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# The Appalachians

Executive produced by Mari-Lynn C. Evans

Written and directed by Phyllis Geller

STUDY GUIDE

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A GUIDE TO THE FILM FOR TEACHERS AND DISCUSSION LEADERS



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## Introduction from Carl Pope, Sierra Club executive director

[www.sierraclub.org](http://www.sierraclub.org)



For information on ordering the VHS or DVD copy of *The Appalachians*, the companion book, or the CD of music from the series, visit the website at <http://sierraclub.org/appalachia/>

The Appalachian Mountains have been called America's "first frontier." Today, as the film *The Appalachians* vividly documents mountaintop removal and strip mining continue to scar the land. Mountains are leveled, old growth forests are logged, drinking water is polluted and hollows and homes are rendered unsafe. The legacy that belongs to our children is literally being blasted away, one storied mountain at a time. *The Appalachians* documents the high and human costs of irresponsible mining practices and serves as an inspiring reminder that this region is a part of every American's heritage and should be proudly protected.

### **Carl Pope**

- *Sierra Club Executive Director*

## **Filmmakers introduction to study guide**

The story of the brave pioneers who settled the Appalachian mountains is the story of America: immigration, settlement, the Revolution and the Civil War, the growth of industry and the use and abuse of land.

Executive producer Mari-Lynn C. Evans was born in West Virginia, and is committed to preserving the history of her region.

Mari-Lynn Evans: "I am proud of my heritage. As a child, I knew how important the land was to us. Our daily life day centered on feeding the cattle, plowing the bottom to plant crops, baling hay, or other farm chores. I still remember walking in the garden and the feel of the warm soil under my feet, the way tomatoes taste right off the vine, and the joy of jumping into the cool river that first warm day of spring. The land was a part of you.

We couldn't forget those that came before us as we walked among the Indian burial grounds and when arrowheads and tomahawks were brought to the surface during plowing time. The evenings spent listening to Pop-Pop tell stories about our ancestors and the hard work it took to make a home on this land. The heartbreak when the family land was taken to be dammed for a lake. "

Phylis Geller: "When Mari-Lynn invited me to join her on this project, we shared the goal of linking the past and present, showcasing a distinct culture that remains active and vital today. Appalachia has had a great impact on American music, folklore and culture, giving birth to what we know today as country music. Mountain people recorded their history in story and song: Each song on the soundtrack of the series was carefully chosen because the lyrics help move the story forward."

We believe the story of Appalachia can teach a great deal about the social, cultural and economic history of America. Appalachia has been closely tied to the nation's economic fate – in particular, the roller coaster cycles of boom and bust with coal, timber and steel. The mountains held great natural riches, which were extracted to provide energy for the growing country. There was little planning for sustaining or replenishing the land. Coal mining offered jobs to struggling farmers, but ownership of the land moved into the hands of outsiders. The wealth of the region did not flow back to the local people. Even today, battles continue over strip-mining and mountain-top removal, as well as struggles to improve the living standards of people in the remote mountain hollers.

Mari-Lynn Evans: "Something in those mountains becomes part of your soul. After leaving there almost 30 years ago, when I go back I still tell my son I am going "down home." For me, Appalachia will always be home. It is where I was born and where I will be buried. And even if I never see it again, the house in Bulltown, West Virginia, is what I see in my dreams."

We hope you enjoy and benefit from the study guide. Take care of our Appalachia. It is a special place.

Mari-Lynn Evans, Executive Producer  
Phylis Geller, Writer/Producer



# THE APPALACHIANS: TEACHER GUIDE

**A Land Shaped by the People. A People Shaped by the Land.**

"...the first American frontier. It is a landscape, a culture, a frame of mind." (Program 1, 00:01-00:18)

## CONTENTS

Overview, Target Grades and Instructor Prep  
Ordering Information

### UNITS

1. History & Place
2. People
3. Music
4. Take Action!

### PROGRAM SUMMARIES

- Program 1: 1650 – 1800
- Program 2: 1800 – 1920
- Program 3: 1920 – Today

### ACADEMIC BENCHMARKS

## OVERVIEW

Appalachia is deeply rooted in American history, culture and music. The mountains and hollows of Appalachia marked the western boundary of colonial America-- a daunting barrier between the east coast and the lands "out west." The isolation in the mountains also helped preserve traditional forms of music, and fostered close family ties and love of the land. Today, Appalachia's land, air, and water are threatened by logging, coal-fired power plants, and mountaintop removal mining.

The units in this Teacher's Guide explore the place/history, people and music of Appalachia, using video and audio clips from the three-part public television series, *The Appalachians*, as a resource for student learning. Students are encouraged to investigate contemporary environmental issues in Appalachia and Take Action. Each unit contains an overview, lesson objectives, materials list and instructor prep suggestions. The three programs in the series are summarized, and a list of the songs used in the series (with time codes) are among the resources available to help teachers find the specific clips they need.

## TARGET GRADES

Lessons are targeted for grades 9-12, but can be adapted for younger and older students.

## MATERIALS

See each unit for more detailed material lists.

- VHS or DVD copy of *The Appalachians*
- TV and VCR or DVD Player
- For the Music Unit: the soundtrack CD, *The Appalachians* (Dualtone Records)
- Suggested: the companion book to the series, *The Appalachians: America's First and Last Frontier*; Edited by Mari-Lynn Evans (the film's executive producer), Robert Santelli, and Holly George-Warren; ©2004, Random House; ISBN 1-4000-6186-5, \$29.95.

## ORDERING INFORMATION

To order the VHS or DVD copy of *The Appalachians*, the companion book, or the CD of music from the series, see the web site for the Sierra Club (<http://sierraclub.org/appalachia/>).

# THE APPALACHIANS:

## PROGRAM 1 SUMMARY (1650 –1800)

Use this short summary to find specific program clips.  
Time codes will vary among VHS decks and DVD players.

*"Before the Europeans arrived, Appalachia was home to...Shawnee, Choctaw and Creek...but the dominant tribe was the Cherokee." (6:42)*

WHERE is Appalachia? (4:53-5:50)

MAP of Appalachia (5:26-5:50)

### SHAWNEE, CHOCTAW, CREEK AND CHEROKEE TRIBES

- Cherokee culture, farmers. (6:42-7:55)
- Prominent role of Cherokee women. (7:56)
- Clans, kinship, war, Europeans marrying into tribes. (8:24-10:31)

### THE SCOTS-IRISH

- 1730: immigration from Germany, England, Wales and the most prominent immigrants, the Scots-Irish. (11:38)
- History of the Scots-Irish in Europe. (12:28)
- Whiskey making. (16:54)
- Scots-Irish bring their traditional music with them. (17:35-23:48)

### OUT "WEST"

- Daniel Boone explores the wilds of Kentucky. (25:20)
- British forbid settlers to move west. The Cherokee are angered that the settlers keep moving west and see British as their allies. (24:38-28:14)

### REVOLUTIONARY WAR

- Role of the Scots-Irish in the Revolutionary War. (29:57)
- "Over-Mountain Men" of Tennessee. (30:37)
- Cherokee are betrayed by the British. (28:50-32:00)

### WHISKEY TAX

- One of the big challenges to George Washington's government — the Whiskey Tax Rebellion, 1791-1794. (33:14-36:00)

### MUSIC

- Ballads are story songs. (19:55)
- Troubadours in England. (20:06)
- American ballads have a moral message. (22:13)
- Isolation keeps music undiluted. (24:10)
- Verses of "Banks of the Ohio" are sung by Chris Jones, Rosanne and Johnny Cash, and Clarence Ashley. (21:51-23:50).
- Verses of "Barby Allen" are sung by "an old Scots Lady" and Frank Profitt. (16:34-19:53).

### RELIGION and MUSIC

- Religious diversity. (36:13-44:32)
- Religion is physical and emotional. (38:00)
- Religious sects. (37:43-40:23)
- Evangelical revivals. (40:53-44:32)
- Religious music, lined-out hymns, shape-note music, and the roots of country, gospel and bluegrass. (44:44 – end of program)

*"In many mountain churches, religion is intensely physical and emotional. People continue to practice religious exercises that date back hundreds of years." (37:43)*

## SONGS IN PROGRAM 1

Short clips of many more songs are heard in each program.

<b>Song</b>	<b>Artist</b>	<b>Time code</b>
<i>East of River Shannon (title theme)</i>	Arlene Faith	00:01-1:10
<i>Foggy Mountain Top</i>	Marty Stuart	2:09-2:25
<i>Cherokee Quail Dance</i> <i>Quail Flute</i> <i>Corn and Women</i> <i>Ritual Dance</i>		6:55-9:14
<i>Old Cumberland</i>	Ponder	12:00-15:25
<i>Ramblin' Boy</i> <i>Corn Licker</i> <i>Boiled Cabbage</i>		16:33-16:51
<i>Barbry Allen</i>	"Old Scots Lady"	18:34-18:57
<i>Barbry Allen</i>	Frank Profitt	19:29-19:53
<i>Banks of the Ohio</i>	Chris Jones	21:51-22:26
<i>Banks of the Ohio</i>	Rosanne & Johnny Cash	22:40-23:06
<i>Banks of the Ohio</i>	Clarence Ashley	23:20-23:40
<i>Road to Kaintuck</i>	June Carter Cash, Johnny Cash	25:00-25:18
<i>Booze Fighters</i>	Gandy Dancer	33:07-35:37
<i>Rock of Ages (hummed)</i>		38:50-39:39
<i>Amazing Grace (violin instrumental)</i>	Rose Bell	44:32-46:14
<i>Workin' on a Building</i>	Bill Monroe	49:24-50:15
<i>Soldier of the Cross</i>	Ricky Skaggs	50:24-52:20
<i>Come All Ye Fair and Tender Ladies</i>		52:00-53:20

# THE APPALACHIANS:

## PROGRAM 2 SUMMARY (1800-1920)

Use this short summary to find specific program clips.  
Time codes will vary among VHS decks and DVD players.

*"The idea was to obliterate Indian culture so that Indian people as individuals could be assimilated into the United States." (2:06)*

*"...companies came to realize that they didn't have to acquire the surface rights...that they could sever the surface rights from the mineral rights..." (30:15)*

### TRAIL OF TEARS

- 1808: Thomas Jefferson and "assimilating" the Indian tribes. (1:32)
- 1820: Successful Cherokee farmers are envied by white settlers. (2:06)
- Cherokee farmers are slave owners. (2:30)
- President Andrew Jackson, a Scots-Irish from Carolina, supports the removal of the Cherokee to Oklahoma on the Trail of Tears. (4:00)
- Five thousand Cherokee die on the Trail of Tears. (5:20-7:40)

### CIVIL WAR

- Slavery in Appalachia. (8:00 – 10:25)
- John Brown, Abolitionists at Harpers Ferry, 1859. (10:37 – 13:02)
- Brother against brother, Antietam. (12:33 – 18:27)

### FEUDS AND STEROTYPES

- Hatfields and McCoys. (18:54 – 27:00)
- Hillbilly stereotype. Industrialists coming to region blame "backward culture" for violence. (27:10 – 28:04)

### COAL

- Railroads come through the Appalachians for sole purpose of extracting raw materials—timber first, and then coal. (29:00-30:30)
- Timber gone in a single generation. (29:00)
- Investors buy the mineral rights to land. (30:11 – 31:13)
- New wave of immigrants from Eastern and Southern Europe, African Americans from the South. Mine owners encourage racism. (31:42-32:52)
- The company store. (33:45-35:40)
- Mine disasters, song "West Virginia Mine Disaster", Jean Ritchie. (36:00-39:44)
- Strikes: Cabin Creek, Paint Creek, Mother Jones, Harry Hatfield. (40:16-46:13)
- World War I, Matewan Massacre, Smilin' Sid Hatfield. (46:38-end)

## SONGS IN PROGRAM 2

Short clips of many more songs are heard in each program.

Song	Artist	Time code
<i>East of River Shannon (title theme)</i>	Arlene Faith	00:20-1:00
<i>Whay Ha Whay</i>		1:28-2:10
<i>We're Stole and Sold from Africa</i>	Addie Graham	8:00-8:48
<i>North and South Battle of Antietam/Two Brothers</i>		13:03-17:40
<i>Code in the Mountains</i>		18:44-26:53
<i>Dark as a Dungeon</i>	Jeff Black	35:36-37:10
<i>West Virginia Mine Disaster</i>	Jean Ritchie	37:11-39:44
<i>Which Side Are You On?</i>	Pete Seeger	51:24-52:20
<i>Come All Ye Fair and Tender Ladies</i>		52:21-53:20

# THE APPALACHIANS:

## PROGRAM 3 SUMMARY (1920-Today)

Use this quick overview to find specific program clips.  
Time codes will vary among VHS decks and DVD players.

*"In the 20th century, these mountain people took their stories and songs and created a phenomenon in popular culture...the music we think of today as 'country' has roots that go back hundreds of years." (00:31)*

*"It was more than the land...we lost the community. We lost the people." (39:27)*

*"The whole top of the mountain is...literally blown apart...and are washed down into these hollows...you have this big open wound." (42:06)*

### INSTRUMENTS

- Irish fiddle, German dulcimer, Italian mandolin, Spanish guitar, African banjo. (1:43)
- Blending of African and American tradition. (2:29)
- Appalachian String band: fiddle, banjo, guitar. (3:10)

### RADIO and RECORDING

- Coming of radio. (4:10-7:58)
- 1925—80-year-old Uncle Jimmy Thompson plays mountain music on his fiddle live on radio station WSM. Beginning of the Grand Old Opry. (7:58-11:00)
- "Hillbilly music" insulting to the mountain people. Music came to be called "country." (10:15)
- First recording artists: Jimmie Rogers, Carter Family. (11:15-14:05)
- Radio preachers yesterday and today. (21:11-25:23))

### GREAT DEPRESSION

- President Roosevelt comes to Appalachia. (17:02)
- CCC, WPA, TVA (18:37-21:11)
- TVA and Electrification (19:39-21:25)

### THE PLACE TO LEAVE

- After World War II, economy and opportunities dry up, families leave. The "Hillbilly Highway." (26:16-30:27)
- Families leave, but come back. (29:39-31:30)

### WAR ON POVERTY, STEREOTYPE OF THE RURAL POOR

- John Kennedy, 1960. (34:04)
- Walter Cronkite. (35:13)
- LBJ and War on Poverty. (36:00)
- Charles Kuralt, "Christmas in Appalachia." (36:46)
- VISTA Program. (37:42)

### COAL

- Strip Mining. (31:44 – 33:20)
- Mountaintop Removal. (41:05 – 44:55)

## SONGS IN PROGRAM 3

Short clips of many more songs are heard in each program.

Song	Artist	Time code
<i>East of River Shannon (title theme)</i>	Arlene Faith	00:01-00:15
<i>OPENING SEQUENCE</i>	Ricky Skaggs	00:15-00:30
<i>That's Why I'm Country</i>	Johnny Cash, Dolly Parton Country Music Association (CMA) Performance	
<i>You're Looking at Country</i>	Loretta Lynn Country Music Association (CMA) Performance	
<i>Pretty Little Miss</i>	Jean Ritchie	1:34-1:54
<i>Little Old Cabin in the Lane</i>	Uncle John Scruggs (with banjo and dancing kids)	2:05-3:05
<i>Hillbilly Fever</i>	Osborne Brothers	9:51-11:13
<i>Waiting for a Train</i>	Jimmie Rogers	11:29-11:47
<i>Bury Me Deep Beneath the Willow</i>	Carter Family	12:51-13:09
<i>How Can a Poor Man Stand Such Times and Live?</i>	Blind Alfred Reed	14:13-15:00
<i>Soldier of Joy (Soldier's Joy)</i>	FDR listening to local musicians	17:02-17:13
<i>Electricity</i>	Paul Burch	19:57-21:23
<i>When This World Comes to an End (I Believe in Being Ready)</i>	Maggie Hammons	23:13-23:58
<i>Keep on the Sunny Side</i>	Carter Family	25:23-26:13
<i>Going Nowhere Fast</i>	Blue Plate Special	28:28-29:07
<i>I Wonder How the Old Folks Are at Home</i>	Mac Wiseman	30:17-30:34
<i>Black Waters</i>	Jean Ritchie	31:13-32:17
<i>Price of Progress</i>	Jason Ringenberg	38:19-41:17
<i>East of River Shannon</i>	Arlene Faith	44:18-46:52
<i>Coal Miner's Daughter</i>	Loretta Lynn	47:42-48:04
<i>Cabin on the Hill</i>	Flatt and Scruggs	48:35-49:40
<i>Forty Shades of Green</i>	Rosanne and Johnny Cash	51:35-52:47
<i>Come All Ye Fair and Tender Ladies</i>		52:47-53:20

## Songs in the Companion CD

*The Appalachians* (Dualtone Records)

**East River of Shannon (title theme)**

Arlene Faith

**Boozefighters**

Gandydancer

**The Road of Kaintuck**

June Carter Cash (featuring Johnny Cash)

**I Wonder How the Old Folks Are at Home**

Mac Wiseman

**Waiting for a Train**

Jimmie Rodgers

**How Can A Poor Man Stand These Times and Live**

Blind Alfred Reed

**Bury Me Beneath the Willow**

Carter Family

**We're Stole and Sold from Africa**

Addie Graham

**Northfield**

Alabama Sacred Harp Singing Convention

**Wildwood Flower**

The Carter Family

**Down on the Banks of the Ohio**

Blue Sky Boys

**Electricity**

Paul Burch

**East River of Shannon (Instrumental)**

Arlene Faith

**Dark as a Dungeon**

Jeff Black

**West Virginia Mine Disaster**

Jean Ritchie

**When This World Comes to an End**

Maggie Hammons

**Amazing Grace**

Rose Bell

**Hillbilly Fever**

The Osbourne Brother

**Old Camp Meeting Time**

Grandpa Jones

**Working on a Building**

Bill Monroe

**Soldier of the Cross**

Ricky Skaggs

**Price of Progress**

Jason Ringenberg

**Wildwood Flower (Instrumental)**

Dave Grisman, Tony Rice

# **ACADEMIC BENCHMARKS**

Click on the McRel standard for detailed benchmarks, broken down by grade: K-2, 3-5, 6-8 and 9-12. See <http://www.mcrel.org/compendium/search.asp> for the search engine for the McRel database.

## **UNIT 1: HISTORY & PLACE**

### **SOCIAL STUDIES: GEOGRAPHY**

- Standard 4. Understands the physical and human characteristics of place

### **SOCIAL STUDIES: UNITED STATES HISTORY**

- Standard 2. Understands cultural and ecological interactions among previously unconnected people resulting from early European exploration and colonization
- Standard 3. Understands why the Americas attracted Europeans, why they brought enslaved Africans to their colonies and how Europeans struggled for control of North America and the Caribbean
- Standard 4. Understands how political, religious, and social institutions emerged in the English colonies
- Standard 6. Understands the causes of the American Revolution, the ideas and interests involved in shaping the revolutionary movement, and reasons for the American victory
- Standard 9. Understands the United States territorial expansion between 1801 and 1861, and how it affected relations with external powers and Native Americans

Benchmark #4: Understands the impact of territorial expansion on Native American tribes (e.g., the Cherokee, Chickasaw, Choctaw, Creek and Seminole removals, the significance of the Trail of Tears, the original lands held by various tribes of the Southeast and those held in the Old Northwest territory)

- Standard 14. Understands the course and character of the Civil War and its effects on the American people
- Standard 18. Understands the rise of the American labor movement and how political issues reflected social and economic changes

### **SOCIAL STUDIES: HISTORICAL UNDERSTANDING**

- Standard 2. Understands the historical perspective

### **SCIENCE: GEOLOGY**

- Standard 1. Understands the characteristics and uses of maps, globes, and other geographic tools and technologies
- Standard 2. Knows the location of places, geographic features, and patterns of the environment
- Standard 4. Understands the physical and human characteristics of place
- Standard 5. Understands the concept of regions
- Standard 6. Understands that culture and experience influence people's perceptions of places and regions
- Standard 12. Understands the patterns of human settlement and their causes
- Standard 14. Understands how human actions modify the physical environment
- Standard 15. Understands how physical systems affect human systems
- Standard 16. Understands the changes that occur in the meaning, use, distribution and importance of resources

### **THINKING AND REASONING**

- Standard 1. Understands and applies the basic principles of presenting an argument
- Standard 2. Understands and applies basic principles of logic and reasoning
- Standard 3. Effectively uses mental processes that are based on identifying similarities and differences
- Standard 6. Applies decision-making techniques

## **UNIT 2: PEOPLE**

### **SOCIAL STUDIES: HISTORICAL UNDERSTANDING**

- Standard 2. Understands the historical perspective

### **THINKING AND REASONING**

- Standard 1. Understands and applies the basic principles of presenting an argument
- Standard 2. Understands and applies basic principles of logic and reasoning
- Standard 3. Effectively uses mental processes that are based on identifying similarities and differences
- Standard 6. Applies decision-making techniques

## **UNIT 3: MUSIC**

### **MUSIC**

- Standard 3. Improvises melodies, variations, and accompaniments
- Standard 4. Composes and arranges music within specified guidelines
- Standard 7. Understands the relationship between music and history and culture

### **THINKING AND REASONING**

- Standard 1. Understands and applies the basic principles of presenting an argument
- Standard 2. Understands and applies basic principles of logic and reasoning
- Standard 3. Effectively uses mental processes that are based on identifying similarities and differences
- Standard 6. Applies decision-making techniques

## **UNIT 4: TAKE ACTION**

### **SOCIAL STUDIES: CIVICS**

- Standard 10. Understands the roles of voluntarism and organized groups in American social and political life
- Standard 11. Understands the role of diversity in American life and the importance of shared values, political beliefs, and civic beliefs in an increasingly diverse American society
- Standard 16. Understands the major responsibilities of the national government for domestic and foreign policy, and understands how government is financed through taxation
- Standard 19. Understands what is meant by “the public agenda,” how it is set, and how it is influenced by public opinion and the media
- Standard 21. Understands the formation and implementation of public policy
- Standard 23. Understands the impact of significant political and nonpolitical developments on the United States and other nations
- Standard 27. Understands how certain character traits enhance citizens’ ability to fulfill personal and civic responsibilities
- Standard 28. Understands how participation in civic and political life can help citizens attain individual and public goals

### **THINKING AND REASONING**

- Standard 1. Understands and applies the basic principles of presenting an argument
- Standard 2. Understands and applies basic principles of logic and reasoning
- Standard 3. Effectively uses mental processes that are based on identifying similarities and differences
- Standard 6. Applies decision-making techniques

# UNIT 1: HISTORY & PLACE

*"[Appalachia] was the first American frontier. It is a landscape, a culture, a frame of mind."  
(Program 1, 00:01)*

*"The history of Appalachia is a history of...people working for a living, people helping build modern America, that really failed to benefit from the work they put in."  
(Program 1, 3:23)*

*"Is Appalachia to become just like the rest of modern, urban America, rootless, tied to a consumer society?"  
(Program 3, 47:10)*

## OVERVIEW

Appalachia is deeply rooted in American history. The mountains marked the western boundary of colonial America and when Daniel Boone spoke of the wilds "out west", he meant Kentucky. Major battles of the Revolutionary and Civil Wars were fought in Appalachia, and the region's coal fired the industrial revolution in the U.S., even though many parts of the region remained without electricity or running water. After World War II, images of Appalachia became the face of rural poverty and for many, the region became the "place to leave."

Note that each one-hour program in *The Appalachians* is a blend of information about History & Place, People, and Music.

## OBJECTIVES

Students will use information from video clips to investigate and discuss:

- 1. Geography:** where is Appalachia? Students will take a look at the region using maps from the program and from online sources.
- 2. Revolutionary War:** battle of the "Over-Mountain Men" of Tennessee, the Whiskey Rebellion.
- 3. Civil War:** slavery, Harpers Ferry and John Brown, Antietam.
- 4. Coal:** farmers lose land to the coal mines, strikes at Cabin Creek, Paint Creek, Matewan, UMW activist of Mother Jones, strip mining and mountaintop removal.
- 5. The Place to Leave:** the "War on Poverty" and the rural poor, the land is lost, and the "Hillbilly Highway."

## ACADEMIC BENCHMARKS

This unit has been aligned with the following McRel<sup>1</sup> Academic standards: Social Studies: Geography, United States History, Historical Understanding; Science: Geology; and Thinking and Reasoning. For details, see the Academic Benchmarks section.

## LENGTH

Up to five 45-minute class periods may be needed to review the video, plus any additional time needed to do additional activities.

## MATERIALS and INSTRUCTOR PREP

You will need: DVD or VHS copy of *The Appalachians*, a DVD player or VCR, TV, and (optional) the companion book and/or CD. Alternately, the DVD can be viewed on a computer with a DVD drive.

Review the Units and the Program Summaries and choose the material appropriate for your classroom. Review the video clips. (Approximate time codes are given for each video segment.)

NOTE: if you are considering using digital video clips from this series as part of a Powerpoint®, iMovie®, or other classroom presentation, be aware of digital copyright law. Check with your library/media or technology specialist and/or school district.

## ORDERING INFORMATION

To order the VHS or DVD copy of *The Appalachians*, the companion book, or the CD of music from the series, see the web site for the Sierra Club (<http://sierraclub.org/appalachia/>).

## VIEWING ACTIVITIES: History and Place

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>GEOGRAPHY</b></p> <p>MAP of Appalachia (Program 1, 5:26-5:50)</p> <hr/> <p>More images of the landscape are in <i>The Appalachians</i>, the companion book to this series.</p> <p>"The Land", page 6</p> <p>"Landscape of the Southern Appalachians", page 8</p> <p>"The Joyce Kilmer Memorial Forest", page 10</p> <p>"My West Virginia", page 151</p>	<p><i>"The Appalachian mountain range is nearly four hundred million years old. For more than 1500 miles the chain snakes down from Canada through New York, Pennsylvania and all of West Virginia..."</i> (Program 1, 4:53)</p> <p><i>"Large parts of Kentucky, Tennessee, Virginia and Maryland and the Carolinas are dominated by the...Alleghenies and Cumberlands, the... Blue Ridge, and the Great Smoky Mountains..."</i> (Program 1, 5:26)</p> <p><i>"The...mountains...marked the western boundary of colonial America<sup>2</sup>...in 1769, a backcountry explorer forged his way across the Alleghenies...after traveling...for five weeks, he and his men came upon a most remarkable sight."</i></p> <p><i>"I had gained the summit of a commanding ridge, and...beheld the ample plains...below." --Daniel Boone--</i> (Program 1, 25:32-25:51)</p> <p><i>"Boone could see that the territory was ripe for farming, and six years later he established a settlement in Kentucky. He was flatly defying British orders to stay east of the Alleghenies and avoid the French, who held lands to the west."</i> (Program 1, 26:08)</p>	<p>ASK students to research the relative ages of the Appalachian and Rocky Mountains, and/or mountain ranges where you live.</p> <p>Four hundred million years old puts the birth of the Appalachians in what geological time period? (<i>Hint: it was during this geological time period that the great seams of coal were laid down.</i>)</p> <p>Review the map in the program or download maps<sup>3</sup> to see how many states...<sup>4</sup> and/or provinces the Appalachians touch and see the locations of the mountains/mountain ranges.<sup>5</sup></p> <p>Use maps to determine how Daniel Boone might have crossed the Alleghenies to Kentucky. How would you make the trip now? How long would it take?</p> <p>ASK students why settlers would move west, even though they were forbidden to do so. What would be the consequences (pro and con) of their move?</p>

## VIEWING ACTIVITIES: History and Place

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>REVOLUTIONARY WAR</b></p> <p>Revolutionary War and aftermath. (Program 1, 27:04-32:35)</p> <p>The role of the Cherokee tribes during the Revolutionary War. (Program 1, 27:04-32:12)</p> <p>(For more details on the Indian tribes in Appalachia, see the unit on People.)</p> <p>Battle of the “Over Mountain Men” of Tennessee. (Program 1, 33:14-35:38)</p> <p>The Whiskey Rebellion 1791-1794: many people made a good living as moonshiners. More money could be made selling whiskey than selling the raw materials—corn, rye, wheat, etc. George Washington’s government decided to raise money by taxing whiskey. Violent protests ensued and 3,000 troops came in to crush the moonshiners. (Program 1, 33:14-35:38)</p> <hr/> <p>Also see “Moonshine on the Mountain”, page 84 in <i>The Appalachians</i>, the companion book to the series.</p>	<p><i>“My people cannot live independent of the English....every necessity of life we must have from the white people.”</i>  <i>Chief Skiagunsta, 1745</i>  <i>(Program 1, 27:47)</i></p> <p><i>“The most famous backcountry fighters were the Over-Mountain Men of Tennessee, who defeated... Colonel Ferguson at the battle of King’s Mountain in South Carolina... the surprise victory...was a critical turning point ...”</i>  <i>(Program 1, 30:37)</i></p> <p><i>“The settlers...were opposed to this tax because is was... reminiscent of the taxes that were imposed on the colonists under the rule of King George of England.”</i>  <i>(Program 1, 33:47)</i></p>	<p>ASK students what they think the debate among the Cherokee tribes might have been per which side to support during the Revolutionary War.</p> <p>ASK students why the Over-Mountain Men won this battle. (The segment talks about several factors, including fighting styles and actions/non-actions of Appalachian residents.)</p> <p>Whiskey (and cigarettes) are still heavily taxed today. Why? How much are the taxes? How often are the taxes raised? By how much? How is the tax money used?</p>

## VIEWING ACTIVITIES: History and Place

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<b>CIVIL WAR</b>		
Civil War in Appalachia. (Program 2, 7:49-17:54)	<i>"In the 1860 census, there was one county in all of Appalachia ...that did not have any slaves." (Program 2, 8:40)</i>	Where was the one county without slaves?
Slavery in Appalachia. (Program 2, 7:49-11:17)	<i>"The attack on Harpers Ferry was viewed in...much the same light that we view that attack on the World Trade Center..." (Program 2, 11:48)</i>	The events at Harpers Ferry were considered a turning point in the events leading up to the Civil War. Why?  The song "John Brown's Body" was a rallying tune of the time, but was derived from an older camp meeting hymn and evolved into the "Battle Hymn of the Republic". See the unit on Music for more information.
Abolitionist John Brown and 21 men attack the national arsenal in Harpers Ferry, in western Virginia. <sup>6</sup> He hoped that slaves would join his rebellion.  Though considered a hero elsewhere, he was not a hero to the people in western Virginia. (Program 2, 10:37-12:13).	<i>"...my great-grandfather...fought in the Army of northern Virginia...his younger brother...enlisted in the Union Army...my father remembered these two old men at dinner every Sunday still fighting the Civil War." (Program 2, 13:42)</i>	How would you decide which side to fight for? Or would you fight at all?
An estimated 150,000 Appalachians fought for the South and 100,000 for the North. (Program 2, 12:33)	<i>"Along a creek called Antietam, not far from Harpers Ferry, one of the bloodiest confrontations of the war was waged on...more than 4700 soldiers lost their lives." (Program 2, 17:46)</i>	Compare the number of casualties and deaths in Antietam—just one battle in the Civil War-- to the total number of casualties in Vietnam, and/or the Gulf Wars.
Battle of Antietam <sup>7</sup> (Program 2, 16:30-17:54)		
4700 deaths and 23,000 casualties <sup>8</sup> from this one battle.		
Also see "The Civil War in Appalachia", page 33 in <i>The Appalachians</i> , the companion book to the series.		

## VIEWING ACTIVITIES: History and Place

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<b>COAL</b>		
Coal mining in Appalachia. (Program 2, 28:52-51:24).		
Strip mining, mountaintop removal. (Program 3, 31:44-33:20)		
Investors buy the mineral rights to land. (Program 2, 30:11-31:10)	<p>"...that they could sever the surface rights from the mineral rights..."</p> <p>"...what you owned actually was the skim on top...and you had to pay taxes on that, and you had to keep up the road for the coal company." (Program 2, 30:11-30:49)</p>	Investigate: how much of the land in Appalachia is now under corporate control?
	<p>"Jobs in the...mines paid a decent wage...but ownership had moved from local hands to the control of outsiders." (Program 2, 31:13)</p>	What are some possible consequences (good and bad) of having mine ownership move from local to corporate control?
Life in the mines, racism in the mines, the company store. (Program 2, 31:13-36:00)	<p>"There was a myth...that once they got under the ground, they were all black. Well, that's hogwash." (Program 2, 32:45)</p>	For more on the diverse peoples of Appalachia, see the People unit.
	<p>The company store was a double-edged sword... (Program 2, 34:10)</p>	What are more positives – and negatives -- to the company store? Is there any store still like the company store in existence?
Mine disasters. (Program 2, 36:00-52:00)	<p>"Cabin Creek, Paint Creek...a good example of local people saying... I'm not going to put up with the way I'm being treated." (Program 2, 41:29)</p>	The families on strike were turned out of their homes and had little money. How did they survive?
The song heard through this section: "West Virginia Mine Disaster", is explored in the Music unit.		
Strikes, 1912: Cabin Creek, Paint Creek, Mother Jones, Harry Hatfield. (Program 2, 40:50-46:13)	<p>"...a charismatic organizer for the United Mine Workers called Mother Jones." (Program 2, 42:09-42:46)</p>	Investigate the life of Mary Harris "Mother" Jones. Compare and contrast Mother Jones' life with that of Carrie Nation, another prominent women activist of the era—or read the speech 93-year-old activist <b>Granny D</b> delivered in November 2003 in West Virginia.
		Descendents of the Hatfields figured prominently in ending the labor strikes. The Hatfield-McCoy feud is explored in the People unit.

## VIEWING ACTIVITIES: History and Place

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>COAL</b> (con't)</p> <p>Strikes (1920) Matewan Massacre/ Battle of Blair Mountain, Smilin' Sid Hatfield. (Program 2, 46:38 – 51:50)</p> <p>Strip Mining. (Program 3 , 31:44-33:40)</p> <p>Mountaintop Removal. (Program 3, 41:05-44:50)</p> <p>Reclamation after mountaintop removal. (Program 3, 42:53-43:43)</p> <p>Strip mining and mountaintop removal are also explored in the Take Action! unit.</p> <hr/> <p>More information about coal mining is in <i>The Appalachians</i>, the companion book to the series.</p> <p>"Appalachian Myths and the Legacy of Coal", page 75</p> <p>"Killing Our Hills: The Devastation of Mountaintop Removal", page 171</p> <p>"Fighting for my Appalachian Home", page 180</p>	<p>"2000 federal troops came in to put down the miners. It was the only time when the government decided to drop bombs on its own people." (Program 2, 49:30-50:10)</p> <p>"Most of these men were World War I veterans and couldn't bear the idea of firing against the same uniform they had worn..." (Program 2, 50:10)</p> <p>"Underground coal miners would not even call that mining...it's more heavy construction skills." (Program 3, 32:20)</p> <p>"From the 1980's...another mining system has been used...miners shear off a mountain peak, strip away the trees and topsoil, then blast away at the rock to get at the coal." (Program 3, 41:10)</p> <p>"Reclamation is no longer an afterthought, it is absolutely a component of operation..." (Program 3, 43:08)</p> <p>"...reclamation is like putting lipstick on a corpse..." (Program 3, 43:17)</p>	<p>What are other examples of when the U.S. has used federal troops to quell internal uprisings? Why do you think federal troops were called in?</p> <p><u>If coal is used where you live:</u></p> <p>Does your electricity come from coal?</p> <p>Are there any companies in the area that use coal? If yes—who?</p> <p>Is there any alternative fuel that could be used?</p> <p>What do you think about the reclamation program?</p> <p>Why should you care about mountaintop removal as long as you get the fuel you need?</p> <p><u>If coal is not used where you live:</u></p> <p>What people and/or companies today still use coal?</p> <p>Why coal and not another fuel? What are the fuel options?</p> <p>What do you think about the reclamation program?</p> <p>Why should you care about mountaintop removal if you don't use coal?</p>

## VIEWING ACTIVITIES: History and Place

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>THE PLACE TO LEAVE</b></p> <p>The Army Corps of Engineers builds dams and floods family farms. (Program 3, 38:20-41:00)</p> <p>In the 1960s a series of news reports once again portray the mountain people as poor and backward. (Program 3, 33:40-38:00)</p> <p>After World War II, economy and opportunities dry up and families begin to leave. However, most of those who left still consider the mountains "home". (Program 3, 26:50 – 31:30)</p> <p>For more on the "hillbilly" stereotype, see the People unit.</p> <hr/> <p>More information is in <i>The Appalachians</i>, the companion book to the series.</p> <p>"A Hillbilly Timeline", page 109</p> <p>"Readin', Writin' and Route 21: The Road from West Virginia to Ohio", page 142</p>	<p>"It was more than just the land... We lost the community. We lost the people." (Program 3, 39:37)</p> <p>"When Lyndon Johnson declared a War on Poverty in 1964, the media returned in force to Appalachia." (Program 3, 36:02)</p> <p>"Route 23 north to Columbus...they called it the Hillbilly Highway..." (Program 3, 28:48)</p> <p>"...home was always back in the mountains...we found ourselves with one foot in modern America and one foot back home in Appalachia." (Program 3, 31:20)</p>	<p>What are some negative descriptions of poor people?</p> <p>What are some positive descriptions of poor people?</p> <p>How many people/families do you know who have been displaced from the place they once called "home"? Why did they leave?</p> <p>How many people/families do you know that still have a geographical place that they call "home"? Why do they stay?</p>

<sup>1</sup> Mid Continent Center for Research and Learning, <http://www.mcrel.org/compendium/search.asp>

<sup>2</sup> The English owned lands to the east of the Appalachians, and the French, lands to the west.

<sup>3</sup> For more maps of the region, see the *Encyclopedia of Appalachia* (East Tennessee State University) at <http://cass.etsu.edu/encyclo/region.htm> . The maps at <http://www.peakbagger.com> include the Canadian Appalachians.

<sup>4</sup> [www.sierraclub.org/appalachia](http://www.sierraclub.org/appalachia)

<sup>5</sup> The Appalachians touch thirteen eastern states: New York, Pennsylvania, Maryland, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Kentucky, and Ohio.

<sup>6</sup> Harper's Ferry National Park is in Virginia, West Virginia and Maryland.

<sup>7</sup> Also known as the Battle of Sharpsburg in the South.

<sup>8</sup> [http://en.wikipedia.org/wiki/Battle\\_of\\_Antietam](http://en.wikipedia.org/wiki/Battle_of_Antietam)

## UNIT 2: PEOPLE

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*"One of the sure ways to tell if someone is from the mountains...is...do you know where you're going to be buried? Many mountain people know ...they want to be buried back in the family cemetery."  
(Program 3, 48:51)*

### OVERVIEW

The original residents of the Appalachians were native tribes: Shawnee, Creek, Choctaw, and Cherokee. The British "gave" Indian land to the colonists after the Revolutionary War. Thousands of soldiers received homesteads on the former Indian lands. Despite losing much of their land, many Indians adapted and prospered as farmers, but all were ultimately forced out of Appalachia on the infamous Trail of Tears.

Among the very first European settlers were the Scots-Irish, considered the most influential and colorful residents of Appalachia. They were not the only immigrants: over the years they were joined by settlers from Eastern Europe, Germany, Italy and African slaves.

Through the years, the residents of Appalachia have also been dogged by the stereotype of the violent, not-too-bright hillbilly: the feuding Hatfield and McCoy families, moonshiners, L'il Abner, the Beverly Hillbillies.

### OBJECTIVES

Students will use information from video clips to investigate and discuss the people of Appalachia. Students have an opportunity to:

- study the early history and contemporary life of the Cherokee tribe;
- trace the migration of the Scots to Ireland and to America;
- examine the realities and stereotypes of the hillbilly and the rural poor; and
- look at religious diversity in Appalachia.

### ACADEMIC BENCHMARKS

This unit has been aligned with the following McRel<sup>1</sup> Academic standards: Social Studies: Historical Understanding; and Thinking and Reasoning. For details, see the Academic Benchmarks section.

### LENGTH

One or two 45-minute class periods will be needed to review the video, plus additional time as needed to do related activities.

### MATERIALS and INSTRUCTOR PREP

You will need: DVD or VHS copy of *The Appalachians*, DVD player or VCR, TV, and (optional) the companion book and/or CD. Alternately, the DVD can be viewed on a computer with a DVD drive.

Review this Unit and the Program Summaries and choose the material appropriate for your classroom. Review the video clips. (Approximate time codes are given for each video segment.)

NOTE: if you are considering using digital video clips from this series as part of a Powerpoint®, iMovie®, or other classroom presentation, be aware of digital copyright law. Check with your library/media or technology specialist and/or school district.

### ORDERING INFORMATION

To order the VHS or DVD copy of *The Appalachians*, the companion book, or the CD of music from the series, see the web site for the Sierra Club (<http://sierraclub.org/appalachia/>).

## VIEWING ACTIVITIES: People

Look and listen for the following key points in preparation for classroom discussion and other activities.  
Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>Cherokee Tribes</b> Cherokee culture, farmers (Program 1, 6:42)</p> <p>Prominent role of Cherokee women. (Program 1, 7:56)</p> <p>Clans, kinship, war, Europeans and Africans marrying into tribes. (Program 1, 8:24-10:31)</p> <p>Cherokee farmers are slave owners. (Program 2, 2:30)</p>	<p><i>"The Cherokees, in the space of a single generation, became 'civilized'. They became literate. They developed an alphabet. They developed a government. They settled down..."</i> (Program 2, 3:10)</p>	<p>Investigate the Cherokee tribe today. <a href="http://www.cherokee.org">http://www.cherokee.org</a></p>
<p><b>Trail of Tears</b> Thomas Jefferson, assimilating the Indian tribes. (Program 2, 1:32)</p> <p>Successful Cherokee farmers are envied by white settlers. (Program 2, 2:06)</p> <p>President Andrew Jackson supports the removal of the Cherokee to Oklahoma. (Program 2, 4:00)</p> <p>5000 Cherokee die on the Trail of Tears. (Program 2, 5:20-7:40)</p>	<p><i>"What did we do, how did we speak, how did we err this way, and who is to blame for the trail of tears we all have walked this day?"</i> Chief Tom Thunderhorse (Program 2, 7:03)</p>	<p>How many Cherokee started on the march to Oklahoma?</p>
<p><b>The Scots-Irish</b> 1730: Immigration from Germany, England, Wales and the most prominent immigrants, the Scots-Irish. (Program 1, 11:38)</p> <p>History of the Scots-Irish in Europe. (Program 1, 12:28)</p> <p>Whiskey making. (Program 1, 16:54)</p> <p>Scots-Irish bring their traditional music with them. (Program 1, 17:35-23:48)</p> <p><b>Other Immigrants</b> New wave of immigrants from Eastern and Southern Europe, and African Americans from the South come to work in the coal mines. (Program 2, 31:42-32:52)</p>	<p><i>"After a century in Ulster, the Scotch Irish were suffering religious persecution, rising rents and bad harvests. Tens of thousands moved on...to the southern mountain wilderness of Appalachia."</i> (Program 1, 13:26)</p> <p><i>"And it was said...that...when the English got to America they would build a church, the Germans would build a barn, but the Scotch-Irish would build a whiskey still."</i> (Program 1, 16:17)</p>	<p>Trace the migration of the Scots to Ireland, to America...and then throughout North America. (See Map at 12:28-12:51.)</p>

## VIEWING ACTIVITIES: People

Look and listen for the following key points in preparation for classroom discussion and other activities.  
Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>Feuds and Stereotypes</b> The Hatfields and the McCoy's. (Program 2, 18:54-27:00)</p>	<p><i>"...the most notorious family feud in American history would send images of violent, backward mountain men roaring across the newspaper headlines..."</i> (Program 2, 18:54)</p>	<p>The Hatfield/McCoy feud was a sensational media story of the day. What stories are getting coverage today?</p>
<p>Hillbilly stereotypes. (Program 2, 27:10-28:04)</p>	<p><i>"Before the middle of the 1880's, newspapers...these people were a little backward, they were country bumpkins, but...a little romantic..."</i></p> <p><i>...but after the 1880's... investors say these people are obstructionist... violent...barbaric..."</i> (Program 2, 27:28)</p> <p><i>Between 1910 and 1916, Nickelodeons<sup>2</sup> feature approximately three hundred different flickers about moonshining or mountain feuds."</i> (The Appalachians, page 109)</p>	<p>How did investors and others push the image of the backward hillbilly to their own benefit?</p> <p>What are some of the negative and positive perceptions of poor or rural people?</p> <p>Are similar, damaging images of other people being presented in the media now?</p>
<p><b>Stereotype of the Rural Poor</b> John F. Kennedy visits Appalachia (Program 3, 34:04)</p> <p>Walter Cronkite (Program 3, 35:13)</p> <p>Lyndon Johnson, War on Poverty (Program 3, 36:00)</p> <p>Charles Kuralt, "Christmas in Appalachia". (Program 3, 36:46)</p> <p>VISTA Program (Program 3, 37:42)</p>	<p><i>"...widespread pictures of raggedy children on ramshackle porches outraged a lot of local people..."</i> (Program 3, 36:02)</p>	<p>How would students characterize the "hillbilly" stereotype? Are there any examples in the media now?<sup>3</sup></p> <p>Why did Walter Cronkite, Charles Kuralt and others concentrate on the "raggedy children"? How could they have produced a more balanced view of Appalachia?</p>

## VIEWING ACTIVITIES: People

Look and listen for the following key points in preparation for classroom discussion and other activities.

Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>Religious Diversity</b> (Program 1, 36:13-44:32)</p> <p>Religion is physical and emotional (Program 1, 38:00)</p> <p>Anglican, Baptist, Protestant, Presbyterian, Calvinistic—especially John Wesley and Methodism. (Program 1, 37:43-40:23)</p> <p>Evangelical, religious revivals (Program 1, 40:53-44:32)</p> <p>Radio preachers yesterday and today. (Program 3, 21:11-25:23)</p> <hr/> <p>More stories of the mountain people are in <i>The Appalachians</i>, the companion book to the series.</p> <p>“Mountain Melting Pot”, page 20</p> <p>“Appalachia’s Scots-Irish Ancestry”, page 27</p> <p>“The Great Mountain Feud”, page 70</p> <p>“Hillbilly Timeline”, page 109</p> <p>“A West Virginia Life”, page 122</p> <p>“Blue Kentucky Girl”, page 131</p> <p>“Religion in Appalachia: Examples of the Diversity”, page 144</p> <p>“Preaching to the Chickens”, page 192</p> <p>“The Jolo Church of the Lord Jesus”, page 194</p> <p>“The Picture Man”, page 200</p> <p>“The Quare Gene”, page 206</p> <p>“Full Circle”, page 216</p>	<p><i>“Baptists... we’ve got well over 40 varieties...Old Regular Baptists, Union, Separate, Two Seed in the Spirit Predestination Baptists...”</i> (Program 1, 37:00)</p> <p><i>“Tied together by radio preachers and a wide variety of small mountain churches, religion has remained a powerful force in the daily life of Appalachia.”</i> (Program 3, 22:54)</p>	<p>Why do students think there are still so many different religious sects in Appalachia?</p>

<sup>1</sup> Mid Continent Center for Research and Learning, <http://www.mcrel.org/compendium/search.asp>

<sup>2</sup> Students may need background information on what the original “nickelodeon” was.

<sup>3</sup> Li'l Abner, *Andy Griffith Show*, *Beverly Hillbillies*, *Hee-Haw*, *The Waltons*, Cletus & Brandine Spuckler on *The Simpsons*, and so forth.

## UNIT 3: MUSIC

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"In the 20<sup>th</sup> century... mountain people took their stories and songs and created a phenomenon... But the music... has roots that go back hundreds of years." (Program 3, 00:31)

"Country music takes us back to the...songs and instruments that 18<sup>th</sup> century pioneers had brought from Europe. For three hundred years, Appalachians have learned to sing the story of their lives." (Program 3, 1:11)

"I was playing with the Chieftains one day and I was playing this bowing technique... 'Where did you learn that?' ...and I said an old man in eastern Kentucky and he said, that's the way we play in Donegal...I was flipped out to realize that had come over centuries ago." (Ricky Skaggs, Program 1, 18:08)

### OVERVIEW

The traditional music of the Scots-Irish immigrants—among the first white settlers in the Appalachians—became the backbone of country and bluegrass music. The traditional tunes, blended with the music of many other immigrants, most notably, African-Americans, became gospel music, rhythm-and-blues, rock-and-roll.

This unit contains a list of all the songs and artists heard in The Appalachians, including program number and time codes.

### OBJECTIVES

Students will use information from video clips to investigate and discuss:

- the ballad form and its connections to modern music;
  - how the song remains the same though the lyrics may change; and
- how music is disseminated to listeners.

### ACADEMIC BENCHMARKS

This unit has been aligned with the McRel<sup>1</sup> Academic standards for Music and Thinking and Reasoning. For details, see the Academic Benchmarks section.

### LENGTH

Up to two 45-minute class periods may be needed to review the video, plus any additional time needed to do additional activities.

### MATERIALS and INSTRUCTOR PREP

You will need: DVD or VHS copy of *The Appalachians*, a DVD player or VCR, and TV and (optional) the companion book and/or CD. Alternately, the DVD can be viewed on a computer with a DVD drive.

Review the Unit, the Program Summaries, and the Resources and choose the material appropriate for your classroom. Review the video clips. (Approximate time codes are given for each video segment.)

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### ORDERING INFORMATION

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## VIEWING ACTIVITIES: Music

Look and listen for the following key points in preparation for classroom discussion and other activities.  
Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>Music Overview</b> (Program 1, 16:54-24:10)</p>		
<p><b>Troubadours</b> Traditional music travels with Scots-Irish immigrants. (Program 1, 17:35-23:48)</p>	<p><i>"... it comes from the troubadours... 14<sup>th</sup>-16<sup>th</sup> century. They traveled the country, they would stay at a farmhouse, they would write a song for the person who lived there... he paid with a song." (Johnny Cash, Program 1, 20:04)</i></p>	
<p><b>Ballads</b> Ballads are story songs. (Program 1, 19:55)</p> <p>"Banks of the Ohio" sung by several musicians. (Program 1, 21:22-23:50)</p>	<p><i>"Many of these songs dealt with archetypal themes that soap operas today deal with: deception, betrayal, murder and true love... 'Barbara Allen' is the classic example..."</i></p> <p><i>Later on...Americans took hold of the models to create new songs around them." (Program 1, 20:39)</i></p> <p><i>"If you're going to have fun singing a good ballad you got to learn something. On many American songs you have tied to the end of the ballad, a moral." (Program 1, 22:13)</i></p>	<p>The lyrics to "Banks of the Ohio" are in the Resources for this unit.</p> <p>Compare and contrast these lyrics with those of "Barbara (Barbry) Allen" a ballad dating back to the 1600's.</p> <p>Compare these ballads to a newer song: "West Virginia Mine Disaster" (Program 2, 36:00-39:44)</p> <p>How are the stories told?</p> <p>What are the morals?</p> <p>Folk ballads are constantly evolving—try your hand at creating another verse for these songs. Or use the music and create an entirely new ballad...rap...or other song form.</p>
<p>Abolitionist John Brown and 21 men attack the national arsenal in Harpers Ferry, in western Virginia.<sup>2</sup> He hoped that slaves would join his rebellion.</p> <p>Though considered a hero elsewhere, he was not a hero to the people in western Virginia. (Program 2, 10:37-12:13).</p>	<p><i>"The attack on Harpers Ferry was viewed in...much the same light that we view that attack on the World Trade Center..." (Program 2, 11:48)</i></p>	<p>The tune may remain the same while new lyrics evolve. The song "John Brown's Body" was a rallying tune from the Civil War, but was derived from an older camp meeting hymn titled "Say Brothers, Will You Meet Us?" and evolved into the "Battle Hymn of the Republic".</p> <p>Compare and contrast the three sets of lyrics to this tune. Note how the song seems to get longer and longer with each rewrite. What is the story that each version is trying to tell? Is there a moral?</p>

## VIEWING ACTIVITIES: Music

Look and listen for the following key points in preparation for classroom discussion and other activities.  
Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p><b>Instruments</b> Irish fiddle, German dulcimer, Italian mandolin, Spanish guitar, African banjo. (Program 3, 1:43)</p> <p>Blending of African and American traditions. (Program 1, 49:24 and Program 3, 2:29)</p> <p>Appalachian String band: fiddle, banjo, guitar. (Program 3, 3:10)</p>	<p><i>"Although black folks have not been a very large percentage of the population in the mountains, they were hugely influential on the music..."</i> (Program 3, 2:29)</p>	<p>Why did the fiddle, banjo, guitar and other stringed instruments become the mainstay of mountain music? Why not (for instance) the trumpet, drums or accordion?</p>
<p><b>Religion and Music</b> (Program 1, 36:34-52:20)</p> <p><b>Call-and-Response</b> (Program 1, 45:26)</p>	<p><i>"God and music go hand-in-hand..."</i> (Program 1, 44:44)</p>	<p>For more on Religious diversity in the Appalachians, see the People unit.</p>
<p><b>Lined-out Hymns and Shape-Note Music</b> (Program 1, 46:41-49:20)</p> <p><b>Radio Preachers &amp; Music</b> (Program 3, 21:11-25:23)</p>	<p><i>"They created blood-stirring songs to fit the new emotional religion, songs that would become classics of gospel and bluegrass."</i> (Program 1, 49:24)</p>	
<p><b>Radio and Recording</b> Coming of radio. (Program 3, 4:10-7:58)</p> <p>1925—80-year-old Uncle Jimmy Thompson plays mountain music on his fiddle live on radio station WSM. Beginning of the Grand Old Opry. (Program 3, 7:58-11:00)</p> <p>Term "hillbilly music" insulting to the mountain people. Music came to be called "country". (Program 3, 10:15)</p> <p>1927--first recording artists: Jimmie Rogers, Carter Family. (Program 3, 11:15-14:05)</p> <p>Radio preachers yesterday and today. (Program 3, 21:11-25:23)</p>	<p><i>"The poor people out in the country who never afforded themselves even the most primitive of luxuries would invest in radios...because that was a means to connect with the outside world."</i> (Program 3, 4:18)</p>	<p>Imagine the music industry today if there were no broadcasts: radio, TV, Internet.</p> <p>What if there were no videotape, audiotape, records, DVDs, or movies?</p> <p>What if you couldn't read music or there was no sheet music?</p> <p>How would you find the music you wanted to listen to?</p> <p>How would you learn the music you wanted to sing or play?</p> <p>(See the unit on People for more on the hillbilly stereotype.)</p>

## VIEWING ACTIVITIES: Music

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Questions & Activities
<p>More information about music is in <i>The Appalachians</i>, the companion book to the series.</p> <p>"Storytelling in Appalachia", page 38</p> <p>"The Bristol Sessions", page 88</p> <p>"The Story of My Family: The Carter Family", page 97</p> <p>"Falling in Love with the Carters", page 103</p> <p>"Religion in Appalachia: Examples of the Diversity", page 144</p> <p>"Preaching to the Chickens", page 192</p> <p>"The Jolo Church of the Lord Jesus", page 194</p>		

## RESOURCES: Music

<b>Banks of the Ohio<sup>3</sup></b>	<b>Barbara (Barbry) Allen<sup>4</sup></b>
<p>I asked my love to take a walk, Just a little way's with me. An' as we walked, Then we would talk All about our wedding day.</p> <p>CHORUS: "Darlin', say that you'll be mine; In our home we'll happy be, Down beside where the waters flow, On the banks of the Ohio."</p> <p>I took her by her pretty white hand, I led her down the banks of sand, I plunged her in Where she would drown, An' watched her as she floated down.</p> <p>CHORUS</p> <p>Returnin' home between twelve and one, Thinkin', Lord, what a deed I've done; I'd killed the girl I love, you see, Because she would not marry me.</p> <p>The very next day, at half past four, The sheriff walked right to my door; He says, "Young man, Don't try to run. You'll pay for this awful crime you've done."</p> <p>CHORUS</p>	<p>In scarlet Town where I was born There was a fair maid dwelling Made many a youth cry well a day Her name was Barbara Allen</p> <p>It was in the merry month of May When green buds they were swelling Sweet William came from the west country And he courted Barbara Allen</p> <p>Well, slowly, slowly got she up And slowly went she nigh him But all she said as she passed his bed Young man I think you're dying</p> <p>Then lightly tripped she down the stairs She heard those church bells tolling And each bell seemed to say as it tolled Hard hearted Barbara Allen</p> <p>O, mother, mother go make my bed And make it long and narrow Sweet William died for me today I'll die for him tomorrow</p> <p>They buried Barbara in the old church yard They buried Sweet William beside her Out of his grave grew a red, red rose And out of hers a briar</p> <p>They grew and grew up the old church wall Till they could grow no higher And at the top twined a lover's knot The red rose and the briar.</p>
<p>Verses of "Banks of the Ohio" are sung by Chris Jones, Rosanne and Johnny Cash, and Clarence Ashley in Program 1 (21:51-23:50).</p>	<p>Verses of "Barby Allen" are sung by "an old Scots Lady" and Frank Profit in Program 1 (16:34-19:53).</p>

## RESOURCES: Music

The lyrics for “John Brown’s Body” are also in *The Appalachians*, the companion book to the series. See pages 34 and 35.

<b>Say Brothers Will You Meet Us?</b> William Steffe (1858)	<b>John Brown’s Body</b> (1859) <sup>5</sup>	<b>Battle Hymn of the Republic</b> (Julia Ward Howe, 1861)
<p>Say, brothers will you meet us,                      Say, brothers will you meet us,                      Say, brothers will you meet us,                      On Canaan’s happy shore?</p> <p>Glory, glory, hallelujah                      Glory, glory, hallelujah                      Glory, glory, hallelujah                      For-ever, evermore!</p> <p>(The music for this song is credited to William Steffe, 1858.)</p>	<p>John Brown’s body lies a-mouldering in the grave,                      John Brown’s body lies a-mouldering in the grave,                      But his soul goes marching on.</p> <p><i>Chorus:</i>  <i>Glory, glory, hallelujah,</i>  <i>Glory, glory, hallelujah,</i>  <i>His soul goes marching on.</i></p> <p>He’s gone to be a soldier in the Army of the Lord,                      He’s gone to be a soldier in the Army of the Lord,                      His soul goes marching on.</p> <p><i>Chorus</i></p> <p>John Brown’s knapsack is strapped upon his back,                      John Brown’s knapsack is strapped upon his back,                      His soul goes marching on.</p> <p><i>Chorus</i></p> <p>John Brown died that the slaves might be free,                      John Brown died that the slaves might be free,                      His soul goes marching on.</p> <p><i>Chorus</i></p> <p>The stars above in Heaven now are looking kindly down,                      The stars above in Heaven now are looking kindly down,                      His soul goes marching on.</p> <p><i>Chorus</i></p>	<p>Mine eyes have seen the glory Of the coming of the Lord;                      He is trampling out the vintage Where the grapes of wrath are stored;                      He hath loosed the fateful lightning Of His terrible swift sword;                      His truth is marching on.</p> <p><i>Chorus</i>                      Glory! Glory! Hallelujah!                      Glory! Glory! Hallelujah!                      Glory! Glory! Hallelujah!                      His truth is marching on.</p> <p>I have seen Him in the watchfires Of a hundred circling camps                      They have built Him an altar In the evening dews and damps;                      I can read His righteous sentence By the dim and flaring lamps;                      His day is marching on.</p> <p><i>Chorus</i></p> <p>I have read a fiery gospel writ In burnished rows of steel:                      “As ye deal with My condemners,                      So with you My grace shall deal”:                      Let the Hero born of woman Crush the serpent with His heel,                      Since God is marching on.</p> <p><i>Chorus</i></p> <p>He has sounded forth the trumpet That shall never call retreat;                      He is sifting out the hearts of men Before His judgment seat;                      Oh, be swift, my soul, to answer Him;                      Be jubilant, my feet;                      Our God is marching on.</p> <p><i>Chorus</i></p> <p>In the beauty of the lilies Christ was born across the sea,                      With a glory in His bosom That transfigures you and me;                      As He died to make men holy,                      Let us die to make men free;                      While God is marching on.</p> <p><i>Chorus</i></p>

## RESOURCES: Music

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*"When you had the whole family working in the mine, then there's an explosion, every male in the family is wiped out...then your widow or your family would be put out...they had to leave."  
(Program 2, 39:17)*

### **West Virginia Mine Disaster**

© Jean Ritchie, Geordie Music Publishing

Oh Say, did you see him; it was early this morning.  
He passed by your houses on his way to the coal.  
He was tall, he was slender, and his dark eyes so tender  
His occupation was mining, West Virginia his home

It was just before noon, I was feeding the children,  
Ben Moseley came running to give us the news.  
Number eight was all flooded, many men were in danger  
And we don't know their number, but we fear they're all doomed

I picked up the baby and I left all the others  
To comfort each other and to pray for their own  
There's Tommy, fourteen, and there's John not much younger  
And their time soon is coming to go down the dark hole

What will I say to his poor little children?  
And what will I tell his dear mother at home?  
And it's what will I say to my heart that's clear broken?  
To my heart that's clear broken if my darling is gone

If I had the money to do more than just feed them  
I'd give them good learning, the best could be found  
So when they grew up they'd be checkers and weighers  
And not spend their whole life in the dark underground

Oh say, did you see him; it was early this morning.  
He passed by your houses on his way to the coal  
He was tall, he was slender, and his dark eyes so tender  
His occupation was mining, West Virginia his home.

"West Virginia Mine Disaster" is sung by Jean Ritchie in Program 2 (37:11-40:00) and is on the companion CD to this series. (*The Appalachians*, Dualtone Records)

## RESOURCES: Music

### SONGS IN PROGRAM 1

Short clips of many more songs are heard in each program.

<b>Song</b>	<b>Artist</b>	<b>Time code</b>
<i>East of River Shannon (title theme)</i>	Arlene Faith	00:01-1:10
<i>Foggy Mountain Top</i>	Marty Stuart	2:09-2:25
<i>Cherokee Quail Dance</i> <i>Quail Flute</i> <i>Corn and Women</i> <i>Ritual Dance</i>		6:55-9:14
<i>Old Cumberland</i>	Ponder	12:00-15:25
<i>Ramblin' Boy</i> <i>Corn Licker</i> <i>Boiled Cabbage</i>		16:33-16:51
<i>Barbry Allen</i>	"Old Scots Lady"	18:34-18:57
<i>Barbry Allen</i>	Frank Profit	19:29-19:53
<i>Banks of the Ohio</i>	Chris Jones	21:51-22:26
<i>Banks of the Ohio</i>	Rosanne & Johnny Cash	22:40-23:06
<i>Banks of the Ohio</i>	Clarence Ashley	23:20-23:40
<i>Road to Kaintuck</i>	June Carter Cash, Johnny Cash	25:00-25:18
<i>Booze Fighters</i>	Gandy Dancer	33:07-35:37
<i>Rock of Ages (hummed)</i>		38:50-39:39
<i>Amazing Grace (violin instrumental)</i>	Rose Bell	44:32-46:15
<i>Workin' on a Building</i>	Bill Monroe	49:24-50:15
<i>Soldier of the Cross</i>	Ricky Skaggs	50:24-52:20
<i>Come All Ye Fair and Tender Ladies</i>		52:00-53:20

**SONGS IN PROGRAM 2**

Short clips of many more songs are heard in each program.

<b>Song</b>	<b>Artist</b>	<b>Time code</b>
<i>East of River Shannon (title theme)</i>	Arlene Faith	00:20-1:00
<i>Whay Ha Whay</i>		1:28-2:10
<i>We're Stole and Sold from Africa</i>	Addie Graham	8:00-8:48
<i>North and South Battle of Antietam/Two Brothers</i>		13:03-17:40
<i>Code in the Mountains</i>		18:44-26:53
<i>Dark as a Dungeon</i>	Jeff Black	35:56-37:10
<i>West Virginia Mine Disaster</i>	Jean Ritchie	37:11-39:44
<i>Which Side Are You On?</i>	Pete Seeger	51:24-52:20
<i>Come All Ye Fair and Tender Ladies</i>		52:21-53:20

## RESOURCES: Music

### SONGS IN PROGRAM 3

Short clips of many more songs are heard in each program.

<b>Song</b>	<b>Artist</b>	<b>Time code</b>
<i>East of River Shannon (title theme)</i>	Arlene Faith	00:01-00:15
<i>OPENING SEQUENCE</i>	Ricky Skaggs	00:15-00:30
<i>That's Why I'm Country</i>	Johnny Cash, Dolly Parton Country Music Association (CMA) Performance	
<i>You're Looking at Country</i>	Loretta Lynn Country Music Association (CMA) Performance	
<i>Pretty Little Miss</i>	Jean Ritchie	1:34-1:54
<i>Little Old Cabin in the Lane</i>	Uncle John Scruggs (with banjo and dancing kids)	2:05-3:05
<i>Hillbilly Fever</i>	Osborne Brothers	9:51-11:13
<i>Waiting for a Train</i>	Jimmie Rogers	11:29-11:47
<i>Bury Me Deep Beneath the Willow</i>	Carter Family	12:51-13:09
<i>How Can a Poor Man Stand Such Times and Live?</i>	Blind Alfred Reed	14:13-15:00
<i>Soldier of Joy (Soldier's Joy)</i>	FDR listening to local musicians	17:02-17:13
<i>Electricity</i>	Paul Burch	19:57-21:23
<i>When This World Comes to an End (I Believe in Being Ready)</i>	Maggie Hammons	23:13-23:58
<i>Keep on the Sunny Side</i>	Carter Family	25:23-26:13
<i>Going Nowhere Fast</i>	Blue Plate Special	28:28-29:07
<i>I Wonder How the Old Folks Are at Home</i>	Mac Wiseman	30:14-30:34
<i>Black Waters</i>	Jean Ritchie	31:13-32:17
<i>Price of Progress</i>	Jason Ringenberg	38:19-41:17
<i>East of River Shannon</i>	Arlene Faith	44:18-46:52
<i>Coal Miner's Daughter</i>	Loretta Lynn	47:42-48:04
<i>Cabin on the Hill</i>	Flatt and Scruggs	48:35-49:40
<i>Forty Shades of Green</i>	Rosanne and Johnny Cash	51:35-52:47
<i>Come All Ye Fair and Tender Ladies</i>		52:47-53:20

## Songs on the Companion CD

*The Appalachians* (Dualtone Records)

**Amazing Grace**

Rose Bell

**Banks of the Ohio**

Blue Sky Boys

**Boozefighters**

Gandydancer

**Bury Me Beneath the Willow**

Carter Family

**Cabin on the Hill**

Flatt & Scruggs

**Dark as a Dungeon**

Jeff Black

**East of River Shannon (title theme)**

Arlene Faith

**Electricity**

Paul Burch

**Forty Shades of Green**

Roseanne and Johnny Cash

**Hillbilly Fever**

The Osbourne Brothers

**How Can A Poor Man Stand These Times and Live**

Blind Alfred Reed

**I Wonder How the Old Folks Are at Home**

Mac Wiseman

**Price of Progress**

Jason Ringenberg

**Shape Note Singing**

(Recorded by George Pullen Jackson and Alan Lomax  
1942)

**Soldier of the Cross**

Ricky Skaggs

**Waiting for a Train**

Jimmie Rodgers

**We're Stole and Sold from Africa**

Addie Graham

**West Virginia Mine Disaster**

Jean Ritchie

**When This World Comes to an End**

Maggie Hammons

**Which Side are You On**

Pete Seeger

**Wildwood Flower (Instrumental)**

Dave Grisman, Tony Rice

**Working on a Building**

Bill Monroe

# UNIT 4: TAKE ACTION!

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*"The region can be defined ...on how people who have power and wealth have been able to use power and wealth and drain the counties... Coal, lumber seeps out."*  
(Program 1, 3:23)

*"My favorite characterization of reclamation is that it's like putting lipstick on a corpse...it's just rock... they throw hydroseed on it...and then they're expecting something to grow on that."*  
(Program 3, 43:17)

## OVERVIEW

Appalachia today is threatened by logging, mountaintop removal and other kinds of coal mining, plus mercury emissions from coal-fired power plants. What can you do?

## OBJECTIVES

Students will review information from video clips and the Sierra Club website to gain background information on coal mining today in Appalachia. Students have the opportunity use that information to take action.

## ACADEMIC BENCHMARKS

This unit has been aligned with the McRel<sup>1</sup> Academic standards for Social Studies: Civics; and Thinking and Reasoning. For details, see the Academic Benchmarks section.

## LENGTH

One 45-minute class periods may be needed to review the video, plus any additional time needed to do additional activities.

## MATERIALS and INSTRUCTOR PREP

You will need: DVD or VHS copy of *The Appalachians*, a DVD player or VCR, TV and (optional) the companion book and/or CD. Alternately, the DVD can be viewed on a computer with a DVD drive.

Review this Unit and the Program Summaries and choose the material appropriate for your classroom. Review the video clips. (Approximate time codes are given for each video segment.)

NOTE: if you are considering using digital video clips from this series as part of a Powerpoint®, iMovie®, or other classroom presentation, be aware of digital copyright law. Check with your library/media or technology specialist and/or school district.

## ORDERING INFORMATION

To order the VHS or DVD copy of *The Appalachians*, the companion book, or the CD of music from the series, see the web site for the Sierra Club (<http://sierraclub.org/appalachia/>).

## VIEWING ACTIVITIES: Take Action!

Look and listen for the following key points in preparation for classroom discussion and other activities. Time codes will vary among VHS decks and DVD players.

Viewing	Quotes	Classroom Activities <sup>2</sup>	Resources
<p>Review history of coal mining in Appalachia. (Program 2, 29:00-51:24).</p> <p><b>Consequences of Strip Mining</b> Landowner's protest. (Program 3, 33:07)</p> <p>Floods. (Program 3, 33:20)</p> <p><b>Mountaintop removal</b> Process. (Program 3, 41:05)</p> <p>Why mountaintop removal? (Program 3, 42:26-43:08)</p> <p><b>Reclamation</b> (Program 3, 42:53-43:43)</p> <hr/> <p>More information is available from <i>The Appalachians</i>, the companion book to the series.</p> <p>"Appalachian Myths and the Legacy of Coal", page 75</p> <p>"Killing Our Hills: The Devastation of Mountaintop Removal", page 171</p> <p>"Fighting for my Appalachian Home", page 180</p>	<p>"...exploitation of the Appalachian land is devastating. It's not just the resources you're taking, you're taking away the identity with the land." (Program 3, 44:35)</p> <p>"From the 1980's... another mining system has been used...miners shear off a mountain peak, strip away the trees and topsoil, then blast away at the rock to get at the coal." (Program 3, 41:10)</p> <p>"Reclamation is no longer an afterthought, it is absolutely a component of operation..." (Program 3, 43:08)</p> <p>"...reclamation is like putting lipstick on a corpse..." (Program 3, 43:17)</p>	<p>From Unit 1: Place and History, page 6</p> <p><u>If coal is used where you live:</u></p> <p>Does your electricity come from coal?</p> <p>Are there any companies in the area that use coal? If yes—who?</p> <p>Is there any alternative fuel that could be used?</p> <p>What do you think about the reclamation program?</p> <p>Why should you care about mountaintop removal as long as you get the fuel you need?</p> <p><u>If coal is not used where you live:</u></p> <p>What people and/or companies today still use coal?</p> <p>Why coal and not another fuel? What are the fuel options?</p> <p>What do you think about the reclamation program?</p> <p>Why should I care about mountaintop removal if don't use coal?</p>	<p><b>Sierra Club</b></p> <p><b>Learn More About Mountaintop Removal:</b> The current administration wants to weaken the rules about dumping mining waste in streams. Click here. Or download this informative fact sheet.</p> <p>Julia Bonds: Read the <i>Sierra</i> magazine article about how a coal miner's daughter and others stood up to King Coal.</p> <p>Blair Mountain: Find out why the Sierra Club and others would like to see it added to the National Register of Historic Places.</p> <p><b>Granny D:</b> Read the speech this 93-year-old activist delivered when she visited West Virginia in November 2003.</p> <p><b>Related Links:</b></p> <p><b>Environmental Justice</b> Program in Appalachia</p> <p><b>Southern Appalachia Highlands Ecosystem</b> Program</p> <p><b>Great Smoky Mountains Campaign</b></p> <p>Sierra Club Entities in Appalachia Alabama Chapter Georgia Chapter Kentucky Chapter Maryland Chapter North Carolina Chapter Pennsylvania Chapter South Carolina Chapter Tennessee Chapter Virginia Chapter West Virginia</p> <p><b>Other Organizations</b> Ohio Valley Environmental Coalition Citizens Coal Council (CCC) Appalachian Voices (AV) Appalachian Center for the Economy and the Environment</p>