

Title: *Exhibit Labels*

Grade Level: High School

Curriculum Areas: Language Arts, Social Studies

Purpose / Objective:

Students will view a folklife exhibit and write on an assigned group topic, following the writing process.

Procedure / Activities:

1. Students view a folklife exhibit, which consists of visuals.
2. Students will be asked to create a label identifying this visual.
3. Post viewing, students break in three groups based on subheadings of exhibit.
4. Students compose a rough draft exhibit label based on the subheading topic, summarizing the visual in their own words. Writing should be no more than 100 words, in active voice and include sensory details.
5. Students share rough drafts through peer review and make revisions.
6. Students read verbatim their labels for the entire class.

Additional Activities:

1. Students create a visual display and label from their own personal experience.
2. Based on exhibit subheadings, students choose a single topic and develop a personal narrative label.
3. Students must follow the label guidelines (active voice, sensory details, 100-word limit).
4. Student exhibits will be posted in the classroom.

Time Required: variable—1 class period

Materials:

1. Exhibit
2. Writing materials
3. E-classroom (if applicable)

Additional References:

1. See attached examples
2. <http://lcweb.loc.gov/folklife>

3. <http://www.crt.state.la.us>
4. <http://edheritage.org>

Lesson Plan Provided By: Gretchen Geisinger

Samples of Exhibit Labels

Church and Sacred Life

1. Our church still has the old-time singing from the red-backed hymnal. Songs I've heard so often, I don't need a hymnal to sing along. The congregation can join in whenever. The church and religion are center of South Georgia's spiritual and social life. Church life consists of gospel sings where southern gospel groups perform their latest releases and some they've resurrected from the red-backed hymnal. It wouldn't be complete without celebrating homecoming with dinner on the grounds. Church wouldn't be the same without the food and fellowship with friends and family. Music wouldn't be complete with the clapping of hands to the beat, the bass guitar, and the drums projecting the tempo.
2. Looking at the picture of the white church and the congregation inside truly reminds me of my great grandmother's church in Clyattville, Georgia. The last time I was there was the weekend of my great grandmother's 100th birthday. Before that, I haven't been there in years. Seeing that white old church brought back some good memories. I can remember those Sunday dinners and church celebrations. I loved being in Clyattville—the church is down the road from my great grandmother's house and we used to walk to church. Most of my family went to that church. To me it was like a family reunion on Sundays.
3. The Bible Belt—so aptly named years ago—is still worthy of the label. With its old desolate churches, always with a fresh coat of white paint, South Georgia stands, if not on the forefront, on definitely high ground. These churches, which appear to be in the middle of nowhere, are still called home to a large group of farmers and other homesteaders—on every other Sunday, of course.

Farms and Farming

1. The pictures of this project show how the wiregrass region has changed. Farmers no longer have pastures of wiregrass for the cattle and hogs to graze. Today, the wiregrass has been replaced by bermuda and bahial grass. Family farms are hard to find. It is no longer commonplace for entire families to work the fields. Many farms these days are worked by crews of Mexicans who travel from farm to farm.
2. Often, the evening air would be heavy with the scent of tobacco dust—"poison"—that had been applied to the fields with a duster hooked to the back of the tractor. Daddy believed the dust to be harmful to us and would make us stay inside when it was strongest. He did the dusting of the tobacco himself and had to "bathe off" when he came to the house afterwards. You could see the dust hanging over the fields, and, as a child, I thought that it had a pleasant smell like talc. Later in the evening, the dust would drift away and we would go out and sit on the porch where the grownups would talk about tomorrow's work.
3. The wiregrass region of Georgia covers the southern portion of the state. Wiregrass along with scrub oak and long leaf pine compose the original vegetation of the area. The overall landscape consists of the gently rolling forests of oak and pine, the savanna and the cypress swamps. Wiregrass is a unique plant. Once it is gone, it cannot be replaced by growing it from seed or transplanting it. Due to this, it is rapidly becoming a symbol of agriculture's past. Its passing should serve as a wake-up call before it has totally disappeared.

Community Art and Life

1. Two older gentlemen hunker down in a low-bellied skiff, a water cruiser of their own creation. Once, boat builders abounded in the Wiregrass, specifically in the area of the Okefenoke Swamp. Local crafted shallow wooden boats, which served both as fishing vessels and communication vehicles—traversing the swamp, gliding to and from neighbors carrying both supper and salutations.
2. "Watch the bobber, watch the bobber," my grandfather hissed. Concentration burned on the red and white small plastic ball hovering half in and out of the water like a timid bather. Wind blew gently, ruffling the still pond, raising narrow peaks, which broke against the side of our small boat and tickled the hesitant bobber, heightening my focus. Light gleamed against the slick veneer of my cane pole. "There it goes, pull it up!" The bobber dove beneath the murk. Tugging heartily, steadying myself against the boat's buoyancy a shining bream emerges dewy and blinking in the bright light.

