

A quarterly publication of the National Grange

Vol. 1, Issue 1 | Winter 2017

Good DAY!

WHAT BINDS US: A Look at Family Traditions

MEMBER TALENT ON DISPLAY

Enjoy a Junior's story, a photo essay and a poem submitted by Grangers

ANOTHER SASH ADDED TO FAMILY COLLECTION

Profile of the 2016-17 National Grange Outstanding Young Patron

HAVE THE TALK THIS APRIL

Use Grange Month to celebrate the DO-ers in your community and challenges others to step up

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LAST WORD

Ritual is an important tradition that makes Grange family

Good Day! magazine wants to be a part of your business or Grange's success. Ad space is available in upcoming issues at low rates for designed ads and classified ads related to Grange events, fundraisers, etc. Email National Grange Communications and Development Director Amanda Leigh Brozana at communications@nationalgrange.org or call (202) 628-3507 ext. 102 or (240) 623-1867 for our ad rate sheet.

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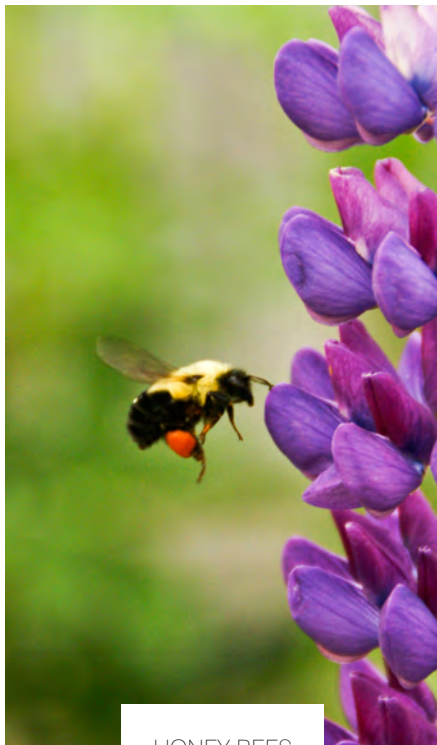
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YOUNG PATRON

Not new to the spotlight, the Outstanding Young Patron has a lot of spirit for the Grange

WHO WE ARE



The National Grange was founded as a fraternal organization for farm families in 1867 – opening its doors to men and women equally from the start.

From rural free delivery of mail to the direct election of U.S. Senators by the people, Grangers have influenced so many aspects of American life and culture.

Today we continue to advocate for rural Americans and those interested

in all areas of agriculture – including those who just like to eat – and our local Granges provide millions of dollars and hours of service to their neighbors annually.

Each Grange operates as a grassroots unit, taking on projects most appropriate for their communities and advocating based on their members' beliefs.

Learn more at www.nationalgrange.org.

OUR FAMILY

TRADITION DEFINED
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**START YOUR OWN
TRADITION**
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**MAKE OTHERS
PART OF YOUR FAMILY**
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**A LOOK AT THE DIVERSE FAMILY TRADITIONS THAT
SPAN GENERATIONS, AND HOW TO BUILD OR
ENHANCE YOUR OWN TRADITIONS**



A woman with long brown hair, wearing a white and black striped cardigan over a white top and a white skirt with a lace hem, is seen from the side, holding a baby. The baby is wearing a white top and red shoes. They are standing in front of a white brick wall with some peeling paint. The background is a bright, slightly overcast sky.

LY traditions

**CARD NIGHT MAKES FRIENDS
PART OF THE FAMILY
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**NATIONAL MASTER SHARES
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**HOW TO BE GOOD STEWARDS
OF GRANGE FAMILY HISTORY
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“The activities families engage in speak volumes about what they think about family and who they define as family.”

each other and growing as community – and a family.

Eileen Hartzell, now of Deer Park, Wash., said while not all those who attended the picnic then or now are related by blood, the three families were indeed just that, in the sense that their lives were interconnected as neighbors. Their livelihood depended on each other both in terms of farming and daily life.

As neighbors and members of Tualco Grange, Hartzell said, “we did a lot of things together,” stretching far beyond the yearly Fourth of July festivities.

Betty Meske, of Monroe, remembers how, through the years, the three families participated in activities together to make the work better.

The work became enjoyable, which for dairy farmers was a good thing because as farmers there wasn’t much time for fun, Meske said.

Whether blood-related or not, Meske said, “we just enjoy each other.”

The Fourth of July gathering allowed them to have that time with each other, even if they only saw each other once a year. Ultimately, the event became an American tradition for the community of Monroe, and it called to those far and near to be in attendance. Today, people of all ages connected to the original families come from all over the country to help and celebrate.

Barr still resides just two miles from where the original celebration was held. She has watched the event grow and

shrink as lives of extended family have evolved.

The event continued not because people didn’t have anywhere else to go, but because they didn’t want to go anywhere else, the ladies related in their own terms. Truth was, they often only saw certain extended family members once a year and wanted to catch up.

In 1961, dozens of men from the families and the community helped build a cement pool. All the builders signed their names in the cement – signifying the importance of the event and the families attending for years to come.

In that pool, generations of Steffens and Ohlsens have learned how to swim, played and laughed, and with new generations metaphorically baptized into the larger family at the event, this tradition is likely to continue for decades more.

FOOD AND HOLIDAYS AS TRADITION

Gathering with friends and family to enjoy good food has been an important tradition for the Barr family, even beyond the Fourth of July. So much so, that Barr’s nephew built the table for gatherings that is higher, making it easier to gather around and talk while making various dishes.

Made most often is the Norwegian Lefse, a flat bread made from a potato base. Barr has been making it more than 25 years now, after being gifted with the recipe by Norwegian friends visiting America. Now the recipe is made at almost every special event, including Christmas, Easter, and Thanksgiving.

Often food becomes a central, defining characteristic of both events and people.

For the Fourth of July celebration, people brought chicken for their own immediate family and then something else to share, Barr said.

Certain people become known for bringing a particular dish.

Hartzell remembers Alice Ohlsen’s black cherry Jell-O made with fresh cherries and Mary Ohlsen’s cheesecake.

DEFINED: FAMILY TRADITION

By: Bonniejean Alford

At the center of family life are the traditions that help to shape the identity of both the family unit and each individual member.

For some, traditions are synonymous with saying culture, which involves all the activities, symbols, norms, values, beliefs and material objects of a group of people – basically all the ways of existence that express exactly who a culture is. Or, who a family is.

Traditions, though, go deeper than just how the culture is practiced.

Functionally, traditions teach the practices of culture by passing on activities and ideals from one generation to the next. They reveal what is important simply by encouraging participation and then actually taking part.

At the most individual level, this teaches children both to place value on that which parents hold dear and how to critically evaluate practices to make them their own within their own identity parameters.

Through this, those traditions that most represent a family for generations become ingrained in a person’s role as part of a family, establishing their identity both in a family and separate from the family unit.

A person can become identified by an activity or belief structure that they engage in to honor a heritage that came before. In the end, these traditions ultimately play an essential role in the establishment of a person’s distinctive sense of self and worldview.

Identity is the collection of ideals, behaviors, beliefs, and practices that are the core of an individual or family.

This drives a person’s choices, from personal to social to professional. Identity unfolds over a lifetime and can shift as life shifts. Traditions are a large part of this identity development, as are other less controllable factors such as race, class, gender, etc.