women could not swim, and it was remarkable they did not drown. During the journey, Mary and the Old Dutch woman fought, and threats were made against Mary's life. Mary decided to finish the journey alone leaving the Old Dutch woman in the middle of the night. On December 1, 1755, forty-two days after leaving captivity, Mary reached the home of a family friend named Adam Harmon. A search party was sent out for the Old Dutch woman who was found. Mary Draper Ingles was taken to a fort at Dunkyard Creek, and from there she made it home safely.

After Mary returned home, she and her husband had four more children. In 1762, Mary Draper Ingles and her husband founded a new settlement, Ingles Ferry, in Pulaski County, VA. There the family ran a tavern and a blacksmith shop. Mary Draper Ingles passed away at Ingles Ferry in 1815 at the age of 83.

### **TAKE ACTION**

Choose three to earn.

### Daisy and Brownie Levels:

- 1. Follow this simple recipe to make your own butter: https://www.allrecipes.com/recipe/234299/how-to-make-homemade-butter/
- 2. Make herbal ice cubes https://homesteadwishing.com/ways-to-preserve-herbs/
- 3. Follow the steps found at <a href="https://thecraftyclassroom.com/crafts/pioneer-crafts-for-kids/yarn-doll-craft-for-kids">https://thecraftyclassroom.com/crafts/pioneer-crafts-for-kids/yarn-doll-craft-for-kids</a>, create a yarn doll.
- 4. Create an edible log cabin using <a href="http://bit.ly/2Pfwswc">http://bit.ly/2Pfwswc</a> as a guide.
- 5. Contact a naturalist, and schedule a hike to learn about edible plants in your area.

### **Junior Level:**

- 1. Make dill pickles https://www.thekitchn.com/how-to-make-dill-pickles-cooking-lessons-from-the-kitchn-193350
- 2. Dehydrate fruit https://www.sparkpeople.com/blog/blog.asp?post=diy\_turn\_summers\_fruit\_into\_natures\_candy
- 3. With adult supervision, create a tin can lantern following these instructions: https://theresjustonemommy.com/tin-can-lanterns-kids-craft/
- 4. Pioneers were surrounded by wildlife. Create a mold of an animal print following this guide <a href="https://education.usgs.gov/kids/assets/tracks.pdf">https://education.usgs.gov/kids/assets/tracks.pdf</a>
- 5. Contact a naturalist, and schedule a hike to learn about edible plants in your area.

### Cadette, Senior, Ambassador Levels:

- 1. Create a braided rug using scrap materials collected by your troop, friends, or families. http://educationpossible.com/6-pioneer-crafts-for-teens-to-make/#\_a5y\_p=3904661
- 2. Dehydrate fruit https://www.sparkpeople.com/blog/blog.asp?post=diy\_turn\_summers\_fruit\_into\_natures\_candy
- 3. Research pioneer recipes and bake bread, pie, cobbler or a cake from scratch.
- 4. Using the outdoor cooking skills you have acquired through girl scouting, prepare a meal cooked over a campfire. Share this meal with your family, friends or troop.
- 5. Contact a naturalist, and schedule a hike to learn about edible plants in your area.

### September 2019

### In Your Backyard

I am Appalachia. In my veins runs fierce mountain pride. - Muriel Miller Dressler

### **DISCOVER**

Appalachian culture, people and communities are continuously evolving and telling a story. The landscape, like the people, is diverse and unique, and has been recognized for the rich mountain regions, the lush forests, and flowing rivers. Today, Appalachia is becoming a popular spot for ecotourism, and visitors from all over the country and world seek to explore what is wild and wonderful. Tourism is the world's largest industry, and ecotourism is becoming a key economic player. The culture of Appalachian hospitality has served as a driving force in the ecotourism industry. Those visiting Appalachia note the kindness, friendliness, and the courtesy of the locals.

In Appalachia, there are numerous National Parks for families to visit, including but not limited to: the New River Gorge, Harper's Ferry, Trail of Tears, Appalachian Trail, Smokey Mountains, and Cumberland Gap. Think about this: in 2017, 331 million people visited National Parks across the country; \$18.2 billion was spent on local getaways near the national parks; and 306,000 jobs were filled (seasonally and year-round). In addition to the National Park System, there are state parks that highlight the gems of each area. Think about this – in 2015, West Virginia State Parks were visited by 7.1 million people, and \$226.5 million was spent by visitors throughout the state while visiting these parks. Forty-six percent of the revenue came from out-of-state visitors, and they spent \$103.5 million throughout the state during these visits. As a result, WV supported 3,209 fulltime equivalent positions in its state parks and forests.

The National Parks and State Parks are not the only natural gems visitors seek when they travel to Appalachia. The New River, located in West Virginia, is considered to be the oldest continental river in North America and is well-known for its whitewater rafting. Kentucky boasts of having more rivers than any other state in Appalachia and is a great place for canoeing and kayaking. Fishing in Appalachia is another eco-tourist attraction and is well-known for trout and bass streams.

Appalachia also is the home to unique geological formations, such as the Natural Bridge in Virginia. Appalachia has numerous caverns that attracts visitors, including Luray Caverns (VA), Seneca Caverns (WV) and Great Saltpeters Cave (KY). Rock climbing has also become prevalent in Appalachia and some of the world's most premier crags (rock climbing areas) are found in the Red River Gorge, KY and the New River Gorge, WV. Caving explorers can be found visiting Smoke Hole Caverns and Scott Hollow Cave in West Virginia.

Additionally, many visitors seek out the mineral springs that are naturally occurring in Appalachia and possess healing value. Towns and resorts have been built up around the healing waters. Appalachian mineral springs can be found in Hot Springs, NC, and White Sulphur Springs on the Virginia-West Virginia Border.

All tourism impacts the local environment, and some of the effects are negative. There are three factors which ecotourism negatively impacts the environment – transportation, accommodations, and activity type. As more people come into an area, the more vehicular use is seen. This impacts roadways and roadway quality, and leads to road expansion, and increased pollution levels. Tourists also need places to stay and all accommodation types impact the environment. New lodging sometimes leads to deforestation, and backcountry campers do not always follow the Leave No Trace Principles. Finally activity type impacts the environment. Boating can leave rivers exposed to gasoline, oil, and litter. Off-Roading can damage vegetation, and destroy vulnerable forests. Caving can lead to mold and fungus exposure. All ecotourism affects the local environment, and efforts should be taken to reduce impact.

As Girl Scouts residing in and outside of Appalachia, there is always the opportunity to make the world a better place by becoming environmental stewards. Girl Scouts in Appalachia can help preserve their natural wonders by asking the National and State Park Systems what they can do to help. They can promote recycling in their areas, and plant native flowers and species in fragile eco-zones. The possibilities are endless, and Girl Scouts have an opportunity to help their local ecosystems and preserve the beauty of Appalachia.

### CONNECT

### Mountain Momma Highlight

Throughout the year, individual Girl Scouts have explored the unique, brave, and tenacious women of Appalachia. These women have changed the world, created opportunities, and inspired hope. This month, Girl Scouts have the opportunity to write their own Mountain Momma autobiography. That's right, this month YOU are the Mountain Momma highlight. Take a moment to write about what makes you unique, and how you contribute to your community, family, and/or troop. Also, write down what inspires you to be a MOUNTAIN MOMMA!

### TAKE ACTION

Choose three to earn or Complete the Mountain Momma Highlight and participate in the Wild and Wonderful Program at New River National Park in September 2019. Look for the upcoming date online and in our Spring/Summer 2019 Program Guide.

### All Grade Levels

- 1. Complete the Mountain Mama highlight.
- 2. Visit a National or State Park with your troop or family. Speak to a ranger or naturalist while you are at the park to learn about current conservation efforts.
- 3. Use a reusable water bottle for the entire month to reduce waste.
- 4. Visit a local gardening center to learn about composting and how this reduces waste.
- 5. Arrange for a service day in your area this can involve weeding non-native plants, trash pickup beside a river, planting a tree at a community site, planting native species at vulnerable eco-zones or creating seed bombs to hand out. DIY seed bombs: <a href="https://www.goodhousekeeping.com/home/gardening/a20705759/how-to-make-seed-bombs/">https://www.goodhousekeeping.com/home/gardening/a20705759/how-to-make-seed-bombs/</a>.
- 6. Use reusable bags while grocery shopping for the entire month to reduce plastic consumption.
- 7. Turn off water when it is not in use. For example, do not leave the water running while brushing your teeth. Only turn on the water when it is required.
- 8. Unplug electrical objects that are not in use. For example, unplug your television when you are not using it so there is no wasted electric consumption.
- 9. Take a day to identify trees and plants in your neighborhood. Are the plants and trees you identified native to your state? Also learn about the risks of exporting logs of wood to different states.
- 10. Learn about plants and animals that are extinct in your state. What efforts can be made to reduce the risk of extinction, globally, nationally, and locally?
- 11. Contact your state's Natural Resource Office or Environmental Protection office to learn about plants and animals that have been imported into the state. What is the impact of these imports on the native environment.
  - Ex. Did you know that Kudzu was imported from Japan to prevent soil erosion in the states? However, the plant grows rapidly, and will consume other plant space. It is nicknamed 'The plant that ate the south,' because of the rapid growth and the destruction of native species.

# Coming Soon for Mountain Momma Patch Events:

Times, locations, and event details will be announced in the 2019 Spring/Summer Program Guide

- 1) April 20, 2019 Wild Flower Wonder New River Gorge National Park
- 2) September Wild and Wonderful, time and date to be announced at a later date.

### Glossary

### Glossary was created using Meriam-Webster's Dictionary

#### Introduction

**Appalachia** – region of the eastern U.S. with no definite boundaries, but generally thought to comprise the Appalachian Mountains from south central New York to central Alabama.

**Sociocultural** – of, relating to, or involving a combination of social and cultural factors.

#### October

Dialect - local speech

**Elizabethan** – relating to the time when Queen Elizabeth I first reigned.

**Old wives tales** – superstition or traditional belief that is regarded as unscientific or incorrect.

**Shakespearian** – Common word themes relating to the works of William Shakespeare.

**Solidarity** – unity based of community interests or standards.

#### November

Alfalfa - an Asian plant widely grown for hay.

Ancestors - people in your family history.

Genealogy - a history of a person's family.

Kin - a group of persons of common ancestry.

#### December

Lineage - a family line of relatives.

**Industrial Revolution** – a time in history when power driven machines changed production in factories.

**Eco-Diversity** – a variety of plant, animal, and insect life in a specific area.

**Reclamation** – rebuilding and recovery.

**Equal Employment Statues** – stops employers from having unfair hiring standards based on race, gender, religion, nationality, disability, genetic information, and age.

#### January

**Activist** – a person who uses or supports actions to help make changes in politics or society ion taken by an activist.

Activism - an action taken by an activist.

**Economics** – the careful use of money, resources, and produced goods.

**Entrepreneurship** – one who organizes, manages, and assumes the risks of a business or enterprise.

**Great Depression** – started in 1912 when Wall Street crashed and caused a money crisis where people were out of work and could not afford food.

Industrialized - to become industrial.

**Labor Movement** – a movement that was started to help protect the needs of workers in the United States.

#### **February**

**Union** – an organization of employees that is created to oversee employee and employer relationships.

**Confederacy** – an alliance of people that separated from the United States government prior to and during the Civil War.

**Underground Railroad** – secret routes and safe houses established by the United States and used by African American slaves to escape.

**Segregation** – the practice of keeping people of different races apart from each other.

Jim Crow Laws – laws that were passed in the southern United States that did not give same rights to African Americans as white people.

#### March

**Amendment** – a change in the words or meaning of a law or document.

**House of Representatives** – the lower house of a legislative body (such as the U.S. Congress).

**Ratification** – to make official by signing or voting for a document, treaty, or agreement.

**Suffragist** – a person who has worked to get voting rights for people.

**Suffrage** – the right to vote in an election.

#### **April**

**Pre-Industrialization** – a time before the Industrial Revolution.

**Locavore** – a diet that consists of locally grown food.

**Hydroponic** – a method of growing plants in water.

**Pesticide** – a chemical used to kill animals or insects that damage crops.

**Ecosystem** – everything that exists in a particular environment such as plants, animals, soil, sunlight, rocks, and water.

**Terrain** – a geographic area or the physical features of a tract of land.

### May

**Publications** – a published work.

**Reconciliation** - the action of reconciling: the state of being reconciled.

**Zealous** - marked by fervent partisanship for a person, a cause, or an ideal.

#### June

**Pioneers** – one of the first to settle in a territory.

### July

**Interlopers** – one that intrudes in a place or sphere of activity.

**Multi Confederacy** – a group of many people, countries, and organizations that are joined together for the same activity or effort.

**Native American** - a member of any of the indigenous peoples of the western hemisphere, American Indian.

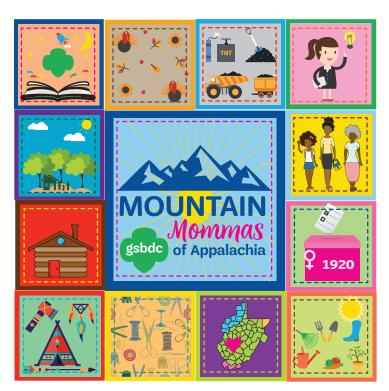
**Reservations** – an area of land that is managed by a Native American tribe and is federally recognized.

### August

**Chinking** – a process that is used to close the spaces between logs with mud and grass.

### September

**Ecotourism** – The practice of visiting a natural place for enjoyment.



(304) 345-7722 | customercare@bdgsc.org