

**Appalachia: An Introduction
(Humanities Focus)
AS 2410-102
Online, spring 2009
Appalachian State University**

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Course description

AS 2410 is an introduction to the scholarly study of Appalachia and to the undergraduate major in Appalachian studies at Appalachian State University. This section of AS 2410 utilizes cross-disciplinary readings in the humanities to examine both historical and contemporary issues important to the region, its people, and the United States as a whole. We will examine Appalachia from local, regional, national, and international perspectives. This class is divided into five units: 1) Defining Appalachia; 2) Stereotyping/Stigmatizing Appalachia; 3) Economic, Environmental, and Social Issues in the Region; 4) Appalachian Activism; and 5) Diversity in Appalachia. These five aspects of the Appalachian experience are not self-contained, though, so some overlapping will occur. For example, our discussion of activism in unit four will necessarily build upon the knowledge of economic, environmental, and social factors impacting the region we gain in unit three. Likewise, units one and five, on defining Appalachia and diversity in the region, link closely with one another while functioning as bookends for our investigation of Appalachia this semester. Since this class is designed thematically rather than chronologically or disciplinarily, we will cross time and type boundaries in each unit. Rather than segregating Appalachian literature, for example, into one section of the class, we will be reading poetry and fiction throughout the semester, witnessing the ways literary production comments on and participates in the construction of Appalachia. This course also introduces students to significant theoretical models, such as internal colonization and world systems theory that have informed our understanding of Appalachia.

Course delivery method: online through AsULearn (Moodle)

In a traditional face-to-face class, students read material, come together for lectures from their instructor and discussions with their classmates, then demonstrate their knowledge of the material through a very few written assignments. In an online class, the learning process must take place completely through texts—the texts we read, the texts I, the instructor, write to you, the texts you write for me, and the texts you write to each other as classmates engaging with the same material. We are going to leave quite an electronic paper trail behind us this semester. There are four ways we (instructor and students) will communicate with each other this semester: I will place information on the class homepage; I will use e-mail to communicate with students individually and as a group;

students will submit written work to me through assignment links; and students (and I, occasionally) will post comments to the class discussion forum.

Both the traditional face-to-face class format the majority of you are most familiar with and the newly developing online class format you may be less familiar with have drawbacks. In face-to-face classes, students can sit back and disengage from class discussion, populating the classroom with warm bodies and little else. In online classes, students can feel disconnected from the instructor and their classmates, treating the class as a more technologically advanced form of the old correspondence course. I will work hard this semester to create an atmosphere online that engages every student in the class fully, that develops a strong sense of community between the members of the class, and that utilizes the vast resources of the Internet for pedagogically effective exploration of Appalachia. The online format of this course, while it limits us in some ways, also offers us opportunities to utilize Web-based materials to a greater extent than in a face-to-face class. We will rely heavily on such materials as we learn about Appalachia. Additionally, intensive, individual thinking and writing, supported and influenced by a community of similarly engaged learners, is the hallmark of an online class. Mandatory participation in discussion forums will foster such community growth this semester, and we will all benefit from hearing the diverse opinions of each person in the class.

Teaching and learning will be accomplished in this online course through students reading/viewing assigned material; answering questions about the assigned reading/viewing material (called “reading responses”); posting to a class discussion board; writing an essay; presenting a PowerPoint research project to the entire class online; and taking a midterm and a final exam.

Course objectives

Upon completion of this course, students should be able to:

- Identify and discuss the meaning of the term “Appalachia” from economic, social, environmental, historical, geographical, literary, musical, and religious perspectives.
- Identify and discuss common themes in the Appalachian experience among these disciplines.
- Place Appalachia in a national and international context.
- Identify how “Appalachian” concerns manifest themselves in local and sub-regional contexts.
- Discuss Appalachia and Appalachians as participatory in larger United States and global debates about such issues as race, gender, class, economics, globalization, and environmentalism.
- Identify and discuss scholarly trends in the study of Appalachia.
- Develop critical thinking skills through close reading and analysis of scholarly and artistic works.
- Develop writing skills by producing a variety of types of writing utilizing primary and secondary sources.
- Respond thoughtfully and civilly to posts on the class discussion board.

Course texts (for rent)

Edwards, Grace Toney, JoAnn Aust Asbury, and Ricky L. Cox., eds. A Handbook to Appalachia: An Introduction to the Region. Knoxville: University of Tennessee Press, 2006.

Course texts (for purchase)

Billings, Dwight B., Gurney Norman, and Katherine Ledford, eds. Back Talk from Appalachia: Confronting Stereotypes. Lexington: University Press of Kentucky, 1999.

Depta, Victor. Azrael on the Mountain. Ashland, Kentucky: Blair Mountain Press, 2002.

Fisher, Diane Gilliam. Kettle Bottom. Florence, Massachusetts: Perugia Press, 2004.

Reece, Eric. Lost Mountain: A Year in the Vanishing Wilderness; Radical Strip Mining and the Devastation of Appalachia. New York: Riverhead Books, 2006.

Straw, Richard A. and Tyler Blethen. High Mountains Rising: Appalachia in Time and Place. Urbana: University of Illinois Press, 2004.

Course texts (on electronic reserve through Belk Library)

Awiakta, Marilou. "Genesis." Abiding Appalachia: Where Mountain and Atom Meet. Memphis, Tennessee: St Luke's Press, 1978.

---. "Smoky Mountain-Woman." Abiding Appalachia: Where Mountain and Atom Meet. Memphis, Tennessee: St Luke's Press, 1978.

---. "Where Atom and Atom Meet." Abiding Appalachia: Where Mountain and Atom Meet. Memphis, Tennessee: St Luke's Press, 1978.

Batteau, Allen W. "A Poetic for Appalachia." The Invention of Appalachia. Tucson: University of Arizona Press, 1990.

Mulcahy, Richard P. "Health." Rudy Abramson and Jean Haskell, eds. Encyclopedia of Appalachia. Knoxville: University of Tennessee Press, 2006.

Carson, Jo. "49." Stories I Ain't Told Nobody Yet: Selections from the People Pieces. Orchard Books, 1989.

Chitwood, Micheal. "Music in a Dark House."

DeYoung, Alan J. and Mary Jean Ronan Herzog. "Education." Rudy Abramson and Jean Haskell, eds. Encyclopedia of Appalachia. Knoxville: University of Tennessee Press, 2006.

Dressler, Muriel Miller. "Appalachia." Sandra L. Ballard and Patricia L. Hudson, eds. Listen Here: Women Writing in Appalachia. Lexington: University Press of Kentucky, 2003.

Holbrook, Chris. "Somebody Known."

Kingsolver, Barbara. "Homeland."

Ledford, Lily May. From Coon Creek Girl. Sandra L. Ballard and Patricia L. Hudson, eds. Listen Here: Women Writing in Appalachia. Lexington: University Press of Kentucky, 2003.

Miller, Jim Wayne. "The Brier Losing Touch with His Traditions." The Mountains Have Come Closer. Boone: Appalachian Consortium Press, 1980.

---. "The Brier's Pictorial History of the Mountain." Brier, His Book. Frankfort, Kentucky: Gnomon Press, 1988.

- . "He Sings Ballads." The Mountains Have Come Closer. Boone: Appalachian Consortium Press, 1980.
- . "How America Came to the Mountains." The Mountains Have Come Closer. Boone: Appalachian Consortium Press, 1980.
- . "Why Rosalie Did It." Brier, His Book. Frankfort, Kentucky: Gnomon Press, 1988.
- Murfree, Mary Noailles.[Charles Egbert Craddock] "The Star in the Valley." In the Tennessee Mountains. Boston and New York: Houghton, Mifflin, and Company, 1899.
- Offut, Chris. "Horseweed." Kentucky Straight. New York: Vintage, 1992.
- . "House Raising." Kentucky Straight. New York: Vintage, 1992.
- Shelby, Anne. "Clyde Hacker Talks About Hog Meat." Appalachian Studies. Nicholasville, Kentucky: Wind Publications, 2006.
- . "Fat Sestina." Appalachian Studies. Nicholasville, Kentucky: Wind Publications, 2006.
- . "Homeplace." Appalachian Studies. Nicholasville, Kentucky: Wind Publications, 2006.
- . "New Old Kentucky Home." Appalachian Studies. Nicholasville, Kentucky: Wind Publications, 2006.
- . "Other Side of Rock Creek." Appalachian Studies. Nicholasville, Kentucky: Wind Publications, 2006.
- . "Spell Check." Appalachian Studies. Nicholasville, Kentucky: Wind Publications, 2006.
- Smith, Lee. Selection from Saving Grace. New York: Penguin, 1995.
- Still, James. Selection from River of Earth. Lexington: University Press of Kentucky, 1978. 82-98.
- Weller, Jack. E. "Some Contrasting Value Orientations." Yesterday's People: Life in Contemporary Appalachia. Lexington: University of Kentucky Press, 1965.
- . "Appendix: A Comparative Summary." Yesterday's People: Life in Contemporary Appalachia. Lexington: University of Kentucky Press, 1965.

Course procedures and requirements

Office hours: I am available for face-to-face consultation by appointment; via e-mail; and by phone.

Reading/viewing assignments: For each week of the semester (a week runs Monday morning to Sunday evening at 11:55 pm), I will assign a set of readings from our course textbooks and/or from the materials I have placed on electronic reserve. I will also ask you to view/read/explore Web sites related to our reading and sometimes view a documentary on reserve at Belk library. The reading/Web assignments are listed by date on the course homepage.

Reading responses: After completing each week's reading/Web assignments, you will answer a series of questions about the material that is designed to get you to think more deeply about what you have read, to make connections among texts, and, sometimes, to relate this information about Appalachia to your own experiences.

In your responses, you should answer all parts of the questions thoroughly. If you are the type of writer who is easily distracted while you write, prone to taking off in a different direction once you get going, I strongly suggest that you copy and paste each portion of each question into the submission box and then answer **EACH PART OF EACH QUESTION IN TURN**. I will count off for not answering each part of each question. I have written each part of each question with a specific teaching/learning goal in mind. I do not look kindly on “answers” that are vaguely about, more or less, the subject I raise, kind of. Also, I expect substantially more than a one sentence answer to a question. To receive full credit for the response, you must demonstrate that you have not only read the assigned material, but also that you have thoughtfully considered it. Support your answers with evidence from the texts in the form of quotations and summaries. Please provide lots of specific examples to back up your claims. I expect these responses to be relatively formal pieces of writing. Use complete sentences and pay attention to issues of grammar and appropriate word choice. While the entire class will be responding to the same questions and prompts about reading assignments, your responses will only be seen by me, unless I choose to release an answer (as an example of excellent work!) to the whole class. I will respond individually to each student about his or her reading response, providing a grade for each assignment, within one week. In these individual comments, I will focus on issues such as to what extent you are making valid claims about a text, supporting those claims with evidence, and engaging fully with a text. These individual responses will serve as places where I can help each of you develop your college-level reading and writing skills in preparation for the paper, presentation, and exams.

Missed reading responses: Each week’s reading response is due before 11:55 pm on a Sunday this semester. If you try to submit it at 11:56, AsU Learn will not accept the submission and you will receive a zero for that assignment. I understand that everyone has an exceptionally busy week now and then and unforeseen circumstances occur. I will allow **TWO** late responses during the semester, if the following requirements are met: a request for permission to submit a response late should be e-mailed to me by the actual response due date (11:55 pm on the Sunday the response is due) and the late response must be submitted no more than one week from the actual due date. A zero will be given for any late responses that are not submitted according to these requirements or for late responses in excess of **TWO** this semester.

Discussion forum postings: Please refer to the section on attendance below for an explanation of how discussion forum postings affect your fulfillment of this course’s attendance requirement. Whereas individual reading responses are only seen by me (and by others in special cases), discussion forum postings will be read by the entire class. This forum is the closest thing we can get online to a face-to-face discussion, and it can be one of the most enjoyable aspects of this online class experience. Through discussion forum postings, you can see that you are part of a community of readers all considering the same texts and the issues they raise. **For this course requirement, you must make a MINIMUM of THREE postings a week (for our purposes, a “week” runs from Monday morning to Sunday at 11:55 pm) on THREE DIFFERENT days in the AsU Learn online discussion forum active during that week.** I want you to read other students’ postings, and requiring you to post on three different days will encourage

you to do so. Your post may be in response to another student's post (a thread), or you may begin with your own comment. Some weeks I will get the ball rolling with a specific discussion topic. Other weeks the subject will be open, but you should stay focused on the readings/Web material for that week and not get off topic. While I will not generally be a very active participant in this discussion, I will be behind the scenes monitoring the discussion to make sure it stays on topic and students are maintaining an appropriate tone with one another. Discussion forum is just that: a discussion. I will not use the discussion forum to "lecture." I will be behind the scenes, basically, "listening" and popping up with a redirection or follow up question when I think such intervention has a pedagogical purpose. Just as in a face-to-face classroom, discussion time is more informal than a presentation; however, online discussion is governed by the same rules of manners and respect that hold sway in a face-to-face setting. If you wouldn't say it to someone's face in a classroom, don't say it our online "classroom."

Very brief postings will not fulfill this requirement. For example, your postings need to be more than, "Yes, I agree." Also, please be considerate in your spelling and typing, because your posting needs to be understandable to other students and it is rude to make your reader slog through misspellings, no capitalization, run-on sentences, and the like. Avoid these two styles: nineteenth-century telegraph and modern text messaging. I want to read complete sentences. **You cannot make up missed discussion forum posts. You will not receive credit for any comment posted to the discussion forum after 11:55 pm each Sunday. No late posts are allowed.** If the deadline (a Sunday) passes and you haven't posted a minimum of one time on three different days during that week, you will be counted absent for that week. (See more on attendance below.)

Essay: You will write one essay this semester in which you develop and defend a thesis that analyzes some aspect(s) of the material that we are reading/viewing this semester. I will provide more information about the essay assignment later in the semester. Your essay must be in MLA format and carefully edited. Papers shorter than the required length or not in accordance with MLA style will lose points

Project: You will create a research-based PowerPoint presentation this semester on an Appalachian topic and then share your project with your classmates through our discussion forum board by attaching your presentation to a post. Your classmates and I will view your presentation and then discuss it in the context of the course. I will provide a list of project topics to choose from.

Exams: Midterm and final exams will be given online.

Evaluation

I will grade **everything** this semester on a 4.0 scale. Here it is:

A = 4 grade points

A- = 3.7 grade points

B+ = 3.3 grade points

B = 3.0 grade points
B- = 2.7 grade points
C+ = 2.3 grade points
C = 2.0 grade points
C- = 1.7 grade points
D+ = 1.3 grade points
D = 1.0 grade points
D- = 0.7 grade point

Here is an explanation of general requirements for F, D, C, B, and A:

0.6 and below = F

Work not turned in or no attempt is made to complete the work as assigned

0.7 = D-

Work barely rises to the level of meeting the basic requirements of the assignment but shows that the student attempted to meet them and/or work is so filled with serious and consistent grammatical and mechanical problems that communication is significantly hindered.

1.0 = D

Does not meet the basic requirements of the assignment, because one or more major elements is either missing or is so ineffective as to be effectively absent. And/or the work shows serious and consistent problems with the basic rules of communication in English.

2.0 = C

Meets the basic requirements of the assignment and demonstrates competent work.

3.0 = B

Goes above the minimum requirements of the assignment and demonstrates excellence in some aspects.

4.0 = A

Demonstrates a superior fulfillment of the assignment and exhibits excellence in most aspects of the work.

Here are basic criteria for grades C, B, and A in an essay.

An essay must meet the following criteria to receive a grade of 2.0 (C):

- Has a developed introduction, body, and conclusion.
- Has a clearly stated thesis as part of the introduction that responds directly to the essay assignment.
- Demonstrates comprehension of standard written English, including conventions of sentence structure and punctuation.

To receive a grade of 3.0 (B) an essay must meet all the criteria for a 2.0 (C) and include the following:

- A well developed introduction, body, and conclusion with effective transitions between each part of the essay.

- A clearly stated thesis as part of the introduction that guides the rest of the essay's development. This thesis must respond directly to the essay question posed.
- A thoughtful engagement with the topic at hand.
- Effective, engaging communication in most sentences and paragraphs with few grammatical and mechanical errors.

To receive a grade of 4.0 (A) an essay must meet all the criteria for a 3.0 (B) and include the following:

- An advanced intellectual engagement with the topic at hand
- A mastery of developmental control in writing (full paragraphs, effective examples, seamless transitions)
- A thesis that is not only functional but also intellectually challenging
- A sophisticated use of language basically free of grammatical and mechanical errors and pleasurable to read.

In order to earn a passing grade for this course, you must satisfactorily complete all assignments (reading responses, essay, research project, and midterm and final exams) on time with a cumulative passing average AND demonstrate “attendance” in the course by making at least three discussion postings on three different days from Monday morning to Sunday evening at 11:55 pm. Items will be weighted as follows:

- Reading responses -- 30%
- Essay -- 15%
- Midterm exam – 15%
- Project -- 20%
- Final exam -- 20%

Course Policies

Attendance is mandatory. Please be aware that discussion forum postings are the only things that constitute your attendance for this online class. Even if you turned in every reading response on time but didn't complete postings in the stated manner, you would fail the course on absences. Therefore, you must post **at least THREE times** each week (for our purposes a week runs from Monday morning to Sunday evening at 11:55 pm) and you must do so in the appropriate week's discussion forum. This requirement is one that can neither be made-up nor be done ahead of time. Postings must be done in concurrence with each week's reading assignment. For example, during Week 1 you will need to read the given reading assignment, review the assigned Web-based materials, and compose a minimum of three postings responding to my prompts and your classmates conversations on three different days. You will also complete, during that week, a set of reading response questions, but completion of those questions does not impact your attendance. Only discussion forum postings are linked to your attendance.

Absences: I will allow you to miss two weeks' discussion forum postings—in effect, be “absent” two times—without penalty. The third time you do not post at least twice during

a week—your third absence—your entire course grade will be reduced one letter grade. A fourth absence reduces your course grade by two letters. If you miss a fifth week's posting requirement, you will fail the course.

Late work: I do not accept late work, except as outlined in the section on reading responses.

Academic integrity: Each student at Appalachian State University, upon admittance to the university, agrees to uphold the Academic Integrity Code. Please visit <http://www.academicaffairs.appstate.edu/resources/integrity/> to re-read the code.

Plagiarism: There are two kinds of plagiarism: intentional (the representation of the ideas or words of another as your own, such as turning in a paper, or portion of a paper, you did not write) and accidental (an error in citing a source properly). Both are inappropriate. Accidental plagiarism will affect your grade severely. (If you use outside sources and you have a question about processes for properly citing references, please contact me *before* you turn in the assignment.) Intentional plagiarism will result in a grade of F on the work involved, possible failure of the course, and possible investigation by the university.

Consultations: I am always happy to discuss and explain my grading of assignments, exams, and essays; however, I will only do so after you have had at least twenty-four hours to read through my comments thoroughly. This time will allow you to prepare specific and focused questions for a discussion with me.

Accommodations: Appalachian State University is committed to making reasonable accommodations for individuals with documented qualifying disabilities in accordance with the Americans with Disabilities Act of 1990, and Section 504 of the Rehabilitation Act of 1973. Those seeking accommodations based on a substantially limiting disability must contact and register with The Office of Disability Services (ODS) at <http://www.ods.appstate.edu/> or 828-262-3056. Once registration is complete, individuals will meet with ODS staff to discuss eligibility and appropriate accommodations.

A note about technology: Please do not wait until the last minute to submit reading responses, post a discussion comment, or turn in your essay or research project. If you have something due at 11:55 pm on Sunday and you wait until 11:30 pm to start the submission process, don't be surprised if you miss the deadline. All manner of technological crises—in your computer, in your ISP, in the ASU system, in the AsULearn system, or in this day and age, in Katmandu—could prevent you from submitting on time. Online courses demand almost daily maintenance. A few minutes a day checking in and submitting early in the week can save you many a headache. Since you have the reading response assignments at the beginning of each week and access to the discussion posting site all week long, I do not accept technology problems as valid excuses for late work.

I look forward to getting to know each of you this semester. Remember that I am available for face-to-face consultations by appointment, via e-mail, and by phone.

**Reading and Viewing Assignments, Reading Response Questions,
and Discussion Forum Prompts**

Abbreviations for reading assignments:

BTA=*Back Talk from Appalachia: Confronting Stereotypes*

HA=*A Handbook to Appalachia: An Introduction to the Region*

HMR=*High Mountains Rising: Appalachia in Time and Place*

ER=Electronic Reserve

Week 1: January 12-18

Discussion Forum:

In our first discussion forum, do three things this week:

1. tell us why you chose this course
2. tell us what you think about when you think about "Appalachia"
3. find one Web resource that either confirms or challenges your idea of Appalachia during this first week of class. Post the URL here and explain how it does that.

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Weekly Reading/Viewing Assignment:

Read: course syllabus

Read: HA "Natural Resources and Environment of Appalachia," 51-66; HMR "Native Americans" (7-17); ER "Smoky Mountain-Woman" by Marilou Awiakta; ER "Homeland" by Barbara Kingsolver

Read/View: the Web sites below

- <http://www.arc.gov/index.do?nodeId=938>
- <http://cache.eb.com/eb/image?id=3054&rendTypeId=4>
- <http://www.arc.gov/index.do?nodeId=2855>
- <http://www.arc.gov/index.do?nodeId=3237>
- <http://www.arc.gov/index.do?nodeId=2834>
- <http://www.arc.gov/index.do?nodeId=2840>
- <http://www.arc.gov/index.do?nodeId=3304>
- <http://www.cherokee-nc.com/>

- <http://www.omniglot.com/writing/chokeee.htm>
- <http://www.newsobserver.com/lifestyles/extras/story/546441.html>
- <http://www.wcu.edu/library/CherokeePhoenix/>
- <http://www.cherokeephoenix.org/>
- <http://www.nps.gov/trte/index.htm>
- http://cla.calpoly.edu/~lcall/204/trail_of_tears_map.jpg

Reading Response questions:

1. We are going to spend some time this first week trying to define the Appalachian region geographically. Click on <http://www.arc.gov/index.do?nodeId=938> This map from the Appalachian Regional Commission (ARC), a government agency we'll be learning much more about this semester, shows all of the counties that are included in the government's definition of the region. **Does anything surprise you about this definition of the region?** These counties are officially designated by the federal government as "Appalachian" counties and receive federal aid intended to develop the region. Now look at this map: <http://cache.eb.com/eb/image?id=3054&rendTypeId=4> It shows elevation. These are both maps of "Appalachia." **What differences do you see between these two maps? Why do you think the government's definition of the region is more expansive than the geographic limits of the Appalachian Mountain range? Why do you think twenty-four counties in Mississippi are considered by the government to be "Appalachian?" What did you learn from "Natural Resources and Environment of Appalachia" that might help you puzzle through this?**
2. View the four maps from the ARC below. **From these statistics, what kinds of generalizations can you make about life in Northern Appalachia? Central Appalachia? Southern Appalachia? What economic and social definitions of Appalachia can you create after viewing these maps?** (Review ARC map of subregions at <http://www.arc.gov/index.do?nodeId=938> if you've forgotten the boundaries. Become familiar with them, because we'll be referring to these subregions throughout the semester.)
 - <http://www.arc.gov/index.do?nodeId=2855>
 - <http://www.arc.gov/index.do?nodeId=3237>
 - <http://www.arc.gov/index.do?nodeId=2834>
 - <http://www.arc.gov/index.do?nodeId=2840>
 - <http://www.arc.gov/index.do?nodeId=3304>
3. **What did you learn from "Natural Resources and Environment of Appalachia" that might account for the economic and social differences in the region? In other words, how does the geographic structure of the Appalachian Mountains impact the lives of people living in the region?**
4. **From your reading of "Native Americans" and viewing of the Cherokee-related Web sites below, how "right" does Barbara Kingsolver get her depiction of Indian life in the twentieth century? What elements of history does she incorporate in her short story?**
 - <http://www.cherokee-nc.com/>

- <http://www.omniglot.com/writing/choerokee.htm>
 - <http://www.newsobserver.com/lifestyles/extras/story/546441.html>
 - <http://www.wcu.edu/library/CherokeePhoenix/>
 - <http://www.cherokeephoenix.org/>
 - <http://www.nps.gov/trte/index.htm>
 - http://cla.calpoly.edu/~lcall/204/trail_of_tears_map.jpg
5. Choose two characters from “Homeland.” Explain how they are challenged and how they cope with that challenge.
 6. What does Great Mam mean when she says, “I’ve never been here before.”

Week 2: January 19-25

Discussion Forum:

At the first part of this week, as you all begin reading the assignments on white migration to and through Appalachia and the early history of the region, our topic for this week, let's continue an element of our discussion from last week.

I asked you all last week to share your perceptions of Appalachia. Almost everyone focused on the beauty of the mountains and the climate, the elements of the place that make it home for many of you, and the positive qualities of the Boone area that brought many of you here. Only one person, I believe, alluded to some of the more negative images associated with Appalachia by referencing the movie *Deliverance*.

I'm glad that such positive images of the region are a part of your thinking, but I suspect that you all held back in sharing your collective "knowledge" of the region. There are lots of negative images of the region circulating in popular culture. Here is an example-- SNL's "Appalachian Emergency Room."

http://www.nbc.com/Saturday_Night_Live/video/clips/appalachian-emergency-room/27157/

Here are links to a couple of Wikis that explain this sketch and give synopses of other episodes:

http://tviv.org/Saturday_Night_Live/Appalachian_Emergency_Room

http://snl.wikia.com/wiki/Appalachian_Emergency_Room

Please share with your classmates the full range of your perceptions of Appalachia--the negative as well as the positive. Include links to URLs that are examples of the less positive images of the region pervasive in popular culture. We'll be focusing NEXT week on stereotypes associated with the region, but I think it makes sense to build on what we began last week.

Once you all have had a chance to read the assignments for this week, we can shift gears

on this discussion forum and take up some of the things about the early history of the region that you are reading about this week. I'll help you all make that transition. Make sure, though, that you don't discuss specific answers to this week's reading response questions. Reading responses are supposed to be individual, not collective, work.

Let me know if you have questions about these instructions. I know they are rather complex.

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Weekly Reading/Viewing Assignment:

Complete the following reading/viewing assignments and then click on the "Reading Responses" link below. **The reading assignment is a bit lengthier this week than last, so get an early start.** When you are ready to answer the reading response questions, compose your answers in a Word document, save that document as a backup, copy and paste your answers into the submission box in the "Reading Responses" link, and then click "Edit My Responses." (You have to hit that "edit" button even the first time you submit; it's misnamed, I know.) I've set it up so that you may submit part of your answers during the week and then go back and complete or edit your responses. All changes and submissions, however, must be made before 11:55 pm on Sunday, January 25.

Also, you must post at least three comments to the discussion forum (link below) on three different days before Sunday, January 25 at 11:55 pm **to fulfill the attendance requirement for this course this week.**

Read: HA in the chapter "Appalachian History" read pages 1-6; HMR "Pioneer Settlement" (17-30); ER "The Brier's Pictorial History of the Mountains" by Jim Wayne Miller; ER "A Poetic for Appalachia" (1-18)

Read/View: the Web sites below

- <http://www.ushistory.org/declaration/related/proc63.htm>
- <http://www.virginia.org/wildernessroad/home.asp>
- http://upload.wikimedia.org/wikipedia/commons/5/5e/Wilderness_road_en.png
- <http://www.ohiohistorycentral.org/entry.php?rec=3>
- <http://www.danielboonetrail.com/about.php>
- <http://www.horninthewest.com/home.htm>

Reading Response questions:

1. From your reading of Richard Straw's "Appalachian History" (HA 1-6), create a character sketch of a typical Appalachian resident.
2. Explain what Tyler Blethen in "Pioneer Settlement" (HMR 17-30) means by describing Appalachia as a "multicultural frontier."

3. One of the myths of the American frontier is that land was free for the taking. What was the reality on the Appalachian frontier? Why was it so important for settlers to own their own land?
4. True or false: Appalachian farming households were completely self-sufficient. Support your answer with evidence from Blethen's essay.
5. True or false: Appalachian farm households were cut off from the outside world. Support your answer with evidence from Blethen's essay.
6. Allen Batteau's "A Poetic for Appalachia" (ER 1-18) is the introductory essay to his book *The Invention of Appalachia* (Tucson: The University of Arizona Press, 1990). It is a theoretically dense exploration of some fundamental ways he sees Appalachia functioning in the American consciousness, and we will be returning to the concepts he outlines throughout the semester. Straw's and Blethen's essays are pretty easy to zip through. You will have to slow down to read Batteau. That said, choose TWO of the following assertions made by Batteau and, in one or two paragraphs for each, explain what he means in each assertion:
 - "Appalachia is a creature of the urban imagination" (1).
 - "My own position is that there exists a small number of generative symbols that define Appalachia; with various recursions and inversions, these symbols can generate an infinite variety of texts" (6).
 - "That this Appalachia with its poetic unity is strikingly different from the local events and customs documented by such scholars as Ron Eller and John Gaventa and Dwight Billings, does not make it any less real than the facts of history of sociology" (6).
 - "Read-about Appalachia will always have a different poetic unity than personally experienced Appalachia, despite any amount of effort to correct its semantic inaccuracies" (8).
 - "To a greater extent than one finds satisfactory, Appalachia today is packaged and sold as a commodity" (12).
 - "Folk crafts are an anti-commodity, because the human meaning they supposedly express is the negation of the commodity system" (13).
 - "Appalachia—read-about Appalachia, personally experienced Appalachia, laughed-at Appalachia, inspired-by Appalachia—is just as much a social construction as is the Cowboy or, for that matter, the Indian" (16).

Week 3: January 26-February 1

Discussion Forum:

Much better job last week on the discussion forum: lengthier, more thoughtful posts and some interesting conversations. Students often say discussion forum is one of the most valuable aspects of my online classes. I hope that will prove true for all of you this semester.

We are going to be spending the next couple of weeks trying to figure out how stereotypes function, why they hold such appeal and take on such powerful lives of their own. Once a stereotype is established, it's hard to subvert or change it. Our case

study will be Appalachia, of course, but many of the things we'll be learning can be applied to other regional and class stereotypes. Stereotypes about Appalachians are so pervasive and powerful in US and international thought that it's important for us to get a good grasp of how they work here at the beginning of the semester. So many things (public policy, economic policy, educational and health policy) are impacted by images of the region that we need to figure out what's going on, the origins of the stereotype and the range of it, to understand (as best we can) Appalachia.

With that in mind, dive into the Internet (right metaphor?) and see what stereotypes you find about the region. Some of you did a bit of this work last week, but let's put our collective minds together and do a good sweep (as best we can). I offered SNL's "Appalachian Emergency Room" last week. Let me give you one more to get you started: the *Squidbillies*. Here are some URLs about this cartoon:

<http://www.thesquidbillies.com/index.html>

<http://www.adultswim.com/shows/squidbillies/index.html>

Try to do your "scholarly" reading on stereotypes early in the week. (That's Hsiung's article.) It will give you a critical vocabulary to use in this discussion forum this week.

Let's not limit ourselves to negative stereotypes. As I noted last week, "positive" stereotypes are limiting, as well. For example, some people have the idea that everyone in the region lives in the country, farms, kills their own meat, quilts, and loves to play the dulcimer (or any "traditional" instrument). What kind of evidence of this type of "positive" stereotype can you find online?

Complete the following reading/viewing assignments and then click on the "Reading Responses" link below. Answers must be submitted before 11:55 pm on Sunday, February 1.

Also, you must post at least three comments to the discussion forum (link below) on three different days before Sunday, February 1 at 11:55 pm **to fulfill the attendance requirement for this course this week.**

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Weekly Reading/Viewing Assignment:

Read: HMR "Stereotypes" (101-14); ER "Some Contrasting Value Orientations" (chart from *Yesterday's People: Life in Contemporary Appalachia* by Jack Weller, published in 1965); ER "Appendix: A Comparative Summary" (chart from *Yesterday's People*); ER "Other Side of Rock Creek," poem by Anne Shelby; ER "Appalachia," poem by Muriel Miller Dressler; ER "Why Rosalie Did It," poem by Jim Wayne Miller

View: *Mountaineer*, a one hour documentary (part of a West Virginia Public Television series, 1995) on reserve in the Appalachian Studies Collection of Belk Library (fourth floor). *Mountaineer* is the first episode in the series. Ask for it at the circulation desk in the collection, and you will be shown to a viewing room where you can watch it. It's on reserve, so you may not take it out of special collections. Note: You may not bring drinks into special collections or use cell phones in special collections. (They are very strict about this.) Please don't wait until Sunday afternoon or evening to try to see this documentary. If everyone waits until then, it will be in use when you want it. Get to this early in the week. See the special collections homepage for hours: <http://www.library.appstate.edu/collections/sc/index.html>

Reading Response questions:

Please answer the following questions about this week's reading/viewing assignment. It's best to compose and save your answers in a Word document and then copy and paste your answers into this submission block. You may submit and then go back and edit answers as many times this week as you like, but the final submission must be made before 11:55pm on Sunday, Feb 1. Let me know if you have any questions.

1. In his essay "Stereotypes" ([HMR 101-14](#)), David Hsiung argues that "the image of Appalachia can mean just about anything" (107). What does he mean by that? Do you agree or disagree? Support your position with evidence you've collected in one or more of the following ways: as a "transplant" to the region; as a life-long resident of the region; as a participant in the consumption of popular culture.
2. Hsiung proposes some reasons for the popularity of Appalachian stereotypes: a. "people use them for profit" (107); b. "some people may accept the stereotypes because by putting down someone else, they feel better about themselves" (108); and c. they "may be popular because they serve as a release for mainstream middle America's fears" (108). Which one of these explanations makes the most sense to you and why? [Spend some time on this answer. I'm expecting more than a sentence or two.]
3. Visit the "Hillbilly Days" festival Web site at: <http://www.hillbillydays.com/> Explore the site and then tell me what your reaction is to this festival. Are you for it or against it? How would you feel if this festival were held in Boone? In your Appalachian hometown (if you are from the region)? In your hometown, wherever that is, trafficking in whatever regional stereotypes might apply to your place? Would you ever attend this festival? Why or why not?
4. The two charts you viewed on electronic reserves are part of a book, *Yesterday's People*, published in 1965. Written by Jack Weller, a missionary to the region, not a scholar, these charts present a certain view of the inhabitants of the region. What view of Appalachia and Appalachians does it create? What view of middle class America does it create? *Yesterday's People* was intended as a "handbook," of sorts, for missionaries coming into the mountains. It purported to teach missionaries what kind of people they would be encountering and what kind of communities they would be entering as church workers in Appalachia. What do you think might have been the results of the circulation of this "handbook"?

- (*Yesterday's People* is still in print, by the way, and was cited by Robert Schenkkan, the author of *The Kentucky Cycle*, winner of the 1992 Pulitzer Prize for Drama, as a significant source of information about the region, one that impacted his depiction of the region and its people.)
5. How do the three poems you read this week explore themes and ideas we've been studying so far this semester? Make sure you give specific examples from the poems to support your claims about them. Which one spoke to you most powerfully and why?
 6. Do some basic research on the state of West Virginia (population, maps, industries, cities, rural areas, etc.). The documentary *Mountaineer* is one of the best explorations of Appalachian stereotypes that I know of, but it's not without its problems. What picture of WV emerges from this documentary? Does *Mountaineer's* depiction of the state accurately reflect what you learned about the state during your research? Might *Mountaineer* be guilty of the kind of simplistic, "positive" stereotyping that we've been thinking about lately? Why or why not?

Week 4: February 2-8

Discussion Forum:

Nice work, everyone, on last week's discussion board. Good Web site finds and thoughtful posts.

We're stepping back a bit in time this week and learning about the origins of hillbilly stereotypes. We're reading Sandy Ballard's essay about the literary origins of the stereotype and Dwight Billings and Kathleen Blee's essay on how newspapers influenced perception of feuding in the latter part of the nineteenth century. (Dr. Ballard is the editor of *Appalachian Journal* here at ASU, and you could take English classes with her, if you like.) We'll also end our focused thinking about stereotypes this week by reading Anne Shelby's essay "What's So Funny and Not So Funny About Redneck Jokes." Of course, this isn't the last time that stereotypes will be on our minds this semester, but I hope the last couple of weeks will give you a perspective and critical vocabulary to use this semester as we think about perceptions of the region and how those perceptions of the region help to shape it.

While we aren't reading any scholarly work about the Hatfield-McCoy Feud this week, Billings's and Blee's analysis of representations of feuding in Clay County will help us think about what we think we know about the most famous feud in the world. I've put together a list of Web sites related to the Hatfield-McCoy feud and you'll be working with them in your reading responses.

To get our discussion started this week, take a moment and share with each other what you think you know about the Hatfield-McCoy feud BEFORE you look at my list of Web sites and BEFORE you start poking around on the Internet yourself. After you've shared that, go to my first Hatfield-McCoy link. It's the Amazon site for the most thorough and well-respected scholarly book on the feud. I really wish we had time to read Altina

Waller's book. I promise you, if you do, you will never think about the feud the same way again. Even though it's a scholarly book, it's a fascinating read. I could not put it down when I first read it in grad school. When you go to the Amazon site for the book, please read the "Scholarly Reviews" section. That will at least give you a fast summary of her main arguments in the book.

Then start looking around the Web yourself. I would like each of you to find a Web resource that uses the Hatfield-McCoy feud in some way. It can be a cartoon, a reference in a newspaper (check out LexisNexis for newspapers worldwide), a TV show, just anything that uses this feud. Share your finds with the class. What ideas, images, assumptions, do you see circulating with this popular culture image of the feud?

The discussion board has been a bit slow this week. Maybe all the beautiful snow is keeping everyone occupied. In any case, get started searching the Web for references to the Hatfield-McCoy feud or to feuding in Appalachia in general. Look at my list first in the reading assignments section and don't send us to any of those. Don't double up, either, if someone finds one before you do (read all the posts, as you should be doing every week!). If you can't find anything, consider stopping by the library and consulting with a friendly reference librarian for search tips. I'm not limiting you to Google searches. Get into electronic databases such as LexisNexis (newspapers) and see what's circulating in popular culture about feuding in Appalachia. I would like you to focus on finding references that are available in the popular press (newspapers, magazines, the Web in general). No scholarly stuff, please.

Share your findings with us. (If you copy and paste a URL into a discussion post, then highlight it and click on the little chain link icon right above the window where you type your post. A little pop up window will open. Paste the URL into the appropriate line and the URL will hyperlink in your post. An easy hyperlink in posts will encourage folks to check out your find. Aren't we lazy?)

Let me know if you run into problems or have questions.

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Weekly Reading/Viewing Assignment:

Complete the following reading/viewing assignments and then click on the "Reading Responses" link below. Answers must be submitted before 11:55 pm on Sunday, February 8.

Also, you must post at least three comments to the discussion forum (link below) on three different days before Sunday, February 1 at 11:55 pm **to fulfill the attendance requirement for this course this week.**

Read: BTA "Where Did Hillbillies Come From? Tracing Sources of the Comic Hillbilly Fool in Literature" (138-53); BTA "Where 'Bloodshed is a Pastime': Mountain Feuds and Appalachian Stereotyping" (119-38); BTA "The 'R'

Word: What's So Funny (and Not So Funny) about Redneck Jokes" (153-61)

View: the Web sites below

- http://www.amazon.com/gp/product/product-description/0807842168/ref=dp_proddesc_0?ie=UTF8&n=283155&s=books
- <http://www.matewan.com/History/feuds.htm>
- <http://genealogy.about.com/library/weekly/aa043000a.htm>
- http://www.usatoday.com/news/health/2007-04-07-1604360170_x.htm
- http://www.library.appstate.edu/appcoll/research_aids/jharris.html
- <http://www.hatfieldmccoymarathon.com/>
- <http://www.trailsheaven.com/>
- <http://www.hatfield-mccoymresort.com/>

Reading Response questions:

Please answer the following questions about this week's reading/viewing assignment. It's best to compose and save your answers in a Word document and then copy and paste your answers into this submission block. You may submit and then go back and edit answers as many times this week as you like, but the final submission must be made before 11:55pm on Sunday, Feb 8. Let me know if you have any questions.

1. In Sandra Ballard's opinion, what purpose does the "hillbilly fool" serve? Do you agree? Why or why not? How do you feel about *The Beverly Hillbillies*?
2. Choose two of the five myths about feuding that Kathleen Blee and Dwight Billings identify. Summarize them and then check to see if those myths are operative in popular notions of the Hatfield-McCoy feud. You will have to rely on your and your classmates' Web findings posted to the discussion forum this week to help you check to see if these myths are associated with the Hatfield-McCoy feud. You'll need to use plenty of examples from Web sites to support your claim that the myths ARE or ARE NOT operative.
3. What is your relationship to redneck jokes? Do you tell them? Do you laugh at them? Are you the subject of them? How would you feel if you found out you *were* the subject of a redneck joke? Do you fall into any of the categories that Anne Shelby identifies (i.e. Do you find yourself saying, "It's not me. It's them.")

4. In “The ‘R’ Word” Anne Shelby writes, “It is not a coincidence that redneck jokes, like hillbilly stereotypes, take as their subject some of the poorest people in America. The jokes effectively dismiss poverty as a function of politics and economics. Redneck jokes define poverty as a matter of inferior taste. If these people are poor, they probably deserve it, and it’s probably their own fault. If they live in trailers, have bad teeth, and only go to the fifth grade, it’s because they choose it, because they are ignorant and stupid, ridiculous somehow. They are, in any case, not to be taken seriously. If we had to take them seriously, what might we have to do? What guilt would we have to deal with? What inconvenient changes would we have to make? And what threat would they pose? Poor white people who live in the country seem not to raise these questions. If they did, they might be less amusing (158).” Explore the ARC maps again (you looked at them during the first week) located at <http://www.arc.gov/index.do?nodeId=58#econ> . Answer Shelby’s questions, one at a time.

5. We are finishing up our focused study of stereotypes this week, although we’ll be using our new knowledge about them throughout the semester. Reflect on what you thought about Appalachia and Appalachians on the first day of class and what you think about them today.

Week 5: February 9-15

Discussion Forum:

While the last few weeks of class have been focused on understanding stereotypes of the region, both positive and negative ones, this week's reading is not as thematically focused. We'll be reading and thinking about Appalachian speech and Appalachian literature, which certainly are related, but we'll also be getting a bit of classic Appalachian academic theory under our belt--Helen Lewis and other scholars' advancement of the colonialism model as an explanation of economic, political, and social dynamics at play in the region.

Let's get started in our discussion forum this week by doing a bit of self-analysis. Would you say you have an accent? Describe your speech for us. Has your accent ever been commented on by others?

If someone forced you to identify where in the United States the best English is spoken, where would you put your finger? Why?

What do you think about Appalachian speech?

That should get us started!



Weekly Reading/Viewing Assignment:

Read: HMR "English Language" (147-65); HMR "Literature" (165-79); ER "Spell Check" by Anne Shelby; ER from Colonialism in Modern America "Table of Contents," "Introduction," and "The Colonialism Model" by Helen Lewis et al.

View: Episode two ("Down South") of the three part documentary *Do You Speak American?* You need only watch the part of "Down South" about Appalachian speech, but feel free to watch the whole hour, if you are so inclined. "Down South" is on reserve at the MAIN CIRCULATION DESK of Belk Library. Ask for it there. ALSO VIEW *Mountain Talk* (one hour). It is on reserve in the Appalachian Studies Collection of Belk Library (fourth floor). Ask for *Mountain Talk* at the circulation desk in the collection. Both of these documentaries are on reserve, so you may not take them out of the library. Note: You may not bring drinks into special collections or use cell phones in special collections. (They are very strict about this.) Please don't wait until Sunday afternoon or evening to try to see these documentaries. If everyone waits until then, they will be in use when you want them. Get to this early in the week. See the special collections homepage for hours the collection is open. They are more limited than regular library hours: <http://www.library.appstate.edu/collections/sc/index.html>

Reading Response questions:

Please answer the following questions about this week's reading/viewing assignment. It's best to compose and save your answers in a Word document and then copy and paste your answers into this submission block. You may submit and then go back and edit answers as many times this week as you like, but the final submission must be made before 11:55pm on Sunday, Feb 15. Let me know if you have any questions.

1. In a couple of paragraphs, explain the biggest fallacies about Appalachian speech and identify the realities. (Read Montgomery's essay carefully for these answers.)
2. What is "eye dialect" and what is your opinion of it? Why is it problematic for representing any dialect?
3. In one or two paragraphs, characterize Appalachian literary traditions.
4. Anne Shelby's "Spell Check" uses humor to make a serious point. What is that point?
5. Explain the Internal Colonialism Model. This should take several paragraphs to do thoroughly.
6. Go to <http://www.cas.sc.edu/engl/dictionary/> and take the quiz "Test your Mountain Vocabulary." Tell me your results. Then identify two new things you learned or perspectives you gained from the documentaries on Appalachian speech.

Week 6: February 16-22

Discussion Forum:

We will be spending this week learning about Appalachian music. Please know that there are whole classes (and an undergraduate minor!) devoted to this topic here at ASU, so we are really just exploring the tip of the iceberg. There are lots more ways to learn about Appalachian music while you are at ASU. I know a couple of you have taken Mark Freed's Appalachian music course, and I encourage you to share your knowledge with us this week in the forum.

To get us started, I would like each of you to do some searching around on the Web about Appalachian music. When you find something interesting, share it with the rest of us. Here's how to do that: 1) give us the URL, making sure you make it a link by clicking the chain icon in the tool bar above the composition box and following the directions; 2) explain what the site is and then comment on its content.

As an example, let me share this site with you:

<http://www.kantaramusic.com/en/home.html>

This is the site for Kantara, an Arab-Appalachian musical group that strives to "create a unique synthesis of two distinct musical traditions, those of Appalachian bluegrass and old-time and traditional Tunisian music." This group doesn't claim that there's a direct historical link between these two musical traditions, of course, but is attempting to synthesize new music by "echoing the ways of two traditions while striking out on a new course toward that which is unknown, yet mysteriously and reassuringly familiar." Check out their MySpace music page at:

<http://www.myspace.com/kantaraarabappalachian> (I can't get this one to link on my computer. You may have to copy and paste into your browser.)

I love their interpretation of "Wayfaring Stranger," so familiar to me, but with a different flavor here. I'll be sharing this with my family tonight!

The founder of the Appalachian side of Kantara, Brennan Gilmore, recently won the Secretary's Award for Public Outreach from the U.S. State Department for "ground-breaking efforts to engage non-traditional audiences and promote Arab-American cultural understanding through music."

What I really love about studying Appalachia is that on the surface focusing on the region can look so provincial, so small and close-knit. Lots of people dismiss App studies that way. They sniff and say, "Well, if you like that kind of thing. How nice. But let's turn our attention to something more expansive." I just sat down at the computer and started goofing around searching "Appalachian music." About four or five Google pages into it, I found this group, and pow, I'm listening to a Tunisian-inflected version of "Wayfaring Stranger." I think that's cool and symbolic of all the places (both mental and physical!) studying Appalachia can take you.

Get cracking on your own investigation into Appalachian music this week!

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Weekly Reading/Viewing Assignment:

Read: HA “Appalachian Music: Examining Popular Assumptions” (163-79); HMR “Music” (114-135); ER “He Sings Ballads” by Jim Wayne Miller; ER from Coon Creek Girl by Lily May Ledford; ER “Music in a Dark House” by Michael Chitwood

View: **Episode 1 (disc 1—one hour)** of the documentary *The Appalachians* on reserve in the Appalachian Collection in Belk Library. (Don’t be alarmed. The first half of this first episode deals with Native Americans pre- and post-contact; Scots-Irish immigration into the region; transAppalachian migration; the Revolutionary War; and the Whiskey Tax Rebellion. While we covered this material earlier in the semester, it won’t hurt you to have a refresher. I had wanted you all to watch it when we were learning about this stuff, but the documentary was checked out, so we’ll pick it up this week. The second half of this first episode explores Appalachian music, our topic for this week, and the connections between music and religion, our topic for next week.). **Episode 3 (disc 3—view only the first half, so about 30 mins)** of *The Appalachians*. (View the first two sections on instruments and radio and recording. Stop at the section on the Great Depression when Roosevelt came to Appalachia.)

Reading Response questions:

Please answer the following questions about this week's reading/viewing assignment. It's best to compose and save your answers in a Word document and then copy and paste your answers into this submission block. You may submit and then go back and edit answers as many times this week as you like, but the final submission must be made before 11:55pm on Sunday, Feb 22. Let me know if you have any questions.

1. Bill C. Malone in his essay “Music” (*HMR*) argues, “There is no such thing as ‘Appalachian music.’” What on earth does he mean by that? And what ramifications does that argument have for the performance of and academic study of “Appalachian music”?
2. Identify and explain THREE new things you learned about Appalachian music from Malone.
3. Ted Olson and Ajay Kalra in their essay “Appalachian Music: Examining Popular Assumptions” (*HA*) note that, “Recording companies and folk music enthusiasts were more interested in promoting specific aspects of Appalachian music than in documenting or understanding the true diversity of the region’s music.” From your research online for this week’s discussion forum and/or from your experiences with the region, to what extent do you see the same thing happening today?
4. Identify and explain THREE new things you learned about Appalachian music from Olson and Kalra.

5. How do the cultural materials on electronic reserve for this week's focus on Appalachian music ("He Sings Ballads" by Jim Wayne Miller; from Coon Creek Girl by Lily May Ledford; and "Music in a Dark House" by Michael Chitwood) reflect the new knowledge you've gained about Appalachian music from scholars Malone, Olson, and Kalra?
6. Do a bit of analysis of the documentary *The Appalachians*. In total, you watched about an hour's worth of information about Appalachian music in this documentary. To what extent do you think the documentary makers accurately reflect the scholarly consensus on Appalachian music (as communicated to you by Malone, Olson, and Kalra)? Refer to specific examples from the documentary to support your claims.

(some other good resources for teaching App music)

1. <http://www.aca-dla.org/dlamusic/dlamusic.html>
2. <http://www.warren-wilson.edu/~appmusic/Links.html>
3. <http://homepage.mac.com/henryqueen1/iblog/>
4. <http://community.berea.edu/awtm/appalachianmusiclinks.html>
5. <http://www.csmonitor.com/2007/0621/p13s02-legn.html>
6. <http://www.celtibillies.com/>

Week 7: February 23-March 1

Discussion Forum:

Let's spend some time this week examining and then discussing how Appalachian religion is represented online. Find Web sites and Web resources (I encourage you to go beyond Google) and share them with your classmates in this forum. Blogs are fair game, too, as a peek into popular attitudes toward Appalachian religion. Be on the lookout for "positive" as well as negative stereotypes about faith in Appalachia. Once we get eight or ten sites up for discussion, let's begin analyzing what we are finding (as we continue to add more sites as a class). What picture of Appalachian religion begins to emerge from the things you find online? How accurately do they reflect the scholarly characterization of Appalachian religion by Melinda Bollar Wagner and Deborah Vansau McCauley that

you are reading this week? To get us started, take a look at this cartoon that I found on a

GOOD NEWS, APPALACHIA!

Jesus is coming back soon!



BAD NEWS, APPALACHIA:
YOU'RE RACIST AND
JESUS IS BLACK

blog:

[During this week's discussion forum, I will also raise issues about Appalachian Regional Ministry and the Mission School at Valle Crucis here in Watauga County, things the students are assigned to investigate online.]

Weekly Reading/Viewing Assignment:

Complete the following reading/viewing assignments and then click on the "Reading Responses" link below. Answers must be submitted before 11:55 pm on Sunday, March 1. Also, you must post at least three comments to the discussion forum (link below) on three different days before Sunday, March 1 at 11:55 pm **to fulfill the attendance requirement for this course this week.**

Read: HA "Religion in Appalachia" (181-97); HMR "Religion" (179-97); ER from Saving Grace by Lee Smith

View: the Web sites below

- <http://www.arministry.org/>
- http://en.wikipedia.org/wiki/Valle_Crucis,_North_Carolina

- <http://www.highsouth.com/vallecrucis/heritage.php3?rp=http://www.highsouth.com/vallecrucis/&rl=Return+to+Home+Page>
- <http://www.library.appstate.edu/appcoll/ead2002/127valle.xml/ead2html> (pay particular attention to “Historical Note” and “Collection Overview”)
- <http://www.ncliterarytrails.org/Default.aspx?tabid=628> (pay attention to information about the novel Heathen Valley)
- http://books.google.com/books?id=RC7kkK08WIoC&dq=romulus+Linney+Heathen+Valley&printsec=frontcover&source=bl&ots=-wzHY8csc&sig=7YVCDXS-ZKLIBn73S6J-T5LZ1Uc&hl=en&ei=Qr-dSeG1H4yu-ga_hvmzCg&sa=X&oi=book_result&resnum=3&ct=result#PPP1,M1

Reading Response questions:

Since you should begin studying this week for the midterm exam in this course on Wednesday, March 4, I am not going to require as much writing for reading responses this week. But I still want you to read this week's material on religion carefully and think critically about it. The material on religion is fair game on the midterm.

You must still participate in discussion forum as usual (at least three posts on three different days from Feb 23 to March 1) to be counted present for this week.

Here is your one and only reading response question this week. You should answer it in about two or three paragraphs.

From the scholarly reading you've done this week, characterize Appalachian religion and then explain how the first chapter from Lee Smith's novel Saving Grace reflects elements of it.

Week 8: March 2-8

Midterm Exam, online

Wednesday, March 4, 9:30 to 10:45 am

See News Forum topic dated March 1 for detailed explanation of exam process. Contact me if you have questions.

News Forum: Please remember that you must be at an Internet equipped computer from 9:30am to 10:45am this Wednesday, March 4, for the midterm exam in this class. I strongly suggest that you log into our class and are ready to go by 9:25. An assignment link labeled "Midterm Exam" will appear in the green highlighted block some time that morning. I will set that link to open at 9:25am when you click on it, so you will be ready to go at 9:30. Once you click on the link, you will be able to see the identification and essay options you have to choose from.

I will set the midterm exam assignment link so that you have to upload a file instead of type directly into a submission box as you usually do for reading responses. I do this because I want you to upload a Word document of your answers so that I can easily mark up your exam using the "track changes" option in Word. The best thing to do when you open the midterm exam assignment link is to copy and paste the material into a Word document then answer the questions in that document, saving that file with a name like this: "Katherine Ledford AS 2410 midterm." Before 10:50am you must upload this file using the midterm exam assignment link. I will set up a practice link for you, since you may have never done this before. That will be available soon.

I will be available via cell phone during the exam if you have questions or run into technical trouble. I'll give you that number on the exam.

This must, of course, be an open book test since you are not in my presence during the exam. But you only have an hour and fifteen minutes to complete the exam. You can't expect to be able to gather all of the material you will need to answer identifications and an essay question during the exam itself. You must study and prepare for this exam in advance. You may use your books during the exam, but they won't help you very much if you don't already know what it is you are looking for and where to find it.

If you have any questions as you prepare for the exam Wednesday, please get in touch with me.

Between March 4 and 8, please read: HMR "Slavery and African Americans in the Nineteenth Century" (30-46); HMR "The Civil War and Reconstruction" (46-59)

Spring break begins on Monday, March 9. I have too much material that I need to cover in this class to begin spring break on March 4, so I need you to read the material listed above before you head out of town for break. This material on slavery and the Civil War won't be on the midterm, so you can wait until after the midterm to read it. I won't assign reading response questions on this slavery and Civil War material. They traditionally would be due on Sunday, March 8, but even I am not that cruel. We'll just discuss this reading in our online discussion forum during the second half of the week after the midterm. You'll be responsible for this material on the final exam, so don't blow it off.

Week 9: March 9-15

Spring Break

Week 10: March 16-22

Discussion Forum:

Each of you will be focusing on writing your essay (due this Sunday, March 22, before 11:55pm) this week, so I'm not assigning reading response questions. But that doesn't

mean I want you to skip the (shorter) reading I've assigned this week on the history of industrialization in the region and a poetic response to the coalfield wars. I want us to use this discussion forum this week as a space to accomplish some of the focused thinking that each of you usually does while creating reading responses.

To that end, here are the instructions for **minimum** participation in this forum this week. **Do each of these three things, one a day for three days.**

1. Choose one of the following topics (below) from Ron Lewis' essay "Industrialization" and summarize/paraphrase the point he is making about it for your classmates. Once a topic has been outlined, it is no longer available. Don't double up. Read everyone's posts before you contribute. You are responsible for helping your classmates understand your topic, so do a thorough job.
2. Identify your favorite poem or speaker/character in Diane Gilliam's collection Kettle Bottom and explain why it's your favorite.
3. Engage with your classmates by making at least one comment or asking one question about their summary of Lewis or discussion of Gilliam.

Here are topics from the Lewis essay:

- "As a producer of raw materials, Appalachia played a significant role in America's rise as a global power between the Civil War and World War I."
- Agriculture
- Natural resource industries
- gold
- iron
- lumber
- coal
- salt
- "agrarian myth"
- "world system"
- Civil War
- railroads
- scarcity of labor
- reaction of native Appalachians to industrialization
- African Americans
- European immigrants
- conditions in coal mines
- efforts for and against unionization
- boom and bust in the coal industry
- shift from human labor to high-technology coal mining
- do a bit of research and tell your classmates about the scholar Ron Lewis, author of this essay
- create a bibliography of Ron Lewis' major academic publications
- choose one of Ron Lewis' books and briefly outline its topic and chapters
- tell your classmates about Ron Lewis' book Transforming the Appalachian Countryside.

Weekly Reading/Viewing Assignment:

Because your one-and-only **essay** for this course **is due this Sunday, March 22, before 11:55pm**, I am not assigning reading response questions this week. (Please remember that you will create a researched PowerPoint presentation during the second half of the semester in lieu of another traditional essay.)

I am, however, assigning reading. It's shorter than usual though, and the poetry is particularly engaging, I think.

Read: HMR "Industrialization" (59-74) and Kettle Bottom (1-42) by Diane Gilliam Fisher

Also, you must post at least three comments to the discussion forum (link below) on three different days before Sunday, April 22 at 11:55 pm to fulfill the attendance requirement for this course this week.

Please remember to complete the following by Sunday, March 22 at 11:55pm:

1. I would like to conduct a midterm evaluation of how the class is going, so I can make adjustments for the second half of the semester. Would you please answer the following questions and e-mail your answers to Debbie Bauer, administrative assistant of the Center for Appalachian Studies here at ASU. She will compile the survey results, removing your names from your answers, and report them to me. Her e-mail address is bauerdk@appstate.edu. Please put "Ledford midterm evaluation" in the subject line. Here are the questions I would like you to answer: 1. What is working in this class? 2. What is not working in this class? 3. Suggest some ways that you could improve your performance in this class, **in its present form**. 4. Suggest some ways that I could make changes to this course to improve teaching and learning. THANK YOU!
2. I am working on a grant proposal for offering more online classes to on-campus, undergraduate students. Would you please answer the following three questions and e-mail your answers to Debbie Bauer, administrative assistant of the Center for Appalachian Studies here at ASU. She will compile the survey results, removing your names from your answers, and report them to me. Her e-mail address is bauerdk@appstate.edu. Please put "Ledford survey" in the subject line. Here are the questions I would like you to answer: 1. Why did you choose to take an online course, since you are an on-campus student? 2. What do you think are the biggest advantages and disadvantages of online classes for on-campus students? 3. Would you take another online course as an on-campus student? THANK YOU!

[ASA syllabus bank readers: Spring 2009 is the first time that I am teaching this class online, and I don't have discussion prompts or reading response questions created for the remainder of the semester. I do have a tentative reading/viewing schedule outlined. At the end of the semester I'll resubmit the complete course.]

Week 11: March 23-29

HA from “The Economy of Appalachia” (74-84); Kettle Bottom (45-85); “Modernization, 1940-2000” (197-221); ER “How America Came to the Mountains” by Jim Wayne Miller; ER “Genesis” by Marilou Awiakta; view Stranger with a Camera

Week 12: March 30-April 5

BTA “The Grass Roots Speak Back” (203-14); HA from “The Politics of Change in Appalachia” (89-100); BTA “Coalfield Women Making History” (228-50); ER “Clyde Hacker Talks about Hog Meat” by Anne Shelby; view Harlan County, USA

Week 13: April 6-12

“Health Care in Appalachia” (101-18); “Beulah Ubanks” (22-23) in Azrael on the Mountain BTA “Stories of AIDS in Appalachia” (267-80); HA “Education in Appalachia” (119-42); “Earling Elementary” (41-42) and “High School” (43) in Azrael on the Mountain

Guest speaker Dr. Steve North from the Bakersville Community Medical Clinic joins us via Elluminate, a Web conferencing tool, from 9:30 to 10:45am on Wednesday, April 8. Please plan to be at a computer then to participate in a discussion with me and Dr. North.

Week 14: April 13-19

Researched PowerPoint presentation due before Sunday, April 19 at 11:55pm; Lost Mountain by Erik Reece; “Sister Gladys” (17-18), “The Hearse” (25-26), “The Protests at Blair” (27-28), “Public Utilities” (44-45), “Mountain People” (49-50), “The Purchase of Blair” (62-63), and “The Advocate” (64) in Azrael on the Mountain; view Sludge

Week 15: April 20-26

View and discuss PowerPoint presentations via the discussion forum; HA “Peoples of Appalachia: Cultural Diversity within the Mountain Region” (27-49); HA “Appalachians Outside the Region” (237-52); HMR “Migration” (88-101); ER “Somebody Known” by Chris Holbrook; ER “49” by Jo Carson; “The Reunion” (67-68), “Cocoa Beach” (75-76) in Azrael on the Mountain

Week 16: April 27-29

Review for final exam

