

Kentucky

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Fall 2022
Kentucky Humanities

humanities
for kids



INSIDE: Coloring Pages, Crossword Puzzle & More

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The Humanities for Everyone

As we continue our year-long 50th anniversary celebration, we are thrilled to bring you our first-ever *Kentucky Humanities* magazine for kids! At Kentucky Humanities, we believe the humanities are for everyone—from the young to the young at heart. In addition to articles about careers in the humanities and the journey to higher education, this issue contains coloring pages, a crossword puzzle, a Kentucky counties word search, and more!

Author Ellen Hagan grew up in Bardstown, Kentucky, and that is also the hometown of Beatrice, the main character in Hagan's novel, *Reckless, Glorious, Girl*. Linda Elisabeth LaPinta gives us a glimpse of Hagan's book for young adults on page 8.

Dr. Gwynn Henderson has dedicated her life to studying the humanities. An archaeologist and Education Director for the Kentucky Archaeological Survey in the Department of Folk Studies and Anthropology at Western Kentucky University, Dr. Henderson has spent years discovering and documenting Kentucky history. Archaeology is just one of the many exciting fields in the humanities. Join Dr. Henderson at a dig site on page 10 and then turn to page 15 for a coloring page of an excavation site.

Luke Schlake is a student at the University of Kentucky, studying economics and political science. On page 24, Schlake shares with us how the humanities have been revived in the wake of the COVID-19 pandemic and their importance in building a society of thinkers.

Aaron Thompson grew up in poverty in Clay County, Kentucky. He went on to earn a bachelor's degree in political science from Eastern Kentucky University, a master's degree in industrial sociology, and doctoral degree in sociology from the University of Kentucky. Dr. Thompson is now the President of the Kentucky Council on Postsecondary Education and is a passionate advocate for higher education. On page 25, he shares how his family influenced his education journey and the odds that were stacked against him.

And lastly, Georgia Green Stamper shares a charming story about the custodian at her elementary school. Turn to page 30 for her memories of Buck.

I hope you enjoy this special kids issue of *Kentucky Humanities* and that you will share it with your friends and the young people in your life. Kentucky Humanities has been *Telling Kentucky's Story* for 50 years! Your stories are an integral part of Kentucky's story. If you have a story to share, please contact our editor, Marianne Stoess, Marianne.Stoess@uky.edu.



Bill Goodman
Executive Director
Kentucky Humanities

A handwritten signature in blue ink that reads "Bill Goodman".

50  **KENTUCKY HUMANITIES**



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TEAM KENTUCKY
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Three new members elected to Kentucky Humanities Board

Benjamin Fitzpatrick, Jordan Parker, and Libby Parkinson were elected to the Kentucky Humanities Board of Directors at the April 2022 Board Meeting. They will each serve a three-year term, with a second three-year term optional. As members of the 23-person volunteer board, Fitzpatrick, Parker, and Parkinson will help set council policies, award project grants to community organizations, and participate in fund-raising to help Kentucky Humanities meet the growing demand for its programs.



Benjamin Fitzpatrick



Jordan Parker



Libby Parkinson

Dr. Benjamin Fitzpatrick is an assistant professor of history at Morehead State University, where he has been teaching since 2010. Before coming to Morehead, Dr. Fitzpatrick was a professor at Florida State College, a visiting lecturer at Indiana University South Bend, a lecturer at Eastern Kentucky University, and a teaching assistant at the University of Notre Dame. Fitzpatrick was a contributor to *The Kentucky African American Encyclopedia*, has been invited to present at conferences, has served on many department and university panels and committees, and has been a reviewer for Kentucky Humanities' Kentucky Chautauqua® auditions and reviews. Fitzpatrick earned bachelor of arts degrees in history and English from Eastern Kentucky University, a master of arts and Ph.D. in American history from the University of Notre Dame.

Jordan Parker began working for Traditional Bank in September 2004 and now works as a VP/Client Relationship Officer for the bank. He serves as the Board President for Prevent Child Abuse Kentucky(PCAK) and is a board member for CivicLex, the Lexington Library Foundation, and the LFUCG Economic Development Investment Board. Parker grew up in Lexington and is a graduate of Tates Creek High School. He earned a bachelor of arts in English at Centre College. He is also a 2016 Leadership Lexington graduate and a 2019 Leadership Kentucky graduate. In his free time, he enjoys coaching soccer and reading.

Libby Parkinson has been a community volunteer and advocate for Kentucky-based organizations since she arrived in Kentucky more than 40 years ago. She has served community organizations in the performing arts, historical, and healthcare including the Louisville Antique Show, the Derby Museum Gala, the Ronald McDonald House, Farmington Historical Home, KET Regional Board, the Kentucky Opera, the Kentucky Center for the Performing Arts, Governor's School for the Arts, the Healing Arts Committee, among many others.



Think Humanities is a podcast for people who love history, philosophy, culture, literature, civic dialogue, and the arts.

Find a new episode each Wednesday on iTunes, SoundCloud, Spotify, kyhumanities.org, or wherever you listen to podcasts.



Support for *Think Humanities* is brought to you by Spalding University's School of Creative and Professional Writing.



2022 Kentucky Book Festival®

The Kentucky Book Festival, a program of Kentucky Humanities, is an autumn tradition you don't want to miss! Now in its 41st year, the festival brings you "the bookshelf of the Commonwealth," inviting 150 local and national authors to Kentucky to share their work with readers of all ages. Visit Joseph-Beth Booksellers in Lexington on Saturday, October 29 for this one-of-a-kind experience.

Books featured at the Kentucky Book Festival are newly or recently published—some will even be making their debut. Historian Jon Meacham will speak about his new book on Abraham Lincoln. Geraldine Brooks will discuss her novel, *Horse*. Barbara Kingsolver will debut a new work of fiction called *Demon Copperhead*. Kentucky natives Silas House and Wendell Berry will attend, along with Kentucky's poet laureate, Crystal Wilkinson. Whether you're interested in books about UK basketball, bourbon, business, history, horses, fishing and recreation, inspirational recoveries, or books to read with the kiddos at bedtime, you'll find thousands of options and get to meet the authors who wrote them.



Geraldine Brooks



Silas House



Barbara Kingsolver



Jon Meacham



Crystal Wilkinson

The daylong festival, from 9:30 a.m. to 5 p.m., is held across two stages inside Joseph-Beth, and encompasses a gallery of authors signing books, a children's authors tent, and family-friendly activities like face painting and story times. For added fun in the spirit of Halloween, come dressed as your favorite book character and participate in a costume contest judged by children's authors! The budding artist in your household can even join in an interactive drawing session with an illustrator. And thanks to generous support from sponsors, each child 12 and under who attends the book festival on Saturday is eligible to receive a voucher for one free book (*terms and conditions apply; the supply of vouchers is limited*)!

There are also weekday events leading up to Saturday's main event, including the Literary Lunch on Thursday, October 27 featuring Pulitzer Prize-winning author Geraldine Brooks; a literary trivia night that same evening; and the Commerce Lexington SPOTLIGHT on Friday morning, October 28. The lineup, schedule, and much more information can be found at kybookfestival.org.

Thanks to Our Sponsors & Partners

Kentucky Humanities is grateful to our many Kentucky Book Festival sponsors, partners, and volunteers who make this celebration possible.



Reviewed by Linda Elisabeth LaPinta

Probably the coolest aspect of author Ellen Hagan’s novel-written-as-poems is that it captures exactly how seventh graders feel, even when 12- and 13-year-olds can feel every which way, sometimes all at once. Like Hagan, who grew up in Bardstown, her book’s narrator, Beatrice (or Bea), lives in the same central Kentucky city with her mom and her mamaw. Beatrice’s all-female family consists of two strong characters and herself, and Beatrice describes herself as, among other things, a “bike rider,” a “swim teamer,” a “nacho eater,” a “comic book nerd,” a “Mamaw & Mom hugger,” and a “late-night couch cuddler.” Read on, though, to realize rad Beatrice is oh so much more.

Her life isn’t perfect. Her mom works too hard. Polite people

call her mamaw “a character.” Bea’s dad died in an accident before Bea was born. What’s more, Bea hates having to buy her clothes from Goodwill. Even her given name bugs her. She states, “*Maybe my parents/could have chosen a name/not like a granny.*”

“Less granny, more teenage./ Less arthritic, more athletic./ Less geriatric, more youngish./ Less old folks home, more spring break./ Less ancient, more modern./ You get the idea.”

Readers of *Reckless, Glorious, Girl* do get the idea. After all, Beatrice tells it like it is. She is honest with herself and confides her devotion to her family, her two best friends, and her hometown, even as she worries whether she’ll ever be accepted in the often-ruthless realm of middle school. Mariella and StaceyAnn, Bea’s

best friends, enclose Bea like the important sidekicks they are, like pre-teen parentheses who provide essential explanations. Ironically, the divergent backgrounds of the three on-the-verge-of-teen girls bring them together as young women who feel different from their popular peers but desperately want to fit in.

In her diary, Beatrice writes, *“Long after Mariella & StaceyAnn ride away,/ I find myself getting comfortable. Relaxing./ Pull my diary & pen out, start to swing/ in our perfectly positioned hammock/ That stretches between two tree limbs/ & lean my head all the way back./ Try to hold on to this feeling.”*

The fact that Beatrice’s strong, clear voice can be funny and sad and filled with sincere sentiment makes the book’s 305 pages simultaneously substantial, entertaining, and quick to read. It’s also essential to note that even though the book’s author intended her audience to consist of young adult readers, readers of all ages (even the ages of Beatrice’s mom and memaw) can relate to Bea’s hopes and fears because they experienced the same feelings decades ago. Of her first day in seventh-grade homeroom with her 27 quaking classmates, Bea writes, *“Not all of us look as scared as I am. But some of us/ look even more scared. Wide eyes & heads rested/ on palms. Shoulders slumped. To me, looks like/ some of us are trying to fit in by not calling too/ much attention to ourselves. & some of us/ are calling lots of attention to ourselves./ All of us hoping for the same results. To see/ & be seen. For who we are & who we want/ to be.”*

Among the greatest charms of Hagan’s book is that it is a

real-life fairytale set in Kentucky. That ordinary youth possess the extraordinary ability to grow and learn and realize what matters most is the glorious assurance of Bea’s story. As her self-confidence increases, Bea takes time on New Year’s Eve to not only hear, but listen to, her loved ones. Memaw tells her, *“You’ve got to nurture and tend/ and water and cradle and pay close attention/ to your dreams. Let them rise up/ and grow out of control./ Let them lead the way always.”*

Beatrice muses, *“I feel strong somehow/starting on my own./ Feel like I can plant my own life and watch it grow/*

“[I] Consider myself forever lucky./ For a Kentucky sky above me,/ almost snow, a house that’s warm/ with a fire & quilts & arms that know/ how to hug & hold & let go.”

Readers of *Reckless, Glorious, Girl* will consider themselves lucky to encounter a Kentucky writer whose voice speaks so authentically to them.

About the Reviewer

Linda Elisabeth LaPinta is a Louisville-based writer who, under her maiden name, Beattie, published four books with the University Press of Kentucky and has a fifth book, *Kentucky Quilts and Quiltmakers: Three Centuries of Creativity, Community, and Commerce*, in press with the same publisher. LaPinta’s feature articles and book reviews have appeared in newspapers, magazines, and journals nationwide.

About the Author



Ellen Hagan is a writer, performer, and educator. Her books include *Crowned*, *Hemisphere*, *Watch Us Rise* (a YA collaboration with Renée Watson), *Blooming Fiascoes*, *Reckless, Glorious, Girl* and *Don’t Call Me a Hurricane*. Ellen’s poems and essays can be found on ESPNW, *Creative Nonfiction*, *Underwired Magazine*, *She Walks in Beauty* (edited by Caroline Kennedy), *Huizache*, *Small Batch*, and *Southern Sin*. Ellen’s performance work has been showcased at The New York International Fringe and Los Angeles Women’s Theater Festival. She is the recipient of the 2020 New York Foundation for the Arts fellowship in poetry, the 2013 NoMAA Creative Arts Grant and received grants from the Kentucky Foundation for Women and the Kentucky Governor’s School for the Arts. National arts residencies include The Hopscotch House in Louisville, Kentucky, and Louisiana Arts Works. Ellen is Head of the Poetry & Theatre Departments at the DreamYard Project and directs their International Poetry Exchange Program with Japan, South Korea, and the Philippines. She is on faculty in the low residency MFA program at Spalding University and co-leads the Alice Hoffman Young Writer’s Retreat at Adelphi University. A proud Kentucky writer, Ellen is a member of the Affrilachian Poets, Conjure Women, and is co-founder of the girlstory collective. She lives with her partner and children in New York City.

A MINUTE OF YOUR TIME



The author, in overalls with her back to the camera, takes notes, surrounded by others who are troweling and screening dirt.

Photo courtesy of A. Gwynn Henderson

By A. Gwynn Henderson

“Hey, Photo Man,” I yell, my eyes still focused on the ground as I finish brushing away the last bits of dirt from a large Native American jar fragment. “I’m ready for a picture!”

I’m an archaeologist, and I am working with a team of professionals and volunteers at a site in northern Kentucky. Before I can continue, I need a good picture of this artifact in its ancient resting place, showing its decoration and handle.

“GIVE me a minute,” he shouts back. “I’m in the middle of something!”

I look up. Where is he? I spot him in the middle of the “site”—a large rectangular hole in the ground, the footprint of a soon-to-be basement. Photo Man is peering into his camera, setting up a shot of a deep storage pit.

“Oh, ok. Sorry!” I shout back.

So, I take a minute.

I sit within a stone’s throw of the sparkling Ohio River.

The archaeological site around me is... movement. Some people bend into their shovels. Others pour dirt from white or orange or blue five-gallon buckets into screens. Folks sift soil, putting the artifacts they find into carefully marked brown paper bags.

A few people, in teams of two, are making maps. One kneels on the ground, tape measure in hand, calling out the numbers—in centimeters, of course, not inches. The other sits on an overturned bucket, drawing on green graph paper clamped tight against a clipboard.

“How cool is this?” I think to myself.

NOT THE FIRST TIME

Ten years ago, I spent several weeks in this historic river town, researching the ancient Native American farming village that lies beneath it. County officials wanted to know its size and age.

I walked everywhere. I asked residents: “Have you found any Indian artifacts on your property?” I looked for artifacts in newly planted vegetable gardens and in bare spots under bushes. I noted everything on a map and collected some of the things I found.

Using that information, my crew and I dug four rectangular excavation units scattered widely across the town. These were the places I thought we’d have the best chance of finding the artifacts we needed. I was right about two of them.

Artifact washing, cataloguing, and analyzing followed the field work. I lived that site for months, discussing (and sometimes arguing) with my team of experts over what the artifacts had to say about the people who had lived in the village. Then I wrote a

report about everything we discovered.

My last assignment was to carefully box-up the artifacts, photographs, maps, fieldnotes, and documents. I turned these materials in to the University of Kentucky’s archaeology museum for curation. That way, other archaeologists could study the site in the future.

So strange to think that I walked past this spot at least twice a day, never knowing what lay beneath it.

BACK AGAIN

An unfortunate event—and an all too common one in Kentucky—brought me and my coworkers back to town. It is the first time I’ve ever returned to a site I so thoroughly studied before.

Workmen digging out a basement for a new house disturbed part of the Native village. Our assignment? To record what was harmed so construction could continue.

The artifacts we’ve found so far show that the Native people lived in the village more recently than I had concluded from my previous work. Decorated pottery jars, bowls with exterior cordage impressions, and triangular chipped stone arrowheads. Beads made from animal bones and animal teeth. Food remains like deer, turkey, and turtle bones, and fragments of freshwater mussel shells.

Every archaeological project raises new questions, and this one is no different. Why are the storage pits so large? Some are seven feet deep! How much food could the villagers have stored in one of these pits? Where are the houses? How big were they?

I REALLY AM AN ARCHAEOLOGIST

It may be hard to believe, but my heart still skips a beat when I realize I really am an archaeologist. Since I was 13 years old, it’s all I ever wanted to be. I dreamed of working in Egypt or Pompeii, or of finding the “lost” cities of the Maya. Archaeologist—it sounded so exotic.

I didn’t become an archaeologist based on dreams alone, though. I went to college and graduate school, earning degrees in anthropology.

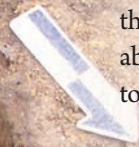
I learned about the ancient Native peoples of North America, their histories, and their cultures. I learned how to recognize clues about their lives held in the objects they left behind. I learned how to use computers to help me search for patterns.

These courses showed me I didn’t have to go far away to be an archaeologist. I could research fascinating places right here in Kentucky.

FIELD SCHOOL

But to be a real archaeologist, I also had to be able to read the soil, its texture and color, and the lay of the land. I had to be able to dig carefully, map precisely, and take detailed notes. For this, I went to field school.

Field school was so much fun. I learned how to excavate. “Use your trowel as an extension of your hand,” my teacher said. “Feel



A seven-foot-deep trash pit, with one quarter excavated. Village residents dug the pit to store the corn they had grown in their nearby fields. Once empty, they filled the pit with trash. Notice the white freshwater mussel shells.

Photo courtesy of A. Gwynn Henderson



the soil texture differences.” I learned to carefully document what I found, and how to make detailed maps. I made friends I have kept my whole life.

With field school finished, I had earned the right to work on archaeological projects and get paid. Every new field experience sharpened my skills. That was as important as keeping my trusty trowel sharp!

On one project, I was part of a team that excavated an ancient Native farming village within sight of the Kentucky State Capitol building. We found the footprint of a house. The central hearth and sections of the hard-packed dirt floor were still intact after 500 years.

On a Tennessee project, I worked inside a deep, backhoe-excavated trench within a tall, flat-topped earthen mound. The house of the village chief had once stood on it. A friend and I spent several days inside that trench, perched on ladders, mapping the many soil layers exposed on one trench wall. The different soil colors and textures recorded the complex history of how the Native peoples had built the mound.

Fieldwork is fun, but it’s also sweaty, hard work. I didn’t always find things. Sometimes, even when I did, the objects weren’t particularly interesting ... to me, that is. But that’s archaeology!

I don’t care much for the small stone chips Native flintknappers produced as they shaped spear points and scrapers. Heavy sandstone grinding tools are soooo boring. But fragments of ceramic jars and bowls? Now THOSE are interesting.

LAB DISCOVERIES

I’ve made many discoveries in the lab, too, away from the dirt and sun and sweat.

I remember the time my archaeologist husband and I discovered a Native American house without ever lifting a shovel. We were analyzing information archaeologists had recorded at a site they investigated during America’s Great Depression. On a hunch, we mapped out just the pebble-lined posts using a computer mapping program. Voilà—a rectangular house outline!

Another time, my friend and I arranged ancient Native American jar rims on a table in the lab. We laid them out as we had found them: the ones from the deepest levels close to the bottom edge of the table, and the ones from the uppermost levels closer to the top edge. Then we stood back and looked.

WOW! We instantly noticed differences in jar shape and jar decorations from bottom to top. It was the breakthrough we needed!

Footsteps interrupt my thoughts. It’s Photo Man.

“Ready for that picture?” he asks.

“Absolutely,” I say, and I stand up to get out of his way. As I brush the dirt off my overalls, I smile. Just a minute of time today, but memories from a lifetime of fun and friends, challenges, and discoveries.

“Yep,” I think to myself. “DEFINITELY cool!”

ABOUT THE AUTHOR

A. Gwynn Henderson is Education Director at the Kentucky Archaeological Survey. She earned her Ph.D. in Anthropology from the University of Kentucky in 1998 but has worked as an archaeologist in Kentucky since 1977. A freelance writer of children’s nonfiction, she has published several articles in children’s magazines. Her book for adult literacy students, *Kentuckians Before Boone*, is a volume in Kentucky Humanities’ New Books for New Readers Series and is often used in Kentucky classrooms.

Examples of Native-made objects: Top Row (left to right) fragments of decorated jar rims, fragment of a jar rim with a handle. Left Side (top to bottom) animal bone beads, animal bone flute, triangular chipped stone arrowhead, pierced sandstone discoidal with engraved lines and dots.

Get to Know Kentucky

Knob Creek Farm, the official state bird and wild animal game species



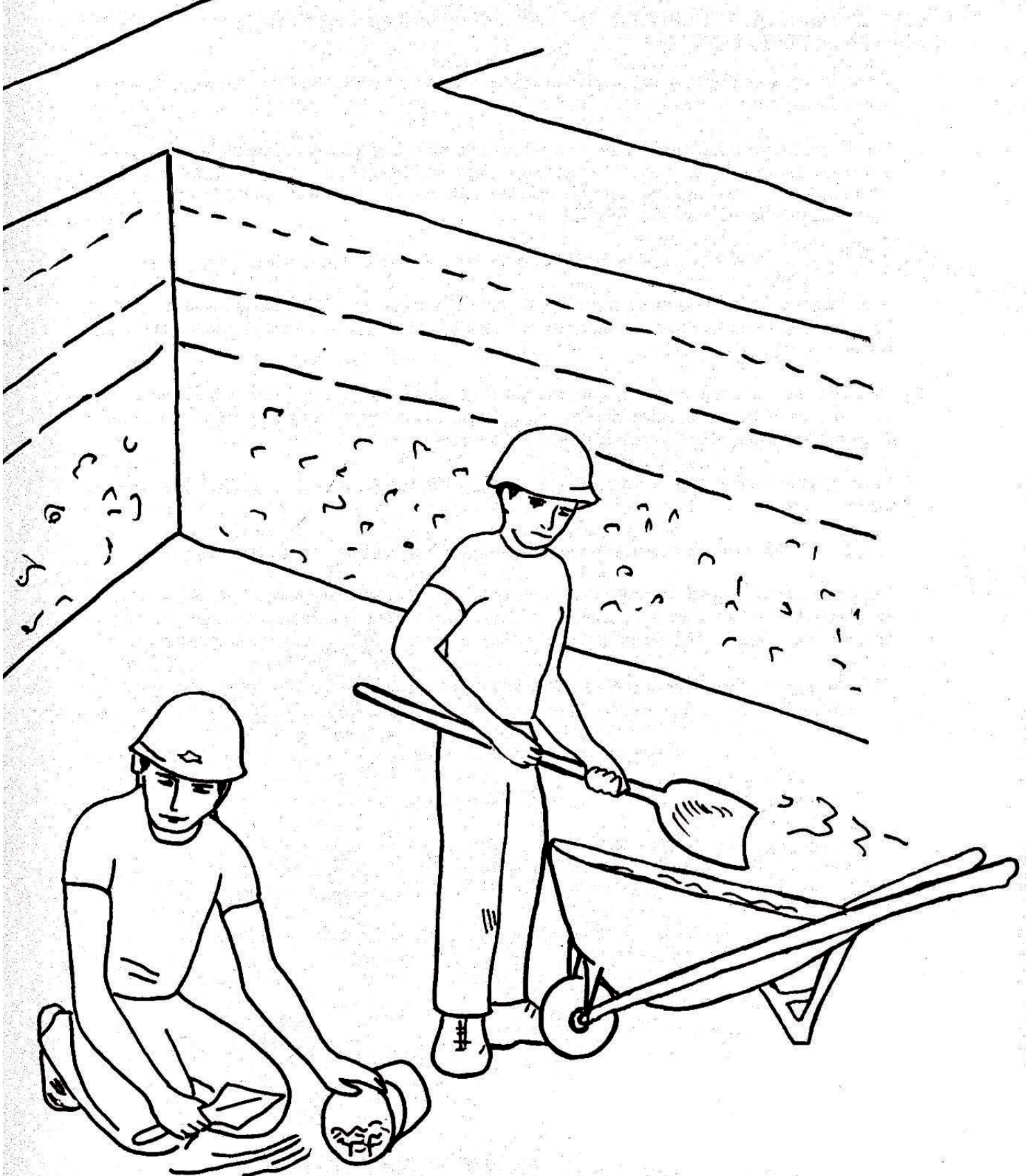
Get to Know Kentucky

The official state butterfly, flower, and tree of Kentucky



Uncovering History

Archaeologists excavating at a site that holds fragments of Kentucky's past



From [Culture History of Kentucky Coloring Book](#), by Virginia Grady Smith. Revised edition 1993, Caborn-Welborn Research Project, Department of Anthropology, University of Kentucky, Lexington. First published 1978, Museum of Anthropology, University of Kentucky, Lexington.

What Year Was It?

Match the event in Kentucky history with the year it occurred

- 1.) Secretariat becomes the first horse since Citation in 1948 to win the Triple Crown — the Kentucky Derby, the Preakness, and the Belmont Stakes.
a.) 1992 b.) 1973 c.) 1874 d.) 2002
- 2.) Kentucky's first non-Native settlement was established by James Harrod and named Harrodstown, now known as Harrodsburg.
a.) 1916 b.) 1863 c.) 1982 d.) 1774
- 3.) Kentucky becomes the 15th state admitted to the union of the United States of America.
a.) 1792 b.) 1916 c.) 1821 d.) 1763
- 4.) Daniel Boone, America's favorite frontiersman, gets his first glimpse of the forests and valleys of the Inner Blue Grass region that became a significant portion of Kentucky.
a.) 1613 b.) 1841 c.) 1769 d.) 1910
- 5.) The one-millionth Corvette rolls off the assembly line at General Motors' plant in Bowling Green, Kentucky.
a.) 2010 b.) 1985 c.) 1992 d.) 2020
- 6.) Ale-8-One soft drink is introduced by G.L. Wainscott in Winchester, Kentucky.
a.) 1926 b.) 1994 c.) 1845 d.) 1868
- 7.) The University of Kentucky basketball team popularly known as "The Fabulous Five" captures the Olympic Gold Medal by defeating France, 64-21, in London, England.
a.) 1848 b.) 1948 c.) 2004 d.) 1984
- 8.) *The Kentucky Gazette*, the first newspaper published west of the Allegheny Mountains, makes its debut.
a.) 2002 b.) 1982 c.) 1816 d.) 1787
- 9.) Kentucky travelers motored into a new era of modern transportation when the Kentucky Turnpike opened.
a.) 1956 b.) 1877 c.) 1935 d.) 1989
- 10.) Kentucky's Great Statesman Henry Clay dies. Twelve days after he died in Washington, D.C., Senator Clay's body arrived in Lexington, where a funeral service was conducted under a canopy of Clay's beloved Ash trees at Ashland.
a.) 1788 b.) 1802 c.) 1852 d.) 1908
- 11.) Bill Monroe's most famous song and the official bluegrass song of Kentucky, "Blue Moon of Kentucky" is released on the Columbia Records label.
a.) 2010 b.) 1995 c.) 1987 d.) 1947
- 12.) Regarded by historians as the last major battle of the Revolutionary War, the Battle of Blue Licks, in present-day Robertson County, occurred 10 months after Lord Cornwallis surrendered the British forces at Yorktown.
a.) 1824 b.) 1782 c.) 1945 d.) 1700

- 13.) Kentucky Governor Preston H. Leslie dispatches members of the state militia to Jackson, the county seat of Breathitt County. The group is sent to restore order among several feuding families in what will be known as “Bloody Breathitt.”
 a.) 1735 b.) 1900 c.) 1874 d.) 1966
- 14.) Georgia Davis Powers runs for and is elected to the state senate. She is the first person of color and the first woman elected to the Kentucky Senate.
 a.) 1905 b.) 1967 c.) 2006 d.) 2021
- 15.) Louisville native Muhammad Ali captures the world’s attention when he knocks out undefeated world heavyweight champion George Foreman in a boxing match billed as “The Rumble in the Jungle.”
 a.) 1974 b.) 1855 c.) 2000 d.) 1996
- 16.) Shelby County native Martha Layne Collins becomes the first woman elected governor of Kentucky.
 a.) 1979 b.) 1995 c.) 1999 d.) 1983
- 17.) Kentucky Governor Edwin P. Morrow signs the 19th Amendment — which guarantees all American women the right to vote — making Kentucky the 23rd state to ratify the amendment. Eight months later, the 19th Amendment is added to the United States Constitution.
 a.) 1845 b.) 1920 c.) 1988 d.) 2001
- 18.) In this hotly contested presidential election, in which the future of slavery was the central issue, two of the four candidates are Kentucky natives — Abraham Lincoln and John C. Breckinridge.
 a.) 1910 b.) 1820 c.) 1775 d.) 1860
- 19.) Willa Beatrice Brown becomes the first African American woman to earn a private pilot’s license in the United States. Under her tutelage, hundreds of pilots received their training; some would go on to become Tuskegee Airmen during World War II.
 a.) 1852 b.) 1795 c.) 1937 d.) 1992
- 20.) Camp Nelson, located south of Nicholasville, in Jessamine County, is established. A year later, when the drafting of African Americans into the Union army began in Kentucky, Camp Nelson became the most important recruiting station and training camp for black soldiers in the Commonwealth.
 a.) 1863 b.) 1975 c.) 1980 d.) 1899
- 21.) Lawrenceburg native and Kentucky State College graduate Anna Mac Clarke is commissioned a 1st lieutenant, making her the 1st African American woman to command white troops.
 a.) 1920 b.) 1745 c.) 2002 d.) 1943
- 22.) Netflix releases *The Queen’s Gambit*. The miniseries is based on the 1983 novel of the same name by Walter Tevis. Tevis grew up in Richmond, Kentucky, and went on to graduate and teach at the University of Kentucky.
 a.) 1985 b.) 2020 c.) 1998 d.) 2010
- 23.) Louisville native Louis D. Brandeis is sworn in as a Justice on the United States Supreme Court.
 a.) 1980 b.) 1840 c.) 1916 d.) 1721
- 24.) The Vice-Presidential Debate featuring Joe Biden and Paul Ryan is held at Centre College in Danville, Kentucky.
 a.) 2012 b.) 2020 c.) 1988 d.) 1996

Once you have matched all of the years to the events, visit kyhumanities.org or scan the QR code to the right with your phone to check your answers.



Kentucky Crossword

Use the clues on this page to fill out the crossword puzzle on the next page

Down

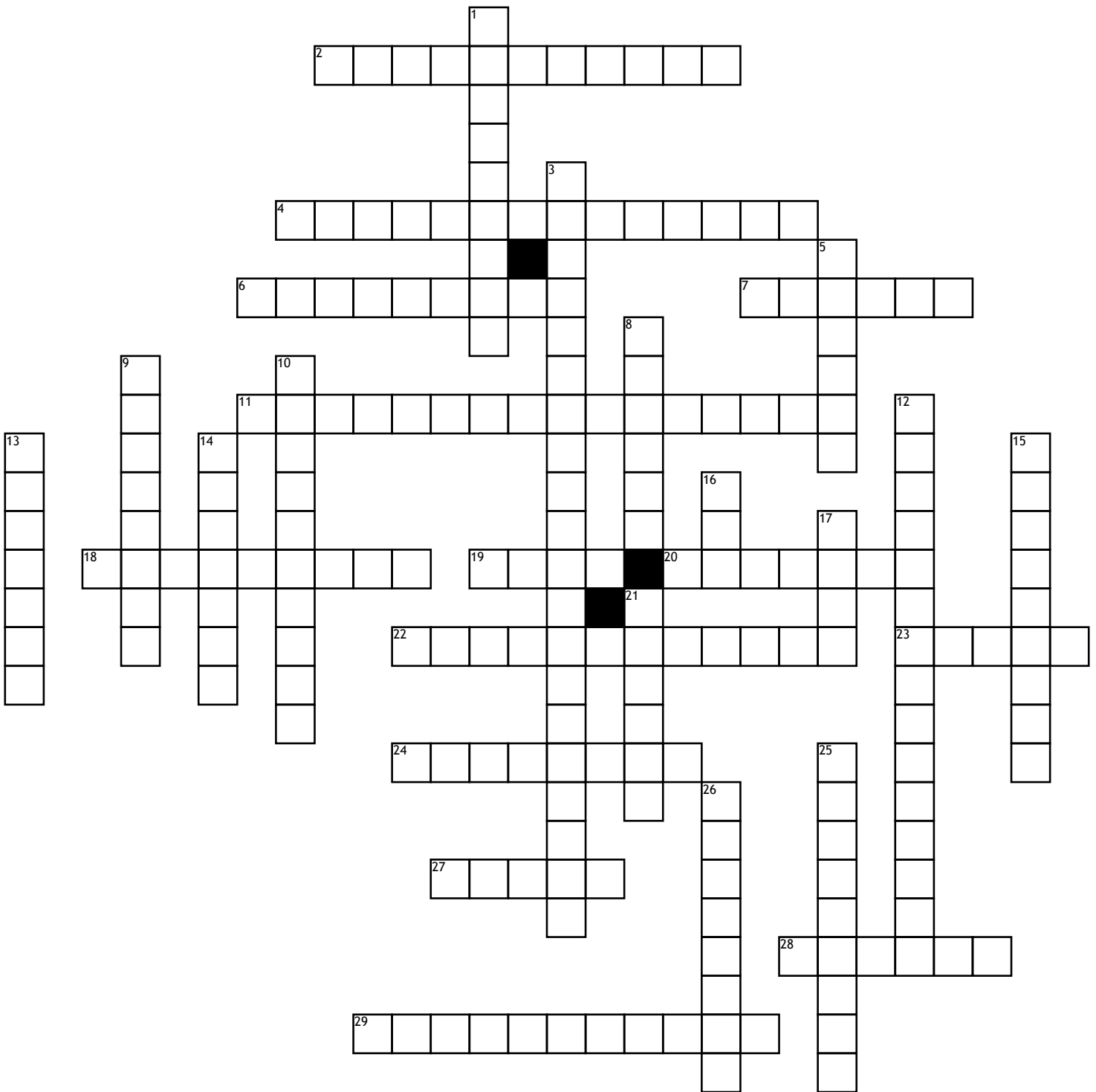
1. Kentucky's fifth most populous city; located at the confluence of the Ohio and Licking rivers
3. Global brand created by Harland "Colonel" Sanders featuring his secret 11 herbs and spices
5. Meade County native played baseball for the Louisville Colonels and the Brooklyn Dodgers
8. The "Father of Bluegrass Music"
9. Lexington native who received marriage proposals from two men who would later compete against each other for the presidency
10. First county created by the Commonwealth of Kentucky
12. Known as the "Niagara of the South"
13. Wheel, Kentucky, native who became Vice President of the United States
14. Sculptor of the 9-foot bronze statue of Daniel Boone found in Louisville's Cherokee Park
15. Became the official drink of the Kentucky Derby in 1938
16. His final match against Joe Frazier was marketed as the "Thrilla in Manila"
17. First radio station in Kentucky
21. U.S. Supreme Court Justice known as "The Great Dissenter"
25. Last African American jockey to win the Kentucky Derby
26. Russellville, Kentucky, native became the first African American woman to have a Capitol press pass

Across

2. First non-native settlement in Kentucky
4. African American fighter pilots who distinguished themselves in World War II
6. Kentucky State Capitol
7. First Governor of Kentucky
11. Founder of the Frontier Nursing Service to provide healthcare services to rural and underserved populations and educate nurse midwives
18. Kentucky State Flower
19. One of the two major political parties in the U.S. between the late 1830s and the early 1850s; influential party leaders included Henry Clay and John J. Crittenden
20. Perry County native whose songs have been covered by Johnny Cash, Emmylou Harris, Linda Ronstadt, and Dolly Parton
22. Henderson County native who was a regular on "Hee Haw"
23. County in which the 16th President of the United States was born
24. Kentucky State Bird
27. Rev. John G. Fee started a one-room school in 1855 that eventually would become _____ College
28. Louisa, Kentucky, native served as the 13th Chief Justice of the United States from 1946-1953
29. Famous horse nicknamed "Big Red" holds the record for the fastest time ever run in the Kentucky Derby

Once you have completed the puzzle, visit kyhumanities.org or scan the QR code below with your phone to check your answers.





Kentucky Counties

Locate each of the 120 Kentucky counties in the grid below.
 Words may run in straight lines, forward, backward, up down, and diagonally.

Adair	Allen	Anderson	Ballard	Barren	Bath	Bell	Boone
Bourbon	Boyd	Boyle	Bracken	Breathitt	Breckinridge	Bullitt	Butler
Caldwell	Calloway	Campbell	Carlisle	Carroll	Carter	Casey	Christian
Clark	Clay	Clinton	Crittenden	Cumberland	Daviess	Edmonson	Elliott
Estill	Fayette	Fleming	Floyd	Franklin	Fulton	Gallatin	Garrard
Grant	Graves	Grayson	Green	Greenup	Hancock	Hardin	Harlan
Harrison	Hart	Henderson	Henry	Hickman	Hopkins	Jackson	Jefferson
Jessamine	Johnson	Kenton	Knott	Knox	LaRue	Laurel	Lawrence
Lee	Leslie	Letcher	Lewis	Lincoln	Livingston	Logan	Lyon
Madison	Magoffin	Marion	Marshall	Martin	Mason	McCracken	McCreary
McLean	Meade	Menifee	Mercer	Metcalfe	Monroe	Montgomery	Morgan
Muhlenberg	Nelson	Nicholas	Ohio	Oldham	Owen	Owsley	Pendleton
Perry	Pike	Powell	Pulaski	Robertson	Rockcastle	Rowan	Russell
Scott	Shelby	Simpson	Spencer	Taylor	Todd	Trigg	Trimble
Union	Warren	Washington	Wayne	Webster	Whitley	Wolfe	Woodford

K F P M Q Y K D O M A H D L O R Q Z M C C R A C K E N O S R E D N A E M H U
 N Q Y G D R C I N P C M Y O U E L B J P I R E T R A C S N J M Z G M K B E K
 C Y Y Y P E H L S G U X X E D X E E E S Y C E M E L N O E Y N O S N O M D E
 G T V B C O B O V H D U O I P H E L S J S F I I M I S F B Z E Y L M I Y X J
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 J S L M V U N B B O O M E N I F E E M B E R O J R A D Q B O Y L E M A Q C R
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 A R Z M Y C N R A Q K M W T N A M E L L X O L B O R N D L W E O K N L R N B
 W E V Q O L G M H F J U C I V E O E L D J H I D J N R E H F T M Z R H L B T
 A N O C F D P T F O I L F Q S R G S A N W L A L W J O N P R C T N I T R A M
 T C K I J B T M H L A F S Q P C T D C E H H Y R L E P Q H S A H I A L N N F
 Y E X U E A Q N C R O S M S A C N Y P P C I S E L E L O T K L R B L A H O C
 B F U L V Y S C K G B Y B D G M O O L M A S O N G A M L H H F Z V W L R M R
 O S L Y T O U Y A Y O O D E X Y M B F C K H Q A G N N C A S E Y O U F U L O
 P O F W N L E M E S X W B Z L E W I S W H X E L S I L R A C A R A X W G B Y

Once you have found all 120 Kentucky counties, visit kyhumanities.org or scan the QR code to the right with your phone to check your answers.



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Other Resources

Bring the Humanities to Your Classroom or Community

On these pages is a sampling of additional humanities resources available to community groups and classrooms. From documentaries, websites, podcasts, literacy programs, and Kentucky Chautauqua dramas, there are numerous ways to bring the humanities to your organization or classroom.

Prime Time Family Reading®



Prime Time Family Reading is a six-week reading, discussion, and storytelling program held at public libraries or schools. A university scholar and a storyteller (who act as discussion leaders) conduct weekly storytelling and discussion sessions based on award-winning children's picture books. Participants are elementary age children and their families. Learn more about Prime Time at kyhumanities.org

Host a Historian

Join in a student-driven conversation with historians about some of history's hottest topics in your virtual classroom! Students will hone their skills in visual literacy, historical literacy, and critical thinking, by participating in a learner-centered analysis of a historical image. Students will not only gain knowledge from an expert but will be given the opportunity to share their own questions and perspectives with historians in a moderated dialogue. Contact KHSeducation@ky.gov for more info.

The Metropolitan Museum of Art Timeline of Art History

The Metropolitan Museum of Art's Heilbrunn Timeline of Art History presents a thematic, chronological, and geographical exploration of global art history. The digital publication is a reference, research, and teaching tool for students and scholars. The Timeline comprises more than 1,000 essays, 8,000 works of art, 300 chronologies, and 3,700 keywords. Visit metmuseum.org/toah/works/ to discover more.

Traveling Trunks

Traveling Trunks give middle and high school students tactile experience with the past. Three portable trunks filled with artifacts related to significant historical events, including the Civil War in Kentucky, Kentuckians in World War II, and the Women's Suffrage Movement are available to schools, churches, home school groups, and other organizations for educational purposes. Each trunk comes with a booklet outlining lesson plans. For more information, contact Brittany Petty, Museum Programs Student Coordinator at brittany.petty@ky.gov.

Kentucky Book Festival School Days



Kentucky Book Festival School Days brings authors to Kentucky classrooms to meet students in an exciting, interactive learning experience. Authors discuss their writing process as well as teach students how to tell their own stories and to illustrate their own books. Each student receives a signed book from the author to add to their collection. Visit kybookfestival.org for more information.

Vote Worthy



Vote Worthy is an informative podcast listening experience and high school study guide all wrapped into one. *Vote Worthy* aims to bring election issues into the discussions and exchanges of Americans of all races, creeds, ages, political beliefs, and interest levels. Each part of *Vote Worthy* is centered on a particular set of election topics or concentrated on the democratic process moving forward. Find more at kyhumanities.org.

Internet Archive

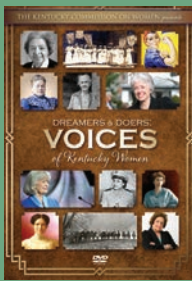
Internet Archive is a non-profit library featuring millions of free books, movies, software, music, websites, and more. Like a paper library, Internet Archive provides free access to researchers, historians, scholars, people with print disabilities, and the general public. Internet Archives offerings include 625 billion web pages, 38 million books and texts, 14 million audio recordings, 7 million videos, 4 million images, and 790,000 software programs. Visit archive.org to access the materials.

Kentucky Chautauqua®



Kentucky Chautauqua has brought to life more than 80 figures from our state's history. Kentucky Chautauqua performers travel to schools and community organizations throughout the state delivering historically accurate dramatizations of Kentuckians who made valuable contributions to our state's history. Discover more about Kentucky Chautauqua at kyhumanities.org.

Dreamers & Doers: VOICES of Kentucky Women



There are many Kentucky women whose leadership, creativity and hard work have made a lasting impact in the Commonwealth, nation, and the world. Their lives and work offer outstanding inspiration to everyone. Nearly 50 women are featured throughout the film. Learn more at michaelbreedingmedia.com.

The Newberry

Featuring primary sources from the Newberry's holdings, contextual essays written by subject specialists, and content-based questions, the DCCs make primary sources from the Newberry's collection accessible, useful, and fun for educators, researchers, students, and families. The site is accompanied by a cutting-edge K-8 Classroom Materials section to support teachers and students by providing high-quality humanities curriculum for learners of all ages. Visit dcc.newberry.org for more.

Speakers Bureau

Kentucky Humanities' Speakers Bureau includes a diverse group of the Commonwealth's finest scholars, historians, writers, and poets. From unique Kentucky cuisine, women's history, and music to politics, Kentucky culture, and African America history, our speakers offer a wide variety of presentations to community organizations and classrooms. Visit kyhumanities.org for a description of the more than 100 presentations available to assist you in finding the perfect program for your group.

National Humanities Center

The National Humanities Center is a free-standing national resource devoted to advancing significant humanistic study and reflection and to making those insights available both inside and outside the academic world. The National Humanities Center has an extensive collection of education resources available online at nationalhumanitiescenter.org/education/.



NEH's EDSITEment!

Find the best of the humanities on the web with the National Endowment for the Humanities' EDSITEment! Visit nationalhumanitiescenter.org/education/ to find an extensive collection of lesson plans, teacher's guides, and media resources.

EDSITEment!

Think History



Join us for a trip back in time to relive a moment in Kentucky's history. Each episode of *Think History* is a 90-second audio segment that covers everything from the Revolutionary War to horseracing, basketball, burgoo, and Kentucky's journey to statehood. More than 800 episodes are available at kyhumanities.org.

The Humanities as a Map

By Luke Schlake

To fully understand the importance of the humanities, we must travel back to 1912. As the *Titanic* set sail on its maiden voyage, the world waved it a cheery goodbye. It was the biggest ship of its day and believed to be an unsinkable vessel. Humanity was betting on the success of this grandiose vessel with full faith. By the same token, no one was betting on a disastrous collision with an iceberg. In the early morning of April 15th, the behemoth ship failed to maneuver quickly enough to avoid the frozen obstacle. The *Titanic* sank.

While we may have learned our lesson with maritime navigation, it appears we have not with education. The world seems to believe it can build titanic students, behemoths in their singular subjects, and yet unprepared for challenges with which they will soon collide that require critical, interdisciplinary thinking. No one is betting on the proverbial iceberg. Icebergs, both in our personal and public spheres, require rerouting and replanning. They require us to think in ways we have not yet thought.

The year 2020 is an excellent example of such a public obstacle: The world endured the COVID-19 pandemic, the impeachment of a sitting U.S. president, the deaths of a heartbreaking number of cultural icons, protests over police killings, weeks of civil unrest, and months upon months of online schooling amidst the lockdowns.

Those troubled waters altered our course. Think of the tech student who dreamt of starting a social media platform. Such a role now means playing arbiter in the world's most important elections or deciding fundamental questions about law, political theory, and free speech. It may mean testifying before the United States Congress one day or answering questions that are on the edge of our moral and philosophical frontier. Think of the business student who dreamt of being a corporate CEO. Being a CEO now means answering questions ranging from viral pathology to social justice and racial equity. Modern day leaders have been handed a promotion: from business manager to ethics manager, from logistics coordinator to pandemic-response coordinator.

And what of the private sphere? I can personally attest that modern students wrestle with a whole host of new and elusive obstacles. Technology is accelerating at a breathtaking pace all the while rates of depression, anxiety, and self-doubt seem to skyrocket just as fast. The existential void, as Viktor Frankl dubbed it, is alive and well among my generation. A growing desert of meaning and purpose, fueled by the false allure of instantaneous and omnipresent entertainment, threatens to engulf a generation.

What is the solution to these public and private icebergs?

In short, it is the humanities. The humanities teach us two indispensable lessons: they teach us who we are, and how to think. By knowing who we are, we know which direction to take our lives. By knowing how to think, we know how to get there.

Studies of business and science may enrich one's bank account,

but the study of humanities—literature, philosophy, history, art—enrich one's life. My own trip to Germany this summer to view historical art connected me to the shared cultural heritage of humanity reminding me of who I am and where I come from. Recall that the Oracle at Delphi gave Socrates a simple yet profound instruction: "Know thyself." The Oracle did not say "Know thy field of study" or "Know thy path of career advancement." While those may be things of value, she uttered another directive: "Know thyself." It is a paradox of life that to successfully navigate the world outside us, we must first understand the world within us. That is the first lesson the humanities teach us. By studying the humanities, we understand who we are. And by understanding who we are, we understand who we want to become.

But knowing who we want to become is not enough. We must have a mode of transportation. That is why the humanities also teach us how to think. The humanities require complex and critical interdisciplinary thinking. They require us to think outside the box. They have taught me how to pose deep and meaningful questions fundamental to life. For instance, consider Plato's *Republic*. Today, we still ask the same questions it posed: What is justice and how do we get it? Who should rule, and will those with power always abuse it? What is the relationship between mind, body, and soul? Reading Plato has taught me how to go about asking those outside-the-box questions, no less relevant today than they were 2000 years ago. Ultimately, the humanities do not teach us what to think; they teach of us how to think.

We can't just build students into *Titanics*. The size of a ship means nothing if it can't navigate unforeseen obstacles. Pretending as if schools can teach students everything they'll need to know is as crazy as teaching them that they can predict the future, with all its chaos and uncertainty. Icebergs await in our path. To handle them, we need students who have learned the indispensable lessons of the humanities. We need students who don't follow the formulas but who write the formulas themselves. We need people who know themselves, and out of such self-knowledge chart and rechart humanity's course.

About the Author

Luke Schlake is a senior at the University of Kentucky studying economics and political science. He is a fellow with the Gaines Center for the Humanities, where he is currently writing his thesis on C.S. Lewis. He is passionate about data analytics, economic theory, and writing. After graduation, Luke plans to pursue his master's in public policy and work in local economic development.



Boy, You Better Learn How to Count Your Money

By Aaron Thompson

Aaron Thompson is an African American sociologist whose research, in part, focuses on educational attainment among African Americans. He has published many articles and books and currently heads higher education in Kentucky. He wrote the following article shortly before receiving his Ph.D. In the first section of the article, Thompson describes his early childhood, focusing on the importance of his family in influencing him to work hard and to be successful in a newly integrated school system that was often less than hospitable to him. "Little Aaron" responded to those influences and succeeded, but his story is not the story of all African Americans in the American educational institution. In the second part of the article, Thompson examines some of the differences between black and white families, tracing those differences to the history of discrimination, particularly job discrimination, faced by blacks. His overriding message is clear: Social institutions are connected to one another in significant ways. Here we see how the economic institution affects the family, which, in turn, influences the success of children in the educational institution.

The closer I got to the pinnacle of educational achievements, the Ph.D., the more I heard the remark, "Your family must really be proud of you." That remark always brought me pause because the word "pride" did not adequately accommodate the range of feelings that accompanied my approach to the Ph.D. You see, this guy had extremely humble roots, and it is precisely the family institution that made my academic success possible.

Two adjectives best describe my childhood: poverty and discipline. Love played a major role in our household, but at times other things needed to come first, such as food. Being African American and living in southeastern Kentucky, the heart of Appalachia did not provide for the grandest of living styles. Even though my father worked 12 hours a day in the coal mines, he earned only enough pay to supply staples for the table; our family also worked as tenant farmers to have enough vegetables for my mother to can for the winter and to provide a roof over our heads.

My father, Aaron Senior, was born in October 1901 in Clay County, Kentucky, with just enough African ancestry to be considered black. My mother, on the other hand, was a direct descendent of slaves and moved with her parents from the deep south at the age of 17. My father lived in an all-black coal mining

camp, into which my mother and her family moved in January 1938. It wasn't long before the dark, beautiful lady met the tall, light-skinned, handsome man and married him.

My father always seemed an extremely logical person; he was also quiet, reserved, and somewhat shy. The one thing I remember the most about my father was his ability to not let anything or anyone antagonize him to the point of interrupting him in the pursuit of his goals. He often tried to pass this attitude along to his children. He would say to me, "Son, you will have opportunities that I never had. Many people, white and black alike, will tell you that you are no good and that education can never help you. Don't listen to them because soon they will not be able to keep you from getting an education like they did me. Just remember, when you do get that education, you'll never have to go in those coal mines and have them break your back. You can choose what you want to do, and then you can be a free man."

In early adolescence, I did not truly understand what he meant, but now I believe that I can finally grasp what he was trying to tell me. My father lived through a time when freedom was something he dreamed his children might enjoy someday, because before the civil rights movement succeeded in changing the laws African Americans were considerably limited in

educational opportunities, job opportunities, and much else in what is definitely a racist society. My father remained illiterate because he was not allowed to attend public schools in eastern Kentucky. The eight brothers and sisters who preceded me also had many barriers to attaining a higher level of education, and many did not exceed the level of my father.

In the early 1960s my brother, my sister, and I were integrated into the white public schools. Since there were so few blacks in our small community, we three seemed to get the brunt of the aggression that so many whites felt toward a race they considered inferior. Physical violence and constant verbal harassment caused many other blacks to forgo their education and opt for jobs in the coal mines at an early age.

My father died at the age of 77, after I had finished my undergraduate degree. He was truly proud that I had made it beyond the coal mines. Now, my mother is another story. You see, my mother's method for motivating me was vastly different from my father's. My father was a calm, wise man who conscientiously searched for the right things to say and do. My mother was fire and brimstone. Mother was the true academic in our house, with an eighth-grade education, which made her truly proud. An eighth-grade education represented quite an achievement to a southern black woman in the 1930s.

My mother would tell me stories of how blacks were treated in the "old South." She would say, "They don't want you to have an education because then you would have a way to get money; they definitely don't want you to have money." This attitude was part of my mother's philosophy, and it colored mine, since she started my childhood education early. In my preschool years, she taught me writing, reading, and, most importantly, how to count money. By the time I was 4 years old, I could walk to the little country store to buy small amounts of groceries, and I knew to the penny how much change was due me. This feat was not so much a credit to my learning abilities but rather a credit to my mother's belief that people will take your money if you don't watch them closely.

When I was ready to start school, the representative from the three-room, all-black school came by our house to talk to my mother. I was 5 years old and listened closely to the conversation. The representative said, "Mrs. Thompson, we would like to start Aaron in school early because we think that in the next several years the schools will be integrated, and we want him to be able to have enough skills to perform with the little white children."

I vividly remember my mother's classic response to this person. She said, "Hold on, my son can read and write better than you can and will someday make a whole lot more money than you. You don't need to get him ready, just don't hold him back." So, I started school that year and from then on "Little Aaron" could do no wrong academically in his mother's mind. If I ever had any problems, it was someone else's fault because she made sure I did my homework, attended school every day, and did everything the "No-Goods" down the hollow didn't do.

When I graduated from college, my mother was present and very happy. She often said, "He made it through school without our help. We had no money to help him, but he worked hard and made it. Reckon how much money he's going to make with this degree." My mother definitely appreciates my educational achievements, and the more she can empirically measure it monetarily, the prouder she becomes. She has always been my biggest cheerleader, and my achievements could not have happened without those cheers.

These circumstances help explain why I have trouble using adjectives like "proud" to express how my family truly felt about my education. I believe that most families are proud of their own, but it takes a truly special family to overcome such monumental social obstacles and continue to see hope in the future of their offspring. I look at the negative conditions that my brothers and sisters lived through, knowing how my mother and father wanted opportunities for them, and I understand the frustrations and sadness my folks experienced when the opportunities were not there, and some did not achieve. But I lived in my own little world when my parents were giving me those motivational encouragements.

To be located in the professional ranks inside most organizations, candidates need to have attained certain levels of academic credentials, at least a four-year degree. Many other organizations require a higher level of academic achievement. Graduating from high school clearly doesn't have the same return on investment as it did when I graduated from high school.

Even if blacks are strong academically, research shows that because they are more disadvantaged economically, there is a greater chance of their not pursuing and continuing their education. This is in contrast to white students who might have lower academic skills but have the finances to pursue college (DeMott, 1991). Many of these problems' roots lie in the legacy of slavery and the power of racism; the impediments to gaining these necessary skills are rooted in the history of black America (Dill, 1979).

Black Americans have faced segregation, discrimination, and inequalities throughout the history of industrial America. When compared to whites, blacks were more often faced with discriminatory laws, individually and in the family structure. Under slave law, black women, black men, and their children were the property of slave owners. Although during the slave period there were many freed married blacks, family units under slavery existed at the slave master's discretion. People could marry, but property could not, and slaves were considered property. Although many slaves defied this law and were married within their own community, slave owners could destroy this bond at any time they saw a need to do so by merely selling one or both of the partners to different slave owners.

After slavery, whites created formal and informal laws for the domination of black labor, a labor they once owned. These "Jim Crow" laws were enacted after Reconstruction and fostered an ideology of blacks as subordinate and whites as superordinate. These laws also contributed to a division of labor by sexes in the black

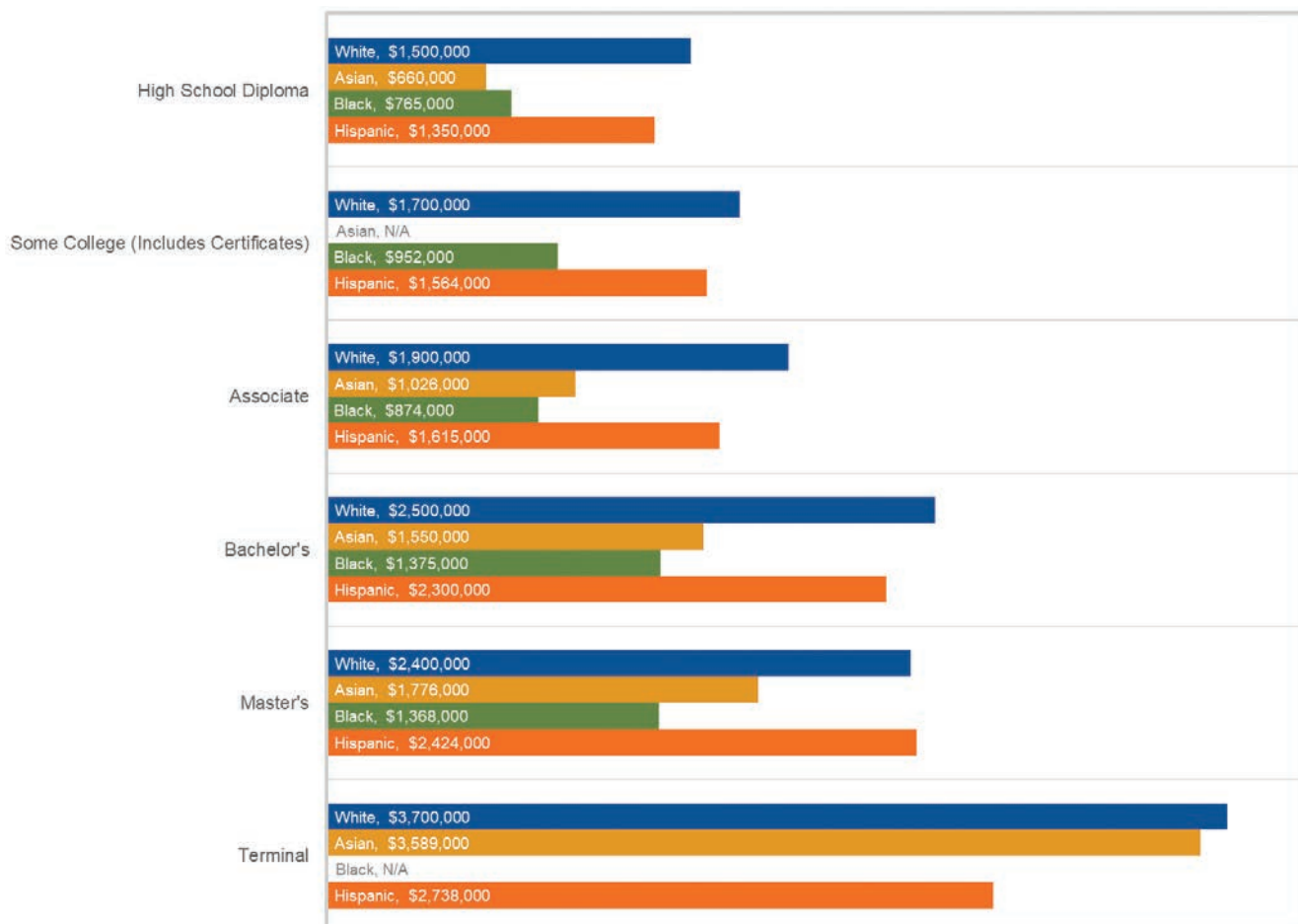
family, as well as placing barriers to the formation of black two-parent households. For example, if a black woman married a black man, then the property she owned would go to him. Since the laws stated that property could only be owned by males, women did not relish the idea of working to give property to a male, so many decided to remain unmarried. If the black husband did not have a job, then the state could take his property. Of course, there was a good chance that the black male would not have a job, so many marriages did not take place. Thus, with the barriers to the black family being an intact family unit, there was a greater chance for poverty in the black community. Black women faced a dismal prospect for survival above the poverty level because they needed to find a job that could support them and, in many cases, their children. The state made laws saying that if black parents could not afford to care for their children, then the children could be apprenticed out as free labor. When girls were apprenticed out, most went to white households as domestic help. When boys were apprenticed out, they went as outside manual laborers such as blacksmiths. These divisions reflected a wider labor market distinction between men and women as well as the distinctions made in the African American community (Boris and Bardaglio, 1987).

Historically, there is a difference between the family structures of black Americans and white Americans. The work roles inside and

outside the households seem to be one of the major differences. American plantation slavery did not make a distinction between the work performed by black men and that done by black women. Both worked in the fields, and both worked within the household doing domestic labor. Gender role expectations were very different for black and white women. Black women were not seen as weak: in fact, they were seen as being able to work in the fields, have a baby in the evening, and cook breakfast the next day. Black men also experienced different gender role expectations than did white men. Under slavery, the black male understood that both he and his family (whatever family could exist at this point) were at the service of the white family.

In the late 1800s when there was a need for more females in the work force, laws were loosened to include this need. These laws had a significant effect on the white family but very little effect on the black family. Later, when black family members moved into industrialization, they went into the paid labor market at a different pace and level than the white family. Black women most often were paid less than black men or white women, and they always maintained jobs in the paid labor market as servants, seamstresses, laundresses, and other domestic positions. Black women were not allowed to serve as salesclerks, cashiers, bookkeepers, etc., which were jobs filled by many white

Lifetime Earnings of Kentuckians by Educational Attainment and Race/Ethnicity



Research provided by the Kentucky Council on Postsecondary Education. Data source: U.S. Census Bureau. Categories without data (marked "N/A") are due to not enough respondents in the sample to estimate earnings. For more information, see <http://cpe.ky.gov/data/reports/earningsbrief-3.pdf>.

women in the labor market. In 1900, black women constituted approximately 20 percent of the female population and were 23 percent of the servant population. By 1920, they were 40 percent of the servant population. As the 20th century got older, the black female servant proportionally grew compared to other demographic populations (Kessler-Harris, 1981:83).

Black men who had job skills in many cases could not practice those skills. For example, blacks were not allowed to join many of the trade unions in the South, where most blacks lived. The United Mine Workers Union in the South used blacks as strikebreakers but had many problems getting black members accepted as regular union members. Thus, in many cases blacks who worked as miners remained outside the union, with inadequate pay compared to the white union members (Gutman, 1975). The black family, because of a history of discriminatory laws undermining family structure, did not have a support system going into the paid labor market. Often there were no husbands in the family. Black women could not depend economically on their men because many did not have husbands, or their husbands faced an economic market that discriminated against them. This lack of labor force participation by the black male led the black female to see him as a liability to her and her children, which further undermined the black family structure. To survive in the labor market, black women would accept any job to support their family, but the jobs that were available were the traditionally “female-specific” domestic jobs, such as house cleaners, cooks, nannies, etc. The few jobs that were available to black men were also jobs that were of a domestic nature. These jobs tended to pay less than jobs that were reserved for the white male.

Early in industrialization, a family wage system was enacted. A family wage system is one that is designed to pay enough money to the male in the paid labor force to support him and his family. This system allowed the female to stay in the household and the male to stay in the paid labor force with the title of “head of household.” Although laws stated that men were heads of households, black men could not assert themselves as the undeniable heads of their households if they did not have the economic ability to back their claims. Thus, a pattern of single female-headed households started in the black family. Black men clearly did not and could not make a family wage, so black women continued to work. Since black men did not have the political or economic power structure on their side to help keep their families intact, the patriarchal father was not as dominant in the black household as he was in the white family.

White women and black women shared the burden of being forced to be in domestic positions in the home, and when they had to get paying jobs, they were forced to occupy sex-typed jobs in the labor market. The difference here is that the family wage white women depended upon was considerably higher than the wage black women enjoyed or expected. Without a doubt, black women from the beginning have not been able to depend on a constant family wage; thus, they never have.

Black women have headed their households for most of the

20th century and have been accustomed to accepting all kinds of jobs throughout their lives to support their families. Black men experienced and are still experiencing unemployment and underemployment, and when they do get jobs, the majority of jobs are in the secondary labor market.

Women as a whole are getting more education, and dual-earner marriages are the norm in America now instead of single-earner marriages. Children expect to see their mothers as well as their fathers working outside the household and supporting the family financially. This change has brought about an adjustment in the structure of the family. Hopefully, more egalitarian conditions for males and females have emerged. However, the black family, in general, still is not financially stable when compared to the white family. Black women are not experiencing the same level of new-found freedom in the paid labor market that white women are finding. Black men are still underemployed or unemployed when compared to their white counterparts. Until black workers reach a point in our society where they are operating on the same footing as the white workers (equal education, equal employment, equal pay), blacks will be hard pressed to build wealth in the 21st century.

However, the black family has always been resilient. Many black families throughout the United States face seemingly insurmountable obstacles, and the future could seem to be a shadow rather than a reality. Many live in conditions of poverty and have lower educational attainment. But as my mother always said, “If you listen to the morals that are being taught to you, throw out the ones with hatred, and just learn how to count your money; then you will do okay in life.” My mother seems to have the perfect answer to many of the problems of our society in this one statement. But as we all know, when many of us were growing up, there was very little money to count. Today, with both mother and father doing paid labor, it is more difficult for parents to give the direct attention to children that my mother showered on me. This issue could become problematic since socializing our children to understand that education is the important route to success usually starts in the family at an early age. Economics can be the culprit in the successes and failures of our children in this society. With education, success is not assured, but without education, failure seems imminent. Being poor, black, and Appalachian did not offer me great odds for success, but constant reminders from my parents that I was a good and valuable person helped me to see beyond my deterrents to the true importance of education. My parents, who could never provide me with monetary wealth, truly made me proud of them by giving me the gift of insight and an aspiration for achievement. Insight and knowledge are the paths for success in people of all races and classes. The family is where these paths begin. The black family is a family of strength and diversity. Growth and success can take place within our institution regardless of the structural make up. To make this growth and success possible, we need to know the truth of our history, knowledge of the structure, the courage to seek assistance, and the strength to lend assistance.

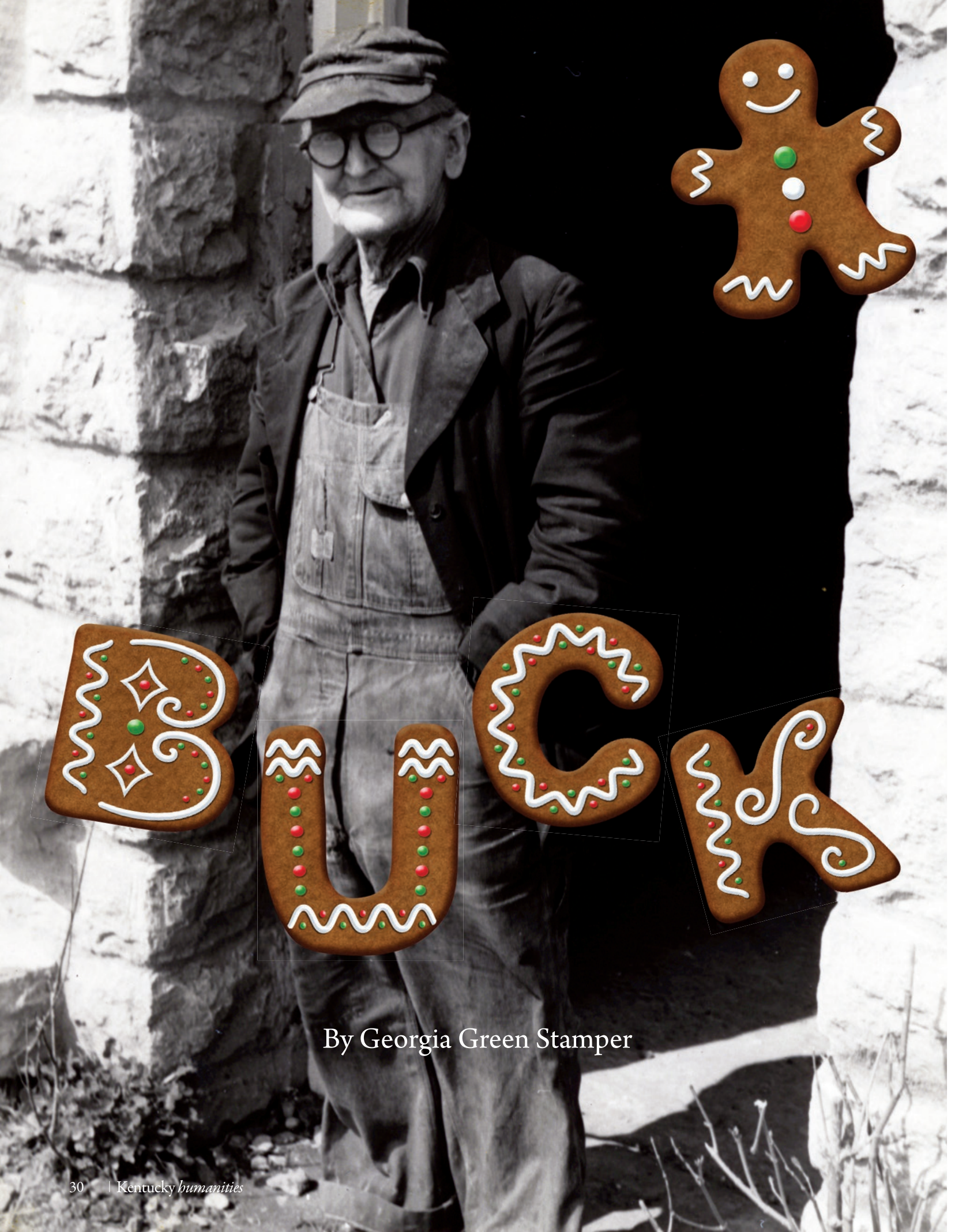


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By Georgia Green Stamper



By the time I entered first grade, I knew all there was to know about make-believe and understood that fairy tales were not true. But that same year I met Buck, our little school's custodian—

Run, run as fast as you can! You can't catch me, I'm the Gingerbread Man.

Buck could've been a brother to the Gingerbread Man — but sprinkled head to toe in coal dust instead of sugar. Had he run away with the Gingerbread Man and escaped getting caught by the old woman or the fox? Buck wasn't much taller than I was, and he lived in a miniature house at the edge of our schoolyard. Mother claimed this dollhouse had been a tailor shop when horse and buggies traveled the main street of the village, but I didn't believe her. It looked just like the cottages in my storybooks, as anyone could plainly see, and it was the perfect hiding place for a fairy tale runaway.

Run, run as fast as you can.

I figured he now was about the age of Methuselah—the 900-year-old man I'd heard about in Sunday School—but for an old guy, he could flit like a bird, from one spot and then to another. He moved with the swiftness of magic in and out of our classroom, loudly interrupting whatever we were doing to stoke the fire in the potbellied stove or to fuss at us for dropping paper on the floor. He was here and then there in the schoolyard ordering us to come down from a high limb for safety's sake or chasing us with his crooked cane to make us laugh. The next moment he would be down in the basement shoveling coal. Oh, he was everywhere, and all at the same time, as only someone who had escaped from a fairy tale could do.

He sang as he worked, too, like people in the Disney movies. Except he favored grown-up songs that I'd heard on my family's radio late at night. "Hey, Good Lookin'!" he'd sing, and he'd cram his ball cap tighter over his willy-nilly hair. "What's ya got cookin'?" Then, laughing as though he and the Gingerbread Man had out-smarted the old woman in the kitchen only yesterday, his toothless face would fold into deep, soot-lined creases.

You can't catch me.

It made sense that a runaway had to be careful not to get caught, and so I didn't question why Buck possessed the only key to every door at our school. (I'd heard people say, though, that Buck hid the extra keys.) It was thought that, surely, the superintendent of schools over at the county seat had a key

to, maybe, the front door, but a lowly teacher didn't have one.

And so, he allowed no one to pass through the schoolhouse doors, not even school board members, without his permission. He would stand there, boney in his too large, black suit jacket and bib-overalls, fingering his giant keyring, and measure all comers with his stern, sick eyes.

Oh, his eyes—they were the sore eyes of the kittens I'd found in the barn, rimmed in red and leaking at the edges. Mother said he probably was allergic to the coal dust. Yet, there was else about his eyes that I didn't have words to understand.

Then late one afternoon after the bell had rung, I heard him playing foreign sounding music, something magnificent, on the school's old piano. I begged Mother to tell me more about him.

Well, yes, Buck was a classically trained pianist she said. He'd been born into a fine family hereabout—his father was the village doctor—but his mother had died when he was born, and his father shortly afterward of a sudden ailment or some said a broken heart.

Orphaned, Buck had been sent as a baby to the Masonic Home "in the city" where he lived until he was grown. He'd studied music there and developed a love for reading. That was why, Mother said, she saved stacks of magazines and books for him.

She went on. People had told her that when he was young, he'd been married to a beautiful woman, but his wife had either died or left him. Mother didn't know which, nor when or why he had returned to the village.

"But I do know he's proud to carry the only keys to the schoolhouse," Mother said. She looked away, and the quiet tone of her voice told me more than her words.

I wanted to cry. I hadn't known that real life could be as sad as make-believe fairy tales.

A lifetime later, I've come to understand that no one can ever know the true story of another person's life—and I don't know Buck's. Still, I can't resist telling my grandchildren about that time long, long ago, when I met little man who had run away with the Gingerbread Man, who outran even the hungry fox, and came to live forever after in a wee, white cottage beside my school.

About the Author

Georgia Green Stamper is a Kentucky writer whose published works include *Butter in the Morning* and *You Can Go Anywhere*. Her newest book, *Small Acreages*, is now available from Shadelandhouse Modern Press. She is a graduate of Transylvania University.



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