

Editor's Introduction

Seventy-Five Years of Amish Studies, 1942 to 2017: A Critical Review of Scholarship Trends (with an Extensive Bibliography)

Cory Anderson¹

Visiting Assistant Professor of Sociology and Geography
Department of Society and Environment
Truman State University

Abstract

After 75 years, Amish studies has received no field reviews, an oversight I rectify using several citation analysis techniques. I offer criteria for defining Amish research, which results in 983 references. Amish studies has a very highly centralized core; the top one percent of cited references account for 20% of every citation in Amish studies, with Hostetler, Kraybill, Nolt, and Huntington dominating the top list. Few consolidated subareas exist, exceptions being language and health/population research. Analyzing Amish studies chronologically, the field early on accepted the *definitive-sympathetic-authoritative-comprehensive-insider* research approach, which legitimated “The Throne” (so-called) in Amish studies, i.e., a central scholar, a few close to him, and the irrelevant hinterlands. The seat was first occupied by Hostetler, then Kraybill. The absence of driving research questions, theory developments, and debates creates place for The Throne, whom scholars often cite to legitimize a given study emerging from an otherwise fragmented field, this field failing to provide scholars self-legitimization. Other troubles with The Throne model are also presented. My call to Amish studies is (1) to develop honed research questions that address specific sub-areas and to consider how any given reference fits into the literature, and (2) to distance our empirical work from fence-straddling popular/scholarly models, e.g. rejecting “the Amish” as a brand name, approaching the Amish as purely scholars and not partially tourists, and foregoing a protective- or reformist-mentality toward the Amish.

Keywords

Citation network analysis; Main path analysis; Reference-network graph; VOSViewer; Donald Kraybill; John Hostetler; Steven Nolt; Gertrude Enders Huntington; Young Center for Anabaptist and Pietist Studies; Walter Kollmorgen; Annotated bibliography; Bibliometric analysis

Acknowledgements

I am extremely grateful to the Ohio State University-Main Campus Interlibrary Loan staff, who fielded hundreds of requests, as well as the OSU-Wooster and Truman State University Interlibrary Loan staffs. I am also grateful for the help of TSU student research assistant Emma Worley, who worked with the reference database for about 60 hours during the spring 2017 semester.

Introduction

Reflections of the field of Amish studies—if Amish studies can even be considered a “field” of study in a proper sense—basically number zero, and this after 75 years of publications. Although many insightful contributions populate Amish studies, some incredible opportunities to answer major questions and provide insightful perspectives have been passed over. What are the goals of research in Amish studies? How do we understand *knowledge* in Amish studies? Where are we going with our publications? What camps of thought inhabit Amish studies? What are our paradigms, our theories, our methods, or our mother fields—or do we even have these? Are we facing lively debate or unity, stagnation or momentum? Do we aim for a progressive accumulation of findings, and if so, where are we at by now? Do subareas of study exist? What are the deep, underlying research questions that drive our inquiries? What is Amish studies really all about?

Close to a decade ago, I dove into the Amish literature at the onset of my doctoral work in rural sociology. Like so many others, I gravitated to the lime-light works and responded initially with naïve intrigue. But, in pressing on with what I hoped would be an exhaustive review, I accumulated frustrations. My impressions of Amish scholarship were this: a fist-full of rote explanations about Amish existence and persistence were repackaged across decades, with a touch of extra thoughts. Most every piece I picked up was written as if the author expected it to be the first thing read about the Amish. Theory and methods, so much a part of my rural sociology course readings at the time, were largely frail or absent, with some delightful exceptions that little to no later scholarship rarely took and ran with.

Snowball sampling *every* bibliography in Amish-themed works provided me with pathless-taken out of the Amish studies arcade, to the caverns and catacombs of scholarship. Were there secret caches of novel, forgotten works? Here and there, authors and publications provided a refreshing surprise—Werner Enninger’s work being among them as I will articulate in the next issue of *JAPAS*—but most scholarship corpses merited no resurrection. Questions flooded my mind: What research questions are Amish studies scholars asking? Why are they interested in the Amish? What about the limelight works makes them so venerated? What are they providing that I can build upon? And why are so very few publications about the Amish in major journals—for me the (rural) sociological journals, in particular?

My literature review turned into a philosophical exploration, and my first contribution to the field was not my dissertation or a monograph or even a publication in a major sociology journal, but rather anachronistically, co-establishment of the *Journal of Amish and Plain Anabaptist Studies* with my then-advisor, Joe Donnermeyer. In our conversations, we agreed that Amish studies needed a journal article-scaled location for the production of knowledge and debate. Now in its fifth year, *JAPAS* has produced four volumes totaling eight issues filled with quality, peer-reviewed articles. This current volume of two issues—a reflection of the field of Amish studies—really reaches the marrow of the journal’s mission: a place for scholars across a

spectrum of disciplines, backgrounds, and viewpoints to answer questions about goals, meanings of knowledge, debates and momentum, and driving research questions.

One empirical base from which to engage in field reflexivity is quantitative analysis of citations. A citation network analysis documents who is citing whom and whose voices are heard. It provides assistance mapping the topography of a field so that we can identify clusters of paradigms, topics, debates, research questions, and so on. In this article, I provide an extensive citation network analysis to access a good empirical footing from which to critically evaluate the state of the field. The field is characterized as having a narrow center that I refer to as The Throne model. After critically analyzing The Throne model's impact, I offer proposals for strengthening our research. The appendix includes a thorough list of peer reviewed research in Amish studies, permitting readers the opportunity to broaden their repertoire of references and find sources of inspiration for future work.

Defining the Bounds of Amish Studies Research

The first concern in constructing an Amish Studies citation network is what work constitutes Amish studies scholarship. While a few precedents exist in several extensive Amish studies bibliographies, their usefulness is limited with their weak or non-existent inclusion criteria—what is in, what is out. Take, for example, John Hostetler's (1951) loose-ended inclusion criteria in his career-inaugurating annotated bibliography:

All materials pertaining to the Old Order Amish Mennonites and also to all Amish groups descending directly from them are included. Any published material arising out of controversy, differences, or the birth of a new group is listed, but material of a derivative nature and slightly removed from the Old Order Amish is not [...] An effort was made to list every book, pamphlet, or article [...] whether historical, sociological, religious, or genealogical in nature and regardless of the quality. (v)

His ambitious effort—even for 1951—evidently reached a limit to *all*: “It was impossible [...] to list every scrap and fragment of information pertaining to the Amish in local newspapers” (xvii). Yet his volume includes no shortage of “scraps” and ultimately is a cluttered conglomerate of tourist pamphlets, Amish writings in German, newspaper and newspaper clippings, magazine articles, Amish-composed letters, genealogies, unpublished papers by undergraduates, and, yes, some peer-reviewed journal articles and scholarly books. “Howard,” the name inscribed inside of my used copy, found it needful to go through item-by-item and mark the actual scholarship, and he marked what I would have. Hostetler followed a similar pattern for his 1984 (non-annotated) bibliography (Hostetler and Gaines 1984), so I did as Howard across pages of many unhelpful references. Had Hostetler separated out the scholarly material, his two bibliographies would have been much more useful, offering a precedent-setting schematic for sifting literature. He does attempt categorical organization, but his categories are “somewhat arbitrary” (xviii) in both the annotated bibliography (1951) and in the reinvented categories of his second bibliography (1984). Though published due to “demand for authentic information about them [...] from high school students to scholars seeking to discover the secret of their way of life” (Hostetler 1951, v),

neither bibliography isolates the *scholarly* material. Similarly, *The Amish* (Kraybill, Johnson-Weiner and Nolt 2013) provides pages of references, but the references mingle scholarly, unscholarly, and primary sources.

Two other sources do focus exclusively on scholarly materials, although have topical constraints. In his two volumes of sociological studies about Mennonites, Hutterites, and Amish in Canada, Donovan Smucker (Smucker 1976; Smucker 1991) organizes material by format (e.g. book or journal article), although Smucker's "Canada" topical constraint is awkward for a largely American-based religion. He includes many studies not exclusively or even at all about Canadian Amish, yet leaves out many, many other studies. His opening essay notes briefly a "paucity of work on the Amish with the plausible explanation of smallness of numbers [in Canada] [...]. Moreover, this is an area of research dominated by one man, John Hostetler..." (Smucker 1976, xvi). Werner Enninger's (2002) impressive annotated bibliography of Amish and Mennonite language use is empirically-focused although confined to language studies.

The absence of a systematic protocol for defining scholarly material in Amish studies suggests at least one reason why field analyses are absent. Consequently, I here offer a protocol for inclusion and exclusion.

For many works, their identification as scholarly research is clearly in the center; yet, many other pieces occupy a fuzzy periphery needing clarification. Thus, I begin with the base assumption that an Amish-specific citation network exists and that reference inclusion largely takes care of itself by what authors cite. Not a total scheme, it is nonetheless a self-evident beginning upon which to build additional parameters. A further clarification is that the term "Amish" is inclusive of the total Amish tradition, including horse-and-buggy groups as well as (1) plain Amish-Mennonites (A-Ms) today, namely, the Tampico A-Ms, Beachy A-Ms, and subgroups from the Beachy A-Ms, and (2) A-Ms of yesteryear prior to losing plainness, namely, the late 1800s regional conferences and the early Conservative A-M Conference. Including the whole plain Amish tradition is justified because it avoids haphazard, often era-specific inclusion criteria of who are *really* Amish (e.g. prohibition on driving automobiles). A group need only be within the Amish tradition and plain, as defined by this journal's scope.

As peer review is a canon of the formal research process, and Amish studies is defined apart from other Amish-themed literature as a science and humanity, peer-reviewed publication media is the primary inclusion requisite. Four media are included: (1) articles in peer-reviewed journals, (2) articles in loosely peer-reviewed yet scholarly periodicals, (3) university press and academic publisher books, and (4) book chapters or handbook sections of the same publishers, treated as stand-alone entities.

Notably, three peer-reviewed formats are omitted from my citation analysis protocol: theses / dissertations, conference proceedings, and encyclopedia entries. Theses are omitted because they are neither widely read nor cited, their numbers are prolific, and many are difficult

to obtain for analysis. Conference proceedings are omitted for two reasons, that they are also prolific and difficult to obtain, and that many conference papers are the backbone of eventual peer-reviewed publications. Encyclopedia entries are neither systematic reviews nor contributions of new knowledge, and the authors have often borrowed their thoughts from previously published work. Finally, all three of these formats are rarely cited, making their exclusion furthermore justified.

Yet other non-scholarly formats are omitted, worth noting given that many are the formats with which Hostetler littered his bibliographies. These include: the scads of tourist booklets, cookbooks, and other popular materials, as with Aurand's pamphlets; genealogies and Amish directories; fictional or biographical / narrative accounts, notably *Rosanna of the Amish* and recent ex-Amish memoirs; articles in Amish periodicals; academic works that make reference to the Amish as an example or in passing but provide no new information or do not deal with the Amish substantively, as in textbooks; exclusively popular books written by scholars that otherwise echo their scholarly works, notably Hostetler's *Amish Life* and Kraybill's *Puzzles of Amish Life*; and academic works that have peripheral treatment of the Amish in a larger narrative about Mennonites, especially with historical works. The following categories were also omitted: works prior to 1942, which are small, somewhat anecdotal, and basically confined to *Mennonite Quarterly Review*; works written in a language other than English (notably German, French, and Japanese); works that are translations, transcripts / reprints, or catalogs of primary materials, of which the *Mennonite Quarterly Review* has many in earlier years; stand-alone or lightly introduced non-annotated bibliographies and recommended reading lists; and websites.

Exceptions are necessary and must be managed in order to provide a meaningful dataset. The main systematic exceptions to excluding works are for university / academic press books targeting a popular, non-academic audience, especially given that they are rarely cited in the broader literature, e.g. Linda Egenes' *Visits with the Amish* from the University of Iowa Press and Randall James's *Why Cows Learn Dutch* from Kent State University Press.

Exceptions for inclusion were largely driven by citation demands. They are case-by-case and discretionary, typically considered due to unique scholarly contributions. Some include the scholarship of plain people, including five of Stephen Scott's books about the Amish, David Luthy's scholarship including *Amish Settlements that Failed* and *Amish Settlements across America* (Luthy also has many short-but-strong history articles populating the pages of *Family Life* not included here), Sara Fisher's and Rachel Stahl's *The Amish School*, and Leroy Beachy's *Unser Leit*. Gertrude Enders Huntington's dissertation *Dove at the Window* is included due to citation recognition, and a few reports are also included, as with Lawrence Greksa and Jill Korbin's "Mental Health Service/System Planning for Amish Communities in Four Northeastern Ohio Counties." Several conference papers that fill notable gaps in scholarly output are included, as with Joseph Donnermeyer and Elizabeth Cooksey's 2004 conference paper about Amish fertility. One time-frame specific exception was made due to its subtopical importance, John Umble's 1939 Amish music study.

The area with the most difficult decisions of inclusion and exclusion concerned five topics: genetics / medical research, language research, history, legal work, and folk art. These literatures are vast and potentially meaningless to the immediate Amish studies analysis.

1. Most genetic and technical medical studies use the Amish as a dataset to answer broader questions about human health and biology and are not concerned with the Amish as a social entity. Yet, some genetic and medical studies are, and these have been included, e.g. delivering culturally competent healthcare. My criteria for exclusion is “overly technical and jargon-laden, and lacking a social component.”
2. Language research is oftentimes concerned with the social dimension of Amishness, but many other studies are but technical linguistic analyses of Pennsylvania Dutch that use Amish-derived data but are otherwise uninterested in Amish as a people; these are omitted.
3. History research, on the other hand, is very concerned with the Amish as a people, and is thus germane to Amish studies, and yet a plethora of small, narrowly-focused accounts of Amish history abound in periodicals such as *Mennonite Family History*, *Mennonite Historical Bulletin*, *Mennonite Quarterly Review* (in earlier volumes), and many state- or region-specific bulletins. Many are included, but some are so short, narrow, and/or genealogically-focused that they were omitted. Others may well have been missed due to obscurity.
4. Legal scholars have written about school conflicts, especially the 1972 *Yoder v. Wisconsin* case. Many address the Amish and the law; many others merely discuss legal implications or technicalities, often in the larger context of church and state. The latter are omitted.
5. Finally, publications about Amish folk-arts are well researched and yet deal more with the art itself or are a popular treatment. These are plentiful yet usually omit social elements of the Amish, and thus are mostly excluded except core works. Ervin Beck (2004; 2005) has consolidated Amish and Mennonite folk research elsewhere.

Finally, I have two citation handling clarifications. Compiled books are treated in two ways; first, citations to specific chapters are granted to those chapters and not the book as a whole, whereas citations to the book as a whole are granted to the book. Books with a second (or more) revised edition are not treated separately but as one, and citations to any editions are consolidated into the first edition. The bibliographies of multiple editions are consolidated.

Analyzing Social Network Data

The above protocol was used to identify all references in Amish studies. Each reference’s bibliography was manually reviewed and Amish studies citations were identified. These two tasks alone demanded several hundred hours of work and an extremely patient interlibrary loan staff. A short-hand system for references helped organize the process. Each reference was coded in the following format: the first three letters of the first author’s last name, the 4-digit year of publication, and the first three letters of the title (excluding prepositions and articles), so, for example, Kollmorgen’s *Culture of a Contemporary Rural Community* is coded as *koll1942cul*.

Thus, unique codes serve as a shorthand reference for items locatable in the bibliography appendix, which is sorted by author, year, and title, respectively.

Reference codes were cataloged in an asymmetrical adjacency matrix.² Rows contain the bibliographies of references; a given column, then, allows us to see what works are citing a given reference. While the works are listed chronologically, within a given year they are listed alphabetically by author's last name, then title. The matrix data were imported into UCINET (Borgatti, Everett and Freeman 2002) and Pajek for network calculations; VOSviewer and yEd Graph Editor were used to visualize network maps. VOSviewer—"Visualization Of Similarities"—uses a bibliometric-focused algorithm based both on being cited and a reference's citations where proximity represents similarities and scale represents centrality (van Eck and Waltman 2009); it is at its best visualizing large networks, such as the total reference list. yEd Graph Editor contains a vast catalog of visualization algorithms and is at its best with smaller networks.

To analyze influence among Amish studies references, several measures were calculated, including degree centrality. In-degree and out-degree centrality tallies how frequently a reference is cited and how many times a reference cites others, respectively. A second, citation analysis-specific duo of measures—authorities and hubs—acknowledges interdependencies among items. Authorities are those who are named by many high-ranking hubs, and hubs are those naming high-ranking authorities. For example, an article can become a hub if it cites all high-ranking authorities, even if the hub itself is never cited, whereas an authority need not cite anyone else to score highly if it is named by the right hubs (Kleinberg 1999).

Influence is also an artifact of relative inequality. To measure citation inequality within Amish studies, the in-degree sums were used to calculate a Gini coefficient. A Gini coefficient, often used in measuring wealth distributions in a country, calculates the extent to which a good—in this case, a citation to a work—deviates from a perfect distribution. In this case, a Gini coefficient of zero suggests all works are cited equally (perfect equality), while a coefficient of one suggests only one work is ever cited (perfect inequality).

To analyze the time-passage of central scholarship, a main path analysis was conducted in Pajek and visualized in yEd using the hierarchical layout algorithm. Main path analysis identifies and traces the path of the most influential references over time by weighing connectivity. Connectivity is quantified with traversal weights, that is, the frequency with which a given link is used on all possible paths between source references (with no citations to others) and sink references (having not been cited). The output treats connections among articles as a flow of knowledge, the backbone of a field (Calero-Medina and Noyons 2008; de Nooy, Mrvar and Batagelj 2005; Hummon and Doreian 1989). For main path analysis to work, the citation network must be acyclical, meaning that all references to future works—including those cited in a later edition chronologically beyond the first edition—needed to be eliminated. Of the three main path analysis algorithms available, Search Path Count—the most commonly used in

citation network analysis—was employed for this study as well. Main Path Analysis typically produces a single path, but paths can be a web of parallel and intersecting paths. To broaden the scope of the main path, I permitted all links with traversal weights of 0.045 and greater, which was the approximate minimal link weight along the main path.

Main path analysis reduces the network to a few references. By also visualizing citation patterns of all references chronologically, the duration of citing patterns, researchers' sensitivity to the present-day applicability of past findings, and epochs of research become visible. I present the chronological adjacency matrix as a reference-network graph (Hargens 2000). The right-triangle shape lists citations chronologically along the x and y axis. A diagonal line follows where the same reference meets in the row and column, representing what is contemporary at any point. Blocks beyond the diagonal line represent either (a) reference to same-year or "in press" publications, as references are listed alphabetically within years, or (b) references in the bibliography of a final edition, which are consolidated into a the reference's first edition.

After exploring multiple techniques for identifying subareas, the heat map display of VOSViewer was used. The heat map visualizes the intensity of interrelationships, which helps identify subareas beyond the center. Because of what was discovered to be much fragmentation among potential subareas, a key player analysis was also employed. It identifies which nodes, if removed, would significantly fragment the network, that is, what references are commonly recognized by unconnected others or what references cite generally unconnected, yet related, references (Borgatti 2003).

Descriptive Statistics

The bibliography from 1942 to 2017 includes 983 references, which cite 7,151 other works.³ The mean number of Amish studies citations per reference is 7.3. Of the 7,151 citations, at least 795 (11.1%) are self-citations, which is probably undercounted, given that self-citations had to be manually observed and some were undoubtedly missed. Some citation networks have multiple components, that is, two or more citation networks that do not interlink. This study had only one main component and 32 isolates, i.e., 32 references that neither cited nor were cited by others. Isolates were eliminated for network calculations. The results will be further divided into three themes: the reference core, citation subgroups, and the historical ebbs and flows of the field, which will lead into a critical analysis of Amish studies publication trends.

The Core of Amish Studies

Amish studies has a highly cited, narrowly populated core of references and authors. Table 1 lists the 10 most cited references, the "one per cent" of Amish studies. This one per cent claims nearly 20% of all citations. Put another way, *one out of every five citations to anything in Amish studies is to one of these top ten works*. The second 1% of references (not shown) claim 6% of all citations, the third 1% claim 5.4%. While these are still large proportions, the

Table 1: Top 10^a References in Amish Studies by Citation In-Degree

Reference	Year	Cites	Authority		
			Citation rate ^b	score (rank) ^d	Hub score (rank) ^e
1 Hostetler: <i>Amish Society</i>	1963	484	53.01%	0.603 (1)	0.116 (7)
2 Kraybill: <i>Riddle of Amish Culture</i>	1989	274	44.05%	0.392 (2)	0.181 (2)
3 Nolt: <i>History of the Amish</i>	1992	109	18.92%	0.199 (3)	0.144 (3)
4 Hostetler & Huntington: <i>Amish Children</i>	1992	103	11.83%	0.165 (4)	0.070 (34)
5 Kollmorgen: <i>Culture of a Contemporary...</i>	1942	95	9.74%	0.122 (6)	0.000 (-)
6 Kraybill & Nolt: <i>Amish Enterprise</i>	1995	69	14.14%	0.128 (5)	0.124 (5)
7 Kraybill: <i>Amish and the State</i> ^c	1993	57	10.05%	0.122 (7)	n/a
8 Kraybill: <i>On the Backroad to Heaven</i>	2001	53	14.52%	0.110 (8)	0.112 (9)
8 Kraybill & Olshan: <i>Struggle with Modernity</i> ^c	1994	53	9.93%	0.104 (11)	n/a
10 Hurst & McConnell: <i>Amish Paradox</i>	2010	52	28.11%	0.084 (17)	0.116 (8)
10 Huntington: <i>Dove at the Window</i>	1957	52	5.56%	0.075 (20)	0.015 (555)

^aEleven are included due to a tie for tenth place.

^bCitation rate is calculated as per cent of references that cite a given work in the years after the work's publication

^cFigures include only citations to the complete volume; citations to specific chapters in the volume are omitted.

^dAuthority ranks 9 and 10 are Yoder's *Tradition and Transition* and Keim's *Compulsory Education and the Amish*.

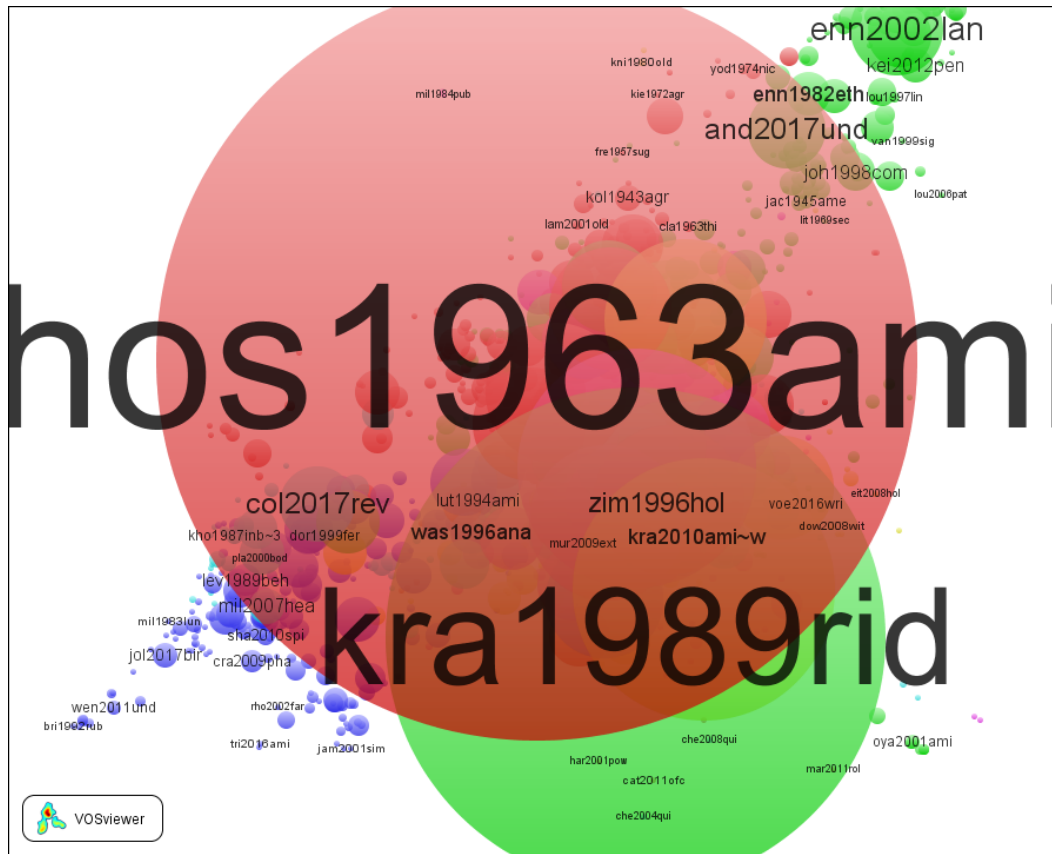
^eHub ranks 1, 4, 6, and 10 are Kraybill, Johnson-Weiner, and Nolt's *The Amish*, Jacobs' *The Amish: A Literature Review*, Nolt and Meyer's *Plain Diversity*, and Johnson-Weiner's *New York Amish*.

difference between the top 1% and the second is sizeable. Of note, *The Amish* (Kraybill, Johnson-Weiner and Nolt 2013), while published too recently to make the top 10 list, may be there shortly, with 36.19% of all references since 2013 (38 total) citing it. That would place it third if ranked by citation rate.

The influence of *Amish Society* and *Riddle of Amish Culture* cannot go unnoticed. Over half of all studies published since 1963 cite Hostetler (“hos1963ami”) and close to half since 1989 cite Kraybill (“kra1989rid”). The sheer enormity of influence is conspicuous in Figure 1. From the top ten list and this graph, we may speak of “The Big Two,” literally. Others in Figure 1 are in the background—e.g. Zimmerman Umble’s “Holding the Line” (“zim1996hol”) and Wasao & Donnermeyer’s analysis of parity (“was1996ana”) but these—and dots even larger—are but motes in comparison to The Big Two. (Remember, Appendix B provides a full list of references, so individual items visualized in Figure 1 can be identified by author, year, and title.)

Moving from references to authors, the most frequently cited author, whose name appears five times in the one per cent list, is Kraybill. Taking all of his first-authored publications together, Kraybill claims 10.4% (746) of all citations—10.8% if including non-first authorship. This is not too shabby, for only arriving on the publishing scene 44 years into the 75. Now, taken from 1987 to present—the year after his first Amish publication in 1986—21.3% of every last Amish-related citation in authors’ bibliographies are to a Kraybill work. Stated another way,

Figure 1: Citation Network Graph of Amish Studies References, Scaled by VOSviewer's Measure of Centrality



were you to glance across a random author's bibliography since 1987—a book, a book chapter, a journal article—on average, slightly more than one of every five Amish studies citations in the bibliography would be to a Kraybill work.

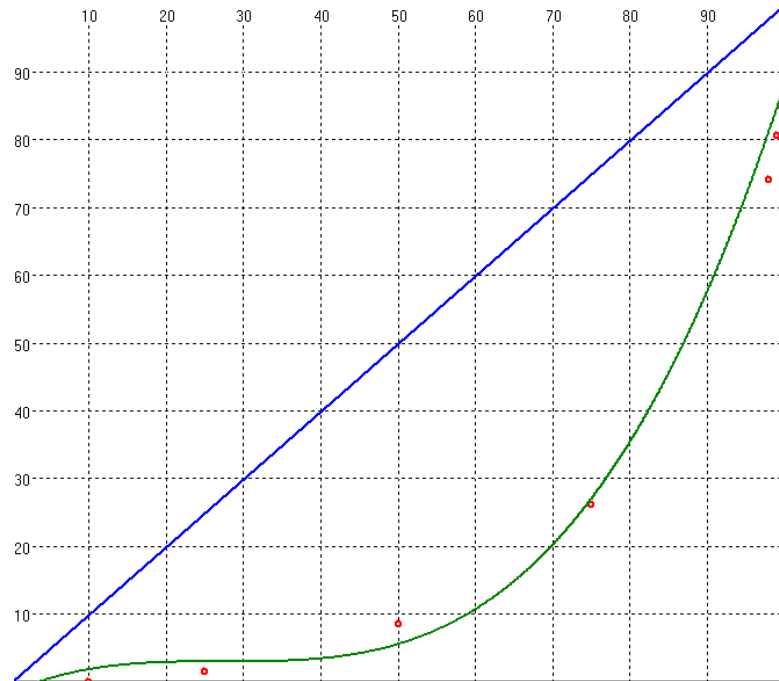
Kraybill aside, the strong influence of others in the core is also apparent. Hostetler, Nolt, and Huntington each occupy two slots. With Kraybill, the four of them can be taken together; the fact that Kraybill-Nolt and Hostetler-Huntington frequently co-authored and that all four authors frequently cite full rounds of each other's works further suggests a very narrow core of authors and ideas dominating Amish studies. These four occupy 11 of the 15 author slots in the one per cent list. Kollmorgen, Hurst, McConnell, and Olshan are single-instance authors in Table 1.

Simple in-degree as a measure can be deceiving, because it fails to account for the overall network structure, a problem the hub and authority measures address. Table 1 includes scores for hubs and authorities. The authority scores closely follow the ranking of in-degrees. The top hub scores—which are time-sensitive given that early pieces cannot cite later authorities—include six of the top pieces. Those pieces among the top ten hubs but not in Table 1 include additional works by Kraybill and Nolt, as well as Johnson-Weiner.

All-in-all, in Table 1, six pieces—over half—are in the one per cent for in-degree, hub, AND authority; *Riddle of Amish Culture* is second place for all three. This demonstrates that a small network of scholars—namely, Kraybill, Hostetler, Nolt, and Huntington, in that order—dominate the field, and the core is self-reinforcing: not only do others cite their works but their own publications are stacked with core-internal citations.

But how much does this small troop dominate? What is the disparity between scores on their work vs. others? Let us turn to the Gini coefficient and Lorenz curves, which measure unequal spreads of a resource, in this case, citations. To avoid an unrepresentative glut of yet-to-be acknowledged recent references, the period considered incorporated a five-year hold, so calculations are for references up to 2012. Sample points of the population were taken at 10%, 25%, 50%, 75%, 97%, 98%, and 99% of the population.

Figure 2: Lorenz Curve of Amish Studies References



The Gini coefficient is 0.635 (mean square error 24.99).⁴ Figure 2 illustrates this disparity with a Lorenz curve. The y axis represents the cumulative percent of the population, while the x axis represents the cumulative percent of a resource owned, so that, for example, in this illustration, 60% of the population can claim 10% of all citations. The linear line represents an even distribution of citations (e.g. 30% of the population claims 30% of the resource), while the Lorenz curve represents disparity. Amish studies' inequality ranks alongside countries with the greatest income inequalities, namely, South Africa and Haiti. While my use of the Gini coefficient and Lorenz curve is not arguing that citations *should* be evenly distributed, we can marvel at the sheer percent of references basically forgotten—60% cited 10% of the time—in contrast to the omnipresence of the top citations—1% cited nearly 20% of the time.

Figure 3: Main Path Analysis (Bold) and Extended Main Path (All)

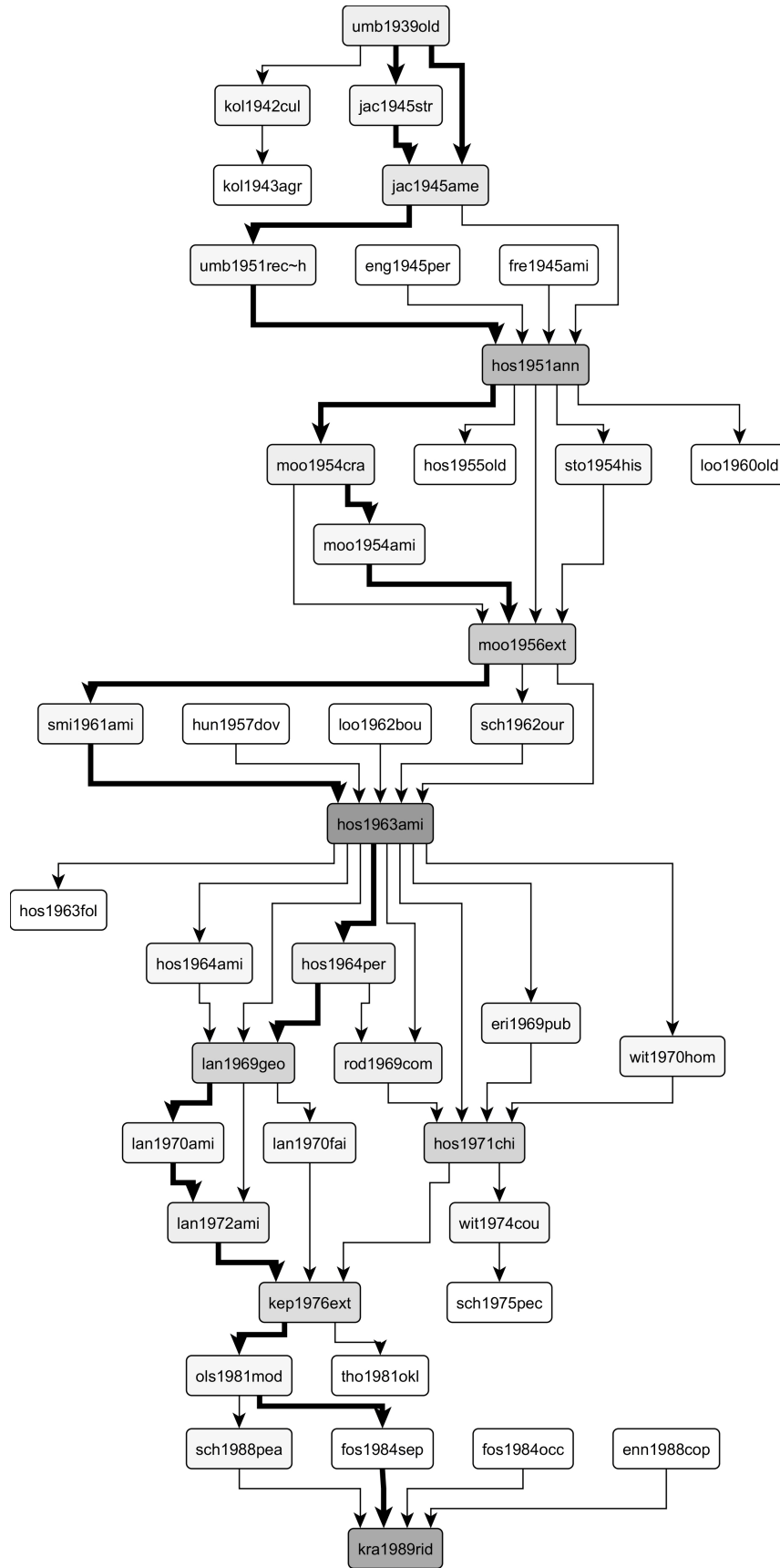
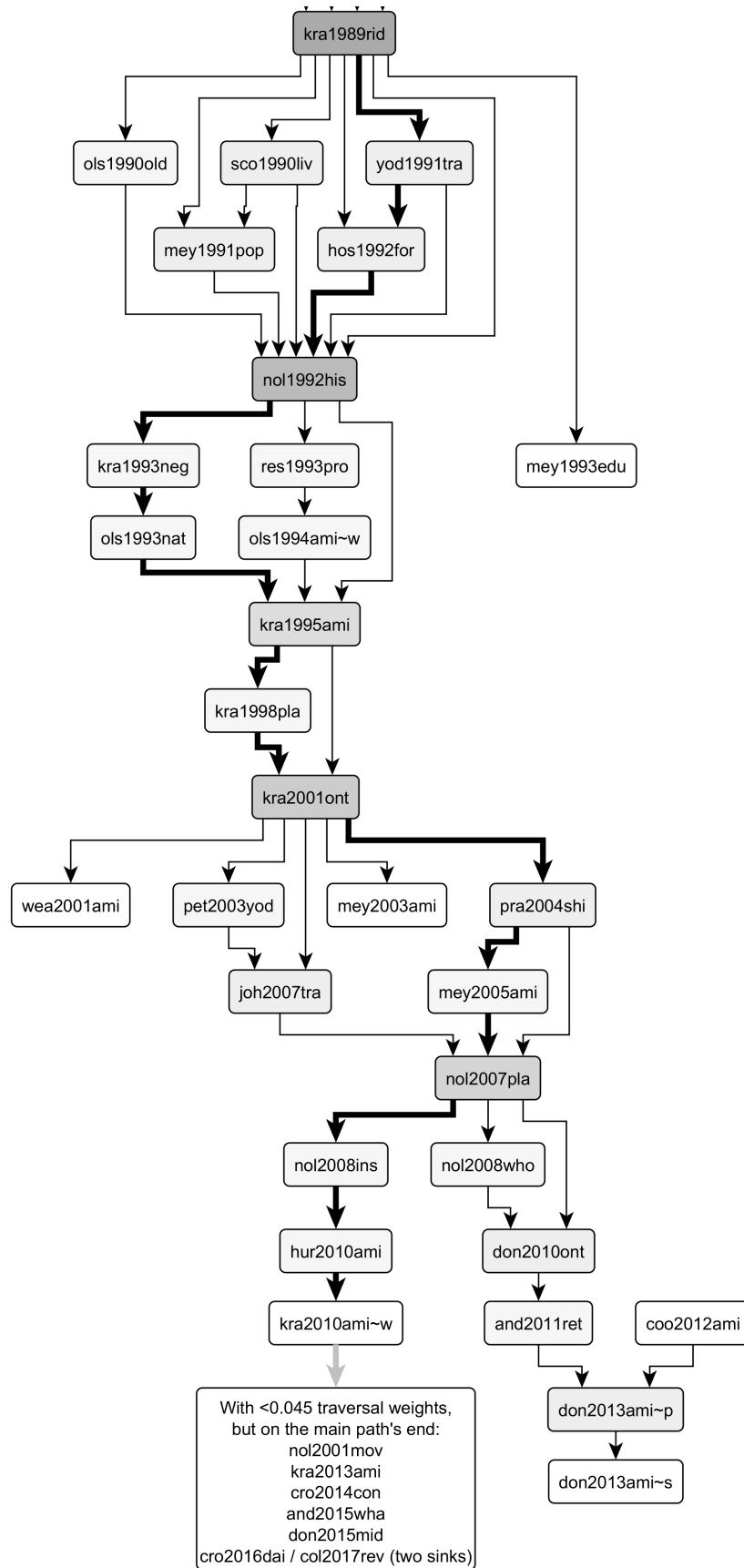


Figure 3, continued



What sense can be made out of the Amish studies core? In the network graph, peering behind the curtain of Hostetler (1963) and Kraybill (1989), a very large cluster of other works hover around the center (Figure 1). A main path analysis draws attention to references along the research backbone. Figure 3 presents the main path analysis (bold lines) and links with traversal weights greater than or equal to 0.045. We can observe several trends in the main path analysis.

First, and without surprise by now, the works of several familiar authors occupy “choke points” along the main path: Hostetler’s *Annotated Bibliography* (1951) and *Amish Society* (1963), Kraybill’s *Riddle* (1989), Nolt’s *History of the Amish* (1992), Kraybill and Nolt’s *Amish Enterprises* (1995), Kraybill and Bowman’s *Backroad* (2001), and Nolt and Meyer’s *Plain Diversity*. Some surprises choke points include Mook’s (1956) chronicle of extinct Amish communities and Kephart’s (1976) chapter about the Amish in *Extraordinary Groups*.

Second, Amish music research constitutes the foundation of cumulative knowledge in Amish studies, not Kollmorgen’s (1942, 1943) more highly cited publications, which follow a separate path, and not Bachman’s study (1942), which does not appear in the main path analysis. Not too much should be read Kollmorgen’s exclusion, since Umble (1939) was the only Amish studies publication Kollmorgen (1942) cited, thus narrowly eliminating Kollmorgen’s qualification as a source reference in the main path analysis.

Third, settlement history, spatial patterns, and migration play pivotal roles in Amish studies from the 1950s to 1970s. Maurice Mook’s work on Amish extant and extinct settlements, particularly those in Pennsylvania, is on the main path leading up to Hostetler’s *Amish Society* (as is, ironically, a book by Elmer Lewis Smith, Hostetler’s purported antagonist). In the 1970s, James Landing’s geographic work in the Midwest is along the main path.

Fourth, social science-based Amish education research in the years sandwiching the 1972 Supreme Court *Yoder* decision has highly valued links, but, despite its conspicuity during that era, is not the main path but a parallel.

Fifth, the main path through the 1980s and 1990s double dips back and forth between two subareas: theoretical perspectives about Amish social change and adaptation (e.g. works of Marc Olshan, Thomas Foster, Stephen Scott, and Thomas Meyers), and Amish history (e.g. works of Theron Schlabach, Paton Yoder, Beulah Hostetler, and Steven Reschly).

Finally, while the weakest links of the main path are after 2010—as an expected mathematical by-product given the formula’s handling of recent scholarship—a strong, parallel path reaches three years closer than the main path and primarily consists of population and settlement scholarship of Joseph Donnermeyer and co-authors Elizabeth Cooksey, David Luthy, and me.

In sum, the backbone of central scholarship beyond the core authors focuses on Amish migration and settlement patterns, Amish history, social change, and, in the early years, music.

Beyond the Backbone: Are There “Limbs” of Amish Studies Research?

However the pie is cut, the top references mentioned in the previous section appear again and again when conducting analysis on the citation network. I attempted a principal components analysis, factor analysis (on the network), and faction analysis, to name a few, and was not able to get past the core references to meaningful subgroupings. Is it even possible to drill beneath the surface and see if there are pockets of other activity?

VOSViewer is a program designed specifically to identify subgroups among references, so if subgroupings were to be found, VOSViewer should find them. The first run produced a network with The Big Two in the middle, enveloping the network in sheer size (e.g. in Figure 1). These, plus the third-ranking *History of the Amish* (1992), were eliminated as a first step in uncovering research subareas. The new network is represented as a heat map in Figure 4. Even

Figure 4: Heat Map of Amish Studies in VOSViewer, Top Three In-Degree References Excluded

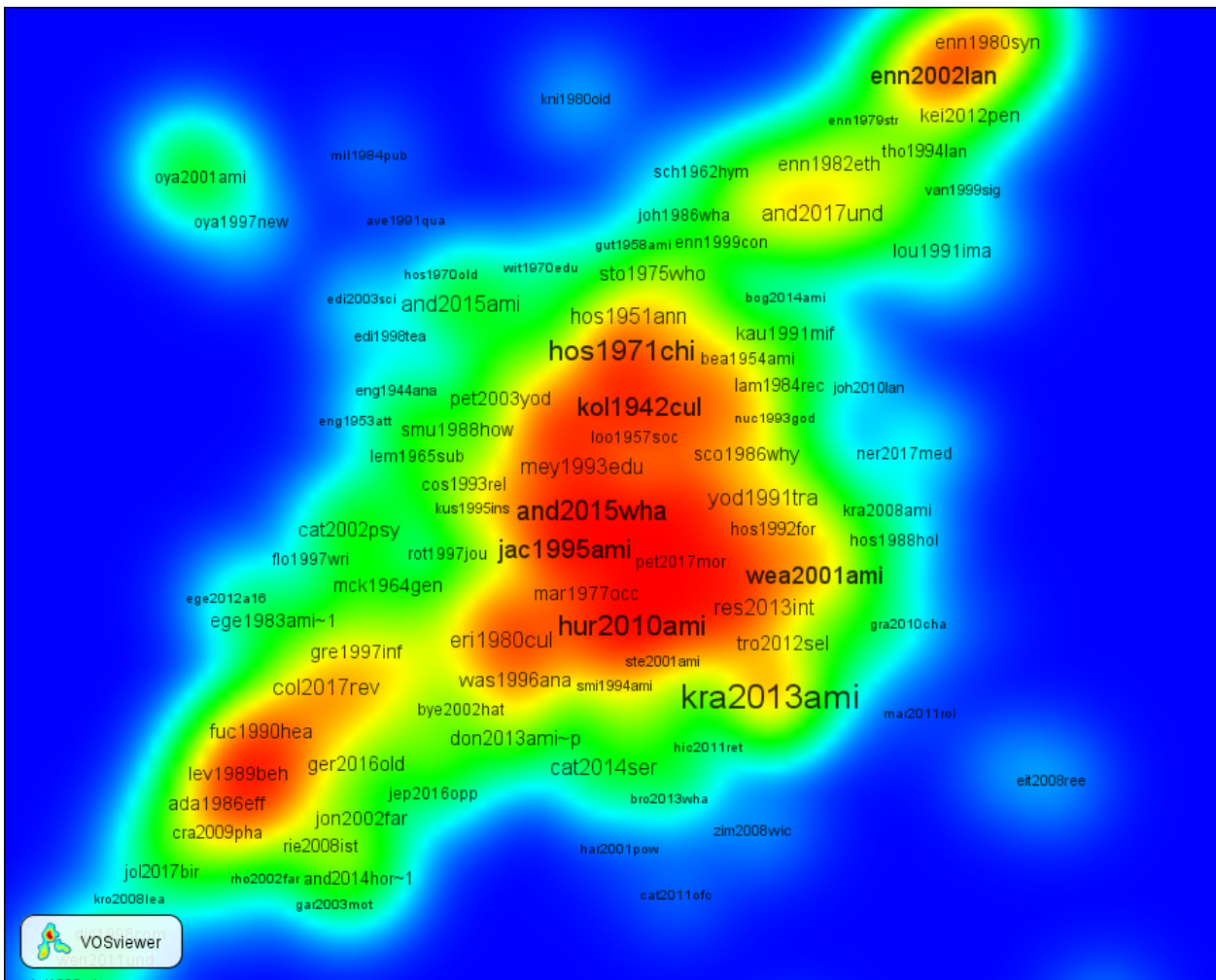
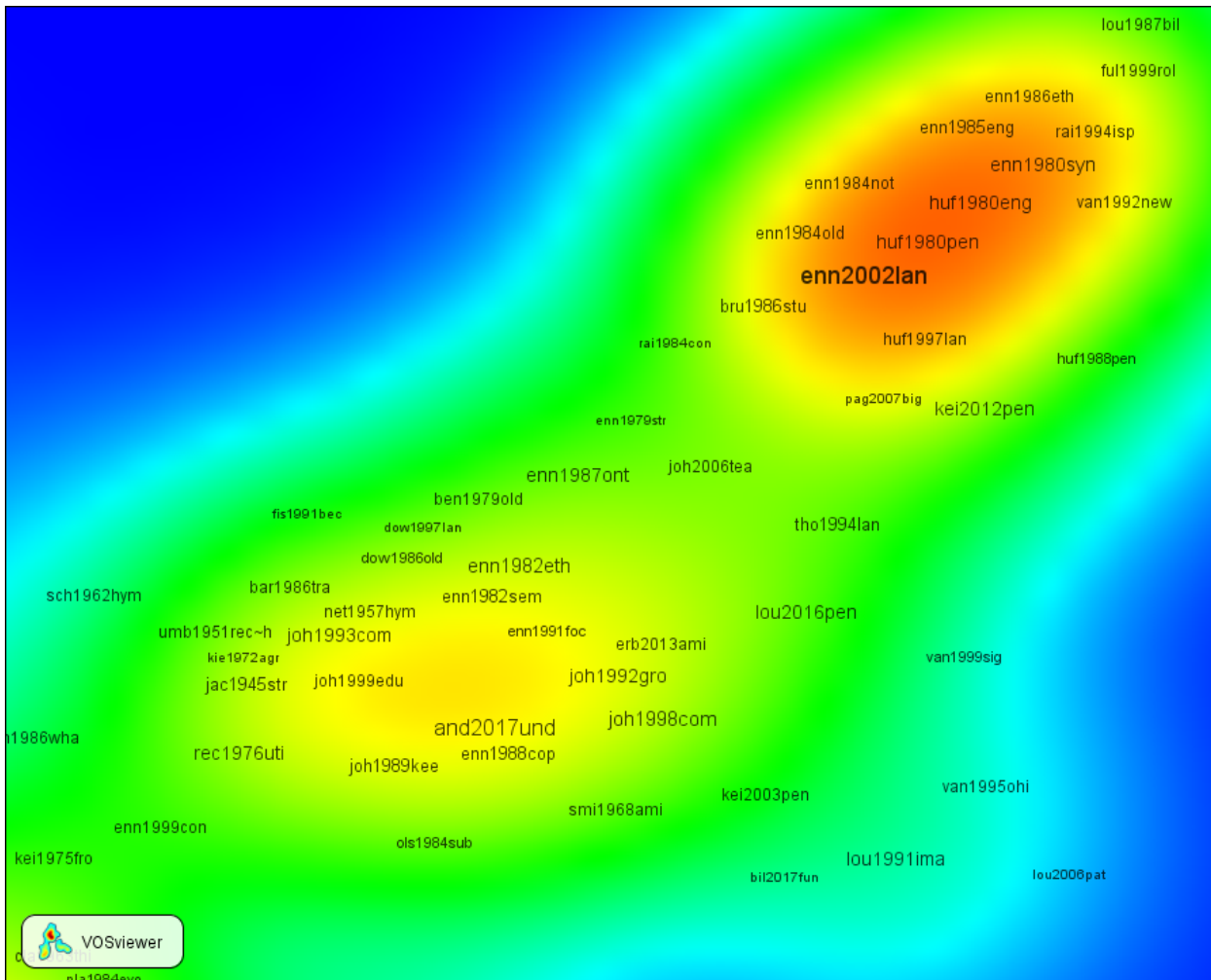


Figure 4a: Language Studies Region of the Amish Studies Heat Map

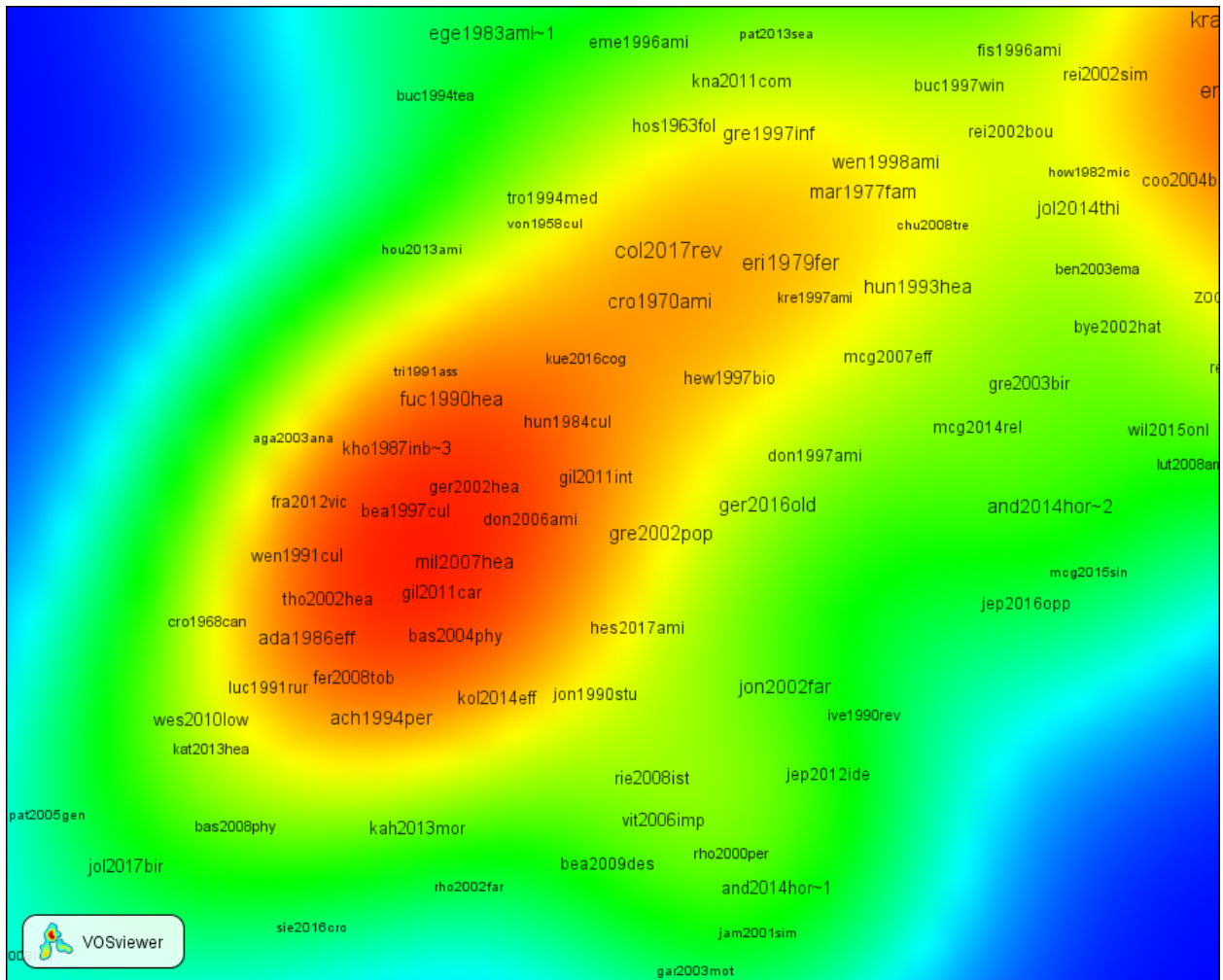


with the top three eliminated, the network is still relatively round, suggesting a single dominant core-periphery structure of works rather than subareas. Nevertheless, two distinct subareas come into sharper view.

The upper right is populated with works about language studies and consists of two sub-cores (see Figure 4a for a zoomed view). The outer sub-core consists of technical language studies (e.g. studies by Enninger, Raith, Huffines, Keiser, Loudon, and Van Ness) while the inner sub-core consists of more socially derived language studies (e.g. language use in school) and spin-off topics, including dress and music. This branch in Amish studies is well established, although now low on fuel, as most studies date from the late 1970s through 1990s.

The lower left is populated with works about health, genetics, safety, population, and demography (see Figure 4b for a zoomed view). Focused health studies are in the center of the heat map (e.g. Miller, et al.'s 2007 study of women's health practices and Bassett's 2004 study of physical activity), demography studies edging toward the network's center, and safety studies

Figure 4b: Health-Genetics-Safety-Population-Demography Region of the Amish Studies Map



bulging at the bottom. Health studies have exploded since the 1990s, especially with the introduction of Madeline Leininger’s culturally competent health care paradigm that Anna Francis Wenger applied to Amish studies—see especially Wenger (1991), “The Cultural Care Theory...” Technical genetic studies aside, health care for and health practices among the Amish constitute the single largest subarea of study. A biannual Amish Health Care conference sponsored by the Center for Appalachia Research in Cancer Education— established in 2015 and convened again in 2017—evidences this topic’s strong and growing presence.

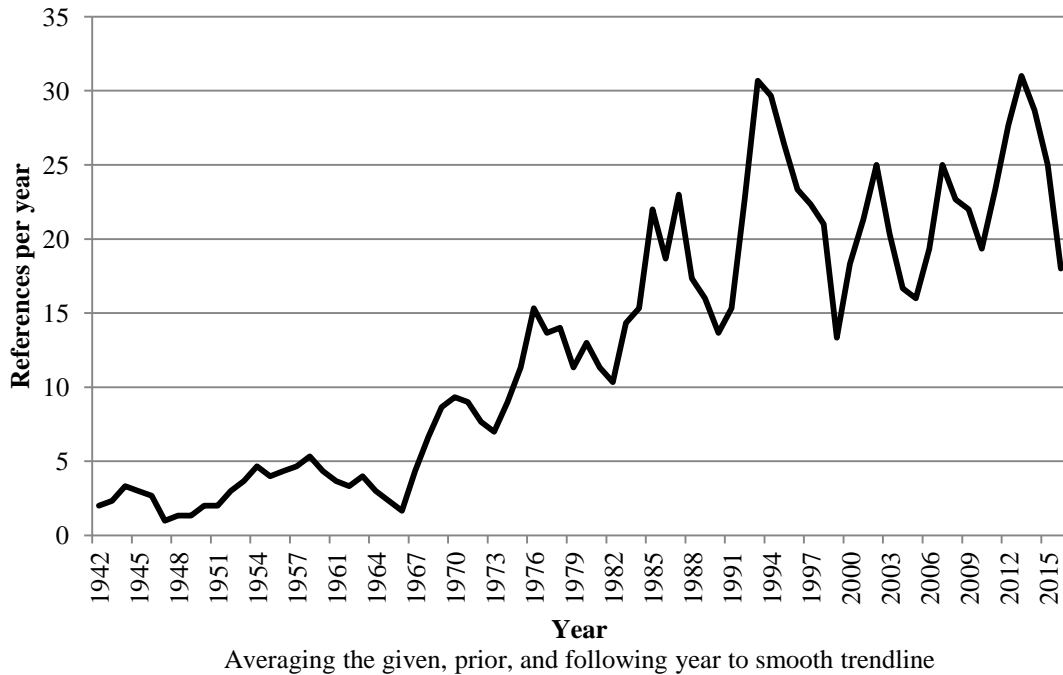
Two other topic clusters are vaguely discernible along the edges of the network’s center. These are agriculture (e.g. works by John Cross, Deborah Steiner / Richard Moore, Caroline Brock, Mary Jackson, and Martin Bender) and Amish school conflict research (e.g. works by Shawn Peters, Robert Casad, Joe Wittmer, and chapters from the Albert Keim volume).

Eyeballing a network configuration has its place, although with the overwhelming amount of citations—nearly 1,000 with over 7,000 ties—it has limits. A key player analysis helps identify subareas that may not have gelled yet by eliminating a reference that cites disparate other references. The analysis identifies Hostetler (1963), Kraybill (1989), and Kraybill, Johnson-Weiner, and Nolt (2013) as the top three key players—no surprise, yet none of their other works come up in the top references, suggesting redundancy in citations thereafter. Once these are removed, we can get a better sense of references that string together weakly acknowledged topical areas, areas where little cross-citing may occur beyond a key player node. The key player analysis, unlike the “hub” measure, rewards studies for acknowledging and being acknowledged by many fairly disconnected pieces. Capping the number of key players at 11—to mimic the top one per cent list—the eight remaining key players in chronological order are:

- Casad’s (1968) analysis of the pre-*Yoder* school conflicts cites eight references and is cited six times; its key player position—with so few citations—attests to how education-legal pieces are not speaking to one another.
- Nagata’s (1968 / 1989) community study of Arthur, IL.
- Rechlin’s (1976) community study of Nappanee, IN.
- Fishman’s (1988) *Amish Literacy* receives 25 citations from a diverse set of publications concerned with public images of the Amish, education, and, of course, literary work. Despite its strong theoretical lens and compelling ethnography, the book is not cited by the top scholarship, yet serves as a cornerstone to several topically honed references since then, including Weaver-Zercher’s (2001) *Amish in the American Imagination* and Pratt’s (2004) study of Shipshewana.
- Reschly (2000) employs Bourdieu’s habitus and field in a cross-generational study of Amish social patterns; Reschly cites numerous peripheral history studies and, as with Fishman’s work, is cited by some theory-hungry scholars outside the core.
- Enninger’s (2002) annotated bibliography of language studies is a key player in that it ties together numerous works in language that have limited acknowledgement of one another.
- Anderson and Kenda’s (2015) analysis of Amish migration and settlement patterns includes an exhaustive literature review of closely related yet diffuse pieces that make proposals about migration motivation and community.
- Jolly’s (2017) review of Amish health and care literature—forthcoming in the second issue of this special *JAPAS* volume—synthesizes numerous health pieces about birth. Jolly’s work suggests the possible emergence of sub-sub-topics within the sub-topic of health.

Amish Studies, Chronologically

Chronology is essential to citation analysis, and we turn now to citation patterns across the 75-year period. As an initial analysis, I aggregated references into per-year totals. References per year (Figure 5) averaged below five during the first 25 years and then grew to a high of just a little over 30 references in the mid-1990s, then again in the early 2000s. Amish studies is

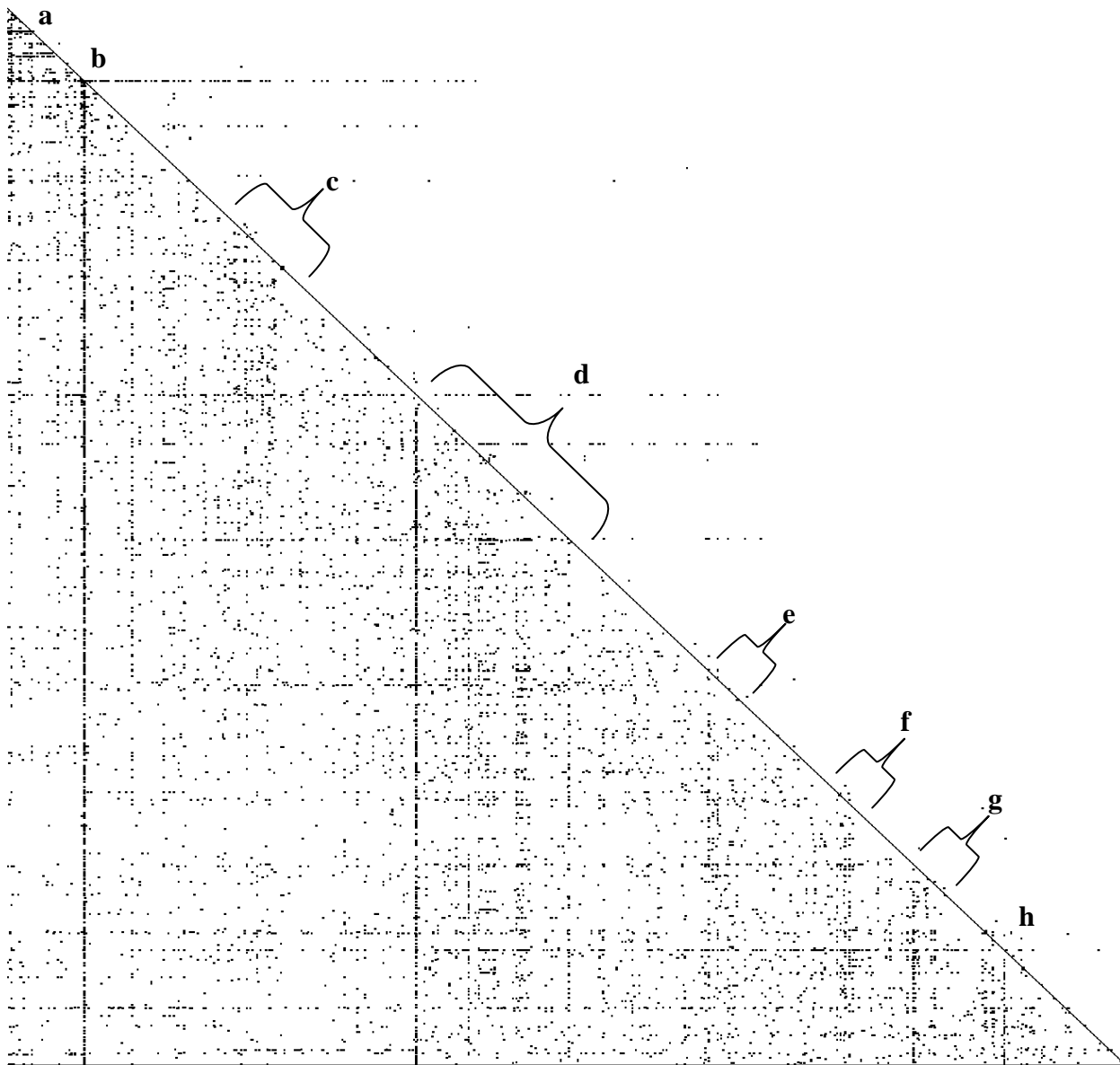
Figure 5: Amish Studies References Per Year, 1942 to 2017

sustaining between 15 and 30 references per year since the mid-1980s, with no observable trends up or down, yet with much fluctuation within that range from year-to-year.

Citation patterns in Amish studies suggest unevenness, which by this point in the results, is not surprising. In Hargens' (2000) categorization of reference-network graph patterns, he identified two basic ways authors "use the literature." First, over-citation of foundational papers occurs when agreement about the importance of a topic among topics competing for attention is not established, and authors must convince readers that their paradigm has been discussed elsewhere, often in founding works. Hence, the citations tend not to address the specific findings or content of a given reference but rather cite it as representative of a research prerogative. In foundation-emphasizing reference-network graphs, citations crowd the y axis. Second, over-citation of recent references assumes readers grasp the topic's importance and context. Such citations refer to the specific results provided in the reference. In the reference-network graph, citation blocks crowd the diagonal line. Hargens also mentions a residual structure, one that over-cites neither frontal nor foundational works; such fields are characterized as low-citation.

The Amish studies reference-network graph (Figure 6) fits neither of Hargens' two categories nor his residual category. Amish studies is more of a leap-frog citation pattern, where older research is gradually dropped, with the exception of several very visible punctuations, references cited across time and habitually. In this sense, Amish studies follows a foundational works pattern, if the foundational works are permitted to stretch across 75 years. This suggests that authors cite a small handful of well-known works time and again to legitimate Amish

Figure 6: Reference-Network Graph for Amish Studies



research as worthwhile, yet take little note of others' findings. Several locations evidence citation concentrations, which are marked with letters along the graph's diagonal. What follows is a qualitative discussion of activity during these periods.

Area "a": The Birth and Infancy of Amish Studies, 1942

No year can claim the birthright of Amish studies like 1942. Prior, small stirrings appeared in Mennonite-based publications, as with topical histories by John Umble and Harold Bender. In 1942, two monumental works introduced the Amish to researchers: Walter Kollmorgen's *Culture of a Contemporary Rural Community: The Old Order Amish of Lancaster County, Pennsylvania* and Calvin George Bachman's *The Old Order Amish of Lancaster County*.

American culture was fast assimilating the eastern and southern European immigrants of the 1890s to 1920s while simultaneously blending rural and urban through transportation and communications innovations; “Amish studies” was born into this context, with two questions. The first is captured in Kollmorgen’s study: why and how have the Amish survived as a distinctive group and will they continue to survive? He explained Amish viability as attributable to their rural location (ensured by an agricultural emphasis), Biblical literalism, a mentality of tension with the host society, and an embrace of a past-/tradition-minded orientation. Members experienced interdependence and stability in relationships with their similar life experiences and goals. Their social organization and rejection of societal patterns, especially in their mandate to remain agricultural and rural, was a means to achieve an end: their religious objectives as interpreted in the Bible. The primary threat to Amish community stability is external pressures, and Kollmorgen describes some of these, including consolidated schools, youth culture, dependence on agricultural markets and specialized farming, and, perhaps above all others, increasing land values making farm acquisition for offspring difficult.

The second question was the essence of Bachman’s monograph: Who and what are the Amish? Bachman answered this question by describing Amish practices, much as biologists document newly discovered species. His conception of Amish goes deeper than a tabulation of practices, somewhat reminiscent to me of Reschly’s (2000) case for a community habitus. For example, in a chapter on transportation, Bachman predicts that, “*When* the restriction concerning automobiles is lifted; which, *when* it occurs, will be after a terrific struggle in the church...” (emphasis added) (Bachman 1942), and though his prediction has—as of 2017—not yet come to pass, he does interestingly assume Amishness will continue beyond this otherwise taken-for-granted quintessential token of Amishness. His answer to “who and what” is hardly a shallow tally of practices.

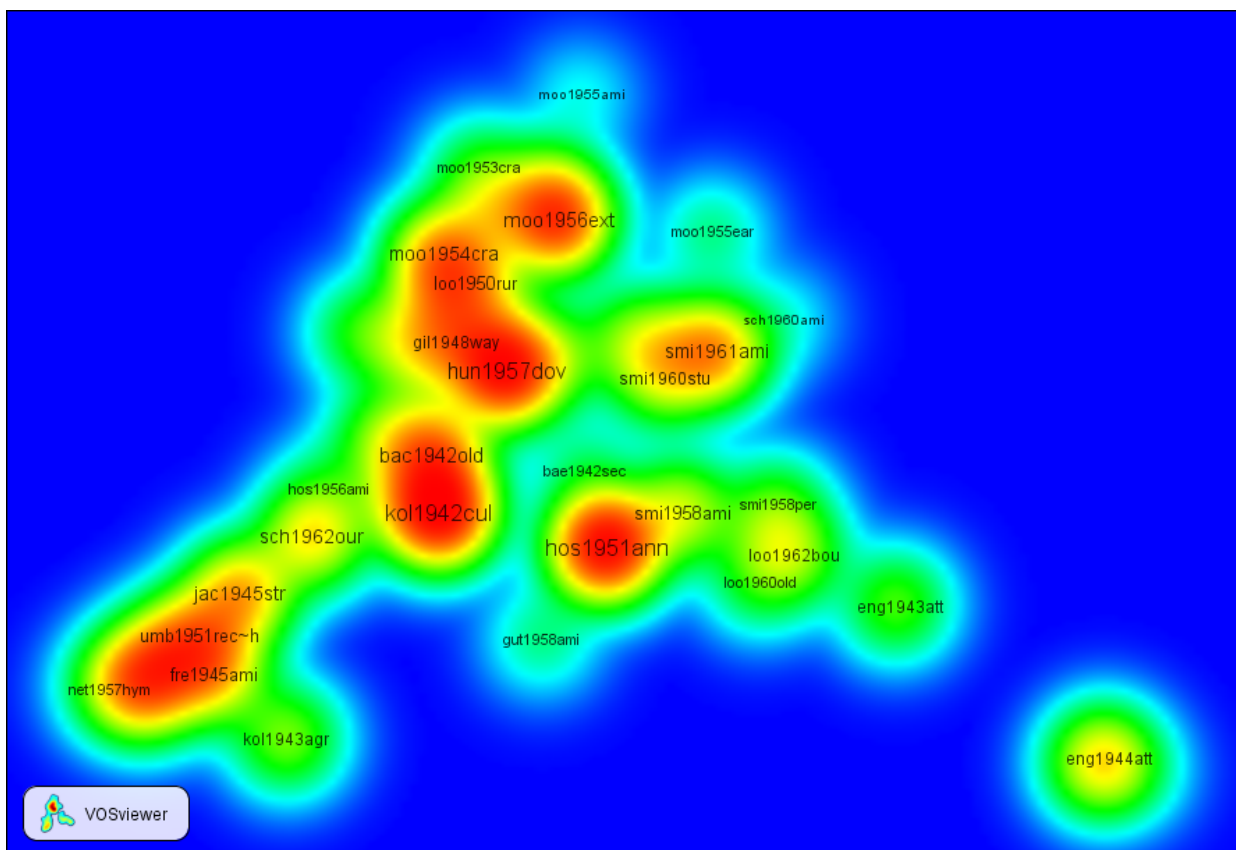
Both Kollmorgen and Bachman were precedent setting: premiere Amish research concerned questions about Amish persistence and descriptions of their practices, was set in books, and used data from first-hand contact and conversations with Amish. Two *Mennonite Quarterly Review* book reviews praised the references in a manner to become archetypal of Amish research; language including “sympathetic”; “authoritative” / “accurate”; and “complete” / “comprehensive”—as well as an “insider” (Mennonite) / “outsider” (non-Anabaptist) researcher dichotomy—would be repeated often in reviews over the subsequent 75 years, the unquestioningly positive review of the *definitive-sympathetic-authoritative-comprehensive* study.⁵

Area “b”: The Adolescence of Amish Studies

Neither Kollmorgen nor Bachman produced additional studies; in essence, the founding fathers forsook their protégée. Into this abyss stepped six scholars during the 1950s and early 1960s: Loomis, Mook, Hostetler, Huntington, Smith, and Schreiber, which Donnermeyer (2017) will discuss in the second issue of this *JAPAS* volume. Everyone except Mook explained Amish

persistence or described the essence of Amishness at a grand scale. Loomis theorized the sundry functions of the Amish social system and its evolution, Huntington described in great detail the practices and theological changes of a Holmes County district, Smith argued that the Amish defend and adapt their practices in response to both external and internal change, and Schreiber proposed that the essence of Amish practices is rooted in their particular flavor of German ethnicity. Hostetler's *Amish Society*, the last in the group to be published (1963), emerged as the definitive-sympathetic-authoritative-comprehensive study of an insider. The work's impact straight up to the doormat of 2017 is clear in Figure 6, while other scholarship of that era was cited but for a short time thereafter. Hostetler had ready Mennonite institutional support for book promotion due to his "insider" status, so many other scholars were quick to offer his book accolades, especially as the first "insider" to write about the Amish. The grand and area-specific studies of this period were fairly diffuse, with no clear center (Figure 7), but this changed after Hostetler's *Amish Society*. If Amish studies was going to be a field where treatments attempted to be all-encompassing rather than diffused among sub-networks of specialists, then a single, monolithic scholar would be best fitted.

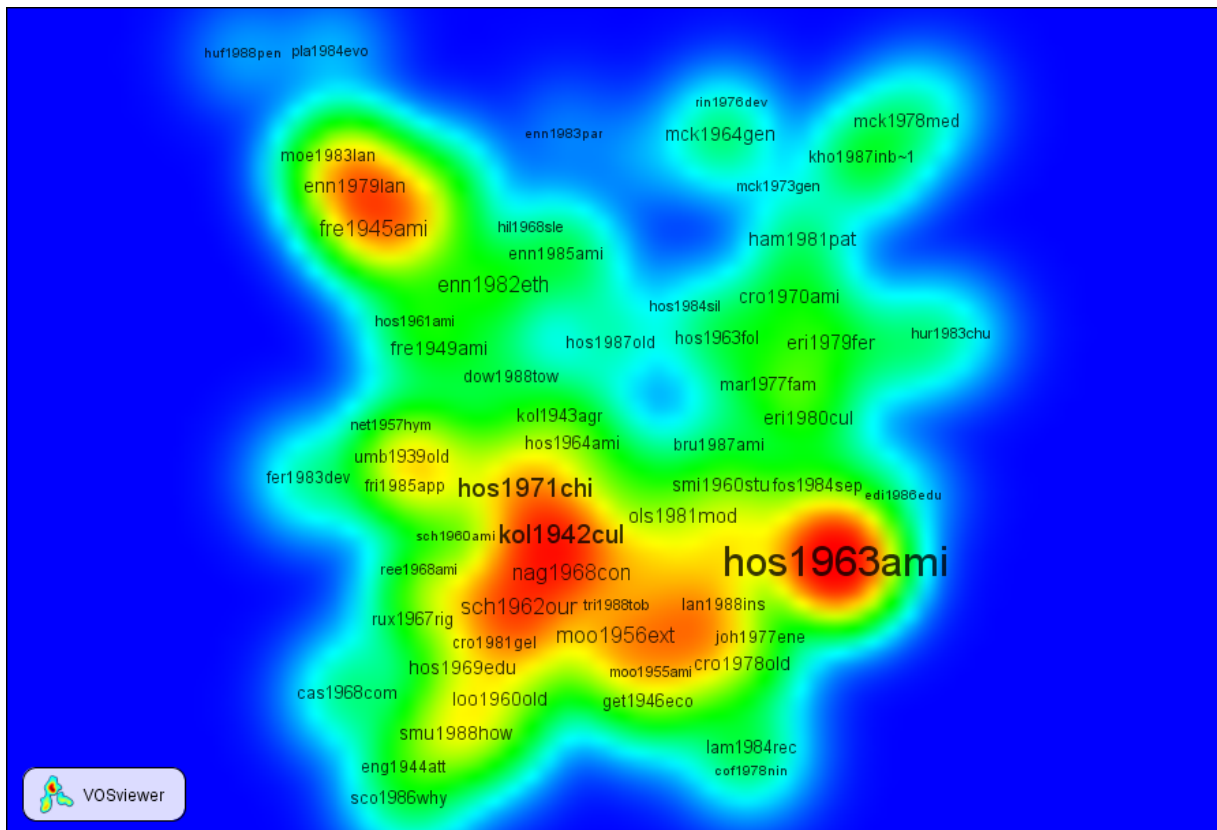
Figure 7: Heat Map of Amish Studies Citation Network, 1942-1962



Area “c”: A Research-Front Moment

After *Amish Society*, and especially through the school conflicts leading up to the 1972 Supreme Court *Yoder* case, Hostetler’s work was at the field’s center. Yet, an Amish studies research front occurred around 1978 to 1982, and on through the 1980s, suggesting a possible future of specialized subareas. Works, such as those by Buck (1978), Cronk (1978 / 1981), Crowley (1978), Ericksen and Ericksen (1978 and 1979), Enninger (1979), Huffines (1980), and Olshan (1981), rolled out of journals such as *Rural Sociology*, *Population Studies*, *Annals of the Association of American Geographers*, *German Quarterly*, and, of course, *Mennonite Quarterly Review*. During this spurt and through the 1980s, studies from this cycle were cited vigorously, suggesting a transition to a research front pattern of publications: current theories being debated among current scholars with new data. Research narrowed in on specific topics: tourism / popular images, language, agricultural / occupational changes, population trends, and modernity, among others. Efforts of note include Werner Enninger’s Essen-Delaware research team in Dover, DE, Olshan’s debate-opening critique of Hostetler’s folk society application, and the development of Pathway’s Amish library in Aylmer, ON, curated by David Luthy. Yet, this new research front failed to build upon itself, as by the end of the decade, citations defaulted to Hostetler’s work, which remained at the center (Figure 8). A few branches outward evidence some of the 1980s research fronts, including language and health / population.

Figure 8: Heat Map of Amish Studies Citation Network, 1942-1988



“The Throne”: Three Decades of the Young Center and Kraybill (Area “d”)

In the opening of this article, I suggested that a field reflection must be data-driven. In previous sections, the data point and point and point to several scholars at the center of Amish studies, and these citation data are demanding an examination and assessment. With that in mind, I offer an analysis of what has become—to quote what I have heard several times called colloquially—“The Throne” of Amish studies, the seat first occupied by Hostetler and then Kraybill.

Why a “throne”? The metaphor is apt and fitting, given the data considered so far: Amish studies consists of a core—like a king—and a few close advisors. Beyond the throne are semi-chartered hinterlands more-or-less within the throne’s sphere of influence, scholars and publications with varying proximity to the monarch’s seat and influence. Those closer have more power, are more visible. With the throne analogy in mind, we can say that Hostetler’s influence by 1988 was colossal, even as a few sub-area branches had emerged. A throne model was established, excepting some outlying topics introduced by the research front.

In 1989, Kraybill opened his public career in Amish studies with a tome. Though not claiming to be in the same all-encompassing lineage of *Amish Society*—and actually rebuffing as much in the preface (“not comprehensive,” p. viii)—*Riddle of Amish Culture* nevertheless took on its specs: definitive-sympathetic-authoritative-comprehensive and by a mainstream Mennonite insider, as well as cognizant of what drives people’s popular curiosities in the Amish—descriptive accounts and Amish survival. The build-up to this work was a National Endowment for the Humanities grant that funded a comparative analysis of the Amish, Mennonites, and Brethren in Lancaster County, PA, caught in “The Quandary of Modernity.” The comparative analysis appears as a serendipitous pathway to an Amish book, *Riddle*, that received *Amish Society*-sized attention, a limelight to occupy more than Mennonites and Brethren could offer. Even before Hostetler’s final *Amish Society* edition in 1993, Kraybill seemed poised to succeed him on The Throne.

Kraybill’s leap into Amish studies was not a given. Prior to *Riddle*, Kraybill was focused on the Mennonites and Brethren. He was ordained in the Lancaster Mennonite Conference, where he was a change agent during the Conference’s transition to the mainstream, from his theological writings to his refusal to wear the plain suit coat at church, the first minister in the area to do so (Ruth 2001, 1103-04). By the time *Riddle* was published, Kraybill had attained full professorship at Elizabethtown College and had written several books about ethics, theology, and Mennonite education, so his career was well advanced prior to entering Amish studies.

Across the six years after *Riddle*’s publication, Kraybill became cemented at the center of Amish activity. He pulled together several scholars of social change for the compiled book *The Amish Struggle with Modernity*, brought legal and socio-political scholars into *The Amish and the State*, and had co-authored *Amish Enterprise* with Steven Nolt, who in 1992, and in his early

20s, had authored *History of the Amish*, which had made good use of David Luthy's Amish library and history articles in *Family Life*. These works are cited frequently and are visible as stacks in the area just beyond the *Riddle of Amish Culture* (area "d" in Figure 6).

The involvement of Marc Olshan as co-editor in *Modernity* may be easily forgotten but was paramount. During the research front, Olshan was the most successful scholar, having published in three reputable journals—*Rural Sociology*, *Human Organization*, and *Social Forces*. In co-editing *Modernity*, Olshan reprinted these three theoretical pieces and in so doing placed the debates he had opened during the research front within Kraybill's auspices. Kraybill and Olshan each contributed five chapters to *Modernity*, and though each engaged in co-authorships, the two did not together co-author. Were their perspectives not compatible? They were not, and their publishing outlets suggest as much. Olshan's contributions were to specific debates. He used honed theory with persuasive evidence to make arguments in journal-level articles. Kraybill, aside from a *Journal of Rural Studies* piece he was third of fourth author on, has never published in a major journal. His canon of highly cited research is published as monographs through Johns Hopkins University Press.

Furthermore, what debates Kraybill has taken up, or how his work is related to past work, be it the research front around 1980 or the folk society / rationality debate between Olshan and Hostetler, is not clear. At times when reading Kraybill, he appears to be taking up the tradition of Olshan; other times, he reads much like Hostetler. I have concluded it is a somewhat futile exercise: Kraybill did not take up sociological debates like Olshan, even as he peppered his writing with sociological terms, notably his ongoing minimally theoretically contextualized use of "modernity." His preface to *Riddle* notes that, in relation to his "writing style" that "as much as possible, [he has] dispensed with technical jargon," and the term "moderns" means "those of us living on the modern side of the cultural gap," an explanation that fails not only to ground and apply a particular theory of modernity—or modernization, Kraybill uses the terms interchangeably—but is a circular definition. "Theoretical and technical" explanations are endnoted (Kraybill 1989, ix), although the endnotes have little more than shout-outs to a few sociologists, e.g. Peter Berger, but no explanation as to what their theories are and how they are employed.

With *Riddle*, Kraybill gravitated toward The Throne Hostetler was vacating: the insider (Mennonite) scholar writing definitive-sympathetic-authoritative-comprehensive studies about the Amish. *Riddle*, like *Amish Society*, found its largest audience among popular readers, and it was written with such ones in mind, ones who were not looking for scholarship but a more thorough treatment of the Amish than a tourist booklet. (And for the booklet-inclined, Kraybill also provided a scaled-down version of *Riddle*, *The Puzzles of Amish Life*.) While the 1980s research front may have been moving away from The Throne model toward more specific questions, especially with Hostetler aging and scholars diversifying, Kraybill's 1989 to 1995 production of co-authored and compiled volumes consolidated much research activity back into The Throne.

Kraybill, already at Elizabethtown College, was possibly involved in Hostetler's move there under the auspices of a new Center for Anabaptist and Pietist Studies, established in 1986. Hostetler started out as director and eventually moved to an honored scholar in residence position; Kraybill took the director role in 1989. The Center was envisioned to be a sort of "Mecca" for Amish Studies. Kraybill transferred to Messiah College in 1996 as provost before returning to the Center in 2002, shortly after Hostetler's passing in 2001.

Any rookie observer of Amish studies browsing the literature will soon notice these two epochs, one of Hostetler, one of Kraybill. An inconspicuous but fascinating intersection between the new king (Kraybill) and the old (Hostetler) is found in a pair of papers from a 1996 European compilation, *The Amish: Origin and Characteristics*. Both Hostetler and Kraybill have side-by-side chapters in which they address the nagging question of Amish persistence. In typical straight-forward prose, Hostetler names four "secrets of [Amish] survival": the maintenance of a redemptive community, restraint in technology use, clear social roles and socialization of children, and non-verbal discourse. Kraybill's goal is similar, although worded in his trademark turn-of-a-phrase. He wishes to explain why the "Amish are not merely surviving but are actually flourishing in the midst of modernity," and he names "at least eight factors" that "unravel the riddle": family growth, retention of youth, symbols of separation, social control, technological accommodation, occupational flexibility, outside political tolerance, and Amish revered status as cultural icons. Both authors address the same question, both take for granted that this is the question needing answered, both approach the question as the definitive-sympathetic-authoritative-comprehensive treatment of a Mennonite insider, and both develop answers that are just as different as they are the same.

The questions and explanations in these two articles seem trite and endless, but the two approaches come from the same single Throne approach to Amish studies. This is not the place for a deeper analysis of theory—elsewhere in this issue, both Billig & Zook (2017) and Reschly (2017) have opened the way for critical analyses—it is enough to note the continuity between Hostetler's and Kraybill's career to account for continuity in *The Throne*. We see in Figures 9 and 10 that Kraybill and Hostetler—and Nolt to a lesser degree—dominate the field at two different points, one on the occasion of Hostetler's death and Kraybill's second edition of *Riddle* (2001) and one about five years ago, on the eve of the Kraybill-led *The Amish*.

In Figure 6, several additional concentrations post-Kraybill's rise in the early 1990s are worth mentioning. "e" represents 2001's publications, including two Kraybill books (*Anabaptist World USA* and *Backroad*) and Weaver-Zercher's *Amish in the American Imagination*. "f" represents 2007's publications, notably the Kraybill-led *Amish Grace*, the Nolt-led *Plain Diversity*, and Stevick's *Growing Up Amish*. "g" represents Hurst and McConnell's *Amish Paradox* and also two insider works, the Kraybill-led *The Amish Way* and Johnson-Weiner's *New York Amish*. "h" is Kraybill, Johnson-Weiner, and Nolt's *The Amish*. All of these publications are either by Kraybill and an inner circle or are published under the Kraybill-edited Johns Hopkins series.

Figure 9: Heat Map of Amish Studies Citation Network, 1942-2001

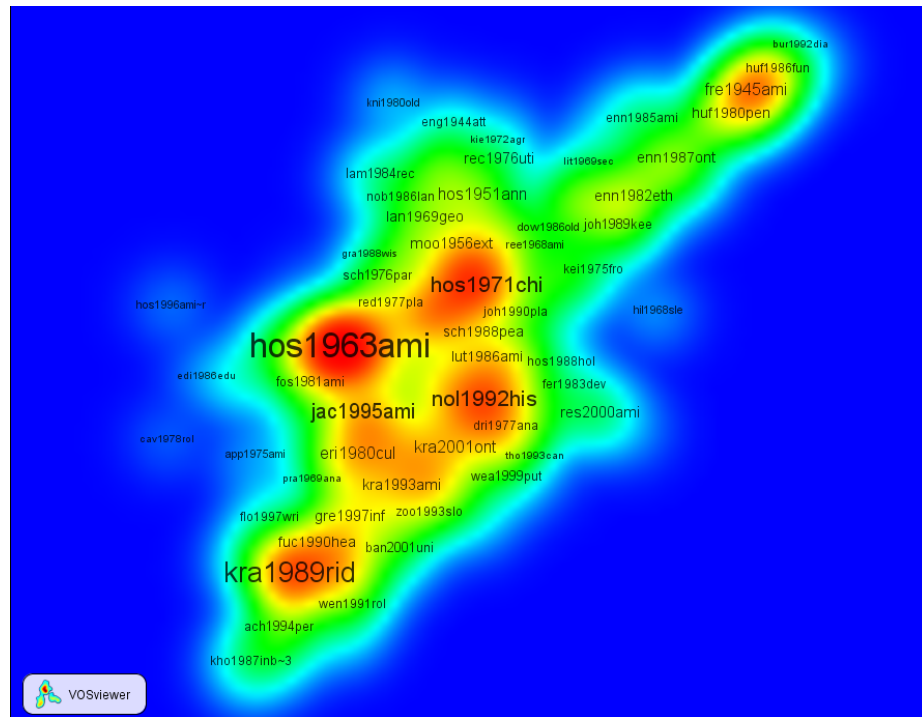
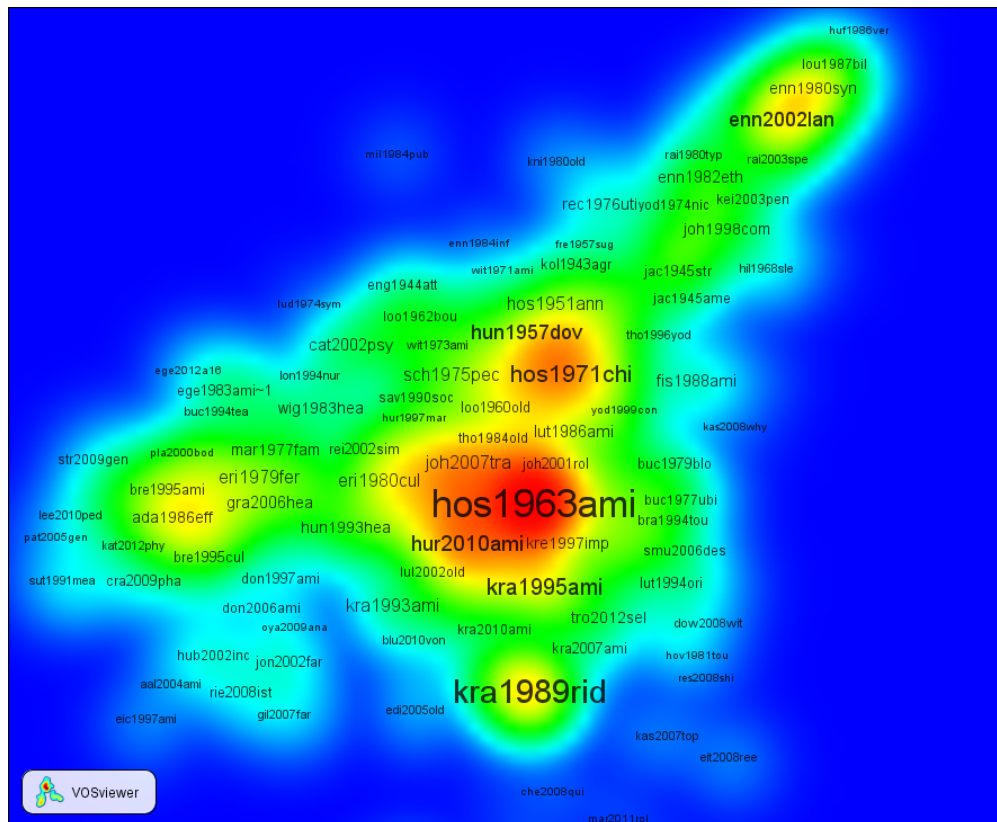


Figure 10: Heat Map of Amish Studies Citation Network, 1942-2012



Reconceptualizing the Nature of Amish Studies Scholarship

Why do we cite a certain narrow body of references with such habit? Are there theories in them that we are testing? Are we responding to their proposals? Or are methods employed that we wish to utilize? Has a proposition been opened by these references that commands attention, debates, and critical tests? The answer is, of course, no, no, no, no.

The most probable answer is Hargens' explanation of foundation-emphasizing research, publications that cite a handful of established references not to discuss the specific findings of these works but to legitimate the current study at hand as worth attention. If the founding works have rapport, then citations can juice a little of that same rapport. Many actually desire a Throne in Amish studies, one whose name can be invoked to bless a publishing quest. Accordingly, the throne's name often includes honorific prefaces that emphasize the legitimacy of the throne's blessing: "the distinguished scholar [...]," "the dean of Amish studies [...]," the "nationally-recognized Amish expert," the "noted expert on the Amish," "the authoritative work of the noted scholar [...]," and even "[...], an authority on the Amish and very sympathetic to their views." When honorary prefaces are offered, it is as if the scholarship's merits are self-evident and above scrutiny, and the problem is that it preempts the lively debates fields need to make advances.

Even with these honorific prefaces, and even in spite of Hostetler's, Kraybill's, Nolt's, and others' names appearing with routine, these authors' actual ideas—their theories, models, research questions, and case studies—are seldom mentioned. The Throne is most often cited merely as an Amish authority or for descriptive information. I have rarely seen serious attempts to employ these scholars' theoretical frameworks—Parker (2013) is one recent exception, McConnell's (2013) conference paper another. Instead, citations are something like this: "Footnote 1: For an overview of Amish culture and history, see *The Throne*." If the ideas are picked up, they are seldom the proposals but rather a vocabulary, not surprising given Kraybill's talent for turning a phrase.⁸ In sum, the most meaningful reason to cite a work is not why these works are so often cited.

Why—with a few exceptions—has Amish research remained out of major academic journals and major university presses, Johns Hopkins aside? (This is a verdict against us we must take seriously!) The answer, I believe, is the same as to the question, why do we cite certain reputable works with such frequency? Because we have not established research questions, let alone questions that scholars outside Amish studies care about. This is why works in Amish studies are rarely published in important sources, this is why we feel we need to cite reputable references to legitimate our work. Because we have not clarified the research questions, we do not know how to respond to each other's work, or even how to measure the contributions (findings, methods, arguments) of others. So, we don't—or rarely—respond to each other's work, we don't build strong literature reviews before offering our own study, and we too often don't take an interest in digging up works in Amish studies beyond the ones dangling like shiny objects.⁹

My suggested remedies are twofold. First, we must hone our theorizing, our topical-focus, and our research questions at specific levels, particularly at the mid-range and micro. Macro-level, grand, comprehensive accounts occasionally have a place, but they cannot produce the nuanced, specific findings desired in the social science's evidence-based research. Amish studies has too often worked backwards, from grand theories of Amish society to an area of momentary interest—which becomes an appendage of *The Throne* if working with him—rather than the occasional meta-analysis assessing interconnectedness, contradictions, gaps, and new paths across a body of semi-autonomous, focused research. Such a meta-analysis in turn spurs further focused research.

Honing our work will help subareas develop. As long as our research question is only a vague, large scale one—Amish survival, and descriptions as data—subtopics will have difficulty achieving autonomy. The subtopics of health practices and language use are the only two strong examples of mid-range work that has developed reasonable autonomy. Developing distinctive subtopics also clarifies the chronology of knowledge accumulation, whereas in *The Throne* model, subtopics are assigned to sub-experts, who seek a similar authoritative standing on the subtopic. Once the book is written on the topic, it is considered exhausted, and we accept a frame of mind that anyone else writing on that topic is threatening the author of the definitive account.

Second, we should better understand scholarship structures. If we are to begin habitually citing works for their distinct, unique contributions, rather than as a mere legitimizer of studying the Amish, we need a sense of how the scholarship pieces fit together and how we expect the pieces to contribute to future knowledge building. I propose the following as the primary categories of Amish research:

Empirical work that uses the Amish case to interrogate broader theory or propositions. Such work has the greatest potential to contribute to larger theories. Bailey and Collins (2011), for example, used the Amish case to control for household innovation explanations of the mid-century baby boom, finding that the Amish also experienced a parallel increase in birth rates, thus providing evidence against causative explanations pointing to household technology. The Amish are a potentially useful case to other larger theories, given the socially based empirical controls built into Amish life.

Empirical work that uses the insights of broader theory to understand a social problem observed among the Amish. This is characteristic of denominational studies (e.g. Jewish Studies, Catholic Studies, or Islamic Studies), where questions asked and answers sought are influenced by an interest in the religion in and of itself. While it is the most tempting platform from which to work, prolonged work in denominational studies creates isolation from other disciplines.

Research in the humanities, especially history, literature, religious studies, and theology, which make specific, focused arguments based on the human experience or idealist reasoning.

Assessments of methodology. Methodology has not been given appropriate attention in Amish studies, not in deliberate work on method, not in thorough methodological explanations at the onset of a research essay. Without an explicit methodology, other researchers cannot replicate our procedures and validate our studies. Even in heavily qualitative-type research, a strong sense of empirical legitimacy should still pervade. Strengthening methods will strengthen the field's scientific credibility, and pieces that deliberately reflect on methodology can help our scholastic production.

Meta-reviews, not in the sense of a comprehensive work that attempts to explain the many social phenomenon among the Amish and from which subtopical research is but an appendage, but in the sense of synthesizing research and assessing the state of findings, identifying new paths for scholars.

Descriptive studies, in the sense of a cultural anthropologist's documentation of a culture or a geographer's profiling of communities. Such work is helpful when little is known about a particular group or place. Some plain Anabaptist groups have few or no descriptive accounts, notably many conservative Mennonites, all of the Apostolic Christian (Froehlich) tradition, and the Old German Baptist groups.

Theoretical work that presents testable propositions about the Amish based on the literature and cases, that identifies and organizes theoretical work, or that critically analyses the use of a theory.

As we develop our research and review the literature, this classification scheme may be useful in understanding the contributions of others and our own contributions, and then how we use (cite) the literature in our work. A key function in knowledge production is building and debating e.g., "While Black (2004) found that [...], White's (2013) results of [...] suggests a disagreement in how we understand Amish [...]." As we read each other's work and talk to each other, weighing out what each is proposing, we will create debates that may be of interest to scholars inside and outside Amish studies.

The Problematic Crossroads of Popular Curiosity and Scholastic Inquiry

The Amish are cultural celebrities, much more so than, say, the Hutterites, conservative Mennonites, or Apostolic Christians. This exposure will not only attract curious scholars to Amish studies, but much rapport stands to be gained for those who ally their name with the Amish brand. Consequently, the temptation to straddle the line of scholarship and popular production or scholarship and mediator is great, due to the popular attention it provides.

The scientific community tends to hold grudges against researchers who meet great success writing semi-scholarly works for the masses (e.g. Putnam's *Bowling Alone* or Gladwell's *The Tipping Point*). Really, though, making the big time is not so problematic for the scholarship in itself; letting popularity push scholars' work into a public relations campaign is much more

pernicious. As part of this massive literature review, I was committed to reading all scholarly publications, including the many by Hostetler and Kraybill. What I found was much repackaging and few updates along the way. And tellingly, beyond *The Riddle of Amish Culture*, Kraybill's books always place "Amish" as one of the first two words, as if the Amish name is a brand: *The Amish Struggle with Modernity*, *The Amish and the State*, *Amish Enterprises*, *Amish Grace*, *The Amish Way*, *Renegade Amish*, and finally, and ultimately, *The Amish*. The many ways the Amish name is reinvented tells, too, of how the same early ideas have been repackaged. Kraybill is not the only one who has "Amish" near the front of the title but the consistency across so many titles suggests a sort of brand image has developed. When a popular image drives scholarship, the empirical advancement is at risk of slowing.

A second trouble with Amish research as a path to rapport is that popular interests drive research production. Consider Hostetler's involvement in the *Yoder* court case and in the Lancaster County filming of *Witness*—and his scholarship on these subjects—or Kraybill's representations of the Nickel Mines school shooting and the "barbers" of Bergholz. All of these problems were hot-ticket items, and Hostetler and Kraybill felt obliged to weigh in. Furthermore, both Hostetler and Kraybill were involved in major popular documentaries about the Amish. While motives will not be guessed at, each of these opportunities brought limelight to the scholar, and the scholar permitted this attention to govern what gets written, to whom, and how. The fact that the vast quantity of Hostetler's and Kraybill's output straddles the line between popular and scholarly should prompt reflection about the forces driving fence-line scholarship.

And that primary force is popular curiosity about Amish peculiarity. At the foundation, much of our scholarship is focused on responding to the same inquiries and misperceptions of tourists. Researchers, themselves, can engage in scholarly tourism, to get the behind-the-scenes glimpse into Amish life. When I hear scholars dropping the names of "my *Amish* friends" or conducting similar exercises, I am reminded of a star-struck, first tier tourist. No wonder Amish studies produces and rewards description-heavy research. We want the descriptions and explanations that tourists want, but prefer a Tourist Brochure Intelligentsia that complements our enlightened curiosity over the banal activities of actual tourists, akin to the way NPR flatters the intellect of "cultured" listeners through hype-free reporting, which facilitates a sense of distinctiveness against blow-hard news gobbled up by the loutish masses.

At the opening of most Amish articles and books, a throw-away section introduces the Amish in tourist pamphlet fashion. Typically, it reads like Amish trivia: some distant history, theology, and eye-catching practices. But these background sections are unnecessary! What *is* needful in an introduction is a background limited to just those facts pertaining to the immediate question at hand. Then, where descriptive information is necessary, it can be treated in two ways: descriptive information that is general knowledge needing no citation and specific findings of a given reference. If you are writing an opening description and are hunting for references to support it, you probably do not need a citation, and you may not even need the description. This minimalist approach to a general introduction, favoring a honed introduction on background

necessary for the given study, works; using it as my guide, I prepared three very different, short, honed introductions in articles published in three major sociology journals (Anderson 2016a; Anderson 2016b; Anderson and Kenda 2015).

A third problem with allowing popular curiosity to guide scholarship is that research becomes a platform from which to engage in protect-(or reform-)the-Amish campaigns. Hostetler's work dumped this spice into Amish research; he inaugurated his career with a desire to provide alternative Amish depictions against the popular tourist booklets of the time, especially Aurand's, which led to a lifelong management of popular Amish images against that which would harm the Amish (Weaver-Zercher 1999; Weaver-Zercher 2005). He also had a bone to pick with Amish excommunication, no where clearer than in his account of Jakob Amman.

Today, a protective mood persists in Amish studies. It could be explained by the absence of researchers affiliated with the subject. Jewish studies consists of Jews studying themselves, and the same is true in Catholic studies for Catholics. These denominational researchers conduct studies out of interest in the affairs of *their own* people. In Amish studies, where are the Amish scholars? There are very few: David Luthy, Christopher Petrovich, and Gracia Schlabach all identify as horse-and-buggy Amish and have published in *JAPAS*, but even then, the first two are converts with post-secondary degrees, adding skills to their contributions Amish will not acquire. Not that Amish researchers do not exist—there are, say, settlement and national meetings of Amish historians and Amish-run Amish libraries in Holmes, Lancaster, and LaGrange Counties—but this activity, from motivating interest to writing style, is not integrated into Amish studies. So then, it is easy for scholars to position themselves as popular depiction gatekeepers, for the “expert” knows the Amish who are not speaking for themselves.

Then, if the gatekeeper stands in the gate facing out, why not occasionally turn and face in? If the expert knows the Amish well enough to interpret the Amish to outsiders, then the expert could also advise “what is good for the Amish.” And if no denominational (Amish) researchers are doing the job, why not others, especially those from the mainstream Mennonites who claim cousin-status by merit of historical trajectory? The protect-the-Amish mentality that Hostetler created also transformed into a protect-the-Amish-from-themselves mentality. I will give two examples, selected due to their recency.

First, Jantzi (2017) offered very compelling data about Amish Facebook usage—appreciably empirical! His framing of the article, though, follows a protect-the-Amish paradigm. He suggests—if I may paraphrase—that modernity poses an external threat to Amish values, that Amish have an intuition for solving problems that help protect their values, and that Amish responses are always in the best interest of protecting their values. A big threat from modernity now overwhelms their ability to respond (namely, Amish youth internet use on Smartphones—in the past, it has been anything from the loss of agrarian isolation to the filming of *Witness* in Lancaster County). It is then the role of scholars to shake the Amish to consciousness over the problem. The role of scholar determining what is good for the Amish is in the rhetorical question

of the article's title: "Amish Youth and Social Media: A Phase or a Fatal Error?" Is it the scholar's job to meddle with the tough questions of a denomination he has not joined?

Second, *The Amish* (Kraybill, Johnson-Weiner, and Nolt 2013) includes a familiar moralistic tone that narrates an imaginary conversation over what is true about the Amish between the expert authors and the straw man assumptions of the "modern observer" (reader)—e.g. "To the modern observer... / ...the nebulous structure confounds outsiders... / ...may seem like a game of chance to outsiders..." (172-76). Thus, when chapter 11 of *The Amish* "Gender and Family" rolls around, as a case in point, readers are prepared to believe the authors are expert enough to know "what's good for the Amish." Several trendy, socio-politically charged pop topics in mainstream America wiggle their way into this chapter, and with little to no supporting data. Homosexuality among the Amish is weighed out in three paragraphs, the same amount dedicated to Pennsylvania Dutch use elsewhere in the book; a paragraph discusses how men are unaware of women's menstruation (199); and all of this leading up to eight paragraphs about sexual abuse, which cites no data. In insinuating the Amish social system is a failure in dealing with sexual abuse, the section strikes me as, within all of my reading in Amish studies, the epitome of paternalistic tendencies on the part of scholars as to "what's good for the Amish." They lay out what the Amish should do on tough and embarrassing topics—using extremely speculative language (italicized), condescending tones (bold), and peremptory gender-based oppression framing (underlined)—*without presenting or citing any data*:

[...] *some youth do not understand* inappropriate sexual advances **or know what to do** if violations occur [...] male leaders *may not be sensitive* to the needs of female victims. **Men** *may minimize* the acts of a male perpetrator or **blame** female victims for the violations. Moreover, female victims *may face intimidation and scorn* within their family and community [...] Furthermore, **church leaders** [...] *do not always realize* that **church discipline is inadequate** [...] to address serious psychological disorders, which **need much more than 'a prayer and some help from above,'** as one Amish man put it (207).

This is a brief excerpt from several pages carrying the same tone. Who is the audience for this excerpt? If it is outsiders learning from experts about the Amish, it needs data and elimination of vague, speculative terminology and unspecific quantities. If for the Amish, the book needs to be addressed to them, not outsiders. In actuality, it is written to both, and in this excerpt, the outsider serves as jury against the authors' unilateral accusations. The excerpt echoes feelings psychologist and counselor to the Northern Indiana Amish, James Cates' holds, who, in his discussion of a range of Amish sexual behaviors, suggests disappointment that gay identities are not available for the Amish, and that "As the fledgling gay movement passed [the Amish] by, so have the solidified gains of that movement [...]." Comments such as Cates' and the quote above, which would like to superimpose trendy social-political ideologies on the Amish, may be part of the change agent role Kraybill seeks when Cates, in his Young Center series book, credits Kraybill's "effort to increase the role of social justice among the Amish" (Cates 2014, xiii).

The most immediate concern here in the examples is not about the topics in and of themselves—technology and sexual issues, which I selected because of how they are such emotionally charged, public reprimands to the Amish—but the ways scholars use the researcher’s gavel to determine what’s good for the Amish and what’s bad for the Amish, who are the “good Amish” and who are the “bad Amish” (quotes Kraybill colloquially used to describe the Bergholz incident), to interfere with the politics and challenges of a religion not their own—whose values they have not accepted or even empathize with (as Cates abstractly reasons, “respect but not accept” their values)—to push popular socio-political ideals on them. It may use quality data (Jantzi) or may provide none (*The Amish*), may warn the Amish to stay out of so-called “modernity” (Jantzi) or to get with it (chapter 11 of *The Amish*). The popular and scholarly audiences being educated now serve as stand-in witnesses to pressure the Amish. Who is responsible for the Amish in our scholarship? Is our work value neutral or activist? While our biases inform what research questions we have interest in, our findings (our science) should stand apart from our opinions. If the Amish find our theories and data helpful in informing their own debates, let them, but to use a scholar’s hat to rebuke or arbitrate conflicts before an audience of curious non-Amish is paternalistic and damaging to Amish studies scholarship.

The Death and Resurrection of Amish Studies

In *The Structure of Scientific Revolutions*, Thomas Kuhn (1962) argued that the accumulation of knowledge within a paradigm eventually reaches limits, at which point a paradigm’s flaws are exposed and a competing paradigm arises. What are the paradigms in Amish studies? And are we now near the time when a paradigm shift in Amish studies can occur? In this article, I have argued that Amish studies scholarship has been defined by a narrow core of scholars, which has hindered important developments, including honed research questions around sub-topics and lively debates that propose, test, and reformulate theory. Consequently, competing paradigms have not developed, but we may be on the threshold.

No one planned it this way, but May 2013 proved a milestone in Amish Studies for two reasons. First, *The Amish* was published, and the tome intends to sit in the *Amish Society* throne once and for all, as made clear in marketing and at the 2013 and 2016 Young Center Amish conferences. Second, the *Journal of Amish and Plain Anabaptist Studies* released its first issue. The two arose from two different visions of what Amish Studies means. The concisely titled *The Amish* is as the The End of Amish studies, the work that has said it all, no modifier or subtitle needed. “Amish are (Kraybill, Johnson-Weiner, and Nolt 2013),” is the direction it is going, a grand legitimizing work that must be cited on mention of the Amish. What is left to do after *The Amish*? If The Throne model persists another generation, in 20 to 30 years, what will the next definitive treatment of the Amish be called? A glimpse at Merriam-Webster’s synonyms for “definitive” provides the answer: determining, settling; concluding, final, last, terminal, ultimate; closing, completing, ending, finishing, terminating. This is “the death of Amish studies” of the section heading. When we speak of a work as “definitive,” we are saying, “show’s over folks”

and invite no further debate. Scholars who offer up an extensive study are better acknowledged when said to be “breaking ground” or “opening debate”; *The Amish* ends.

JAPAS works at a small, ground-level scale. It is an outlet for article-length research on plain Anabaptist studies. Published twice a year, *JAPAS* is a continuously evolving forum, designed to accommodate relatively fast developments via honed research, responses, debates, and comments. Given the article-scaled research contributions, *JAPAS* is ideal for promoting research with focused questions and findings that help build subfields, accumulating findings and opening debates among a network of researchers. This is the “resurrection of Amish studies,” a deliberate attempt to offer a new body with a different composition for the field.

For a small field, currently, Amish studies is relatively fragmented, the small number of works orbiting The Throne aside. Peer-reviewed articles are scattered across many journals, mostly unknown ones. *JAPAS* is not a sole outlet for Amish studies, not meant to replace work in other journals; rather, it promotes Amish studies research elsewhere, partly through encouraging bibliographies that account for the full range of scholarship, plugging into others’ research as others plug into what is produced. Other journals are desired; these are our links to mother disciplines. Rural sociology has been one the greatest supporters of Amish studies, especially in publications in the flagship journal *Rural Sociology*. History, agricultural science, anthropology, sociology, cultural studies, religious studies, linguistics, folk studies, and, of course, Mennonite studies, have also supplied support (see Appendix A). These fields invigorate research in Amish studies, as they bring new perspectives in and encourage Amish studies scholars to read around rather than just read in Amish studies. Similarly, *JAPAS* encourages monograph-level work through book reviews and symposiums, with instructions to reviewers to contextualize work as well as offer critiques and limitations as well as praise. Finally, the recent development of an email listserv and mini-conferences hosted by a larger conference furthers our goal of strengthening the Amish studies through variety and conversation.

JAPAS is not intended as a new throne for Amish studies or even an attempt to “overthrow the throne” as it were, or consider itself like a monarchy in exile waiting for times to change, but rather a marketplace or public forum that is open for business now and long into the future. This vision is built into its design: “*JAPAS*” cannot be cited as a single entity or as a single title; only the articles by its many authors standing side-by-side can be. The reach of *JAPAS* is growing, evidence of broader interest. From the Ohio State University Knowledge Bank website, we tally just over 50,000 cumulative article downloads through June 2017. As with any journal, some articles are downloaded more than others, but the total suggests *JAPAS* is getting around.

The vision I have laid out in this article for Amish studies is one of advancements through pluralism—in venues, in topics, in names and authors, and in methods and theories. It has already been encouraging to see developments in alternative paradigms, research methods, and debates in recent years, right down to contributions in this current volume. If you made it

through this critical reflection, there are many more ideas thrown into the discussion to be found in articles across this and the next issue.

Endnotes

¹ Contact information: Cory Anderson, Dept. of Society and Env., Truman State University, 100 E. Normal Ave, Kirksville, MO 63501; 660-785-4032; dranderson@beachyam.org

² That is, asymmetric, in that citations are not necessarily reciprocal but are directed; adjacent, because the matrix represents what references are “next to” each other.

³ The final bibliography in the appendix includes 1,022 references, which means 39 were excluded due to being uncovered after data were extracted and undergoing analysis. These are all peripheral references that will have very negligible impact on calculations.

⁴ A polynomial degree of three was used, as it was a stronger fit than a degree of two (Gini coefficient = 0.619 and mean square error of 46.8).

⁵ Bachman’s study was “the first complete, sympathetic, and authoritative account of the Old Order Amish in America [...] His personal acquaintance with many Old Order Amish enabled him to secure firsthand information not only of the external aspects of their culture, their restrictions and practices, but also of their modes of thinking, and their springs of action” (Umble 1943, 207). Of Kollmorgen (and his sister): “Although they were outsiders, their sympathy with the views of these people enabled them to enter into the life of the Amish and to make observations so highly accurate that one marvels at the comprehensive picture Kollmorgen presents” (Gingerich 1943, 173).

⁶ Luthy is worth special note, as a convert to the Amish who built a remarkable library. He hosted scholars over several decades, whose success relies heavily on Luthy’s quiet organizational work. 1974 also marks the beginning of Luthy’s extensive settlement record-keeping.

⁷ I was in high school when Hostetler was in his final years; at the time, I was an “outsider” and had minimal knowledge of the Amish. My interest in the plain people started the same year Hostetler died, 2001. And while I have met Kraybill on several occasions, including a Young Center fellowship in 2014 when interaction was nevertheless minimal, I do not feel I really know the man himself. So, I take on this analysis as a witness to Hostetler’s and Kraybill’s scholarship and public activity and not personally.

⁸ Take as one of many possible examples this quote—by a scholar whose work I otherwise admire but who hit a flop moment:

For Amish business owners, constant negotiation with technology and modernity occurs because of increased interaction with non-Amish vendors, customers, and tourists. This has resulted in many ingeniously adapted conveniences which meet their business needs while at the same time meet the parameters of the Ordnung. For example, Amish furniture makers have shops that seem surprisingly

modern. These orderly shops have power routers, saws, sanders, and drills; yet they are not powered with electricity but rather compressed air obtained from diesel-powered engines.

Sound familiar? Puzzling enough, Kraybill is not even cited in this short piece, yet his terminology saturates this and many other writings, as if taken-for-granted popular knowledge.

⁹ Someone may object that we have a research question, indeed the one implicitly written into most every study: “How have the Amish survived?” My complaint is, it is too general to be taken seriously at anything but a meta-analysis level, and its recycling since Kollmorgen suggests it has provided little progress.

References (Not in Appendix B)

- Beck, Ervin. 2004. *MennoFolk: Mennonite and Amish Folk Traditions*. Scottsdale, PA: Herald Press
- (Ed.). 2005. *MennoFolk 2: A Sampler of Mennonite and Amish Folklore*. Scottsdale, PA: Herald Press
- Borgatti, Stephen. 2003. “KeyPlayer 1.45.” Boston, MA: Analytic Technologies.
- Borgatti, Stephen P., Martin G. Everett, and Linton C. Freeman. 2002. “Ucinet 6 for Windows: Software for Social Network Analysis.” Harvard: Analytic Technologies.
- Calero-Medina, Clara, and Ed Noyons. 2008. “Combining Mapping and Citation Network Analysis for a Better Understanding of the Scientific Development: The Case of the Absorptive Capacity Field.” *Journal of Informetrics* 2:272-79. <https://doi.org/10.1016/j.joi.2008.09.005>
- de Nooy, W., A. Mrvar, and V. Batagelj. 2005. *Exploratory Social Network Analysis with Pajek*. Boston, MA: Cambridge University Press. <https://doi.org/10.1017/CBO9780511806452>
- Gingerich, Melvin. 1943. “Review of *Culture of a Contemporary Rural Community*.” *Mennonite Quarterly Review* 17(3):172-74.
- Hargens, Lowell. 2000. “Using the Literature: Reference Networks, Reference Contexts, and the Social Structure of Scholarship.” *American Sociological Review* 65(6):846-65. <https://doi.org/10.2307/2657516>
- Hostetler, John, and Nancy Gaines. 1984. *A Bibliography of the Old Order Amish*. Philadelphia: Communal Studies Center.
- Hummon, N., and P. Doreian. 1989. “Connectivity in a Citation Network: The Development of DNA Theory.” *Social Networks* 11:39-63. [https://doi.org/10.1016/0378-8733\(89\)90017-8](https://doi.org/10.1016/0378-8733(89)90017-8)
- Kleinberg, Jon M. 1999. “Authoritative Sources in a Hyperlinked Environment.” *Journal of the ACM* 46(5):604-32. <https://doi.org/10.1145/324133.324140>
- Kuhn, Thomas. 1962. *The Structure of Scientific Revolutions*. Chicago, IL: University of Chicago Press.

- McConnell, David. 2013. "Technology Change across Multiple Affiliations: A Holmes County Update" Paper presentation at *Amish America: Plain Technology in a Cyber World*. Elizabethtown, PA. June 2013.
- Ruth, John L. 2001. *The Earth Is the Lord's: A Narrative History of the Lancaster Mennonite Conference*. Scottsdale, PA: Herald Press.
- Smucker, Donovan. 1976. *The Sociology of Canadian Mennonites, Hutterites, and Amish: A Bibliography with Annotations*. Waterloo, ON: Wilfrid Laurier University Press.
- . 1991. *The Sociology of Canadian Mennonites, Hutterites, and Amish: A Bibliography with Annotations, Volume II*. Waterloo, ON: Wilfrid Laurier University Press.
- Umble, John. 1943. "Review of The Old Order Amish of Lancaster County, Pennsylvania." *Mennonite Quarterly Review* 17(4):207-36.
- van Eck, Nees Jan, and Ludo Waltman. 2009. "VOSviewer: A Computer Program for Bibliometric Mapping." In *ERIM Report Series Research in Management*. Erasmus Research Institute of Management.

Appendix A: Top Journals for Publications in Amish Studies

Refs ^a	Journal Name	Refs ^a	Journal Name
68	Mennonite Quarterly Review ^b	3	American Anthropologist
43	J. of Amish and Plain Anabaptist Studies	3	American J. of Psychiatry
25	Pennsylvania Folklife ^b	3	American Speech
20	Pennsylvania Mennonite Heritage ^b	3	Annals of Tourism Research
15	J. of Multicultural Nursing & Health ^c	3	Culture and Agriculture
13	Mennonite Historical Bulletin ^b	3	Demography
12	Rural Sociology	3	Human Organization
9	Mennonite Family History ^b	3	Int'l J. of the Sociology of Language
8	Yearbook of German-American Studies	3	J. of Agromedicine
6	Multicultural Education J.	3	J. of American Folklore
5	American J. of Epidemiology	3	J. of Emergency Nursing
5	Brethren Life and Thought	3	J. of Mennonite Studies
5	J. of American Culture	3	J. of Travel Research
4	American Studies J. (Germany) ^c	3	Names
4	J. of Agricultural Safety & Health	3	Review of Religious Research
4	J. of Transcultural Nursing	3	Social Biology
4	Population Studies	3	Sociological Focus

^a For a journal to be included as having at least three references, at least two different sets of authors are required across the three pieces. Journals publishing three or more pieces by an author / author set and are not included, as it suggests an author's time-specific connection with the journal rather than a journal's interest in the subject matter.

^b These journals would be undercounted if a very inclusive tally of articles were used; as is, only those appearing in the bibliography contribute to the tally.

^c Articles in special issue(s)

Appendix B: An Extensive Bibliography of Amish Studies References

- Aaland, Mary, and Thein Hlaing. 2004. "Amish Buggy Injuries in the 21st Century: A Retrospective Review from a Rural Level II Trauma Center." *American Surgeon* 70(3):228-34.
- Acheson, Louise. 1994. "Perinatal, Infant, and Child Death Rates among the Old Order Amish." *American Journal of Epidemiology* 139(2):173-83. doi.org/10.1093/oxfordjournals.aje.a116979
- Adams, Carolyn, and Michael Leverland. 1986. "The Effects of Religious Beliefs on the Health Care Practices of the Amish." *Nurse Practitioner* 11(3):58-67. doi.org/10.1097/00006205-198603000-00008
- Adkins, Tabetha. 2009. "'To Everyone Out There in Budget Land': The Narrative of Community in the International Amish Newspaper, *The Budget*." *Issues in Writing* 18(1):53-78.
- . 2011. "'The English Effect' on Amish Language and Literacy Practices." *Community Literacy Journal* 5(2):25-45.
- . 2011. "Researching the 'Un-Digital' Amish Community: Methodological and Ethical Reconsiderations for Human Subjects Research." *Community Literacy Journal* 6(1):39-53.
- Agarwala, Richa, Leslie Biesecker, Katherine Hopkins, Clair Francomano, and Alejandro Schäffer. 1998. "Software for Constructing and Verifying Pedigrees within Large Genealogies and an Application to the Old Order Amish of Lancaster County." *Genome Research* 8(3):211-21. doi.org/10.1101/gr.8.3.211
- Agarwala, Richa, Leslie Biesecker, and Alejandro Schäffer. 2003. "Anabaptist Genealogy Database." *American Journal of Medical Genetics Part C: Seminars in Medical Genetics* 121C(1):32-37. doi.org/10.1002/ajmg.c.20004
- Almutairi, Abdullah. 2016. "Buggy Safety in Amish Community." *International Journal of Scientific & Technology Research* 5(2):208-10.
- Ammon, Richard. 1994. "Observation of a First-Year Amish Teacher." *Multicultural Education Journal* 12(2):6-10.
- Anderson, Cory. 2011. "Congregation or Conference? The Development of Beachy Amish Polity and Identity." *Mennonite Historical Bulletin* 72(1):12-15.
- . 2011. "Retracing the Blurred Boundaries of the Twentieth-Century 'Amish Mennonite' Identity." *Mennonite Quarterly Review* 85(3):361-412.
- . 2013. "An Evangelical Reorientation: The Contribution of Beachy Amish-Mennonite Mothers." Pp. 236-55 in *Mothering Mennonite*, edited by Rachel Epp Buller and Kerry Fast. Bradford, ON: Demeter Press.
- . 2013. "Who Are the Plain Anabaptists? What Are the Plain Anabaptists?" *Journal of Amish and Plain Anabaptist Studies* 1(1):26-71.
- . 2014. "Horse and Buggy Crash Study I: Common Crash Scenarios between a Motor Vehicle and the Amish / Old Order Mennonite Horse and Buggy." *Journal of Amish and Plain Anabaptist Studies* 2(1):79-99.
- . 2014. "Horse and Buggy Crash Study II: Overstretching the Slow-Moving Vehicle Emblem's Abilities: Lessons from the Swartzentruber Amish." *Journal of Amish and Plain Anabaptist Studies* 2(1):100-15.
- . 2014. "Horse and Buggy Crash Study III: Low Illumination and the Sun's Glare in Crashes between Motor Vehicles and Amish / Old Order Mennonite Horse and Buggies." *Journal of Amish and Plain Anabaptist Studies* 2(1):116-24.
- . 2015. "Amish Education: A Synthesis." *Journal of Amish and Plain Anabaptist Studies* 3(1):1-24.
- . 2016. "Religious Seekers' Attraction to the Plain Mennonites and Amish." *Review of Religious Research* 58(1):125-47. doi.org/10.1007/s13644-015-0222-5
- . 2016. "Religiously Motivated Migration." *The Sociological Quarterly* 57(3):387-414. doi.org/10.1111/tsq.12139
- . 2017. "Seventy-Five Years of Amish Studies, 1942 to 2017: A Critical Review of Scholarship Trends (with an Extensive Bibliography)." *Journal of Amish and Plain Anabaptist Studies* 5(1):1-65.
- . 2017. "The Undistinguished Scholar of the Amish, Werner Enninger, -or- Has the Time Yet Come for Rigorous Theory in Amish Studies?" *Journal of Amish and Plain Anabaptist Studies* 5(2):196-238.
- Anderson, Cory, and Jennifer Anderson. 2016. "The Amish Settlement in Honduras, 1968-1978: A (Half) Failed Attempt to Develop an Amish Understanding of Mission." *Journal of Amish and Plain Anabaptist Studies* 4(1):1-50. doi.org/10.18061/1811/78020
- . 2017. "Sanctifying Leisure: International Tourism among America's Amish-Mennonites." *American Studies Journal* 62. (asjournal.org/63-2017)
- Anderson, Cory, and Joseph Donnermeyer. 2013. "Where Are the Plain Anabaptists?" *Journal of Amish and Plain Anabaptist Studies* 1(1):1-25.
- Anderson, Cory, and Loren Kenda. 2015. "What Kinds of Places Attract and Sustain Amish Populations?" *Rural Sociology* 80(4):483-511. doi.org/10.1111/ruso.12083
- Anderson, Jennifer, and Cory Anderson. 2014. "Conservative Mennonite Storybooks and the Construction of Evangelical Separatism." *Journal of Amish and Plain Anabaptist Studies* 2(2):245-77.
- Anderson, Stephen, and Cari Autry. 2011. "Leisure Behaviour of the Amish." *World Leisure Journal* 53(1):57-66. doi.org/10.1080/04419057.2011.552219
- Andreoli, Eileen, and Judith Miller. 1998. "Aging in an Amish Community." *Nurse Connections* 11(3):5-11.
- Appling, Gregory. 1975. "Amish Protestantism and the Spirit of Capitalism." *Cornell Journal of Social Relations* 10(2):239-50.
- Armer, Jane, and M. Elise Radina. 2006. "Definition of Health and Health Promotion Behaviors among Midwestern Amish Families." *Journal of Multicultural Nursing & Health* 12(3):44-53.
- Arons, Stephen. 1975. "Compulsory Education: The Plain People Resist." Pp. 124-35 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- Avenatti, Linda. 1991. "Qualitative Study of an Amish School." *Contemporary Education* 62(3):199-201.
- Bachman, Calvin George. 1942. *The Old Order Amish of Lancaster County*. Norristown, PA: Pennsylvania German Society.
- Baecher, Robert. 2000. "'The Patriarch' of Sainte Marie-aux-Mines." *Mennonite Quarterly Review* 74(1):145-58.
- . 2004. "From Steffisburg to Ste. Marie-aux-Mines: The Exodus of Those Who Would Become Amish." *Mennonite Family History* 23(1):4-16.
- Baehr, Karl. 1942. "Secularization among the Mennonites of Elkhart County, Indiana." *Mennonite Quarterly Review* 16(3):131-61.
- Bailey, Martha, and William Collins. 2011. "Did Improvements in Household Technology Cause the Baby Boom? Evidence from

- Electrification, Appliance Diffusion, and the Amish." *American Economic Journal: Macroeconomics* 3 3(2):189-217. doi.org/10.1257/mac.3.2.189
- Bair, Ray. 1952. "The Merger of the Mennonite and the Amish Mennonite Conference[s] from 1911 to 1928." *Mennonite Historical Bulletin* 13(4):2-4.
- Baldwin, Sioux. 1970. "Amish Plain Costume: A Matter of Choice." *Pennsylvania Folklife* 19(4):10-17.
- Ball, William. 1975. "Building a Landmark Case: *Wisconsin v. Yoder*." Pp. 114-23 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- . 1988. "An External Perspective: The Constitutional Freedom to Be Anabaptist." *Brethren Life and Thought* 33(3):200-04.
- . 1993[2003]. "First Amendment Issues." Pp. 253-65 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Banks, Mary Jane, and Rosalie Benchot. 2001. "Unique Aspects of Nursing Care for Amish Children." *American Journal of Maternal Child Nursing* 26(4):192-96. doi.org/10.1097/00005721-200107000-00008
- Barclay, Harold. 1967. "The Plain People of Oregon." *Review of Religious Research* 8(3):1-26. doi.org/10.2307/3510540
- Bartel, Lee. 1986. "The Tradition of the Amish in Music." *Hymn* 37(4):20-26.
- Bassett, David. 2008. "Physical Activity of Canadian and American Children: A Focus on Youth in Amish, Mennonite, and Modern Cultures." *Applied Physiology, Nutrition, and Metabolism* 33(4):831-35. doi.org/10.1139/H08-044
- Bassett, David, Patrick Schneider, and Gertrude Enders Huntington. 2004. "Physical Activity in an Old Order Amish Community." *Medicine & Science in Sports & Exercise* 36(1):79-85. doi.org/10.1249/01.MSS.0000106184.71258.32
- Bassett, David, Mark Tremblay, Dale Eslinger, Jennifer Copeland, Joel Barnes, and Gertrude Enders Huntington. 2007. "Physical Activity and Body Mass Index of Children in an Old Order Amish Community." *Medicine & Science in Sports & Exercise* 39(3):410-15. doi.org/10.1249/mss.0b013e31802d3aa7
- Bates, Mary Ann. 2008. "Insubordinate Anabaptists in Virtuous Clothing? Amish Anabaptist Subjects in the Context of Bernese Sumptuary and Moral Mandates." *Mennonite Quarterly Review* 82(4):517-32.
- Beachy, Alvin. 1954. "The Amish Settlement in Somerset County, Pennsylvania." *Mennonite Quarterly Review* 28(4):263-92.
- . 1955. "The Rise and Development of the Beachy Amish Mennonite Churches." *Mennonite Quarterly Review* 29(1):118-40.
- Beachy, Audrey, Esther Hershberger, Ruth Davidhizar, and Joyce Newman Giger. 1997. "Cultural Implications for Nursing Care of the Amish." *Journal of Cultural Diversity* 4(4):118-26.
- Beachy, Leroy. 2011. *Unser Leit.. The Story of the Amish*. Millersburg, OH: Goodly Heritage Books.
- Bean, Nadine. 1993. "Supporting Rural Families in Their Homes: The Amish Study." *Journal of Emotional and Behavioral Problems* 2(4):39-42.
- Beaudreault, Amy, S. Dee Jepsen, and Wayne Dellinger. 2009. "Designing an Agricultural Safety Intervention Program for Ohio Amish Youth." *Cases in Public Health Communication and Marketing* 3(Summer):38-58.
- Beiler, Joseph. 1982. "Ordnung." *Mennonite Quarterly Review* 56(4):382-84.
- Bender, Martin. 2001. "An Economic Comparison of Traditional and Conventional Agricultural Systems at a County Level." *American Journal of Alternative Agriculture* 16(1):2-15. doi.org/10.1017/S0889189300008808
- . 2003. "Animal Production and Farm Size in Holmes County, Ohio, and US Agriculture." *American Journal of Alternative Agriculture* 18(2):70-79. doi.org/10.1079/AJAA200236
- Benjamin, Steven. 1979. "The Old Order Amish: Their History, Culture, and Languages." Pp. 143-61 in *Occasional Papers of the Society for German-American Studies* 8, edited by Steven Benjamin. Morgantown, WV: Department of Foreign Languages, West Virginia University.
- Bennett, Edward. 2003. "Emancipatory Responses to Oppression: the Template of Land-Use Planning and the Old Order Amish of Ontario." *American Journal of Community Psychology* 31(1/2):157-71. doi.org/10.1023/A:1023086923232
- Bernstein, Barbara. 1977. "A Cross-Cultural Study of Sixth-Graders' New Year's Resolutions: Middle-Class versus Mennonite and Amish Youth." *Social Behavior and Personality* 5(2):209-14. doi.org/10.2224/sbp.1977.5.2.209
- Beverly, Ellen Diana Price, William Lacefield, and Lucy Bush. 2015. "Perspectives on Early Development of Number Sense within a Rural Amish Community." *Research in Mathematics Education* 17(3):239-41. doi.org/10.1080/14794802.2015.1105756
- Biedrzycki, Lisa. 2006. "'Conformed to This World': A Challenge to the Continued Justification of the Wisconsin v. Yoder Education Exception in a Changed Old Order Amish Society." *Temple Law Review* 79(1):249-78.
- Biesecker, Susan. 2000. "Tourism in Holmes County and the Ministry of *Behalt*." *Mennonite Historical Bulletin* 61(1):1-6.
- . 2008. "Heritage Versus History: Amish Tourism in Two Ohio Towns." Pp. 111-30 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- Billig, Michael, and Elam Zook. 2017. "The Functionalist Problem in Kraybill's *Riddle of Amish Culture*." *Journal of Amish and Plain Anabaptist Studies* 5(1):82-95.
- Bing, Elisabeth. 1975. "Lamaze Childbirth among the Amish People." *Birth and the Family Journal* 2(2):33-42. doi.org/10.1111/j.1523-536x.1975.tb01515.x
- Biswas-Diener, Robert, Joar Vitterso, and Ed Diener. 2005. "Most People Are Pretty Happy, but There Is Cultural Variation: The Inughuit, the Amish, and the Maasai." *Journal of Happiness Studies* 6:205-26. doi.org/10.1007/s10902-005-5683-8
- Blair, Robert, and Charles Hurst. 1997. "Amish Health Care." *Journal of Multicultural Nursing & Health* 3(2):38-43.
- Blake, Katharine, Enrico Cardamone, Steven Hall, Glenn Harris, and Susan Moore. 1997. "Modern Amish Farming as Ecological Agriculture." *Society & Natural Resources* 10(2):143-59. doi.org/10.1080/08941929709381015
- Blume, Michael. 2010. "Von Hayek and the Amish Fertility: How Religious Communities Manage to Be Fruitful and Multiply- A Case Study." Pp. 159-75 in *The Nature of God: Evolution and Religion*, edited by Ulrich Frey. Antwerpen, Belgium: Tectum.
- Bogden, Megan, Steven Reschly, Benjamin Zeller, Tom Coletti, Donald Kraybill, Karen Johnson-Weiner, and Steven Nolt. 2014. "The Amish Symposium." *Journal of Amish and Plain Anabaptist Studies* 2(2):278-302.
- Bontrager, Herman. 2003. "Encounters with the State, 1990-2002." Pp. 235-51 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Boyer, Paul. 2008. "Understanding the Amish in Twenty-First Century America." *Mennonite Quarterly Review* 82(3):359-76.

- Boynton, Linda. 1986. "The Effect of Tourism on Amish Quilting Design." *Annals of Tourism Research* 13:451-65. doi.org/10.1016/0160-7383(86)90030-7
- Brandt, Mindy, and Thomas Gallagher. 1993-94. "Tourism and the Old Order Amish." *Pennsylvania Folklife* 43(2):71-75.
- Brensinger, Jill, and Renata Laxova. 1995. "The Amish: Perceptions of Genetic Disorders and Services." *Journal of Genetic Counseling* 4(1):27-47. doi.org/10.1007/BF01423846
- Brewer, Janet, and Nancy Bonalumi. 1995. "Cultural Beliefs in the Emergency Department: Healthcare Beliefs and Practices among the Pennsylvania Amish." *Journal of Emergency Nursing* 21(6):494-97. doi.org/10.1016/S0099-1767(05)80258-2
- Bridger, Jeffrey, Al Luloff, Louis Ploch, and Jennifer Steele. 2001. "A Fifty-Year Overview of Persistence and Change in an Old Order Amish Community." *Journal of the Community Development Society* 32(1):65-87. doi.org/10.1080/15575330109489693
- Briss, Peter, Laura Fehrs, Robert Hutcheson, and William Schaffner. 1992. "Rubella among the Amish: Resurgent Disease in a Highly Susceptible Community." *Pediatric Infectious Disease Journal* 11(11):955-59. doi.org/10.1097/00006454-199211110-00010
- Brock, Caroline. 2013. "What Do College Students Have to Learn from the Amish?" *Journal of Amish and Plain Anabaptist Studies* 1(2):69-89.
- Brock, Caroline, and Bradford Barham. 2008. "Farm Structural Change of a Different Kind: Alternative Dairy Farms in Wisconsin—Graziers, Organic, and Amish." *Renewable Agriculture and Food Systems* 24(1):25-37. doi.org/10.1017/S1742170508002366
- . 2013. "'Milk is Milk': Organic Dairy Adoption Decisions and Bounded Rationality." *Sustainability* 5:5416-41. doi.org/10.3390/su5125416
- . 2015. "Amish Dedication to Farming and Adoption of Organic Dairy Systems." Pp. 233-55 in *Re-Thinking Organic Food and Farming in a Changing World*, edited by Bernhard Freyer and Jim Bingen: Springer Netherlands.
- Brock, Caroline, and Steven Reschly. 2016. "Anabaptist Communities." Pp. 230-42 in *The Routledge History of Rural America*, edited by Pamela Riney-Kehrberg. New York, NY: Routledge.
- Bronner, Simon. 2005. "Plain Folk and Folk Society: John A. Hostetler's Legacy of the Little Community." Pp. 56-97 in *Writing the Amish: The Worlds of John A. Hostetler*, edited by David Weaver-Zercher. University Park, PA: Pennsylvania State University Press.
- Brown, Joshua. 2010. "An Amish Mortuary Ritual at the Intersection of Cultural Anthropology and Lexicography." *Yearbook of German-American Studies* 3[supplement]:85-100.
- . 2016. "Gendered Stories, Advice, and Narrative Intimacy in Amish Young Adult Literature." Pp. 87-101 in *Gender(ed) Identities: Critical Rereadings of Gender in Children's and Young Adult Literature*, edited by Tricia Classen and Holly Hassel. New York, NY: Routledge.
- Browning, Clyde. 1971. *Amish in Illinois: Over One Hundred Years of the 'Old Order' Sect of Central Illinois*. Decatur, IL: Clyde Browning.
- Brubaker, Timothy, and Carol Michael. 1987. "Amish Families in Later Life." Pp. 110-16 in *Ethnic Dimensions of Aging*, edited by D.E. Gelfand and C.M. Barresi. New York, NY: Springer.
- Brunt, Richard. 1986. "Studies of the Linguistic Repertoire of the Old Order Amish: An Introductory Research Report." Pp. 46-52 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans I*, edited by Werner Enninger. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- Bryan, Edward. 2016. "The Amish Beard Cutting Case: A Defense Lawyer's Perspective." *Journal of Amish and Plain Anabaptist Studies* 4(1):98-105. doi.org/10.18061/1811/77993
- Bryer, Kathleen. 1979. "The Amish Way of Death: A Study of Family Support Systems." *American Psychologist* 34(3):255-61. doi.org/10.1037/0003-066X.34.3.255
- Buccalo, Sharyn. 1997. "Window on Another World: An 'English' Nurse Looks at the Amish Culture and Their Health Care Beliefs." *Journal of Multicultural Nursing & Health* 3(2):53-58.
- Buccalo, Sharyn, and Patricia Stevens. 1994. "Teaching Cultural Sensitivity to Public Health Nurses." *Multicultural Education Journal* 12(2):16-20.
- Buck, Roy. 1977. "Making Good Business Better: A Second Look at Staged Tourist Attractions." *Journal of Travel Research* 15(3):30-32. doi.org/10.1177/004728757701500307
- . 1977. "The Ubiquitous Tourist Brochure: Explorations in its Intended and Unintended Use." *Annals of Tourism Research* 4(4):195-207. doi.org/10.1016/0160-7383(77)90038-X
- . 1978. "Boundary Maintenance Revisited: Tourist Experience in an Old Order Amish Community." *Rural Sociology* 43(2):221-34.
- . 1978. "From Work to Play: Some Observations on a Popular Nostalgic Theme." *Journal of American Culture* 1(3):543-53. doi.org/10.1111/j.1542-734X.1978.0103_543.x
- . 1979. "Bloodless Theater: Images of the Old Order Amish in Tourism Literature." *Pennsylvania Mennonite Heritage* 2(3):2-11.
- . 1979. "Tourist Containment and Culture Preservation." Pp. 236-53 in *Communes: Historical and Contemporary*, edited by Ruth Shonle Cavan and Man Singh Das. New Delhi, India: Vikas.
- . 1980. "Being Amish: Some Notes on Childhood Socialization and Acculturation among the Old Order Amish." *Journal of Children in Contemporary Society* 13(January):32-37.
- Buck, Roy, and Ted Alleman. 1979. "Tourist Enterprise Concentration and Old Order Amish Survival: Explorations in Productive Coexistence." *Journal of Travel Research* 18(1):15-20. doi.org/10.1177/004728757901800103
- Bumgardner, Matthew, Gary Graham, P. Charles Goebel, and Robert Romig. 2011. "How Clustering Dynamics Influence Lumber Utilization Patterns in the Amish-Based Furniture Industry in Ohio." *Journal of Forestry* 109(2):74-81.
- Bumgardner, Matthew, Robert Romig, and William Luppold. 2007. "Wood Use by Ohio's Amish." *Forest Products Journal* 57(12):6-12.
- Burgess, Ernest, and Harvey Locke. 1945. "Contemporary American Farm Families." Pp. 74-92 in *The Family*. New York, NY: American Book Co.
- Burgus, Shari, and Amy Rademaker. 2007. "Testing a Novel Child Farm Safety Intervention for Anabaptist Audiences." *Journal of Agromedicine* 12(4):63-70. doi.org/10.1080/10599240801986165
- Burkhart, Charles. 1953. "The Church Music of the Old Order Amish and the Old Colony Mennonites." *Mennonite Quarterly Review* 27(1):34-54.
- . 1957. "The Amish Theme in Recent American Theatricals." *Mennonite Quarterly Review* 31(2):140-42.
- Burridge, Kate, and Werner Enninger. 1992. *Diachronic Studies on the Languages of the Anabaptists*. Bochum, Germany: Brockmeyer.
- Byers, Bryan. 2008. "Amish Victimization and Offending: A Rural Subculture's Experiences and Responses to Crime and Justice." *Southern Rural Sociology* 23(2):226-51.
- Byers, Bryan, and Benjamin Crider. 2002. "Hate Crimes against the Amish: A Qualitative Analysis of Bias Motivation Using Routine Activities Theory." *Deviant Behavior* 23(2):115-48. doi.org/10.1080/016396202753424529
- Byers, Bryan, Benjamin Crider, and Gregory Biggers. 1999. "Bias Crime Motivation: A Study of Hate Crime Offender Neutralization Techniques Used against the Amish." *Journal of Contemporary*

- Criminal Justice* 15(1):78-96. doi.org/10.1177/1043986299015001006
- Camden, Laura, and Susan Gaetz Duarte. 2006. *Mennonites in Texas: The Quiet in the Land*. College Station, TX: Texas A&M University Press.
- Campanella, Karla, Jill Korbin, and Louise Acheson. 1993. "Pregnancy and Childbirth among the Amish." *Social Science & Medicine* 36(3):333-42. doi.org/10.1016/0277-9536(93)90017-X
- Carey, Michael Clay. 2016. "Expression of Culture in the Amish Press: Media and Community Maintenance in a Religious Diaspora." *Journalism & Communication Monographs* 18(3):112-57.
- Casad, Robert. 1968. "Compulsory High School Attendance and the Old Order Amish: A Commentary on State vs. Garber." *University of Kansas Law Review* 16(3):423-36.
- Cassady, Joslyn, David Kirschke, Timothy Jones, Allen Craig, Ovidio Bermudez, and William Schaffner. 2005. "Case Series: Outbreak of Conversion Disorder among Amish Adolescent Girls." *Journal of the American Academy of Child & Adolescent Psychiatry* 44(3):291-97. doi.org/10.1097/00004583-200503000-00014
- Cates, James. 2005. "Facing away: Mental Health Treatment with the Old Order Amish." *American Journal of Psychotherapy* 59(4):371-83.
- . 2011. "Of Course It's Confidential- Only the Community Knows: Mental Health Services with the Old Order Amish." Pp. 309-16 in *Ethical Conundrums, Quandaries, and Predicaments in Mental Health Practice: A Casebook from the Files of Experts*, edited by W. Brad Johnson and Gerald Koocher. New York, NY: Oxford University Press.
- . 2014. *Serving the Amish: A Cultural Guide for Professionals*. Baltimore, MD: Johns Hopkins University Press.
- Cates, James, and Linda Graham. 2002. "Psychological Assessment of the Old Order Amish: Unraveling the Enigma." *Professional Psychology: Research and Practice* 33(2):155-61. doi.org/10.1037/0735-7028.33.2.155
- Cates, James, and Chris Weber. 2012. "A Substance Use Survey with Old Order Amish Early Adolescents: Perceptions of Peer Alcohol and Drug Use." *Journal of Child & Adolescent Substance Abuse* 21(3):193-203. doi.org/10.1080/1067828X.2012.689935
- Cates, James, and Chris Weber. 2013. "An Alcohol and Drug Intervention with Old Order Amish Youth: Preliminary Results of Culturally Segregated Class Participation." *Journal of Groups in Addiction & Recovery* 8(2):112-28. doi.org/10.1080/1556035X.2013.764199
- Cavan, Ruth Shonle. 1978. "Roles of the Old in Personal and Impersonal Societies." *Family Coordinator* 27(4):315-19. doi.org/10.2307/583433
- . 1984. "Analysis of Health Practices among the Amish with Reference to Boundary Maintenance." *Communal Societies* 4:59-73.
- . 1984. "Public and Private Areas and the Survival of Communal Subsocieties." *Journal of Voluntary Action Research* 13(2):46-58. doi.org/10.1177/089976408401300206
- Chafetz, Josh. 2006. "Social Reproduction and Religious Reproduction: A Democratic-Communitarian Analysis of the Yoder Problem." *William & Mary Bill of Rights Journal* 15(1):263-99.
- Cheek, Cheryl, and Kathleen Piercy. 2004. "Quilting as Age Identity Expression in Traditional Women." *International Journal of Aging and Human Development* 59(4):321-37. doi.org/10.2190/T1R0-D8TW-ML6Y-VYYL
- . 2008. "Quilting as a Tool in Resolving Erikson's Adult Stage of Human Development." *Journal of Adult Development* 15(1):13-24. doi.org/10.1007/s10804-007-9022-7
- Chhabra, Deepak. 2010. "How They See Us: Perceived Effects of Tourist Gaze on the Old Order Amish." *Journal of Travel Research* 49(1):93-105. doi.org/10.1177/0047287509336475
- Christie-Searles, John. 2012. "Amish and Their Effect on Per Capita Incomes in Pennsylvania." *The Heinz Journal* 9(1):1-9.
- Chupp, Ronald. 2008. "Treatment of Substance Abuse in Old Order Amish Youth." *Alcohol, Tobacco, and Other Drugs* (1):9-11.
- Clark, Allen. 1963[1988]. *This Is Good Country: A History of the Amish of Delaware, 1915-1988*. Gordonville Print Shop: Gordonville, PA.
- Coffey, Brian. 1978. "Nineteenth Century Barns of Geauga County, Ohio." *Pioneer America* 10(2):53-63.
- Cohen, Susan Ruth. 2014. "Are the Amish Good Citizens?" *Mennonite Quarterly Review* 88(1):65-98.
- Colyer, Cory, Cory Anderson, Rachel Stein, Joseph Donnermeyer, and Samson Wasao. 2017. "Reviving Amish Demography." *Journal of Amish and Plain Anabaptist Studies* 5(1):96-119.
- Cong, Dachang. 1992. "Amish Factionalism and Technological Change: A Case Study of Kerosene Refrigerators and Conservatism." *Ethnology* 31(3):205-14. doi.org/10.2307/3773527
- . 1994. "The Roots of Amish Popularity in Contemporary USA." *Journal of American Culture* 17(1):59-66. doi.org/10.1111/j.1542-734X.1994.00059.x
- Cooksey, Elizabeth, and Joseph Donnermeyer. 2012. "The Amish in North America: Knowledge, Tradition, and Modernity." Pp. 77-94 in *Religion and Knowledge: Sociological Perspectives*, edited by Mathew Guest and Elisabeth Arweck. Burlington, VT: Ashgate.
- . 2013. "A Peculiar People Revisited: Demographic Foundations of the Iowa Amish in the 21st Century." *Journal of Amish and Plain Anabaptist Studies* 1(1):110-26.
- Cooper, Thomas. 2006. "Of Scripts and Scriptures: Why Plain People Perpetuate a Media Fast." *Journal of American Culture* 29(2):139-53. doi.org/10.1111/j.1542-734X.2006.00325.x
- Cordell, Sigrid. 2013. "Loving in Plain Sight: Amish Romance Novels as Evangelical Gothic." *Journal of Amish and Plain Anabaptist Studies* 1(2):1-16.
- Coşgel, Metin. 1993. "Religious Culture and Economic Performance: Agricultural Productivity of the Amish, 1850-80." *Journal of Economic History* 53(2):319-31. doi.org/10.1017/S0022050700012948
- Costello, John. 1997. "Remarks on Linguistic Convergence, Lexical Syncretism, and Cognition: The Merger of *Bitte* and *Fraage* in the Pennsylvania German of Anabaptists in Lancaster County." Pp. 29-38 in *Languages and Lives: Essays in Honor of Werner Enninger*, edited by James Dow and Michèle Wolff. New York, NY: Peter Lang.
- Craumer, Peter. 1979. "Farm Productivity and Energy Efficiency in Amish and Modern Dairying." *Agriculture and Environment* 4(4):281-99. doi.org/10.1016/0304-1131(79)90004-3
- Crawford, Stephanie, Aimée Manuel, and Bruce Wood. 2009. "Pharmacists' Considerations when Serving Amish Patients." *Journal of the American Pharmacists Association* 49(1):86-94. doi.org/10.1331/JAPhA.2009.07160
- Cronk, Sandra. 1981. "*Gelassenheit*: The Rites of the Redemptive Process in Old Order Amish and Old Order Mennonite Communities." *Mennonite Quarterly Review* 55(1):5-44.
- Cross, Harold. 1976. "Population Studies and the Old Order Amish." *Nature* 262(5563):17-20. doi.org/10.1038/262017a0
- Cross, Harold, and Andrew Crosby. 2008. "Amish Contributions to Medical Genetics." *Mennonite Quarterly Review* 82(3):449-67.
- Cross, Harold, E.E. Kennel, and A.M. Lilienfeld. 1968. "Cancer of the Cervix in an Amish Population." *Cancer* 21(1):102-08. doi.org/10.1002/1097-0142(196801)21:1<102::AID-CNCR2820210116>3.0.CO;2-N
- Cross, Harold, and Victor McKusick. 1970. "Amish Demography." *Social Biology* 17(2):83-101.

- doi.org/10.1080/19485565.1970.9987850
- Cross, John. 2003. "Amish Surnames, Settlement Patterns, and Migration." *Names* 51(3&4):193-214. doi.org/10.1179/nam.2003.51.3-4.193
- . 2004. "Amish Settlements in Wisconsin." *Wisconsin Geographer* 20:2-9.
- . 2004. "Expansion of Amish Dairy Farming in Wisconsin." *Journal of Cultural Geography* 21(2):77-101. doi.org/10.1080/08873639009478260
- . 2006. "Restructuring America's Dairy Farms." *Geographical Review* 96(1):1-23.
- . 2007. "The Expanding Role of the Amish in America's Dairy Industry." *Focus on Geography* 50(3):7-16. doi.org/10.1111/j.1949-8535.2007.tb00199.x
- . 2014. "Continuity and Change: Amish Dairy Farming in Wisconsin over the Past Decade." *Geographical Review* 104(1):52-70. doi.org/10.1111/j.1931-0846.2014.12004.x
- . 2016. "Dairying Landscapes of the Amish in Wisconsin." *Material Culture* 48(2):16-31.
- Crowley, William. 1978. "Old Order Amish Settlement: Diffusion and Growth." *Annals of the Association of American Geographers* 68(2):249-64. doi.org/10.1111/j.1467-8306.1978.tb01194.x
- Cuyún Carter, Gebra, Mira Katz, Amy Ferketich, Steven Clinton, Elizabeth Grainger, Electra Paskett, and Clara Bloomfield. 2011. "Dietary Intake, Food Processing, and Cooking Methods among Amish and Non-Amish Adults Living in Ohio Appalachia: Relevance to Nutritional Risk Factors for Cancer." *Nutrition & Cancer* 63(8):1208-17. doi.org/10.1080/01635581.2011.607547
- . 2012. "The Use of Daily Aspirin, Nutritional Supplements and Alternative Medications among Amish and non-Amish Living in Ohio Appalachia." *Nutrition & Cancer* 64(7):911-18. doi.org/10.1080/01635581.2012.714046
- Daly, Bridget. 2012. "Surviving Conflict: The Old Order Amish and the United States Government." *The Concord Review* 23(1):23-43.
- Dana, Leo Paul. 2007. "A Humility-Based Enterprising Community: The Amish People in Lancaster County." *Journal of Enterprising Communities: People and Places in the Global Economy* 1(2):142-54. doi.org/10.1108/17506200710752566
- Davis, Dena. 1997. "The Child's Right to an Open Future: Yoder and Beyond." *Capital University Law Review* 26(1):93-105.
- Deebn, John. 1992. "Amish Agriculture and Popular Opinion in the Nineteenth and Twentieth Centuries." *Pennsylvania Mennonite Heritage* 15(2):21-29.
- DeHaven, Michael. 2010. "Pennsylvania German in Lyndon, KS: Variation, Change, Decline." *Yearbook of German-American Studies* 3[supplement]:113-22.
- Deline, James, Lisa Varnes-Epstein, Lee Dresang, Mark Gideonsen, Laura Lynch, and John Frey III. 2012. "Low Primary Cesarean Rate and High VBA Rate with Good Outcomes in an Amish Birthing Center." *Annals of Family Medicine* 10(6):530-37. doi.org/10.1370/afm.1403
- Dellasega, Cheryl, Judith Hupcey, and Kathleen Fisher. 1999. "Culturalizing Health Care for a Culturally Diverse Population." *Clinical Excellence for Nurse Practitioners* 3(1):10-15.
- DeRue, Diane, Rob Schlegel, and Jennifer Yoder. 2002. "Amish Needs and Mental Health Care." *Journal of Rural Community Psychology* E5(1). (marshall.edu/jrcp/sp2002/amish.htm)
- DeVries, George Jr. 1981. "Lessons from an Alternative Culture: The Old Order Amish." *Christian Scholar's Review* 10(3):218-28.
- Dewalt, Mark. 2001. "The Growth of Amish Schools in the United States." *Journal of Research in Rural Education* 17(2):122-24.
- . 2006. *Amish Education in the United States and Canada*. Lanham, MD: Rowman & Littlefield Education.
- Dickinson, Nancy, Doris Slesinger, and Patricia Raftery. 1996. "A Comparison of the Perceived Health Needs of Amish and Non-Amish Families in Cashton, Wisc." *Wisconsin Medical Journal* 95(3):151-56.
- Documét, Patricia, Heidi Green, Janet Adams, Lou Ann Weil, Jami Stockdale, and Yll Hyseni. 2008. "Perspectives of African American, Amish, Appalachian, and Latina Women on Breast and Cervical Cancer Screening: Implications for Cultural Competence." *Journal of Health Care for the Poor and Underserved* 19:56-74. doi.org/10.1353/hpu.2008.0018
- Donatelli, Nancy. 2007. "Goodbye Sister." *Journal of Emergency Nursing* 33(1):57-60. doi.org/10.1016/j.jen.2006.10.017
- Donnermeyer, Joseph. 1997. "Amish Society: An Overview." *Journal of Multicultural Nursing & Health* 3(2):6-12,24.
- . 2015. "Doubling Time and Population Increase of the Amish." *Journal of Amish and Plain Anabaptist Studies* 3(1):94-109.
- . 2017. "Of Shoulders and Shadows: Selected Amish Scholarship before 1963." *Journal of Amish and Plain Anabaptist Studies* 5(2):162-95.
- Donnermeyer, Joseph, and Cory Anderson. 2014. "The Growth of Amish and Plain Anabaptists in Kentucky." *Journal of Amish and Plain Anabaptist Studies* 2(2):215-44.
- . 2015. "A Mid-Decade Update on Amish Settlement Growth." *Journal of Amish and Plain Anabaptist Studies* 3(2):222-35.
- Donnermeyer, Joseph, Cory Anderson, and Elizabeth Cooksey. 2013. "The Amish Population: County Estimates and Settlement Patterns." *Journal of Amish and Plain Anabaptist Studies* 1(1):72-109.
- Donnermeyer, Joseph, and Elizabeth Cooksey. 2004. "The Demographic Foundations of Amish Society / Blessings from God: Fertility Patterns among the Amish." Paper presented at the *Annual Meeting of the Rural Sociological Society* and the *Annual Meeting of the American Sociological Association*. San Francisco, CA.
- . 2010. "On the Recent Growth of New Amish Settlements." *Mennonite Quarterly Review* 84(2):181-206.
- Donnermeyer, Joseph, and Lora Friedrich. 2006. "Amish Society: An Overview Reconsidered." *Journal of Multicultural Nursing & Health* 12(3):35-43.
- Donnermeyer, Joseph, George Kreps, and Marty Kreps. 1999. *Lessons for Living: A Practical Approach to Daily Life from the Amish Community*. Walnut Creek, OH: Carlisle.
- Donnermeyer, Joseph, and David Luthy. 2013. "Amish Settlements across America." *Journal of Amish and Plain Anabaptist Studies* 1(2):107-29.
- Dorsten, Linda. 1994. "Direct and Indirect Effects on Infant Mortality in a High-Fertility US Population." *Population Research and Policy Review* 13(1):31-48. doi.org/10.1007/BF01074320
- . 1999. "Fertility Decline in a US Population Favoring Large Families: A Hazard-Model Analysis of the Effect of Sib Death on Amish Fertility." *Population Research and Policy Review* 18(4):323-38. doi.org/10.1023/A:1006115313141
- Dorsten, Linda, Lawrence Hotchkiss, and Terri King. 1996. "Consanguineous Marriage and Early Childhood Mortality in an Amish Settlement." *Sociological Focus* 29(2):179-85. doi.org/10.1080/00380237.1996.10570639
- . 1999. "The Effect of Inbreeding on Early Childhood Mortality: Twelve Generations of an Amish Settlement." *Demography* 36(2):263-71. doi.org/10.2307/2648113
- Dow, James. 1986. "Old Order Amish Preaching Style: Ring Construction, Structural Symmetry, and Nonverbal Communication." Pp. 18-36 in *Internal and External Perspectives on Amish and*

- Mennonite Life 2*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- . 1988. "Toward an Understanding of Some Subtle Stresses on Language Maintenance among the Old Order Amish in Iowa." *International Journal of the Sociology of Language* 69:19-31. doi.org/10.1515/ijsl.1988.69.19
- . 1989. "Chiasmus, Structural Symmetry, and Nonverbal Communication: Toward an Understanding of the Old Order Amish Gemees." Pp. 125-34 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans II*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- Dow, James, and Michèle Wolff (Eds.). 1997. *Languages and Lives: Essays in Honor of Werner Enninger*. New York, NY: Peter Lang.
- Downing, Crystal. 2008. "Witnessing the Amish: Plain People on Fancy Film." Pp. 25-41 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- Driedger, Leo. 1977. "The Anabaptist Identification Ladder: Plain-Urbane Continuity in Diversity." *Mennonite Quarterly Review* 51(4):278-91.
- Durnbaugh, Hedwig. 1999. "The Amish Singing Style: Theories of Its Origin and Description of Its Singularity." *Pennsylvania Mennonite Heritage* 22(2):24-31.
- Dutcher, Vi. 2009. "'Hurry Back!' The Circle Letter as Communal Liaison in Women's Literacy Practice." *Center for Mennonite Writing Journal* 1(4). (mennonitewriting.org/journal/1/4/hurry-back/#all)
- Earnest, Russell, and Corinne Earnest. 2000. "A Living Tradition: Perspectives on North American Amish Fraktur." *Pennsylvania Mennonite Heritage* 23(1):2-12.
- Ediger, Marlow. 1977. "Other Minorities: Old Order Amish and Hutterites." *The Social Studies* 67(4):172-73. doi.org/10.1080/00220973.1944.11019555
- . 1977. "Stability versus Change in Society." *Trends in Social Education* 24(1):43-45.
- . 1980. "The Old Order Amish in American Society." *Education* 101(1):29-31.
- . 1986. "Amish Adaptations to Modern Society: Technical, Medical, and Legal." *Sociology and Social Research* 70:286.
- . 1986. "Education among the Amish." *Multicultural Education Journal* 4(2):4-9.
- . 1996. "Teaching about Another Culture: The Old Order Amish." *Social Studies* 87(4):161. doi.org/10.1080/00377996.1996.9958432
- . 1997. "Examining the Merits of Old Order Amish Education." *Education* 117(3):339-43.
- . 1998. "Teaching Science in the Old Order Amish School." *Journal of Instructional Psychology* 25(1):62-66.
- . 2003. "Science Learning from Farming: The Old Order Amish." *The Hoosier Science Teacher* 28(3):87-91.
- . 2005. "Old Order Amish Philosophy of Education." *Education* 125(3):422-25.
- Editors. 1977-78. "Adjudicating What Yoder Left Unresolved: Religious Rights for Minor Children after *Danforth* and *Carey*." *University of Pennsylvania Law Review* 126:1135-70.
- . 2010. "The Best of a Bad Lot: Compromise and Hybrid Religious Exemptions." *Harvard Law Review* 123(6):1494-515.
- Egeland, Janice, Jean Endicott, Abram Hostetter, Cleona Allen, David Pauls, and Jon Shaw. 2012. "A 16-Year Prospective Study of Prodromal Features Prior to BPI Onset in Well Amish Children." *Journal of Affective Disorders* 142:186-92. doi.org/10.1016/j.jad.2012.04.023
- Egeland, Janice, and Abram Hostetter. 1983. "Amish Study, I: Affective Disorders among the Amish, 1976-1980." *American Journal of Psychiatry* 140(1):56-61. doi.org/10.1176/ajp.140.1.56
- Egeland, Janice, Abram Hostetter, and S. Kendrick Eshleman. 1983. "Amish Study, III: The Impact of Cultural Factors on Diagnosis of Bipolar Illness." *American Journal of Psychiatry* 140(1):67-71. doi.org/10.1176/ajp.140.1.67
- Egeland, Janice, and James Sussex. 1985. "Suicide and Family Loading for Affective Disorders." *Journal of the American Medical Association* 254(7):915-18. doi.org/10.1001/jama.1985.03360070053022
- Eicher, Chris, Thomas Bean, and Sharyn Buccalo. 1997. "Amish Buggy Highway Safety." *Journal of Multicultural Nursing & Health* 3(2):19-24.
- Eitzen, Dirk. 2008. "Hollywood *Rumspringa*: Amish in the City." Pp. 133-53 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- . 2008. "Reel Amish: The Amish in Documentaries." Pp. 43-64 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- Elder, Dorothy Rose. 2001. "'Es Sind Zween Weg': Singing Amish Children into the Faith Community, with responses by Terry Miller and Daniel Martin Varisco." *Cultural Analysis* 2:39-67.
- . 2014. *Why the Amish Sing*. Baltimore, MD: Johns Hopkins University Press.
- Elmlinger, Ilene. 2014. "Meeting the Need for Hearing Screening in the Amish Community." *The Hearing Journal* 67(7):30,31.
- Emery, Eric. 1996. "Amish Families." Pp. 442-51 in *Ethnicity and Family Therapy*, edited by Monica McGoldrick, Joe Giordano, and John Pearce. New York, NY: Guilford.
- Ems, Lindsay. 2014. "'Amish Workarounds': Toward a Dynamic, Contextualized View of Technology Use." *Journal of Amish and Plain Anabaptist Studies* 2(1):42-58.
- . 2015. "Exploring Ethnographic Techniques for ICT Non-Use Research: An Amish Case Study." *First Monday: Peer Reviewed Journal of the Internet* 20(11). (journals.uic.edu/ojs/index.php/fm/article/view/6312/5139)
- Engle, T.L. 1944. "An Analysis of Themes on the Subject of War as Written by Amish and Non-Amish Children." *Journal of Educational Psychology* 35(5):267-73. doi.org/10.1037/h0056523
- . 1944. "Attitudes toward War as Expressed by Amish and Non-Amish Children." *Journal of Educational Psychology* 35(4):211-19. doi.org/10.1037/h0055586
- . 1945. "Personality Adjustments of Children Belonging to Minority Groups." *Journal of Educational Psychology* 35(9):543-60. doi.org/10.1037/h0062822
- . 1953. "Attitudes toward War as Expressed by Amish and Non-Amish Children: A Follow-Up Study." *Elementary School Journal* 53(6):345-51. doi.org/10.1086/458500
- Engle, T.L., and Eleanor Engle. 1943. "Attitude Differences between Amish and Non-Amish Children Attending the Same Schools." *Journal of Educational Psychology* 34:206-14. doi.org/10.1037/h0054091
- Enninger, Werner. 1979. "Language Convergence in a Stable Trilingualism Plus Trilingualism Situation." Pp. 43-63 in *Anglistik Beiträge zur Fachwissenschaft und Fachdidaktik*, edited by Frees. Münster, Germany: Regensberg.
- . 1979. "Structural and Pragmatic Properties of Grooming and Garment Grammars." Pp. 467-75 in *Semiotic Unfolding*, edited by T. Borbe. The Haag, Netherlands: Mouton.
- . 1980. "Nonverbal Performatives: The Function of a Grooming and

- Garment Grammar in the Organization of Nonverbal Role-Taking and Role-Making in One Specific Trilingual Social Isolate." Pp. 25-65 in *Understanding Bilingualism*, edited by Werner Hüllen. Frankfurt, Germany: Peter Lang.
- . 1980. "Syntactic Convergence in a Stable Trilingual Plus Trilingualism Situation in Kent County, Delaware, U.S.A." Pp. 343-50 in *Sprachkontakt und Sprachkonflikt*, edited by P.H. Nelde. Wiesbaden, Germany: Franz Steiner.
- . 1982. "The Semiotic Structure of Amish Folk Costume: Its Function in the Organization of Face-to-Face Interaction." Pp. 86-123 in *Multimedia Communication I*, edited by Ernest W.B. Hess-Lüttich. Tübingen, Germany: Gunter Narr.
- . 1984. "Inferencing Social Structure and Social Processes from Nonverbal Behavior." *American Journal of Semiotics* 3(2):77-96. doi.org/10.5840/ajs19843222
- . 1984. "Notes on the Expression Systems of Amish High German." Pp. 131-43 in *Internal and External Perspectives on Amish and Mennonite Life I*, edited by Werner Enninger. Essen, Germany: Unipress.
- . 1984. "The Old Order Amish of Kent County, Delaware." Pp. 80-95 in *Papers from the Second Conference on German-Americana in the Eastern United States, Nov. 7-8, 1981*, edited by M. Benjamin. Radford, VA: Intercultural Communications Center, Radford University.
- . 1984. "On the Role of Artifactual Signification and Communication in the Organization of Speaking." *Papers in Linguistics* 17(1-4):53-88. doi.org/10.1080/08351818409389194
- . 1985. "Amish By-Names." *Names* 33(4):243-58. doi.org/10.1179/nam.1985.33.4.243
- . 1986. "The Ethnolinguistic Profile of the Old Order Amish in Transit and Transition." Pp. 197-215 in *The Transit of Civilization from Europe to America: Essays in Honor of Hans Galinski*, edited by W. Herget and K. Ortseifen. Tübingen, Germany: Gunter Narr.
- . 1986. "Structural Aspects of Amish High German." Pp. 61-105 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans I*, edited by Werner Enninger. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- . 1986. "The Theme of Ethnicity in the Literature of the Old Order Amish." Pp. 115-36 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans I*, edited by Werner Enninger. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- . 1987. "Amish English: Dutchified?" Pp. 547-79 in *Perspectives on Language in Performance: Studies in Linguistics, Literary Criticism, and Language Learning I, to Honor Werner Hüllen on Occasion of His Birthday, 17 October 1987*, edited by W. Lörcher and R. Schulze. Tübingen, Germany: Gunter Narr.
- . 1987. "On the Organization of Sign-Processes in an Old Order Amish (O.O.A.) Parochial School." *Research on Language and Social Interaction* 21:143-70. doi.org/10.1080/08351818709389288
- . 1988. "Coping with Modernity: Instrumentally and Symbolically, with a Glimpse at the Old Order Amish." *Brethren Life and Thought* 33(3):154-70.
- . 1988. "The Social Construction of Past, Present, and Future in the Written and Oral Texts of the Old Order Amish: An Ethno-Semiotic Approach to Social Belief." Pp. 195-256 in *Literary Anthropology*, edited by Fernandos Poyatos. Amsterdam, Netherlands: Benjamins. doi.org/10.1075/z.36.14enn
- . 1991. "Focus on Silences across Cultures." *Intercultural Communication Studies* 1(1):1-38.
- . 1999. "Continuity and Innovation in the Bilingual Education among the Amish." Pp. 213-24 in *The Construction of Knowledge, Learner Autonomy and Related Issues in Foreign Language Learning: Essays in Honour of Dieter Wolff*, edited by Bettina Missler and Uwe Multhaupt. Sonderdruck, Germany: Stauffenburg Verlag.
- . 2002. *Language and Language Use of the Amish and of Mennonite Groups of Swiss-German Origin*. Essen, Germany: University of Essen.
- Enninger, Werner, and Essen-Delaware Amish Project Team [34 contributors]. 1985. "The English of the Old Order Amish of Delaware: Phonological, Morpho-Syntactical, and Lexical Variation of English in the Language Contact Situation of a Trilingual Speech Community." *English World Wide* 5(1):1-24. doi.org/10.1075/eww.5.1.02enn
- Enninger, Werner, John Hostetler, Joachim Raith, and Karl-Heinz Wandt. 1989. "Rules of Speaking: The Case of the Old Order Amish." Pp. 137-66 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans II*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- Enninger, Werner, and Joachim Raith. 1981. "Linguistic Modalities of Liturgical Registers: The Case of the Old Order Amish (OOA) Church Service." *Yearbook of German-American Studies* 16:115-29.
- . 1982. *An Ethnography-of-Communication Approach to Ceremonial Situations. A Study on Communication in Institutionalized Social Contexts: The Old Order Amish Church Service*. Wiesbaden, Germany: Franz Steiner Verlag.
- . 1988. "Varieties, Variation, and Convergence in the Linguistic Repertoire of the Old Order Amish (OOA) in Kent County, Delaware." Pp. 260-93 in *Variation and Convergence: Studies in Social Dialectology*, edited by Peter Auer and Aldo Di Luzio. Berlin, Germany: de Gruyter.
- Enninger, Werner, and Karl-Heinz Wandt. 1979. "Social Roles and Language Choice in an Old Order Amish Community." *Sociologia Internationalis* 17:111-33.
- . 1982. "Pennsylvania German in the Context of an Old Order Amish Settlement: The Structural Instability of a Functionally Stable Variety." *Yearbook of German-American Studies* 17:123-43.
- . 1983. "Participant Observation: Methodological, Psychological, and Ethical Problems Experienced in a Language Contact Study." Pp. 31-40 in *Gegenwärtige Tendenzen in der Kontaktlinguistik*, edited by P.H. Nelde. Bonn, Germany: Dummler.
- . 1984. "Language Ecology Revisited: From Language Ecology to Sign Ecology." Pp. 29-50 in *Studies in Language Ecology*, edited by Werner Enninger and Lilith Haynes. Wiesbaden, Germany: Franz Steiner Verlag.
- Epps, Garrett. 2003. "The Amish and the American Oyster." Pp. 267-75 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Erbay, Şakire. 2013. "The Amish: A Distinctive Cosmos Serving Well for a Philological Dualism." *Narrative and Language Studies* 1(1):1-19.
- Ericksen, Eugene, Julia Ericksen, and John Hostetler. 1980. "The Cultivation of the Soil as a Moral Directive: Population Growth, Family Ties, and the Maintenance of Community among the Old Order Amish." *Rural Sociology* 45(1):49-68.
- Ericksen, Julia, Eugene Ericksen, John Hostetler, and Gertrude Enders Huntington. 1979. "Fertility Patterns and Trends among the Old Order Amish." *Population Studies* 33(2):255-76. doi.org/10.1080/00324728.1979.10410441
- Ericksen, Julia, and Gary Klein. 1981. "Women's Roles and Family Production among the Old Order Amish." *Rural Sociology* 46(2):282-96.

- Erickson, Donald (Ed.). 1969. *Public Controls for Non-Public Schools*. Chicago, IL: University of Chicago Press.
- . 1975. "The Persecution of LeRoy Garber." Pp. 84-92 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- . 1975. "Showdown at an Amish Schoolhouse." Pp. 43-83 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- Esh, Levi. 1977. "The Amish Parochial School Movement." *Mennonite Quarterly Review* 51(1):69-75.
- Eslinger, Dale, Mark Tremblay, Jennifer Copeland, Joel Barnes, Gertrude Enders Huntington, and David Bassett. 2010. "Physical Activity Profile of Old Order Amish, Mennonite, and Contemporary Children." *Medicine & Science in Sports & Exercise* 42(2):296-303. doi.org/10.1249/MSS.0b013e3181b3afd2
- Espenshade, Thomas. 1971. "A New Method for Estimating the Level of Natural Fertility in Populations Practicing Birth Control." *Demography* 8(4):525-36. doi.org/10.2307/2060688
- Fagence, Michael. 2000. "Cultural Sensitivity and Planned Responses: A Spectrum of Initiatives to Meet the Expectations of Different Visitor Types whilst 'Protecting' the Cultural Resources." Pp. 69-86 in *Expressions of Culture, Identity, and Meaning in Tourism*, edited by M. Robinson, P. Long, N. Evans, R. Sharpley, and J. Swarbrooke. Sunderland, England: Business Education.
- . 2001. "Cultural Tourism: Strategic Interventions to Sustain a Minority Culture." *Journal of Tourism Studies* 12(2):10-21.
- . 2001. "Tourism as a Protective Barrier for Old Order Amish and Mennonite Communities." Pp. 201-09 in *Hosts and Guests Revisited: Tourism Issues of the 21st Century*, edited by Valene Smith and Maryann Brent. New York, NY: Cognizant Communications.
- Faulkner, Caroline, and Rachel Christen Dinger. 2014. "Understanding Defection among the Former Amish." *Mennonite Quarterly Review* 88(1):107-26.
- Feld, Kenneth. 1966. "The Amish School Controversy in Iowa." *St. Louis V.L.J.* 10:555-69.
- Ferketich, Amy, Mira Katz, Ross Kauffman, Electra Paskett, Stanley Lemeshow, Judith Westman, Steven Clinton, Clara Bloomfield, and Mary Ellen Wewers. 2008. "Tobacco Use among the Amish in Holmes County, Ohio." *Journal of Rural Health* 24(1):84-90. doi.org/10.1111/j.1748-0361.2008.00141.x
- Ferrara, Peter. 1993[2003]. "Social Security and Taxes." Pp. 125-43 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Ferster, Herbert. 1983. "The Development of the Amish School System." *Pennsylvania Mennonite Heritage* 6(2):7-14.
- Fetterman, William. 1994. "Images of the Amish on Stage and Film." *Pennsylvania Folklife* 43(3):132-35.
- Finn, Julianna. 1995. "Leninger's Model for Discoveries at The Farm and Midwifery Services to the Amish." *Journal of Transcultural Nursing* 7(1):28-35. doi.org/10.1177/104365969500700105
- Fischel, William. 2012. "Do Amish One-Room Schools Make the Grade? The Dubious Data of *Wisconsin v. Yoder*." *University of Chicago Law Review* 79(1):107-29.
- Fisher, Kathleen, Judith Hupcey, and Denise Rhodes. 2001. "Childhood Farm Injuries in Old-Order Amish Families." *Journal of Pediatric Nursing* 16(2):97-101. doi.org/10.1053/jpdn.2001.23152
- Fisher, Karen Kay. 2002. "Lessons Learned while Conducting Research within an Amish Community." *Journal of Multicultural Nursing & Health* 8(3):21-28.
- Fisher, Sara, and Rachel Stahl. 1986. *The Amish School*. Intercourse, PA: Good Books.
- Fisher, Wayne. 1996. *The Amish in Court*. New York, NY: AMS Press.
- Fishman, Andrea. 1987. "Literary and Cultural Context: A Lesson from the Amish." *Language Arts* 64(8):842-54.
- . 1988. *Amish Literacy: What and How It Means*. Portsmouth, NH: Heinemann.
- . 1991. "Because This Is Who We Are: Writing in the Amish Community." Pp. 14-37 in *Writing in the Community*, edited by David Barton and Roz Ivanic. Newbury Park, CA: Sage.
- Floersch, Jerry, Jeffrey Longhofer, and Kristine Latta. 1997. "Writing Amish Culture into Genes: Biological Reductionism in a Study of Manic Depression." *Culture, Medicine, and Psychiatry* 21(2):137-59. doi.org/10.1023/A:1005352727300
- Foster, Thomas. 1980. "The Amish and the Ethos of Ecology." *Ecologist* 10(10):331-35.
- . 1981. "Amish Society: A Relic of the Past Could Become a Model for the Future." *The Futurist* 15(12):33-40.
- . 1984. "Occupational Differentiation and Change in an Ohio Amish Settlement." *Ohio Journal of Science* 84(3):74-81.
- . 1984. "Separation and Survival in Amish Society." *Sociological Focus* 17(1):1-15. doi.org/10.1080/00380237.1984.10570458
- . 1987. "The Taoists and the Amish: Kindred Expressions of Ecoanarchism." *Ecologist* 17(1):9-14.
- . 1997. "American Culture through Amish Eyes: Perspectives of an Anarchist Protest Movement." *Social Thought & Research* 20(1-2):89-108. doi.org/10.17161/str.1808.5128
- Francomano, Clair. 2012. "Victor A. McKusick and Medical Genetics among the Amish." Pp. 119-30 in *Victor McKusick and the History of Medical Genetics*, edited by K.R. Dronamraju and Clair Francomano: Springer Science+Business Media. doi.org/10.1007/978-1-4614-1677-7_13
- Francomano, Clair, Victor McKusick, and Leslie Biesecker. 2003. "Medical Genetic Studies in the Amish: Historical Perspective." *American Journal of Medical Genetics Part C: Seminars in Medical Genetics* 121C(1):1-4. doi.org/10.1002/ajmg.c.20001
- Freed, Stanley. 1957. "Suggested Type Societies in Acculturation Studies." *American Anthropologist* 59(1):55-68. doi.org/10.1525/aa.1957.59.1.02a00050
- Freeman, Brian. 2001. "Expiating the Sins of Yoder and Smith: Toward a Unified Theory of First Amendment Exemptions from Neutral Laws of General Applicability." *Missouri Law Review* 66(1):9-82.
- Frey, J. William. 1945. "Amish 'Triple-Talk'." *American Speech* 20(2):85-98. doi.org/10.2307/487398
- . 1949. "Amish Hymns as Folk Music." Pp. 129-62 in *Pennsylvania Songs and Legends*, edited by George Korson. Philadelphia, PA: University of Pennsylvania Press. doi.org/10.9783/9781512803419-004
- Friesen, Bruce, and John Friesen. 1996. *Perceptions of the Amish Way*. Dubuque, IA: Kendall/Hunt.
- Friesen, John. 1985. "Appreciating Cultural Diversity: A Case Study of the Amish." *Multicultural Education Journal* 3(1):24-34.
- . 1994. "Alternative Multicultural Education: A Unique Case Study." *Multicultural Education Journal* 12(2):2-5.
- . 1994. "The Myth of the Ideal Folk Society versus the Reality of Amish Life." *Pennsylvania Folklife* 43(3):140-45.
- . 2000. "Reflections on an Amish Curriculum in Ontario: Language Arts with Moral Purpose." *Journal of Mennonite Studies* 18(1):47-58.
- Fuchs, Janet, Richard Levinson, Ronald Stoddard, Maurice Mullet, and Diane Jones. 1990. "Health Risk Factors among the Amish: Results of a Survey." *Health Education Quarterly* 17(2):197-211. doi.org/10.1177/109019819001700206
- Fuller, Janet McCray. 1999. "The Role of English in Pennsylvania

- German Development: Best Supporting Actress?" *American Speech* 74(1):139-53.
- Galindo, René. 1994. "Amish Newsletters in *The Budget*: A Genre Study of Written Communication." *Language in Society* 23(1):77-105. doi.org/10.1017/S0047404500017681
- Galindo, René, and Constance Brown. 1995. "Person, Place, and Narrative in an Amish Farmer's Appropriation of Nature Writing." *Written Communication* 12(2):147-85. doi.org/10.1177/0741088395012002001
- Gallagher, Thomas. 1993. "Causes of Diversity between Old Order Amish Settlements." *Pennsylvania Folklife* 43(1):2-7.
- . 1994. "The Old Order Amish." *Pennsylvania Folklife* 43(3):98-105.
- Gangel, Kenneth. 1971. "The Amish of Jamesport, Missouri." *Practical Anthropology* 18(July-August):156-66.
- Garrett, Ottie. 1996. *The Guidebook to Amish Communities & Business Directory*. Kalona, IA: Hitching Post Enterprises.
- Garvey, Philip. 2003. "Motorist Comprehension of the Slow-Moving Vehicle (SMV) Emblem." *Journal of Agricultural Safety and Health* 9(2):159-69. doi.org/10.13031/2013.13005
- Gastañaduy, Paul, Jeremy Budd, Nicholas Fisher, Susan Redd, Jackie Fletcher, Julie Miller, D.J. McFadden, Jennifer Rota, Paul Rota, Carole Hickman, Brian Fowler, Lilith Tatham, Gregory Wallace, Sietske de Fijter, Amy Parker Fiebelkorn, and Mary DiOrio. 2016. "A Measles Outbreak in an Underimmunized Amish Community in Ohio." *New England Journal of Medicine* 375(14):1343-54. doi.org/10.1056/NEJMoA1602295
- Geiger, Annamaria. 1986. "Communication in American Contexts of Religion: Old Order Amish vs. Born-Agains." Pp. 148-69 in *Internal and External Perspectives on Amish and Mennonite Life 2*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- Gerdner, Linda, Toni Tripp-Reimer, and Bernard Sorofman. 2002. "Health Beliefs and Practices: The Iowa Old Order Amish." *Journal of Multicultural Nursing & Health* 8(3):65-72.
- Gerlach, Horst. 1990. "Amish Congregations in German and Adjacent Territories in the Eighteenth and Nineteenth Centuries." *Pennsylvania Mennonite Heritage* 13(2):2-8.
- Gerler, Edwin. 2007. "What the Amish Taught Us." *Journal of School Violence* 6(3):1-2. doi.org/10.1300/J202v06n03_01
- Gershenson, Barbara, and Martha Levine. 2016. "Old Order Anabaptists (Amish and Mennonite) and the Influence of Culture on Neuropsychological Assessment." Pp. 159-84 in *Minority and Cross-Cultural Aspects of Neuropsychological Assessment: Enduring and Emerging Trends*, edited by F. Richard Ferraro. New York, NY: Taylor & Francis.
- Getz, Jane. 1946. "The Economic Organization and Practices of the Old Order Amish of Lancaster County, Pennsylvania." *Mennonite Quarterly Review* 20(1&2):53-80&98-127.
- Gibson, Elizabeth. 2008. "Caring for a Critically Ill Amish Newborn." *Journal of Transcultural Nursing* 19(4):371-74. doi.org/10.1177/1043659608322498
- Gilliam, Jerene, Paul Jones, William Field, Donald Kraybill, and Stephen Scott. 2007. "Farm-Related Injuries among Old Order Anabaptist Children: Developing a Baseline from which to Formulate and Assess Future Prevention Strategies." *Journal of Agromedicine* 12(3):11-34. doi.org/10.1080/10599240701885855
- Gillin, John. 1948. "The Old Order Amish of Pennsylvania." Pp. 209-20 in *The Ways of Men*. New York, NY: Appleton-Century Co.
- Gillum, Deborah, and Beth Staffileno. 2011. "An Integrative Review of the Current Knowledge of Cardiovascular Disease and Associated Risk Factors in the Old Order Amish." *Journal of Transcultural Nursing* 22(2):182-90. doi.org/10.1177/1043659610395772
- Gillum, Deborah, Beth Staffileno, Karon Schwartz, Lola Coke, and Louis Fogg. 2010. "The Prevalence of Cardiovascular Disease and Associated Risk Factors in the Old Order Amish in Northern Indiana: A Preliminary Study." *Online Journal of Rural Nursing and Health Care* 10(2):28-37.
- Gillum, Deborah, Beth Staffileno, Karon Schwartz, Lola Coke, Louis Fogg, and Denise Reiling. 2011. "Cardiovascular Disease in the Amish: An Exploratory Study of Knowledge, Beliefs, and Health Care Practices." *Holistic Nursing Practice* 25(6):289-97. doi.org/10.1097/HNP.0b013e318232c58d
- Gingerich, Josef. 1982. "The Amish Mennonites of Bavaria." *Mennonite Quarterly Review* 56(2):179-88.
- Gingerich, Jason Nelson. 1986. "Ordinance or Ordering: *Ordnung* and Amish Ministers Meetings, 1862-1878." *Mennonite Quarterly Review* 60(2):180-99.
- Gingerich, Orland. 1972. *The Amish of Canada*. Kitchener, ON: Pandora.
- Girod, Jennifer. 2002. "A Sustainable Medicine: Lessons from the Old Order Amish." *Journal of Medical Humanities* 23(1):31-42. doi.org/10.1023/A:1013037419428
- Glenn, Brian. 2001. "Collective Precommitment from Temptation: The Amish and Social Security." *Rationality and Society* 13(2):185-204. doi.org/10.1177/104346301013002002
- Glover, Andrew. 2011. "The Pit and the Pendulum: How Far Can RLUIPA Go in Protecting the Amish?" *Penn State Environmental Law Review* 19:109-29.
- Gorucu, Serap, Dennis Murphy, and Cathy Kassab. 2016. "Injury Risks for On-Road Farm Equipment and Horse and Buggy Crashes in Pennsylvania: 2010-2013." *Traffic Injury Prevention* 18(3):286-92. doi.org/10.1080/15389588.2016.1198009
- Graham, Linda, and James Cates. 2006. "Health Care and Sequestered Cultures: A Perspective from the Old Order Amish." *Journal of Multicultural Nursing & Health* 12(3):60-66.
- Grahm, Gale, and Robert Wingate. 1988. "The Wisconsin Hill and Valley Cheese Factory: A Joint Venture between Amish and Non-Amish." *Wisconsin Geographer* 4:65-71.
- Graybill, Beth. 2010. "Chasing the Bonnet: The Premise and Popularity of Writing Amish Women." *Center for Mennonite Writing Journal* 2(4). (mennonitewriting.org/journal/2/4/)
- Greksa, Lawrence. 2002. "Population Growth and Fertility Patterns in an Old Order Amish Settlement." *Annals of Human Biology* 29(2):192-201. doi.org/10.1080/03014460110075684
- . 2003. "Birth Seasonality in the Old Order Amish." *Journal of Biosocial Science* 36(3):299-315. doi.org/10.1017/S0021932003006254
- Greksa, Lawrence, and Jill Korbin. 1997. "Influence of Changing Occupational Patterns on the Use of Commercial Health Insurance by the Old Order Amish." *Journal of Multicultural Nursing & Health* 3(2):13-18,37.
- . 1999. "Bridging Cultures and Crossing County Lines: Mental Health Service/System Planning for Amish Communities in Four Northeastern Ohio Counties." Pp. 83: Ashtabula County Alcohol, Drug Addiction, and Mental Health Services Board; Geauga Community Board of Mental Health, Alcohol, and Drug Addiction Services; Mental Health and Recovery Board of Portage County; and Trumbull County Board of Alcohol, Drug, and Mental Health.
- . 2002. "Key Decisions in the Lives of the Old Order Amish: Joining the Church and Migrating to Another Settlement." *Mennonite Quarterly Review* 76(4):373-98.
- Gross, Leonard. 1996. "The Unfolding of the Amish Idea." Pp. 227-52

- in *The Amish: Origin and Characteristics, 1693-1993*, edited by Lydie Hege and Christoph Wiebe. Ingersheim, France: Association Française d'Histoire Anabaptiste-Mennonite.
- Gruter, Margaret. 1985. "Ostracism on Trial: The Limits of Individual Rights." *Biology and Social Life* 24(1):101-11. doi.org/10.1177/053901885024001005
- Gunther, Roy. 1979. "Medical Attitudes of the Amish." *Maryland State Medical Journal* 28(October):40-41.
- Gura, Trisha. 2012. "Rare Diseases: Genomics, Plain and Simple: A Pennsylvania Clinic Working with Amish and Mennonite Communities Could Be a Model for Personalized Medicine." *Nature* 483(March):20-22. doi.org/10.1038/483020a
- Guth, Hermann. 1987. "The Amish-Mennonites at the Eusserthal Abbey." *Mennonite Family History* 6(2):44-45.
- Gutkind, Peter. 1953. "The Old Order Amish People of Northern Indiana." *Man* 53(August):114-16. doi.org/10.2307/2795629
- . 1958. "Amish Acculturation." *American Anthropologist* 60(2):376-78. doi.org/10.1525/aa.1958.60.2.02a00110
- Hairston, Kristen, Julie Ducharme, Margarita Trueth, Wen-Chi Hsueh, Ania Jastreboff, Kathy Ryan, Xiaolian Shi, Braxton Mitchell, Alan Shuldiner, and Soren Snitker. 2013. "Comparison of BMI and Physical Activity between Old Order Amish Children and Non-Amish Children." *Diabetes Care* 36(April):873-78. doi.org/10.2337/dc12-0934
- Hamilton, Jean, and Jana Hawley. 1999. "Sacred Dress, Public Worlds: Amish and Mormon Experience and Commitment." Pp. 31-51 in *Religion, Dress, and the Body*, edited by Gabriella Lazaridis and Linda Arthur. New York, NY: Berg. doi.org/10.2752/9781847888839/RELDREBODY0007
- Hamman, Richard, Jerome Brancik, and Abraham Lilienfeld. 1981. "Patterns of Mortality in the Old Order Amish. I. Background and Major Causes of Death." *American Journal of Epidemiology* 114(6):845-61. doi.org/10.1093/oxfordjournals.aje.a113255
- Hammond, David, and Charles Jackson. 1958. "Consanguinity in a Midwestern United States Isolate." *American Journal of Human Genetics* 10(1):61-63.
- Harasta, Joseph. 2014. "The Amish—A People of Preservation and Profitability: A Look at the Amish Industry in Lancaster County, Pennsylvania." *Journal of Amish and Plain Anabaptist Studies* 2(1):23-41.
- Harroff, Stephen Bowers. 1978. "Plain People at Worship: A Comparative Study of Preaching Services of Two Groups of Plain People in Indiana—Old German Baptist Brethren and Old Order Amish." *Brethren Life and Thought* 23(4):210-24.
- . 1998. "Value-Oriented Teaching in a Contemporary Indiana Amish Parochial School: Preparations for Adult Life through Faith, Responsible Behavior, and Community Interaction." *International Journal of Educational Reform* 7(3):243-54.
- . 2004. *The Amish Schools of Indiana: Faith in Education*. West Lafayette, IN: Purdue University Press.
- Hartman, Joel. 1986. "Old Order Amish and Old Order Mennonites in Missouri." Pp. 140-57 in *The German-American Experience in Missouri: Essays in Commemoration of the Tricentennial of German Immigration to America, 1683-1983*, edited by Howard Wight and James Goodrich. Columbia, MO: University of Missouri-Columbia and Missouri Cultural Heritage Center.
- . 2001. "Power under the Cover of Tradition: A Case of a 'Plain Community'." Pp. 115-135 in *Power, Authority, and the Anabaptist Tradition*, edited by Benjamin Redekop and Calvin Redekop. Baltimore, MD: Johns Hopkins University Press.
- Hawley, Jana. 1995. "Maintaining Business while Maintaining Boundaries: An Amish Woman's Entrepreneurial Experience." *Entrepreneurship, Innovation, and Change* 4(4):315-28.
- . 1999. "Negotiating Appropriate Technology: Lessons from the Old Order Amish." *TAFCS Research Journal* 1(4):28-29.
- . 2005. "The Commercialization of Old Order Amish Quilts: Enduring and Changing Cultural Meanings." *Clothing and Textiles Research Journal* 23(2):102-14. doi.org/10.1177/0887302X0502300204
- . 2008. "The Amish Veil: Symbol of Separation and Community." Pp. 90-98 in *The Veil: Women Writers on Its History, Lore, and Politics*, edited by Jennifer Heath. Berkley, CA: University of California.
- Hawley, Jana, and Jean Hamilton. 1996. "Retail Entrepreneurial Values in a Bicultural Community: Cultural and Economic Contentions and Negotiation." *Journal of Socio-Economics* 25(6):639-61. doi.org/10.1016/S1053-5357(96)90044-X
- Henry, Louis. 1980. "Some Remarks on the Paper by Julia Ericksen et al. 'Fertility Patterns and Trends among the Old Order Amish'." *Population Studies* 34(3):564.
- Hess, Rosanna. 2017. "Amish-Initiated Burn Care Project." *Journal of Transcultural Nursing* 28(2):212-19. doi.org/10.1177/1043659615613417
- Hewner, Sharon. 1997. "Biocultural Approaches to Health and Mortality in an Old Order Amish Community." *Collegium Anthropologicum* 21(1):67-82.
- . 1998. "Fertility, Migration, and Mortality in an Old Order Amish Community." *American Journal of Human Biology* 10(4):619-28. doi.org/10.1002/(SICI)1520-6300(1998)10:5<619::AID-AJHB8>3.0.CO;2-8
- . 2001. "Postmenopausal Function in Context: Biocultural Observations on Amish, Neighboring Non-Amish, and Ifugao Household Health." *American Journal of Human Biology* 13(4):521-30. doi.org/10.1002/ajhb.1084
- Hickey, Damon. 2011. "The Retention of Young People by the Quakers and the Amish." *Quaker Theology* 10(1):27-34.
- Hiller, Harry. 1968/1969. "The Sleeping Preachers: An Historical Study of the Role of Charisma in Amish Society." *Pennsylvania Folklife* 18(Winter):19-31.
- Holliday, Albert. 1972. "The Amish and Compulsory Education." *Pennsylvania Education* 3(3):6-10. Also published in 1972 in *The Education Digest* (May):21-23.
- Holmes, David, and Walter Block. 2014. "Amish in the 21st Century." *Religion and Theology* 20(3-4):371-83. doi.org/10.1163/15743012-12341269
- Hoorman, James, and Edith Spencer. 2001/2002. "Engagement and Outreach with Amish Audiences." *Journal of Higher Education Outreach and Engagement* 7(1&2):157-68.
- Hopple, C. Lee. 1971/1972. "Spatial Development of the Southeastern Pennsylvania Plain Dutch Community to 1970 [published in two installments]." *Pennsylvania Folklife* 21(Winter&Spring):18-40&36-45.
- Horscher Bender, Elizabeth. 1945. "Three Amish Novels." *Mennonite Quarterly Review* 19:273-84.
- Hostetler, Beulah Stauffer. 1992. "The Formation of the Old Orders." *Mennonite Quarterly Review* 66(1):5-25.
- . 1996. "The Amish and Pietism: Similarities and Differences." Pp. 253-62 in *The Amish: Origin and Characteristics, 1693-1993*, edited by Lydie Hege and Christoph Wiebe. Ingersheim, France: Association Française d'Histoire Anabaptiste-Mennonite.
- Hostetler, John. 1951. *An Annotated Bibliography of the Amish*. Scottsdale, PA: Herald Press.
- . 1955. "Old World Extinction and New World Survival of the Amish: A Study of Group Maintenance and Dissolution." *Rural Sociology*

- 20(3-4):212-19.
- . 1956. "Amish Costume: Its European Origins." *American-German Review* (Aug-Sept.):11-14.
- . 1961. "Amish Family Life: A Sociologist's Analysis." *Pennsylvania Folklife* 12(3):28-39.
- . 1963-64. "Folk and Scientific Medicine in Amish Society." *Human Organization* 22:269-75. doi.org/10.17730/humo.22.4.d3222u7mw6314224
- . 1963[1968,1980,1993]. *Amish Society*. Baltimore, MD: Johns Hopkins University Press.
- . 1964. "The Amish Use of Symbols and Their Function in Bounding the Community." *Journal of the Royal Anthropological Institute of Great Britain and Ireland* 94(1):11-22. doi.org/10.2307/2844443
- . 1964. "Persistence and Change Patterns in Amish Society." *Ethnology* 3(2):185-98. doi.org/10.2307/3772711
- . 1968. "The Amish Socialization Study: A Research Project." *Mennonite Quarterly Review* 42(1):68-73.
- . 1969. "Educational Achievement and Life Styles in a Traditional Society, the Old Order Amish. Final report." Pp. 529. Washington, DC: Office of Education (DHEW), Bureau of Research.
- . 1970. "Old Order Amish Child Rearing and Schooling Practices: A Summary Report." *Mennonite Quarterly Review* 44(2):181-91.
- . 1970. "Socialization and Adaptations to Public Schooling: The Hutterian Brethren and the Old Order Amish." *The Sociological Quarterly* 11(2):194-205. doi.org/10.1111/j.1533-8525.1970.tb01444.x
- . 1975. "The Cultural Context of the Wisconsin Case." Pp. 99-113 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- . 1976. "Folk Medicine and Sympathy Healing among the Amish." Pp. 249-58 in *American Folk Medicine: A Symposium*, edited by Wayland Hand. Berkeley, CA: University of California Press.
- . 1977. "Old Order Amish Survival." *Mennonite Quarterly Review* 51(4):352-61.
- . 1980. "The Old Order Amish on the Great Plains: A Study in Cultural Vulnerability." Pp. 92-108 in *Ethnicity on the Great Plains*, edited by Frederick Luebke. Lincoln, NE: University of Nebraska.
- . 1981. "Discourse and Cultural Survival: An Amish Case." *Working Papers in Culture and Communication* 3(2):23-38.
- . 1984. "The Amish and the Law: A Religious Minority and Its Legal Encounters." *Washington and Lee Law Review* 41(1):33-47.
- . 1984. "The Plain People and the Art of Survival." Pp. 110-21 in *Germans in America: Retrospect and Prospect*, edited by Randall Miller. Philadelphia, PA: German Society of Pennsylvania.
- . 1984. "Silence and Survival Strategies among the New and Old Order Amish." Pp. 81-91 in *Internal and External Perspectives on Amish and Mennonite Life 1*, edited by Werner Enninger. Essen, Germany: Unipress.
- . 1985. "The Plain People: Historical and Modern Perspectives." Pp. 106-17 in *America and the Germans: An Assessment of a Three-Hundred-Year History*, edited by Frank Trommler and Joseph McVeigh. Philadelphia, PA: University of Pennsylvania Press. doi.org/10.9783/9781512808261-010
- . 1987. "A New Look at the Old Order." *The Rural Sociologist* 7(4):278-92.
- . 1987. "The Old Order Amish and the Gentle Art of Survival." Pp. 99-107 in *Quest for Faith, Quest for Freedom: Aspects of Pennsylvania's Religious Experience*, edited by Otto Reimherr. Selinsgrove, PA: Susquehanna University Press.
- . 1996. "The Amish as a Redemptive Community." Pp. 346-55 in *The Amish: Origin and Characteristics, 1693-1993*, edited by Lydie Hege and Christoph Wiebe. Ingersheim, France: Association Française d'Histoire Anabaptiste-Mennonite.
- Hostetler, John, and Susan Fisher Miller. 2005. "An Amish Beginning." Pp. 5-35 in *Writing the Amish: The Worlds of John A. Hostetler*, edited by David Weaver-Zercher. University Park, PA: Pennsylvania State University Press.
- Hostetler, John, and Gertrude Enders Huntington. 1971[1992]. *Children in Amish Society: Socialization and Community Education [Amish Children: Education in the Family, School, and Community]*. New York, NY: Holt, Rinehart, and Winston.
- . 1976. "The Amish Elementary School Teacher and Students." Pp. 194-205 in *Schooling in the Cultural Context*, edited by J.I. Roberts and S.K. Akinsanya. New York, NY: David McKay.
- Hostetler, John, and Donald Kraybill. 1988. "Hollywood Markets the Amish." Pp. 220-35 in *Image Ethics: The Moral Rights of Subjects in Photographs, Film, and Television*, edited by Larry Gross, John Stuart Katz, and Jay Ruby. New York, NY: Oxford University Press.
- Hostetter, Abram, Janice Egeland, and Jean Endicott. 1983. "Amish Study, II: Consensus Diagnoses and Reliability Results." *American Journal of Psychiatry* 140(1):62-66. doi.org/10.1176/ajp.140.1.62
- Hostetter, C. Nelson. 1997. *Anabaptist-Mennonites Nationwide USA*. Morgantown, PA: Masthof Press.
- Hou, Liping, Gloria Faraci, David Chen, Layla Kassem, Thomas Schulze, Yin Yao Shugart, and Francis McMahon. 2013. "Amish Revisited: Next-Generation Sequencing Studies of Psychiatric Disorders among the Plain People." *Trends in Genetics* 29(7):412-18. doi.org/10.1016/j.tig.2013.01.007
- Hovinen, Gary. 1981. "A Tourist Cycle in Lancaster County, Pennsylvania." *Canadian Geographer* 25(2):283-86. doi.org/10.1111/j.1541-0064.1981.tb01649.x
- . 1982. "Visitor Cycles: Outlook for Tourism in Lancaster County." *Annals of Tourism Research* 9:565-83. doi.org/10.1016/0160-7383(82)90073-1
- Howard-Filler, Saralee. 1982. "Michigan's Plain People." *Michigan History* 66(3):24-33.
- Howley, Aimee, Craig Howley, Larry Burgess, and Drew Pusateri. 2008. "Social Class, Amish Culture, and an Egalitarian Ethos: Case Study from a Rural School Serving Amish Children." *Journal of Research in Rural Education* 23(3):1-12.
- Hubler, Crystal, and Judith Hupcey. 2002. "Incidence and Nature of Farm-Related Injuries among Pennsylvania Amish Children: Implications for Education." *Journal of Emergency Nursing* 28(4):284-88. doi.org/10.1067/men.2002.124797
- Huffines, Marion Lois. 1980. "English in Contact with Pennsylvania German." *German Quarterly* 53(3):352-266. doi.org/10.2307/404912
- . 1980. "Pennsylvania German: Maintenance and Shift." *International Journal of the Sociology of Language* 25:43-57. doi.org/10.1515/ijsl.1980.25.43
- . 1984. "The English of the Pennsylvania Germans: a Reflection of Ethnic Affiliation." *German Quarterly* 57:173-82. doi.org/10.2307/405149
- . 1986. "The Function of Aspect in Pennsylvania German." *Yearbook of German-American Studies* 21:137-54.
- . 1986. "Strategies of Language Maintenance and Ethnic Marking among the Pennsylvanian Germans." *Language Sciences* 8(1):1-17. doi.org/10.1016/S0388-0001(86)80002-X
- . 1986. "Verbal Aspect in Pennsylvania German." Pp. 1-17 in *Internal and External Perspectives on Amish and Mennonite Life 2*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- . 1988. "Pennsylvania German among the Plain Groups: Convergence

- as a Strategy of Language Maintenance." *Pennsylvania Mennonite Heritage* 11(3):12-16.
- . 1989. "Case Usage among the Pennsylvania German Sectarians and Nonsectarians." Pp. 211-26 in *Investigating Obsolescence: Studies in Language Contraction and Death*, edited by Nancy Dorian. Cambridge, England: Cambridge University Press. doi.org/10.1017/CBO9780511620997.018
- . 1989. "Convergence and Language Death: The Case of Pennsylvania German." Pp. 17-28 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans II*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- . 1990. "Contact Phenomena in Language Maintenance and Shift: The Pennsylvania German Infinitive Construction." *American Journal of Germanic Linguistics and Literatures* 2(2):95-108. doi.org/10.1017/S1040820700000433
- . 1991. "Pennsylvania German: Convergence and Change as Strategies of Discourse." Pp. 125-37 in *First Language Attrition: Structural and Theoretical Perspectives*, edited by Herbert Seliger and Robert Vago. Cambridge, MA: Cambridge University Press. doi.org/10.1017/CBO9780511620720.009
- . 1991. "Pennsylvania German: 'Do They Love It in Their Hearts?'" Pp. 9-22 in *Language and Ethnicity: Festschrift in Honor of Joshua A. Fishman on Occasion of His 65th Birthday*, edited by James Dow. Philadelphia, PA: John Benjamins. doi.org/10.1075/z.fishfest2.03huf
- . 1992. "Language Change and Enabling Strategies of Pennsylvania Anabaptists." Pp. 166-81 in *Diachronic Studies on the Languages of the Anabaptists*, edited by Kate Burridge and Werner Enninger. Bochum, Germany: Brockmeyer.
- . 1993. "Dying by Convergence? Pennsylvania German and Syntactic Change." Pp. 250-63 in *The German Language in America: 1683-1991*, edited by Joseph Salmons. Madison, WI: Max Kade Institute for German-American Studies.
- . 1994. "Amish Languages." Pp. 21-32 in *Internal and External Perspectives on Amish and Mennonite Life 4*, edited by James Dow, Werner Enninger, and Joachim Raith. Essen, Germany: Unipress.
- . 1994. "Directionality of Language Influence: The Case of Pennsylvania German and English." Pp. 47-58 in *Sprachinselforschung: Eine Gedenkschrift für Hugo Jedig*, edited by Nina Berend and Klaus Mattheier. Frankfurt, Germany: Peter Lang.
- . 1997. "Language Contact and the Amish." Pp. 53-66 in *Languages and Lives: Essays in Honor of Werner Enninger*, edited by James Dow and Michèle Wolff. New York, NY: Peter Lang.
- Hughes, Harold. 1969. "The Amish School Controversy in Iowa: The View from the Governor's Office." Pp. 7-15 in *Public Controls for Nonpublic Schools*, edited by Donald Erickson. Chicago, IL: University of Chicago.
- Huntington, Gertrude Enders. 1956. "The Amish Farmer and the Government Agricultural Worker." *Yale Conservation Studies* 5:27-29.
- . 1957. "Dove at the Window: A Study of an Old Order Amish Community in Ohio." Dissertation in Anthropology. Hartford, CT: Yale University.
- . 1981[1976]. "The Amish Family." Pp. 367-99 in *Ethnic Families in America*, edited by Charles Mindel, Robert Habenstein, and Roosevelt Wright. New York, NY: Elsevier.
- . 1984. "Cultural Interaction during Time of Crisis: Boundary Maintenance and Amish Boundary Definition." Pp. 92-118 in *Internal and External Perspectives on Amish and Mennonite Life 1*, edited by Werner Enninger. Essen, Germany: Unipress.
- . 1993. "Ideology, History, and Agriculture: Examples from Contemporary North America." *Culture and Agriculture* 13(45-46):21-25. doi.org/10.1525/cuag.1993.13.45-46.21
- . 1993[2003]. "Health Care." Pp. 163-89 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- . 1994. "Occupational Opportunities for Old Order Amish Women." *Pennsylvania Folklife* 43(3):115-20.
- . 1994. "Persistence and Change in Amish Education." Pp. 77-95 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 2001. *Amish in Michigan*. Lansing, MI: Michigan State University Press.
- Hurd, James. 1983. "Church Fissioning and Kin Relatedness among the 'Nebraska' Amish of Pennsylvania." *Social Biology* 30(1):59-66. doi.org/10.1080/19485565.1983.9988516
- . 1985. "Kissing Cousins: Frequencies of Cousin Types in 'Nebraska' Amish Marriages." *Social Biology* 32(1-2):82-89. doi.org/10.1080/19485565.1985.9988594
- . 1985. "Sex Differences in Mate Choice among the 'Nebraska' Amish of Central Pennsylvania." *Ethology and Sociobiology* 6(1):49-57. doi.org/10.1016/0162-3095(85)90040-8
- . 1997. "Marriage Practices among the 'Nebraska' Amish of Mifflin County." *Pennsylvania Mennonite Heritage* 20(2):20-24.
- . 2015. "The Amish *Gemeinschaft* Community: Pro-Woman?" Pp. 239-49 in *Religion and Men's Violence against Women*, edited by A.J. Johnson. New York, NY: Springer Science+Business Media. doi.org/10.1007/978-1-4939-2266-6_15
- Hurst, Charles, and David McConnell. 2010. *An Amish Paradox: Diversity and Change in the World's Largest Amish Community*. Baltimore, MD: Johns Hopkins University Press.
- Hutchison, Bernadette. 1994. "Amish Gardens: A Symbol of Identity." *Pennsylvania Folklife* 43(3):136-39.
- Ives, W., and S. Brotman. 1990. "A Review of Horse-Drawn Buggy Crashes." *Pennsylvania Medicine* 93(10):22-24.
- Jackson, Benita, Tony Payton, George Horst, Thomas Halpin, and B. Kim Mortensen. 1993. "An Epidemiologic Investigation of a Rubella Outbreak among the Amish of Northeast Ohio." *Public Health Repository* 108(4):436-39.
- Jackson, George. 1945. "The American Amish Sing Medieval Folk Tunes Today." *Southern Folklore Quarterly* 10(2):151-57.
- . 1945. "The Strange Music of the Old Order Amish." *Musical Quarterly* 31(3):275-88. doi.org/10.1093/mq/XXXI.3.275
- Jackson, Mary. 1988. "Amish Agriculture and No-Till: The Hazards of Applying the USLE to Unusual Farms." *Journal of Soil and Water Conservation* 43(6):483-86.
- Jacobs, Harvey, and Ellen Bassett. 1995. *The Amish: A Literature Review*. Madison, WI: University of Wisconsin College of Agriculture and University of Wisconsin Extension.
- Jakubasch, J., O. Würmel, and R. Genner. 1994. "Depression and Hostility in an Amish Population." *European Journal of Psychiatry* 8(1):37-44.
- James, Randall. 2001. "Simple Written Resources and Neighborhood Demonstrations Help Amish Adopt Buggy Safety Recommendations." *Journal of Extension* 39(3). (joe.org/joe/2001august/a4.php)
- . 2004. "Machinery Cost Estimates for Amish Farms." *Journal of Extension* 42(5). (joe.org/joe/2004october/rb8.shtml)
- . 2007. "Horse and Human Labor Estimates for Amish Farms." *Journal of Extension* 45(1). (joe.org/joe/2007february/rb5.php)
- Jantzi, Charles. 2017. "Amish Youth and Social Media: A Phase or a Fatal Error?" *Mennonite Quarterly Review* 91(1):71-92.
- Jellison, Katherine. 2001. "An 'Enviably Traditional' of Patriarchy: New

- Deal Investigations of Women's Work in the Amish Farm Family." Pp. 240-57 in *The Countryside in the Age of the Modern State*, edited by Catherine McNicol Stock and Robert Johnston. Ithaca, NY: Cornell University Press.
- . 2002. "The Chosen Women: The Amish and the New Deal." Pp. 102-18 in *Strangers at Home: Amish and Mennonite Women in History*, edited by Kimberly Schmidt, Diane Zimmerman Umble, and Steven Reschly. Baltimore, MD: Johns Hopkins University Press.
- . 2014. "Amish Women and the Household Economy during the Great Depression." *Mennonite Quarterly Review* 88(1):97-106.
- Jeong, Seonhee. 2013. "The Role of Social Capital for Amish Entrepreneurs in Pursuing Informal Economic Opportunities." *Journal of Amish and Plain Anabaptist Studies* 1(1):127-68.
- Jepsen, S. Dee, and Joseph Donnermeyer. 2016. "Opportunities to Develop Programs and Engage Amish Youth in Safety Education." *Journal of Youth Development* 7(2).
- Jepsen, S. Dee, Kathy Henwood, Joseph Donnermeyer, and Kay Moyer. 2012. "Identifying Culturally and Age Appropriate Farm Safety Curricula for Amish and Other Conservative Anabaptist Youth." *Journal of Agricultural Safety and Health* 18(1):57-67. doi.org/10.13031/2013.41233
- Jepsen, S. Dee, and Andrew "Dewey" Mann. 2015. "Efforts to Improve Roadway Safety: A Collaborative Approach between Amish Communities and a Professional Engineering Society." *Journal of Amish and Plain Anabaptist Studies* 3(2):151-74.
- Johnson, C. C., B. A. Rybicki, G. Brown, E. D'Hondt, B. Herpolsheimer, D. Roth, and C. E. Jackson. 1997. "Cognitive Impairment in the Amish: A Four County Survey." *International Journal of Epidemiology* 26(2):387-94. doi.org/10.1093/ije/26.2.387
- Johnson, Warren, Victor Stoltzfus, and Peter Craumer. 1977. "Energy Conservation in Amish Agriculture." *Science* 198(4315):373-78. doi.org/10.1126/science.198.4315.373
- Johnson-Weiner, Karen. 1986. "What Constitutes a Viable Speech Community? Constructed Languages and Others." Pp. 27-33 in *The Idea of a Universal Language*, edited by H. Tonkin and Karen Johnson-Weiner. New York, NY: Center for Research and Documentation on World Language Problems.
- . 1989. "Keeping Dutch: Linguistic Heterogeneity and the Maintenance of Pennsylvania German in Two Old Order Amish Communities." Pp. 95-101 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans, II*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- . 1990. "The Plain People among Us: The North Country Amish." *Quarterly of the Saint Lawrence County Historical Association* 35(3):8-18.
- . 1992. "Group Identity and Language Maintenance: The Survival of Pennsylvania German in Old Order Communities." Pp. 26-42 in *Diachronic Studies on the Languages of the Anabaptists*, edited by Kate Burridge and Werner Enninger. Bochum, Germany: Universitätsverlag Dr. N. Brockmeyer.
- . 1993. "Community Expectations and Second Language Acquisition: English as a Second Language in a Swartzentruber Amish School." *Yearbook of German-American Studies* 28:107-17.
- . 1997. "Reinforcing a Separate Amish Identity: English Instruction and the Preservation of Culture in Old Order Amish Schools." Pp. 67-78 in *Languages and Lives: Essays in Honor of Werner Enninger*, edited by James Dow and Michèle Wolff. New York, NY: Peter Lang.
- . 1998. "Community Identity and Language Change in North American Anabaptist Communities." *Journal of Sociolinguistics* 2(3):375-94. doi.org/10.1111/1467-9481.00051
- . 1999. "Educating in English to Maintain Pennsylvania German: The Old Order Parochial School in the Service of Cultural Survival." Pp. 31-37 in *Endangered Languages and Education*, edited by Ostler. Bath, UK: Foundation for Endangered Languages.
- . 2001. "The Role of Women in Old Order Amish, Beachy Amish and Fellowship Churches." *Mennonite Quarterly Review* 75(2):231-56.
- . 2006. "Teaching Identity: German Language Instruction in Old Order Schools." Pp. 13-25 in *Preserving Heritage: A Festschrift for C. Richard Beam*, edited by Joshua Brown and Leroy Hopkins. Topeka, KS: Society for German-American Studies.
- . 2007. *Train Up A Child: Old Order Amish & Mennonite Schools*. Baltimore, MD: Johns Hopkins University Press.
- . 2008. "Old Order Amish Private Schools: Preparing Children and Preserving Community." Pp. 267-84 in *Cultural Education - Cultural Sustainability: Minority, Diaspora, Indigenous, and Ethno-Religious Groups in Multicultural Societies*, edited by Zvi Bekerman and Ezra Kopelwitz. New York, NY: Taylor and Francis.
- . 2008. "Publish or Perish: Amish Publishing and Old Order Identity." Pp. 201-19 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- . 2010. "Language and Otherness: Popular Fiction and the Amish." Pp. 73-83 in *The Language and Culture of the Pennsylvania Germans: A Festschrift for Earl C. Haag [Yearbook of German-American Studies, Special Issue 3]*, edited by W.D. Keel and C.R. Beam. Lawrence, KS: Society for German-American Studies.
- . 2010. *New York Amish: Life in the Plain Communities of the Empire State*. Ithaca, NY: Cornell University Press.
- . 2014. "Technological Diversity and Cultural Change among Contemporary Amish Groups." *Mennonite Quarterly Review* 88(1):5-22.
- . 2015. "Old Order Amish Education: The Yoder Decision in the 21st Century." *Journal of Amish and Plain Anabaptist Studies* 3(1):25-44.
- . 2017. "Keepers at Home? Amish Women and Entrepreneurship." *American Studies Journal* 62. (asjournal.org/63-2017)
- Jolly, Natalie. 2014. "Amish Femininity: New Lessons from the Old Order." *Journal of the Motherhood Initiative* 5(2):75-89.
- . 2014. "In This World but Not of It: Midwives, Amish, and the Politics of Power." *Sociological Research Online* 19(2). (socresonline.org.uk/19/2/13.html) https://doi.org/10.5153/sro.3294
- . 2017. "Birthing New Kinships: The Cross-Pollinating Potential of Amish Health Research." *Journal of Amish and Plain Anabaptist Studies* 5(2):147-61.
- Jones, Mark. 1990. "A Study of Trauma in an Amish Community." *Journal of Trauma* 30(7):899-901. doi.org/10.1097/00005373-199007000-00023
- Jones, M. Susan, and Dawn Garrett-Wright. 2013. "A Collaborative Educational Innovation in an Old Order Mennonite Community." *Journal of the National AHEC Organization* 29(1):24-27.
- Jones, Paul, and William Field. 2002. "Farm Safety Issues in Old Order Anabaptist Communities: Unique Aspects and Innovative Intervention Strategies." *Journal of Agricultural Safety and Health* 8(1):67-81. doi.org/10.13031/2013.7227
- Jones, Paul, William Field, Donald Kraybill, and Stephen Scott. 2013. "Use of Old Order Anabaptist-Produced Publications to Develop an Injury Surveillance System for Old Order Populations." *Journal of Amish and Plain Anabaptist Studies* 1(2):17-30.
- Jorgenson, Ronald, David Bolling, Omar Yoder, and Edmond Murphy. 1972. "Blood Pressure Studies in the Amish." *The Johns Hopkins Medical Journal* 131(5):329-50.
- Kahn, Steven, Richard Demme, and Christopher Lentz. 2013. "Mortality

- after Treating Severe Burns with Traditional Amish Home Remedies: A Case Report, Literature Review, and Ethical Discussion." *Burns* 39(2):e13-e16. doi.org/10.1016/j.burns.2012.09.011
- Kanagy, Conrad, and Donald Kraybill. 1996. "The Rise of Entrepreneurship in Two Old Order Amish Communities." *Mennonite Quarterly Review* 70(3):263-79.
- Kanagy, Ezra, and Alvin Yoder. 1984. "The Amish of Halfmoon Valley, Centre County, Pennsylvania." *Pennsylvania Mennonite Heritage* 7(2):16-30.
- Karanovich, R. Zachary. 2014. "Say What You Need to Say: A Concurring Opinion Regarding Intra-Religious Hate Crimes after the Matthew Shephard and James Byrd, Jr. Hate Crimes Prevention Act and *United States v. Mullett*." *Indiana Law Review* 47:565-84.
- Kasdorf, Julia Spicher. 2007. "To Pasture: 'Amish Forgiveness,' Silence, and the West Nickel Mines School Shooting." *Crosscurrents* (Fall):328-47.
- . 2008. "'Why We Fear the Amish': Whiter-Than-White Figures in Contemporary American Poetry." Pp. 67-88 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- Katz, Mira, Amy Ferketich, Benjamin Broder-Oldach, Amy Harley, Paul Reiter, Electra Paskett, and Clara Bloomfield. 2012. "Physical Activity among Amish and Non-Amish Adults Living in Ohio Appalachia." *Journal of Community Health* 37(2):434-40. doi.org/10.1007/s10900-011-9460-9
- Katz, Mira, Amy Ferketich, Electra Paskett, and Clara Bloomfield. 2013. "Health Literacy among the Amish: Measuring a Complex Concept among a Unique Population." *Journal of Community Health* 38(4):753-58. doi.org/10.1007/s10900-013-9675-z
- Katz, Mira, Amy Ferketich, Electra Paskett, Amy Harley, Paul Reiter, Stanley Lemeshow, Judith Westman, Steven Clinton, and Clara Bloomfield. 2011. "Cancer Screening Practices among Amish and Non-Amish Adults Living in Ohio Appalachia." *Journal of Rural Health* 27(3):302-09. doi.org/10.1111/j.1748-0361.2010.00345.x
- Kauffman, Duane. 1991. *Mifflin County Amish and Mennonite Story: 1791-1991*. Belleville, PA: Mifflin County Mennonite Historical Society.
- Keim, Albert. 1975. "A Chronology of Amish Court Cases." Pp. 93-98 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- . 1975. *Compulsory Education and the Amish: The Right Not to Be Modern*. Boston, MA: Beacon Press.
- . 1975. "From Erlanbach to New Glarus." Pp. 1-15 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- . 1993[2003]. "Military Service and Conscription." Pp. 43-65 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Keiser, Steve Hartman. 2003. "The Origins and Maintenance of Dialect Differentiation in Midwestern Pennsylvania German." Pp. 117-35 in *German Language Varieties Worldwide: Internal and External Perspectives*, edited by W.D. Keel and K.J. Mattheier. Frankfurt, Germany: Peter Lang.
- . 2003. "Pennsylvania German and the 'Lunch Pail Threat': Language Shift and Cultural Maintenance in Two Amish Communities." Pp. 3-20 in *When Languages Collide*. Columbus, OH: Ohio State University Press.
- . 2012. *Pennsylvania German in the American Midwest*. Durham, NC: Duke University Press.
- Kent, Robert, and Randall Neugebauer. 1990. "Identification of Ethnic Settlement Regions: Amish-Mennonites [sic] in Ohio." *Rural Sociology* 55(3):425-41. doi.org/10.1111/j.1549-0831.1990.tb00692.x
- Kephart, William. 1972. "The Amish Family: Resistance to Change." Pp. 191-212 in *The Family, Society, and the Individual*. Boston, MA: Houghton Mifflin.
- Kephart, William, and W.W. Zellnar. 1976. "The Old Order Amish." Pp. 6-51 in *Extraordinary Groups: The Sociology of Unconventional Life-Styles*. New York, NY: St. Martin's Press.
- Kettunen, Christine, John Nemecek, and Olivia Wenger. 2017. "Evaluation of Low Immunization Coverage among the Amish Population in Rural Ohio." *American Journal of Infection Control*. doi.org/10.1016/j.ajic.2017.01.032
- Khanna, Ramandyal, and Aviad Israeli. 2017. "Gastronomy Attractions in Amish Country: A View of Push and Pull Motivations to Visit." *Journal of Gastronomy and Tourism* 2(3):163-72. doi.org/10.3727/216929717X14870140201071
- Khoury, Muin, Bernice Cohen, Earl Diamond, Gary Chase, and Victor McKusick. 1987. "Inbreeding and Prereproductive Mortality in the Old Order Amish I: Genealogic Epidemiology of Inbreeding." *American Journal of Epidemiology* 125(3):453-61. doi.org/10.1093/oxfordjournals.aje.a114551
- . 1987. "Inbreeding and Prereproductive Mortality in the Old Order Amish III: Direct and Indirect Effects of Inbreeding." *American Journal of Epidemiology* 125(3):473-83. doi.org/10.1093/oxfordjournals.aje.a114553
- Khoury, Muin, Bernice Cohen, Carol Newill, Wilma Bias, and Victor McKusick. 1987. "Inbreeding and Prereproductive Mortality in the Old Order Amish II: Genealogic Epidemiology of Prereproductive Mortality." *American Journal of Epidemiology* 125(3):462-72. doi.org/10.1093/oxfordjournals.aje.a114552
- Kidder, Robert. 1993[2003]. "The Role of Outsiders." Pp. 213-33 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Kidder, Robert, and John Hostetler. 1990. "Managing Ideologies: Harmony as Ideology in Amish and Japanese Societies." *Law and Society Review* 24(4):895-922. doi.org/10.2307/3053614
- Kiefer, Wayne. 1972. "An Agricultural Settlement Complex in Indiana." *Annals of the Association of American Geographers* 62(3):487-506. doi.org/10.1111/j.1467-8306.1972.tb00880.x
- Kitch, Carolyn. 2007. "Who Speaks for the Dead? Authority and Authenticity in News Coverage of the Amish School Shooting." Pp. 41-57 in *Journalism in a Culture of Grief*, edited by Carolyn Kitch and Janice Hume. New York, NY: Routledge.
- Kline, Edward, and Monroe Beachy. 1998. "History and Dynamics of the New Order Amish of Holmes County, Ohio." *Old Order Notes* (18):7-19.
- Knabb, Joshua, and Ronald Vogt. 2011. "Assessing Old Order Amish Outpatients with the MCMI-III." *Journal of Personality Assessment* 93(3):290-99. doi.org/10.1080/00223891.2011.558878
- Knabb, Joshua, Ronald Vogt, and Kevin Newgren. 2011. "MMPI-2 Characteristics of the Old Order Amish: A Comparison of Clinical, Nonclinical, and United States Normative Samples." *Psychological Assessment* 23(4):865-75. doi.org/10.1037/a0023681
- Knight, James. 1980. "The Old Order Amish: Lessons from Kansas Ethnography." *Plains Anthropologist* 25(89):229-33.
- Knodt, Thomas. 1986. "Quantitative Aspects of Lexical Borrowing into Pennsylvania German." Pp. 53-60 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans I*, edited by Werner Enninger. Stuttgart, Germany: Franz Steiner Verlag.
- Knudsen, Stephen. 1974. "The Education of the Amish Child." *California Law Review* 62(5):1506-31. doi.org/10.2307/3479871
- Kolacz, Nicole, Mark Jaroch, Monica Bear, and Rosanna Hess. 2014.

- “The Effect of Burns & Wounds (B&W) / Burdock Leaf Therapy on Burn-Injured Amish Patients.” *Journal of Holistic Nursing* 32(4):327-40. doi.org/10.1177/0898010114525683
- Kollmorgen, Walter. 1942. “Culture of a Contemporary Rural Community: The Old Order Amish of Lancaster County, Pennsylvania.” Washington, DC: U.S. Department of Agriculture, Bureau of Agricultural Economics.
- . 1943. “The Agricultural Stability of the Old Order Amish and Old Order Mennonites of Lancaster County, Pennsylvania.” *American Journal of Sociology* 49(3):233-41. doi.org/10.1086/219372
- Kopecky, Kenneth, and Eric Hoiberg. 1994. “Conflict: A Mainspring of Amish Society.” *Pennsylvania Folklife* 43(3):111-14.
- Kopp, Achim. 2003. “Language Attitude across Society and Generations in a Pennsylvania German Speech Island.” Pp. 87-115 in *German Language Varieties Worldwide: Internal and External Perspectives*, edited by W.D. Keel and K.J. Mattheier. Frankfurt, Germany: Peter Lang.
- Kraybill, Donald. 1987. “At the Crossroads of Modernity: Amish, Mennonites, and Brethren in Lancaster County in 1880.” *Pennsylvania Mennonite Heritage* 10(1):2-12.
- . 1989[2001]. *The Riddle of Amish Culture*. Baltimore, MD: Johns Hopkins University Press.
- (Ed.). 1993[2003]. *The Amish and the State*. Baltimore, MD: Johns Hopkins University Press.
- . 1993[2003]. “Negotiating with Caesar.” Pp. 3-21 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- . 1994. “The Amish Encounter with Modernity.” Pp. 21-33 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1994. “Plotting Social Change across Four Affiliations.” Pp. 53-74 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1994. “The Struggle to be Separate.” Pp. 1-17 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1994. “War against Progress: Coping with Social Change.” Pp. 35-51 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1996. “The Riddle of Amish Culture.” Pp. 331-45 in *The Amish: Origin and Characteristics, 1693-1993*, edited by Lydie Hege and Christoph Wiebe. Ingersheim, France: Association Française d’Histoire Anabaptiste-Mennonite.
- . 1998. “Plain Reservations: Amish and Mennonite Views of Media and Computers.” *Journal of Mass Media Ethics* 13(2):99-110. doi.org/10.1207/s15327728jmme1302_4
- . 2001. “Amish Economics: The Interface of Religious Values and Economic Interests.” Pp. 76-90 in *Christianity and the Culture of Economics*, edited by Donald Hay and Alan Kreider. Cardiff, Wales: University of Wales Press.
- . 2005. “The Redemptive Community: An Island of Sanity and Silence.” Pp. 36-55 in *Writing the Amish: The Worlds of John A. Hostetter*, edited by David Weaver-Zercher. University Park, PA: Pennsylvania State University Press.
- . 2008. “Amish Informants: Mediating Humility and Publicity.” Pp. 161-78 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- . 2009. “Imitating God: Nickel Mines, Forgiveness, and Yoder.” *Brethren Life and Thought* 54(4):1-13.
- . 2010. *Concise Encyclopedia of Amish, Brethren, Hutterites, and Mennonites*. Baltimore, MD: Johns Hopkins University Press.
- . 2014. *Renegade Amish: Beard Cutting, Hate Crimes, and the Trial of the Bergholz Barbers*. Baltimore, MD: Johns Hopkins University Press.
- Kraybill, Donald, and Carl Desportes Bowman. 2001. *On the Backroad to Heaven: Old Order Hutterites, Mennonites, Amish, and Brethren*. Baltimore, MD: Johns Hopkins University Press.
- Kraybill, Donald, and Donald Fitzkee. 1987. “Amish, Mennonites, and Brethren in the Modern Era.” *Pennsylvania Mennonite Heritage* 10(2):2-11.
- Kraybill, Donald, and Jerene Gilliam. 2012. “Culturally Competent Safety Interventions for Children in Old Order Anabaptist Communities.” *Journal of Agromedicine* 17(2):247-50. doi.org/10.1080/1059924X.2012.658303
- Kraybill, Donald, John Hostetter, and D.G. Shaw. 1986. “Suicide Patterns in a Religious Subculture: The Old Order Amish.” *International Journal of Moral and Social Studies* 1(3):249-63.
- Kraybill, Donald, and C. Nelson Hostetter. 2001. *Anabaptist World U.S.A.* Scottsdale, PA: Herald Press.
- Kraybill, Donald, Karen Johnson-Weiner, and Steven Nolt. 2013. *The Amish*. Baltimore, MD: Johns Hopkins University Press.
- Kraybill, Donald, and Kyle Kopko. 2007. “Bush Fever: Amish and Old Order Mennonites in the 2004 Presidential Campaign.” *Menonite Quarterly Review* 81(2):165-205.
- Kraybill, Donald, and Steven Nolt. 1994. “The Rise of Microenterprises.” Pp. 149-63 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1995[2004]. *Amish Enterprise: From Plows to Profits*. Baltimore, MD: Johns Hopkins University Press.
- Kraybill, Donald, Steven Nolt, and David Weaver-Zercher. 2007. *Amish Grace: How Forgiveness Transcended Tragedy*. San Francisco, CA: Jossey-Bass.
- . 2010. *The Amish Way: Patient Faith in a Perilous World*. San Francisco: Jossey-Bass.
- Kraybill, Donald, Steven Nolt, and Eric Wesner. 2010. “Amish Enterprise: The Collective Power of Ethnic Entrepreneurship.” *Global Business and Economics Review* 12(1/2):3-20. doi.org/10.1504/GBER.2010.032315
- . 2011. “Sources of Enterprise Success in Amish Communities.” *Journal of Enterprising Communities: People and Places in the Global Economy* 5(2):112-30. doi.org/10.1108/17506201111131541
- Kreps, George, Joseph Donnermeyer, Charles Hurst, Robert Blair, and Marty Kreps. 1997. “The Impact of Tourism on the Amish Subculture: A Case Study.” *Community Development Journal* 32:354-67. doi.org/10.1093/cdj/32.4.354
- Kreps, George, Joseph Donnermeyer, and Marty Kreps. 1994. “The Changing Occupational Structure of Amish Males.” *Rural Sociology* 59(4):708-19. doi.org/10.1111/j.1549-0831.1994.tb00556.x
- . 1997[2004]. *A Quiet Moment in Time: A Contemporary View of Amish Society*. Wooster, OH: George Kreps, Joseph Donnermeyer, and Marty Kreps.
- Kreps, George, and Marty Kreps. 1997. “Amishizing ‘Medical Care’.” *Journal of Multicultural Nursing & Health* 3(2):44-47.
- Kroening, Emily, and Therese Zink. 2008. “Learning from an Amish Birth.” *Family Medicine* 40(2):91-92.
- Kuehner, Ryan, Peter Kochunov, Katie Nugent, Deanna Jurius, Anya Savransky, Christopher Gaudiot, Heather Bruce, James Gold, Alan Shuldiner, Braxton Mitchell, and L. Elliot Hong. 2016. “Cognitive Profiles and Heritability Estimates in the Old Order Amish.” *Psychiatric Genetics* 26(4):178-83.

- doi.org/10.1097/YPG.000000000000134
- Kuehner, Ryan, Dipika Vaswani, Uttam Raheja, Aamar Sleemi, Hassaan Yousufi, Hira Mohyuddin, Nadine Postolache, Gagan Virk Nijjar, and Teodor Postolache. 2013. "Test-retest Reliability of the Seasonal Pattern Assessment Questionnaire in Old Order Amish." *International Journal on Disability and Human Development* 12(1):87-90. doi.org/10.1515/ijdh-2012-0125
- Kueny, Angela, Ashley Urspringer, and Sandra Cardenas. 2015. "Old Order Amish Approaches to Teaching Community Forgiveness."
- Kuhn, Manfred. 1954. "Factors in Personality: Socio-Cultural Determinants as Seen through the Amish." Pp. 43-60 in *Aspects of Culture and Personality*, edited by Francis Hsu. New York, NY: Abelard-Schuman.
- Kusnetzky, Lara, Jeffrey Longhofer, Jerry Floersch, and Kristine Latta. 1995. "In Search of the Climax Community: Sustainability and the Old Order Amish." *Culture and Agriculture* 16(50):12-14.
- Lamme, Ary. 2001. "Old Order Amish Homelands." Pp. 43-52 in *Homelands: A Geography of Culture and Place*, edited by Richard Nostrand and Lawrence Estaville. Baltimore, MD: Johns Hopkins University Press.
- Lamme, Ary, and Douglas McDonald. 1984. "Recent Amish Settlement in the North Country." *Material Culture* 16(2):77-91.
- . 1993. "The 'North Country' Amish Homeland." *Journal of Cultural Geography* 13(2):107-18. doi.org/10.1080/08873639309478392
- Landing, James. 1969. "Geographic Models of Old Order Amish Settlements." *The Professional Geographer* 21(4):238-43. doi.org/10.1111/j.0033-0124.1969.00238.x
- . 1969. "The Old Order Amish in Mexico." *Mennonite Historical Bulletin* 30(4):6,8.
- . 1969. "The Old Order Amish Settlement at Nappanee, Indiana: Oldest in Indiana." *Mennonite Historical Bulletin* 30(4):5.
- . 1969. "Personal Decision Expressed in Agriculture." *Bulletin of the Illinois Geographical Society* 12(December):69-77.
- . 1970. "Amish Population Changes, 1947-1964." *Mennonite Historical Bulletin* 31(4):4.
- . 1970. "Amish Settlement in North America: A Geographic Brief." *Bulletin of the Illinois Geographical Society* 12(3):65-69.
- . 1970. "The Failure of Amish Settlements in the Southeastern United States: An Appeal for Inquiry." *Mennonite Quarterly Review* 44(4):376-88.
- . 1970. "Old Order Amish Population." *Mennonite Historical Bulletin* 31(4):3.
- . 1972. "The Amish, the Automobile, and Social Interaction." *Journal of Geography* 71(1):52-57. doi.org/10.1080/00221347208981445
- . 1972. "Landscape Perception and Minority Group Viability: Some Insight into Cultural Group Extinction." *The Iowa Geographer* (29):30-32.
- . 1975. "The Old Order Amish: Problem Solving through Migration." *Bulletin of the Illinois Geographical Society* 17(2):36-48.
- Lanyon, L.E., and Timothy Bowser. 1988. "Insights for the Future of Agriculture from the Life-Support Strategies of Three German-Heritage Groups." *Bulletin of Science, Technology, and Society* 8(3):292-301. doi.org/10.1177/027046768800800309
- Lapp, Javan. 2014. "Revivalism and the Transformation of Amish Mennonite Identity." *Pennsylvania Mennonite Heritage* 37(2):40-46.
- Lapping, Mark. 1997. "A Tradition of Rural Sustainability: The Amish Portrayed." Pp. 29-39 in *Rural Sustainable Development in America*, edited by I. Audirac. New York, NY: John Wiley.
- Law, Jeffrey. 2014. "Newborn Screening Project for the Old Order Amish: An Interview with Dr. Victoria Siu." *The University of Western Ontario Medical Journal* 83(1):43-45.
- Lee, Woei-Jyh, Toni Pollin, Jeffrey O'Connell, Richa Agarwala, and Alejandro Schäffer. 2010. "PedHunter 2.0 and Its Usage to Characterize the Founder Structure of the Old Order Amish of Lancaster County." *BMC Medical Genetics* 11(1):68-81. doi.org/10.1186/1471-2350-11-68
- Lee, Yuri Anna, and Lisa Ruth-Sahd. 2011. "When the East Meets the Amish: An Application of Folk Medicine in the Amish Community." *Journal of Lancaster General Hospital* 6(3):114-18.
- Lefever, Paul. 1990. "John Miller—An Amish Minister?" *Mennonite Family History* 9(4):158-60.
- Lehman, Daniel. 1998. "Graven Images and the (Re)Presentation of Amish Trauma." *Mennonite Quarterly Review* 72(4):577-87.
- Lehman, Elton. 1994. "Providing Healthcare in Amish Country." *Multicultural Education Journal* 12(2):11-15.
- Lehman, Marilyn. 1994. "The Amish Taboo on Photography: Its Historical and Social Significance." *Pennsylvania Folklife* 43(3):121-23.
- . 2005. "Women and Their Work: Reflections on the Amish Church Tradition." *Mennonite Historical Bulletin* 66(4):10-12.
- Lehman, Thomas. 1974. "The Plain People: Reluctant Parties in Litigation to Preserve a Life Style." *Journal of Church and State* 16(2):287-300. doi.org/10.1093/jcs/16.2.287
- Lembright, Marlene, and Kaoru Yamamoto. 1965. "Subcultures and Creative Thinking: An Exploratory Comparison between Amish and Urban American School Children." *Merrill-Palmer Quarterly of Behavior and Development* 11:49-64.
- Lemon, Betty Spencer. 2006. "Amish Health Care Beliefs and Practices in an Obstetrical Setting." *Journal of Multicultural Nursing & Health* 12(3):54-59.
- Levinson, Richard, Janet Fuchs, Ronald Stoddard, Diane Jones, and Maurice Mullet. 1989. "Behavioral Risk Factors in an Amish Community." *American Journal of Preventative Medicine* 5(3):150-56.
- Lewis, Russell. 1976. "Controlled Acculturation Revisited: An Examination of Differential Acculturation and Assimilation between the Hutterian Brethren and the Old Order Amish." *International Review of Modern Sociology* 6(1):75-83.
- Lindholm, William. 1974. "The Amish Case: A Struggle for the Control of Values." Pp. 488-95 in *Controversies in Education*, edited by Dwight Allen and Jeffrey Hecht. Philadelphia, PA: W.B. Saunders.
- . 1993[2003]. "The National Committee for Amish Religious Freedom." Pp. 109-23 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Lipkin, Robert. 1996. "Religious Justification in the American Communitarian Republic." *Capital University Law Review* 25(4):765-88.
- Littell, Franklin. 1969. "Sectarian Protestantism and the Pursuit of Wisdom: Must Technological Objectives Prevail?" Pp. 61-82 in *Public Controls for Nonpublic Schools*, edited by Donald Erickson. Chicago, IL: University of Chicago.
- Lockwood, Annette. 1991-92. "Amish Cottage Industries." *Pennsylvania Folklife* 41(2):95-96.
- Logsdon, Gene. 1986. "Amish Economics." *Whole Earth Review* (Spring):74-82.
- Long, Scot, and Richard Moore. 2014. "Amish Church District Fissioning and Watershed Boundaries among Holmes County, Ohio, Amish." *Journal of Amish and Plain Anabaptist Studies* 2(2):186-202.
- Longhofer, Jeffrey. 1993. "Household and Community: The Alexanderwohl Mennonites and Two Counterfactuals, the Amish and Hutterites." *Research in Economic Anthropology* 14:153-88.
- . 1994. "Nursing Home Utilization: A Comparative Study of the

- Hutterian Brethren, the Old Order Amish, and the Mennonites." *Journal of Aging Studies* 8(1):95-120. doi.org/10.1016/0890-4065(94)90021-3
- Loomis, Charles. 1960. "The Old Order Amish as a Social System." Pp. 212-48 in *Social Systems: Essays on Their Persistence and Change*. Princeton, NJ: D. Van Nostrand Company.
- . 1979. "A Farmhand's Diary." *Mennonite Quarterly Review* 53(3):235-56.
- Loomis, Charles, and J. Allan Beegle. 1950. *Rural Social Systems: A Textbook in Rural Sociology and Anthropology*. New York, NY: Prentice Hall.
- Loomis, Charles, and J. Allan Beegle. 1957. "Social Processes within Sects and Churches or Denominations." Pp. 229-31 in *Rural Sociology: The Strategy of Change*. Englewood Cliffs, NJ: Prentice-Hall.
- Loomis, Charles, and Carl Jantzen. 1962. "Boundary Maintenance vs. Systemic Linkage in School Integration: The Case of the Amish in the United States." *Journal of the Pakistan Academy for Village Development* 3(2):1-25.
- Louden, Mark. 1987. "Bilingualism and Diglossia: The Case of Pennsylvania German." *Leuvense Bijdragen* 76:17-36.
- . 1989. "Syntactic Variation and Change in Pennsylvania German." Pp. 30-40 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans II*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- . 1991. "The Image of the Old Order Amish: General and Sociolinguistic Stereotypes." *National Journal of Sociology* 5(2):111-42.
- . 1992. "Old Order Amish Verbal Behavior as a Reflection of Cultural Convergence." Pp. 264-78 in *Diachronic Studies on the Languages of the Anabaptists*, edited by Kate Burridge and Werner Enninger. Bochum, Germany: Universitätsverlag Dr. N. Brockmeyer.
- . 1993. "Patterns of Sociolinguistic Variation in Pennsylvania German." Pp. 284-306 in *The German Language in America: 1683-1991*, edited by Joseph Salmons. Madison, WI: Max Kade Institute for German-American Studies.
- . 1993. "Variation in Pennsylvania German Syntax: A Diachronic Perspective." Pp. 169-79 in *International Congress of Dialectologists 1990, Bamberg, FRG-Volume II: Historical Dialectology and Linguistic Change*, edited by Wolfgang Viereck. Stuttgart, Germany: Franz Steiner Verlag.
- . 1994. "Syntactic Change in Multilingual Speech Islands." Pp. 73-91 in *Sprachinselforschung: Eine Gedenkschrift für Hugo Jedig*, edited by Nina Berend and Klaus Mattheier. Bern, Switzerland: Peter Lang.
- . 1997. "Linguistic Structure and Sociolinguistic Identity in the Pennsylvania German Society." Pp. 79-91 in *Languages and Lives: Essays in Honor of Werner Enninger*, edited by James Dow and Michèle Wolff. New York, NY: Peter Lang.
- . 2006. "Patterns of Language Maintenance in German American Speech Islands." Pp. 127-45 in *Studies in Contact Linguistics: Essays in Honor of Glenn G. Gilbert*, edited by Glenn Gilbert. New York, NY: Peter Lang.
- . 2016. *Pennsylvania Dutch: The Story of an American Language*. Baltimore, MD: Johns Hopkins University Press.
- Lowery, Sean, and Allen Noble. 2000. "The Changing Occupational Structure of the Amish of the Holmes County, Ohio, Settlement." *The Great Lakes Geographer* 7(1):27-36.
- Lucas, Cheryl, Robert O'Shea, Maria Zielezny, Jo Freudenheim, and James Wild. 1991. "Rural Medicine and the Closed Society: Pregnancy Outcomes among Amish and Non-Amish Women." *New York State Journal of Medicine* 91(2):49-52.
- Ludwig, David, and Carol Beilharz. 1974. "Symbolic Features of Amish Youth." *International Journal of Symbolology* 5(3):28-33.
- Luloff, Al, Jeffrey Bridger, and Louis Ploch. 2002. "The Old Order Amish Community 50 Years Later." Pp. 143-70 in *Persistence and Change in Rural Communities: A Fifty Year Follow-Up to Six Classic Studies*, edited by Al Luloff and Richard Krannich. New York, NY: CABI.
- Luthy, David. 1974[1985,1992,2003,2009,2013]. *Amish Settlements across America*. Aylmer, ON: Pathway (some editions in *Family Life*, some also published as booklets).
- . 1984. "A History of Raber's Bookstore." *Mennonite Quarterly Review* 58(2):168-78.
- . 1985. "One Hundred Years of Amish Genealogies, 1885-1985." *Pennsylvania Mennonite Heritage* 8(4):28-30.
- . 1986. *The Amish in America: Settlements That Failed, 1840-1960*. Aylmer, ON: Pathway Publications.
- . 1988. "Amish Beginnings: Three Centuries of Migration." *Mennonite Family History* 7(3):110-16.
- . 1988. "Henry Lapp: Amish Folk Artist and Craftsman." *Pennsylvania Mennonite Heritage* 11(4):2-6.
- . 1991. "Amish Folk Artist: Barbara Ebersol (1846-1922)." *Pennsylvania Mennonite Heritage* 14(2):2-7.
- . 1994. "Amish Migration Patterns: 1972-1992." Pp. 243-59 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1994. "The Origin and Growth of Amish Tourism." Pp. 113-29 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1995. *Amish Folk Artist: Barbara Ebersol (1846-1922), Her Life, Fraktur, and Death Record Book*. Lancaster, PA: Lancaster Mennonite Historical Society.
- . 1997[2003]. *Why Some Amish Communities Fail: Extinct Settlements, 1961-2003*. Aylmer, ON: Pathway.
- Lutz, Martin. 2017. "Amish in the Market: Competing against the Odds?" *American Studies Journal* 62. (asjournal.org/63-2017)
- Main, M. Eve, Deborah Williams, and Myra Jones. 2012. "Treatment of Burns with Burns & Wounds (B & W) Ointment and Leaf Therapy." *Journal of Alternative and Complementary Medicine* 18(2):109-11. doi.org/10.1089/acm.2011.0416
- Mariola, Matt, and David McConnell. 2013. "The Shifting Landscape of Amish Agriculture: Balancing Tradition and Innovation in an Organic Farming Cooperative." *Human Organization* 72(2):144-53. doi.org/10.17730/humo.72.2.e16uh26306774u4
- Markle, Gerald, and Sharon Pasco. 1977. "Family Limitation among the Old Order Amish." *Population Studies* 31(2):267-80. doi.org/10.2307/2173918
- Martineau, William, and Rhonda Sayres MacQueen. 1977. "Occupational Differentiation among the Old Order Amish." *Rural Sociology* 42(3):383-97.
- Martinez, Richard, Robin Rogers, Gaynor Yancey, and Jon Singletary. 2011. "The Role of Spiritual Capital and Community in Amish Enterprises." *Journal of Biblical Integration in Business* 13(1):175-81.
- Martino, Maria. 2015. "The Right to Mission in Human Rights Law, 'Mission to Amish People' and 'Jews for Jesus.'" *Journal for the Study of Religions and Ideologies* 14(42):78-99.
- Mast, Christian. 1952. "Imprisonment of the Amish in the Revolutionary War." *Mennonite Historical Bulletin* 13(1):6-7.
- Mast, Gerald. 1999. "Anxiety and Assurance in the Amish Atonement Rhetorics of Daniel E. Mast and David J. Stutzman." *Mennonite Quarterly Review* 73(3):525-38.

- Mazie, Steven. 2005. "Consenting Adults? Amish *Rumspringa* and the Quandary of Exit in Liberalism." *Perspectives on Politics* 3(4):745-59. doi.org/10.1017/s1537592705050425
- McArdle, Patrick, Toni Pollin, Jeffrey O'Connell, John Sorkin, Richa Agarwala, Alejandro Schaefer, Elizabeth Streeten, Terri King, Alan Shuldiner, and Braxton Mitchell. 2006. "Does Having Children Extend Life Span? A Genealogical Study of Parity and Longevity in the Amish." *Journals of Gerontology Series A: Biological Sciences & Medical Sciences* 61(2):190-95. doi.org/10.1093/gerona/61.2.190
- McCullum, Cheryl. 1996. "Physicians' Perspectives on Treating Amish and Mennonite Families." *Wisconsin Medical Journal* 95(3):157-61.
- McConnell, David, and Charles Hurst. 2006. "No 'Rip Van Winkles' Here: Amish Education since *Wisconsin v. Yoder*." *Anthropology and Education Quarterly* 37(3):236-54. doi.org/10.1525/aeq.2006.37.3.236
- McDevitt, Bette. 2010. "Amish Tax Case, New Wilmington, Pa." *Western Pennsylvania Historical Magazine* (Summer):18-19.
- McGinn, K. 1996. "Debbie LaBerge: Caring for Amish and Mennonite Families." *Nurse Practitioner Forum* 7(2):56-57.
- McGuigan, William. 2014. "Reliability and Validity of a Scale to Measure Prejudice toward Old Order Amish." *Journal of Amish and Plain Anabaptist Studies* 2(1):147-54.
- McGuigan, William, and Carol Scholl. 2007. "The Effect of Contact on Attitudes toward Old Order Amish." *Journal of Applied Social Psychology* 37(11):2642-59. doi.org/10.1111/j.1559-1816.2007.00274.x
- McGuigan, William, and Sarah Stephenson. 2015. "A Single-Case Study of Resiliency After Extreme Incest in an Old Order Amish Family." *Journal of Child Sexual Abuse* 24(5):526-37. doi.org/10.1080/10538712.2015.1042182
- McKnight, Ruth. 1964. "The Quaint and Devout: A Study of the Amish at Vilonia, Arkansas." *Arkansas Historical Quarterly* 23:314-28. doi.org/10.2307/40030667
- McKusick, Victor. 1973. "Genetic Studies in American Inbred Populations with Particular Reference to the Old Order Amish." *Israel Journal of Medical Sciences* 9(9):1276-84.
- (Ed.). 1978. *Medical Genetic Studies of the Amish: Selected Papers*. Baltimore, MD: Johns Hopkins University Press.
- McKusick, Victor, John Hostetler, and Janice Egeland. 1964. "Genetic Studies of the Amish: Background and Potentialities." *Bulletin of the John Hopkins Hospital* (115):203-22.
- Medina-Marino, Andrew, Debra Reynolds, Carol Finley, Susan Hays, Jane Jones, and Kenneth Soyemi. 2013. "Communication and Mass Vaccination Strategies after Pertussis Outbreak in Rural Amish Communities—Illinois, 2009–2010." *Journal of Rural Health* 29(4):413-19. doi.org/10.1111/jrh.12019
- Meindl, Jörg. 2010. "Solving the Preacher's Dilemma: Communication Strategies in Old Order Amish Sermons." *Yearbook of German-American Studies* 3[supplement]:123-38.
- Mercer, Elaine. 1994. "Amish Quilts: Creativity Supported by Rules and Traditions." *Pennsylvania Folklife* 43(3):106-10.
- Metcalf, William. 1993. "Amish Abundance: How the Plain People Prosper." *Australian Journal of Social Issues* 28(4):296-307. doi.org/10.1002/j.1839-4655.1993.tb00930.x
- Meyers, Thomas. 1991. "Population Growth and Its Consequences in the Elkhart-LaGrange Old Order Amish Settlement." *Mennonite Quarterly Review* 65(3):308-21.
- . 1993[2003]. "Education and Schooling." Pp. 87-107 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- . 1994. "Lunch Pails and Factories." Pp. 165-81 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1994. "The Old Order Amish: To Remain in the Faith or to Leave?" *Mennonite Quarterly Review* 68(3):378-95.
- . 1994. "Social Change in the Amish Communities of Northern Indiana." Pp. 10-20 in *Internal and External Perspectives on Amish and Mennonite Life 4*, edited by James Dow, Werner Enninger, and Joachim Raith. Essen, Germany: Unipress.
- . 1996. "The Amish Division: A Review of the Literature." Pp. 72-94 in *The Amish: Origin and Characteristics, 1693-1993*, edited by Lydie Hege and Christoph Wiebe. Ingersheim, France: Association Française d'Histoire Anabaptiste-Mennonite.
- . 2003. "Amish Tourism: 'Visiting Shippshewana Is Better Than Going to the Mall'." *Mennonite Quarterly Review* 77(1):109-26.
- Meyers, Thomas, and Steven Nolt. 2005. *An Amish Patchwork: Indiana's Old Orders in the Modern World*. Bloomington, IN: Indiana University Press.
- Miller, G.H. 1980. "Male-Female Longevity Comparisons among the Amish." *Journal of the Indiana State Medical Association* 73(July):471-73.
- . 1983. "Lung Cancer: A Comparison of Incidence between the Amish and Non-Amish in Lancaster County." *Journal of the Indiana State Medical Association* 76(February):121-23.
- Miller, Jerome, and William Aguilar. 1984. "Public Library Use by Members of the Old Order Amish Faith." *RQ* 23(3):322-26.
- Miller, J. Virgil. 1976. "Amish-Mennonites in Northern Alsace and the Palatinate in the Eighteenth Century and Their Connection with Immigrants to Pennsylvania." *Mennonite Quarterly Review* 50(4):272-80.
- . 1993. "No Resting Place: Amish Migrations, Ste. Marie and Beyond." *Mennonite Family History* 12(3):96-101.
- Miller, Kevin. 2011. "Technological Prudence: What the Amish Can Teach Us." *Virtual Lives* (38):20-28.
- Miller, Kirk, Berwood Yost, Christina Abbott, Scottie Thompson, Emily Dlugi, Zachary Adams, Meryl Schulman, and Nicole Strauss. 2017. "Health Needs Assessment of Plain Populations in Lancaster County, Pennsylvania." *Journal of Community Health* 42(1):35-42. doi.org/10.1007/s10900-016-0223-5
- Miller, Kirk, Berwood Yost, Sean Flaherty, Marianne Hillemeier, Gary Chase, Carol Weisman, and Anne-Marie Dyer. 2007. "Health Status, Health Conditions, and Health Behaviors among Amish Women: Results from the Central Pennsylvania Women's Health Study (CePAWHS)." *Women's Health Issues* 17:162-71. doi.org/10.1016/j.whi.2007.02.011
- Miller, Levi. 1981. "The Role of the Braucher-Chiropractor in an Amish Community." *Mennonite Quarterly Review* 55(2):157-71.
- Miller, Shelley, and Robert Schwartz. 1992. "Attitudes Toward Genetic Testing of Amish, Mennonite, and Hutterite Families with Cystic Fibrosis." *American Journal of Public Health* 82(2):236-42. doi.org/10.2105/AJPH.82.2.236
- Minogue, W.J.D. 1977. "The Education of the 'Plain People': The Amish in America." *New Zealand Journal of Educational Studies* 12:37-48.
- Mitchell, Braxton, Wen-Chi Hsueh, Terri King, Toni Pollin, John Sorkin, Richa Agarwala, Alejandro Schäffer, and Alan Shuldiner. 2001. "Heritability of Life Span in the Old Order Amish." *American Journal of Medical Genetics* 102:346-52. doi.org/10.1002/ajmg.1483
- Mitchell, Braxton, Woei-Jyh Lee, Magdalena Tolea, Kelsey Shields, Zahra Ashktorab, Laurence Magder, Kathleen Ryan, Toni Pollin, Patrick McArdle, Alan Shuldiner, and Alejandro Schäffer. 2012. "Living the Good Life? Mortality and Hospital Utilization Patterns in the Old Order Amish." *PLoS ONE* 7(12):e51560.

- doi.org/10.1371/journal.pone.0051560
- Moelleken, Wolfgang. 1983. "Language Maintenance and Language Shift in Pennsylvania German: A Comparative Investigation." *Monatshefte* 75(2):172-86.
- Moledina, Amyaz, David McConnell, Stephanie Sugars, and Bailey Connor. 2014. "Amish Economic Transformations: New Forms of Income and Wealth Distribution in a Traditionally 'Flat' Community." *Journal of Amish and Plain Anabaptist Studies* 2(1):1-22.
- Mook, Maurice. 1953. "Crawford County No. 3." *Mennonite Historical Bulletin* 14(3):6-8.
- . 1954. "The Amish Community at Atlantic, Pennsylvania." *Mennonite Quarterly Review* 28(4):293-301.
- . 1954. "Crawford County Number Two: A Now Extinct Old Order Amish Community of the 1930s." *Western Pennsylvania Historical Magazine* 37(1):33-46.
- . 1955. "The Amishman Who Founded a City." *Christian Living* (July):4-7.
- . 1955. "An Early Amish Colony in Chester County, Pennsylvania." *Mennonite Historical Bulletin* 16(3):1-3.
- . 1955. "The Number of Amish in Pennsylvania." *Mennonite Historical Bulletin* 16(1):2-3.
- . 1956. "Extinct Amish Mennonite Communities in Pennsylvania." *Mennonite Quarterly Review* 30(4):267-76.
- . 1962. "The Nebraska Amish of Pennsylvania." *Mennonite Life* 17(January):27-30.
- . 1968. "Nicknames among the Amish." *Pennsylvania Folklife* 17(Summer):20-23.
- . 1973. "The Old Order Amish of Pennsylvania." Pp. 74-93 in *The Ethnic Experience in Pennsylvania*, edited by John Bodnar. Lewisburg, PA: Bucknell University Press.
- . 1976. "The Big Valley Amish of Central Pennsylvania: A Community of Cultural Contrasts." *Pennsylvania Folklife* 26(2):30-33.
- Mook, Maurice, and John Hostetler. 1957. "The Amish and Their Land." *Landscape* 6:21-29.
- Moore, Richard. 1995. "Sustainability and the Amish: Chasing Butterflies?" *Culture and Agriculture* 16(53):24-25. doi.org/10.1525/cuag.1995.16.53.24
- . 2009. "Ecological Integration of the Social and Natural Sciences in the Sugar Creek Method." Pp. 21-38 in *Sustainable Agroecosystem Management: Integrating Ecology, Economics, and Society*, edited by Patrick Bohlen and Gar House. New York, NY: CRC Press. doi.org/10.1201/9781420052152.ch3
- Moore, Richard, Deborah Stinner, David Kline, and Elsie Kline. 1999. "Honoring Creation and Tending the Garden: Amish Views of Biodiversity." Pp. 305-09 in *Traditional Agriculture and Soil Management*, edited by Kristina Plenderlieth. London, England: Intermediate Technologies.
- Morgan, John. 2016. "Amish Stewardship: The Spirituality of Controlled Ambition." Pp. 117-27 in *Foundation Theology 2016: Essays for Ministry Professionals*, edited by John Morgan. Mishawaka, IN: Graduate Theological Foundation.
- Morris, Ronald. 2003. "Sharing a Cross Cultural Exchange in an Amish World." *Canadian Social Studies* 38(1). (education.ualberta.ca/css/Css_38_1/ARsharing_culture_amish.htm)
- Morris, Wayne. 1978. "One State's Struggle with Wisconsin vs. Yoder: The Kansas Compulsory School Attendance Statute and the Free Exercise of Religion." *Washburn Law Journal* 17(3):574-94.
- Murphy, Raymond. 2009. "Extreme Weather without Disaster: A Reminder for Moderns." Pp. 294-317 in *Leadership in Disaster: Learning for a Future with Global Climate Change*: McGill-Queen's University Press.
- Nagata, Judith. 1968[1989]. *Continuity and Change among the Old Order Amish of Illinois*. New York, NY: AMS Press.
- Neriyah-Ben Shahar, Rivka. 2017. "The Medium Is the Danger: Discourses about Television among Amish and Ultra-Orthodox (Haredi) Women." *Journal of Media and Religion* 16(1):27-38. doi.org/10.1080/15348423.2017.1274590
- . 2017. "Negotiating Agency: Amish and Ultra-Orthodox Women's Responses to the Internet." *New Media & Society* 19(1):81-95. doi.org/10.1177/1461444816649920
- Nethers, John. 1983. "Occupational Changes among the Old Order Amish in the Holmes County Vicinity of Ohio." *Communal Societies Quarterly* (Fall):122-39.
- Nettl, Bruno. 1957. "The Hymns of the Amish: An Example of Marginal Survival." *Journal of American Folklore* 70(278):323-28. doi.org/10.2307/537805
- Neuberger, Benyamin, and Keren-Miriam Taman. 2014. "The Image of the Amish in the *New York Times* versus the Image of the Haredim in *Haaretz* (1980-2010)." *Conflict and Communication Online* 13(1). (cco.regener-online.de)
- Neumann, Ann. 2015. "More Titled Than Thou: How the Amish Conquered the Evangelical Romance Market." *The Baffler* 28:148-57.
- Newcomb, Thomas. 1986. "A Study of Amish and Conservative Mennonite Schooling in Ohio, 1982-1985." Pp. 54-72 in *Internal and External Perspectives on Amish and Mennonite Life 2*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- Nimkoff, Meyer. 1947. "Ethnic Variations in American Family Life." Pp. 240-55 in *Marriage and the Family*. Boston, MA: Houghton Mifflin Company.
- Nisly, Paul. 2006. "Community and Formerly-Amish Professionals: An Introductory Survey and Reflective Study." *Mennonite Quarterly Review* 80(1):61-82.
- Noble, Allen. 1986. "Landscape of Piety / Landscape of Profit: The Amish-Mennonite [sic] and Derived Landscapes of Northeastern Ohio." *The East Lakes Geographer* 21:34-48.
- Nolt, Steven. 1992. "The Mennonite Eclipse." *Festival Quarterly* (Summer):8-12.
- . 1992[2003,2015]. *A History of the Amish*. Intercourse, PA: Good Books.
- . 1995. "The Rise and Fall of an Amish Distillery: Economic Networks and Entrepreneurial Risk on the Illinois Frontier." *Illinois Mennonite Heritage* 22(3):45-63.
- . 2001. "The Amish 'Mission Movement' and the Reformulation of Amish Identity in the Twentieth Century." *Mennonite Quarterly Review* 75(1):7-36.
- . 2008. "Inscribing Community: *The Budget* and *Die Botschaft* in Amish Life." Pp. 181-98 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- . 2008. "Who Are the Real Amish?: Rethinking Diversity and Identity among a Separate People." *Mennonite Quarterly Review* 82(3):377-94.
- . 2011. "Moving Beyond Stark Options: Old Order Mennonite and Amish Approaches to Mental Health." *Journal of Mennonite Studies* 29:133-51.
- Nolt, Steven, and Thomas Meyers. 2007. *Plain Diversity: Amish Cultures & Identities*. Baltimore, MD: Johns Hopkins University Press.
- Nucci, Larry, and Elliot Turiel. 1993. "God's Word, Religious Rules, and Their Relation to Christian and Jewish Children's Concepts of Morality." *Child Development* 64(5):1475-91. doi.org/10.2307/1131547

- Nugent, Katie, Amber Million-Mrkva, Joshua Backman, Sarah Stephens, Robert Reed, Peter Kochunov, Toni Pollin, Alan Shuldiner, Braxton Mitchell, and L. Elliot Hong. 2014. "Familial Aggregation of Tobacco Use Behaviors among Amish Men." *Nicotine & Tobacco Research* 16(7):923-30. doi.org/10.1093/ntr/ntu006
- Olshan, Marc. 1981. "Modernity, the Folk Society, and the Old Order Amish: An Alternative Interpretation." *Rural Sociology* 46(2):297-309. [Reprinted in 1994 in *The Amish Struggle with Modernity*.]
- . 1984. "Subversive Religion: Basic Ecclesial Communities and the Old Order Amish." Pp. 24-42 in *Internal and External Perspectives on Amish and Mennonite Life 1*, edited by Werner Enninger. Essen, Germany: Unipress.
- . 1988. "Family Life: An Old Order Amish Manifesto." Pp. 143-60 in *The Religion and Family Connection: Social Science Perspectives*, edited by Darwin Thomas. Provo, UT: Brigham Young University Religious Studies Center.
- . 1990. "The Old Order Amish Steering Committee: A Case Study in Organizational Evolution." *Social Forces* 69(2):603-16. [Reprinted in 1994 as "Homespun Bureaucracy: A Case Study in Organizational Evolution, in *The Amish Struggle with Modernity*] <https://doi.org/10.2307/2579676>
- . 1991. "The Opening of Amish Society: Cottage Industry as Trojan Horse." *Human Organization* 50(4):378-84. [Reprinted in 1994 as "Amish Cottage Industries as Trojan Horse" in *The Amish Struggle with Modernity*.] <https://doi.org/10.17730/humo.50.4.w2233n3584g1g236>
- . 1993[2003]. "The National Amish Steering Committee." Pp. 67-85 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- . 1994. "Conclusion: What Good Are the Amish?" Pp. 231-42 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- Olshan, Marc, and Kimberly Schmidt. 1994. "Amish Women and the Feminist Conundrum." Pp. 215-29 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- O'Neil, Daniel. 1997. "Explaining the Amish." *International Journal of Social Economics* 24(10):1132-39. doi.org/10.1108/03068299710184930
- Osler, Dorothy. 2013. "Did Welsh Immigrants Influence Amish Quiltmaking? Evidence from Amish and Welsh Settlement Patterns in Nineteenth-Century America." *Folk Life* 51(2):130-46. doi.org/10.1179/0430877813Z.00000000019
- Oyabu, Chiho, Miyuki Ido, and Toshiharu Sugihara. 2001. "Amish Education 1: Analysis of Health Textbooks." *Annual Report of the Faculty of Education, Gifu University, Educational Research* 3:129-50.
- . 2002. "Amish Education 2: Analysis of Arithmetic Textbooks." *Annual Report of the Faculty of Education, Gifu University, Educational Research* 4:67-103.
- Oyabu, Chiho, and Kana Oyabu. 2014. "Health Issues in Family Life." *Annual Report of the Faculty of Education, Gifu University, Educational Research* 6(2):143-51.
- Oyabu, Chiho, and Toshiharu Sugihara. 1997. "New Strategies for Sustainable Society, II: The Perspectives of an Alternative Lifestyle in Well-Developed Countries through Amish Way of Life." *Journal of ARAHE* 4:85-93.
- . 2004. "Amish Education 4: Analysis of Geography Textbooks." *Annual Report of the Faculty of Education, Gifu University, Educational Research* 6:101-26.
- . 2009. "An Analysis of *Blackboard Bulletin* from the View of Human Development." *Journal of Chubu Consumer Education* 5:1-16.
- . 2012. "Analysis of Amish Family-Based Education: Through the 'Children's Section' of *Family Life* Magazine." *Senri Ethnological Studies* 79:49-62.
- Oyabu, Chiho, Kazue Takamatsu, and Toshiharu Sugihara. 2003. "Amish Education 3: Analysis of History Textbooks." *Annual Report of the Faculty of Education, Gifu University, Educational Research* 5:73-97.
- . 2007. "Amish Education 5: Analysis of Reader Textbooks (Part 1)." *Annual Report of the Faculty of Education, Gifu University, Educational Research* 9:77-94.
- Oyabu, Kana. 2016. "Praying for the Culprit: How Amish Children's Literature Prepares Readers to Forgive Evildoers." *Studies of Language and Culture* 20:157-77.
- Oyer, John. 1996. "Is There an Amish Theology?" Pp. 378-402 in *The Amish: Origin and Characteristics, 1693-1993*, edited by Lydie Hege and Christoph Wiebe. Ingersheim, France: Association Française d'Histoire Anabaptiste-Mennonite.
- Oyer, John, and [Joseph Klopfenstein]. 1984. "An Amish Sermon." *Mennonite Quarterly Review* 58(3):296-317.
- Page, Richard, and Joshua Brown. 2007. "The Big Valley Oral History Project: Language Attitudes toward Pennsylvania German in Big Valley." *Yearbook of German-American Studies* 42:125-40.
- Palmer, C. Virginia. 1992. "The Health Beliefs and Practices of an Old Order Amish Family." *Journal of the American Academy of Nurse Practitioners* 4(3):117-22. doi.org/10.1111/j.1745-7599.1992.tb00822.x
- Parker, Jason Shaw. 2013. "Integrating Culture and Community into Environmental Policy: Community Tradition and Farm Size in Conservation Decision Making." *Agriculture and Human Values* 30(2):159-78. doi.org/10.1007/s10460-012-9392-8
- Parker, Jason Shaw, Pamela Schlegel, Douglas Doohan, and Jeffrey LeJeune. 2016. "Understanding Perceptions of Fresh Produce Safety and Barriers to Good Agricultural Practices (GAP) Use among Amish Growers in the Holmes County Settlement of Ohio." *Journal of Agriculture Food Systems and Community Development* 6(3):37-59. doi.org/10.5304/jafscd.2016.063.006
- Parsons, William. 1986. "The Pernicious Effects of 'Witness' upon Plain-Worldly Relations." Pp. 93-123 in *Internal and External Perspectives on Amish and Mennonite Life 2*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- Patel, Falguni, Nadine Postolache, Hira Mohyuddin, Dipika Vaswani, Theodora Balis, Uttam Raheja, and Teodor Postolache. 2013. "Seasonality Patterns of Mood and Behavior in the Old Order Amish." *International Journal on Disability and Human Development* 12(1):53-60. doi.org/10.1515/ijdh-2012-0127
- Patton, Michael. 2005. "Genetic Studies in the Amish Community." *Annals of Human Biology* 32(2):163-67. doi.org/10.1080/03014460500075274
- Paul, Gregory. 2012. "'We Must Not Think Evil of This Man': A Case Study of Amish and English Forgiveness." *Communication Quarterly* 60(3):424-44. doi.org/10.1080/01463373.2012.688722
- Payne, James Irvin. 1971. "Analysis of Teacher-Student Classroom Interaction in Amish and Non-Amish Schools." *Social Problems* 19(1):79-90. doi.org/10.2307/799941
- Pederson, Jane Marie. 2002. "'She May Be Amish Now, but She Won't Be Amish Long'." Pp. 339-63 in *Strangers at Home: Amish and Mennonite Women in History*, edited by Kimberly Schmidt, Diane Zimmerman Umble, and Steven Reschly. Baltimore, MD: Johns Hopkins University Press.

- Peters, Shawn Francis. 2003. *The Yoder Case: Religious Freedom, Education, and Parental Rights*. Lawrence, KS: University Press of Kansas.
- Petrovich, Christopher. 2013. "Realignment and Division in the Amish Community of Allen County, Indiana: A Historical Narrative." *Journal of Amish and Plain Anabaptist Studies* 1(1):167-96.
- . 2013. "Spiritual Theology in an Amish Key: Theology, Scripture, and Praxis." *Journal of Spiritual Formation & Soul Care* 6:229-54.
- . 2014. "Technology in the Service of Community: Identity and Change among the Andy Weaver Amish." *Mennonite Quarterly Review* 88(1):23-44.
- . 2017. "More than Forty Amish Affiliations? Charting the Fault Lines." *Journal of Amish and Plain Anabaptist Studies* 5(1):120-42.
- Pfeffer, Leo. 1975. "The Many Meanings of the Yoder Case." Pp. 136-48 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press.
- Piercy, Kathleen, and Cheryl Cheek. 2004. "Tending and Befriending: The Intertwined Relationships of Quilters." *Journal of Women and Aging* 16(1/2):17-33. doi.org/10.1300/J074v16n01_03
- Place, Elizabeth. 1993[2003]. "Land Use." Pp. 191-211 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- . 1993[2003]. "Significant Legal Cases." Pp. 277-87 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Plancke, Fritz. 1984. "The Evolution of Clothing Trends among the Amish: An Interpretation." Pp. 12-23 in *Internal and External Perspectives on Amish and Mennonite Life 1*, edited by Werner Enninger. Essen, Germany: Unipress.
- . 1986. "The Amish Way: A Taoist Approach." Pp. 225-40 in *Internal and External Perspectives on Amish and Mennonite Life 2*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- Platte, Petra, Joan Zelten, and Albert Stunkard. 2000. "Body Image in the Old Order Amish: A People Separate from 'the World'." *International Journal of Eating Disorders* 8(4):408-14. doi.org/10.1002/1098-108X(200012)28:4<408::AID-EAT8>3.0.CO;2-U
- Pollack, Randy Beth. 1981. "Culture Change in an Amish Community." *Central Issues in Anthropology* 3(1):51-67. doi.org/10.1525/cia.1981.3.1.51
- Pratt, Dorothy. 2004. *Shipshevana: An Indiana Amish Community*. Bloomington, IN: Indiana University Press.
- Pratt, William. 1969. "The Anabaptist Explosion." *Natural History* 78:9-23.
- Pride, Richard. 2003. "Elmo Stoll and the Christian Community at Cookeville." *Border States: Journal of the Kentucky-Tennessee American Studies Association* (14):36-49.
- Quinlan, Patrick. 1947. "Solidarity among the Amish." *American Journal of Economics and Sociology* 6:561-63. doi.org/10.1111/j.1536-7150.1947.tb01593.x
- Raheja, Uttam, Sarah Stephens, Braxton Mitchell, Kelly Rohan, Dipika Vaswani, Theodora Balis, Gagan Nijjar, Aamar Sleemi, Toni Pollin, Kathleen Ryan, Gloria Reeves, Nancy Weitzel, Mary Morrissey, Hassaan Yousufi, Patricia Langenberg, Alan Shuldiner, and Teodor Postolache. 2013. "Seasonality of Mood and Behavior in the Old Order Amish." *Journal of Affective Disorders* 147(1-3):112-17. doi.org/10.1016/j.jad.2012.10.019
- Raith, Joachim. 1977. "Pennsylvania German-American English Bilingualism: A Case Study." Pp. 104-28 in *German in Contact with Other Languages*, edited by Carol Malony, Helmut Zobl, and Wilfried Stölting. Königstein, Germany: Verlag.
- . 1980. "Types of Speech Communities and Language Use." Pp. 131-46 in *Understanding Bilingualism*, edited by Werner Hüllen. Frankfurt, Germany: Peter Lang.
- . 1984. "The Conceptualization of the Social Substratum of Language Ecology." Pp. 6-28 in *Studies in Language Ecology*, edited by Werner Enninger and Lilith Haynes. Wiesbaden, Germany: Franz Steiner Verlag.
- . 1988. "Amish High German and Pennsylvania German: Developments under the Pressure of Modernity." Pp. 62-83 in *Internal and External Perspectives on Amish and Mennonite Life 3*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- . 1992. "Diachronic and Synchronic Aspects of Status Change: The Case of the Old Order Amish and Related Groups." Pp. 457-86 in *Status Change of Languages*, edited by Ulrich Ammon and Marlies Hellinger. Berlin, Germany: De Gruyter. doi.org/10.1515/9783110851625.457
- . 1992. "Dialect Mixing and/or Code Convergence: Pennsylvania German?" Pp. 152-65 in *Diachronic Studies on the Languages of the Anabaptists*, edited by Kate Burridge and Werner Enninger. Bochum, Germany: Universitätsverlag Dr. N. Brockmeyer.
- . 1994. "Is Pennsylvania German Still a Palatinate-Based Dialect of German?" Pp. 33-49 in *Internal and External Perspectives on Amish and Mennonite Life 4*, edited by James Dow, Werner Enninger, and Joachim Raith. Essen, Germany: Unipress.
- . 2003. "The Speech Island 'Big Valley' as a Speech Community." Pp. 53-67 in *German Language Varieties Worldwide: Internal and External Perspectives*, edited by W.D. Keel and K.J. Mattheier. Frankfurt, Germany: Peter Lang.
- Raith, Joachim, and Uwe Lehmann. 1989. "The Pronunciation of Amish High German." Pp. 81-90 in *Studies on the Languages and the Verbal Behavior of the Pennsylvania Germans II*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Stuttgart, Germany: Franz Steiner Verlag Wiesbaden GMBH.
- Raley, Gage. 2011. "Yoder Revisited: Why the Landmark Amish Schooling Case Could-and Should-Be Overturned." *Virginia Law Review* 97(3):681-722.
- Rauterberg, Gabriel. 2010. "The Treatment of Isolationist Minorities." *Yale Journal of Law & the Humanities* 22(1):105-25.
- Rechlin, Alice Theodora Merten. 1976. *The Utilization of Space by the Nappanee, Indiana Old Order Amish: A Minority Group Study*. Ann Arbor, MI: University of Michigan, Department of Geography.
- Redekop, Calvin. 1977. "A Tribute to Charles P. Loomis." *Mennonite Quarterly Review* 51(4):263-65.
- Redekop, Calvin, and John Hostetler. 1964. "Education and Boundary Maintenance in Three Ethnic Groups." *Review of Religious Research* 5(2):80-91. doi.org/10.2307/3510500
- . 1977. "The Plain People: An Interpretation." *Mennonite Quarterly Review* 51(4):266-77.
- Reed, Robert, Mark Dransfield, Michael Eberlein, Michael Miller, Giora Netzer, Mary Pavlovich, Toni Pollin, Steven Scharf, Alan Shuldiner, Don Sin, and Braxton Mitchell. 2017. "Gender Differences in First and Secondhand Smoke Exposure, Spirometric Lung Function, and Cardiometabolic Health in the Old Order Amish: A Novel Population without Female Smoking." *PLoS ONE* 12(3):e0174354. doi.org/10.1371/journal.pone.0174354
- Reed, Robert, Anna Reed, Patrick McArdle, Michael Miller, Toni Pollin, Alan Shuldiner, Nanette Steinle, and Braxton Mitchell. 2015. "Vitamin and Supplement Use among Old Order Amish: Sex-Specific Prevalence and Associations with Use." *Journal of the Academy of*

- Nutrition and Dietetics* 115(3):397-405.e3.
doi.org/10.1016/j.jand.2014.08.020
- Reed, Thomas. 1968. "The Amish: A Case Study in Accommodation and Suppression." *Notre Dame Lawyer* 43(June):764-76.
- Regehr, T.D. 1995. "Relations between the Old Order Amish and the State in Canada." *Mennonite Quarterly Review* 69(2):151-77.
- Reiling, Denise. 2002. "Boundary Maintenance as a Barrier to Mental Health Help-Seeking for Depression among the Old Order Amish." *Journal of Rural Health* 18(3):428-36. doi.org/10.1111/j.1748-0361.2002.tb00907.x
- . 2002. "Managing the 'Marginalized' Man: Fieldwork, Boundaries, and Ethics of Involvement." *Journal of Multicultural Nursing & Health* 8(3):15-20.
- . 2002. "The 'Simmie' Side of Life: Old Order Amish Youths' Affective Response to Culturally Prescribed Deviance." *Youth & Society* 34(2):146-71. doi.org/10.1177/004411802237861
- Reiling, Denise, and Michael Nusbaumer. 1997. "The Amish Drug Task Force: A Natural History Approach to the Construction of a Social Problem." *Journal of Multicultural Nursing & Health* 3(2):25-37.
- Reiter, Paul, Mira Katz, Amy Ferketich, Electra Paskett, Steven Clinton, and Clara Bloomfield. 2009. "Complementary and Alternative Medicine Use among Amish and Non-Amish Residents of Ohio Appalachia." *Online Journal of Rural Nursing and Health Care* 9(2):33-44.
- Reschly, Steven. 1993. "1693-1993: The Map of Amish Studies." *Mennonite Historical Bulletin* 54(1):1-3.
- . 2000. *The Amish on the Iowa Prairie: 1840-1910*. Baltimore, MD: Johns Hopkins University Press.
- . 2002. "'The Parents Shall Not Go Unpunished': Preservationist Patriarchy and Community." Pp. 160-81 in *Strangers at Home: Amish and Mennonite Women in History*, edited by Kimberly Schmidt, Diane Zimmerman Umble, and Steven Reschly. Baltimore, MD: Johns Hopkins University Press.
- . 2013. "Internal Alternate: The Midwestern Amish since 1945." Pp. 276-95 in *The Rural Midwest since World War II*, edited by J.L. Anderson. DeKalb, IL: Northern Illinois University Press.
- . 2014. "Makers and Markers of Distinction: Technology and Amish Differentiation in the 1935-1936 Study of Consumer Expenditures." *Journal of Amish and Plain Anabaptist Studies* 2(1):125-47.
- . 2017. "Paradigmatic Paradigm Problems: Theory Issues in Amish Studies." *Journal of Amish and Plain Anabaptist Studies* 5(1):66-81.
- Reschly, Steven, and Katherine Jellison. 1993. "Production Patterns, Consumption Strategies, and Gender Relations in Amish and Non-Amish Farm Households in Lancaster County, Pennsylvania, 1935-1936." *Agricultural History* 67(2):134-62.
- . 2008. "Shifting Images of Lancaster County Amish in the 1930s and 1940s." *Mennonite Quarterly Review* 82(3):469-83.
- Resseguie, Laurence. 1974. "Pregnancy Wastage and Age of Mother among the Amish." *Human Biology* 46(4):633-39.
- Ressler, Martin. 1986. "American Continuance of European Origins in Mennonite, Hutterite, and Amish Music Functions." *Pennsylvania Mennonite Heritage* 9(1):6-10.
- Rhodes, Dennis, and Judith Hupcey. 2000. "The Perception of Farm Safety and Prevention Issues among the Old Order Amish in Lancaster County, Pennsylvania." *Journal of Agricultural Safety and Health* 6(3):203-13. doi.org/10.13031/2013.1914
- . 2002. "Farm Injuries among Old Order Amish Children." *Clinical Excellence for Nurse Practitioners* 6(3):49-54.
- Rieman, Mary, Melissa Hunley, Lori Woeste, and Richard Kagan. 2008. "Is There an Increased Risk of Burns to Amish Children?" *Journal of Burn Care & Research* 29(5):742-49.
doi.org/10.1097/BCR.0b013e3181848175
- Rieman, Mary, and Richard Kagan. 2012. "Development of a Burn Prevention Teaching Tool for Amish Children." *Journal of Burn Care & Research* 33(2):259-64. doi.org/10.1097/BCR.0b013e318233591c
- Rieman, Mary, Alice Neely, Steven Boyce, William Kossenjans, Paula Durkee, Jacquelyn Zembrodt, Barbara Puthoff, and Richard Kagan. 2014. "Amish Burn Ointment and Burdock Leaf Dressings: Assessments of Antimicrobial and Cytotoxic Activities." *Journal of Burn Care & Research* 35(4):e217-e23. doi.org/10.1097/BCR.0b013e3182a23228
- Riga, Peter. 1977. "Yoder and Free Exercise." *Journal of Law and Education* 6(October):449-72.
- Ringenberg, William. 1976. "Development and Division in the Mennonite Community in Allen County, Indiana." *Mennonite Quarterly Review* 50(2):114-31.
- Rodgers, Harrell. 1969. *Community Conflict, Public Opinion, and the Law: The Amish Dispute in Iowa*. Columbus, OH: Merrill.
- Rogers, Amelia, Michael Horst, Frederick Rogers, John Lee, and Michael Reihart. 2013. "From the Barn to the Operating Room and Back: The Amish Way of Life Leads to Improved Throughput and Outcomes Following Trauma." *Journal of Trauma and Acute Care Surgery* 75(5):916-18. doi.org/10.1097/TA.0b013e3182a6864e
- Rohrer, David. 1974. "The Influence of the Pennsylvania German Dialect on Amish English in Lancaster County [two parts]." *Mennonite Research Journal* 15(3/4):34-35/38-39.
- Rohrer, Kristyn, and Lauren Dundes. 2016. "Sharing the Load: Amish Healthcare Financing." *Healthcare* 4(4):92-101. doi.org/10.3390/healthcare4040092
- Roth, Curt. 2013. "The Struggles of Amish Mennonites at Camp Dodge, Iowa, during World War I." *Mennonite Family History* 32(1):8-19.
- Roth, Dwight. 1997. "The Journey of Life: Aspects of Older Adulthood among the Old Order Amish." *Journal of Aging and Identity* 2(1):59-78.
- Roth, Lorraine. 1993. "The Amish Mennonite Division in Ontario, 1886-1891." *Ontario Mennonite History* 11(March):1-7.
- Roth, Lorraine, and Marlene Grant. 1986. "Canadian Amish Mennonite Roots in Pennsylvania." *Pennsylvania Mennonite Heritage* 9(2):13-17.
- Rozen, Frieda Shoenberg. 1977. "The Permanent First Floor Tenant: Women and *Gemeinschaft*." *Mennonite Quarterly Review* 51(4):319-28.
- Ruegger, MaryAnn. 1991. "An Audience for the Amish: A Communication Based Approach to the Development of Law." *Indiana Law Journal* 66(3):801-23.
- Rumsey, Suzanne. 2016. "Coming of Age: Amish Heritage Literacy Practices of Rumspringa, Adult Baptism, and Shunning." Pp. 56-68 in *Navigating Languages, Literacies and Identities: Religion in Young Lives*, edited by Vally Lytra, Dinah Volk, and Eve Gregory. New York, NY: Routledge.
- Rumsey, Suzanna Kesler. 2010. "Faith in Action: Heritage Literacy as a Synchronisation of Belief, Word, and Deed." *Literacy* 44(3):137-43. doi.org/10.1111/j.1741-4369.2010.00561.x
- Ruth, John. 2007. *Forgiveness: A Legacy of the West Nickel Mines Amish School*. Scottsdale, PA: Herald Press.
- Ruxin, Paul. 1967. "The Right Not to Be Modern Men: The Amish and Compulsory Education." *Virginia Law Review* 53(4):925-52. doi.org/10.2307/1071423
- Sağlamel, Hasan. 2014. "What Language Change Tells Us: A Case Study." *Narrative and Language Studies* 1(1).
- Savells, Jerry. 1986. "Survival and Social Change among the Amish in Five Communities." *Lifestyles: A Journal of Changing Patterns* 8(2):85-103. doi.org/10.1007/BF01553340

- . 1988. "Economic and Social Acculturation among the Old Order Amish in Select Communities: Surviving in a High-Tech Society." *Journal of Comparative Family Studies* 19(1):123-35.
- . 1990. "Social Change among the Amish in Eight Communities." *Pennsylvania Mennonite Heritage* 13(3):12-16.
- . 1995. "The Amish Life-Style in an Era of Rapid Social Change." Pp. 61-72 in *Social Psychiatry across Cultures: Studies from North America, Asia, Europe, and Africa*, edited by R. Price, B. Shea, and H. Mookherjee. New York, NY: Plenum Press. doi.org/10.1007/978-1-4899-0632-8_5
- . 2003. "Social Change among the Amish." Pp. 486-95 in *Down to Earth Sociology: Introductory Readings*, edited by James Henslin. New York, NY: Free Press. Multiple editions.
- Savells, Jerry, and Thomas Foster. 1987. "The Challenges and Limitations of Conducting Research among the Old Order Amish." *Explorations in Ethnic Studies* 10(1):25-39.
- Scalise, Lawrence. 1967. "The Amish in Iowa and Teacher Certification." *Albany Law Review* 31(1):1-14.
- Schelbert, Leo. 1985. "Pietism Rejected: A Reinterpretation of Amish Origins." Pp. 118-27 in *America and the Germans: An Assessment of a Three-Hundred Year History*, edited by Frank Trommler and Joseph McVeigh. Philadelphia, PA: University of Pennsylvania Press. doi.org/10.9783/9781512808261-011
- Schlabach, Gracia. 2013. "A Survey of Amish Tunebooks to Categorize Slow Tunes by Date of Origin." *Journal of Amish and Plain Anabaptist Studies* 1(2):90-106.
- Schlegel, Catherine. 1997. "A.M. Fire and Storm (Insurance): Simplicity in a Strongly Amish Institution." *Mennonite Quarterly Review* 71(3):365-76.
- Schreiber, William. 1960. "Amish Wedding Days." *Journal of American Folklore* 73(287):12-17. doi.org/10.2307/537597
- . 1962. "The Hymns of the Amish Ausbund in Philological and Literary Perspective." *Mennonite Quarterly Review* 36(1):37-60.
- . 1962. *Our Amish Neighbors*. Chicago, IL: University of Chicago Press.
- Schwieder, Dorothy. 1973. "Agrarian Stability in Utopian Societies: A Comparison of Economic Practices of Old Order Amish and Hutterites." Pp. 433-53 in *Patterns and Perspectives in Iowa History*, edited by Dorothy Schwieder. Ames, IA: Iowa State University Press.
- Schwieder, Dorothy, and Elmer Schwieder. 1977. "The Beachy Amish in Iowa: A Case Study." *Mennonite Quarterly Review* 51(1):41-51.
- Schwieder, Elmer, and Dorothy Schwieder. 1975. *A Peculiar People: Iowa's Old Order Amish*. Ames, IA: Iowa State University Press.
- . 1976. "The Paradox of Change in the Life Style of Iowa's Old Order Amish." *International Review of Modern Sociology* 6(1):69-74.
- Sclove, Richard. 1995. "Spanish Waters, Amish Farming: Two Parables of Modernity?" Pp. 1-10 in *Democracy and Technology*. New York, NY: Guilford Press.
- Scott, Stephen. 1981[1998]. *Plain Buggies: Amish, Mennonite, and Brethren Horse-Drawn Transportation*. Intercourse, PA: Good Books.
- . 1986[1997]. *Why Do They Dress That Way?* Intercourse, PA: Good Books.
- . 1988. *The Amish Wedding and Other Special Occasions of the Old Order Communities*. Intercourse, PA: Good Books.
- . 1992[2001]. *Amish Houses & Barns*. Intercourse, PA: Good Books.
- . 2012. "The Amish Way of Life in Modern American Society." *Senri Ethnological Studies* 79:33-48.
- Scott, Stephen, and Kenneth Pellman. 1990[1999]. *Living without Electricity*. Intercourse, PA: Good Books.
- Seifter, Ari, Sarabdeep Singh, Patrick McArdle, Kathleen Ryan, Alan Shuldiner, Braxton Mitchell, and Alejandro Schäffer. 2014. "Analysis of the Bereavement Effect after the Death of a Spouse in the Amish: A Population-Based Retrospective Cohort Study." *BMJ Open* 4(1). (bmjopen.bmj.com/content/bmjopen/4/1/e003670.full.pdf) https://doi.org/10.1136/bmjopen-2013-003670
- Sekus, Perry. 1989. "Dispute Resolution among the Old Order Amish." *Ohio State Journal on Dispute Resolution* 4(2):315-25.
- Sharpnack, Patricia, Mary Quinn Griffin, Alison Benders, and Joyce Fitzpatrick. 2010. "Spiritual and Alternative Healthcare Practices of the Amish." *Holistic Nursing Practice* 24(2):64-72. doi.org/10.1097/HNP.0b013e3181d39ade
- . 2011. "Self-Transcendence and Spiritual Well-Being in the Amish." *Journal of Holistic Nursing* 29(2):91-97. doi.org/10.1177/0898010110378043
- Sherman, Christopher. 2014. "Respecting Cultural Differences: Alternatives for the Amish Community to Combat Health Care Costs." *Undergraduate Research Journal for the Human Sciences* 13. (kon.org/urc/v13/sherman.html)
- Showalter, Anna. 2000. "Birthing among the Amish." *International Journal of Childbirth Education* 15(4):10-11.
- Sieren, Shelby, Meghan Grow, Matthew Good Smith, Gretchen Spicer, James Deline, Qianqian Zhao, Mary Lindstrom, Anne Bradford Harris, Angela Rohan, and Christine Seroogy. 2016. "Cross-Sectional Survey on Newborn Screening in Wisconsin Amish and Mennonite Communities." *Journal of Community Health* 41(2):282-88. doi.org/10.1007/s10900-015-0094-1
- Smith, Elmer Lewis. 1958. *The Amish People: Seventeenth-Century Tradition in Modern America*. New York, NY: Exposition Press.
- . 1958. "Personality Differences between Amish and non-Amish Children." *Rural Sociology* 23(4):371-76.
- . 1960. "Studies in Amish Demography." Harrisonburg, VA: Research Council of Eastern Mennonite College.
- . 1961. *The Amish Today: An Analysis of Their Beliefs, Behavior, and Contemporary Problems*. Pennsylvania German Folklore Society.
- . 1968. "Amish Names." *Names* 16(2):105-10. doi.org/10.1179/nam.1968.16.2.105
- Smith, Stephen, Jill Findeis, Donald Kraybill, and Steven Nolt. 1997. "Nonagricultural Micro-Enterprise Development among the Pennsylvania Amish: A New Phenomenon." *Journal of Rural Studies* 13(3):237-51. doi.org/10.1016/S0743-0167(97)00018-1
- Smith, Stephen, and Conrad Kanagy. 1994. *Amish Micro-Enterprises: Models for Rural Development, Final Report*. State College, Pa: Pennsylvania State University, Department of Agricultural Economics and Rural Sociology.
- Smith, William. 1996. "Are the Old Order Amish Becoming More Like the Hutterites?" *Michigan Sociological Review* 10:68-86.
- . 2013. "Continuity and Change in a Southern Beachy Amish-Mennonite Congregation." *Journal of Amish and Plain Anabaptist Studies* 1(2):48-68.
- . 2015. "Between Fundamentalism and Evangelicalism: Religious Vitality in a Beachy Amish Mennonite Congregation." *Journal of Mennonite Studies* 33:201-12.
- Smucker, Janneken. 2004. "Pieced in the Plains: Kansas Amish Quilts and Cultural Adaptation." *Great Plains Quarterly* 24(1):3-15.
- . 2006. "Destination Amish Quilt Country: The Consumption of Quilts in Lancaster County, Pennsylvania." *Mennonite Quarterly Review* 80(2):185-206.
- . 2013. *Amish Quilts: Crafting an American Icon*. Baltimore, MD: Johns Hopkins University Press.
- Smucker, Melvin. 1988. "How Amish Children View Themselves and Their Families: The Effectiveness of Amish Socialization." *Brethren Life and Thought* 33(3):218-36.

- Sommers, David, and Ted Napier. 1993. "Comparison of Amish and Non-Amish Farmers: A Diffusion / Farm-Structure Perspective." *Rural Sociology* 58(1):130-45. doi.org/10.1111/j.1549-0831.1993.tb00486.x
- Sorkin, John, Wendy Post, Toni Pollin, Jeffrey O'Connell, Braxton Mitchell, and Alan Shuldiner. 2005. "Exploring the Genetics of Longevity in the Old Order Amish." *Mechanisms of Ageing and Development* 126(2):347-50. doi.org/10.1016/j.mad.2004.08.027
- St. Clair, Monica. 2005. "Recent Findings on Library Usage among the Amish." *Rural Libraries* 25(1):43-55.
- Stambach, Amy. 1988. "The Silence Is Getting Louder: Social Change among the Old Order Amish of Pennsylvania." *Chicago Anthropology Exchange* 17(Autumn):40-46.
- Štekovič, Maja. 2012. "Crossing Cultural Frontiers: Representations of the Amish in American Culture." *Acta Neophilologica* 45(1-2):19-31. doi.org/10.4312/an.45.1-2.19-31
- Stephens, Tamira Beth. 2014. "American Veiling: Comparing Amish and Muslim Head Coverings in Contemporary America." *Culture* 9(Spring). (cultandculture.org/culture/index.php/issues/26-culture-9-spring-2014/96-american-veiling-comparing-amish-and-muslim-head-coverings-in-contemporary-america.html)
- Stevenson, J.C., P.M. Everson, and M.H. Crawford. 1989. "Changes in Completed Family Size and Reproductive Span in Anabaptist Populations." *Human Biology* 61(1):99-115.
- Stevick, Richard. 2001. "The Amish: Case Study of a Religious Community." Pp. 159-72 in *Contemporary Spiritualities: Social and Religious Contexts*, edited by Clive Ericker and Jane Erricker. London, England: Continuum.
- . 2007. *Growing Up Amish: The Teenage Years*. Baltimore, MD: Johns Hopkins University Press.
- Stinner, Deborah, Richard Moore, Benjamin Stinner, and Fred Hitzhusen. 1999. "Integrating Quality of Life, Economic, and Environmental Issues: Agroecosystem Analysis of Amish Farming." SARE North Central.
- Stinner, Deborah, Maurizio Paoletti, and Ben Stinner. 1989. "In Search of Traditional Farm Wisdom for a More Sustainable Agriculture: A Study of Amish Farming and Society." *Agriculture, Ecosystems, and Environment* 27:77-90. doi.org/10.1016/0167-8809(89)90074-1
- Stoll, Joseph. 1975. "Who Shall Educate Our Children?" Pp. 16-42 in *Compulsory Education and the Amish*, edited by Albert Keim. Boston, MA: Beacon Press. Originally published by Pathway Publishers (Aylmer, ON) as a booklet in 1965.
- Stoltzfus, Grant. 1954. "History of the First Amish Mennonite Communities in America." *Mennonite Quarterly Review* 28(4):235-62.
- . 1975. "Tourism and the Amish Way of Life." *Pennsylvania Folklife* 25(1):45-48.
- Stoltzfus, Samuel. 1994. "Our Changing Amish Church District." *Pennsylvania Folklife* 43(3):124-31.
- Stoltzfus, Victor. 1973. "Amish Agriculture: Adaptive Strategies for Economic Survival of Community Life." *Rural Sociology* 38(2):196-206.
- . 1977. "Reward and Sanction: The Adaptive Continuity of Amish Life." *Mennonite Quarterly Review* 51(4):308-18.
- Strauch-Nelson, Wendy. 1999. "Drawing Amish." *Art Education* 52(1):13-18. doi.org/10.2307/3193780
- Strauss, Kevin, and Erik Puffenberger. 2009. "Genetics, Medicine, and the Plain People." *Annual Review of Genomics and Human Genetics* 10:513-36. doi.org/10.1146/annurev-genom-082908-150040
- Sugihara, Toshiharu, and Chiho Oyabu. 2002. "Environment-Concerned Lifestyle and Information: Comparative Study of Amish and Modern Society." *Global Environmental Research* 53:131-52.
- Sutter, Roland, Lauri Markowitz, Jean Bennetch, William Morris, Elizabeth Zell, and Stephen Preblud. 1991. "Measles among the Amish: A Comparative Study of Measles Severity in Primary and Secondary Cases in Households." *Journal of Infectious Diseases* 163(1):12-16. doi.org/10.1093/infdis/163.1.12
- Szulewski, Erin. 2013. "Forgotten Voters: The Constitutionality of Indiana's Voter ID Law and Its Effect on Amish Voters." *Rutgers Journal of Law and Religion* 15:107-34.
- Tell, Shoshana. 2012. "Medical Genetic Research on the Amish: From Genetic Tourism to Community Health Centers." *Einstein Journal of Biology and Medicine* (1):18-24.
- Testa, Randy-Michael. 1992. *After the Fire: The Destruction of the Lancaster County Amish*. Hanover, NH: University Press of New England.
- . 1996. *In the Valley of the Shadow: An Elegy to Lancaster County*. Hanover, NH: University Press of New England.
- Tharp, Bruce. 2007. "Valued Amish Possessions: Expanding Material Culture and Consumption." *Journal of American Culture* 30(1):38-53. doi.org/10.1111/j.1542-734X.2007.00463.x
- Thomas, Melissa, Usha Menon, Steven Ferguson, and Margaret Hiermer. 2002. "Health-Related Research among Amish Women: A Review of Findings." *Current Women's Health Reports* 2:208-13.
- Thompson, Chad. 1994. "The Languages of the Amish of Allen County, Indiana: Multilingualism and Convergence." *Anthropological Linguistics* 36(1):69-91.
- . 1996. "Yodeling of the Indiana Swiss Amish." *Anthropological Linguistics* 38(3):495-520.
- Thompson, Kimberly, and Kasper Kisjes. 2016. "Modeling Measles Transmission in the North American Amish and Options for Outbreak Response." *Risk Analysis* 36(7):1404-17. doi.org/10.1111/risa.12440
- Thompson, William. 1981. "The Oklahoma Amish: Survival of an Ethnic Subculture." *Ethnicity* 8:476-87.
- . 1984. "Old Order Amish in Oklahoma & Kansas: Rural Tradition in Urban Society." *Free Inquiry in Creative Sociology* 12(1):39-43.
- . 1986. "Deviant Ideology: The Case of the Old Order Amish." *Quarterly Journal of Ideology* 10(1):29-33.
- Thomson, Dennis. 1993. "Canadian Government Relations." Pp. 235-48 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- Tortora, Vincent. 1958. "The Courtship and Wedding Practices of the Old Order Amish." *Pennsylvania Folklife* 9(Spring):12-21.
- . 1960. "The Get-Togethers of the Young Amish Folk." *Pennsylvania Folklife* 11(Spring):17-21.
- . 1961. "Amish Barn Raising." *Pennsylvania Folklife* 12(3):15-19.
- . 1961. "Amish Funerals." *Pennsylvania Folklife* 12(2).
- Trier, Kathy. 1991. "Assessment of Health Needs in Rural America: A Comparison of Amish and Non-Amish Families." *Sociological Practice* 9:153-69.
- Trinkle, Krystal Melich. 2016. "Amish Culture and Their Utilization of Burns and Wounds Ointment for the Treatment of Burns." *Holistic Nursing Practice* 30(2):78-87. doi.org/10.1097/HNP.000000000000133
- Tripp-Reimer, Toni, and Miriam Schrock. 1982. "Residential Patterns of Ethnic Aged: Implications for Transcultural Nursing." Pp. 144-53 in *Proceedings of the Seventh Annual Transcultural Nursing Conference*, edited by Charles Uhl and Joan Uhl. Salt Lake City, UT: University of Utah.
- Tripp-Reimer, Toni, Bernard Sorofman, Geoffrey Lauer, Miriam Martin, and Larry Affi. 1988. "To Be Different from the World: Patterns of Elder Care among Iowa Old Order Amish." *Journal of Cross-Cultural Gerontology* 3(3):185-95. doi.org/10.1007/BF00116676

- Trollinger, Susan. 2012. *Selling the Amish: The Tourism of Nostalgia*. Baltimore, MD: Johns Hopkins University Press.
- Troyer, Henry. 1988. "Review of Cancer among 4 Religious Sects: Evidence that Life-Styles Are Distinctive Sets of Risk Factors." *Social Science & Medicine* 26(10):1007-17. doi.org/10.1016/0277-9536(88)90218-3
- . 1994. "Medical Considerations of the Amish." Pp. 68-87 in *Internal and External Perspectives on Amish and Mennonite Life 4*, edited by James Dow, Werner Enninger, and Joachim Raith. Essen, Germany: Unipress.
- Troyer, Henry, and Lee Willoughby. 1984. "Changing Occupational Patterns in the Holmes County, Ohio Amish Community." Pp. 52-80 in *Internal and External Perspectives on Amish and Mennonite Life 1*, edited by Werner Enninger. Essen, Germany: Unipress.
- Troyer, Lester. 1968. "Amish Nicknames from Holmes County, Ohio." *Pennsylvania Folklife* 17(Summer):24.
- Umble, John. 1939. "The Old Order Amish: Their Hymns and Hymn Tunes." *Journal of American Folklore* 52(203):82-95. doi.org/10.2307/536013
- . 1951. "Recent Research in Amish Hymn Tunes." *Mennonite Quarterly Review* 24(1):91-93.
- . 1964. "The Background and Origin of the Ohio and Eastern Amish Mennonite Conference." *Mennonite Quarterly Review* 38(1):50-60.
- Umble, John, John Hostetler, and Delbert Gratz. 1951. "Bibliographical and Research Notes: Research on the Amish and Source Materials for the Study of the Amish / Recent Textual Treatments of the Amish / The Home of Jacob Amman in Switzerland." *Mennonite Quarterly Review* 25(2):128-39.
- Van, Hannah. 2015. "Amish Perpetuation: Trapped Youth." *Undergraduate Research Journal* 15:125-32.
- Van Kampen, Marianne. 2009. "Beachy Amish Mennonites: Organizing Mission Work in Belize." Pp. 171-97 in *Between Horse & Buggy and Four-Wheel Drive: Change and Diversity among Mennonite Settlements in Belize, Central America*, edited by Carel Roessingh and Tanja Plasil. Amsterdam, Netherlands: VU University Press.
- Van Ness, Silke. 1992. "Advances toward a New Pronominal Grammar in an Ohio Amish Community." *Word* 44(2):193-204. doi.org/10.1080/00437956.1993.11435899
- . 1992. "The New Order Amish in Ohio: A Grammatical Change in Progress." Pp. 182-98 in *Diachronic Studies on the Languages of the Anabaptists*, edited by Kate Burridge and Werner Enninger. Bochum, Germany: Brockmeyer.
- . 1995. "Ohio Amish Women in the Vanguard of a Language Change: Pennsylvania German in Ohio." *American Speech* 70(1):69-80. doi.org/10.2307/455871
- . 1999. "Signifying Female Identity through Grammatical Innovation: A Socio-Cultural Interpretation." *Word* 50(2):177-89. doi.org/10.1080/00437956.1999.11432487
- Vitale, Melissa, Susan Rzcudlo, Michele Shaffer, Gary Ceneviva, and Neal Thomas. 2006. "The Impact of Pediatric Trauma in the Amish Community." *Journal of Pediatrics* 148(3):359-65. doi.org/10.1016/j.jpeds.2005.10.036
- Voelz, Sabrina. 2016. "Writing Life, Writing Back, and Writing Through: Saloma Miller Furlong's *Why I Left the Amish: A Memoir and Bonnet Strings: An Amish Woman's Ties to Two Worlds*." *Journal of Amish and Plain Anabaptist Studies* 4(2):201-19. doi.org/10.18061/1811/79928
- . 2017. "Towards 'New Memoir': Ira Wagler's Ex-Amish Life Narrative *Growing Up Amish*." *American Studies Journal* 62. (asjournal.org/63-2017/ira-waglers-ex-amish-life-narrative-growing-up-amish/)
- Von Gruenigen, Vivian, Anna Showalter, K.M. Gil, H.E. Frasure, M.P. Hopkins, and E.L. Jenison. 2001. "Complementary and Alternative Medicine Use in the Amish." *Complementary Therapies in Medicine* 9(4):232-33. doi.org/10.1054/ctim.2001.0485
- Von Heeringen, Jochem, and Thomas McCorkle. 1958. "Culture and Medical Behavior of the Old Order Amish of Johnson County, Iowa." *Bulletin of the State University of Iowa Institute of Agricultural Medicine* (2):1-30.
- Waite, Duncan, and Denise Crockett. 1997. "Whose Education? Reform, Culture, and an Amish Mennonite Community." *Theory into Practice* 36(2):117-22. doi.org/10.1080/00405849709543755
- Walbert, David. 2002. *Garden Spot: Lancaster County, the Old Order Amish, and the Selling of Rural America*. New York, NY: Oxford University Press.
- Waldrep, G.C. 2008. "The New Order Amish and Para-Amish Groups: Spiritual Renewal within Tradition." *Mennonite Quarterly Review* 82(3):395-426.
- Waltman, Gretchen. 1996. "Amish Health Care Beliefs and Practices." Pp. 23-41 in *Multicultural Awareness in the Health Care Professions*, edited by M. Julia. Boston, MA: Allyn & Bacon.
- Wandt, Karl-Heinz. 1988. "Pennsylvania German under the Influence of Modernity: Continuity vs. Discontinuity." Pp. 52-61 in *Internal and External Perspectives on Amish and Mennonite Life 3*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- . 1988. "A (Socio) Dialect-Geographical Investigation of Pennsylvania German: The Problem of Informant Selection." Pp. 1-15 in *Internal and External Perspectives on Amish and Mennonite Life 3*, edited by Werner Enninger, Joachim Raith, and Karl-Heinz Wandt. Essen, Germany: Unipress.
- Warren, James, and Marcus Enoch. 2014. "Transport Practices in Amish Communities." *Journal of Amish and Plain Anabaptist Studies* 2(1):59-78.
- Wasao, Samson, and Joseph Donnermeyer. 1996. "An Analysis of Factors Related to Parity among the Amish in Northeast Ohio." *Population Studies* 50(2):235-46. doi.org/10.1080/0032472031000149326
- Weaver-Zercher, David. 1998. "A Novel Conversion: The Fleeting Life of *Amish Soldier*." *Mennonite Quarterly Review* 72:141-59.
- . 1999. "Putting the Amish to Work: Mennonites and the Amish Culture Market, 1950-1975." *Church History* 68(1):87-117. doi.org/10.2307/3170111
- . 2001. *The Amish in the American Imagination*. Baltimore, MD: Johns Hopkins University Press.
- . 2005. "An Uneasy Calling: John A. Hostetler and the Work of Cultural Mediation." Pp. 98-149 in *Writing the Amish: The Worlds of John A. Hostetler*, edited by David Weaver-Zercher. University Park, PA: Pennsylvania State University Press.
- (Ed.). 2005. *Writing the Amish: The Worlds of John A. Hostetler*. University Park, PA: Pennsylvania State University Press.
- . 2008. "Pursuing Paradise: Nonfiction Narratives of Life with the Amish." Pp. 91-109 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- Weaver-Zercher, Valerie. 2013. *Thrill of the Chaste: The Allure of Amish Romance Novels*. Baltimore, MD: Johns Hopkins University Press.
- Weber, Chris, James Cates, and Shirley Carey. 2010. "A Drug and Alcohol Intervention with Old Order Amish Youth: Dancing on the Devil's Playground." *Journal of Groups in Addiction & Recovery* 5(2):97-112. doi.org/10.1080/15560351003766075

- Weiser, Frederick. 1998. "The Clothing of the 'White Top' Amish of Central Pennsylvania." *Pennsylvania Mennonite Heritage* 21(3):2-10.
- Wenger, Anna Frances. 1985. "Learning to Do a Mini Ethnonursing Research Study: A Doctoral Student's Experience." Pp. 283-316 in *Qualitative Research Methods in Nursing*, edited by Madeleine Leininger. New York, NY: Grune & Stratton.
- . 1991. "The Cultural Care Theory and the Old Order Amish." Pp. 147-77 in *Culture Care Diversity and Universality: A Theory of Nursing*, edited by Madeleine Leininger. New York, NY: National League for Nursing Press.
- . 1991. "The Role of Context in Culture-Specific Care." Pp. 95-110 in *An Anthology of Caring*, edited by P. Chinn. New York, NY: National League for Nursing.
- . 1993. "Cultural Meaning of Symptoms." *Holistic Nursing Practice* 7(2):22-35. doi.org/10.1097/00004650-199301000-00005
- . 1994. "Health and Health Care Decision-Making: The Old Order Amish." Pp. 88-110 in *Internal and External Perspectives on Amish and Mennonite Life 4*, edited by James Dow, Werner Enninger, and Joachim Raith. Essen, Germany: Unipress.
- Wenger, Anna Frances, and Marion Wenger. 1988. "Community and Family Care Patterns for the Old Order Amish." Pp. 39-54 in *Discovery and Uses in Clinical and Community Nursing*, edited by Madeleine Leininger. Detroit, MI: Wayne State University.
- Wenger, Anna Frances, and Marion Wenger. 1998. "The Amish." Pp. 75-105 in *Transcultural Health Care: A Culturally Competent Approach*, edited by L.D. Purnell and B.J. Paulanka. Philadelphia, PA: FA Davis Company.
- Wenger, Olivia, Mark McManus, John Bower, and Diane Langkamp. 2011. "Underimmunization in Ohio's Amish: Parental Fears Are a Greater Obstacle than Access to Care." *Pediatrics* 128(1):79-85. doi.org/10.1542/peds.2009-2599
- Westman, Judith, Amy Ferketich, and Ross Kauffman. 2010. "Low Cancer Incidence Rates in Ohio Amish." *Cancer Causes and Control* 21(1):69-75. doi.org/10.1007/s10552-009-9435-7
- Wetmore, J. M. 2007. "Amish Technology: Reinforcing Values and Building Community." *Technology and Society Magazine, IEEE* 26(2):10-21. doi.org/10.1109/MTAS.2007.371278
- Weyer, Sharon, Victoria Hustey, Lesley Rathbun, Vickie Armstrong, Samantha Reed Anna, Jeanna Ronyak, and Carol Savrin. 2003. "A Look into the Amish Culture: What Should We Learn?" *Journal of Transcultural Nursing* 14(2):139-45. doi.org/10.1177/1043659602250639
- Wiggins, Lois. 1983. "Health and Illness Beliefs and Practices among the Old Order Amish." *Health Values* 7(6):24-29.
- Wilhelm, Hubert. 1976. "Amish-Mennonite Barns in Madison County, Ohio: The Persistence of Traditional Form Elements." *Ohio Geographers* 4:1-8.
- Wilhelm, Hubert, and Michael Miller. 1974. "Half-Timber Construction: A Relic Building Method in Ohio." *Pioneer America* 6(2):43-51.
- Wilson, Andrew, Brian Lonabocker, and Megan Zagorski. 2015. "Online Mapping Tools for Geolocating Amish Settlements." *Journal of Amish and Plain Anabaptist Studies* 3(2):202-11.
- Winpenny, Thomas. 2011. "Recommitting vs. Selling Out: The Subtle Industrial Revolution among the Amish of Lancaster County, Pennsylvania." Pp. 135-43 in *Values and Technology*.
- Wittmer, Joe. 1970. "An Educational Controversy: The Old Order Amish Schools." *Phi Delta Kappan* (November):142-45.
- . 1970. "Homogeneity of Personality Characteristics: A Comparison between Old Order Amish and Non-Amish." *American Anthropologist* 72(5):1063-68. doi.org/10.1525/aa.1970.72.5.02a00050
- . 1971. "The Amish Schools Today." *School and Society* 99(April):227-30.
- . 1971. "Cultural Violence and Twentieth Century Progress." *Practical Anthropology* 18(July-August):146-55.
- . 1971. "Old Order Amish and Non-Amish Youth: A Personality Comparison Utilizing the 16 PF." *Personality* 2(4):305-13.
- . 1971. "Perceived Parent-Child Relationships: A Comparison between Amish and Non-Amish Young Adults." *Journal of Cross-Cultural Psychology* 2(1):87-94. doi.org/10.1177/002202217100200108
- . 1972. "The Amish and the Supreme Court." *Phi Delta Kappa* 54(1):50-52.
- . 1973. "Amish Homogeneity of Parental Behavior Characteristics." *Human Relations* 26(2):143-54. doi.org/10.1177/001872677302600202
- . 1995[1988]. "Old Order Amish: Culturally Different by Religion." Pp. 29-61 in *Experiencing and Counseling Multicultural and Diverse Populations*, edited by Nicholas Vacc, Susan DeVaney, and Joe Wittmer. Bristol, PA: Accelerated Development.
- Wittmer, Joe, and Arnold Moser. 1974. "Counseling the Old Order Amish Child." *Elementary School Guidance and Counseling* 8(4):263-71.
- Wood, James, Darryl Holman, Anatoli Yashin, Raymond Peterson, Maxine Weinstein, and Ming-Cheng Chang. 1994. "A Multistate Model of Fecundability and Sterility." *Demography* 31(3):403-26. doi.org/10.2307/2061750
- Wright, Richard. 1977. "A Comparative Analysis of Economic Roles within the Family: Amish and Contemporary American Women." *International Journal of the Sociology of the Family* 7(1):55-60.
- Wueschner, Silvano. 2002. "Economic Pragmatism: The Iowa Amish and the Vision of Communal Coherence in Late 20th Century America." *Essays in Economic and Business History* 20:215-27.
- Yoder, Eleanor. 1974. "Nicknames in an Amish-Mennonite Community." *Pennsylvania Folklife* 23(Spring):30-37.
- Yoder, Elmer. 1987. *The Beachy Amish Mennonite Fellowship Churches*. Hartville, OH: Diakonia Ministries.
- Yoder, James. 1984. "Points that Stimulate Continuity for the Amish and Their Sister Groups to Maintain Their Distinctive Order." Pp. 1-11 in *Internal and External Perspectives on Amish and Mennonite Life 1*, edited by Werner Enninger. Essen, Germany: Unipress.
- Yoder, Jonathan, and Mark Dworkin. 2006. "Vaccination Usage among an Old-Order Amish Community in Illinois." *Pediatric Infectious Disease Journal* 25(12):1182-83. doi.org/10.1097/01.inf.0000246851.19000.3e
- Yoder, John Howard. 1949. "Caesar and the Meidung." *Mennonite Quarterly Review* 23(2):76-98.
- Yoder, Karen Kay. 1984. "Appraising the Cognitive Style of Old Order Amish Aged." Pp. 119-30 in *Internal and External Perspectives on Amish and Mennonite Life 1*, edited by Werner Enninger. Essen, Germany: Unipress.
- . 1997. "Nursing Intervention Considerations among Amish Older Persons." *Journal of Multicultural Nursing & Health* 3(2):48-52,60.
- Yoder, Paton. 1985. "The Preaching Deacon Controversy among the Nineteenth-Century American Amish." *Pennsylvania Mennonite Heritage* 8(1):2-9.
- . 1991. *Tradition & Transition: Amish Mennonites and Old Order Amish, 1800-1900*. Scottdale, PA: Herald Press.
- . 1993[2003]. "The Amish View of the State." Pp. 23-41 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- . 1999. "A Controversy among the Amish Regarding the Rebaptism of Mennonites, 1820-1845: A Newly-Discovered Document." *Mennonite*

- Quarterly Review* 73(1):87-106.
- . 1999. *Proceedings of the Amish Ministers' Meetings, 1862-1878*. Goshen, IN: Mennonite Historical Society.
- Yost, Berwood, Christina Abbot, Jennifer Harding, and Angela Knittle. 2005. "Among the Amish: Interviewing Unique Populations on Sensitive Topics." *Public Opinion Pros* 2005 (June).
- Yutzy, Daniel. 1968. "The Decline of Orthodoxy among the Amish." *Sociological Focus* 2(1):19-26. doi.org/10.1080/00380237.1968.10570657
- Zhang, Xiaochi. 2014. "Talking about Stereotype in Intercultural Communication: A Case Study of Amish Community in Lancaster." *Journal of Science Commerce and Humanities* 2(5):138-44.
- Zimmerman Umble, Diane. 1994. "The Amish and the Telephone: Resistance and Reconstruction." Pp. 183-94 in *Consuming Technologies: Media and Information*, edited by Roger Silverstone and Eric Hirsch. New York, NY: Routledge.
- . 1994. "Amish on the Line: The Telephone Debate." Pp. 97-111 in *The Amish Struggle with Modernity*, edited by Donald Kraybill and Marc Olshan. Hanover, NH: University Press of New England.
- . 1996. *Holding the Line: The Telephone in Old Order Mennonite and Amish Life*. Baltimore, MD: Johns Hopkins University Press.
- . 2002. "The Identity of the Outsider Within." Pp. 39-52 in *Strangers at Home: Amish and Mennonite Women in History*, edited by Kimberly Schmidt, Diane Zimmerman Umble, and Steven Reschly. Baltimore, MD: Johns Hopkins University Press.
- . 2003. "Sinful Network or Divine Service: Competing Meanings of the Telephone in Amish Country." Pp. 139-56 in *New Media-1740-1915*, edited by Lisa Gitelman and Geoffrey Pingree. Boston, MA: MIT Press.
- . 2008. "'Wicked Truth': The Amish, the Media, and Telling the Truth." Pp. 221-41 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- Zimmerman Umble, Diane, Kimberly Schmidt, and Steven Reschly. 2002. *Strangers at Home: Amish and Mennonite Women in History*. Baltimore, MD: Johns Hopkins University Press.
- Zimmerman Umble, Diane, and David Weaver-Zercher. 2008. "The Amish and the Culture of Mediation." Pp. 3-18 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- . 2008. *The Amish and the Media*. Baltimore, MD: Johns Hopkins University Press.
- . 2008. "The Amish, the Media, and the Nickel Mines School Shooting." Pp. 243-58 in *The Amish and the Media*, edited by Diane Zimmerman Umble and David Weaver-Zercher. Baltimore, MD: Johns Hopkins University Press.
- Zook, Lee. 1989. "The Amish in America: Conflicts between Cultures." *Journal of American Culture* 12(4):29-33. doi.org/10.1111/j.1542-734X.1989.1204_29.x
- . 1993[2003]. "Slow-Moving Vehicles." Pp. 145-61 in *The Amish and the State*, edited by Donald Kraybill. Baltimore, MD: Johns Hopkins University Press.
- . 1994. "The Amish Farm and Alternative Agriculture: A Comparison." *Journal of Sustainable Agriculture* 4(4):21-30. doi.org/10.1300/J064v04n04_04
- Zuercher Friesen, Deborah. 1996. "Perceptions of Amish Music 'Unplugged'." Pp. 107-20 in *Perceptions of the Amish Way*, by Bruce Friesen and John Friesen. Dubuque, IA: Kendall/Hunt.