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### A Project to Design, Administer, and Analyze an Instrument to Test for Cultural Awareness of Pastors Working in an Appalachian Conference of the Seventh-day Adventist Church

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Andrews University  
Seventh-day Adventist Theological Seminary

A PROJECT TO DESIGN, ADMINISTER, AND ANALYZE AN INSTRUMENT  
TO TEST FOR CULTURAL AWARENESS OF PASTORS WORKING IN AN  
APPALACHIAN CONFERENCE OF THE SEVENTH-DAY  
ADVENTIST CHURCH

A Project Report  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Roland M. Smith

AUGUST 1995

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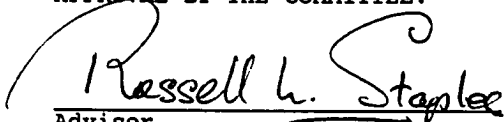
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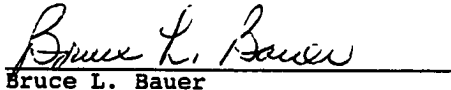
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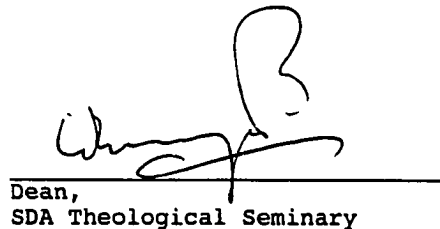
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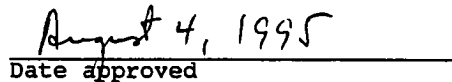
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Date approved



To

my parents, Herbert and Dorothy Smith,  
who started me on my first educational endeavor

my three children, Deb, Dave, and Dana,  
who continue to bring a special joy into my life

and to my wife and best friend, Carole,  
who believes I can

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Of highest esteem, I want to thank the Lord Jesus Christ for His example of cross-cultural ministry and service. He is the God who loves and cares for us all in our uniqueness. My prayer is that He will help us to truly love and care for each other in our uniqueness in what will be a true rainbow coalition.

**ABSTRACT**

**A PROJECT TO DESIGN, ADMINISTER, AND ANALYZE AN INSTRUMENT  
TO TEST FOR CULTURAL AWARENESS OF PASTORS WORKING IN AN  
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**by**

**Roland M. Smith**

**Chair: Russell L. Staples, Ph.D.**

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A PROJECT TO DESIGN, ADMINISTER, AND ANALYZE AN INSTRUMENT TO TEST FOR CULTURAL AWARENESS OF PASTORS WORKING IN AN APPALACHIAN CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Roland M. Smith

Name and degree of faculty chair: Russell L. Staples, Ph.D.

Date completed: August 1995

Problem

Experiences in ministry led the author to believe that a failure to retain new members was partially due to a cultural gap between seminary-trained pastors and Appalachian members. If a cultural gap could be empirically demonstrated to be part of the problem, measures could be taken to facilitate pastors becoming more culturally sensitive. A survey research design was employed to: (1) examine the perceptions of workers and members of the Mountain View Conference of Seventh-day Adventists regarding Appalachia, (2) investigate the differences between the perceptions of workers and members regarding Appalachian life and culture, and (3) determine the relationships of these perceptions to demographic characteristics.

Method

Most statements utilized a Likert-type scale. Responses were grouped into six cultural clusters for analysis: independence, family relationships, patriotic fervor, religion, and lifestyle. Percentages

of response to each statement defined what respondents considered Appalachian. t-tests for independent means analyzed the possible differences between responses of ministerial workers and members. Correlation coefficients examined the relationship between perceptions and demographic characteristics. All statistical tests used the 0.05 significance level.

### Results

Two surveys were mailed. In 1989, 32 ministerial workers and 212 members were randomly chosen. All workers and 107 members responded. Due to the members' low response rate a second survey was prepared. In 1994, 28 ministerial workers and 301 members were selected. Twenty-six workers and 243 members responded. In both surveys respondents were representative of Adventist membership, but not Appalachian society. In the first survey, 27 of 65, and in the second, 10 of 21 survey statements revealed statistically significant differences between Appalachian members and workers. Both surveys indicated the presence of a cultural gap between ministers and members in all the cultural clusters with the exception of that regarding patriotism. The usual demographic variables did not significantly influence the results.

### Conclusions

Members had a fairly positive view of Appalachia, but ministerial workers generally maintained a more negative view. Since the surveys indicated statistically significant differences between members and workers in all but one of the cultural clusters, the researcher concluded that there was a need for workers to have more cultural understanding. The study includes an annotated bibliography to assist ministers to better understand and adjust to Appalachian members.

## CHAPTER I

### INTRODUCTION

The author worked as a pastor in the Seventh-day Adventist Church for twenty-seven years, with the last seventeen being in the Mountain View Conference (hereafter referred to as the "Conference"). In 1985, he baptized fifty-nine Appalachian members into his district churches following three evangelistic meetings held within a twelve-month period. Two years later, ninety percent of those who had no previous contact with the Seventh-day Adventist Church were no longer attending. The author kept thinking that there must be a better way to retain the members won to the Lord. He wanted to know what problems could be causing the loss and he wondered whether a cultural mismatch could be part of the problem. That question began the search for answers. This project report is a result.

#### Purpose of Project: Assist in Ministry

The goals of this project were twofold: (1) to construct and analyze a test to be administered to church workers and members in the Conference designed to test for differences in attitude to selected dimensions of the local culture; and (2) to provide non-Appalachian workers with an annotated bibliography to assist the development of understanding of, and appreciation for, Appalachian natives and their culture.<sup>1</sup>

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<sup>1</sup>If the results indicated that a cultural gap exists, a third goal was to help the author personally become more sensitive to the Appalachian culture with the hope of more effectively proclaiming the gospel and retaining newly baptized members in his congregations. A fourth goal was to provide group and individual training for pastors beginning their ministry in Appalachia so they can become more sensitive to, and

### Justification for the Project

Sociological studies suggest that Appalachians have a distinctive ethnic identity.<sup>1</sup> Adventist ministers coming to the Conference may lack understanding of Appalachian cultural ways, social institutions, and behavioral norms. A preliminary thesis of this study was that this lack of understanding is part of the challenge the Conference faces in the retention of new members. Training in cultural adaptation and sensitization, or at least awareness of the need, may assist pastors in their ministry.

### Biblical Mandate

From a Scriptural perspective, Jesus is an example of cultural adaptation, because He became "one with us" in order to redeem us.<sup>2</sup> By both example and precept many other Bible characters encourage adaptation to the cultural setting of the people one serves. Moses found greater acceptance among his Hebrew people as a returning shepherd than as a son of Pharaoh. Paul encourages cultural adaptation with statements like, "I am made all things to all men, that I might by all means save some" (1 Cor 9:22, KJV). Whenever the mores of a people can be identified, the Bible encourages working within the norms, provided these norms do not violate Scriptural principles.

### A Significant Subculture

The first European settlers came to Appalachia in quest of good farming, hunting, and freedom. Groups of relatives lived on small,

---

appreciative of, native Appalachian mores. These two goals are beyond the scope of this project.

<sup>1</sup>Susan Enley Keefe, "Ethnic Conflict in an Appalachian Craft Cooperative: On the Application of Structural Ethnicity to Mountaineers and Outsiders," in The Appalachian Experience: Proceedings of the Sixth Annual Appalachian Studies Conference, ed. Barry M. Buxton et al. (Boone, NC: Appalachian Consortium Press, 1983), 23. For a critical discussion on Appalachian culture, see also Joseph John Matvey, "Central Appalachia: Distortions in Development, 1750-1986," (Ph.D. dissertation, University of Pittsburgh, 1987), 14-42.

<sup>2</sup>Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press, 1940), 49.



largely self-sufficient family farms where they were close enough to personally know, and to an extent, depend on one another. Characteristics of the society included simplicity, informality, equality, democracy, and survival. Among themselves the Appalachians tried to maintain non-competitive relationships. These were traits they shared with other American rural communities in the late nineteenth century.

When the industrialists came to exploit the region's timber, coal, and mineral wealth, they also bought up as much of the land as they could acquire. Since the land to house a growing population had been purchased by corporations, Appalachian youth were forced out in order to find jobs, land, housing, etc., and to migrate from the mountains into the surrounding cities where they came to be called hillbillies. In the process of adjusting to the cities some of these migrants became aware of their culture.<sup>1</sup> The Appalachian subculture is a subtle culture distinguished by neither language nor race.<sup>2</sup> It is a culture rich in diversity, but stereotyped in cartoons like "Snuffy Smith" with such traits as laziness, incompetence, ignorance, and backwardness. These stereotypes are not only contrary to reality but they also ignore the diversity characterizing Appalachians.

Appalachians tend to be religious, but not necessarily members of large churches. Their churches are often family-based congregations, especially in the more rural areas. From these home-based churches come the traits of Appalachia most described by scholars: individualism, traditionalism, fatalism, fundamentalist religious beliefs, and strength of family. Yet one of the least understood traits of Appalachians is

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<sup>1</sup>For a better description of how Appalachians came to realize their cultural identity consider: Harry K. Schwarzweller, James S. Brown, and J. J. Mangham, Mountain Families in Transition: A Case Study of Appalachian Migration (University Park, PA: The Pennsylvania State University Press, 1971); John R. Williams, "Appalachian Migrants in Cincinnati, OH: The Role of Folklore in the Reinforcement of Ethnic Identity" (Ph.D dissertation, University of Indiana, 1985).

<sup>2</sup>See Keefe, 23. For a critical discussion on Appalachian culture see Matvey, "Theoretical Currents," 14-42.

their adaptability and resiliency. Consider the fact that millions of Appalachians left the mountain and not only adapted to the industrial culture, but have chosen to stay in it while at the same time remaining traditional Appalachians at heart and maintaining strong ties to their original homes. Many of these Appalachians might be thought of as bicultural.<sup>1</sup>

#### A Significant Subculture within Adventism

Appalachia constitutes a significant segment of the Seventh-day Adventist Church in North America. A little-known fact is that one in fifteen (6.8 percent) members of the North American Division of Seventh-day Adventists lives in Appalachia. In the portions of the thirteen states that the "Center on Religion in Appalachia" (CORA) considers the Appalachian region (see figure 1), there were 58,511 Seventh-day Adventist members in 1990 (see figure 2). If one considers the high rate of migration from Appalachia, those members with roots in Appalachia might conservatively bring the total to one in ten.<sup>2</sup>

The churches in the Mountain View Conference are all within Appalachia and a majority have, on an average, less than fifty members present at Sabbath morning services according to Conference statistics. The largest churches average 100-150 people present.<sup>3</sup> Since congregations are small, people know one another and react face to face. This places a premium on cultural understanding.

Growth in membership in the North American Division from 1973 to 1987 was 32 percent, whereas growth within the Conference was 16 percent

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<sup>1</sup>Ronald Eller, Lecture Notes, Berea College, KY, July 21, 1988.

<sup>2</sup>Schwarzweiler, Brown, and Mangaham, [99]-118. The authors document that only 25 percent stayed in the Beech Creek area of Kentucky all of their lives. Consider also that it is estimated that 7 million people migrated from Appalachia between 1940 and 1970 (see Steven Douglas Wilson, "The Adjustment Process of Southern Appalachian Whites in Cincinnati 1940-1979" [Ph.D. dissertation, University of Kentucky, 1983], 5).

<sup>3</sup>Kingsley Whitsett, Secretary of the Mountain View Conference, telephone interview by the author, May 6, 1990.



Figure 1. The Appalachian region.  
Source: Appalachian Ministries Educational Resource Center Brochure,  
Winter, 1991, cover.

**Adventist Adherents  
as Percent  
of Population  
(Map 53)**

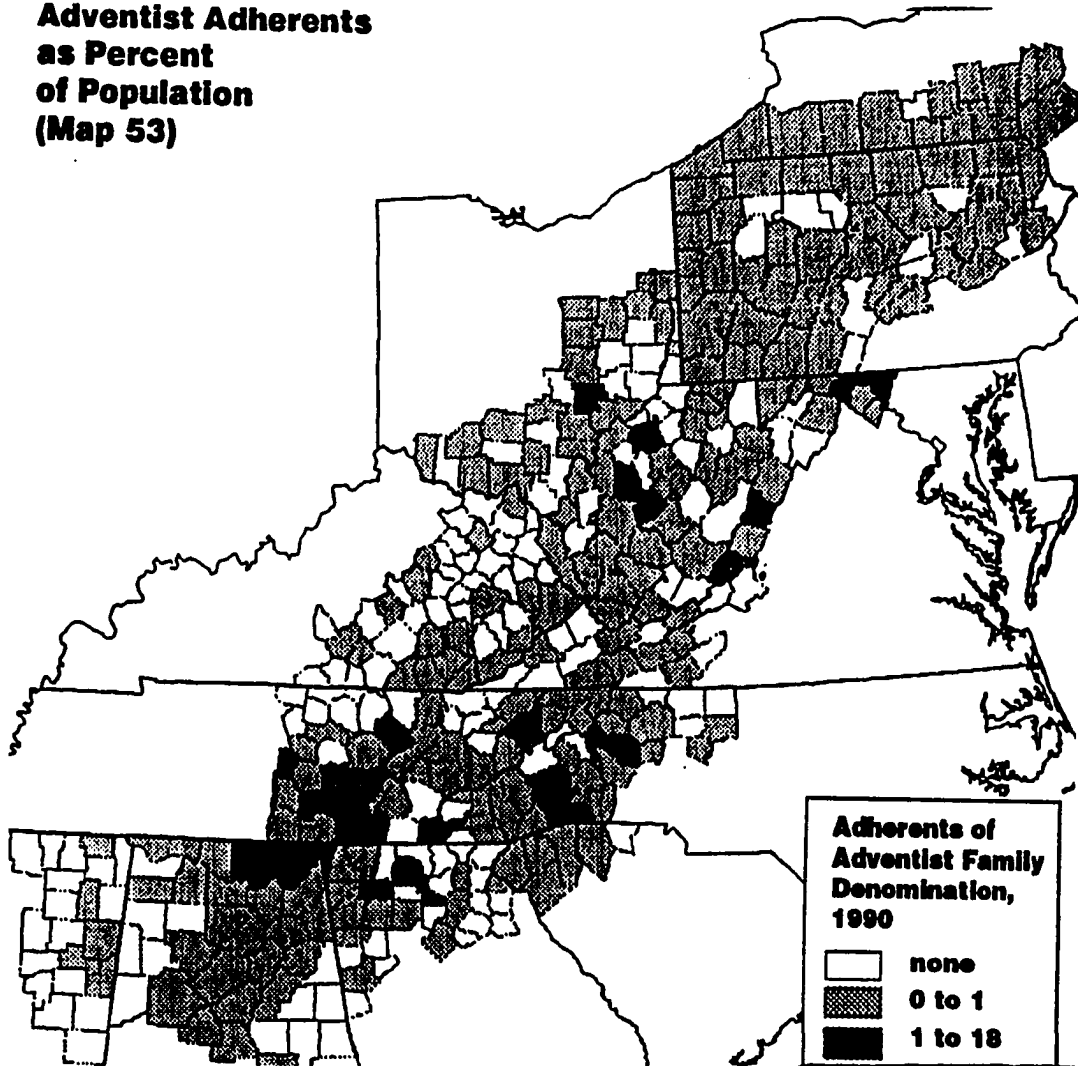


Figure 2. Adventist adherents as percentage of population.  
Source: Clifford A. Grammich, Jr. *Appalachian Atlas* (Knoxville, TN:  
Commission on Religion in Appalachia, 1994), 28.

during the same period (see figure 3).<sup>1</sup> The author considered that this slower growth in the Conference could be partially attributed to cultural issues with Appalachian members. In three Appalachian churches, 90 percent of the newly baptized adult members, who had no previous association with the church, ceased regular attendance within two years.<sup>2</sup> "This church just does not feel like home" was the explanation given most frequently in conversations with several members who had left. The cultural gap, combined with intense family pressure, seemed too great for many new Appalachian Adventists to bridge.<sup>3</sup> A question kept recurring when hearing these responses. How many members are lost who may be saved if there is greater pastoral understanding of Appalachian thought patterns and ways of life?<sup>4</sup>

In addition to the issue of membership loss, another question involved the level of satisfaction experienced by ministers working in Appalachia. At least some pastoral families experience cultural shock when arriving in Appalachia, with the result that they want to leave soon after arriving.<sup>5</sup> One young family with training in classical music and with varied artistic abilities came to a rural Appalachian district with two small churches. The couple had some trouble understanding the speech of the local people at first. They also had trouble understanding how rumors spread so rapidly through the church. The church seemed to accept them. The pastor learned to understand the people and their ways and was developing an effective ministry, but his wife was unable to make the transition. She seemed unable to accept the

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<sup>1</sup>Seventh-day Adventist Yearbook (Washington, DC: Review and Herald, 1975), 27, 45; Seventh-day Adventist Yearbook (Hagerstown, MD: Review and Herald, 1988), 189, 208.

<sup>2</sup>These were churches pastored by the author.

<sup>3</sup>Interviews conducted by the author between 1985 and 1986.

<sup>4</sup>Interviews by the author with two evangelists, five pastors, and three administrators between 1980 and 1986.

<sup>5</sup>Interviews by the author with five pastors from 1980 through 1986.

**Percentage Change in Population  
Share by Adventist  
Churches  
(Map 54)**

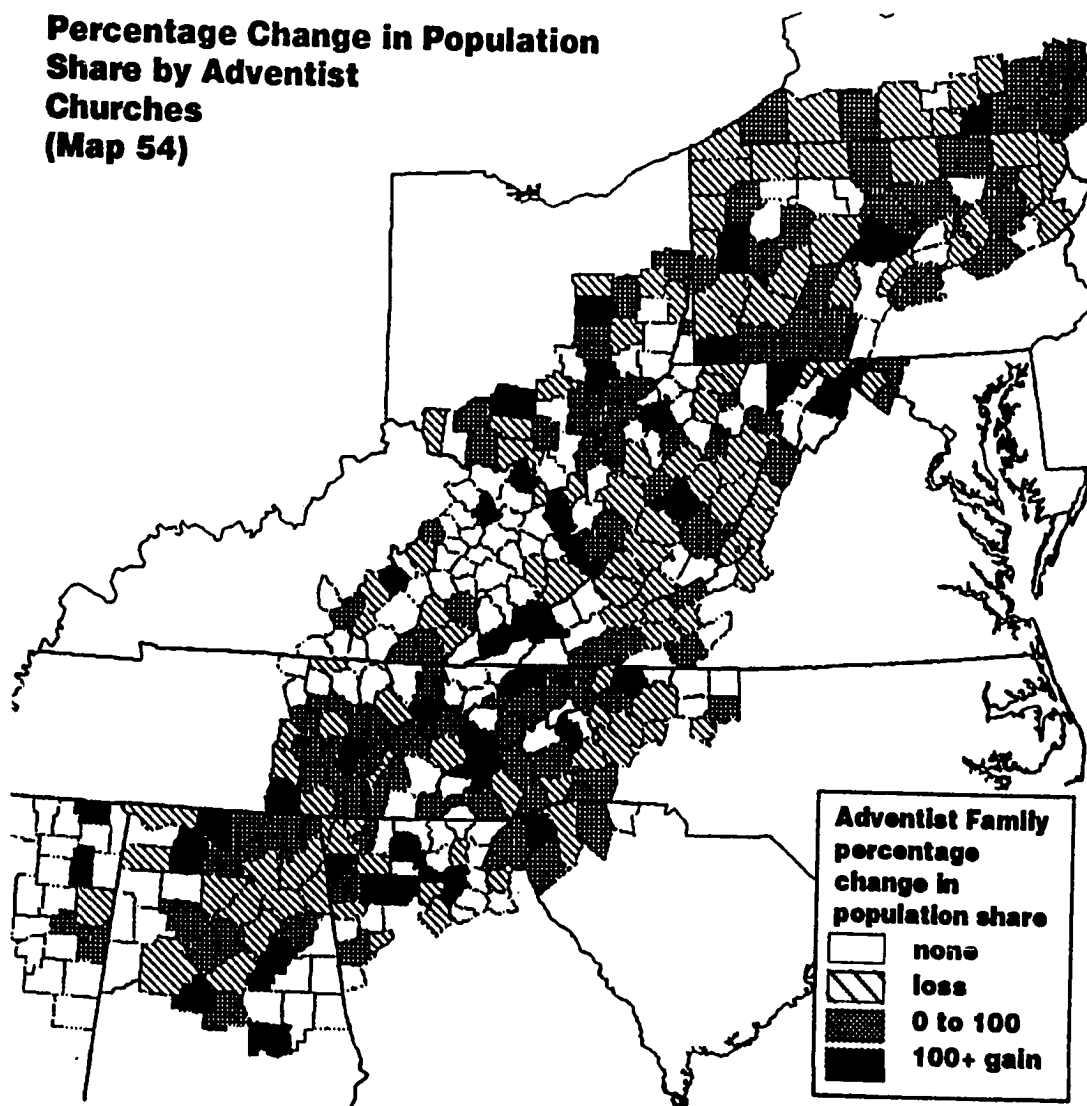


Figure 3. Percentage change in population share by Adventist churches.  
Source: Clifford A. Grammich, Jr. *Appalachian Atlas* (Knoxville, TN:  
Commission on Religion in Appalachia, 1994), 28.

"deprived" area. Their music seemed off-key and degrading. From her perspective, the women seemed to be slaves. The people and area seemed dirty. The result was that within eighteen months the couple left Appalachia. Maintaining pastoral satisfaction is a significant aspect of the challenge the Conference officers face in retaining effective pastoral families.

If one accepts that there is a significant degree of Appalachian cultural distinctiveness, then one also accepts a need for adapting worship forms, patterns of social interaction, and evangelistic outreach to people within the Appalachian culture. Yet there is no training program within the Conference to sensitize pastors and evangelists to the cultural characteristics of the people of Appalachia. Nor has there been provision for them to take advantage of existing training programs within Appalachia.

In discussing these issues with other pastors and the Conference staff, there was a recognition that a cultural gap between workers and local members may be hindering the growth of the church. As a result, the Conference Executive Committee voted to encourage this study to learn if a significant cultural gap existed between the workers and the Appalachian people they serve.<sup>1</sup>

#### Survey of the Study

When the author presented the Conference committee with the information presented above, he drew upon his own experience to describe churches that had grown and then lost most of the new converts due to misunderstanding and a lack of sensitivity on his part or of church leaders and others from inside or outside the area. His desire was to find out more about the people he served and how he could improve his ministry, especially to newly baptized members. He requested authorization to design, administer, and analyze a survey instrument to compare responses of pastors (especially non-native workers) with those

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<sup>1</sup>March 1986 minutes of the executive committee (Parkersburg, WV).

compare responses of pastors (especially non-native workers) with those of a randomly selected number of native Appalachian members to a culturally specific set of questions. If a cultural gap existed, then a bibliography would be developed to assist the non-native workers to recognize the need to adapt to the local culture and to provide tools to assist in developing understanding.

#### Methodology

After two years of searching for research done on the culture of Appalachia, the author was directed to the sociology department of the University of Kentucky. He received permission to use its library for research. There Professor Ronald Eller, of the University of Kentucky, recommended that the author contact Dr. Mary Lee Daugherty, founder of the Appalachian Ministries Educational Research Center at Berea College (AMERC). Dr. Daugherty invited the author to attend the AMERC summer workshop on Appalachian ministry. This program helped the author develop a deeper sense of Appalachia cultural identity and provided invaluable research information, research sources, historical backgrounds, and resource personnel.

A pilot survey was developed after this period of study to develop and pretest a questionnaire and reveal confusing or problematic questions. This survey was sent to a composite of ten pastors and members. After getting responses from all ten individuals, the comments were noted, corrections were made, and the survey instrument itself was prepared. This instrument was designed to reveal different perceptions regarding dependency/independency, lifestyle (including food, dress, and music), attitudes toward education, perception of family relationships, and perception of patriotic fervor.

Generally accepted testing standards were used with the hope of attaining a response rate of 90%. These included random sampling, data directories, mailed surveys, question construction that attempted to develop a logical, well-organized questionnaire that was easy to understand, and selection of a sample population of a size determined by



accepted formulas.

Before mailing the survey, a strategy was decided on to stimulate a response. This included: (1) keeping the survey as simple and personal as possible; (2) guaranteeing respondents' confidentiality; (3) including with the survey a cover letter and a stamped, self-addressed return envelope; and (4) having the Conference send an official announcement to all members regarding the survey instrument encouraging them to complete and return it without delay.

The survey was sent to all pastors and administrative staff, a total of 32, and to 210 randomly selected church members who had lived in the Mountain View Conference for at least seven years. Although the study was primarily interested in the non-Appalachian pastors and the native Appalachian members, it was decided to send the survey to these 242 individuals because there were no sources to indicate who were and who were not native Appalachian members or workers. Workers and members received the same set of questions. The results of the data sets for workers and members were compared for variances at the .05 significance level. Special emphasis was placed on the data variances between incoming non-native pastors and members who had lived in Appalachia all of their lives.

For those who did not respond to the first mailing, progressive follow-up attempts included postcards, personal letters, phone calls, and finally a personal visit. Telephone or personal interviews were designed to check the accuracy of the written responses from members of two Appalachian churches.

These returns were grouped and analyzed according to such demographic factors as gender, member/pastor status, number of years lived in Appalachia, and place of birth.

#### Thesis of the Survey

This study was based on the assumption that: (1) a set of carefully designed questions can test for cultural differences, (2) and further, where significant differences exist there is a demonstrable

test can become the beginning point for the development of a bibliography and other means to facilitate the development of understanding and sensitivity.

#### Limitations of the Project

This project compared the responses between workers and their members to the same set of questions relating to Appalachian culture. The purpose of the project was to determine whether there is a significant difference in perception between the congregation and ministerial workers in relation to a set of statements on Appalachia.

It is recognized that this report takes cognizance of a narrow band of the wide spectrum of culturally related differences between workers and members. This report is not attempting to explain gender, age, occupation, background, or family differences.

Membership losses experienced by the author were also due to reasons other than cultural misunderstanding. Some people transferred from Appalachia to Adventist churches in other areas for a variety of reasons including, but not limited to: economics, and access to educational, medical, and recreational facilities. Some people remain in the area and the church because of family history, and proximity to family members and family lands regardless of their satisfaction or dissatisfaction with the status of affairs within the church.

This project was an attempt to study the degree of cultural sensitivity/insensitivity of workers to members they serve. It was not a broad study of culture or religion whether Appalachian or Adventist. This project report did not deal with the way members became attracted to the church, why they remain, or are lost from it. This report focused specifically on the sensitivity of the ministerial worker to the culture of Appalachia to know if a cultural gap existed.

The challenge is not only to win Appalachian people to Jesus Christ and his church, but to keep them growing within the church in the knowledge and likeness of our Lord. As Paul said,

For though I be free from all men, yet have I made myself

servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake (1 Cor 9:19-23 KJV).

#### Definition of Terms

Since the following terms may have a different meaning than the more common definitions, this project report defines words used with special meaning(s).

Culture: Culture consists of explicit and implicit patterns of and for behavior, acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values. Cultural systems may, on the one hand, be considered as products of action; on the other, as conditioning influences upon further action.<sup>1</sup>

Ethnocentrism: "The view that one's own culture is superior to others and should be used as the standard against which other cultures are judged."<sup>2</sup>

Stereotype: Used in this study to refer to a partial and inaccurate picture of Appalachian life in television, movies, or cartoons as in Snuffy Smith, L'il Abner, or the Beverly Hillbillies. Appalachian stereotypes create pictures of an area that is quaint, archaic, poor, illiterate, marginal, and nostalgic.<sup>3</sup>

Value: This term refers to "an idea which is prized by the

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<sup>1</sup>C. Kluckhohn, Culture and Behavior, as quoted in Edwin M. Yamauchi, "Christianity and Cultural Differences," Christianity Today, June 23, 1972, 6.

<sup>2</sup>J. Ross Eshleman and Barbara G. Cashion, Sociology: An Introduction (Boston: Little, Brown and Co., 1985), 637.

<sup>3</sup>Melinda Bollar Wagner, Allen Batteau, and Archie Green, "Images of Appalachia: A Critical Discussion," in The Appalachian Experience: Proceedings of the Sixth Annual Appalachian Studies Conference, ed. Buxton et al. (Boone, NC: Appalachian Consortium Press, 1983), 4.

holder and for which the holder will make some sacrifice to support."<sup>1</sup>

Worker: A member of the Seventh-day Adventist Church who is employed by the church on a voluntary, stipend, or salaried basis.

These people may be pastors, administrators, or secretaries.

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<sup>1</sup>C. L. Cleland, "Human Values: Their Origin and Influence," Appalachia Looks at Its Future: Proceedings of a Regional Forum (Blacksburg, VA: Department of Agricultural Economics, Virginia Polytechnic Institute and State University, August 1978), 65-73.

## CHAPTER II

### EVALUATING THE NEED FOR CROSS-CULTURAL ADAPTATION

#### Introduction

Culture is the way a particular group of people thinks, feels, expresses itself, behaves, and arranges its whole life and existence. Culture is a people's design for living. It may be both a vehicle for, and an obstacle to, the gospel and the believer's growth in truth and Christian maturity.

Cultures are essential to human life, thought, and organization. They are the design whereby people live and are part of God's good creation as well as a gift of his grace after the flood. Bible passages indicate the following: (1) Our God is a universal God. He has no favorite culture; but people from all walks of life, ethnic origin, nationality, religion, and ideology share equally in His love, grace, and righteousness (Rom. 3:22; 1:12; Gal. 3:2-28). (2) These cultural distinctions cease to be divisive among God's people. The distinctions themselves remain, and remain very meaningful. . . . Among church members these distinctions are accepted and used to enrich each other and to build each other, to strengthen and correct each other. . . . We might say that Christ, though above culture, is in every culture, and at the same time against every culture. In every culture, therefore, conversion takes different forms and bears different "fruit."<sup>1</sup>

Culture is as pervasive as life.

Basically culture is a man-made part of the human social environment that is rarely considered until a person is forced to relate to another culture. It often comes as a shock that not only do people eat, dress, act, and speak differently, their basic assumptions about the world are also different. Thus, people in different cultures do not just live in the same world with different labels attached to ideas--

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<sup>1</sup>Gottfried Oosterwal, Adult Sabbath School Lessons: The Christian in the World (Mountain View, CA: Pacific Press, 1982), 39.

they live in "different conceptual worlds."<sup>1</sup> Failure to perceive or comprehend the different conceptual world another individual or group has constitutes a serious barrier to mutual understanding.

People tend to react to differences ethnocentrically because everyone is inclined to think of his/her culture as the "correct" and/or "best." Different ways of doing things and different customs seem odd and not as advanced or proper as "our" way.<sup>2</sup> The danger to the church worker is, that in communicating the Seventh-day Adventist message, one is also inclined to spread one's cultural traditions and values as God's rules and values.

From the perspective of distance, an observer may ask whether the lack of understanding described above can be a problem between people in subcultures of the same culture? This is precisely the problem that this study sought to investigate. The presupposition at the outset was that there are fundamental cultural differences between the average Appalachian church member and the non-Appalachian church worker that negatively affect the work of the church. This is what this study sought to test and establish.

In order to set about the task of investigating whether there is a significant cultural gap between members and pastors in Appalachia, it was necessary to study the region, its history, and the literature describing Appalachian culture. The information gained was to be used in the construction of a survey instrument administered to pastors and members. Some cultural differences between the two groups could be pointed out by an analysis of the responses to this test instrument. This in turn could open up possibilities for ways of encouraging greater cultural understanding and sensitivity. To gain a better perspective of the area, a brief survey of the history and cultural development of the

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<sup>1</sup>Paul C. Hiebert, "Culture and Cross-Cultural Differences," in Perspectives on the World Christian Movement, ed. Ralph Winter and Steven Hawthorne (Pasadena: William Carey Library, 1981), 370.

<sup>2</sup>Ibid.

peoples of the Appalachian region needs to be conducted.

A Brief Overview of the Region and Its History

Toward a Physical Definition of the Region

The Appalachian Mountains stretch from southern Canada to Georgia. Although 3,000 miles in length, the Appalachian Mountains are only 250 miles wide in places. Eighteen eastern states boast some part of these mountains. Some of these holdings are small, such as in South Carolina, where the Blue Ridge Mountains merely crease the state's northwestern edge. In contrast, the bulk of New Hampshire and all of West Virginia are encompassed by the mountain ranges.<sup>1</sup>

Geographical definitions of the Appalachian region differ,<sup>2</sup> but the definition given by the Appalachian Regional Commission is accepted by most scholars. In this definition the Appalachian region comprises parts of twelve Eastern States, five independent cities (all in Virginia),<sup>3</sup> and the entirety of West Virginia in a rugged stretch paralleling the East Coast.<sup>4</sup> This area is generally divided into three sections: (1) northern Appalachia, which includes parts of New York, Pennsylvania, Ohio, and Maryland, and all but nine southern counties of West Virginia and is generally known as part of the "Rust Belt"; (2)

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<sup>1</sup>Thomas L. Connelly, Discovering the Appalachians (Harrisburg, PA: Stackpole Books, 1968), 64.

<sup>2</sup>Compare Thomas L. Connelly's 18 states with the following definitions: the Appalachian Regional Commission's 13, Appalachian Data Book, 2d ed. (Washington, DC: Appalachian Regional Commission, April 1970); John C. Campbell's 9 States in Southern Appalachia with 254 counties, The Southern Highlander and His Homeland (New York: Russell Sage Foundation, 1921); to Southern Appalachian Studies Group's 190 counties in 7 states, Thomas R. Ford, ed. The Southern Appalachian Region: A Survey (Lexington, KY: University of Kentucky Press, 1962); Ronald D. Eller's "112 counties in southern West Virginia, eastern Kentucky, southwestern Virginia, eastern Tennessee, western North Carolina, and north Georgia," Miners, Millhands, and Mountaineers: Industrialization of the Appalachian South, 1880-1930 (Knoxville, KY: University of Tennessee Press, 1982), 3.

<sup>3</sup>These cities are independent in the sense that the entire county in which they are situated is not included in the total calculations.

<sup>4</sup>"The ARC delineation is both the broadest and most increasingly used definition by scholars." Wilson, "The Adjustment Process," 4.

central Appalachia, which includes the coal economies of Kentucky, West Virginia, Tennessee, and Virginia; and (3) southern Appalachia, which includes areas of Virginia, North and South Carolina, Tennessee, Georgia, Alabama, and Mississippi, where family farms, wood products, and textile industries are widespread (see figure 4).<sup>1</sup>

Parts of central and northern Appalachia are studied in this project. The territory is that of the Mountain View Conference of Seventh-day Adventists, which is part of the Columbia Union in the North American Division of the General Conference of Seventh-day Adventists. This territory includes: (1) all of West Virginia except the counties of Morgan, Berkeley, and Jefferson, and (2) the Maryland counties of Garrett and Allegany.

#### Historical Background

The social style of life in different parts of rural America prior to 1870 was roughly similar. Groups of relatives lived in small, largely self-sufficient family farms where they were close enough to personally know and, to an extent, depend on one another.<sup>2</sup>

After 1875, great changes took place in the nation. The Civil War was over. Industrialization and urbanization of America consumed the energy of the nation. To accomplish its industrial goals, the nation developed a very different society, including a different concept of the church and its mission. In its need for fuel for its factories and lumber for the urban building boom, America turned to the Appalachian mountains. Builders lusted for the timber, but lacked concern for the people who lived there. The industrialist considered the land an "overburden" for the coal and minerals beneath. Within

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<sup>1</sup>Appalachian Regional Commission, "The New Appalachian Subregions and Their Development Strategies." Appalachia (Washington, DC: Appalachian Regional Commission, 1974), 11-27. See also Appalachian Data Book.

<sup>2</sup>Thomas S. Plaut, Breaking the Silence: Experiences of Ministry in Appalachia (Mars Hill, NC: Unpublished Manuscript, 1989), 4, 5. For further information, see Campbell, 163-165.



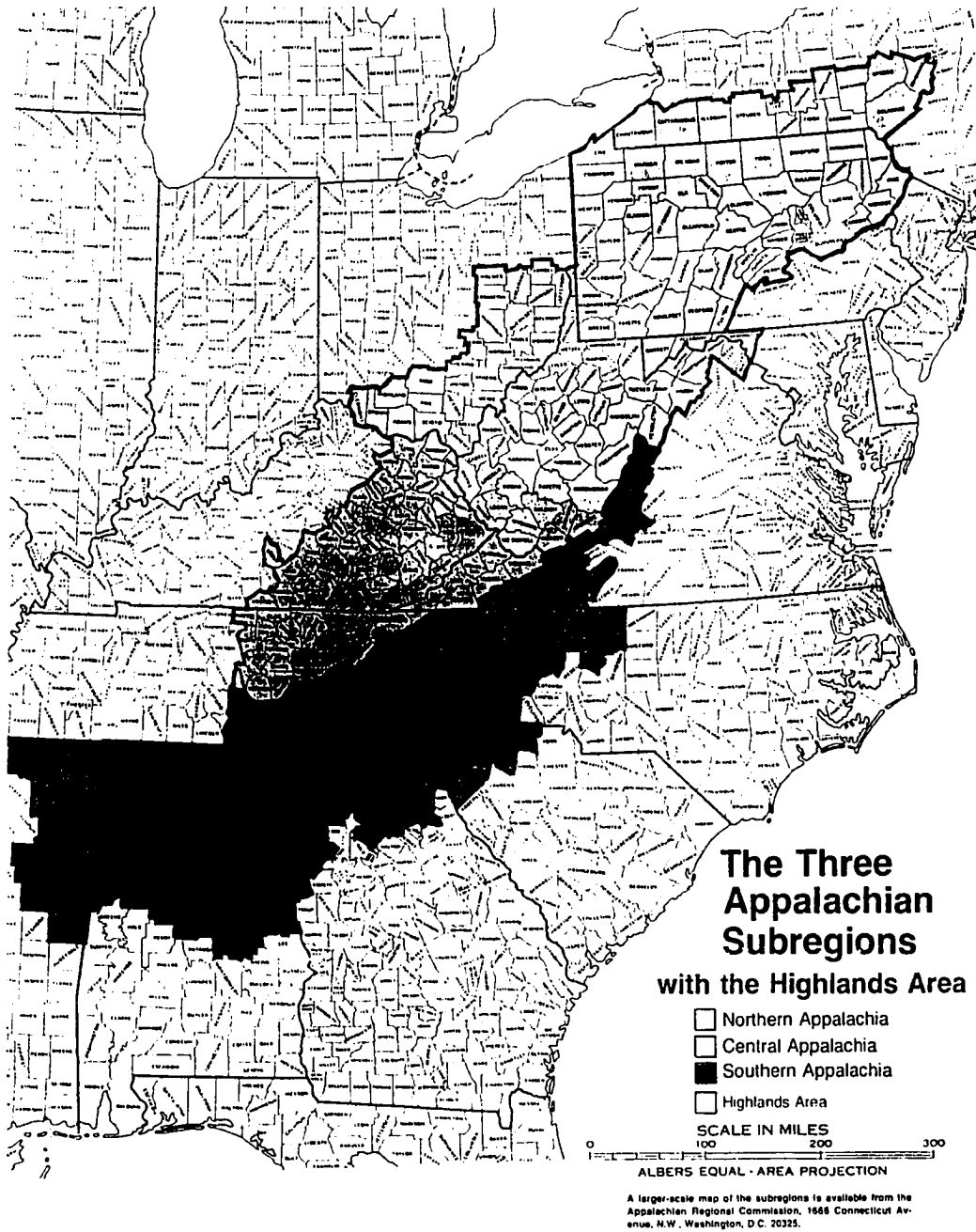


Figure 4. The three Appalachian subregions with the highland area.  
 Source: Appalachia: A Journal Devoted to the Special Problems of Regional Development, Volume 8, Number 1, August-September, 1974): 10.

fifty years the virgin forests had disappeared and the land was raped of its rich resources of coal and minerals with little concern for the area that provided the fuel for the industrial expansion.<sup>1</sup> The industrialist felt the land could be sacrificed for the "good of the nation."

Many of the people of Appalachia considered the land part of their heritage and could not understand those who were willing to destroy it. Other Appalachians wanted the material advantages the industrialists offered and willingly cooperated. Appalachians schemed against their own kin for material advantage. Industrialists came with better legal knowledge, and a knowledge of the wealth hidden under the hills. The industrialists sent men who could win friends by storytelling. Using their storytelling ability, they influenced many to sell land with its minerals at the lowest possible price.

In the arena of authority, the industrialist looked to legal authority for his base of power, but the egalitarian Appalachians conceived of authority not based so much on governmental laws as on personal trustworthiness. The industrialists knew the country was based on the rule of law and they exploited the Appalachian's trust.

The type of church-worship experiences of each group illustrates the differences between the industrial and Appalachian systems of authority. The mountain churches thrived on simplicity, informality, equality of all the members, and democracy. They usually insisted on having a minister who was "called" to preach, without special seminary training or denominational ordination. Ordinarily the pastor was one of the fellow farmers who had a "fundamental" understanding of Scripture. The church was the source of community values and established its world view. It was a celebration and extension of the family. In the services, people could wander about, members could "sing down" a preacher, but every preacher was given a chance to preach.<sup>2</sup> The

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<sup>1</sup>Plaut, 5-14.

<sup>2</sup>Ibid., 5.

industrial or city church had a more precise, formal, and quiet worship service with seminary-trained clergy leading the congregants who stayed in their seats.

In the collision of these two social systems, traditional ways of rural Appalachian communities gave way to industrialization. Today, the two approximate each other with Appalachia maintaining some of its individuality.

#### Changes in Appalachia

It is relevant to note some of the population changes indicated in the 1990 census (see table 1). The nation's population grew by 9.8 percent prior to the decade; Appalachia's population grew by only 1.6 percent. The racial composition of the region continues to be substantially homogeneous, with Whites making up 91.2 percent of the population (down from 92.4 ten years earlier). Seventy percent of the total regional population is comprised of Whites over age 18.<sup>1</sup> As of 1989, per capita income in the region (\$14,222.00) remained less than the national average (\$17,592.00). It was lower in West Virginia and Central Appalachia than in other areas of Appalachia (See figure 5).

Unemployment rates averaged 5 percent in 1965 in Appalachia (U.S., 4.5) and 6.2 percent in 1990 (U.S., 5.5), remaining relatively constant with the rest of the country. Infant mortality remained essentially the same as for the rest of the nation. Lagging behind was job creation with a 17 percent gap. The area also continued to lag behind the nation in the number of years of formal education.

During the decade the number of people in Appalachia classified as below the poverty line lessened dramatically, coming within 1.6 percent of the national average (see figure 6). The percentage of federal outlays for six major welfare programs in Appalachia actually decreased in relationship to the nation as a whole. As the average income improved, two visible changes occurred: There was less crowding

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<sup>1</sup>Appalachian Regional Commission to author, May 21, 1991.

**Population Change in  
Appalachian Regional  
Commission Counties,  
1980 to 1990  
(Map 1)**

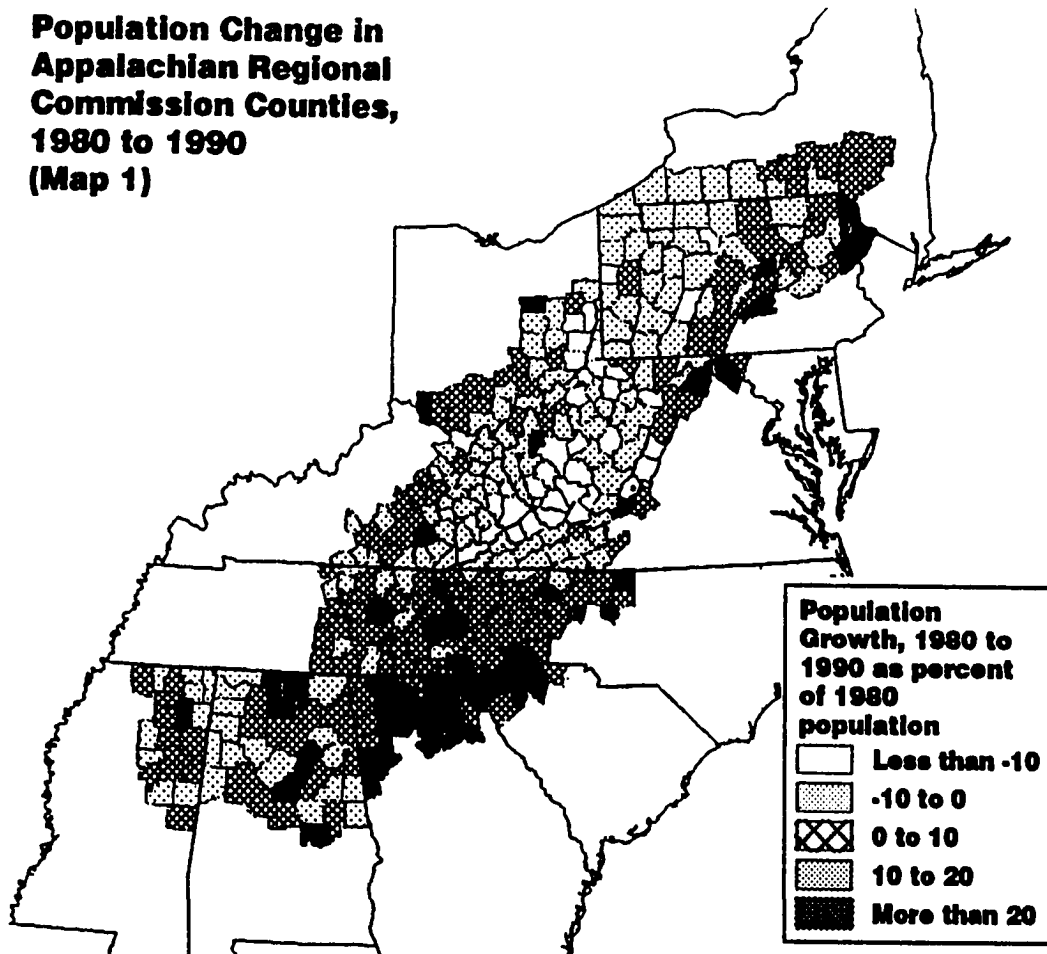


Figure 5. Population change in Appalachian Regional Commission Counties, 1980 to 1990.  
Source: Clifford A. Grammich, Jr. *Appalachian Atlas* (Knoxville, TN: Commission on Religion in Appalachia, 1994), 14.

TABLE 1  
 APPALACHIAN POPULATION, 1960-1990 CENSUSES (excluding Columbiana County, OH)

Region	1960 Population	1990 Population	Gain/Loss	Percentage
<b>By Subregion:</b>				
Central	1,879,126	2,015,406	136,280	7.3
Northern	9,705,602	9,809,666	104,064	1.1
Southern	6,141,839	8,753,625	2,611,786	42.5
<b>Total</b>	<b>17,726,567</b>	<b>20,578,697</b>	<b>2,852,130</b>	<b>16.1</b>
<b>By State Part:</b>				
Alabama	1,192,286	2,529,623	547,337	27.6
Georgia	675,024	1,508,030	833,006	123.4
Kentucky	922,152	1,045,357	123,205	13.4
Maryland	195,808	224,477	28,669	14.6
Mississippi	406,187	495,689	89,502	22.0
New York	1,000,064	1,088,470	88,406	8.8
North Carolina	939,740	1,306,682	366,942	39.0
Ohio	1,119,555	1,264,617	145,062	13.0
Pennsylvania	5,930,784	5,769,410	(161,374)	-2.7
South Carolina	586,523	888,057	301,534	51.4
Tennessee	1,607,689	2,146,992	539,303	33.5
Virginia	500,334	517,816	17,482	3.5
West Virginia	1,860,421	1,793,477	(66,944)	-3.6
<b>Total</b>	<b>17,726,567</b>	<b>20,578,697</b>	<b>2,852,130</b>	<b>16.1</b>

Source: Judith F. Maher, Appalachian Regional Commission Policy Analyst (Washington, DC: Appalachian Regional Commission, 1992), Ms sent to the author, unpagged.

in homes and a notable increase in internal plumbing. Statistics from 1970 to 1980 on overcrowded residential homes lacking plumbing showed a difference from national norms in 1970 of 5.4 percent. This decreased to 0.1 percent in 1980 (see table 2).

Based on these statistics, it is safe to say that Appalachia is changing in the following ways: Incomes are increasing, homes have improved facilities, and infant mortality is down. Growth in job creation remains slow. Continuing fairly constant were the racial composition and a smaller number of people than the national average in seeking a college education. At least in these areas Appalachia maintains its individuality with the rest of the nation, yet parallels the nation in most areas.

The purpose of this project was to determine whether a significant cultural gap exists between Adventist non-Appalachian pastors and their Appalachian flocks. While not trying to enter the debate of whether Appalachian culture is fact or fiction, and while accepting the heterogeneity of the region, for purposes of this paper, the author sides with those who accept that there is a unique Appalachian subculture.<sup>1</sup> He is impressed by the close family ties, the egalitarian affinity, the sincere efforts at cooperation, the fatalistic tendencies even in Adventist congregations, the sense of belonging to a place and heritage, a music (gospel, country, and bluegrass) called their own, and strong religious commitment and patriotism. To the author these are Appalachian cultural traits even though any individual part is not unique to the region. Note what significant authors identify as typical Appalachian cultural traits.

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<sup>1</sup>To examine the debate over the existence of Appalachian culture consider: Allen W. Batteau, The Invention of Appalachia (Tucson, AZ: The University of Arizona Press, 1990).

**Growth in per capita  
income as percent of  
national levels  
(Map 27)**

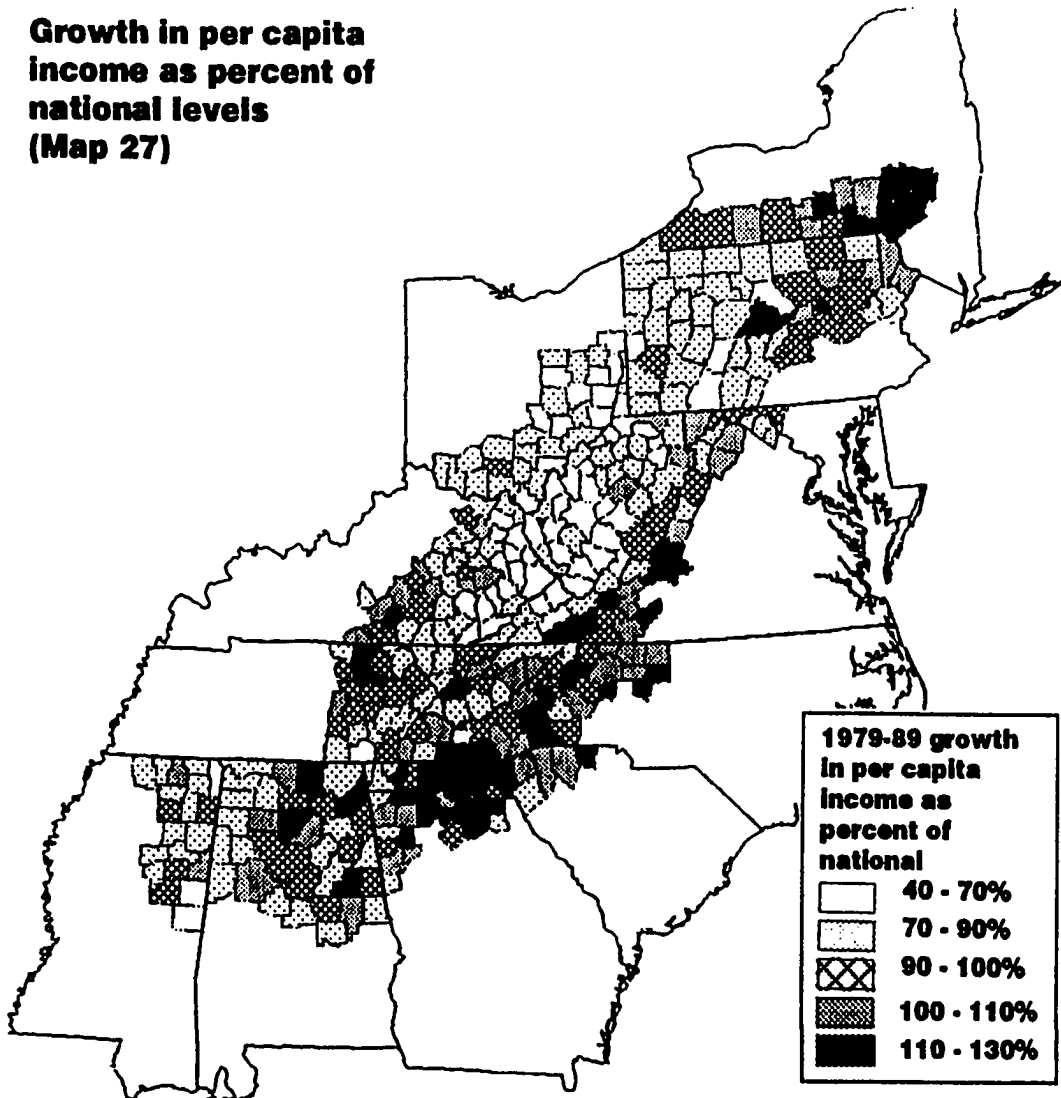


Figure 6. Growth in per capita income as a percentage of national levels.

Source: Clifford A. Grammich, Jr. *Appalachian Atlas* (Knoxville, TN: Commission on Religion in Appalachia, 1994), 14.

TABLE 2  
ECONOMIC INDICATORS COMPARING THE UNITED STATES AND APPALACHIA

	1965	1970	1975	1980	1985	Latest Data
<b>Unemployment Rate (%)</b>						(1990 Avg Ann)
United States	4.5%	4.9%	8.5%	7.1%	7.2%	5.5%
Appalachia	5.0%	5.4%	8.7%	8.5%	9.4%	6.2%
<b>Civilian Labor Force (Bureau of Labor Statistics):</b>						
United States	74,455,000	82,715,000	92,613,000	106,940,000	115,431,000	124,787,000
Appalachia	6,492,000	7,108,000	7,851,000	8,915,000	9,191,000	9,790,944
<b>Number Employed</b>						
United States	71,088,000	78,678,000	84,783,000	99,303,000	107,150,000	117,913,000
Appalachia	6,167,000	6,723,000	7,169,000	8,158,000	8,330,000	9,184,901
<b>Population (Data in thousands):</b>						
United States	193,451	203,799	215,457	226,546	238,036	248,710
Appalachia	17,940	18,262	19,374	20,353	20,583	20,687
<b>Total Personal Income Per Capita (Bureau of Economic Analysis)</b>						
	1965	1970	1975	1980	1985	1989
United States	\$2,772	\$3,945	\$5,842	\$9,916	\$13,899	\$17,592
Appalachia	\$2,166	\$3,176	\$4,858	\$8,195	\$11,096	\$14,222



Table 2--Continued.

Transfer Payments—Federal Outlays for Six Major Welfare Program (in thousands of dollars):						
	1965	1970	1975	1980		
United States		8,073,736		39,054,025		
Appalachia		756,949		3,427,868		
Infant Mortality (infant deaths per 1,000 live births):						
	1960	1968	1973	1975		
United States	26.0	21.8	17.7	16.1	1985	
Appalachia	26.5	22.9	19.2	17.0	10.6	
					10.5	
					10.3	
					1987-89	
					10.0	
					10.1	
Educational Attainment for Youths 18-24 Years Old (Bureau of Census):						
	1960 Number of Persons in thousands and %		1970 Number of Persons in thousands and %		1980 Number of Persons in thousands and %	
	U.S.	App.	U.S.	App.	U.S.	App.
Less Than High School Education			6,396 27.4%	629 31.5%	7,162 23.9%	649 25.3%
One Or More Years of College	5,524 23.6%		5,524 23.6%	436 21.8%	9,385 31.4%	704 27.5%

Table 2--Continued.

Poverty Status (1960 from OEO data; 1970 & 1980 from Census of Population):					
1960 Number of Persons in thousands and %		1970 Number of Persons in thousands and %		1980 Number of Persons in thousands and %	
U.S.	App.	U.S.	App.	U.S.	App.
38,684.5	5,446.6	27,125.0	3,228.4	27,383.0	2,770.9
21.1%	31.2%	13.7	18.1	12.4%	14.0%
<b>Condition of Housing (Bureau of Census):</b>					
1960 Deteriorating & Dilapidated (in thousands)		1970 Lacking One or More Plumbing Facility and Overcrowded (in thousands)		1980 Lacking One or More Plumbing Facility and Overcrowded (in thousands)	
U.S.	App.	U.S.	App.	U.S.	App.
10,968.0	1,238.0	8,237.0	1,034.0	5,706.1	508.4
18.8%	26.0%	12.9%	18.3%	7.1%	7.2%

Source: Judith F. Maher, Appalachian Regional Commission Policy Analyst (Washington, DC: Appalachian Regional Commission, 1992), Ms sent to the author, unpagged.

## Some Characteristics of People in Appalachia

In her poem, "My Appalachia," Muriel Miller Dressler shares the feeling of numerous Appalachians.

I am Appalachia!  
 In my veins runs fierce mountain pride:  
 the hill-fed streams of passion;  
 and, stranger, you don't know me!

You've analyzed my every move--  
 you still go away shaking your head.  
 I remain enigmatic--

I am Appalachia: and, stranger,  
 Though you've studied me,  
 you still don't know.<sup>1</sup>

Few express the issues within Appalachia better than B. B. Maurer.<sup>2</sup> According to him, perhaps no other region in the United States has been analyzed more, been made the focus of so many television documentaries, articles, and stories, and the object of repeated programs and projects by churches, government, and private agencies over such an extended period and yet remains so little understood.

Stereotypical Appalachia is a myth based on the colorful stories of the last century and such more recent cartoons as "Little Abner" and "Snuffy Smith." Television documentaries about the region are often one-sided presenting the poverty of only a portion of the area, but using the heart-wrenching pictures as a description of the whole region. This one-sided presentation is also true of some governmental programs that came with the war on poverty. But the present-day people are a complex people.

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<sup>1</sup>Muriel Miller Dressler, "My Appalachia," quoted in B. B. Maurer's, "Introduction," in Religion in Appalachia: Theological, Social and Psychological Dimensions and Correlates, ed. John D. Photiadis (Morgantown, WV: West Virginia University, 1978), 1.

<sup>2</sup>Maurer, 1-5.

Susan Enley Keefe describes craftmaking Appalachians.<sup>1</sup> In describing her project, she notes strong ties to the land among native Appalachians who had a strong resistance to moving away from the mountains. She noticed that education and training occur more within the context of the extended Appalachian family than in formal teaching. Although women joined the cooperative, men seemed reluctant to become members, yet the women would say little, preferring to have men in leadership positions. This does not mean that women would not become politically involved in the cooperative, but showed a reluctance to do so. The natives were also more likely than the non-native craftsmen to value cooperation and avoid conflict.<sup>2</sup> In the cooperative, the Appalachians were less self-serving and more committed to the cooperative's success. The non-native craftsmen were more likely to depend on their artistry as their sole means of support, whereas the Appalachians used it as a supplement to their income. The non-natives had several avenues for selling their products, whereas the Appalachian natives tended to rely solely on the cooperative. She observed that the native craftmakers possessed less education, had a lower level of income, and were less likely to be in leadership positions than the craftmakers who were recent arrivals.<sup>3</sup>

Lewis, Kobak, and Johnson describe how a bicultural people emerged as a reaction to the pressures to change their culture. At home

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<sup>1</sup>Her descriptions are even more convincing since she is not trying to illustrate cultural traits, but refers to a craft cooperative she helped organize to sell native crafts at better prices in the larger cities. Keefe, 16-20.

<sup>2</sup>Some ethnographers note this egalitarian lifestyle. See George L. Hicks, Appalachian Valley (New York: Rinehart and Winston, 1976); and Smith Ross, Come Go With Me (Pine Knot, KY: Kentucky Hills Industries, 1977).

<sup>3</sup>Some of these observations may reflect the older age of Appalachians as opposed to the non-Appalachians studied in the cooperative and cultural gaps resulting from age rather than area. There was an average of 7 years difference (54 versus 47 mean years of age). Keefe, 21.

and in the rural churches, the children had a mountain identity, but at school they showed the face expected by the teacher, or if at work, the actions demanded by the boss. Lewis describes the mechanisms of Appalachian resistance to cultural change posed by contact with the middle-class industrial society as follows:

1. The family and kinship group became a refuge for its members.
2. The family became more resistant to certain changes and developed sabotage techniques.
3. Used as a refuge, the family resulted in overprotection of children.
4. The family and family groups in neighborhoods became defensive, exclusive, and closed.
5. The family and family groups became the center for "underground" mountain culture.
6. The family and family groups encouraged biculturalism.<sup>1</sup>

Lewis explains how the industrial machine learned to use family loyalty to its advantage as it moved into the mountains. Industrial bosses noted that nothing would be said about a safety issue if speaking out would endanger the job of one's kin. Mine operators took advantage of the kinfolk networks by hiring through families. This practice resulted in producing workers who were reluctant to criticize industrial practices because it might result in other family members losing their jobs.<sup>2</sup>

Within the home environment, practices developed that tied the members to the home. By not ensuring that a child gets health care or attends school, the child was taught to reject the institutions of health and education in favor of the family. The children were taught to "Listen, but not talk."<sup>3</sup>

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<sup>1</sup>Helen Lewis, Sue Kobak, and Linda Johnson, "Family, Religion and Colonialism in Central Appalachia or Bury My Rifle at Big Stone Gap," in Colonialism in Modern America: The Appalachian Case, ed. Helen Lewis, Linda Johnson, and Donald Askins (Boone, NC: Appalachian Consortium Press, 1978), 131, 132.

<sup>2</sup>Ibid., 7.

<sup>3</sup>The author was reminded of this cultural attitude by several families during his visits with them.

The families also became alternative means of support and a refuge for those who could not survive in the city.<sup>1</sup> Loyalty in families did not mean that they liked one another, but that they defended each other no matter what the internal differences. Loyal Jones and Billy Wheeler illustrated this trait by telling a joke about a man who had concluded that his Uncle Herman was a worthless wreck of humanity. The brother of the man speaking paused and replied, "Yeah, but he's our'n wreck."<sup>2</sup> Because of this trait, families and neighborhoods are more exclusive; a person can put down an idea by simply saying, "You're not one of us."

One aspect often involved in mountain thinking was described as revolving around patterns of non-competitive relationships.

Family members and neighbors depend on each other, but it is a dependence which also encourages independence or 'let the other fellow alone'. People help each other in time of need; they share the load; but this help is not imposed nor organized and leaves room for independence and individuality.<sup>3</sup>

Equality is maintained by treating all children alike (with the possible exception of the youngest, who may be expected to care for the parents).<sup>4</sup>

A problem may develop over little changes if an Appalachian person tries to change her/his sense of place and equality. He/she may be sabotaged, punished, or put down as "out of himself." As one of the author's church members said of a lawyer brother, "he puts on airs" because he no longer wants to be referred to by his nickname.

When this happens, individuals who go against their upbringing must find support from outsiders. "Equality is still important.

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<sup>1</sup>Lewis, Kobak, and Johnson, 132.

<sup>2</sup>Loyal Jones and Billy Edd Wheeler, Laughter in Appalachia: A Festival of Southern Mountain Humor (Little Rock, AR: August House, 1986), 24.

<sup>3</sup>Lewis, Kobak, and Johnson, 133.

<sup>4</sup>Ibid., 134.

Mountain people resist experts, titles, and people who put on airs or get above their raising."<sup>1</sup> For the ambitious, this may mean leaving home. For this lawyer brother, it meant that his annual visit home has often involved conflict; and although he maintains contact with the family by telephone, he seldom visits.

One of the classic books on the area, written by Jack Weller, describes an eastern Kentucky community as it attempted to grapple with how to dispose of solid wastes. In doing so, he portrays the cultural trait of being egalitarian and avoiding conflict as one of the major obstacles to the success of the project.<sup>2</sup> The community agreed that the natural beauty of the mountains was being destroyed by the trash that was dumped haphazardly throughout the mountains. The area residents accepted the idea of having a central location and means of collection to place the solid wastes. Weller elaborated on the problem of getting the Appalachians to take the leadership in getting the trash collected. One person did not want to be in the position of telling the other what to do. Eventually, he found the leadership needed among one of the Appalachians. Because the one in charge of the trash truck was convinced about the need for the project, the project succeeded, in spite of objections to it. Another reason for the project's success came from its being a local project, not one dreamed up outside the region.<sup>3</sup>

This report should not imply a lack of involvement or leadership among Appalachian people. Consider the Kanawha County, West Virginia, textbook controversy. It stands as dramatic evidence of the power and

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<sup>1</sup>Ibid.

<sup>2</sup>Jack Weller, Yesterday's People: Life in Contemporary Appalachia (Lexington, KY: University of Kentucky Press, 1965).

<sup>3</sup>Recently Weller has expressed regret for writing the book because it added to the stereotypical image of Appalachia. One needs to read the whole book to understand the love and devotion that prompted the book in the first place.

influence the Appalachian people can exert when a social issue becomes of major concern to them. Kanawha County is one of the wealthiest counties in West Virginia, as well as the home of the state capital. When the public-school system permitted textbooks that violated the public moral standards, the local people arose and successfully challenged the acceptance of these textbooks. Their interest in education has created private elementary schools as well as Bible schools, colleges, and universities. Their social agenda includes attacks on "SIN!" This is especially true for massage parlors, television violence, and sex.

In a forum in 1975, Cleland identified the primary values of Appalachian people as: individualism, traditionalism, fatalism, fundamentalist religious beliefs, and strength of family. With the exception of fatalism, the same list was proposed by Betty Crickard at another forum in 1981.<sup>1</sup>

Thomas Ford, writing about the Southern Appalachian region in 1962, noted that traditionalism and fatalism had weakened considerably in recent decades. The activism reflected at the forums supported Ford's observation.<sup>2</sup> What may appear as fatalism may actually reflect the frustration of activists in the region responding to the people's intransigence due to too little local control.

While a sense of fatalism has long been identified with the Appalachian culture, the appearance that it persists even during a time of increased public attention and assistance to Appalachian people and their struggle may be more illusory than real. The issues and values articulated at the forum suggest that past development efforts may have amounted to a "skilful diversion from

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<sup>1</sup>Betty Crickard, "Roles for Women in Creative Partnerships in Appalachian Development," paper presented at the (Second) Forum on the Future of Appalachia, Lincoln Memorial University, July 14-16, 1981, Harrogate, TN.

<sup>2</sup>Thomas Ford, quoted in Deborah Morentz Markley and Brady J. Deaton, "Human Values and Resource Development in the Political Economy of Appalachia: A Synthesis of Two Regional Forums," in Critical Essays in Appalachian Life and Culture: Proceedings of the Fifth Annual Appalachian Studies Conference, ed. Rick Simon et al. (Boone, NC: Appalachian Consortium Press, 1982), 33.



the core issue" that our "economic problem is really one of control and distribution of benefits."<sup>1</sup>

According to Simpkins, there is evidence suggesting that efforts are being made to enable citizens of the region to become the "hammer" of social change rather than the mislabeled passive, ever-suffering "anvil." According to Simpkins, fatalism in Appalachia, though not destroyed, is badly scarred.<sup>2</sup>

Numerous examples of successful attempts by local citizens to achieve community development goals can be cited. Joan Ross, Executive Director of the Southwestern Community Action Agency in West Virginia, describes how her agency was successful in opening modular health clinics in rural areas, in getting hot meals in rural schools, and in starting Appalachian Craftsmen, a local cottage industry. She points out the importance of partnerships by identifying the success of Appalachian Craftsmen as primarily due to the linkages established between the local crafts people and local business and civic organizations. In addition, she emphasizes the importance of local participation in decision making, "because it does make a difference in decision making. You tend to make more rational decisions when you have the people who are going to be benefiting from your decisions involved in the process."<sup>3</sup>

While the author agrees that Appalachians are capable of decisive action, he disagrees that fatalism is dying. Even though

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<sup>1</sup>Curtis Seltzer, "Two Conclusions about Cows and Some Thoughts about Appalachian Economics," in Critical Essays In Appalachian Life and Culture: Proceedings of the Fifth Annual Appalachian Studies Conference, ed. Rick Simon et al. (Boone, NC: Appalachian Consortium Press, 1982), 12-20.

<sup>2</sup>O. Norman Simpkins, "Pride: The Cultural Touchstone of Development," in Critical Essays in Appalachian Life and Culture: Proceedings of the Fifth Annual Appalachian Studies Conference, ed. Rick Simon et al. (Boone, NC: Appalachian Consortium Press, 1982), 100-107.

<sup>3</sup>Joan Ross, tape-recorded talk at the (Second) Forum on the Future of Appalachia, in Critical Essays In Appalachian Life and Culture: Proceedings of the Fifth Annual Appalachian Studies Conference, ed. Rick Simon et al. (Boone, NC: Appalachian Consortium Press, 1982).

Adventist members believe in health reform, and agree that it can and does lengthen one's life, the common response is, "When my time comes, I'll die no matter what I do. So what difference does it make?" When a disaster strikes a family, the most common comfort is, "It's God's will." Therefore, the author chose to keep fatalism as one of the cultural characteristics of Appalachia in the survey instrument.

#### Some Characteristics of Appalachian Religiosity

Smoking-handling Pentecostals are pictured as a stereotype of the Appalachian religion. What are the facts? Some attempts have been made to gather data on religion in the area, but many groups remain statistically unknown. The last reliable census of religion was taken in 1923. Since then, the data collected by Brewer and his colleagues in the Southern Appalachian Studies of the mountain areas of seven southern Appalachian states in 1958 provide the most reliable picture available. Studies of church membership in the United States by the National Council of Churches in 1950 and 1970 covered only those cooperating communions that maintained and published membership statistics, each according to their own ecclesiastical interests. Thus, segments of Holiness, Pentecostal, Churches of God and Christ, Full Gospel, unaffiliated, independent, free Methodists and Baptists, nondenominational, community, and related groups comprising the Evangelical-Fundamentalist-Holiness-Pentecostal-Charismatic, or "third force" grouping, remain to a substantial extent statistically unknown. For practical and theological reasons ("the Lord knows His own"), these bodies do not maintain extensive statistical records.

The published information about Appalachian churches often leads to gross misunderstanding and distortion with the tendency of publishers to print fragmented and sensational information. For instance, church

membership figures show a large percentage of Appalachia as unchurched.<sup>1</sup> Yet religious faith and practice in Appalachia are not necessarily determined by, nor can they be equated with, church attendance and membership in the religious institutional sense.

Lack of understanding is often aided and abetted by popular stereotyping. Generalized use of terms like "sect" and "fundamentalist" are a case in point. They often inhibit understanding, become emotion-laden, distort, and tend to hide the broad diversity which exists within their ranks.

To fit the popular stereotype of Appalachia, overexposure is frequently accorded by the mass media to the more unusual religious groups such as the serpent handlers. This tends to obscure the fact that since frontier times it has been the historic communions: Methodist, Baptists, Presbyterians, Disciples, Lutherans, Episcopalians, Roman Catholics, and other major church groups that have laid the religious foundation and carried the bulk of the religious mission in Appalachia. Within their ranks is a broad diversity of parish practice designed to provide a meaningful Appalachian ministry. Internal organizations have developed within many communions, reflecting renewed interest in the region and the attempt to provide a more effective ministry.<sup>2</sup>

Lewis, Kobak, and Johnson describe the early churches as "separatist, immersionist, hardshell, strongly Calvinistic, anti-missionary; the people were literal interpreters of the Bible, rejecting infant baptism and placing emphasis on experience."<sup>3</sup> Informal monthly preaching services, led by ministers with little formal education, seem to emphasize doctrines unrelated to industrial life. The services seemed unorganized, disruptive, and degrading to early cosmopolitan missionaries. Missionaries to Appalachia tried to change Appalachian religious practices to conform more with their concepts of reverent worship typical of urban middle-class values only to find Appalachian churches becoming more dogmatized. The local churches maintained rituals that supported the equality of individuals and strict rules of behavior. Keeping their services expressive became a good protection

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<sup>1</sup>Barbara J. Redman, "The Impact of Great Revival Religion on the Personal Characteristics of the Southern Appalachian People," Southern Studies 20 (1981): 303-310.

<sup>2</sup>Maurer, 3.

<sup>3</sup>Lewis, Kobak, and Johnson, 115.

for survival. Although many congregations now pay their pastors and sing more popular gospel songs, shouting and expressions of religious fervor remain in many communions.

#### Non-Seminary-Trained Ministers

Within the ecclesiastical structure, a status differential exists between the professionally trained clergy and the bivocational, "home grown," locally appointed clergy of limited training, which tends to inhibit understanding and communication, and adds a built-in measure of ecclesiastical distortion to the overall religious picture. A director of a major church radio ministry in Appalachia indicated his church had not been able to produce any professionally trained clergy who could effectively communicate and compete with the radio preachers in the area. He observed that even when they found a native with potential from the region, by the time he had completed college and seminary training, he could no longer communicate with, or effectively relate to, mountain people through the medium of radio.<sup>1</sup> There is no question that the "third force" Appalachian churches are managing to provide their congregations with an effective ministry, and this is precisely what the major church bodies find difficult to do.

#### Ministers Close to the People

Appalachian churches by design are close to the people, are of the people, and reflect the people's needs, hopes, and aspirations. The testimony of an anthropologist, a self-styled "sophisticated New York Jew," provided vivid insight into the power of this sense of belonging, personal growth, and warmth of fellowship that characterizes many of the Primitive Baptist congregations. Over a period of time, he had been sufficiently accepted by the congregation to permit the making of a documentary film. He recounts how, during an evening service, a member expressing genuine, heartfelt, compassion said to him, "Brother G--, I

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<sup>1</sup>Ibid.

hope you receive the Holy Ghost," to which he responded with equal fervor, "Sister C--, I hope I do too!"<sup>1</sup>

#### Small Churches

One frequently mentioned characteristic of Appalachian religion is the large number of small churches. Churches with memberships under a hundred are common throughout the nation, but according to Ford, the average church membership in the United States in 1962 was 405.<sup>2</sup> Dr. David Graybeal, a United Methodist and professor at Drew University, surveyed southern Appalachian churches and calculated that the average church membership in 1957 was sixty-three members.<sup>3</sup> He found that of the 1,589 United Methodist churches in West Virginia, the state's largest religious body, 730 had fewer than fifty members. Of the 1,589 churches, 1,135 had fewer than one hundred (or 68 percent of the total).<sup>4</sup> The worship service in these small churches is often focused on spirituality or the religious experience.<sup>5</sup>

Table 3 compares the preponderance of small face-to-face congregations to large churches in Marion County, West Virginia, in 1971.

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<sup>1</sup>Ibid., 1, 2.

<sup>2</sup>Ford, The Southern Appalachian Region, 69.

<sup>3</sup>David M. Graybeal, Methodism in Southern Appalachia (Philadelphia: Board of Missions of the United Methodist Church, 1962), 10; quoted in James M. Kerr, "A Pastor's View of Religion in Appalachia" in Religion in Appalachia: Theological, Social and Psychological Dimensions and Correlates, ed. John D. Photiadis (Morgantown, WV: West Virginia University, 1978), 69.

<sup>4</sup>Newscope, January 16, 69 (the national weekly newsletter for United Methodists). These figures reflect the membership roll, not the actual attendance. In the authors observations of Methodist churches the average Sunday attendance, including children, was about one third the book membership; thus, the attending membership may be considerably smaller than the official records.

<sup>5</sup>James M. Kerr, "A Pastor's View of Religion in Appalachia," in Religion in Appalachia: Theological, Social and Psychological Dimensions and Correlates, ed. John D. Photiadis (Morgantown, WV: West Virginia University, 1978), 69, 70.

TABLE 3

## MARION COUNTY CHURCH MEMBERSHIP

Church Membership	Number of Churches*
1--100	120
101--250	37
251--500	11
501--1000	8
1001--2000	5

\*Forty denominations are represented in this listing.

Source: Joseph Richard Kerr and James Milton Kerr, Critical Issues For Fairmont (Fairmont, WV: Fairmont State College, 1971), 13; quoted in James M. Kerr, "A Pastor's View of Religion in Appalachia" in Religion in Appalachia: Theological, Social and Psychological Dimensions and Correlates, ed. John D. Photiadis (Morgantown, WV: West Virginia University, 1978), 69.

One may ask why people come to a small church. According to Photiadis they are drawn because of continuing revivals and because "they learn to feel better inside themselves; they feel better about tensions which alienation otherwise might produce."<sup>1</sup> The emotions are raised, expressed, and released. For this time between the work week the pressures are gone and one is right with the world and God. He concludes that these small churches provide a sense of belonging, leadership, and control lacking in the larger society.

#### Some Religious Traits

According to James Kerr,<sup>2</sup> at least sixteen factors influence the religious setting of the mountaineer.

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<sup>1</sup>John D. Photiadis, "A Theoretical Supplement," in Religion in Appalachia: Theological, Social and Psychological Dimensions and Correlates, ed. John D. Photiadis (Morgantown, WV: West Virginia University, 1978) 14, 18.

<sup>2</sup>James M. Kerr, "A Pastor's View of Religion in Appalachia," 66-68.

### Puritanism

Historically speaking, the religious people settling in the area were influenced by Puritanism and Radical Separatism. With that influence came an emphasis on a divine call as a basic necessity for a preacher/minister.

### Sunday School

The Sunday School is another characteristic of the Appalachian church. Sometimes the Sunday School is the only organization in the church, because it is the one aspect of church life that is totally run by the members. Since a minister may not be available, the Sunday School can continue without clerical leadership. The result is that the Sunday School Superintendent often becomes "the leader" of the local congregation, even telling the preacher what to do.

### Congregational Government

A congregational form of government is the most popular in the mountains. But the Methodist Church adapted its episcopal structure to allow great flexibility to the local congregation in its choice of pastors and form of worship and became the largest church organization.

### Individual Moral Choice

A fourth characteristic is revivalism with an emphasis on individual moral choice.

### Immersion

To many Appalachians, being baptized is equivalent to salvation. The usual choice for being baptized is immersion in flowing water. Methodists recognize any of three forms of baptism (sprinkling, pouring, or immersion), but the latter is by far the most common method in Appalachia.

### Few Group Commitments

Appalachian ministries understand that mountaineers are "not joiners." Often the people of Appalachia do not want to join a church, although they are not against churches. It is just that the mountaineer does not want anyone, even the church, to dictate how s/he should live. When the author was talking with a local church leader about what would help the church to grow, he offered, "Forget the rules! We don't like to be controlled by anyone, even the church." The reason for the church, to many Appalachians, is to help him/her during crises. "Worship as an act of devotion and thanksgiving has less meaning to the mountaineer than the church as a 'means' to soul-salvation (through revival) or to the necessary rites of getting married or buried."<sup>1</sup>

### Unpredictable Divisions

Due to this individualism, churches can often be volatile. A few choice words have split congregations and even denominations. The result becomes many little churches founded in anger over unresolved disputes.

### Emotionalism

An eighth characteristic of Appalachian churches is emotionalism. The outbursts of fervor are usually real. Until television invaded the region the best show in town (sometimes the only show) was at the local church. It was there that boys went (and still do) to meet girls.

### Traditionalism

A traditionalistic spirit characterizes much of Appalachia, and, thus, change generally comes slowly. Experimenting with new ways to worship God is not a common practice for a local church.

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<sup>1</sup>Ibid.



Predominance of Local Mores

Although the Puritan ethic exists in Appalachia, local mores and customs have qualified it, especially the mores involving sexual activity.

Other Characteristics

Other characteristics of highland religion that Kerr mentions include: a literal interpretation of the Bible (as one fellow said, "God spoke it to His prophets"), the Bible as magic (opening the Bible and expecting it to open to a portion of Scripture that will direct the person's activity for the day), fundamentalism, fatalism, other-worldliness, and social passivity.<sup>1</sup>

## Fundamentalism

Fundamentalism is based on the concept of the verbal, inerrant inspiration of the Bible.<sup>2</sup> Out of this concept is developed the personal, imminent, and visible return of Christ. According to Photiadis, fundamentalist religion is the "most persistent social institution in Appalachia." Not only is it holding its own, but it is gaining adherents.<sup>3</sup>

The prevailing characteristics of Appalachian religion, which are in large part sectarian fundamentalist in nature, represent types of theology and church forms that are sometimes known to be associated with socialization and, more recently, alleviation of anxiety, for instance the kind that is produced by deprivation.<sup>4</sup>

Photiadis suggests that this is a possible reason why fundamentalism persists in the region despite advances in education and lifestyle. Otherwise he considers that it would have disappeared by now. "What, then, is particular," he asks, "about Appalachia that

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<sup>1</sup>Ibid.

<sup>2</sup>Ernest R. Sandeen, Toward a Historical Interpretation of the Origins of Fundamentalism (Philadelphia: Fortress Press, 1968), 1.

<sup>3</sup>Photiadis, "A Theoretical Supplement," 13-14.

<sup>4</sup>Ibid., 9.

allows it, at least in terms of religious behavior, to remain different from the rest of American society?" After considering terrain and isolation, he dismisses these because of technological advances in transportation and communication. He suggests that the possible reason is the speed of all the changes taking place in the region.<sup>1</sup> For Photiadis the need for stability during rapid change is the reason for the survival of fundamentalism.

In terms of both theology and practice, Appalachian religion differs from mainstream American religion; and this difference is mainly a difference in emphasis and interpretation. For instance, within the region there is a higher degree of literal interpretation of the Bible, which in essence implies fundamentalism, and similarly there is a greater proportion of people who are determined fundamentalists.<sup>2</sup>

#### Effective Religious Education

One more characteristic of Appalachian religion needs to be expressed. When religious movements were going through such a close search for meaning before and during the sixties, Appalachia was passed by.

Those who wanted to revolutionize the mountaineer have been mainly outsiders, while the population has remained largely convinced that the spiritual life is more important than the material life and moreover has remained uninterested in revolution.<sup>3</sup>

According to Meitzen, if one accepts the theory that one of the greatest problems of the church in the twentieth century is its failure in religious education, and if one can accept some theological loose

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<sup>1</sup>Ibid.

<sup>2</sup>John D. Photiadis, "Theology and Religious Experience," in Religion in Appalachia: Theological, Social and Psychological Dimensions and Correlates, ed. John D. Photiadis (Morgantown, WV: West Virginia University, 1978), 29.

<sup>3</sup>Manfred O. Meitzen, "The Background and Content of Twentieth Century American Theology and Religious Experience," in Religion in Appalachia: Theological, Social and Psychological Dimensions and Correlates, ed. John D. Photiadis (Morgantown, WV: West Virginia University, 1978), 38.

ends, Appalachia probably did one of the best jobs in religious education of any place in the nation from 1900 through the 1970s.<sup>1</sup>

#### Seventh-day Adventist Background

Seventh-day Adventists began ministry in West Virginia in 1879. Adventist pioneers had lifestyles and preaching styles that were similar to the people of West Virginia. Their preaching focused on preparing to meet a soon-coming Lord. Adventist pastors came from farms with little formal education. To them the vast changes taking place in the mountains were of minor importance in comparison to the proclamation of their message.

By 1884, one hundred members from West Virginia were united with the Ohio Conference as a mission. In 1887, with about two hundred members, the mission separated from Ohio and became the West Virginia Conference. Although the conference boundaries changed several times, the current boundaries were set in 1917. Between 1900 and 1910 opposition from Protestant clergy became fierce. The Holy Flesh controversy<sup>2</sup> at the same time, from within the church, decimated the membership to 170 in 1907--its low point in this century.<sup>3</sup> Since then the membership has tended to grow, although relatively slowly.<sup>4</sup>

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<sup>1</sup>Ibid., 52.

<sup>2</sup>The Holy Flesh movement within the church held what was called "translating faith." The essence of the position was that if a person had the holy flesh of Christ (possessing Adam's flesh before his fall into sin), then they like Christ could not see corruption any more than He did; thus they would live to see Him come. Those who did not have this experience would have to pass through the grave rather than being translated like Enoch and Elijah. The services were characterized by loud instrumental music, frenzied preaching, and falling prostrate. Bert Haloviak, "From Righteousness to Holy Flesh: Disunity and the Perversion of the 1888 Message: A Documentary Study of the Transition From Righteousness by Faith to Holy Flesh Theology," unpublished Ms, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

<sup>3</sup>SDA Encyclopedia, 1966 ed., s.v. "West Virginia Conference."

<sup>4</sup>Official membership records at the Mountain View Conference indicate: in 1887 there were 92 members; in 1897, 229; in 1907, 170; in 1917, 311; in 1927, 437; in 1937, 760; in 1947, 1,012; in 1957, 1542; in 1967, 1802; in 1977, 2173; in 1982, 2388, in 1987, 2365; and in 1990,

### City Churches

Most of the church's growth is in the urban areas of the Conference. Major evangelistic activity has focused on the larger towns of Beckley, Bluefield, Charleston, Clarksburg, Cumberland, Huntington, Morgantown, Parkersburg, and Wheeling. These churches soon made up the majority of the Conference's membership and provided the bulk of its income. Although rural churches are more numerous due to their small sizes, scattered membership, and limited income, they are often neglected.

### Seminary Trained

More importance is placed on having a seminary-trained ministry in order to satisfy the desires of church leaders rather than nurturing pastors chosen from among the members without a seminary background. In fact, the Seventh-day Adventist Church seems to be duplicating the pattern of the Presbyterian Church. In the late 1700s when the Presbyterians did their pioneering evangelistic work in Appalachia, they grew rapidly. By 1799, the Presbyterians had 138 congregations in Appalachia. "But the Presbyterian requirements for 'educated' ministers and a preference for their being placed in urban areas led to the decrease of Presbyterianism in the mountains."<sup>1</sup> The early Presbyterian missionaries were similar to the people and thoroughly acquainted with the Bible, although not necessarily seminary trained. The number of seminary-trained pastors was far too few to supply the growing church. Later when the seminarians did come, their training seemed to set them apart from the Appalachian people they intended to serve. The cultural separation between the pastor and his flock seemed to be a factor in the loss of members. This is the same path the Adventist Church seems to have chosen. The same results may follow.

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<sup>1</sup>Plaut, 4, 5.

"Baptist sects whose educational requirements for ministry were less exacting filled the gap."<sup>1</sup> The Baptists have grown so rapidly, especially in southern Appalachia, that one of the guest professors at Berea College quipped to a class the author was attending, "Whenever a Methodist scratches there is a Baptist underneath."<sup>2</sup>

#### Class Conflict

Remember that the mountain churches thrive on simplicity, informality, equality of all the members, and democracy. These churches usually insist on having a minister who is "called" to preach without special seminary training or denominational ordination (s/he is often a member of the congregation). One old man said to the author while he was observing a Baptist baptism, "What we need is dedication, not education."

Most of the congregations in the Conference, even in the larger cities, have rural backgrounds and have little appreciation for the educational qualifications of their ministers. Appalachian members remain strongly tied to their family roots. By 1986, most new Adventist pastors in the Conference came from middle-class urban areas outside of Appalachia. Their credentials included a college and/or seminary degree, but no specialized training in advance of their arrival to prepare them to understand and work with the people of Appalachia.

Pastors, not realizing the strength of family ties within the church, were at times unable to understand the negative response of the members to them. They failed to realize that when one member was corrected, all members of the entire family grouping responded as though they were corrected. Those taking offense may not even belong to the corrected member's church. Since family ties are extensive, the one

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<sup>1</sup>Ibid.

<sup>2</sup>William J. Leonard, lecture notes, July 5, 1988, Appalachian Ministries Educational Resource Center, Berea College, Berea, KY.

offended may express his or her concern to a family member near the Conference office, who in turn talks to Conference officials about "the problem." It is easier to transfer pastors than members, thus pastors move frequently. As a consequence, pastors tend to work better with the newcomers to the area than with the established membership.

New ministers often mistake the Appalachian tendency not to compete as unwillingness to assume leadership roles. This misunderstanding is one more reason why the non-native people in the congregation become the leaders. This adds a source of alienation on the part of the Appalachians. When a pastor uses one portion of the congregation and almost ignores another, his or her actions may cause splits and confusion in the church.

Like the North American Division of the Seventh-day Adventist Church, membership in the Conference covers the gamut of classes and people groups. The focus of attention in the church seems to be on the middle class, even though the people most likely to become members are in the lower classes. Since many new converts come from the lower classes, the loss of new members may reflect the congregation's rejection of lower-class values.

Another fact of life in Appalachia is that most congregations are small, with pastors operating more as chaplains than congregational leaders. The problem is that the pastor often comes to the church expecting to lead it. This expectation creates misunderstandings. Official membership records may indicate 150 members, and an inexperienced pastor may expect to find about that many in attendance, but average attendance at divine services may be less than fifty members. Small attendance characterizes not only the rural churches but also the city churches of Beckley, Clarksburg, Huntington, Morgantown, and Wheeling. Small membership churches place a lot of weight on mutual understanding between the members and the pastor.

Although many other factors are involved, one other concern is the average length of time an Adventist pastor stays in a district. This is less than three years. The time to earn the trust and cooperation of the Appalachian congregation exceeds the average stay of the local pastor. One needs time to learn to know the people and adjust to them and they to her or him.

#### Suggested Reasons for the Focus on Pastors in This Study

As one considers the situation in Appalachia, one considers who is most likely to respond to any changes in the manner in which people approach each other. Generally a person's culture changes slowly. A pastor moving to a new area is more likely to be willing to make the changes necessary than is the established membership to change its culture. But there is a more important reason to consider the pastor.

#### Responsibilities of Church Leadership

The responsibility for adaptation is on the shoulders of church leaders who wish to influence change. In mission endeavors in which the church has succeeded in gaining large portions of the local citizenry, the missionary generally adapted to, and identified with, the people s/he wished to reach. In Appalachia, the Conference seems to have thought that the people needed to adapt to Adventists. As one Conference official stated to several new members in the author's congregation, "Remember you are joining the Adventist Church. The church is not joining you." Or as another Conference official put it, "If you don't want to be like us go to another church."<sup>1</sup> As a guest in an area, it is not the pastor's responsibility to change the local culture, rather the challenge is for ministers to understand and adjust to the culture as long as that adjustment is within the realm of God's principles as the pastor understands those principles.

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<sup>1</sup>Due to the adverse nature of these statements, neither the names, places, or dates are included.

### The Pastor as a Community Guest

A pastor assigned to a district in the Conference is like a guest in a home. When a guest visits in another's home, s/he tries to fit into the life of the host family without undue disruption of the host family's life. To the author it seems appropriate that the same courtesy should be extended to the church family by the pastor.

### Some Differences between Pastors and Members

Consider some of the differences in background that have the potential for creating cultural misunderstanding between the pastor and the members.

#### Class Differences

One may ask why focus on the pastors? First, whether intended or not, historically a pastor's role has included molding the culture in a congregation. In the past, American pastors have been instrumental in setting the cultural norms of not only churches, but even communities. With the mass media largely replacing that function, the pastor's influence has decreased in many communities. From the author's point of observation, the church, while publicly proclaiming the belief in equality through teaching the priesthood of all believers, has in reality catered to the richer, better-educated members. The pastor, who often comes from the urban, middle class, is a likely carrier of its values and goals. The resulting focus of the church has tended to be away from the lower class of people in the nation. From the author's observation of the Conference, the lower classes seem to be the most receptive to the Seventh-day Adventist message, whereas the pastor by training and background is least prepared to understand or work with these social classes.

#### Urban Versus Rural Differences

Although many Adventists speak of getting out of the cities to live in a rural setting, most of the pastors and people live in the



cities and suburbs. Few young pastors have a personal understanding of those who farm and/or provide their own food supplies. Rural life is often unfamiliar or even foreign to a pastor beginning ministry in the rural setting common to most of Appalachia.

#### Educational Differences

Another obvious difference between members and pastors has to do with educational attainments. Whereas the new member may not have graduated from high school, the pastor may have a master's degree or more; the resulting thought and language barrier can cause misunderstanding and confusion.

#### Different World Views

Entering Appalachia with a concept of the world shaped by education, world mission, and idealism, the pastor may not be prepared for a concept of the world held by many of the Appalachian people. The member may not have more than a high-school degree, may be very patriotic, and may consider that we should not be involved in other countries. "Take care of your own first" is a motto widely accepted among members. Pastors coming to Appalachia have stereotypical views of Appalachia, but often no understanding of the reality of the hills and valleys of the region--especially since the difference between world views is rarely studied or discussed as it relates to Appalachia. One possible reason for this neglect may be that even the existence of Appalachia as a cultural reality is debated.

#### Summary

Appalachia and the Seventh-day Adventist Church are both changing. Adapting to the changes is necessary for both the pastor and the members. Although no precise definition of Appalachian culture exists or would be universally accepted, authors mention a few cultural characteristics of people in Appalachia.

These characteristics include: individualism, traditionalism, fatalism, fundamentalist religious beliefs, patriotism, and strength of family. Religious characteristics include: small churches, local control, home-grown ministers, revivalism, expressiveness in worship, attending but not joining, and instilling religious values in Appalachia's youth.

While the Presbyterian Church was one of the first to become established in Appalachia, it has remained relatively small due to the church administrative leaders' insistence on seminary training and focus on urban churches, with the result that the returning seminary-trained Appalachian pastor has been unable to communicate as effectively as s/he had before the seminary experience.

Although Appalachians tend to prefer the congregational form of government used in the Baptist Church, the Methodist Church has grown to be the largest with its concept of allowing local congregations freedom to tailor their ministry to their members' preferences. In contrast to Appalachian preferences, Adventist pastors are often described by Appalachian members by terms such as "urban," "educated," "different," "always looking to the Conference," and "only here temporarily."

From this preliminary survey, it appears that there are significant differences between in-coming non-native Adventist pastors and the congregations they serve. In order to test whether the pastors have a different perception of Appalachia from that of the members served, this project used the most common traits mentioned about Appalachians (traditionalism, fatalism, fundamentalist religious beliefs, patriotism, and strength of family) as the basis for the construction of a survey instrument.

## CHAPTER III

### TOWARD A THEOLOGICAL BASIS FOR CULTURAL ADAPTATION

What were some of the cross-cultural issues in the New Testament? How did the people in the New Testament deal with those issues? How do their solutions relate to cross-cultural issues in Appalachian ministry? These are appropriate questions since the literature about Appalachia suggests the existence of a distinct Appalachian subculture.

#### Some New Testament Indicators of Cultural Adaptation

##### Jesus Christ

Jesus Christ came to establish His Father's kingdom.<sup>1</sup> The essence of Christ's culture was that of the Father, yet He became part of the Jewish culture. He entered into the greatest of all cross-cultural ministries to make possible the understanding of and oneness with the Father. To accomplish His purpose He lived and taught in Jewish thought patterns. He was accepted as one who sought the good of the people around Him. He blended so completely that those who saw Him considered Him one of them.

But as He taught He did not shrink from challenging some of the cultural conventions of His day. In place of an eye for an eye, He

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<sup>1</sup>Richard H. Niebuhr, Christ and Culture (New York: Harper and Row, 1951), 2, 3. Niebuhr quotes Joseph Klausner who defends the rejection of Jesus on the grounds that He undermined the Jewish existence by His other-worldly focus. "In their stead he set up nothing but an ethico-religious system bound up with his conception of the Godhead." Jesus of Nazareth: His Life, Times, and Teachings (New York: Macmillan Company, 1925), 390. Compare Mrs. White speaking of education, "Godliness--Godlikeness--is the goal to be reached." Ellen G. White, Education (Mountain View, CA: Pacific Press, 1952), 18. Jesus portrayed a new culture based on the eternal principles that were intended at creation and briefly realized at Pentecost when they were "of one accord."

substituted "the other cheek" (Matt 5:39; Luke 6:29).<sup>1</sup> Instead of basing life on greed, power, or prestige, He taught people to focus on learning to know God and His way of life based on unselfish living (Luke 12:13-35; Matt 11:27-30). This idea was dangerous to those who encouraged gaining their heritage by force.

Jesus Christ had something far better to offer, a new world order. Citizenship in Christ's new world order begins now since human culture has already been judged and awaits the final assize. He ceaselessly challenged people to have faith in God and His ways instead of concentrating on human effort. In place of justice, revenge, and hatred, He prescribed forgiveness (Matt 6:15).<sup>2</sup> Those who flagrantly continued to exhibit human faithlessness, lovelessness, hopelessness, and godlessness would not inherit the kingdom of God (Gal 5:19-21).

Looking at the entrance requirements into kingdom citizenship as portrayed by Christ in the Sermon on the Mount, one notices challenges to the culture of the day regarding anger, oaths, and property. It seems that both those who accepted Him and those who rejected Him found it difficult to bring His claims within their society.<sup>3</sup> The feuding among the disciples, and later the comparative story of Ananias and Sapphira, illustrates this point (Matt 18:1; Mark 9:34; Luke 9:46; 22:24; Acts 4:32-5:13). Power, greed, and selfishness were at odds with the culture of the kingdom, which was based on love, trust, hope, integrity, humility, and self-sacrifice.

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<sup>1</sup>This non-combatant stance was especially illustrated in His life (as with the experience at Samaria when He simply allowed the Samaritans to reject Him) and death (with the plea for forgiveness of His persecutors).

<sup>2</sup>Also see Niebuhr, Christ and Culture, 163.

<sup>3</sup>"When Christianity deals with the question of reason and revelation, what is ultimately in question is the relation of the revelation in Christ to the reason which prevails in culture. When it makes the effort to distinguish, contrast, or combine rational ethics with its knowledge of the will of God, it deals with the understanding of right and wrong developed in the culture and with good and evil as illuminated by Christ." Niebuhr, Christ and Culture, 10, 11.

This is not to say that Jesus advocated a cultural revolt.

He was relevant to his time; he affirmed the laws of his society; he sought and sent his disciples to seek out the lost sheep of his own house of Israel. He not only pointed to the end of the ages, but also to temporal judgments, such as the fall of the tower of Siloam and the destruction of Jerusalem. He took issue with the political parties of his nation and time. Though he was more than a prophet, he was also a prophet who like an Isaiah showed concern for the peace of his own city. He thought no temporal value as great as the life of the soul; but he healed the sick in body when he forgave their sins. He made distinctions between fundamental principles and traditions of little worth. He found some wise men in his day nearer the kingdom of God than others. Though he commanded his disciples to seek the kingdom above all else, he did not advise them to scorn other goods; nor was he indifferent to the institution of the family, to order in the temple, to the freedom of the temporally oppressed, and to the fulfillment of duty by the powerful. The otherworldliness of Jesus is always mated with a this-worldly concern; his proclamation and demonstration of divine action is inseparable from commandments to men to be active in the here and now; his future kingdom reaches into the present. If it is an error to interpret him as a wise man teaching a secular wisdom, or a reformer concerned with the reconstruction of social institutions, such interpretations serve at least to balance the opposite mistakes of presenting him as a person who had no interest in the principles men used to guide their present life in a damned society because his eye was fixed on the Jerusalem that was come down from heaven.<sup>1</sup>

Christ was sensitive to the prejudices of His day. When the restored demoniac of Gergesa wanted to come with Him, He refused. The mission of Christ would have been compromised by allowing this new disciple to join Him at that time considering the bitterness and misunderstanding that a Gentile in the Jewish society would create. Instead Jesus, as pastor, gave the former demoniac an assignment to tell the people where he lived what the Lord had done for him. These instructions provided the seeds for a later harvest.

Jesus attacked the prejudices of the disciples against those who were not Jewish.<sup>2</sup> In the most influential confrontation with their Jewish prejudice, He took them to meet a woman from the land of Syrophenicia (Mark 7:24-30). Other encounters with non-Jewish people

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<sup>1</sup>Niebuhr, Christ and Culture, 105, 106.

<sup>2</sup>Whether the Good Samaritan, the tenth leper, or a Centurion with faith, Jesus seemed to enjoy pointing out how all people were within His appreciation. Luke 10:30-37; 17:11-19; Matt 8:10-12.

could be explained away. The healing of the Centurion's servant was simply fulfilling the request of the elders of the Jews. The healing of the demoniac could be understood as an attempt to save His own life. Living and working among the Samaritans could be partially justified, because they had a knowledge of God and were like lost members of the Jewish family. But healing a Gentile woman's daughter allowed no such evasions. At the time the disciples did not understand, but after Pentecost, Peter in particular understood that all people have equal value in God's sight (Acts 10; 11; 15:7-18).<sup>1</sup> It is important to note that Jesus did not force the issue, but planted seeds allowing them time to germinate and grow. His manner of work as the Pastor of souls minimized the prejudices of the Jews and challenged their understanding but did not impose His desires or ways.<sup>2</sup>

#### Summary

Cross-cultural themes were prominent in the life and teaching of Jesus. His was a mission focused on the Father and sought to lead as many individuals as possible to embrace the principles of that new kingdom in their present situation. He did not seek to destroy their culture, but to preserve that which was noble and true from the perspective of heaven. To accomplish His objectives, He became one of the Jewish nation. Those who knew Him realized that He sought their best good. While maintaining their freedom of choice, He directed their attention to something better. Moving from the known to the unknown He showed them the Father.

Thus, the objective in cross-cultural ministry is first to know the people and then to work with them as one who knows and understands

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<sup>1</sup>Compare: Prov 22:2; Acts 17:26,27; Rom 10:11-13; Gal 3:28. Also see White, The Desire of Ages 399-403.

<sup>2</sup>This same point was illustrated in Christ's refusal to retaliate against the Samaritans, but instead would await the Father's timing and methods. Luke 9:51-56.

Thus, the objective in cross-cultural ministry is first to know the people and then to work with them as one who knows and understands them. Then, when trust is established, one should seek to lead trusted friends to know one's best Friend, the Lord Jesus Christ. Knowing the culture of the people with which one works is essential in knowing how to lead them into Christ's kingdom--a true cross-cultural adventure.

#### Peter

Christ's openness to all peoples was not easily translated into cross-cultural ministry by the disciples. For instance, God had to personally challenge Peter's value system. The encounter occurred when Peter confronted Cornelius. God had intervened in a vision to arrest Peter's attention and open his mind to a new dynamic--the acceptability of all human beings in God's sight (Acts 10:34). Even when he obeyed the directions of the Lord, he cautiously took six fellow believers with him as witnesses. Not until the Holy Spirit was poured out on Cornelius and his friends did Peter and those with him grasp God's equal acceptance of all peoples (Acts 10:47). When the church leaders heard of the conversion of Cornelius, they objected. At a council in Jerusalem the leaders criticized Peter's willingness to baptize Gentiles until he was able to defend his actions by equating the outpouring of the Holy Spirit on the Gentiles to their own pentecost experience (Acts 11:18). This encounter provided an open door for Paul's ministry to the Gentiles.

#### Paul

Paul understood that his new life in Christ involved new dynamics that needed time to grow. At the same time this new life was challenged by counter-cultures subject to Satan. The lifestyle articulated by Paul provided injunctions against common vices like sexual immorality, theft, idleness, and drunkenness. It regulated family relationships and quarrels between Christians. It directed the

political authority as divinely instituted, and that, as far as conscience allowed, the Christian was to render obedience (Titus 3:1; Rom 13:1-7; Col 1:10; Heb 13:17; 1 Pet 2:13-17)<sup>1</sup> not only to the political and judicial powers, but also to the economic institutions (including slavery) of the prevailing order (Col 3:22; Eph 6:5; 1 Tim 6:1; Titus 2:9; 1 Pet 2:18). These institutions of non-Christian culture were regarded as a means to prevent evil from becoming more destructive (Rom 13:1-7).

Paul's value system was based on Christ's new world order. Human spiritual accomplishments could never satisfy the basic requirements of Christ's kingdom, nor could the institutions of human culture. Every cultural position and station became subject to His redemptive work in that it must be viewed from the self-sacrifice of Christ. Through the cross, Christ redeemed all humanity "from the prison of self-centeredness, the fear of death, hopelessness and godlessness."<sup>2</sup>

As long as man remains in the body he has need then, it seems, of a culture and of the institution of culture not because they advance him toward life with Christ but because they restrain wickedness in a sinful and temporal world. The two elements in Paul are by no means of equal importance. His heart and mind are all devoted to the ethics of the kingdom and eternal life. Only the necessities of the moment, while the new life remains hidden and disorder reappears in the churches themselves, wring from him the laws, admonitions, and counsels of a Christian cultural ethics.<sup>3</sup>

Consider how Paul dealt with some of the many conflicts that arose between his Judeo-Christian culture and the Corinthian culture from which many of the members came. He began by discussing how unity in Christ worked within their church. He stated that he, like each member of the body, had different functions to perform. Focusing on

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<sup>1</sup>With these should be coupled the admonition to "obey your parents in the Lord," Eph 6:1.

<sup>2</sup>Niebuhr, Christ and Culture, 161.

<sup>3</sup>Ibid., 167.



in Christ worked within their church. He stated that he, like each member of the body, had different functions to perform. Focusing on factions rather than Christ caused devilish divisions such as relying only on a finger when the whole body was ready for action. In his introduction Paul referred to the "church of God which is at Corinth" (1 Cor 1:2). Paul referred to the whole congregation as the church. He did not address any faction as though it were a whole unit. "The whole church was mirrored in the local church--one church with local manifestations rather than an agglomeration of separate churches."<sup>1</sup> Only when there could be unity in their diversity could the church represent the true unity of the Godhead. True unity came only through the centrality of Christ, not only for each individual and group in the community of faith, but, in the fullest sense, true unity occurred only when the entirety of the church focused on Jesus Christ as Lord. The individualist thinking of the Greeks was pitted against this call to unity in diversity--not each for his own, but all for Christ. God had not used the standards of the world in choosing the members of the church. Nor had Paul used rhetoric, philosophy, or logic to convince them. He appealed to the manifestation of the power of God and the foolishness of the gospel. Within this framework, no special wisdom came from man, all was from God, and if from God, no one could claim superiority.

In a second conflict, morality became the issue. Corinthian culture was formed from multiple sources. The Greek background of individual philosophical reasoning and the Greek emphasis on athletic prowess were present when Julius Caesar refounded the city in 44 B.C. Although Italian freedmen comprised most of the new population, many Greeks were still living in the area and there were immigrants from parts of Asia, the Middle East, and Africa. There was even a Jewish

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<sup>1</sup>S. M. Gilmour, "First Letter to the Corinthians," The Interpreter's Dictionary of the Bible (1962), 688.

settlement in or near Corinth.<sup>1</sup> Although the Greeks worshiped many gods, two temples stood out in Corinth. The temple to Apollo, god of the sun, was northwest of the Agora, and "on the summit of Acrocorinth was a temple of Aphrodite, the goddess whose worship Strabo (VIII.378) said brought so many people and so much wealth to Corinth."<sup>2</sup>

Temple prostitution served cultic practices while enriching the city. According to the prevailing dualism the body was evil, whereas the spirit was good. While people were taught to focus on the spirit, they could do anything they wanted with their bodies. These concepts promoted sexual immorality. When people were converted to Christianity they had a difficult time understanding the new, much stricter morality, for they had been sexually amoral. For Paul, the sanctity of sexual relationships within marriage was a principle he would not compromise. The holistic concept of humanity in the Bible was the opposite of the dualistic idea of the Greek philosophers. In the Jewish mind, whatever affected one's body also affected the spirit, because they were united.

A second factor in Paul's cultural concepts concerned corporate responsibility versus individual responsibility.<sup>3</sup> Regarding incest, and later with marriage, the reproof focused not only on the member, but also on the church. The church was responsible for the actions of its members. The church should demonstrate the example of Christ in its actions. Just as Christ cleansed the temple, so the church should cleanse those who openly corrupt it.

In the above issues it is clear that Christian values were given primacy over the Greco-Roman culture. Change was demanded. As a pastor, Paul reasoned from the basic principle that we are a holistic

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<sup>1</sup>Ibid., 682.

<sup>2</sup>Ibid., 693.

<sup>3</sup>In Greek and Jewish thought both corporate and individual responsibility are important. The emphasis in Jewish thought tends to focus on group responsibility, whereas in Greek philosophy the individual tends to be primary.

argument with positions the local church could accept. He led them to grow into the new lifestyle of kingdom citizenship.

A third area of conflict concerned idolatry. Since the Greeks were polytheistic, they had many images of gods. In addition, it was common for many Greeks to be affiliated with several cults. This gave assurance that at least one of the cults would meet their needs. It seems likely that some of the Greeks were holding onto their pagan cults while embracing Christianity. Adherence to only one true God was difficult for the Greeks to understand.

Part of the worship of the gods involved offering animals for sacrifice. Since only a portion of the animal was consumed, the rest was used by the priests for themselves and as a means of gaining income for the temple and its leaders. A large portion of the meat sold in Corinth originated with these animals offered in sacrifice. When a person purchased the meat, it was understood that he or she was paying homage to the god. Some members in Corinth felt that eating meat offered to idols was acceptable since idols were not really gods. For others, especially new Christians, partaking of the meat still meant an act of worship to another god. In this issue of food offered to idols, Paul emphatically requested the Corinthians to refrain from eating meat offered to idols because of the weak conscience of the new members.

Although Paul taught the absolute Lordship of Christ (which was a challenge to the Greeks) and the nothingness of the idols, he asked the believers to focus beyond their rights (which was a challenge to the Jews) and onto God's glory. Paul was leading both Jews and Greeks beyond their cultural heritage to something better--Christlikeness. In 1 Cor 9 he used his own life as an example of yielding personal rights in order to benefit another. Although he had the right to be married and to be paid for his ministry to them, he forfeited those rights. He practiced celibacy in order to be free to respond quickly and without reserve to the directions of Christ. Paul used metaphors from the

Isthmian Games, similar to the Olympic Games, to define his present self-denial in order to gain the greater eternal goal. He closed with an appeal to his readers to focus all the questions of life, large and small, on bringing glory to God.

In his argumentation, Paul reasoned from the known to the unknown, and by so doing he provided the Appalachian pastor with an example of how to bridge cultural gaps especially as they relate to being part of a larger whole. Paul called people he evangelized to a Christian culture, but like Jesus Christ, he first gained the acceptance of the people and then taught them as one who sought their best good.

#### Circumcision Controversy

Although there were many cultural conflicts in the New Testament, the circumcision controversy highlights basic issues in cross-cultural ministry. At least since the end of the Babylonian exile, circumcision had assumed great importance.<sup>1</sup> Deuteronomy twice commanded the circumcision of the heart (Deut 10:16; 30:6). But the physical sign became a vital symbol of the true Israelite.

Circumcision became a requirement of proselytes, along with baptism; some rabbis of the Tannaitic period taught, however, that baptism alone was sufficient. The Roman emperor Hadrian issued an edict making circumcision a capital crime, along with castration. Reaction to this decree was one of the causes of the Jewish revolt led by Bar Cocheba.<sup>2</sup>

In the New Testament, circumcision became a bitter point of controversy. The New Testament leaders were circumcised, but as non-Palestinian Gentiles were added to the church, some questioned the necessity of circumcision for membership in the Christian church. Paul sought the counsel and consent of the early leaders of the church in Jerusalem. Acts 15 reports the decision that circumcision was not

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<sup>1</sup>J. P. Hyatt, "Circumcision," Interpreter's Dictionary of the Bible, 629.

<sup>2</sup>Ibid.

necessary for Gentile Christians based on an earlier decision that the gospel should go to the Gentiles (Acts 11:18).

Under the counsel of the church leaders in Jerusalem, Paul had Timothy (Acts 16:3), but not Titus, circumcised (Gal 2:3). In both of these cases he was trying to bridge the Jewish Christian and non-Jewish Christian cultures. Nonetheless, he insisted that for the Christian neither circumcision nor uncircumcision was of critical value. What mattered was faith working by love (Gal 5:6), being a new creation (Gal 6:15), and keeping the commandments of God (1 Cor 7:19). The key again was not an external rite, but an internal experience that showed, through external action, a willingness to follow God wherever He led (Rom 2:29; Col 2:11).

As before in previous controversies, Paul's focus was neither on the Jewish nor the Roman society, but on Christ's new society. This society was based not on external rites, but on accepting Jesus Christ as Lord of all of life, present and future. Jewish legalism was repudiated. To Paul, salvation was both a future (Col 1:5, 22, 28; 3:4, 24) and a present possession (Col 1:13, 14, 22; 2:11-15, 20; 3:1, 10). To him "Christ in you" was the key to glory (Col 1:27). Paul was not so much interested in adapting to an earthly culture as he was in helping others to adapt to the heavenly one. In the process of building bridges to the heavenly society, he was willing to yield a cultural trait of Judaism that had little bearing on following Christ. From this, one can learn that the methods of labor and the ways of communication must be developed that will meet this diversity of cultures. One also learns that the message itself should be shaped to meet the particular needs and circumstances in which people find themselves.<sup>1</sup> This does not mean

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<sup>1</sup>As Paul worked within a Greco-Roman world, notice his use of their cultural terms for wisdom, foolishness, search, deep things, secret things, schoolmaster, instructor. One also notices Jewish words like circumcision, priest, sacrifice, cloud, baptized, sea, idolaters, rock.

that there is no absolute truth. There is. But much of the truth comes to us in the particular forms and expressions of human cultures.

Religious practices and beliefs are expressed in the form of the culture in which they arose and developed. Christianity is not a product of culture, for God is above culture. At the same time, however, the expressions of religious beliefs and experience are shaped to an extent by the social, physical, and intellectual environment of their origin. Circumcision was not practiced by Israel only. God gave it special meaning for them. When a church moves across its own cultural boundaries, the question arises: What part of its beliefs and practices are cultural, and need not be--or should not be--required of people of other cultures? What constitutes the absolute divine revelation and is essential to people of all cultures?

The Seventh-day Adventist Church is in the midst of this discussion as it relates to forms of dress, worship, and Sabbath observance, etc. Questions relating to the cultural expressions of religion are always complex and closely related to the effect, but the issues involved in the cross-cultural communication of the message must be addressed. Principles of godly living must be differentiated from the cultural rules of conduct.

#### Summary and Conclusion

Paul was not concerned with cultural adaptation as such; more important to him was the truth about God, becoming like Him, and helping others to do likewise. He seemed to take for granted that the culture of the Christian would be different from that of the prior life. His counsel was that principles of conduct be maintained that reflect the new life in Christ while accepting, as far as possible, the original culture of the hearer. He was also concerned that the church not be disgraced in the eyes of unbelievers because of the choices of church members. Thus he circumcised one of his aides, but not the other.

For the Appalachian pastor it means separating the issues that tend to undermine the convert's new faith from those that tend to develop it. This presupposes that one understands both his own culture and that of the host society. For the Appalachian pastor, the New Testament indicates that he should not impose his programs on the church without considering the local customs, patterns of decision making, and manner of life. With an understanding of the culture, the pastor is in a better position to understand how the patterns of a people's behavior differ from the gospel pattern. Unless the gospel is compromised, the pastor should not attempt to alter the cultural patterns in existence in his parish. When the gospel is compromised, he should try to help the people understand the advantages of following a new path to Christ's likeness from points of reference the congregation understands and accepts. At those points where the gospel judges the culture, great care should be taken lest the people misunderstand why a new direction is necessary. It is also true that great care must be taken so that what is defended is the gospel and not cultural, traditional, or procedural rules.

It has often been contended that once people are converted, cultural distinctions between them cease to exist and that they are all members of one family, characterized by one and the same culture. In a sense, that is true--for the same principles of the kingdom govern believers in every corner of the world. The early Christians thought of themselves as neither Jew nor Greek, but as adhering to a way of life and thought that was different from both--namely a Christian culture.

On the other hand, one ought to recognize that cultures are essential to human life. They are the design whereby people live and are part of God's good creation as well as a gift of His grace after the Flood. From Rom 3:22; 10:12; and Gal 3:26-28 one learns that our God is a universal God with no favorite culture, and all human beings share equally in His love. Considering Gal 3:28 one would have to conclude

that cultural distinctions should cease to divide God's people. The distinctions may remain, and remain very meaningful, but should never be allowed to become the point of division. Among church members these distinctions are accepted and used to enrich each other, to build each other, and to strengthen and complete each other.

Although the gospel remains the same, people's response must take on forms and expressions that are meaningful within the culture in which they live. In every culture there are elements that strengthen the demands of the gospel and help people to live a Christian life. But in every culture there are also elements that are in conflict with the gospel and the principles of the kingdom of God. Such elements must be given up and overcome. We might say that Christ, though above culture, is in every culture, and at the same time against every culture. In every culture, therefore, conversion takes different forms and bears different "fruit."

There are several consequences of this insight:

1. When God's Word is communicated to people of other cultures, it must be "translated" into forms and expressions that are meaningful to them.
2. Certain passages of the biblical message may find different applications in different cultures.
3. When cultures change, not the principle, but the application of the biblical message may have to be changed.



## CHAPTER IV

### METHODOLOGY

#### Introduction

The purposes of this study were:

1. to examine the perceptions of workers and members of the Mountain View Conference of Seventh-day Adventists regarding Appalachian life and culture
2. to investigate the differences between the perceptions of workers and members regarding Appalachian life and culture
3. to determine the relationships of these perceptions to demographic characteristics: type of work, gender, age, length of time being a Seventh-day Adventist, length of time in residence in Appalachia, and level of education.

This chapter presents the design of the study, the population and sample, procedures in carrying out the study, a description of the survey instruments, and the procedures for analyzing the data.

#### Design of the Study

This study employed a survey research design. Survey instruments were developed and mailed to selected members and workers of the Mountain View Conference of Seventh-day Adventists. The survey was conducted in order to examine the perceptions of pastors and members regarding Appalachian culture and life. One survey was conducted in 1989, and another in 1994. The surveys were based on Appalachian cultural characteristics taken from the literature search and personal interviews that relate to independence, lifestyle, education, family relationships, patriotic fervor, and religion.

This study was based on the following assumptions:

1. A set of carefully designed questions can test for cultural differences.
2. Where significant differences exist, there is a demonstrable need for pastoral cultural sensitivity.
3. The results of the analysis can become the beginning point in promoting a bibliography to facilitate the development of understanding and sensitivity to Appalachian culture.<sup>1</sup>

#### Population and Sample

The population for both surveys comprised the workers and members (including their families) of the Mountain View Conference. The workers were selected because of their employment within the Conference,<sup>2</sup> and because it was the only conference located entirely within Appalachia. The members' names for the first survey came from The Columbia Union Visitor mailing list, since this was the most up-to-date address list available. Furthermore, the basis for selection was twofold:

1. The name had to come from within the territory of the Conference;
2. The person had to live at that location for seven years.<sup>3</sup>

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<sup>1</sup>Other options include sending pastors to the Appalachian Ministries Educational Resource Center in Berea, Ky., where ministerial students go through a summer of working in an Appalachian church and studying the culture and its backgrounds. Another option could provide a program similar to the mentoring program of Hazard Community College in Hazard, Ky., where new instructors are paired with other faculty members using the Myers-Briggs Inventory. They have both formal and informal monthly sessions designed to allow a smoother transition into the Appalachian culture.

<sup>2</sup>The office secretaries were not included with the workers, but they may have been chosen as a member in the random sample.

<sup>3</sup>Seven years was chosen as the definition of being Appalachian only because that is the time limitation of the Columbia Union's mailing list.

Out of the 469 qualified names on the list, 212 were randomly selected using the small sample techniques formula provided by the National Education Association research division.<sup>1</sup>

#### Procedure

In 1986, since limited information about Appalachian culture was available to the researcher, he began an ethnographic word study with an Appalachian couple to supplement the literature. Continued research in the available literature revealed a reference to Ronald Eller as a professor in the University of Kentucky. The researcher telephoned to inquire about the availability of Appalachian culture resources and to obtain permission to use the university library for further research. During the conversation, Dr. Eller recommended the author contact Dr. Mary Lee Daugherty, founder of the Appalachian Ministries Educational Research Center at Berea College (AMERC). Dr. Daugherty invited the author to attend the AMERC summer workshop on Appalachian ministry. This program helped the writer develop a deeper sense of the cultural identity of Appalachia and provided invaluable research information, sources, historical backgrounds, and resource personnel.

Upon completion of the literature search, a proposed survey was developed. The proposed survey, its documentation, and proposed letters were presented to Professor Robert Cruise,<sup>2</sup> and then to the chairman of this doctoral project for approval and suggestions. Before approval, a data directory was created for each statement in the survey. Prior to contacting pastors or members, final permission to conduct the survey

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<sup>1</sup>"Small Sample Techniques," NEA Research Bulletin, 38 (December 1960):99. The National Education Association research division provided a formula  $s = \frac{X^2 N p(1-p)}{d^2(N-1) + X^2 p(1-p)}$ , which gives sample size  $s$  in terms of the value of chi-square for 1 degree of freedom at the desired level of confidence,  $N$  (the population size),  $p$  (the population proportion--usually assumed at .50, since this could provide the maximum sample size), and  $d$  (the percent error range expressed as a proportion).

<sup>2</sup>In 1988 Dr. Cruise was a professor research and statistics in the College of Graduate Studies at Andrews University, Berrien Springs, MI.

was obtained from the Conference officers. The officers offered to help by sending out a notice of the upcoming survey to the membership and to participate in the survey themselves.

A pilot survey was developed to pretest a questionnaire and reveal confusing or problematic statements/questions. The pilot survey was mailed to ten individuals (two pastors and eight members) to test and critique the instrument in September 1988. All the individuals returned the pilot survey with suggestions. Accepting suggestions from this pilot study, the writer omitted some statements, reworded others, and prepared the survey for printing.

To encourage survey participants to respond, the writer used the following strategies:

1. Keep the survey as simple and personal as possible.
2. Guarantee respondents anonymity through computer coding numbers.
3. Include with the survey:
  - a. An introductory letter to explain the purpose of the survey
  - b. A stamped, self-addressed return envelope
  - c. A postcard to request a copy of the survey results.
4. Request the Conference to send an official notice to all members and pastors regarding the survey instrument encouraging them to complete and return it without delay.

Progressive follow-up attempts for those who did not respond to the first mailing included postcards, personal letters, and phone calls.<sup>1</sup> Selected follow-up interviews were designed to check the intended meaning of the written responses from Appalachian members and workers.

The Conference sent a notice to members in their December 1988 newsletter. The survey was mailed January 1989 to 212 church members

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<sup>1</sup>See Appendix C for a copy of follow-up material.

and to all thirty-two workers. Enclosed with the survey was an introductory letter, a stamped self-addressed envelope, and a postcard asking if the respondent wanted a copy of the survey results.

Thirty-one of the thirty-two ministerial personnel responded, but only 70 members out of the 212 completed the survey after the first mailing. Of the remaining 142 surveys, 30 were returned with an explanation for the non-response. Either the postal service, the person addressed, or a third party provided the following information: thirteen had moved and left no forwarding address or the address provided was incorrect; four were incapable of responding due to either physical or mental reasons; three were functionally illiterate; three had died; two returned the survey because they said they were not and had never been Seventh-day Adventist members; two indicated they were no longer members and chose not to participate; two were blind; one person said she did not know the author and thus would not respond. The remaining 112 addressees chose not to respond to the first mailing for unknown reasons, although one pastor reported that some members did not respond because the survey belittled Appalachians.

Three weeks after the first mailing, a second mailing was sent to those who had not responded. Eleven more members responded, and one refused because she had been a member in the Mountain View Conference for a limited time and had since moved and did not feel competent to answer. The remaining pastor who had not responded said he did not feel at all competent to respond and sent back an uncompleted survey. After a short phone conversation in which the author re-explained the purpose of the study, the pastor did agree to complete the survey. Nine days later a Valentine card was sent as a reminder to those who had not responded.<sup>1</sup> Two more surveys were returned, and the post office indicated that two more addresses were incorrect.

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<sup>1</sup>See Appendix C for a copy of the Valentine card reminder.

Several months later, a third mailing was sent to those who had not responded. Four more surveys were completed and one more address was sent back as inaccurate. A total of eighty-seven members responded in the first round of responses, and all thirty-two workers completed the survey. This represented a response rate of 41 percent of the members' questionnaires and 100 percent of the questionnaires distributed to the workers.

In addition to the first round of mailed surveys, twenty-five members of the author's churches were randomly selected, contacted in person, handed the survey, and asked to mail it back. Twenty-one responded. One reminder phone call to the four who did not respond yielded no additional response. These twenty-one responses were first recorded separately and checked against the earlier respondents for statistical differences. Since no statistically significant differences were noted, all the survey data were used as a whole, including the extra twenty-one members in analyzing the results, making a combined total of 107 member respondents. Of all the respondents, 10 members were also personally interviewed to better understand the intention of their answers.

The author was concerned about the accuracy of the first survey for two reasons. First, only 41 percent of the members completed the first survey. Second, since the Conference was experiencing financial stress, the staff was reduced and more lay members filled worker roles. As workers retired or left the Conference, the officers tended to replace them with native Appalachian workers so that after five years only eight non-Appalachian workers were employed. Therefore, a second survey was prepared to determine how the responses of the workers and the members had changed. Because of the changes in the Conference, the researcher did not expect the second survey to demonstrate the degree of statistically significant areas of disagreement between workers and members as did the first survey.

The researcher contacted the Conference to obtain permission to send a second survey to the members and workers; it agreed. Understanding the researcher's time limitations, Conference officials suggested that the Conference membership list, rather than The Columbia Union Visitor mailing list, would be a better choice, since they were updating their membership list and it contained some of the members' phone numbers. The offer was accepted.

Needing to complete the survey by the end of December of 1994, the researcher contacted only members who had phones listed in the Conference membership list. Thus, the second survey was not a random sample of the membership.<sup>1</sup>

The researcher, in consultation with the project committee, confined the second survey to two pages in the hope of obtaining a better response rate from the 300 individuals selected to receive the survey.<sup>2</sup>

Twenty-one statements from the first survey were included in the second survey, according to the subjective choice of the researcher.<sup>3</sup> Statement 17 in the first survey was changed. The word comparisons were reversed so that "fact oriented" was on the left side and "superstitious" was at the right. Some introductory leads to the questions were modified in an effort to cause less resentment from the members. Question 2 was combined with question 3, and the introductory leader changed from "Circle your opinion of how other Appalachian family members live" to "In the families of your area." There was no additional leader for the statements from question 3. In question 4,

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<sup>1</sup>As an additional way of encouraging a response for those who had answering machines, messages were left to call an toll free number, fourteen took advantage of the offer.

<sup>2</sup>The doctoral committee suggested that the researcher needed to contact 300 individuals rather than using the small sample techniques figure of 226.

<sup>3</sup>See copies of the surveys in Appendix B.

the lead was changed from, "In your opinion how do mountaineers regard food?" to "In your opinion how do people in your area regard food?" The lead for question 5 was changed from, "In your opinion, how do most mountaineers dress?" to "How do most people who live in Appalachia dress?" The same testing procedures were planned as in the first survey. The demographic information was altered to ask open-ended questions, and the category for work was deleted.

The second survey was sent to 301 members who had a phone listed in the Conference membership list and to all twenty-eight Conference workers, except the office secretaries. Included with the survey was an introductory letter and a self-addressed, stamped envelope.<sup>1</sup>

The surveys were distributed personally to all but ten of the workers at the November 1995 workers' meeting held in Clarksburg, West Virginia. They were asked to complete the survey before they left for home. Ten surveys were mailed to the absent workers. Prior to mailing the surveys to the members, the researcher placed 547 phone calls to the names on the Conference membership list. Only 311 members answered the phone. Each person who answered was asked to participate in the survey if the individual had lived in Appalachia for over seven years, and to give the name of another person in the household who might qualify as Appalachian. In an attempt to get a broader age range in the survey, more than one individual within a family was contacted. Only four people of those who qualified refused to participate. A total of 301 (248 of those contacted by phone and 53 additional family members) people agreed to complete the survey when it arrived by mail.

A reminder call was placed to those who did not return their surveys within three weeks. In about one third of the cases, the non-respondents indicated they had not gotten the survey, and a new survey was sent. The other non-respondents said the survey was in the mail or would be soon. Four said they would not return the survey. Two people

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<sup>1</sup>See Appendix C for a copy of the introductory letter.



refused because of a religious conviction not to participate in Conference projects, and one woman indicated she was legally blind and her husband was functionally illiterate. After another three weeks, a final phone call was made to those who still had not returned the survey. During the last round of phone calls, two more indicated they would not complete the survey because they felt it belittled Appalachians. Before the deadline imposed by the researcher, out of the total 329 surveys distributed, 243 surveys were completed by members and 25 by workers. After the deadline, thirteen members and one more pastor returned completed surveys.<sup>1</sup> Thus the response rate of the second survey was 86 percent for the members and 93 percent for the workers. The response rate of the second survey more than doubled the response rate for the members in the first survey. There was a 7 percent decrease in the response rate from the workers.

#### Instrumentation

The first survey examined the perceptions of workers and members of the Conference regarding Appalachian life and culture.<sup>2</sup> The first survey contained eighteen questions that were divided into sixty-five statements and eight demographic questions. The first question comprised twenty-two statements of paired word associations to define an Appalachian. The literature search provided a list of cultural traits for Appalachians. These traits were put into opposing word sets and statements as the basis of the survey questions. A Likert scale<sup>3</sup> was used to show which word set best represented the respondent's opinion.

The second question concerned family life and dependency. In a series of eight statements, question 2 asked how other Appalachian

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<sup>1</sup>These late responses were not included with the calculations, because of the time needed to complete the project.

<sup>2</sup>See Appendix B for a copy of the survey.

<sup>3</sup>A Likert type of scale uses numbers to indicate the degree of agreement or disagreement.

family members live. For questions 2 through 11, a Likert scale was used to show the degree of agreement or disagreement to each of the remaining statements.

The third question contained a set of statements involving the mountaineer family. The fourth question included a series of three statements on how mountaineers regard food. The fifth question focused on two statements regarding mountaineer dress. Question 6 comprised a series of three statements on Appalachian music. The seventh question asked about the patriotism of the mountaineer. Question 8 sought information on two statements concerning formal education. Questions 9 and 10 dealt with five statements regarding informal education. The eleventh question addressed fatalism.

Question 12 involved a lifestyle issue regarding entertaining guests. Based on an ethnography conducted by the author, this question asked the respondent to check which of the listed items (statements 54 through 60) was appropriate for entertaining guests, i.e., hearing, seeing, touching, involving sick people, allowing a pathway in and out, other, or don't know.

Question 13 sought demographic information: pastor/member status, work status, gender, age, the length of time as an Adventist, the state where the individual was born, the length of time lived in Appalachia, and the highest level of education completed.

Questions 14 through 17 were open-ended questions. The first asked how the church should work in Appalachia. The second requested information from the respondent describing any unique features of Appalachian culture, and the last two questions dealt with the respondent's likes and dislikes regarding Appalachia. The last question in the instrument asked the respondent to rank five statements (statements 61 through 65) regarding the meaning of true religion to the average Appalachian.

The questions were grouped in six clusters for a Gestalt comparison of the responses of the workers to the members.

The following is a summary of placement of these clusters:

1. Education (statements 1, 2, 9, 46-52)
2. Independence (statements 3-8, 13, 18-20)
3. Family relationships (statements 10, 23-35)
4. Patriotic fervor (statements 11, 45)
5. Religion (statements 12, 17, 53, 61-65)
6. Lifestyle (statements 14-16, 21, 22, 36-44, 54-60).

The second survey also examined the perceptions of workers and members of the Conference about Appalachian life and culture.<sup>1</sup> Each of the statements used in the second survey was chosen from among the statements in the first survey. The statements represented the cultural clusters as follows:

1. Education (statements 1, 2, 46-48)
2. Independence (statements 3, 5, 7)
3. Family relationships (statement 10, 23, 26, 32, 33)
4. Religion (statement 17)
5. Lifestyle (statements 14, 15, 22, 37-41).

The first set of questions, chosen from the first survey, used word associations to define what an Appalachian is like. These included statements: 1, 2, 3, 5, 7, 10, 14, 15, 17, and 22. Question 17 reversed the placement of the word pairs to fact-oriented versus superstitious. As in the first survey, a Likert scale was used to determine the degree of agreement or disagreement.

The second section dealt with food. It used all three statements from question 4 in the first survey, statements 37 through 39. In addition to changing the placement of the explanation line, there was a difference in the explanation of the question. It was

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<sup>1</sup>See Appendix B for a copy of the second survey.

changed from, "In your opinion how do mountaineers regard food?" to "In your opinion how do people in your area regard food?"

The third section concerned both formal and informal education, as in the first survey, and used question 8, statement 1 (statement 46) and question 9, statement 1 (statement 48). The explanatory line for the informal education statement was included with the statement in the second survey (statement 48) as it appeared in the first survey.

The fourth section, also taken from the first survey, involved attire. It used both statements from question 5 (statements 40 and 41). There was a change in the leader explaining the statements. The former leader inquired, "In your opinion, how do most mountaineers dress?" The new leader asked, "How do most people who live in Appalachia dress?"

The fifth section involved the Appalachian family and used former statements 1 and 4 from question 2 (statements 23 and 26) and statements 2 and 3 from question 3 (statements 32 and 33). The explanatory leader was also changed. In the second survey the leader stated, "In the families in your area" as opposed to the leader in the first survey that stated, "Circle your opinion of how other Appalachian family members live."

The last section provided a reduced set of demographics. The category "work" was dropped from the second survey. These demographics requested information about the respondents: church status, gender, age, length of time in Appalachia, state of birth, and educational level. Rather than having categories, the demographic questions were more open-ended. On the question about membership status, the category "other" was added.

#### Data Analysis

There were three research questions.

1. What are the perceptions of workers and members of the Mountain View Conference of Seventh-day Adventists regarding Appalachian life and culture?

2. Are the perceptions of workers about Appalachian life and culture different from the members' perceptions?

3. Are these perceptions related to demographic characteristics such as: type of work, gender, age, length of time being a Seventh-day Adventist, length of time in residence in Appalachia, and level of education?

Question 1 was analyzed descriptively using percentage of response. Question 2 used  $t$ -tests for independent samples to examine differences between pastors' and members' perceptions. The relationships between perceptions and demographic characteristics were analyzed using Spearman correlation coefficients, chi-squares, and analysis of variance. All statistical tests used 0.05 as the level of significance.<sup>1</sup>

#### Summary

This chapter discussed the two surveys, reviewed the research questions of the project and design of the study. It provided a definition of the target population and sample, described the procedures for constructing and conducting the surveys, listed the instruments used, and explained the procedures used to analyze the data.

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<sup>1</sup>The most frequent use of chi-square test is in the analysis of categorical data. In such analysis, observed frequencies of occurrence are compared with theoretical or expected frequencies. Observed frequencies are those that the researcher obtains empirically; expected frequencies are developed on the basis of some hypothesis, see pages 535-554.

Correlation coefficients are measures of the extent to which two variables are related. The Pearson product moment correlation ( $r$ ) is a measure of the degree to which two continuous variables are related. Spearman rho is used for situations in which the two variables are both ranks or ordinal, see pages 229-242.

The  $t$ -test for independent samples is generally used to test the hypothesis that two unrelated group means are equal. Analysis of variance (ANOVA) is an extension of the  $t$ -test. ANOVA is a statistical procedure for testing the hypothesis that  $K$  population means are equal, where  $k > 2$ . The assumptions for both the  $t$ -test and the ANOVA are similar: normality, independence, and homogeneity of variance, see pages 229-242, 317-339.

D. E. Hinkle, W. Wiersma, and S. G. Jurs. Applied Statistics for the Behavioral Sciences (Princeton, NJ: Houghton Mifflin Company, 1994).

## CHAPTER V

### RESULTS

The purpose of this chapter is to present the data findings and the analyses of the data. Each of the three research questions are discussed in order. The first section provides demographic data regarding both surveys.

#### Demographics

##### Demographics for the 1989 Survey Data

Summaries of the data are reported in this chapter for both surveys and the comparison of the surveys. This study endeavored to test the workers in the Conference for cultural sensitivity to the Appalachian culture using a survey instrument noting agreement or disagreement to statements regarding Appalachian culture. The sample population for the first survey was drawn from The Columbia Union Visitor mailing list. It included 212 members or 45.2 percent of the mailing list population and all thirty-two workers<sup>1</sup> or 6.8 percent of the mailing list population.

Using the information from the computer coding of the first survey, the researcher noted that 108 members and thirty-two pastors responded (see table 4). But when asked whether they were a pastor or a member, ten did not answer, thirty said they were pastors, and ninety-nine said they were members. In regard to the type of work they were engaged in, twenty-five respondents said they were self-employed, forty-seven said they worked for wages, thirteen said they were unemployed,

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<sup>1</sup>With the exception of the Conference office secretaries.

forty-seven said they were retired, and seven did not answer. When asked for their gender, five respondents gave no answer, seventy-one said they were female, and sixty-three said they were male. From the number of males, if one deducts the workers, thirty-one male members (30.4 percent) responded. The age of respondents tended to be over forty (76.3 percent) with 20.1 percent twenty to forty, and only 1.4 percent under twenty. The respondents tended to be long-time Adventists (73.5 percent), 14.6 percent were members for less than five years, 9.7 percent were not members, and 2.2 percent did not answer the question.

Most of the respondents were born in an Appalachian state (62.6 percent), but 36.0 percent were not born in an Appalachian state, and two people did not respond to the question. How long the respondent lived in Appalachia varied. Three chose not to answer, but sixty-seven said they had lived in Appalachia all their lives. Sixteen said they had lived in Appalachia for less than five years, nine said they had lived in Appalachia from six to ten years, twenty said they lived in Appalachia from eleven to twenty years, and twenty-four said they had lived in Appalachia for more than twenty-one years. Formal education played a significant part in the lives of the respondents. Although three respondents did not indicate their educational attainments, twenty-seven said they had completed grade school, forty-two said they had completed high school, ten said they had completed a trade school, thirty-three said they had completed college, and twenty-four said they had completed graduate school.

The workers were divided into several groups: fourteen were full-time pastors, seven were stipend pastors, five were Conference officials, five were retired pastors, and one was a student pastor.

#### Demographics for the 1994 Survey Data

In the second survey, twenty-six of the twenty-eight workers responded (93 percent), and 243 surveys were completed by the members (86 percent). The response rate of the second survey more than doubled

TABLE 4

## DEMOGRAPHIC CHARACTERISTICS FROM THE 1989 SURVEY

Items	N	%
<b>Status:</b>		
No Answer	10	7.2
Pastor	30	21.6
Member	99	71.2
<b>Work:</b>		
No Answer	7	5.0
Self Employed	25	18.0
Work for Wages	47	33.8
Unemployed	13	9.4
Retired	47	33.8
<b>Gender:</b>		
No Answer	5	3.6
Female	71	51.1
Male	63	45.3
<b>Age:</b>		
No Answer	3	2.2
Under 20	2	1.4
20-40	28	20.1
Over 40	106	76.3
<b>Years as a SDA:</b>		
No Answer	6	4.3
Less Than 5	3	2.2
5 or More	118	84.9
Not a Member	12	8.6
<b>Birth State:</b>		
No Answer	2	1.4
Appalachian	87	62.6
Non-Appalachian	50	36.0
<b>Time in Appalachia:</b>		
No Answer	3	2.2
All My Life	67	48.2
5 Years or Less	16	11.5
6-10	9	6.5
11-20	20	14.4
21 or More	24	17.3



Table 4--Continued.

Items	N	%
<b>Education Completed:</b>		
No Answer	3	2.2
Grade School	27	19.4
High School	42	30.2
Trade School	10	7.2
College	33	23.7
Graduate School	24	17.3
<b>Worker Designation:</b>		
Lay Member	108	77.7
Full Time Pastor	13	9.4
Stipend Pastor	7	5.0
Conference Worker	5	3.6
Retired Worker	5	3.6
Student Pastor	1	0.7

the response rate for the members in the first survey. There was a 7 percent decrease in the response rate from the workers (see table 5).

Computer coding indicated that 243 (90.7 percent) respondents were members, 15 (5.6 percent) were pastors, and 10 (3.7 percent) were Conference workers.

When asked to indicate their membership status, only one person in the second survey failed to indicate whether the individual was a member, worker, or "other." In checking by phone with some of those that chose "other," the researcher discovered some individuals used it because they were not members of the Seventh-day Adventist church, some chose it because they were office workers rather than pastors, others chose it because they were laity working in pastoral roles, or for unknown reasons. Of the total respondents, 221 (82.5 percent) said they were members, 18 (6.7 percent) said they were pastors, and 28 (10.4 percent) chose "other." Of the group, 146 indicated they were female, and 120 (44.8 percent) indicated they were male. If the twenty-three male workers were subtracted from the group of men, the group would number 97 (39.9 percent). The male response rate increased by 25.1 percent over the first survey. Two people did not respond to the question on gender. The age of the respondents demonstrated a broader

TABLE 5

## DEMOGRAPHIC CHARACTERISTICS FROM THE 1994 SURVEY

Item	N	%
<b>Status:</b>		
No Answer	1	0.4
Member	221	82.5
Pastor	18	6.7
Other	28	10.4
<b>Gender:</b>		
No Answer	2	0.7
Female	146	54.5
Male	120	44.8
<b>Age:</b>		
No Answer	1	0.4
Under 20	34	12.7
20-40	66	24.6
41-60	93	34.7
61 or Over	74	27.6
<b>Years as a SDA:</b>		
No Answer	6	2.2
Less Than 5	39	14.6
5 or More	197	73.5
Not a Member	26	9.7
<b>Birth State:</b>		
No Answer	2	0.7
Appalachian	193	72.0
Non-Appalachian	73	27.2
<b>Time in Appalachia:</b>		
No Answer	1	0.4
All My Life	141	52.6
5 Years or Less	21	7.8
6-10	24	9.0
11-20	26	9.7
21 or More	55	20.5
<b>Education Completed:</b>		
No Answer	2	0.7
Grade School	57	21.3
High School	94	35.1
Trade School	16	6.0
College	71	26.5
Graduate School	28	10.4
<b>Worker Designation:</b>		
Lay Member	243	90.7
Church Pastor	15	5.6
Conference Worker	10	3.7

spectrum than the first survey, but failed in its attempt to equal the age range of West Virginians. In the higher number of older respondents it resembled the first survey. In the first survey those over forty were 76.3 percent of the total, but in the second it was 62.3 percent. Those under twenty years of age numbered thirty-four (12.7 percent) instead of two (1.4 percent) in the first survey. Those twenty to forty numbered sixty-six (24.6 percent). Those forty-one to sixty numbered ninety-three (34.7 percent), and those sixty-one or older numbered seventy-four (27.6 percent). Thus, the member respondents continued to be predominately older and often female.

The number of years respondents indicated they belonged to the Seventh-day Adventist church approximated the first survey. Although six did not answer the question, most did. Thirty-nine (14.6 percent) indicated they had been members for less than five years, as contrasted to 197 (73.5 percent) who had been members for five years or more, and 26 (9.7 percent) who said they were not members.

The state in which the respondent was born was one indication of the respondent being Appalachian. The respondents indicated that 193 (72.0 percent) of them were born in an Appalachian state and 73 (27.2 percent) were not.

The time the respondent lived in Appalachia was coupled with the question on the birth state to indicate if a person was a life-long Appalachian member. A majority indicated they had lived in Appalachia all their lives (52.6 percent or 141 people). Twenty-one (7.8 percent) people said they had lived in Appalachia for five years or less. Twenty-four people (9.0 percent) said they had lived there from six to ten years. Twenty-six (9.7 percent) people said they had lived in Appalachia for eleven to twenty years. Fifty-five (20.5 percent) said they had lived there for twenty-one years or more.

The level of formal education completed continued to illustrate the educational attainments of Seventh-day Adventists. Fifty-seven (21.3 percent) people indicated their highest level of formal schooling

was grade school. Ninety-four (35.1 percent) indicated that high school was their highest level of educational attainment. Sixteen (6.0 percent) said they graduated from a trade school. Seventy-one (26.5 percent) said they had attended college. Twenty-eight (10.4 percent) said they had completed a graduate degree. With 42.9 percent of this group having some formal education beyond high school, it cannot be considered an average Appalachian group.

#### Summary

In both surveys older female native Appalachian members were the largest group of respondents. Although there were more males represented in the second survey, they also tended to be older native Appalachian men. If the workers are deleted from either survey, the male to female ratio (see table 7) does not reflect the ratios for West Virginia, where 90 percent of the respondents lived.

The second survey did have a much higher proportion of respondents under age twenty. Also in both surveys the majority of respondents had been members of the church for over five years, and had attained above average formal education. The pastoral mix in the second survey was similar to the first except in one issue. The second survey reversed the ratio of Appalachian natives among the workers. In the first survey the majority of workers were not Appalachian natives, but they were in the second. Since the percentages in the demographics are not typical of West Virginia, the group may not accurately reflect the Appalachian culture. In West Virginia at the time the survey was taken, people under 20 equaled 31 percent of the population; those with college and/or graduate degrees, 10 percent; those unemployed, approximately 10 percent; and the ratio of males to females was approximately the same.<sup>1</sup>

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<sup>1</sup>U. S. Bureau of the Census, State and Metropolitan Area Data Book, 1986 (Washington, DC: U.S. Government Printing Office, 1986), 504-539.

Research Question 1: What Are the Perceptions of  
Workers and Members of the Mountain View  
Conference Regarding Appalachian Life?

The Worker and Members: 1989 Survey

The responses are grouped into the following clusters:

1. Education (statements 1, 2, 9, 46-52)
2. Independence (statements 3-8, 13, 18-20)
3. Family relationships (statements 10, 23-35)
4. Patriotic fervor (statements 11, 45)
5. Religion (statements 12, 17, 53, 61-65)
6. Lifestyle (statements 14-16, 21, 22, 36-44, 54-60).

Education

Question 1 used word comparisons to describe what Appalachians were like. The first statement compared "Learns Quickly" to "Learns Slowly" (see table 6). The largest response was neutral (44.6 percent), but 32.2 percent chose "Learns Quickly" while 21.6 percent chose "Learns Slowly." The group tended to be neutral (40.3 percent) when making a decision between the words "Social Misfit" (28.2 percent) and "Socially Smart" (27.4 percent). Statement 9 asked if Appalachians told stories of the past or present. A majority (59.7 percent) thought of Appalachians as telling stories of the past, 11.5 percent chose stories of the present, and 39.6 percent remained neutral. Statement 46 asserted that most older mountaineers had a feeling that higher education was necessary (see table 7). The responses were fairly evenly divided: 37.4 percent agreed, 24.5 percent were neutral, and 36.0 percent disagreed with the statement. Statement 47 asserted that the younger generation believed education was a ticket to leave the mountains. Most agreed (64.8 percent) with the statement, but 18.7 percent were neutral, and 13 percent disagreed. The previous two statements were the only ones dealing with formal education.<sup>1</sup> Based on

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<sup>1</sup>All the other statements in this group are for informal education.

TABLE 6

PERCENTAGE OF RESPONSES ABOUT FEELINGS OF WHAT  
APPALACHIANS ARE LIKE IN THE 1989  
SURVEY (N=139)

Statement #	Statement:	No Ans	1*	2*	3*	4*	5*	Statement:
1	Learns Quickly	1.4	12.2	20.1	44.6	18.7	2.9	Learns Slowly
2	Socially Smart	4.3	9.4	18.0	40.3	22.3	5.8	Social Misfit
3	Fighters	3.6	27.3	24.5	23.7	14.4	6.5	Resigned
4	Individual-centered	3.6	8.6	20.9	30.9	23.0	12.9	Group-centered
5	Sense of Independence	1.4	33.1	33.1	18.7	10.1	3.6	No Sense of Independence
6	Prize Personal Liberty	1.4	43.2	26.6	18.0	7.2	3.6	Disregard Personal Liberty
7	Dependence on Own Ability	2.2	14.4	20.9	30.2	21.6	10.8	Dependence on Government
8	Too Proud to Accept a Cent	2.2	5.0	12.9	34.5	26.6	18.7	Entitled to Government Help
9	Stories of the Past	5.0	20.1	39.6	23.7	6.5	5.0	Stories of the Present
10	Most Relatives Live Near	2.2	34.5	30.9	18.7	7.2	6.5	Most Relatives Far Away
11	Politically Involved	2.2	9.4	14.4	41.7	16.5	15.8	Uninvolved in Government
12	Spiritual Fervor	2.2	21.6	32.4	36.0	7.2	0.7	Religion Meaningless
13	Doing Their Own Thing	1.4	17.3	32.4	28.1	16.5	4.3	Living by the Rules
14	Live on the Land	2.2	21.6	32.4	29.5	9.4	5.0	Live in Towns
15	Living One Day at a Time	2.2	20.9	38.1	23.7	9.4	5.8	Preparing for the Future
16	Family Oriented	5.0	33.8	35.3	12.9	9.4	3.6	Object Oriented
17	Superstitious	5.0	14.4	33.8	31.7	5.8	9.4	Fact Oriented
18	Reject Authority Figures	3.6	6.5	22.3	36.7	22.3	8.6	Accept Authority Figures
19	Inwardly Reject Authority	4.3	9.4	24.5	35.3	15.1	11.5	Inwardly Accept Authority
20	Outwardly Reject Authority	6.5	8.6	15.1	43.2	18.0	8.6	Outwardly Accept Authority
21	Precise	2.9	6.5	7.9	23.7	41.0	18.0	"Good Enough"
22	Feels Good About Self		13.7	20.9	40.3	18.0	7.2	Feels Bad About Self

\*1=Strongly Agree with Statement on the Left, 2=Agree with Statement on the Left, 3=Neutral, 4=Disagree with Statement on the Right, 5=Strongly Disagree with Statement on the Right.

this group's inclination toward formal education, with 48.2 percent having training beyond high school, these responses are informative.

Statement 48 asserted that mountaineers have an intimate knowledge of how to get along with people. In this group 49.6 percent agreed, 34.5 percent were neutral, and 14.4 percent disagreed. Most respondents agreed (69.1 percent) with statement 49's assertion that mountaineers had an intimate knowledge of forest animals and birds, but 18.7 percent were neutral and 6.4 percent disagreed. Slightly fewer agreed (54.6 percent) they had an intimate knowledge of forest plants and roots, 26.6 percent were neutral, and 14.4 percent disagreed. Slightly more agreed (58.3 percent) they had an intimate knowledge of folklore, 20.1 percent were neutral, and 14.4 percent disagreed. Television as an instrument of cultural change was introduced in statement 52. It asserted that television was the greatest

TABLE 7

PERCENTAGE OF RESPONSES ON OPINION OF HOW OTHER APPALACHIANS  
REGARD ASPECTS OF LIFE IN THE 1989  
SURVEY (N=139)

Statement #	The Way Appalachians Regard Food:	No Ans	1	2	3	4	5
37	Most People Consider Food an Important Part of Fellowship	2.2	43.9	36.7	12.2	3.6	1.4
38	Most People Strive to Eat a Balanced Variety of Foods	1.4	9.4	14.4	27.3	28.8	18.7
39	Most People have a knowledge of a Balanced Diet	2.2	7.9	8.6	23.7	28.8	28.8
	Most Appalachians Dress:						
40	Fashionably	12.9	7.2	11.5	26.6	20.9	20.9
41	Informally	5.0	38.1	32.4	12.9	6.5	5.0
	In the Appalachian Culture:						
42	Music is a Basic Ingredient	4.3	48.2	28.1	17.3	1.4	0.7
43	Bluegrass Music Plays an Important Part	5.8	28.8	32.4	20.9	7.9	4.3
44	Country and Western Plays an Important Part	4.3	38.8	30.9	15.8	7.2	2.9
45	Most Appalachians Are Committed to Fighting in Order to Preserve the Freedoms of America.	2.2	47.5	19.4	23.7	3.6	3.6
	Regarding Education:						
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	2.2	19.4	18.0	24.5	20.9	15.1
47	Generally the Younger Generation Believes That Education is a Ticket to Leave the Mountains	3.6	29.5	35.3	18.7	6.5	6.5
	Appalachians Have an Intimate Knowledge of:						
48	How to Get Along With People	1.4	23.7	25.9	34.5	12.2	2.2
49	Forest Animals and Birds	5.8	31.7	37.4	18.7	5.0	1.4
50	Edible Plants and Roots	4.3	20.1	34.5	26.6	10.8	3.6
51	Folklore	7.2	24.5	33.8	20.1	10.8	3.6
52	Television is the Greatest Single Factor in Changes That have Occurred in Appalachia	4.3	35.3	30.9	15.1	9.4	5.0
53	Appalachians Tend to Think That When Their Time Comes They Will Die	2.2	41.7	31.7	16.5	4.3	3.6

\*1 = Strongly Agree, 2 = Agree, 3 = Neutral, 4 = Disagree, 5 = Strongly Disagree

single factor in the changes that have occurred in Appalachia. Most agreed (66.2 percent), but 15.1 percent were neutral, and 14.4 percent disagreed. Considering this group, it is safe to say that they had an affinity to education of any kind, formal or informal.

#### Summary

This group of respondents believed Appalachians generally were neither fast nor slow learners, but tended to learn quickly. The group believed the Appalachian's education came from more than a classroom. They believed Appalachians tended to know about nature, wildlife, and folklore. The group also tended to be superstitious and to tell stories of the past. The group did not believe Appalachians were either social misfits or socially astute, but they strongly believed that Appalachians got along well with people. The group was divided on whether older Appalachians appreciated higher education, but the group strongly agreed that young people see education as a stepping stone to other places.

#### Independence

Statements 3 through 8 discussed different aspects of being independent. Statement 3 asked if Appalachians were fighters or resigned. The majority said they were fighters (51.8 percent), but 23.7 percent were neutral, and 21.1 percent thought of them as being resigned. Statement 4 asked if Appalachians were individual-centered or group-centered. The group tended to think of Appalachians as group-centered (35.9 percent), but 29.5 percent thought they were individual centered, and 30.9 percent were neutral. Statement 5 asked if Appalachians had a sense of independence or not. The majority (66.2 percent) thought they had a sense of independence, but 18.7 percent were neutral, and 13.7 percent thought that Appalachians had no sense of independence. Statement 6 asked if Appalachians prized or disregarded personal liberty. A majority (69.8 percent) thought they prized personal liberty, but 18.0 percent were neutral, and 10.8 percent thought they disregarded personal liberty. Statement 7 asked if



Appalachians depended on the government or their own ability. The responses were fairly evenly divided: 35.3 percent chose "dependance on own ability," 30.2 percent were neutral, and 32.4 percent chose "dependance of government." When the question was changed to ask if Appalachians had the attitude that they are too proud to accept a cent from government, or if they were entitled to government help, the group tended to say, "entitled to government help" (45.3 percent), but 30.2 percent were neutral, and 17.9 percent chose "too proud to accept a cent." In statement 13 Appalachians were described as either doing their own thing, or living by the rules. The respondents tended to choose doing their own thing (49.7 percent), but 28.1 percent were neutral, and 20.7 percent considered Appalachians as living by the rules. Statements 18 through 20 discussed how Appalachians relate to authority. Statement 18 asked if it was more correct to say Appalachians accepted or rejected authority figures. The group had no clear voice, but the largest percentage accepted authority figures (30.9 percent accepting, versus 28.8 percent who said Appalachians rejected authority figures, and 36.7 percent remained neutral). Statement 19 asked if it was more correct to say Appalachians inwardly accepted or rejected authority. While 35.3 percent were neutral, 33.9 percent said they inwardly rejected authority, while 26.6 percent said they inwardly accepted authority. Statement 20 asked if Appalachians outwardly accepted or rejected authority. In this case 43.2 percent were neutral, while 26.6 percent said they outwardly accepted authority and 23.7 percent said they outwardly rejected authority.

#### Summary

According to this group, Appalachians were fighters who had a strong sense of independence and prized their personal liberty, but they are not either group-centered nor individually centered. They were divided over whether they depended on their own ability or the government. But when asked to choose between being too proud to accept a cent or being entitled to government help, they tended to think they

were entitled to government help. Although they neither accepted nor rejected authority or authority figures either inwardly or outwardly, they did tend to live by their own rules.

#### Family Relationships

Statement 10 asked if most relatives lived near or far away. A clear majority (65.4 percent) thought relatives lived near, but 18.7 percent were neutral and 13.7 percent thought they lived far away.

The twenty-third statement, or the first statement of question 2, stated that Appalachians always respected one another. Almost half (48.2 percent) agreed, but 10.1 percent disagreed and an impressive 41.0 percent were neutral (see table 8).

The twenty-fourth statement was the second statement of question 2. It stated that Appalachians respected each other unless alcohol was involved. Most (46.8 percent) agreed, but 15.8 percent disagreed and 34.5 percent were neutral.

The twenty-fifth statement, or the third statement of question 2, stated that Appalachians were closely knit. A clear majority (66.2 percent) agreed, but 6.5 percent disagreed and 23.0 percent were neutral.

The twenty-sixth statement, or the fourth statement of question 2, stated that Appalachians rally to help each other in a crisis. A clear majority (82.7 percent) agreed, but 5.0 percent disagreed and 11.5 percent were neutral.

The twenty-seventh statement, or the fifth statement of question 2, stated that Appalachians could go to parents for money in a crisis. A majority (61.9 percent) agreed, but 11.5 percent disagreed and 25.2 percent were neutral.

The twenty-eighth statement, or the sixth statement of question 2, stated that Appalachians could go to siblings for money in a crisis. Although 36.7 percent agreed, 30.2 percent were neutral and 28.8 percent disagreed.

TABLE 8

PERCENTAGE OF RESPONSES ON OPINION OF HOW OTHER APPALACHIAN  
FAMILY MEMBERS LIVE IN THE 1989  
SURVEY (N=139)

Statement #	They:	No Ans	1	2	3	4	5
23	Always Respect One Another	0.7	16.5	31.7	41.0	10.1	
24	Respect Each Other Unless Alcohol is Involved	2.9	20.9	25.9	34.5	12.9	2.9
25	Are Closely Knit	4.3	36.0	30.2	23.0	5.8	0.7
26	Rally to Help Each Other in a Crisis	0.7	49.6	33.1	11.5	3.6	1.4
27	Can Go to Parents for Money in a Crisis	1.4	28.1	33.8	25.2	7.9	3.6
28	Can Go to Siblings for Money in a Crisis	4.3	13.7	23.0	30.2	23.0	5.8
29	Can Go to Cousins for Money in a Crisis	6.5	6.5	12.9	29.5	23.7	20.9
30	Go Outside of the Family in a Crisis	4.3	9.4	18.7	28.8	23.7	15.1
	In the Mountaineer Family:						
31	Most Males Hunt and Fish Seriously	5.0	38.1	31.7	15.8	5.8	3.6
32	Most Husbands Provide the Family's Income	2.9	21.6	25.2	37.4	10.8	2.2
33	Most Husbands Are the Head of the Family	2.9	27.3	24.5	29.5	14.4	1.4
34	Most Wives Are the Hub of Family Action	5.0	20.9	25.9	38.1	7.2	2.9
35	Most Wives Have More Formal Education	3.6	8.6	27.3	36.7	18.0	5.8
36	Most People Consider Living on the Land More Important Than Having Money	2.2	14.4	19.4	38.8	16.5	8.6

\*1=Strongly Agree, 2=Agree, 3=Neutral, 4=Disagree, 5=Strongly Disagree.

The twenty-ninth statement, or the seventh statement of question 2, stated that Appalachians could go to cousins for money in a crisis. Although 19.4 percent agreed, 44.6 percent disagreed and 29.5 percent maintained neutrality.

The thirtieth statement, or the eighth statement of question 2, stated that Appalachians could go outside the family in a crisis. Although 28.1 percent agreed, 38.8 percent disagreed and 28.8 percent maintained neutrality.

The thirty-first statement, or the first statement of question 3, stated that in the mountaineer family most males hunt and fish seriously. A clear majority (69.8 percent) agreed, but 9.4 percent disagreed and 15.8 percent maintained neutrality.

The thirty-second statement, or the second statement of question 3, stated that most husbands provided the family's income. The largest number of respondents agreed (46.8 percent), but 37.4 percent were neutral and 13.0 percent disagreed.

The thirty-third statement, or the third statement of question 3, stated that most husbands were the head of the family. Most agreed (61.8 percent), but 29.5 percent were neutral and 15.8 percent disagreed.

The thirty-fourth statement, or the fourth statement of question 3, stated that most wives were the hub of family action. Although 46.8 percent agreed, 38.1 percent remained neutral and 10.1 percent disagreed.

The thirty-fifth statement, or the fifth statement of question 3, stated that most wives had more formal education. The largest response was neutral (36.7 percent), but 35.9 percent agreed and 23.8 percent disagreed.

#### Summary

According to this group the Appalachian family tended to be closely knit as a family unit, respected one another, lived close to each other, and would come to each other's aid in a crisis. Respondents felt they could go to their parents for money in a crisis and possibly to their siblings, but not generally to their cousins or to individuals outside the family. Males hunt and fish seriously and are the head of the family, but may not always be the largest wage earner. Women tended to be the hub of family action and have slightly more formal education, but their roles in the family were not as well defined as men's.

#### Patriotic Fervor

Statement 11 compared whether Appalachians were politically involved or uninvolved in government. Although 23.8 percent said they were politically involved, 41.7 percent were neutral and 32.3 percent said Appalachians were uninvolved in government. Statement 45 stated, "Most Appalachians are committed to fighting in order to preserve the freedoms of America" (see table 7). A majority (66.9 percent) agreed, but 7.2 percent disagreed and 23.7 percent maintained neutrality.

### Summary

This group of respondents believed that Appalachians prized their liberty enough to fight to preserve it, but they did not tend to believe that they were very involved in government.

### Religion

Statement 12 compared "Spiritual Fervor" to "Religion Meaningless" (see table 6). Most respondents thought of Appalachians as having spiritual fervor (54.9 percent) rather than thinking religion was meaningless to Appalachians (7.9 percent), and 36.0 percent were neutral to the question. Statement 17 compared "superstitious" to "fact oriented." Many thought of Appalachians as superstitious (48.2 percent), but 15.2 percent considered them fact oriented, and 31.7 percent remained neutral. Statement 53 considered fatalism, stating, "Appalachians tend to think that when their time comes they will die." A clear majority (74.4 percent) agreed with the statement, while 7.9 percent disagreed and 16.5 percent remained neutral (see table 7).

Statements 61 through 65 asked respondents to rank statements regarding true religion (see table 9). The group chose (63.3 percent) "worshiping God together in church," first in the list. Second choice (53.3 percent) was "experiencing the power of the Spirit." The group ranked, "having the truth about God and Bible teachings" as third choice (39.5 percent). The fourth choice (38.1 percent) was "providing for the hungry, orphans, and widows." Most respondents avoided (69.1 percent) the option of choosing "other," or they placed it last with no comment (11.5 percent). Those who did indicate what "other" meant to them chose a variety of responses from loving God and each other to witnessing.<sup>1</sup> Out of the thirty-two workers, fourteen wrote in a response to "other," or 43 percent of the workers. Out of 107 members, 20 wrote in a response, or 18 percent of the members.

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<sup>1</sup>See table 43 in Appendix A.

TABLE 9

PERCENTAGE OF RESPONDENTS CHOOSING EACH RANKING POSITION ON  
WHAT TRUE RELIGION IS TO THE AVERAGE APPALACHIAN  
IN THE 1989 SURVEY (N=139)

Item #	*Ranking True Religion:	No Ans	1	2	3	4	5
61	Providing for the Hungry, Orphans, Widows	8.6	21.6	16.5	24.5	23.0	5.8
62	Experiencing the Power of the Spirit	11.5	25.2	28.1	17.3	11.5	6.5
63	Having the Truth About God and Bible Teachings	6.5	26.6	12.9	26.6	20.9	6.5
64	Worshipping God Together in Church	6.5	32.4	30.9	15.8	10.8	3.6
65	Other	69.1	10.1	5.0	2.9	1.4	11.5

\*1=the highest ranking score, and 5=the lowest

### Summary

Appalachians have religious fervor and tend to be superstitious and are fatalistic. The group ranked true religion in the following manner: first, they believed that worshipping God in church with other believers defined true religion; second, they wanted to experience the power of the Holy Spirit; third, they wanted their religious experience to be based on Bible teachings; and fourth, they wanted to take care of the hungry, orphans, and widows.

### Lifestyle

Since the whole survey dealt with lifestyle statements, all of the statements would fit into this category. Statements not covered in other discussions are presented here.

Statement 14 asked whether Appalachians lived on the land or in towns. A majority (54.0 percent) said Appalachians lived on the land, but 14.4 percent said they lived in towns, and 29.5 percent were neutral. Statement 15 asked if it was more correct to say that Appalachians lived one day at a time or if they prepared for the future. A majority (59.0 percent) said they lived one day at a time, but 15.2 percent said they prepared for the future and 23.7 percent were neutral.

Statement 16 asked if it was more correct to say Appalachians were family-oriented or object-oriented. A majority (69.1 percent) considered Appalachians family-oriented, but 13.0 percent thought they were object-oriented, and 12.9 percent remained neutral.

Statement 21 asked if it was more correct to say "precise" or "good enough" when describing Appalachians. A majority (59.0 percent) chose "good enough," but 14.4 percent considered "precise" as the more accurate description and 23.7 percent were neutral.

Statement 22 asked if Appalachians felt good or bad about themselves. This was the only statement in which every respondent answered the question. The largest number of respondents thought Appalachians felt neither good nor bad about themselves (40.3 percent), but 34.6 percent said they felt good about themselves and 25.2 percent said they felt bad about themselves. Thus as a whole the group was inclined to think that Appalachians felt good about themselves.

Statement 36 stated, "Most people consider living on the land more important than having money." Although 38.8 percent were neutral, 33.8 percent agreed with the statement, and 25.1 percent disagreed.

Statement 37 asserted that most people consider food an important part of fellowship. A clear majority agreed (80.6 percent), 12.2 percent were neutral and 5.0 percent disagreed. Statement 38 asserted that most people tried to eat a balanced variety of foods. The group tended to disagree (47.5 percent), with 27.3 percent uncommitted and 23.8 percent agreeing. Statement 39 asserted that most people had a knowledge of a balanced diet. A majority disagreed (57.6 percent) with the statement, with 23.7 percent neutral and 16.5 percent agreeing.

Statement 40 asserted that mountaineers dress fashionably. The group tended to disagree (41.8 percent), but 26.6 percent were uncommitted and 18.7 percent agreed. Statement 41 asserted that mountaineers dress informally. A clear majority agreed (70.5 percent), but 12.9 percent were neutral and 11.5 percent disagreed. Statement 42 asserted that music was a basic ingredient in the Appalachian mountain

TABLE 10

PERCENTAGE OF RESPONDENTS CHOOSING THE REASONS FOR ENTERTAINING GUESTS IN AN UNOBSTRUCTED AREA IN THE 1989 SURVEY (N=139)

Statement #	Statement Choices:	No Answer	Chose as Reason
54	Hearing	61.2	38.8
55	Seeing	60.4	39.6
56	Touching	77.0	23.0
57	Involving Sick People	78.4	21.6
58	Allowing a Pathway In and Out	65.5	34.5
59	Other	93.5	6.5
60	Don't Know	47.5	52.5

culture. A clear majority agreed (76.3 percent), but 17.3 percent were neutral and 2.1 percent disagreed. Statement 43 asserted that bluegrass music played an important part in Appalachian mountain culture. A majority agreed (61.2 percent), but 20.9 percent were neutral and 12.2 percent disagreed. Statement 44 asserted that country and western music plays an important part in Appalachian mountain culture. A majority agreed (69.8 percent), but 15.8 percent were neutral, and 10.1 percent disagreed.

Question 12 (statements 54 through 60) involved a lifestyle issue regarding entertaining guests (see table 10). This question asked the respondent to check which of the listed items were appropriate for entertaining guests, i.e., hearing, seeing, touching, involving sick people, allowing a pathway in and out, other, or don't know. Many respondents avoided this question (47.5 percent). Of those who did respond, the majority (52.5 percent) said they did not know the answer. Those who attempted an answer chose (in order of responsiveness) seeing (39.6 percent), hearing (38.8 percent), allowing a pathway in and out (34.5 percent), touching (23.0 percent), involving sick people (21.6 percent), or some other reason (6.5 percent). Because of the lack of response and the majority of respondents pleading ignorance, this



question, as worded, cannot be considered part of Appalachian culture and was deleted from further analysis.

#### Summary

According to this group of respondents, Appalachians would like to live on their land one day at a time with their families, doing well enough to maintain a good self-image. For this group, food was an important part of fellowship, but they did not believe that fellow Appalachians attempted to eat a balanced diet or even had the knowledge of what a balanced diet was. In regard to attire, the group thought of Appalachians as dressing informally and not formally. For this group, music was a basic ingredient in their culture and included bluegrass as well as country and western.

#### Workers and Members: 1994 Survey

In this shortened version of the first survey, the questions were set up in a similar way. To aid the reader, the statements in the second survey are numbered to correspond to the statements in the first survey. Question 1 used word comparisons to describe what Appalachians were like, as in the first survey (see table 11). A Likert scale was used to show the direction of the agreement between the word pairs. The cultural cluster on patriotism was not included because there were no statistically significant statements in that cluster from the first survey.

The responses were grouped into the following clusters:

1. Education (statements 1, 2, 46, 48)
2. Independence (statements 3, 5, 7)
3. Family relationships (statements 10, 23, 26, 32, 33)
4. Religion (statement 17)
5. Lifestyle (statements 14, 15, 22, 37-41).

#### Education

The first statement compared "Learns Quickly" to "Learns Slowly." The largest response was neutral (49.3 percent), but 30.3

TABLE 11

PERCENTAGE OF RESPONSES ABOUT FEELINGS OF WHAT  
APPALACHIANS ARE LIKE IN THE 1994  
SURVEY (N=268)

Statement #		No Ans	1*	2*	3*	4*	5*	
1	Learns Quickly	2.6	9.7	21.6	49.3	13.4	3.4	Learns Slowly
2	Socially Smart	3.0	9.3	17.5	48.1	18.7	3.4	Social Misfit
3	Fighters	4.5	21.6	33.6	24.6	10.4	5.2	Resigned
5	Sense of Independence	3.0	24.6	36.2	24.3	7.1	4.9	No Sense of Independence
7	Dependence on Own Ability	3.0	14.9	26.5	25.4	23.5	6.7	Dependence on Government
10	Most Relatives Live Near	3.0	33.2	39.6	15.3	4.1	4.9	Most Relatives Far Away
14	Live on the Land	2.2	18.7	29.5	32.1	13.1	4.5	Live in Towns
15	Living One Day at a Time	3.0	19.0	34.0	30.2	10.8	3.0	Preparing for the Future
17	Superstitious	3.0	7.1	28.0	35.8	18.7	7.5	Fact Oriented
22	Feels Good About Self	2.6	8.6	27.2	43.7	14.6	3.4	Feels Bad About Self

\*1=Strongly Agree with Statement on the Left, 2=Agree with Statement on the Left, 3=Neutral, 4=Disagree with Statement on the Right, 5=Strongly Disagree with Statement on the Right.

percent chose "Learns Quickly" while 16.8 percent chose "Learns Slowly." The group tended to be neutral (48.1 percent) when making a decision between the words "Social Misfit" (22.1 percent) and "Socially Smart" (26.8 percent) in statement 2.

The third question concerned formal and informal education. A majority agreed with statement 46 that most older Appalachians have a feeling that higher education is necessary (60.9 percent), but 23.1 percent remained neutral, and 12.3 percent disagreed. A clear majority agreed with statement 48 that Appalachians have an intimate knowledge of how to get along with people (75.0 percent), but 13.1 percent were neutral, and 8.2 percent disagreed.

### Independence

Statement 3 asked if Appalachians are fighters or resigned. The majority said they were fighters (55.2 percent), but 24.6 percent were neutral and 15.6 percent thought of them as being resigned. Statement 5 asked if Appalachians have a sense of independence or not. The majority (60.8 percent) thought they had a sense of independence, 24.3 percent were neutral, and 12.0 percent thought that Appalachians had no sense of

TABLE 12

PERCENTAGE OF RESPONSES ON OPINION OF HOW OTHER  
APPALACHIAN FAMILY MEMBERS LIVE IN THE  
1994 SURVEY (N=268)

Statement #	They:	No Ans	1	2	3	4	5
23	Always Respect One Another	10.1	3.4	16.4	34.0	30.6	5.6
26	Rally to Help Each Other in a Crisis In the Mountaineer Family:	4.5	29.9	44.8	17.5	3.0	0.4
32	Most Husbands Provide the Family's Income	4.5	17.2	29.9	22.0	20.9	5.6
33	Most Husbands Are the Head of the Family	4.1	14.9	34.3	31.7	11.9	3.0

\*1=Strongly Agree, 2=Agree, 3=Neutral, 4=Disagree, 5=Strongly Disagree.

independence. Statement 7 asked if Appalachians depended on the government or their own ability. The respondents tended to think they depended on their own ability (41.4 percent), but 25.4 percent were neutral, and 30.2 percent chose "dependence of government."

#### Family Relationships

Statement 10 asked if most relatives lived near or far away. A clear majority (72.8 percent) thought relatives lived near, but 15.3 percent were neutral and 9.0 percent thought they lived far away.

Question 5 in the second survey asked about the Appalachian family. A Likert scale was used to show agreement or disagreement. Statement 23 proposed that they always respected one another (see table 12). The group tended to disagree (36.2 percent), but 34.0 were neutral and 19.8 percent agreed. Statement 26 projected that they rally to help each other in a crisis. A clear majority agreed (74.7 percent), 17.5 percent were neutral and 3.4 percent disagreed. Statement 32 advanced that in the mountaineer family most husbands provide the family's income. The group tended to agree (47.1), but 22 percent were neutral and 26.5 percent disagreed. They also tended to agree with statement 33 that the husband was the head of the family (49.2 percent), but 31.7 percent did not agree or disagree, and 14.9 percent disagreed.

Religion

Statement 17 asked if it is more correct of say Appalachians were superstitious or fact oriented (see table 13). The largest percentage (35.8) of respondents were neutral, but 35.1 percent said they were "Superstitious," and 26.2 percent said they were "Fact Oriented."

Lifestyle

Statement 14 asked whether Appalachians lived on the land or in towns. A majority (48.2 percent) said Appalachians lived on the land, but 17.6 percent said they lived in towns and 32.1 percent were neutral. Statement 14 asked if it was more correct to say that Appalachians lived one day at a time or if they prepare for the future. A majority (51.0 percent) said they live one day at a time, but 13.8 percent said they prepare for the future and 30.2 percent were neutral. Statement 22 asked if Appalachians feel good or bad about themselves. The largest number of respondents thought Appalachians felt neither good or bad about themselves (43.7 percent), but 35.8 percent said they felt good about themselves and 18.0 percent said they felt bad about themselves. Thus, as a whole, the group was inclined to think Appalachians feel good about themselves.

Question 2 contained three statements concerning food. Statement 37 stated that most people considered food an important part of fellowship (see table 13). The group tended to agree (45.6 percent), but 27.6 percent were neutral, and 23.9 percent disagreed. Statement 38 stated that most people strive to eat a balanced variety of foods. Most respondents agreed (70.1 percent), but 14.2 percent remained neutral, and 12.3 percent disagreed. Statement 39 suggested that most people have a knowledge of a balanced diet. Many agreed with the statement (48.8 percent), but 23.1 percent were neutral, and 24.3 percent disagreed.

Question 4 had two statements concerning attire. Statement 40 asserted that most Appalachians dress fashionably. The group tended to

TABLE 13

PERCENTAGE OF RESPONSES ON OPINION OF HOW OTHER  
APPALACHIANS REGARD ASPECTS OF LIFE IN THE  
1994 SURVEY (N=268)

Statement #		No Ans	1	2	3	4	5
	The Way Appalachians Regard Food:						
37	Most People Consider Food an Important Part of Fellowship	3.0	13.1	32.5	27.6	21.3	2.6
38	Most People Strive to Eat a Balanced Variety of Foods	3.4	29.1	41.0	14.2	9.3	3.0
39	Most People have a knowledge of a Balanced Diet	3.7	10.4	38.4	23.1	19.4	4.9
	Most Appalachians Dress:						
40	Fashionably	3.7	6.0	16.4	29.1	34.3	10.4
41	Informally	4.9	2.2	17.5	26.9	36.9	11.6
	Regarding Education:						
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	3.4	18.4	42.5	23.1	9.3	3.0
	Appalachians Have an Intimate Knowledge of:						
48	How to Get Along With People	3.7	31.3	43.7	13.1	6.7	1.5

\*1=Strongly Agree, 2=Agree, 3=Neutral, 4=Disagree, 5=Strongly Disagree.

disagree (44.7 percent), but 29.1 percent were neutral, and 22.4 percent agreed. Statement 41 reversed the assertion to state that most Appalachians dress informally. Again, the group tended to disagree (48.5 percent), but 26.9 percent remained neutral, and 19.7 percent agreed.

#### Summary

In regard to education the respondents in the second survey believed that Appalachians were quick to learn and socially smart. The second group was more positive on the Appalachians, especially being socially smart, than the first survey where the respondents were neutral. They had a more positive view of older Appalachians supporting higher education than the first survey. They believed that Appalachians have an intimate knowledge of how to get along with people, as they did in the first survey. In regard to independence, the respondents considered Appalachians as fighters who had a strong sense of independence, as in the first survey. The respondents of the 1994 survey were more positive about Appalachians depending on their own

ability rather than the government whereas in the first survey they were not sure which was correct. They thought of Appalachian families as having their relatives near and even though they did not always respect each other, they would help each other in a crisis. The second group was not as positive about the family as the first group where the respondents thought that they always respected each other. The group was not as positive about husbands providing the family income or being the head of the family, but the tendency to believe it is still strong. In regard to religion, they believe Appalachians tend to be superstitious, as in the first survey. The group felt that Appalachians had a lifestyle that allowed them to live on the land, without much planning for the future, but enjoying each day and feeling good about themselves as the respondents in the first survey did. They thought of food as an important part of their fellowship as did the first group or respondents. They tried to eat a balanced diet and knew what a balanced diet is. The first group had the opposite opinion of Appalachians following a balanced diet or even knowing what one was. But the second group was talking about other Appalachians and the first group was talking about mountaineers. They disagreed that Appalachians dress either formally or informally. The first group also disagreed that Appalachians dress formally, but they thought that they did dress informally. The difference was between the words "mountaineers," which has some negative connotations, and "Appalachians" which has a more positive connotation.

The two groups responded in similar patterns, but the second group tended to be more positive and approving of Appalachian ways; however, the second group was less positive about the family. Since these percentages are not typical of West Virginia (where 90 percent of the respondents lived), the group may not accurately reflect the Appalachian culture. In West Virginia at the time the survey was taken people under twenty equaled 31 percent of the population; those with college and/or graduate degrees, 10 percent; those unemployed,

approximately 10 per cent; and the ratio of males to females was approximately the same.<sup>1</sup>

Research Question 2: Are the Perceptions of  
Workers about Appalachian Life Different  
From the Members' Perceptions?

Survey of 1989: All Respondents

Among the findings, in twenty-seven (out of sixty-five) of the statements in the survey, pastors and members failed to support the null hypothesis on their perception of the statements and questions presented using an alpha of .05. Thirty-eight cases failed to reject the null hypothesis. Since the survey reached a disproportionate number of those who were over forty (65 percent) and only two who were under twenty years of age, the results may be more conservative than the survey findings indicate. For this reason and because so many calculations were made on the data, the author preferred the more conservative .01 alpha level of significance for all analyses except the correlation analyses to ensure more accuracy. With an alpha of .01, nineteen statements failed to support the null hypothesis between workers and members.

In the first section, the respondents were asked to choose a number from 1 to 5 between two sets of words that better expressed their feeling of what Appalachians were like. The word "Appalachian" was not defined as to whether the person was a member of the Seventh-day Adventist Church or not.

Education

The first statement compared the words "learns quickly" to "learns slowly" (see table 14). The members chose "learns quickly" and the workers "learns slowly." The mean was 2.65 for the members and 3.28 for the workers, significant at the 0.001 significance level. The second statement compared "socially smart" with "social misfit." The

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<sup>1</sup>U. S. Bureau of the Census, State and Metropolitan Area Data Book, 1986, 504-539.

TABLE 14

t-TEST MEASURES ABOUT FEELINGS OF WHAT  
APPALACHIANS ARE LIKE IN THE  
1989 SURVEY FOR ALL  
RESPONDENTS

Statement #	Word Comparisons:	Members (N=107)		Pastors (N=32)		t	p
		M	SD	M	SD		
1	Learns Quickly/Learns Slowly	2.65	1.01	3.28	0.73	-3.91	0.0002***
2	Socially Smart/Social Misfit	2.85	1.06	3.34	0.83	-2.73	0.0081**
3	Fighters/Resigned	2.31	1.23	2.97	1.14	-2.76	0.0079**
4	Individual-centered/ Group-centered	3.15	1.19	3.00	1.07	0.66	0.5140
5	Sense of Independence/ No Sense of Independence	2.10	1.11	2.41	1.13	-1.37	0.1773
6	Prize Personal Liberty/ Disregard Personal Liberty	2.00	1.18	2.00	0.92	0.00	1.0000
7	Dependence on Own Ability/ Dependence on Government	2.79	1.25	3.41	0.95	-2.98	0.0040**
8	Too Proud to Accept a Cent/ Entitled to Government Help	3.39	1.44	3.50	0.95	-0.52	0.60
9	Stories of the Past/ Stories of the Present	2.46	1.11	1.94	0.73	3.04	0.0032**
10	Most Relatives Live Near/ Most Relatives Far Away	2.31	1.25	1.78	0.87	2.68	0.0091**
11	Politically Involved/ Uninvolved in Government	3.13	1.20	3.21	0.97	-0.40	0.6889
12	Spiritual Fervor/ Religion Meaningless	2.25	0.94	2.53	0.84	-1.61	0.1139
13	Doing Their Own Thing/ Living by the Rules	2.65	1.16	2.31	0.82	1.87	0.0650
14	Live on the Land/ Live in Towns	2.55	1.16	2.03	0.74	2.99	0.0037**
15	Living One Day at a Time/ Preparing for the Future	2.53	1.18	1.97	0.65	3.44	0.0009***
16	Family Oriented/ Object Oriented	2.21	1.21	1.72	0.58	3.10	0.0025**
17	Superstitious/Fact Oriented	2.80	1.17	1.94	0.58	5.56	0.0001***
18	Reject Authority Figures/ Accept Authority Figures	3.09	1.07	2.91	0.96	0.91	0.3680
19	Inwardly Reject Authority/ Inwardly Accept Authority	3.06	1.20	2.59	0.84	2.45	0.0166*
20	Outwardly Reject Authority/ Outwardly Accept Authority	3.07	1.10	2.90	0.89	0.86	0.3948
21	Precise/'Good Enough'	3.45	1.15	4.00	0.72	-3.25	0.0017**
22	Feels Good About Self/ Feels Bad About Self	2.60	1.05	3.63	0.87	-5.51	0.0001***

\* = .05 level of statistical significance; \*\* = .01 level of statistical significance; \*\*\* = .001 level of statistical significance.



means were 2.85 for the members and 3.34 for the workers, significant at the 0.01 level. The members tended to believe they were socially smart, but the workers tended to disagree. Statement 9 juxtaposed "stories of the past" to "stories of the present." At the 0.005 level of significance, both members and workers tended to recognize that stories of the past were an important way of communicating in Appalachia. However, members were more likely to think in terms of stories of the present than workers (mean for workers was 1.9 and members 2.5). Statement 46 (see table 15) suggested that older Appalachians have a feeling that higher education is necessary, but the workers differed (mean for members 2.73 versus 3.65 for workers at a .001 significance level).

When asked if Appalachians have an intimate knowledge of how to get along with people in statement 48, both groups tended to agree, but the members were more adamant (mean for members was 2.3 versus 2.8 for workers at the 0.005 significance level). Both members and pastors agreed that Appalachians have an intimate knowledge of folklore, but workers were more adamant (means: members 2.42, workers 1.94, at the 0.01 significance level).

#### Independence

Statement 3 compared "fighters" with "resigned." At a significance level of 0.01, the workers tended to believe the Appalachians were more ready to fight than the members. The means were 2.3 for the members and 2.97 for the workers. The seventh statement compared "dependence on own ability" to "dependence on government." Workers at the 0.005 level tended to believe the members relied on the government (means 2.7 members and 3.4 workers) while members leaned to the opposite opinion. Workers and members differed over whether Appalachians inwardly rejected or accepted authority. At the 0.05 level, members were more likely to be neutral to the question, but workers were more likely to think they would inwardly reject authority (mean for workers was 2.59 to 3.06 for members). In statement 21 when

TABLE 15

t-TEST MEASURES OF RESPONSES ON OPINION OF HOW OTHER  
APPALACHIANS REGARD ASPECTS OF LIFE  
IN THE 1989 SURVEY FOR ALL  
RESPONDENTS

Statement #	The Way Appalachians Regard Food:	Members (N=107)		Pastors (N=32)		t	p
		M	SD	M	SD		
37	Most People Consider Food an Important Part of Fellowship	1.72	0.87	2.03	0.98	-1.57	0.1224
38	Most People Strive to Eat a Balanced Variety of Foods	3.13	1.24	4.03	0.80	-.481	0.0001***
39	Most People Have a Knowledge of a Balanced Diet	3.41	1.27	4.39	0.62	-5.89	0.0001***
	<b>Most Appalachians Dress:</b>						
40	Fashionably	3.25	1.27	3.97	0.87	-3.43	0.0010***
41	Informally	2.13	1.20	1.72	0.85	2.13	0.0361*
	<b>In the Appalachian Culture:</b>						
42	Music is a Basic Ingredient	1.73	0.89	1.74	0.77	-0.10	0.9208
43	Bluegrass Music Plays an Important Part	2.30	1.15	1.96	0.95	1.62	0.1112
44	Country and Western Plays an Important Part	2.12	1.15	1.61	0.66	3.06	0.0030**
45	Most Appalachians Are Committed to Fighting in Order to Preserve the Freedoms of America.	1.86	1.14	2.23	0.92	-1.85	0.0692
	<b>Regarding Education:</b>						
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	2.73	1.35	3.65	1.11	-3.81	0.0003***
47	Generally the Younger Generation Believes That Education is a Ticket to Leave the Mountains	2.18	1.21	2.35	0.95	-0.82	0.4164
	<b>Appalachians Have an Intimate Knowledge of:</b>						
48	How to Get Along With People	2.30	1.10	2.81	0.78	-2.90	0.0049**
49	Forest Animals and Birds	2.02	0.99	2.00	0.77	0.12	0.9073
50	Edible Plants and Roots	2.45	1.10	2.25	0.89	0.99	0.3244
51	Folklore	2.42	1.17	1.94	0.77	2.65	0.0096**
52	Television is the Greatest Single Factor in Changes That Have Occurred in Appalachia	2.24	1.23	1.84	0.92	1.93	0.0573
53	Appalachians Tend to Think That When Their Time Comes They Will Die	1.95	1.11	1.91	0.86	0.25	0.8072

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

asked to compare "precise" to "good enough," both groups tended to agree that Appalachians were willing to accept "good enough." But at the .005 level of significance, no worker was willing to choose the heading "strongly agree" indicating Appalachians were precise, even though some Appalachians did. The greatest difference occurred in statement 22 when the respondents were asked to compare the words "feels good about self" to "feels bad about self." At the 0.0001 level of significance (mean for members 3.4 versus workers 4.0) workers thought members had lower self-esteem than members did.

#### Family Relationships

Regarding statement 10, at the 0.01 level, pastors tended to believe that more of the members' relatives lived nearby (means for members 2.30 to pastors 1.78). Statement 23 stated that Appalachians always respected one another (see table 16). At the 0.01 level of significance the members tended to agree with the statement more than workers (means for members 2.36 versus workers of 2.75). The 24th statement added that they respected each other except when alcohol was involved. The members with a mean of 2.37 tended to agree, but with a mean of 2.91 the workers tended to be neutral at the 0.01 level of significance. When asked if males in an Appalachian family hunt and fish seriously, both groups tended to agree, but the workers were more adamant in their feelings (members' mean of 2.13 to workers of 1.57 with a significance level of .005).

#### Patriotic Fervor

There were no statistically significant responses for this cultural cluster.

TABLE 16

t-TEST MEASURES ON OPINION OF HOW OTHER  
APPALACHIAN FAMILY MEMBERS LIVE  
IN THE 1989 SURVEY FOR ALL  
RESPONDENTS

Statement #	They:	Members (N=107)		Pastors (N=32)		t	p
		M	SD	M	SD		
23	Always Respect One Another	2.36	0.93	2.75	0.67	-2.63	0.0106*
24	Respect Each Other Unless Alcohol is Involved	2.37	1.09	2.90	0.86	-2.89	0.0052**
25	Are Closely Knit	2.06	1.02	1.84	0.77	1.27	0.2068
26	Rally to Help Each Other in a Crisis	1.72	0.97	1.78	0.66	-0.43	0.6697
27	Can Go to Parents for Money in a Crisis	2.17	1.13	2.47	0.80	-1.65	0.1024
28	Can Go to Siblings for Money in a Crisis	2.82	1.21	2.87	0.81	-0.25	0.8016
29	Can Go to Cousins for Money in a Crisis	3.50	1.24	3.17	0.91	1.60	0.1138
30	Go Outside of the Family in a Crisis	3.13	1.26	3.32	0.98	-0.90	0.3695
	In the Mountaineer Family:						
31	Most Males Hunt and Fish Seriously	2.13	1.13	1.57	0.73	3.23	0.0019**
32	Most Husbands Provide the Families' Income	2.39	1.03	2.65	1.02	-1.20	0.2352
33	Most Husbands Are the Head of the Family	2.34	1.08	2.45	1.12	-0.51	0.6155
34	Most Wives Are the Hub of Family Action	2.37	1.07	2.61	0.76	-1.42	0.1596
35	Most Wives Have More Formal Education	2.84	1.04	2.84	1.00	0.03	0.9772
36	Most People Consider Living on the Land More Important Than Having Money	2.95	1.20	2.52	0.85	2.27	0.0265*

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

### Religion

An interesting note regarding statement 17 was that no worker chose the numbers that tended toward fact orientation as opposed to a superstitious orientation even though members did (means for members 2.80 to 1.93 for workers at the .0001 significance level).

In section 18, true religion to the Appalachian members had two statistically significant different emphasizes as one compared the workers' responses (see table 17). The highest mean average for members concerned "worshiping God together in church" (2.13), whereas the workers chose "experiencing the power of the spirit" as the Appalachians first choice (2.2). The next choice for the members was "having the truth about God and Bible teachings" (2.41), but workers chose that as their last choice (3.48). This difference was at the .0001 significance level. The members chose "experiencing the power of the spirit" as their third choice. Appalachian members chose "providing for the

hungry, orphans and widows" as their last choice of the provided answers, but workers placed the choice differently enough to provide a statistical difference of .05 (mean for members was 2.6 versus 3.2 for the workers). There was a statistical significance for the written answer "other" at the .0001 significance level. Workers were much more likely to choose "other" than members. When workers did choose to put down another choice for "other," they were more likely to think of their answers as "right," but the members were more likely to use the full five-point scale for their responses. It seems that workers misunderstood the primary reasons Appalachian people go to a Seventh-day Adventist church as well as the value system motivating them.

TABLE 17

t-TEST MEASURES OF RESPONSES CHOOSING EACH RANKING POSITION ON  
WHAT TRUE RELIGION IS TO THE AVERAGE APPALACHIAN  
IN THE 1989 SURVEY FOR ALL RESPONDENTS

Statement #	Ranking true religion to Appalachian people:	Members (N=107)		Pastors (N=32)		t	p
		M	SD	M	SD		
61	Providing for the Hungry, Orphans, Widows	2.60	1.28	3.18	1.06	-2.46	0.0175*
62	Experiencing the Power of the Spirit	2.45	1.25	2.21	1.18	0.95	0.3489
63	Having the Truth About God and Bible Teachings	2.42	1.27	3.48	0.98	-4.79	0.0001***
64	Worshiping God Together in Church	2.13	1.13	2.30	1.21	-0.69	0.4958
65	Other	3.26	1.71	2.25	1.71	1.73	0.0987

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

The members did not expect the church to be an ecstatic experience at least as much as the workers, but the Appalachian members do expect the church to be more involved in the helping ministries than workers seem to understand. More important than workers realized was having a faith that was true to Bible teachings. Being together in worship in a church that was true to the Bible was an important aspect of religion for the Appalachian members.

#### Lifestyle

While both groups in statement 14 were more likely to think of Appalachians living on the land rather than in towns, workers were more

likely to say they lived on the land than did members, at the 0.005 significance level. No worker strongly agreed that Appalachians lived in towns, but several members did. At the 0.001 level of significance, both groups in statement 15 leaned toward agreeing that Appalachians live one day at a time, but members were more likely to think they prepared for the future (means 2.53 for members to 1.97 for workers). Juxtaposing family to object orientation, both groups tended to choose family orientation in statement 16, but members were more likely to choose object orientation (means 2.21 for members to 1.72 for workers, with a significance level of 0.005). An interesting highlight from statement 16 is that no worker chose the numbers on the side of object orientation, even though members did. When asked if Appalachian people considered living on the land more important than having money in statement 36, at the 0.05 level, the members remained neutral, but the workers tended to think that Appalachians preferred land to money (mean for members 2.95 to workers' 2.52).

When asked in statement 37 if most people strive to eat a balanced variety of foods (see table 17), workers tended to say "No," while members tended to be more neutral (mean for members 3.13 versus workers of 4.03, at the 0.0001 significance level). Workers and members differed with the statement. Members tended to be neutral to statement 39, but workers adamantly disagreed that most people had a knowledge of a balanced diet (mean for members was 3.4 to pastors 4.4, at the 0.0001 significance level).

When asked in statements 40 and 41 if Appalachians dress fashionably, both groups leaned toward disagreeing, but workers more adamantly (mean for members was 3.25 versus 3.97 for workers at the 0.001 significance level). When the question was changed to whether Appalachians dressed informally, both groups seemed inclined to agree, but workers were more adamant (mean for members 2.13 versus 1.72 for workers, at the .05 significance level).

Both groups tended to agree in the central place music plays in Appalachia and that bluegrass music is important, but they differed on the importance of country and western music, with the workers saying it had a greater influence (mean for members, 2.12, versus workers of 1.61, at the 0.005 significance level on statement 44).

The twelfth section (statements 54-60), using chi-squared as the analytic tool, provided no statistically significant areas in understanding the Appalachian use of unobstructed space in the area where guests were entertained.<sup>1</sup>

Questions 14 through 17 were open-ended and are discussed in Appendix A.<sup>2</sup> The questions asked how to reach the Appalachian people better, what was unique about the Appalachian culture, what was liked best and what was liked least about Appalachia. The responses were grouped into categories based on the number of responses to the general area. Within each category the respondent was recognized as a worker ("P") or a lay member ("M").

### Summary

The workers and the members often disagreed about what being Appalachian meant. Workers tended to be more negative relative to the speed of learning, social adaptability, living in the past, or desiring formal education. Pastors did agree that Appalachian members had a knack for getting along with people and had extensive knowledge of folklore, even more so than the members themselves thought.

Workers tended to believe that they were neither resigned nor fighters even though members considered themselves fighters. Workers also considered Appalachians as depending on the government as opposed

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<sup>1</sup>In interviews, the author discovered that this question applied only to small parts of central and southern Appalachia where the author conducted an ethnography. Both groups tended to avoid answering this question. Notice the percentage response in table 10.

<sup>2</sup>Tables 39-42 in Appendix A, contain the results of questions 14-17. A discussion of the responses follows the tables. Table 43 displays the results of the option "other" in question 18 regarding the ranking "true religion."

to the members who considered themselves self-sufficient. Workers were likely to think that members inwardly reject authority. Not one worker expressed the feeling that Appalachians were precise. Instead they chose "good enough." Workers were more likely than members to attribute poor self-esteem to Appalachians.

Workers thought that Appalachian family members lived nearby each other and respected each other except when alcohol was involved. They also believed more than the members that Appalachian husbands hunt and fish seriously.

Workers were likely to believe that Appalachians were superstitious. Members chose worshipping God together in church as their first definition of what true religion was to Appalachians, but it was the workers' second choice. Having the truth about God and Bible teaching was the members' second choice, but it was the workers' last choice. Experiencing the power of the Spirit was the members' third choice, but the workers' first choice. The members' last choice was providing for the hungry, orphans, and widows, but it was the workers' third choice.

Workers' thought of Appalachians as living on their own land rather than in town. In fact no worker even chose that they lived in town. Workers' were also adamant that Appalachians did not prepare for the future, but lived one day at a time. Workers also thought of Appalachians as family oriented, but members saw themselves as more materialistic. Workers saw Appalachians as wanting land more than money, but the members were not so sure. Workers were also confident that Appalachians did not eat a balanced diet or even know what a balanced diet was. The workers thought of Appalachians as dressing informally rather than formally. They believed that country and western music was a key ingredient in Appalachian life, but the members were not so sure. Overall, the workers seemed more negative about Appalachian life than the members.



The Non-Appalachian Worker Versus the Appalachian  
Member in the 1989 Survey

Up to this point in the discussion the focus has been on all respondents. One also asks what difference would it make if only Appalachian members who had lived in Appalachia all their lives were compared to the pastors who had lived in Appalachia less than five years? A major focus of this document was to ask how to help the pastor who was beginning ministry in Appalachia. The expectation at the beginning of this project was that the entering worker would have a more difficult time than the worker who had been in Appalachia a longer time (see table 18).

Education

In the word comparisons of the first section, the comparison shows a significance of .0001 versus .005 for all respondents. In the second word comparison, the significance was .0005 instead of 0.01 in the larger survey. Stories of the past versus stories of the present showed a significance level of .01 versus .005. Workers also tended to disagree with members on how well Appalachians got along with other people.

Independence

The third statement compared the words "fighter" and "resigned." The significance level was .005 for the new workers versus .01 for older workers. A comparison of dependence on one's own ability versus dependence of government was virtually the same level between the old and new workers. Inwardly rejecting authority versus inwardly accepting authority showed no significance with non-Appalachian workers, but revealed a .05 significance level in the larger sample.

Family Relationships

The comparison between "most relatives live near" versus "most relatives far away" reversed the trend and showed a significance level of .005 for new workers versus .01 for older ones. "Living on the land"

TABLE 18

t-TEST COMPARISONS BETWEEN APPALACHIAN MEMBERS AND NON-APPALACHIAN  
WORKERS ABOUT FEELINGS OF WHAT APPALACHIANS  
ARE LIKE IN THE 1989 SURVEY

Statement #	Items:	Members (N=66)		Pastors (N=16)		t	p
		M	SD	M	SD		
1	Learns Quickly/Learns Slowly	2.55	1.05	3.50	0.52	-5.17	0.0001***
2	Socially Smart/Social Misfit	2.68	1.17	3.44	0.51	-3.87	0.0003***
3	Fighters/Resigned	2.30	1.35	3.33	0.98	-3.39	0.0021**
4	Individual-centered/Group-centered	3.19	1.23	3.13	1.31	0.18	0.8582
5	Sense of Independence/No Sense of Independence	2.00	1.08	2.56	1.26	-1.64	0.1139
6	Prize Personal Liberty/ Disregard Personal Liberty	1.97	1.24	2.19	0.98	-0.75	0.4569
7	Dependence on Own Ability/Dependence on Government	2.78	1.31	3.75	0.93	-3.40	0.0018**
8	Too Proud to Accept a Cent/Entitled to Government Help	3.53	1.16	3.75	1.00	-0.76	0.4566
9	Stories of the Past/Stories of the Present	2.37	1.17	1.93	0.70	2.72	0.0100**
10	Most Relatives Live Near/Most Relatives Far Away	2.38	1.37	1.69	0.60	3.01	0.0039**
11	Politically Involved/Uninvolved in Government	3.11	1.21	3.19	1.05	-0.26	0.7981
12	Spiritual Fervor/Religion Meaningless	2.25	1.02	2.44	0.89	-0.73	0.4724
13	Doing Their Own Thing/Living by the Rules	2.60	1.18	2.38	0.89	0.85	0.4035
14	Live on the Land/Live in Towns	2.62	1.28	2.00	0.52	3.00	0.0039**
15	Living One Day at a Time/Preparing for the Future	2.58	1.22	1.75	0.58	3.95	0.0002**
16	Family Oriented/Object Oriented	2.26	1.29	1.75	0.68	2.16	0.0363*
17	Superstitious/Fact Oriented	2.90	1.29	1.93	0.59	4.32	0.0001***
18	Reject Authority Figures/Accept Authority Figures	3.18	1.17	3.13	1.02	0.18	0.8608
19	Inwardly Reject Authority/Inwardly Accept Authority	3.09	1.27	2.88	0.89	0.81	0.4223
20	Outwardly Reject Authority/Outwardly Accept Authority	3.05	1.15	3.06	0.85	-0.04	0.9646
21	Precise/"Good Enough"	3.40	1.23	4.00	0.63	-2.73	0.0089**
22	Feels Good About Self/Feels Bad About Self	2.47	1.00	3.88	0.89	-5.56	0.0001***

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

versus "living in town" revealed no real difference. In regard to other family statements (see table 19), there were no differences that showed a .01 significance level comparing the non-Appalachian workers to the Appalachian members. In the larger set there were two statistically significant statements: "They always respect each other unless alcohol is involved" and "In the mountaineer family most males hunt and fish seriously."

### Patriotic Fervor

These newer workers responded at the .05 significance level to statement 45 that Appalachians are committed to fighting to preserve American freedoms. In this they responded more forcefully than the members or the older workers. But there was no difference to other patriotic issues between the newer and older workers (see table 20).

TABLE 19

**t-TEST COMPARISONS BETWEEN APPALACHIAN MEMBERS AND NON-APPALACHIAN  
WORKERS ON OPINION OF HOW OTHER APPALACHIAN  
FAMILY MEMBERS LIVE IN THE 1989 SURVEY**

#	They:	Members (N=66)		Workers (N=16)		t	p
		M	SD	M	SD		
23	Always Respect One Another	2.23	0.94	2.65	0.62	-2.06	0.0474*
24	Respect Each Other Unless Alcohol is Involved	2.32	1.16	2.75	0.86	-1.67	0.1055
25	Are Closely Knit	2.10	1.08	1.81	0.75	1.22	0.2300
26	Rally to Help Each Other in a Crisis	1.74	1.03	2.00	0.73	-1.16	0.2550
27	Can Go to Parents for Money in a Crisis	2.15	1.11	2.56	0.81	-1.66	0.1063
28	Can Go to Siblings for Money in a Crisis	2.89	1.26	2.93	0.59	-0.20	0.8411
29	Can Go to Cousins for Money in a Crisis	3.65	1.30	3.07	0.73	2.28	0.0292*
30	Go Outside of the Family in a Crisis	3.10	1.30	3.47	1.13	-1.11	0.2770
	In the Mountaineer Family:						
31	Most Males Hunt and Fish Seriously	2.19	1.21	1.50	0.76	2.72	0.0107*
32	Most Husbands Provide the Families' Income	2.28	1.08	2.80	1.15	-1.61	0.1231
33	Most Husbands Are the Head of the Family	2.20	1.15	2.67	1.11	-1.45	0.1601
34	Most Wives Are the Hub of Family Action	2.41	1.13	2.40	0.74	0.334	0.9577
35	Most Wives Have More Formal Education	2.78	1.05	2.93	1.03	-0.51	0.6139
36	Most People Consider Living on the Land More Important Than Having Money	2.97	1.26	2.67	0.90	1.08	0.2892

\* = .05 error level, \*\* = .01 error level, \*\*\* = .001 error level.

### Religion

The comparison between superstitious versus fact orientation had the same results in both diagnostic studies. In the ranking of how to understand true religion there was only one statement that stood out at the .005 significance level. The new workers were less likely to think the Appalachians thought "the truth about God and Bible teachings" was as key an ingredient in true religion (see table 21) as the older workers. There was one dramatic difference at a significance level of .01. Every one of the newer workers chose "other" to describe what true religion was. Although they gave no consistent answers, they were convinced that they knew what true religion was for their Appalachian members, but neither the members nor the other workers agreed.

TABLE 20

**t-TEST COMPARISONS BETWEEN APPALACHIAN MEMBERS AND NON-APPALACHIAN  
WORKERS OF RESPONSES ON OPINION OF HOW OTHER  
APPALACHIANS REGARD ASPECTS OF LIFE  
IN THE 1989 SURVEY**

Statement #		Members (N=66)		Pastors (N=16)		t	p
		M	SD	M	SD		
37	<b>The Way Appalachians Regard Food:</b> Most People Consider Food an Important Part of Fellowship	1.67	0.89	2.07	0.96	-1.45	0.1622
38	Most People Strive to Eat a Balanced Variety of Foods	2.89	1.24	4.13	0.83	-4.69	0.0001***
39	Most People Have a Knowledge of a Balanced Diet	3.23	1.28	4.60	0.63	-5.97	0.0001***
	<b>Most Appalachians Dress:</b>						
40	Fashionably	3.04	1.26	4.27	0.70	-4.94	0.0001***
41	Informally	2.18	1.26	1.50	0.63	3.02	0.0040**
	<b>In the Appalachian Culture:</b>						
42	Music is a Basic Ingredient	1.61	0.89	1.80	0.77	-0.81	0.4239
43	Bluegrass Music Plays an Important Part	2.33	1.27	2.00	0.76	1.29	0.2056
44	Country and Western Plays an Important Part	2.05	1.14	1.67	0.72	1.62	0.1155
45	Most Appalachians Are Committed to Fighting in Order to Preserve the Freedoms of America.	1.82	1.17	2.40	0.91	-2.12	0.0441*
	<b>Regarding Education:</b>						
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	2.55	1.34	3.47	1.13	-2.74	0.0113*
47	Generally the Younger Generation Believes That Education is a Ticket to Leave the Mountains	2.10	1.25	2.33	0.98	-0.80	0.4305
	<b>Appalachians Have an Intimate Knowledge of:</b>						
48	How to Get Along With People	2.05	1.01	2.94	0.772	-3.88	0.0006**
49	Forest Animals and Birds	1.84	0.97	2.07	0.80	-0.94	0.3562
50	Edible Plants and Roots	2.30	1.12	2.53	0.92	-0.84	0.4075
51	Folklore	2.35	1.20	2.07	0.70	1.18	0.2437
52	Television is the Greatest Single Factor in Changes That Have Occurred in Appalachia	2.14	1.22	1.63	0.62	2.37	0.0216*
53	Appalachians Tend to Think That When Their Time Comes They Will Die	1.75	1.06	1.88	1.09	-0.43	0.6745

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance .

TABLE 21

**t-TEST COMPARISONS BETWEEN APPALACHIAN MEMBERS AND NON-APPALACHIAN WORKERS ON RESPONSES CHOOSING EACH RANKING POSITION ON WHAT TRUE RELIGION IS TO THE AVERAGE APPALACHIAN IN THE 1989 SURVEY**

#	Ranking true religion:	Members (N=66)		Workers (N=16)		t	p
		M	SD	M	SD		
61	Providing for the Hungry, Orphans, Widows	2.56	1.32	2.79	0.89	-0.79	0.4352
62	Experiencing the Power of the Spirit	2.56	1.27	2.21	1.19	0.97	0.3450
63	Having the Truth About God and Bible Teachings	2.25	1.33	3.36	1.01	-3.50	0.0019**
64	Worshiping God Together in Church	2.19	1.19	2.33	1.29	-0.40	0.6939
65	Other	3.50	1.60	1.00	0.00	6.96	0.0001***

\* = .05 error level, \*\* = .01 error level, \*\*\* = .001 error level.

### Lifestyle

Living one day at a time versus preparing for the future again revealed a significance level of .0005 for the newer workers versus .001 for the older ones. Family-oriented versus object-oriented showed a significance level of .05 for the new workers versus .005 for the older ones. "Precise" versus "good enough" revealed a significance level of .01 for the newer workers versus .005 for the older ones. "Feels good about self" versus "feels bad about self" was the same in both samples. In regard to statements about other aspects of life in Appalachia, there were some interesting differences (see table 20). As in the larger survey the workers with less time in Appalachia did not believe that Appalachians ate a balanced variety of foods (at a significance level of .0001). Nor did they feel that the people had a knowledge of a balanced diet (at the .0001 significance level). The newer workers agreed with the larger survey in saying that Appalachians dressed informally (.005) and not formally (.0001), but not as forcefully.

### Summary

Although there were several differences, the pattern of the responses is mostly the same as the older workers. It does not seem

that the new workers have a greater problem in adjusting than those who have worked in the Conference longer.

#### Workers and Members, 1994 Survey: All Respondents

In a second survey, 301 members and twenty-eight workers were mailed a survey. By the deadline, 246 members and twenty-five workers had responded. After the deadline, one more pastor and 13 more members responded, but their responses were not included in the comparison. It is interesting to note that 86 percent of the members and 93 percent of the workers responded. The response rate of the workers was similar to the first survey, but the members more than doubled their response rate.

Out of the twenty-one statements or questions, fourteen were statistically significant at the .05 level of significance. This is in spite of the fact that more laymen were functioning in workers' roles, including some women in Conference administrative roles. Since the author administered the first survey, the Conference staff decreased to 28 including 13 full-time pastors. This second survey was sent to only those members of the Conference with telephones listed in the Conference mailing list. Thus, it cannot be considered a random sample. The author chose this method attempting to correct the preponderance of older women answering the first survey. This second survey improved the male/female balance, but did not reach a balanced response ratio between men and women. It had a better balance of ages with age groups represented from nine to ninety, but the respondents did not have the proportions of each age group as in Appalachia. Another drawback was that the group tended to be as educated as the first survey. Thus, the sample group in the second survey did not represent Appalachia any better than the first group.

#### Education

The first category in the second survey, like the first survey, asked for word comparisons (see table 22). The first comparison was between "learns quickly" and "learns slowly." The members (mean score

TABLE 22

t-TEST MEASURES ABOUT FEELINGS OF WHAT  
APPALACHIANS ARE LIKE IN THE 1994  
SURVEY FOR ALL RESPONDENTS

Statement #		Members (N=243)		Pastors (N=25)		t	p
		M	SD	M	SD		
1	Learns Quickly/Learns Slowly	2.72	0.91	3.40	0.81	-3.91	0.0005***
2	Socially Smart/Social Misfit	2.86	0.96	3.20	0.65	-2.40	0.0216*
3	Fighters/Resigned	2.38	1.12	2.76	1.05	-1.72	0.0957
5	Sense of Independence/No Sense of Independence	2.29	1.07	2.36	1.19	-0.31	0.7642
7	Dependence on Own Ability/Dependence on Government	2.75	1.17	3.24	1.16	-1.99	0.0564
10	Most Relatives Live Near/Most Relatives Far Away	2.08	1.05	1.76	1.05	1.45	0.1579
14	Live on the Land/Live in Towns	2.54	1.10	2.60	0.96	-0.31	0.7557
15	Living One Day at a Time/Preparing for the Future	2.46	1.03	2.16	0.99	1.44	0.1609
17	Superstitious/Fact Oriented	2.78	1.48	2.28	0.79	2.72	0.0093**
22	Feels Good About Self/Feels Bad About Self	2.69	0.92	3.40	0.76	-4.30	0.0002***

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

of 2.72) contrasted with the workers (mean score of 3.40) at a .0005 level of confidence with the workers tending to say the Appalachians learned slowly and the Appalachians more likely to say they learned quickly. With means of 2.86 for the members and 3.20 for the workers in statement 2, the workers were more likely to say the Appalachians were social misfits at the .05 confidence level.

In the second survey, workers and members tended to agree that higher education is necessary (statement 46). This is in sharp contrast to the first survey where workers thought Appalachians did not appreciate higher education. Both workers and members tended to agree with statement 46 that mountaineers have an intimate knowledge of how to get along with people. The first survey had the same result, but the pastors were almost neutral, but in the second survey they were in strong agreement even more so than the members, who stayed almost the same statistically.

#### Independence

The next six comparisons were not statistically significant as in the first survey. Both agreed that Appalachians' "relatives lived

near" and "on the land" "living one day at a time," but without statistical significance, unlike the first survey.

### Family Relationships

The fifth section considered Appalachian families (see table 23). In statement 23 the Appalachian members tended not to believe they always respected one another (mean of 3.15), but the workers tended to

TABLE 23

t-TEST MEASURES ON OPINION OF HOW OTHER APPALACHIAN FAMILY MEMBERS LIVE IN THE 1994 SURVEY FOR ALL RESPONDENTS

Statement #	They:	Members (N=243)		Pastors (N=25)		t	p
		M	SD	M	SD		
23	Always Respect One Another	3.15	0.93	3.80	0.89	-3.08	0.0053**
26	Rally to Help Each Other in a Crisis	1.96	0.80	1.79	0.93	0.86	0.3976
	<b>In the Mountaineer Family:</b>						
32	Most Husbands Provide the Family's Income	2.55	1.15	3.75	0.73	-7.11	0.0001***
33	Most Husbands Are the Head of the Family	2.45	1.00	3.08	0.83	-3.43	0.0017**

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

disagree more (mean of 3.80 at a .01 confidence level). Both groups tended to agree that Appalachians rally to help each other in a crisis, but without any statistically significant differences, unlike the first survey. The groups differed on statement 32 that most husbands provide the family's income (members' mean 2.55, versus the workers' mean of 3.75) with the members agreeing and the workers disagreeing (at a .0001 confidence level). In statement 48 members tended to think that Appalachian husbands were the head of the family (mean of 2.45), but workers differed (mean of 3.08 at a confidence level of .005). In both of these cases the members stayed at the same statistical point, but the workers changed dramatically while still going in a statistically different manner from their members (see table 24).



Religion

Comparing "fact-oriented" to "superstitious" showed a statistical significance at the .0093 level. Members showed more likelihood of saying they were fact-oriented than did pastors.

TABLE 24

t-TEST MEASURES OF RESPONSES ON OPINION OF HOW OTHER APPALACHIANS REGARD ASPECTS OF LIFE IN THE 1994 SURVEY FOR ALL RESPONDENTS

Statement #		Members (N=243)		Pastors (N=25)		t	p
		M	SD	M	SD		
37	The Way Appalachians Regard Food: Most People Consider Food an Important Part of Fellowship	2.63	1.04	3.08	1.02	-2.08	0.0461*
38	Most People Strive to Eat a Balanced Variety of Foods	2.15	1.06	1.92	0.83	1.29	0.2059
39	Most People Have a Knowledge of a Balanced Diet	2.71	1.08	2.50	0.93	1.01	0.3206
	Most Appalachians Dress:						
40	Fashionably	3.20	1.08	4.00	0.50	-6.51	0.0001***
41	Informally	3.33	1.01	4.04	0.45	-6.28	0.0001***
	Regarding Education:						
46	Most Older Appalachians Have a Feeling That Higher Education is Necessary	2.34	1.01	2.21	0.78	0.79	0.4345
48	Appalachians Have an Intimate Knowledge of how to get along with people	2.01	0.96	1.88	0.73	0.81	0.4220

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

Lifestyle

Comparing "feels good about self" to "feels bad about self" the results were at a .0005 level of significance with workers (mean 3.40) tending to say they thought Appalachians had a poor self-image and members (mean 2.69) were more likely to say they had a good self-image as they did in the first survey.

The second section focused on food (see table 24). In the first question (statement 37) respondents were asked if food was an important part of fellowship. Workers tended to be neutral to slightly negative, but Appalachians tended to be positive (mean of 3.08 at the .05 level of confidence versus members 2.63). Both groups tended to agree that

Appalachians knew about a balanced diet and strove to eat accordingly (statements 38 and 39). This is in sharp contrast to the first survey where this was strongly disputed by the workers.

Both members and workers tended to disagree with statement 40 that Appalachians dress fashionably (members' mean 3.2), but workers were more adamant (mean of 4.0 with a .0001 level of confidence). The two groups tended to disagree with statement 41 that Appalachians dress informally, but the workers were more intense in their choices (the members' mean was 3.46 compared to the workers' mean of 4.0 at a .0001 significance level). This is a complete reversal of what both groups said in the first survey.

#### Non-Appalachian Workers and Appalachian Members: 1994

Comparing the responses of members who have lived in Appalachia all their lives with the workers who have only been in Appalachia for less than five years in the second survey provided some interesting information. In the first section only one statement is statistically significant and then only at the .05 level (see table 25). The new pastors are more likely to say that Appalachians live one day at a time. In the sections about food and education, there were no statistically significant statements. In regard to dress they paralleled the larger group maintaining the statistical significance of both statements (see table 26). In regard to the Appalachian family, the trends remain the same but the significance levels changed. The new workers are more adamant that Appalachians always respect one another, at the .0001 level versus the .01 level (see table 27). They are more likely to believe that members rally to help each other in a crisis, at the .05 significance level, whereas the larger group showed no significance on this statement. The new worker is less likely to believe that husbands provide the family's income, .005 versus .0001 in the larger study, and less likely to believe that husbands are the heads of the family, but at

TABLE 25

t-TEST MEASURES ABOUT FEELINGS OF WHAT APPALACHIANS ARE LIKE  
IN THE 1994 SURVEY BETWEEN APPALACHIAN  
MEMBERS AND NON-APPALACHIAN WORKERS

#	Statements	Members (N=141)		Pastors (N=8)		t	p
		M	SD	M	SD		
1	Learns Quickly/Learns Slowly	2.70	0.95	3.625	1.18	-2.15	0.0654
2	Socially Smart/Social Misfit	2.86	0.94	3.12	0.83	-0.86	0.4150
3	Fighters/Resigned	2.45	1.10	3.00	0.93	-1.61	0.1455
5	Sense of Independence/No Sense of Independence	2.31	1.09	2.63	1.19	-0.72	0.4909
7	Dependence on Own Ability/Dependence on Government	2.79	1.19	3.62	1.06	-2.15	0.0632
10	Most Relatives Live Near/Most Relatives Far Away	2.12	1.07	2.50	1.41	-0.75	0.4750
14	Live on the Land/Live in Towns	2.55	1.07	2.38	0.74	0.63	0.5442
15	Living One Day at a Time/Preparing for the Future	2.43	1.05	1.75	0.70	2.58	0.0300*
17	Superstitious/Fact Oriented	2.92	1.35	2.38	1.19	1.27	0.2382
22	Feels Good About Self/Feels Bad About Self	2.67	0.88	3.50	1.19	-1.92	0.0933

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

TABLE 26

t-TEST MEASURES OF RESPONSES ON HOW OTHER APPALACHIANS REGARD  
ASPECTS OF LIFE IN THE 1994 SURVEY FOR APPALACHIAN  
MEMBERS AND NON-APPALACHIAN WORKERS

#	The Way Appalachians Regard Food:	Members (N=143)		Pastors (N=8)		t	p
		M	SD	M	SD		
37	Most People Consider Food an Important Part of Fellowship	2.55	0.95	3.38	1.06	-2.14	0.0666
38	Most People Strive to Eat a Balanced Variety of Foods	2.13	1.05	1.88	0.83	0.83	0.4275
39	Most People Have a Knowledge of a Balanced Diet	2.82	1.06	3.25	0.89	-1.31	0.2267
	Most Appalachians Dress:						
40	Fashionably	3.14	1.07	4.00	0.53	-4.11	0.0019**
41	Informally	3.15	1.04	4.13	0.35	-6.31	0.0001***
	Regarding Education:						
46	Most Older Appalachians Have a Feeling That Higher Education is Necessary	2.43	1.00	2.38	0.74	0.21	0.8366
48	Appalachians Have an Intimate Knowledge of how to get along with people	2.01	0.90	2.25	0.89	-0.75	0.4738

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

TABLE 27

t-TEST MEASURES ON OPINION OF HOW OTHER APPALACHIAN FAMILY MEMBERS LIVE IN THE 1994 SURVEY FOR APPALACHIAN MEMBERS AND NON-APPALACHIAN WORKERS

#	They:	Members (N=143)		Pastors (N=8)		t	p
		M	SD	M	SD		
23	Always Respect One Another	3.01	0.86	4.14	0.38	-7.03	0.0001***
26	Rally to Help Each Other in a Crisis	1.97	0.77	1.50	0.53	2.35	0.0439*
	In the Mountaineer Family:						
32	Most Husbands Provide the Families' Income	2.44	1.15	3.88	0.83	-4.60	0.0015**
33	Most Husbands Are the Head of the Family	2.34	0.96	3.13	0.99	-2.19	0.0613

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

no statistical significance to the members, versus a .005 significance level in the larger group.

Research Question 3: Are the Perceptions of Workers and Members Related to Demographic Characteristics?

Correlation Analysis of the 1989 Survey

Workers' Time in Appalachia

In the first survey in 1989, there were only two statistically significant statements (see table 28). The longer workers stayed in Appalachia the more likely they would agree with the members that Appalachians live one day at a time (statement 15), and that they believe true religion involves providing for the hungry, orphans, and widows at a lower level of priority (statement 61). Out of sixty-five statements only two showed any statistically significant difference between pastors related to the length of time they were in Appalachia, and one of those was at the lowest end of the ranking statements. The overall impression of the workers in the Conference in 1989 remained a negative view of Appalachia as compared to the members.

TABLE 28

CORRELATIONAL ANALYSIS OF RELATIONSHIP BETWEEN  
YEARS IN APPALACHIA FOR ALL WORKERS  
FROM THE 1989 SURVEY

Statement #	Statements:	N	M	SD	r	E
1	Number of Years in Appalachia	32	0.03	1.23		
1	Learns Quickly/Learns Slowly	32	0.28	0.73	-0.29	0.1048
2	Socially Smart/Social Misfit	32	0.34	0.83	-0.04	0.8301
3	Fighters/Resigned	31	2.97	1.14	-0.31	0.0844
4	Individual-centered/Group-centered	32	0.00	1.08	-0.09	0.6307
5	Sense of Independence/No Sense of Independence	32	2.41	1.13	-0.13	0.4178
6	Prize Personal Liberty/Discard Personal Liberty	32	2.00	0.92	-0.25	0.1765
7	Dependence on Own Ability/ Dependence on Government	32	0.41	0.95	-0.28	0.1231
8	Too Proud to Accept a Cess/ Entitled to Government Help	31	0.50	0.95	-0.18	0.3283
9	Stories of the Past/Stories of the Present	32	1.94	0.73	-0.12	0.3187
10	Most Relatives Live Near/Most Relatives Far Away	32	1.78	0.87	0.10	0.5758
11	Politically Involved/Uninvolved in Government	32	0.22	0.97	0.14	0.4601
12	Spiritual Fervor/Religion Meaningless	32	2.33	0.84	0.19	0.2864
13	Doing Their Own Thing/Living by the Rules	32	2.31	0.82	-0.11	0.5331
14	Live on the Land/Live in Towns	32	2.03	0.74	0.07	0.6977
15	Living One Day at a Time/ Preparing for the Future	32	1.97	0.65	0.38	0.0316*
16	Family Oriented/Object Oriented	31	1.72	0.58	-0.05	0.7750
17	Superstitious/Fact Oriented	32	1.94	0.37	0.00	0.9816
18	Reject Authority Figures/Accept Authority Figures	32	2.91	0.96	-0.24	0.1881
19	Inwardly Reject Authority/Inwardly Accept Authority	32	2.59	0.84	-0.24	0.1838
20	Outwardly Reject Authority/Outwardly Accept Authority	32	2.91	0.89	-0.09	0.6212
21	Precious/ Good Enough	32	4.00	0.72	0.00	0.9913
22	Feels Good About Self/Feels Bad About Self	32	3.63	0.87	-0.24	0.1898
23	Always Respect One Another	32	2.75	0.67	0.24	0.1787
24	Respect Each Other Unless Alcohol is Involved	32	2.91	0.86	0.24	0.1808
25	Are Closely Knit	32	1.84	0.77	0.12	0.5187
26	Rally to Help Each Other in a Crisis	32	1.78	0.66	-0.33	0.0611
27	Can Go to Parents for Money in a Crisis	32	2.47	0.80	-0.06	0.7408
28	Can Go to Siblings for Money in a Crisis	32	2.87	0.81	0.01	0.9620
29	Can Go to Cousins for Money in a Crisis	30	3.17	0.91	0.08	0.6840
30	Go Outside of the Family in a Crisis	31	0.32	0.98	-0.16	0.3946
31	Most Males Hunt and Fish Seriously	30	1.37	0.73	0.06	0.7713
32	Most Husbands Provide the Families' Income	31	2.65	1.02	-0.10	0.3999
33	Most Husbands Are the Head of the Family	31	2.43	1.12	-0.09	0.6423
34	Most Wives Are the Hub of Family Action	31	2.61	0.76	0.32	0.0787
35	Most Wives Have More Formal Education	31	2.84	1.00	-0.12	0.3304
36	Most People Consider Living on the Land More Important Than Having Money	31	2.52	0.85	-0.26	0.1520
37	Most People Consider Food an Important Part of Fellowship	31	2.03	0.98	-0.13	0.4860
38	Most People Strive to Eat a Balanced Variety of Foods	31	4.03	0.80	-0.13	0.3023
39	Most People Have a Knowledge of a Balanced Diet	31	4.39	0.62	-0.32	0.0227
40	Dress Fashionably	29	3.97	0.87	-0.33	0.0810
41	Dress Informally	32	1.72	0.83	0.23	0.2038
42	Music is a Basic Ingredient	31	1.74	0.77	-0.20	0.2841
43	Bluesgrass Music Plays an Important Part	31	1.97	0.93	-0.11	0.5615
44	Country and Western Plays an Important Part	31	1.61	0.67	-0.12	0.3183
45	Most Appalachians Are Committed to Fighting in Order to Preserve the Freedoms of America.	31	2.23	0.92	-0.26	0.1374
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	31	3.63	1.11	0.14	0.4495
47	Generally the Younger Generation Believes That Education is a Ticket to Leave the Mountains	31	2.33	0.93	0.09	0.6139
48	How to Get Along With People	32	2.81	0.78	-0.19	0.3029
49	Forest Animals and Birds	31	2.00	0.77	-0.03	0.7868
50	Edible Plants and Roots	31	2.23	0.89	-0.29	0.1184
51	Folklore	31	1.94	0.77	-0.14	0.4328
52	Television is the Greatest Single Factor in Changes That Have Occurred in Appalachia	32	1.84	0.92	0.18	0.3271
53	Appalachians Tend to Think That When Their Time Comes They Will Die	32	1.91	0.86	0.14	0.4295
61	Providing for the Hungry, Orphans, Widows	28	3.18	1.06	0.50	0.0069**
62	Experiencing the Power of the Spirit	29	2.21	1.18	-0.13	0.3136
63	Having the Truth About God and Bible Teachings	29	3.48	0.99	0.08	0.6825
64	Worshipping God Together in Church	30	2.30	1.21	-0.07	0.7241
65	Other	12	2.23	1.71	0.08	0.8131

\* = .05 error level, \*\* = .01 error level, \*\*\* = .001 error level

Age

The members' demographic information revealed statistically different answers with each correlation analyzed (see table 29). Five statements revealed statistical differences as people aged. As the members aged, they tended to be more likely to think of relatives living nearby (statement 10), and that Appalachians lived one day at a time (statement 15). They would be less likely to believe that they always respected one another (statement 23), especially if alcohol was involved (statement 24), or that bluegrass music played an important part in Appalachian life (statement 43).

The members tended to agree more with the workers regarding two statements. As members aged, they were more likely to think of their relatives as being nearby, and that Appalachians lived one day at a time. The other three statements showed greater differences with the workers than before. The results revealed a little likeness with workers' responses as the members aged.

Education

As formal educational attainments of the members increased, there were nine statistically significant differences. They tended to believe Appalachians were: more resigned (statement 3); more entitled to government help (statement 8); more likely to believe Appalachians lived in towns (statement 14); more object-oriented (statement 16); more respecting of one another (statement 23); more likely to go outside the family in a crisis (statement 30), and more likely to believe that Appalachians dress fashionably (statement 40). They were more likely to disagree that people could go to cousins in a crisis (statement 29), and that Appalachians dress informally (statement 41).

Three statements showed greater affinity to workers' responses (3, 8, and 41). Four statements tended to increase the differences between workers and members (14, 16, 23, and 40). The statements for and against tended to cancel each other out. Two statements (29, 30) were about the same as the workers.

TABLE 29

**CORRELATIONAL ANALYSIS OF RELATIONSHIP BETWEEN AGE, EDUCATION LEVEL,  
GENDER YEARS AS SDA AND IN APPALACHIA WITH ITEM RESPONSES  
FOR MEMBERS FROM THE 1989 SURVEY AS TO THE  
PROBABILITY OF SIGNIFICANT DIFFERENCES**

Statement #	Statements:	Age	Educ	Yrs SDA	Gender	Yrs Appal
1	Learns Quickly/Learns Slowly	-0.02	0.06	-0.04	-0.01	-0.10
2	Socially Smart/Social Misfit	-0.00	0.14	0.06	0.01	-0.18
3	Fighters/Resigned	0.12	-0.20**	-0.13	0.05	-0.03
4	Individual-oriented/Group-centered	0.12	0.05	-0.06	0.06	0.09
5	Sense of Independence/No Sense of Independence	0.04	-0.13	-0.12	0.14	-0.06
6	Prize Personal Liberty/Disregard Personal Liberty	-0.16	-0.15	-0.13	0.06	-0.03
7	Dependence on Own Ability/ Dependence on Government	-0.05	-0.14	-0.30***	0.04	-0.05
8	Too Proud to Accept a Coat/ Entitled to Government Help	-0.11	-0.28***	-0.12	-0.14	0.13
9	Stories of the Past/Stories of the Present	0.10	-0.17	-0.22**	0.13	0.13
10	Most Relatives Live Near/Most Relatives Far Away	0.22**	-0.14	-0.11	0.13	0.06
11	Politically Involved/Uninvolved in Government	-0.02	0.14	0.14	-0.03	-0.06
12	Spiritual Fervor/Religion Meaningless	0.04	-0.12	-0.03	0.19	0.01
13	Doing Their Own Thing/Living by the Rules	0.06	-0.05	-0.20	0.13	-0.03
14	Live on the Land/Live in Towns	-0.02	-0.25***	-0.33***	-0.03	0.10
15	Living One Day at a Time/ Preparing for the Future	0.32***	-0.10	0.01	0.13	0.14
16	Family Oriented/Object Oriented	0.06	-0.27***	-0.22**	0.33***	0.10
17	Superstitious/Fact Oriented	0.07	-0.11	-0.11	0.01	0.07
18	Reject Authority Figures/Accept Authority Figures	0.02	-0.16	-0.23**	0.07	0.12
19	Inwardly Reject Authority/Inwardly Accept Authority	-0.00	-0.06	-0.08	-0.04	0.06
20	Outwardly Reject Authority/Outwardly Accept Authority	0.07	-0.07	-0.26***	0.19	0.03
21	Precious/Good Enough*	-0.09	-0.02	0.07	-0.03	-0.14
22	Feels Good About Self/Feels Bad About Self	0.00	0.12	-0.07	0.03	-0.19
23	Always Respect One Another	-0.33***	0.21**	0.05	-0.08	-0.22**
24	Respect Each Other Unless Alcohol is Involved	-0.21**	0.07	-0.02	-0.10	-0.08
25	Are Closely Knit	-0.15	-0.06	0.00	0.12	0.06
26	Rally to Help Each Other in a Crisis	-0.11	-0.06	-0.17	0.08	-0.01
27	Can Go to Parents for Money in a Crisis	0.04	0.12	-0.00	0.18	-0.00
28	Can Go to Siblings for Money in a Crisis	0.14	0.12	0.17	0.17	0.10
29	Can Go to Cousins for Money in a Crisis	0.13	-0.21**	0.01	0.10	0.22**
30	Go Outside of the Family in a Crisis	0.06	0.21**	-0.07	-0.04	-0.06
31	Most Males Hunt and Fish Seriously	0.03	-0.02	-0.3	-0.02	0.08
32	Most Husbands Provide the Families' Income	-0.13	0.08	-0.15	-0.04	-0.18
33	Most Husbands Are the Head of the Family	-0.15	0.11	-0.11	-0.03	-0.20**
34	Most Wives Are the Hub of Family Action	-0.06	0.04	-0.07	-0.04	0.03
35	Most Wives Have More Formal Education	0.08	0.10	-0.07	-0.05	-0.18
36	Most People Consider Living on the Land More Important Than Having Money	-0.04	-0.18	-0.11	0.01	0.03
37	Most People Consider Food an Important Part of Fellowship	-0.12	0.03	-0.09	0.08	-0.09
38	Most People Strive to Eat a Balanced Variety of Foods	-0.01	0.14	-0.25**	-0.07	-0.25**
39	Most People Have a Knowledge of a Balanced Diet	0.15	0.16	-0.07	-0.14	-0.23**
40	Dress Fashionably	0.03	0.34***	0.02	-0.17	-0.24**
41	Dress Informally	-0.03	-0.28***	0.07	-0.02	0.07
42	Music is a Basic Ingredient	0.04	0.08	0.01	-0.01	-0.13
43	Bluegrass Music Plays an Important Part	-0.25**	-0.07	-0.20	-0.17	-0.04
44	Country and Western Plays an Important Part	-0.00	-0.11	0.06	-0.03	-0.06
45	Most Appalachians Are Committed to Fighting in Order to Preserve the Freedoms of America.	-0.01	-0.14	0.02	0.01	-0.04
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	0.10	0.08	0.04	0.11	-0.17
47	Generally the Younger Generation Believes That Education is a Ticket to Leave the Mountains	-0.18	0.03	-0.07	-0.04	-0.12
48	How to Get Along With People	-0.14	0.13	-0.09	0.02	-0.30***
49	Forest Animals and Birds	-0.18	0.02	-0.04	0.02	-0.25**
50	Edible Plants and Roots	-0.12	0.00	-0.10	0.06	-0.17
51	Folklore	-0.20	-0.06	-0.09	0.16	-0.06
52	Television is the Greatest Single Factor in Changes That Have Occurred in Appalachia	-0.04	0.06	-0.09	-0.02	0.09
53	Appalachians Tend to Think That When Their Time Comes They Will Die	-0.11	0.13	0.02	0.13	-0.22**
61	Providing for the Hungry, Orphans, Widows	0.08	0.08	-0.03	-0.13	-0.03
62	Experiencing the Power of the Spirit	-0.00	-0.13	-0.21**	0.10	0.17
63	Having the Truth About God and Bible Teachings	-0.12	0.12	-0.13	-0.04	-0.19
64	Worshiping God Together in Church	-0.11	0.16	-0.06	-0.02	-0.03
65	Other	-0.25	0.03	0.08	-0.02	0.06

\* = .05 error level, \*\* = .01 error level, \*\*\* = .001 error level.

On balance, higher formal educational attainments made no real difference in the respondents responses in relationship to the workers.

#### Years as an Adventist

There were eight statistically different responses that related to the time a member was a Seventh-day Adventist. The longer a member was a Seventh-day Adventist the more likely the member believed Appalachians depended on the government (statement 7); told stories of the present (statement 9); lived in towns (statement 14); were object-oriented (statement 16); rejected authority figures generally (statement 18), and rejected authority outwardly (statement 20). The longer a member was an Adventist the more likely the member disbelieved that Appalachians strive to eat a balanced diet (statement 38), or that true religion meant experiencing the power of the Spirit (statement 62).

In two statements, the members tended to agree with the workers more (7, 38), but in three they tended to disagree more (9, 14, and 16), and in three they referred to statements where no significant differences existed in the survey (18, 20, and 62). The result was that the statements cancelled the effect on each other. The length of time workers and members were Seventh-day Adventists did not seem to make any significant difference in the responses between workers and the members.

#### Gender

Gender revealed only two statistically significant differences. Males were more likely than females to think that Appalachians had spiritual fervor (statement 12), and were family-oriented (statement 16). In regard to the entire survey these two statements balance each other. The first statement was more like the members, and the second more like the workers. The result was that there was no significant difference in regard to gender.

#### Members' Years in Appalachia

The last demographic analysis of the 1989 survey addressed how long a person had lived in Appalachia. Nine statements revealed some



statistical significance. The longer a person lived in Appalachia the more likely that member would be to think Appalachians could go to cousins for help in a crisis (statement 29). On the other hand, the longer a person lived in Appalachia the less likely s/he was to think that Appalachians always respected each other (statement 23), husbands were the heads of the families (statement 33), most people strove to eat a balanced diet (statement 38), most people knew what a balanced diet was (statement 39), Appalachians dress fashionably (statement 40), Appalachians have an intimate knowledge of how to get along with people (statement 48), Appalachians have an intimate knowledge of forest animals and birds (statement 49), and Appalachians believe in fatalism (statement 53). There were five statements where the members tended to agree more with workers over time (23, 38, 39, 40, and 48).

#### Summary

In the first survey only the length of time a member spent in Appalachia accounted for any real significant differences between the members' and the workers' responses. Although the length of time did not affect the workers' responses, it did change those of the members. In these results the members seem more open to change than the workers.

#### Correlation Analysis of the 1994 Survey

##### Workers' Time in Appalachia

In the second survey using the Spearman correlation coefficients analysis (see table 30), the length of time a worker was in Appalachia did account for a difference between the respondents on two statements: believing Appalachians always respect each other (statement 23), and Appalachians know how to get along with other people (statement 48). The data revealed that those with less than five years in the Conference responded more positively with the members to statement 23. Statement 48 was not significant in the second survey and thus cannot be compared. Nothing else, however, demonstrated any statistically significant differences with workers' length of stay in Appalachia. The addition of

native workers does seem to make a difference and the situation has improved, but the evidence still indicates a slightly negative attitude on the part of workers toward Appalachians.

#### Age

Doing a correlation analysis on the members of the relationship between age, education level, years as a Seventh-day Adventist, and gender did show some statistically significant differences (see table 31). As people aged they were more likely to differ with the three statements: most husbands are the head of the family (statement 33), most people consider food an important part of fellowship (statement 37), and most people strive to eat a balanced variety of foods (statement 38). Statement 38 did not show any statistical significance in the second survey, thus the results cannot be compared. The results showed that as members aged they would more likely agree with their current ministerial leadership in two statements (33 and 37). This group of members showed more sensitivity and similarity to the workers.

#### Years as a Seventy-day Adventist

The longer members were Seventh-day Adventists the more likely they would differ with five statements: Appalachians learn quickly (statement 1), feel good about themselves (statement 22), feel that most husbands provide the family income (statement 32), most husbands are the head of the family (statement 33), most people consider food an important part of fellowship (statement 37), and most people strive to eat a balanced diet (statement 38). The members tend to respond more like the workers in four statistically significant statements (1, 22, 32, 37). The longer a person was an Adventist the more likely s/he would respond like the workers.

#### Education

The more education people had the more likely they would be to believe that most husbands provide the family's income (statement 32) and that most husbands are the head of the family (statement 33), but

TABLE 30

CORRELATIONAL ANALYSIS OF RELATIONSHIP BETWEEN  
YEARS IN APPALACHIA FOR ALL WORKERS FROM  
THE 1994 SURVEY

Statement #	Statements:	N	M	SD	r	p
	Number of Years in Appalachia	25	3.24	1.17		
1	Learns Quickly/Learns Slowly	25	3.40	0.82	-0.23	0.2721
2	Socially Smart/Social Misfit	25	3.20	0.65	-0.06	0.7830
3	Fighters/Resigned	25	2.76	1.05	-0.10	0.6501
5	Sense of Independence/No Sense of Independence	25	2.36	1.19	0.07	0.7322
7	Dependence on Own Ability/ Dependence on Government	25	3.24	1.16	-0.05	0.8096
10	Most Relatives Live Near/Most Relatives Far Away	25	1.76	1.05	-0.27	0.2003
14	Live on the Land/Live in Towns	25	2.60	0.95	-0.00	0.9824
15	Living One Day at a Time/ Preparing for the Future	25	2.16	0.98	0.16	0.4416
17	Superstitious/Fact Oriented	25	2.28	0.79	0.11	0.5786
22	Feels Good About Self/Feels Bad About Self	25	3.40	0.76	-0.11	0.5921
23	Always Respect One Another	20	3.80	0.89	-0.48	0.0329*
26	Rally to Help Each Other in a Crisis	24	1.79	0.93	0.10	0.6416
32	Most Husbands Provide the Families' Income	24	3.75	0.73	-0.21	0.3186
33	Most Husbands Are the Head of the Family	24	3.08	0.83	-0.24	0.2616
37	Most People Consider Food an Important Part of Fellowship	24	3.08	1.02	-0.18	0.3959
38	Most People Strive to Eat a Balanced Variety of Foods	24	1.92	0.83	-0.10	0.6587
39	Most People Have a Knowledge of a Balanced Diet	24	2.50	0.93	-0.37	0.0770
40	Dress Fashionably	25	4.00	0.50	0.00	0.1000
41	Dress informally	25	4.04	0.45	-0.30	0.1474
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	24	2.21	0.78	-0.03	0.8947
48	They Know How to Get Along With People	25	1.88	0.73	-0.46	0.0217*

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

TABLE 31

CORRELATIONAL ANALYSIS OF RELATIONSHIP BETWEEN AGE, EDUCATION LEVEL,  
YEARS AS SDA AND GENDER WITH ITEM RESPONSES FOR MEMBERS  
OF 1994 SURVEY

Statement #	Statements:	Age	Yrs SDA	Education	Gender	Yrs Appal
1	Learns Quickly/Learns Slowly	-0.01	-0.13*	-0.02	-0.05	-0.04
2	Socially Smart/Social Misfit	-0.04	-0.09	0.01	-0.06	-0.02
3	Fighters/Resigned	-0.07	0.08	-0.00	-0.10	0.05
5	Sense of Independence/No Sense of Independence	-0.04	0.08	-0.01	-0.10	0.02
7	Dependence on Own Ability/ Dependence on Government	0.12	0.01	0.03	-0.12	0.02
10	Most Relatives Live Near/Most Relatives Far Away	0.05	0.12	0.01	-0.10	0.06
14	Live on the Land/Live in Towns	0.07	-0.01	0.04	0.03	0.07
15	Living One Day at a Time/ Preparing for the Future	0.09	-0.02	-0.03	-0.02	-0.00
17	Superstitious/Fact Oriented	0.02	0.08	-0.11	-0.02	0.14*
22	Feels Good About Self/Feels Bad About Self	-0.12	-0.15*	0.03	-0.09	-0.05
23	Always Respect One Another	0.09	-0.00	0.15	0.08	-0.22***
26	Rally to Help Each Other in a Crisis	0.07	0.03	-0.06	-0.02	0.06
32	Most Husbands Provide the Families' Income	-0.08	-0.14*	0.26***	-0.12	-0.12
33	Most Husbands Are the Head of the Family	-0.14*	-0.16*	0.16*	0.02	-0.16*
37	Most People Consider Food an Important Part of Fellowship	-0.26***	-0.10	-0.08	0.01	-0.08
38	Most People Strive to Eat a Balanced Variety of Foods	-0.28***	-0.14*	-0.22**	0.03	-0.03
39	Most People Have a Knowledge of a Balanced Diet	-0.11	-0.13	-0.10	-0.13*	0.14*
40	Dress Fashionably	-0.07	-0.11	0.07	0.02	-0.11
41	Dress Informally	-0.07	-0.07	0.03	0.10	-0.22***
46	Most Older Appalachians have a Feeling That Higher Education is Necessary	-0.08	-0.11	0.03	-0.21**	0.12
48	Mountaineers Have an Intimate Knowledge of How to Get Along with People	-0.07	0.00	-0.08	0.18**	0.04

\* = .05 level of significance; \*\* = .01 level of significance; \*\*\* = .001 level of significance.

they would be less likely to believe that people strive to eat a balanced variety of foods (statement 38). Members differed a little more with the workers as the members increased their level of formal education.

#### Gender

Three statements showed statistical significance regarding gender in the 1994 survey. Male members were more likely to agree than female members to the statements that most people have a knowledge of a balanced diet (statement 39), and most older Americans had a feeling that higher education was necessary (statement 46). Females were more likely to agree that Appalachians had an intimate knowledge of how to get along with people (statement 48). Unfortunately, none of these statements was statistically significant in the survey, so no conclusions could be drawn.

#### Members' Years in Appalachia

The longer people lived in Appalachia the more likely they were to believe that Appalachians were superstitious (statement 17), and had the knowledge of a balanced diet (statement 39). But those who lived longer in Appalachia were less likely to agree with the statements that Appalachians always respect one another (statement 23), most husbands were the head of the family (statement 33), or Appalachians dress informally (statement 41). In the four of the statements that compared with statistically significant differences in the 1994 survey, all of them favored the workers' responses. This group of respondents tended to agree with the workers more as they lived in Appalachia longer. As in the first survey, the members tend to respond more like the workers the longer they live in Appalachia.

#### Comparing the Two Surveys

Comparing the two surveys one notices the extreme differences between them (see table 32). Only three of the common statements showed no statistically significant differences (statements 5, 14, and 26).

None of these three showed significance in the second survey and only statement 14 showed significance in the first survey. Obviously the two surveys addressed different people in different ways. Most of the workers, in the second survey, were Appalachian. In fact, almost the entire staff had changed in the Conference. Both members' and workers' opinions became more positive as they considered their local situation rather than what mountaineers would be like.

### Summary and Analysis of the Findings

#### Summary

In this chapter the author has presented the data and discussed the results of the two surveys completed in 1989 and 1994. After describing the samples and presenting demographic information, the researcher discussed each of the three research questions using the cultural clusters. For the first research question, the replies were reduced to percentages to understand respondents' definition of the Appalachian culture for each statement. For the second research question, the replies of members and workers were compared using t-tests to note statistically significant differences at the .05 significance level. Twenty-seven of the sixty-five showed statistical significance in the 1989 survey, and ten of twenty-one statements were statistically significant in the 1994 survey, revealing a difference in the perception of Appalachia by the workers as opposed to the members of the Conference. For research question 3, correlation analysis was utilized to discover statistically significant differences relating to the demographic characteristics: type of work, gender, age, length of time being a Seventh-day Adventist, length of time in residence in Appalachia, and level of education. Although there were statistically significant differences, the results did not change the overall conclusions of the second research question.

TABLE 32  
COMPARING THE TWO SURVEYS

1989				1994				Question #, Statement #	1989				1994			
Workers		Members		Workers		Members			Workers		Members		Workers		Members	
N	M	SD	N	M	SD	N	M	SD	N	M	SD	N	M	SD	F	P
32	3.28	0.73	105	2.65	1.01	25	3.40	0.82	256	2.72	0.91	256	2.72	0.91	7.98	0.0001***
32	3.34	0.83	101	2.85	1.06	25	3.20	0.65	235	2.86	0.96	235	2.86	0.96	3.29	0.0208*
31	2.97	1.14	103	2.31	1.23	25	2.76	1.05	231	2.38	1.12	231	2.38	1.12	3.50	0.0157**
32	2.41	1.13	105	2.10	1.11	25	2.36	1.19	235	2.29	1.07	235	2.29	1.07	1.09	0.3543
32	3.41	0.95	104	2.79	1.25	25	3.24	1.16	235	2.75	1.17	235	2.75	1.17	3.95	0.0086***
32	1.78	0.87	104	2.31	1.25	25	1.76	1.05	235	2.08	1.06	235	2.08	1.06	2.97	0.0319*
32	2.03	0.74	104	2.55	1.16	25	2.60	0.96	237	2.54	1.10	237	2.54	1.10	2.23	0.0847
32	1.97	0.65	104	2.53	1.18	25	2.16	0.97	235	2.46	1.03	235	2.46	1.03	3.00	0.0304**
31	1.94	0.57	101	2.80	1.17	25	2.28	0.79	243	2.78	1.48	243	2.78	1.48	4.80	0.0027***
32	3.63	0.87	107	2.61	1.5	25	3.40	0.76	236	2.70	0.92	236	2.70	0.92	13.87	0.0001***
31	2.03	0.98	105	1.72	0.87	24	3.08	1.02	236	2.63	1.04	236	2.63	1.04	25.39	0.0001***
31	4.03	0.80	106	3.13	1.24	24	1.91	0.83	235	2.15	1.07	235	2.15	1.07	42.48	0.0001***
31	4.39	0.62	105	3.41	1.27	24	2.50	0.93	234	2.71	1.08	234	2.71	1.08	28.55	0.0001***
31	3.65	1.11	105	2.73	1.35	24	2.21	0.78	235	2.34	1.02	235	2.34	1.02	14.48	0.0001***
32	2.81	0.78	105	2.30	1.10	25	1.88	0.73	233	2.01	0.96	233	2.01	0.96	8.07	0.0001***
29	3.97	0.87	92	3.25	1.27	25	4.00	0.50	233	3.20	1.08	233	3.20	1.08	7.67	0.0001***
32	1.72	0.85	100	2.13	1.20	25	4.04	0.45	230	3.33	1.01	230	3.33	1.01	55.95	0.0001***
32	2.75	0.67	106	2.36	0.93	20	3.80	0.89	221	3.15	0.93	221	3.15	0.93	25.08	0.0001***
32	1.78	0.66	106	1.72	0.97	24	1.79	0.93	232	1.96	0.80	232	1.96	0.80	2.24	0.0835
31	2.65	1.02	104	2.40	1.03	24	3.75	0.74	232	2.55	1.15	232	2.55	1.15	10.30	0.0001***
31	2.45	1.12	104	2.34	1.08	24	3.08	0.83	233	2.45	1.00	233	2.45	1.00	3.47	0.0103*

\* = .05 error level, \*\* = .01 error level, \*\*\* = .001 error level.

## Analysis of the Clusters

Utilizing the six cultural clusters from the first survey to describe the differences between members and workers allowed the researcher to combine all the research questions, as well as add personal observations, in order to understand the results of the surveys better.

Education

In the cluster on education in 1989 and 1994 the workers generally revealed more of a negative attitude toward the people of Appalachia than the members (see table 33). Both surveys contained statements showing statistical significance. Although the second survey

TABLE 33  
EDUCATION CLUSTER IN BOTH SURVEYS

#	Statement	Worker	1989	Member		Worker	1994	Member
1	Learns Quickly	D	*	A		D	*	A
2	Socially Smart	D	*	A		D	*	A
17	Superstitious	A-	*	A+		A-	*	A+
46	Higher Education is necessary	D	*	A		A		A
48	Appalachians know how to get along with people	A+	*	A-		A		A
51	Appalachians know folklore	A+	*	A-				

A=agree; D=disagree; +=more intense; -=less intense; \*indicates a statistically significant difference.

did not show the intensity of differences the first survey did, the 1994 survey did reveal the same negative attitude by workers toward Appalachians' ability or desire to learn, whether formally or informally. In both surveys the members said they thought Appalachians learned quickly and workers thought they learned slowly. In both surveys the members thought Appalachians were socially smart and the workers thought they were misfits. Both groups agreed that Appalachians are more likely to react because of superstitious beliefs rather than actual facts. In the first survey the workers thought older



Appalachians did not appreciate education, whereas members did. In the second survey both samples agreed that older Appalachians appreciated higher education. In both surveys both groups agreed that Appalachians knew how to get along with people, but in the first survey, workers were less likely to agree. Although the statement on folklore was not used in the second survey, in the first survey workers were more likely to think of Appalachians as understanding the folklore of the area, but members were more likely to be neutral. The impression the author got by reviewing these statements was that these statistics reveal that the workers viewed Appalachia from a different perspective than the members. For this cluster a cultural gap was revealed.

### Independence

The cultural cluster on independence had similar patterns of response in both surveys (see table 34). The cluster showed a high

TABLE 34  
INDEPENDENCE CLUSTER IN BOTH SURVEYS

#	Statement:	Worker	1989	Member		Worker	1994	Member
3	Appalachians are fighters	A-	*	A+		A-		A+
5	They have a sense of independence	A-		A+		A		A
7	They depend on their own ability	D	*	A		D		A
10	Most relatives live near them	A+	*	A-		A+		A-
23	They always respect one another	A-	*	A+		D+	*	D-
26	They rally to help each other in a crisis	A		A		A+		A-

A=agree; D=disagree; +=more intense; -=less intense; \*indicates a statistically significant difference.

level of significance in 1989, but had one fourth as many statements showing statistical significance in 1994. In both surveys, respondents agreed that Appalachians will fight to protect their liberty and maintain a sense of independence. Generally the members were more intense in their feelings than the workers. The workers thought that Appalachians depended on the government while the members thought of

Appalachians as depending on themselves. In the first survey, a cultural gap between members and workers was obvious. In the second survey, it almost closed, but still remained.

#### Family Relationships

The cluster on the family revealed some interesting changes (see table 35). Both members and workers thought of Appalachians as having

TABLE 35  
FAMILY CULTURAL CLUSTER IN BOTH SURVEYS

#	Statement:	Worker	1989	Member	Worker	1994	Member
10	Most relatives live near them	A+	*	A-	A+		A-
23	They always respect one another	A-	*	A+	D+	*	D-
26	They rally to help each other in a crisis	A		A	A+		A-
32	Most husbands provide the family income	A+		A-	D	*	A
33	Most husbands are the head of the family	A+		A-	D	*	A

A = agree; D = disagree; + = more intense; - = less intense; \* indicates a statistically significant difference

their relatives nearby, but in both surveys the members did not agree as much as the workers. In the 1989 survey, both workers and members agreed with the statement that Appalachian family members always respect each other. But when the statement was changed in 1994 to ask about the families in their area, both members and workers reversed their position and disagreed with the statement. In both surveys, workers and members agreed that Appalachians would rally to help each other in a crisis, but the responses of the workers were more intense in the second survey and members were less intense. Both members and workers agreed that the husband was the main provider and head of the Appalachian family in the first survey, but in the second survey workers disagreed and members continued to agree. Again the responses indicated a negative bent by the workers about Appalachian families. In this cluster, the workers in the first survey were the most positive. The cultural gap widened in the second survey.

### Patriotic Fervor

There were three statements in the 1989 survey that discussed patriotic fervor (see table 36). In two statements the workers and the members agreed about Appalachians' willingness to fight to preserve their liberties and freedom. Workers and members both disagreed with the statement that Appalachians were politically involved. This cluster was not included in the 1994 survey. There was no evidence of a cultural gap in this cluster.

TABLE 36  
CLUSTER REGARDING PATRIOTIC FERVOR IN BOTH SURVEYS

#	Statements:	Workers	1989	Members
6	Prize personal liberty	A		A
11	Politically involved	D		D
45	Most Appalachians are committed to fighting in order to preserve the freedoms of America	A-		A+

A=agree; D=disagree; +=more intense; -=less intense; \*indicates a statistically significant difference.

### Religion

The cluster on religion produced similar results in both surveys (see table 37). Following the pattern shown previously, the workers switched their emphasis in the second survey and were more like the members in the first survey, but the members switched in the second survey also. The patterns of difference remained. One of the most interesting patterns in the first survey was the question on the ranking of true religion. The members chose the statements in reverse order, but the workers showed significant differences in two statements. Having the truth about God was second with the members, but last with the workers. Providing for the hungry, orphans, and widows was last with the members, but third with the workers. If one assumes the patterns of understanding that come from the workers' background, then the option for the researcher is to help the workers to better understand the members and work within their cultural understanding

TABLE 37

## CLUSTER REGARDING RELIGION IN BOTH SURVEYS

#	Statement:	Workers	1989	Members		Workers	1994	Members
12	Spiritual fervor	A-		A+				
17	Superstitious	A-	*	A+		A+	*	A-
53	Appalachians are fatalistic	A		A				
	Ranking true religion:							
61	Providing for the hungry	4	*	3				
62	Experiencing the Power	3		1				
63	Having the truth	2	*	4				
64	Worshiping God	1		2				

A=agree; D=disagree; +=more intense; -=less intense; \*indicates a statistically significant difference.

instead of their own. There was only one statement on religion in the second survey, and one needs to be cautious, but that one statement continued to reveal a distinct difference. The differences in religious perceptions did point to a cultural difference in both surveys. In this cluster, a gap exists, but it may not be greater or less than other clusters.

### Lifestyle

The negative trend of pastors continued in the cultural cluster on lifestyle (see table 38). Generally workers and members changed their responses together so the patterns of response remained similar. An exception was on the statement in the second survey discussing food as an important part of fellowship. Workers reversed themselves and disagreed with the statement, but members continued to agree. This was not a statistically significant statement in the first survey, but was in the second. A reversal of opinion on the issues of food and fashion begs the question of why. The most probable reason was that explanations to the statements as well as some of the statements themselves had changed. In the second survey the respondents were talking about the people immediately around them rather than about

TABLE 38

## LIFESTYLE CLUSTER IN BOTH SURVEYS

#	Statement:	Worker	1989	Member		Worker	1994	Member
14	Live on Land	A+	*	A-		A		A
15	Lives one day at a time	A+	*	A-		A+		A-
22	Feels good about self	D	*	A		D	*	A
16	Family oriented	A+	*	A-				
21	Believe their work is precise	D+	*	D-				
36	Want to live on the land over having money	A-	*	A+				
37	Food is important to fellowship	A-		A+		D	*	A
38	Appalachians eat a balanced diet	D+	*	D-		A+		A-
39	They know what a balanced diet is	D+	*	D-		A+		A-
40	They dress fashionably	D+	*	D-		D-	*	D+
41	Appalachians dress informally	A+	*	A-		D-	*	D+
44	Country and western music is important	A+	*	A-				

A=agree; D=disagree; +=more intense; -=less intense; \*indicates a statistically significant difference.

mountaineers as in the first survey. Another reason is that the non-worker responses came from a group with a lot of formal education. Speaking of themselves as knowing about balanced diets and following them would be appropriate. The lowered intensity of the differences in the second survey was the result of a deliberate attempt to reword the survey in order to cause less controversy. Another reason for the differences is that the workers generally had Appalachian backgrounds in the second survey, but the workers in the first survey did not. This cluster clearly illustrates a cultural gap in the first survey, but it narrows dramatically in the second survey. Yet the gap still remains.

#### General Analysis

In the second survey five statements were included that were not statistically significant in the first survey (statements 5, 26, 32, 33, and 37). Of these five, three were statistically significant in the second survey (32, 33 and 37). There were nine statements that were significant in the first survey that were not in the second (statements

3, 7, 10, 14, 15, 38, 39, 46, and 48). In the first survey 41.5 percent showed statistical significance. In the second survey 47.6 percent showed statistical significance.

With the exception of the change of response on informal attire and diet, the responses of members were fairly consistent in both surveys. The workers' responses revealed the most changes. They changed not only on diet and informal dress, but also on education and family relationships. Although both sets of responses from workers tended to be more negative about Appalachia and Appalachians than the members, the second set of the workers' responses tended to be more positive. What was surprising to the author was the lack of adjustment to and appreciation of Appalachians over time by the workers. Once an opinion was formed by a worker that opinion continued. From an analysis of the correlation analysis, the members seemed more likely to change than the workers. While the second group of workers revealed more flexibility, the overall impression remained one of leaning toward a negative response to Appalachians. What was also surprising was that the negative responses did not come just from the workers who were new to the area. It came from workers who were born in Appalachia as well.

Even after hiring workers with Appalachian backgrounds, there still seemed to be a need for greater understanding of the area and its peoples by the workers. A cultural gap remained, although not as dramatic as in the first survey. A better understanding of the culture would be one step the Conference could take in helping its staff better serve the membership and retain more members.<sup>1</sup> The problem of retaining members remains an issue in the Conference. A suggested reading list is

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<sup>1</sup>In 1993 the Conference membership stood at 2,460. At the end of 1994, the membership slipped to 2,355. This was the result of sixty-one baptisms, fourteen professions of faith, and eighty-two letters of transfer, making a total of 157 accessions. However, the conference also had thirty-six deaths, eighty-two dropped from membership, 113 letters of transfer, and thirty-one members were dropped from the rolls as "missing." Thus, the losses totalled 262, which resulted in a net loss of 105 for the year. Martha Murphy, Clerk of the Mountain View Conference, telephone interview by author, July 5, 1995.

located in Appendix E to aid in the understanding and appreciation of Appalachia and its people.

## CHAPTER VI

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The goals of this project were twofold:

1. To construct and analyze a survey to be administered to church workers and members in the Conference designed to test for differences in attitude to selected dimensions of the local culture
2. To provide workers with an annotated bibliography to assist the development of understanding of, and appreciation for, Appalachian natives and their culture.

The research questions for the survey were:

1. To examine the perceptions of the members and workers of the Mountain View Conference of Seventh-day Adventists regarding Appalachian life and culture
2. To investigate the differences between the perceptions of workers and members regarding Appalachian life and culture
3. To determine the relationships of these perceptions to demographic characteristics: type of work, gender, age, length of time being a Seventh-day Adventist, length of time in residence in Appalachian, and level of education.

#### Summary

In 1989 and 1994 surveys were mailed to the members and workers in the Mountain View Conference regarding Appalachian culture. The first survey was sent to 212 members and thirty-two workers. All thirty-two workers and 108 members responded. The first survey revealed twenty-seven out of sixty-five statistically significant differences between members and workers. In the second survey there were ten out of



twenty-one statements that were significant at the .05 level. The 1994 survey focused on the respondents themselves and produced a unique set of replies. The response rate increased dramatically for members (243 out of 301 responded). Twenty-six of the twenty-eight workers responded.

The respondents were representative of an Adventist membership. The surveys were not representative of the Appalachian society. The surveys' respondents had too high a proportion of female respondents, they were too old, and they had an educational level far beyond the norms for West Virginia. The second survey, however, did achieve a better balance between men and women as well as the various age categories.

**Research Question 1: What Are the Perceptions  
of the Members and Workers of the Mountain  
View Conference of Seventh-day Adventists  
Regarding Appalachian Life and Culture?**

The 1989 and the 1994 surveys were considered separately here. In the tables explaining the second research question, the similarity of the two surveys was also described there.

1989 Survey

The respondents to the 1989 survey commented on the statements in the survey in the way they thought Appalachians would respond. The responses were grouped into six cultural clusters.

**Education cluster**

This group of respondents believed Appalachians generally were neither fast nor slow learners, but that they tended to learn quickly. The group believed the Appalachian's education came from more than formal classroom training. They believed Appalachians tended to know about nature, wildlife, and folklore. The group was divided on whether older Appalachians appreciated higher education, but the group strongly agreed that young people see education as a stepping stone to other places.

#### Independence cluster

According to this group Appalachians were fighters who had a strong sense of independence and prized their personal liberty, but they are not either group or individually centered. They were divided over whether they depended on their own ability or the government. But when asked to choose between being too proud to accept a cent or being entitled to government help, they tended to think they were entitled to government help. Although they neither accepted nor rejected authority or authority figures, either inwardly or outwardly, they did tend to live by their own rules. This group did not depend very much on an extended clan, but on themselves.

#### Family relationships cluster

Appalachians tended to tell stories of the past to relatives who lived nearby. The group thought of Appalachians as family-oriented people who respected each other, unless alcohol was involved. Even then they tended to be closely knit as a family unit, and would come to each other's aid in a crisis. They felt they could go to their parents for money in a crisis and possibly to their siblings, but not generally to their cousins or to individuals outside the family. Males hunted and fished seriously and were the head of the family, but not always the largest wage earner. Women tended to be the hub of family action and have slightly more formal education.

#### Patriotic fervor cluster

Appalachians prized personal liberty and would fight to preserve it, but they did not tend to be involved in government.

#### Religion cluster

Appalachians have religious fervor and tend to be superstitious and fatalistic. The group ranked true religion in the following manner: first, they believed that worshiping God in church with other believers best defined true religion; next in importance was experiencing the power of the Holy Spirit; third, they wanted their religious experience

to be based on Bible teachings; and fourth, they wanted to take care of the hungry, orphans, and widows.

#### Lifestyle cluster

This group would like to live on their land with their families, living one day at a time. They also thought of themselves as having a good self-image. For this group, food was an important part of their fellowship, but they did not believe that fellow Appalachians attempted to eat a balanced diet or even had the knowledge of what a balanced diet was. In regard to attire, the group thought of Appalachians as dressing informally and not formally. For this group, music was a basic ingredient in their culture and included bluegrass as well as country and western.

#### 1994 Survey

In this survey the respondents were asked to complete the survey as though the questions were directed to Appalachians living in their area. The responses were less adamant than the first survey, and many individuals chose a neutral position.

#### Educational cluster

The group tended to think of themselves as being quick learners and socially smart. A clear majority of the 1994 respondents believed that "older Appalachians have a feeling that higher education is necessary," and that Appalachians have an "intimate knowledge of how to get along with people." In these last two statements the 1994 group was more emphatic than the 1989 respondents.

#### Independence cluster

A majority thought they were fighters with an independent spirit. They also tended to believe they depended on their own ability rather than the government.

#### Family cluster

In the Appalachian family, relatives lived nearby. The respondents said that although Appalachians may not respect one another, they will rally to help each other in a crisis. The husband was recognized as the bread-winner and the head of the family.

#### Religion cluster

Respondents tended to believe that Appalachians were superstitious rather than fact-oriented.

#### Lifestyle cluster

Respondents tended to believe that Appalachians lived on the land, living one day at a time, rather than preparing for the future. They also leaned toward feeling good about themselves rather than bad. Food was an important part of fellowship, and they believed that they knew about and tried to eat a balanced diet. These last responses contrasted to the first survey where the group felt that Appalachians did not try to eat a balanced diet or even have a knowledge of one. The respondents did not believe that Appalachians dressed fashionably or informally. That Appalachians did not dress informally differed from the earlier survey, in which the respondents stated intensely that Appalachians dressed informally. With the exceptions of diet and informal dress, the responses in the second survey were similar to those of the first survey.

#### Research Question 2: Are the Perceptions of Workers about Appalachian Life Different From the Members' Perceptions?

#### Education Cluster

In the cluster on education in 1989 and 1994, the workers generally revealed more of a negative attitude toward the people of Appalachia than the members. Both surveys contained statements showing statistical significance. Although the second survey did not show the degree of differences as in the first survey, it did reveal the same

negative attitude by workers regarding Appalachians' ability or desire to learn, whether formally or informally.

#### Independence Cluster

In both surveys respondents agreed that Appalachians will fight to protect their liberty and maintain a sense of independence. Generally the members were more intense in their feelings than the workers. The negative pattern continued with workers considering the members dependent on the government rather than themselves in spite of their insistence that Appalachians are independent.

#### Family Relationships Cluster

The workers indicated more of a negative bent about Appalachian families than the members.

#### Patriotic Fervor Cluster

This cluster did not have any statistically significant results and was not included in the 1994 survey.

#### Religion Cluster

This cluster demonstrated the need for the workers to better understand the values of their members. It revealed the higher value the members placed on having accurate knowledge about God and the Bible and the need to put religion into practical life than the workers indicated.

#### Lifestyle Cluster

The negative trend of pastors continued in the cultural cluster on lifestyle.

Research Question 3: What Were the Relationships of These Perceptions to Demographic Characteristics: Type of Work, Gender, Age, Length of Time Being a Seventh-day Adventist, Length of Time in Residence in Appalachian, and Level of Education?

There were statistically significant differences for each of these characteristics, but the outcome of the surveys would not be significantly changed by any of the demographic characteristics.

Annotated Bibliography

Two bibliographies were produced. The first is a primary reading list designed to spark the workers' interest in Appalachian people and their culture. The second annotated bibliography provides more diversity and depth for study and understanding. The first bibliography is not subdivided, but the second contains six subdivisions. Both bibliographies are intended only as an introduction to the people and culture of Appalachia (see Appendix E).

Conclusions

Because the surveys indicated statistically significant differences between members and workers in all but one of the cultural clusters, the researcher concluded that there was a need for workers having more cultural understanding.

The workers in the Conference in the first survey misunderstood the way their members would respond with more intensity than the workers in the second survey. The differences could be explained, since most of the workers in the Conference were not from Appalachia. Hiring Appalachian workers has improved understanding, but the negative attitude toward Appalachia continues.

Why did the second group of workers continue the negative attitude toward Appalachians since cultural backgrounds were similar for both workers and members of the second survey? One can speculate about the satisfaction of the workers with their work, their self-image, or their concepts about Appalachia after getting an advanced degree. Any, all, or none of these could be factors in workers' attitudes toward

Appalachia. One thing does emerge: being from Appalachia is not enough, by itself, to change the workers' negative attitude toward the region or its people. For example, consider the workers' concept of whether Appalachians feel good about themselves or not. In both surveys the members tended to express feeling good about themselves, but in both surveys the workers tended to think they did not have a good self-image even though the workers in the second survey were largely from Appalachia. It is also interesting to note that the negative attitude extended across the spectrum of workers. Surprisingly, both those new to the area and those who had been in the area a long time held similar ideas. Once an opinion of Appalachia was formed by the worker, the time lived in Appalachia only seemed to reinforce it. Nor did being from Appalachia necessarily improve the worker's attitude toward Appalachia. Coming back to Appalachia after going to graduate school, the Appalachians seemed to bring back with them a negative attitude about Appalachia and its people.

What surprises the researcher is that not only did a cultural gap exist, it remains. Cross-cultural training has been shown to help in other mission experiences. It will likely be a help here, especially if a pastor can be reached before definitive opinions are formed. This is only one factor among many that needs to be addressed if the retention rate of new converts is to be improved. But it can and should be addressed. It is one step toward the solution to a more stable church membership. The good news is that the workers tested seem willing to change their opinions and adapt to the area with a more positive attitude. What the survey also demonstrated was that those new to Appalachia, whether pastors or members, face the same challenges. The church could help both by offering better understanding of the culture.

#### Recommendations

This study has shown both by drawing upon the literature regarding Appalachians and their culture and by empirical analysis that

there is a fairly distinctive Appalachian culture that is pervasive of a broad spectrum of understanding and action and that has been persistent over time. In addition to this, and even though Adventist members may not be entirely typical of Appalachian culture, the analyses of both surveys conducted in the study indicate that there is a fairly wide cultural gap over a broad spectrum of attitudes and understanding between workers and members in the Conference. One of the results of this lack of knowledge of who Appalachians are, and their felt needs, appears to manifest itself in the difficulty the church has experienced in the retention of new members for it is precisely at this point that the lack of cultural consonance is most critical. New members experiencing the tension of radical reorientation of religious experience and lifestyle require sensitive understanding, support, and guidance. If, however, they feel misunderstood and subjected to the additional pressures of alien cultural change, which seems unnecessary and illogical, they may leave the church, even though they have undergone a wonderful religious experience. As has been made clear, it was this very issue that prompted this study in the first place.

This study points to areas of cultural misfit and empirically establishes the basic fact that a significant cultural gap does exist between workers and members in Appalachia, but it does not go on to develop solutions to problems of ministerial cultural misfit. However, the establishment of this fact provides much ground for optimism. The first step on the road to solutions is the recognition of the source of a particular difficulty. Solutions can then be sought that focus directly on a defined situation. Furthermore, much can be done to foster cultural understanding and sensitivity particularly if the worker is motivated to do so. Most successful missionaries undergo what is called a cultural conversion in which they come to understand and react to people and circumstances from the bottom up--i.e., from the point of view of their host society and the cultural constraints under which they live. What is true of the missionary situation has parallels with



ministry among cultural minorities. The difference, however, is that in subcultures such as Appalachia, cultural differences are more subtle and lack a distinctive profile that makes them stand out clearly. Hence, it is more difficult to recognize differences and the depth that lies behind them, and thus, the worker does not sense the need for adjustment unless he had been culturally sensitized to do so.

People can learn to know who they are culturally, and they can learn about the culture of others. In the process they can come to appreciate the cultural configuration within which the thought patterns and actions of others take place. A lot of material and many programs exist to help workers accomplish this cultural understanding. During the research involved in the planning of this project a lot of material and some programs relating specifically to Appalachia were studied. This material, together with numerous interviews with workers and members and an analysis of the survey instruments, has provided a rich matrix for the development of ideas regarding possible solutions to the problems studied. The following suggestions and recommendations are made on the basis of the data uncovered by the study and on the other resources investigated during the course of the research involved.

#### Suggestions Regarding Further Research

1. In view of the fairly high attrition rate of new members it would be of considerable interest to know what attracts them to the church and what they like about it.

2. Much could be learned from a careful study of the members who joined, but left the church after a relatively short period. What factors did not satisfy them as they sought to find a spiritual home? What drove them away?

3. On the other side of the equation, it would be helpful to know what ministers who exit the Appalachian field after a relatively short tenure found unsatisfying about their experience. What elements of the local culture and what dimensions of their life and ministry in Appalachia produced some discomfort, if any?

## Recommendations for Conference Administrators

1. Information regarding the extensive materials about Appalachian culture could be compiled and recommended to workers. These should include annotated bibliographies and information about the collections at Berea College, the University of Kentucky, and the West Virginia University. Video libraries like Appleshop have some audio-visual aids on Appalachia that could be used to supplement experience and the printed page.

2. The Conference could begin a collection of the most important publications on Appalachians and their culture and a more general collection of materials on intercultural adaptation for the use of ministers and other workers coming to Appalachia. These could include books, magazines, tapes, films, and videos. Workbooks for individuals and groups, and training materials for group growth in cultural sensitivity would also be helpful.

3. Incoming workers could be carefully screened, alerted to the characteristics of Appalachian culture, and inducted into some kind of information and sensitivity-generating program. Subsequently the worker could be invited to participate in a mentoring program to ease the transition into the culture. In this program experienced workers could assist newer workers in both formal and informal periodic meetings to develop cultural awareness and appreciation. This could be patterned after those programs in educational institutions that use a mentoring style of sharing to help newly hired people adjust to Appalachia. In these programs people are matched together using the Myers-Briggs Inventory. The Hazard Community College is an excellent example of this type of program.

4. Seminars in cross-cultural ministry could be presented at workers' meetings. These could focus on awareness of the issues in ministry which effect not only the way workers are accepted by Appalachians, but also their effectiveness among them. Meetings of ministerial workers could include seminars on cultural sensitivity using

workbooks, small group sessions, and case histories to demonstrate the need and practicality of meeting people in their own cultural setting.

5. Ministerial workers could be chosen from among the Appalachian members provided they demonstrate a deep knowledge of the Word and the Lord's calling by effective ministry and evangelism. Conference administrators could encourage and involve more bivocational ministries, especially in rural settings. This may involve a small monetary stipend. The benefits would be numerous to small churches. Planting new churches in Appalachia or wherever Appalachians live would give opportunities for non-seminary-trained ministers to establish and pastor new congregations.

#### Recommendation to the Seminary

One of the most striking phenomena of contemporary Western society is its pluralism. Ministry today must inescapably take place in a multi-ethnic, multi-cultural, and multi-religious environment. It is no longer the special requirement of the missionary alone that s/he undergo some training in socio/cultural understanding. This now appears to be an essential part of basic preparation for ministry in North America. This study of the lack of cultural sensitivity and understanding on the part of the workers in Appalachia is but a microcosm of the whole. It is therefore recommended that the seminary give study to the incorporation of some basic training in the understanding of culture and the dynamics of cross-cultural relationships in the basic Master of Divinity program.

#### Recommendations to the Individual Worker in Appalachia

1. A pastor should become aware of his or her own cultural bias. Although ethnocentrism is universal, few recognize it until they live within another culture. In order to understand who "they are," workers need to first understand who "we are."

2. One of the best places to start is by studying other peoples' thinking patterns and reading about Appalachian culture. The

annotated bibliography in Appendix E includes a primary list of four especially helpful books.

3. Another means of developing cultural sensitivity is simply to become a careful and non-judgmental observer of the culture. What at first seems irreverent, wrong, or inappropriate may later be understood as reverent, right, and appropriate. Conversion takes place not only in accepting Christ as Savior and Lord, but also in accepting another culture. The results of both types of conversion can be, and often are, dramatic.

## **APPENDIX**

**APPENDIX A**

**TABLES**

TABLE 39

RESPONSES TO QUESTION ON HOW TO REACH  
APPALACHIAN PEOPLE BETTER IN THE  
1989 SURVEY

- A. Meet and know the people:
1. One on one (every member active and consistent). P
  3. Go door to door and establish long term relationships. P
  5. Get better acquainted with them. P
  10. More workers have to reach people in the home. P
  12. The Seventh-day Adventist member must get acquainted. P
  18. Visit its members more. M
  27. To go out and invite more people to our churches and help people that really need it. M
  30. More fellowship. M
  33. The contact between people in Appalachian area bettered (?) would make the church prosper; thus making people more smarter. M
  44. More one on one teaching. M
  46. To Love them and to listen. Be a better witness. Not a lawyer. M
  47. Win them by living with them for at least two years and preach the basic simple doctrine. M
  67. More witnessing. M
  68. Get out where they live. M.
  69. More personal, small group outreach--meeting the people and ministering to their needs. M
  76. Visit and be friendly. M
  77. Give transportation. Visit people, especially in sickness. M
  81. Strong personal relationships go ahead of all else. M
  85. Find a way to reach the people. Get to know them. P
  86. Visitation--sharing--with neighbors, fellow workers, family. P
  93. By becoming better acquainted with them and becoming more interested in their interests. P
- B. Use native Appalachians more:
4. Have native members help develop outreach programs that will reach felt needs. P
  6. Prayerfully seek out men and wives from mountaineer cultures, who have been called to ministry, and fund their education through college and seminary with the understanding they will serve in an Appalachian area a minimum of ten years. P
  9. Meet needs of mountaineers--longer evangelism approach in which members develop friendships with mountaineers. Train and mobilize laity in evangelism. Disciple mountaineers and train them to be pastors. P
  13. Encourage more social activities among members. Group and individual. P
  14. It is my belief that in order to win souls we have to be one of them and meet them where they are. And also the truth must be repeated every now and then. Otherwise the conviction they had when they came into church will grow dimmer and dimmer and eventually go out to the back door. They also need to be taught how to have a better self-image. P
  49. We are already starting to do this. Small in home meetings or seminars conducted by members. Many subjects of interest to others, use of time, cooking, weight, Bible subjects, etc. M
  52. Be a little more informal in evangelistic meetings. Use local people as much as possible. M
  95. Fill our churches with native mountaineer pastors or develop a

program to train ministerial students to work in the Appalachian regions. P

C. Make services more Appalachian:

- 2. The form of service. We need to reach the Appalachian people with their music and songs and their way of worship. P
- 31. Old time religion received in smaller settlements. M
- 58. Incorporate their music, lifestyle as much as possible in our church services. M
- 67. Hold "tent-meetings" in rural areas--make access easy for "backwoods" people--speak in words they easily understand. M
- 84. Have more smaller churches that become family orientated. P
- 88. Music--less formalism (dress). P
- 89. Greater variety of music in each church service. P
- 90. Contextualize our message to their culture. Use natives rather than outsiders. P

D. More and Better programming:

- 19. Have better programs for the youth. More visitation. M
- 20. More help for the poor as a church. Instead of having dinners for members. M
- 21. Be more helpful in small towns. M
- 42. More community out reach, etc. Blue Grass Gospel sings and festivals. More home health ministries. House to house natural healing ministries. M
- 50. Go into the small community areas more. Hold small community wide seminars; cooking, health, stress, positive parenting, breathe free clinics, etc. M
- 51. I think we could have free schools and training for people in need of better training. I think most people would have more hope if their education was more adequate. WV is a depressed area, because jobs are scarce. M
- 56. Public Evangelism M
- 64. More personnel. M
- 73. More youth activities. M
- 74. Have more youth activities. M
- 80. Have more grass-roots evangelistic tent revival meetings within reach of the poor. Have clinics or other programs to help meet health care needs. M
- 82. Community services--providing food, clothing, diet counseling, weight control, child care, parenting classes, etc. M
- 94. Health screening. P
- 97. Sunday night meetings, use Three Angels TV Network more. P

E. Be a real Christian:

- 8. Put more emphasis on Christ and his love for needy humanity. This in tandem with man's duty of response: Love for God and each other. Explain what "love" is. More about this and not quite as much emphasis on distinctive Seventh-day Adventist doctrine. P
- 17. Show them kindness of instruction. M
- 25. Love for all. M
- 26. Become more spiritual and pray. M
- 28. Be more loving. M
- 32. More love for others. M
- 38. More friendly and caring. M
- 45. To be more dedicated--to be a true witness to Jesus. M
- 53. I think we should learn to say things to each other, if we mean



good, in such a way as not to offend another. Some Adventist such as those that are the pillars of their home church can sound harsh. They need to be taught constructive communication.

M

- 62. Unity of members and giving more of self. M
- 72. More friendly. M
- 75. Be real. M

F. Keep pastors in place longer:

- 59. Evangelistic interests take especially long time to cultivate if done well. Leave pastors and workers in same community for 5-8 years (barring serious problems). These people need continuity and sense of "He's one of us." M
- 60. Not to change pastors every two years--It takes that long just to get to them to accept a person. M
- 63. 1. Leave more of the church contributions at the local church level (Including tithe). 2. Select conference leaders who are interested in the local area, rather than seeing it merely as a stepping stone to higher office. 3. Encourage pastors to be primarily interested in the good of the local church over the "good" of the conference. M
- 91. Keep pastors in place longer, cultivate natives as pastors/soul winners. P
- 92. Keep pastors longer in one place. P

G. Different preaching:

- 39. Get some old fashioned pastors back. M
- 40. Preach more on life and love of Christ. Less prophecy and more of Christ and Bible. M
- 83. Sermons should be of practical ideas that affect conduct as opposed to abstract theological issues. Health/temperance and other ministries should address simple changes that can improve daily life and that are available to low-income families. M
- 96. Preach and live Christ instead of gimmicks. P

H. Public Relations is the answer:

- 41. Adventist are not known. M
- 48. More advertising. M
- 57. More news in paper, invited guest pastor. M
- 61. Provide more information about the church and doctrines to other churches, and make fellowship rings larger and warmer to new comers. But don't force someone to listen--just suggest they learn more about us. I have come across many people who don't even know what our beliefs are, and don't have any idea of the closeness of the members of our churches. They are curious about our doctrines and the different ways of worship (e.g.--footwashing, and what it really means). There has to be ways in which to make people aware of these things. Maybe if the pastors would pick certain members to call on people in person or by phone--those who want to know--will listen and even some will who are not aware that they have a need to know about us, and what we stand for. But not in a preaching or pushing, but as a friendly gesture. M

I. Accept them:

- 7. Appreciation of their good spiritual life concepts where applicable and take more time in doctrinally educating them. P

- 37. To learn tact in how to reach them on their level. M
- 65. Be more sensitive to their habits. Try to make Christian instead of Seventh-day Adventists out of them. M
- 87. To accept them as they are without trying to change them to "cultural format" or lifestyle. "Outsiders" need to become one of them before they can be accepted. P

J. Get Busy:

- 23. Get the members off their seats and on their feet and get busy. M
- 24. It is not the question what can the church do--. It is what can each person do. -- be a friend -- dress as the area they are in, etc. M
- 78. Don't be bashful share Bible and Spirit of Prophecy information with those who will listen. M

K. Spiritual gifts:

- 11. Baptism of the Holy Spirit. P
- 16. Help people to realize their spiritual gifts and encourage them to use them. M

L. Change them:

- 15. If we could only figure out how to help them to make a decision, they are not quick to change. P
- 36. Proper food and cleanliness habits. Respect for self and others. M

M. Equality of all:

- 34. Accept them as they are and show love regardless of social, educational, religious background. M
- 43. A representative to treat all alike--no favorites. M

N. Better preparation of members:

- 22. If pastors would study more carefully with candidates for baptism, and not wait until they loose faith before offering them service, some may need to wait a little longer for membership, etc. M

O Misc.:

- 66. Help start up small businesses that would employ others who could own a share in the business (e.g., a bakery). M
- 70. More service for people of the state. M
- 71. More "hands on" communication, more frequent personal touch. M
- 79. Talking and studying ways to really minister to different people. M

P. I don't know:

- 35. I am not a faithful member due to arthritis problems and sinus condition in cold months. I'm a backslider as I have been

- called. We live most among Catholic neighbors. they are older and hard headed in many ways. M
29. I can't respond to this question in all fairness due to the fact I do not attend church. M
54. Not a member. Not really sure of all your doctrine. M
55. Do not have a better idea. M
66. We don't know because of the very wide cultural and educational extremes found in the state. Methods to reach one group would turn the other off. M

TABLE 40

RESPONSES TO QUESTION ON OPINION OF WHAT WAS  
UNIQUE IN APPALACHIAN CULTURE  
IN THE 1989 SURVEY

- A. Family ties:
1. Deep Roots- Ignorance in plain common sense. Very poor health practices (even in "upper" class). P
  4. Strong family traditions. Reluctance to change. P
  5. Mountain tradition is a tie that binds, many generations. (It was good enough for my daddy...) The Mormons seem to have learned to penetrate this tradition. Maybe we need to see how they did it. P
  32. Family relationships. M
  47. Everyone knows everyone around them. No matter how distant relatives are they are considered family. M
  58. Close family ties, sense of great pride in family and country, care and consideration for others. M
  59. Helpfulness, especially within families. M
  60. Helpfulness within the larger family. M
  61. Almost all family members live in the same area. M
  62. How close families are, many gatherings of all family members to play cards, sing, or to just talk. M
  69. They are very clannish, distrustful of those they don't know and are slow to accept those outside their "circle." It is a simple, practical culture in most ways. P
  71. Localism (narrow geographic identity), extended family loyalty, creative survival strategies, fatalism (what will be will be), strong ties to their "home place," resistance to change, high value place on "born" West Virginia. P
  76. Clannish--do not easily trust "outsiders," believe word is their bond--no need for written agreement, strong family ties. P
  78. Family reunions. P
- B. Kind of people:
2. Simple people. P
  6. Rally to help those in need. Enjoyment of simple things. P
  7. A continuing deep connection to the outdoors. An attitude that often hardly cares what the more modern world outside West Virginia might think or be up to. P
  8. Domineering men as head of household, lack of proper nutrition among members and non-members, lack of higher education. P
  9. They are really a lot like everybody else. They all share values from TV. P
  10. They strongly depend upon the evidence they see. If they do not see our church members practice what we teach, they no longer believe our unique message and teaching. P
  14. Love for the way of life. M
  18. Friendly people live in our location using antique things and new ways combined to build a better community. M
  21. Honest most usually. A salesman told me one time he serviced up and down the east coast. All his businesses in the WV area he could count on regular payments. M
  22. People from other states have remarked many times that WV people are friendly and down to earth. M
  24. Friendly and sociable. M
  25. Enjoy today what ancestors enjoyed. M
  28. Hospitality. M

- 33. All areas of Appalachian culture are changing rapidly. The sense of independence and pride (once strong assets) is giving way to "Let someone else do it for us." M
- 38. The overall friendliness of the people. M
- 40. You can lead them, cannot force. M
- 41. Unpretentious. Simple life. Poor. Low self-esteem. M
- 42. Do our part in supplying girls. Get rub of pride. M
- 43. Outside the larger cities--Charleston, Huntington, Wheeling, Morgantown, a university city--most West Virginians are simple, down to earth country people. They like a quiet life full of simple, relaxed activities. I also think most WV are God fearing people who love the Lord--the problem is, they tend to be very family oriented people who don't like to change family traditions easily. M.
- 50. Fierce independence. Especially strong family ties and extended family living. M
- 52. Independence, and a person doesn't see education as a way of improvement. They may be due to differences in intrinsic values. M
- 53. Insincere invitations. M
- 54. Self-sufficiency, independence, many more. M
- 64. Friendly, helpful. M
- 65. Saying "yes," when they mean "no." M
- 66. People do not want to hurt your feelings, so they may agree with you or make a promise favorable to you (e.g., to come and pick up something or buy something) and not follow through. Barter economy (e.g., trading, flea markets, car repairs) is a significant market. Hunting season. M
- 67. Even though educated some may seem slow, but in reality just don't show a lot (emotion, feelings, really what's going on inside).  
p
- 68. Simplicity--a plus. Much of what was a plus in the good-ole-days is still ingrained in the people. P
- 70. Folklore, friendliness. P
- 73. People are slow in recognizing the value of education. P
- 77. Open door hospitality to strangers. P

#### C. Arts and Crafts:

- 11. Basket weaving, cooking schools, carpenters' work. M
- 15. Crafts, food, and folklore. M
- 26. Arts and crafts. M
- 29. Their crafts. M
- 30. Folk dances, Barn dances, square dancing. M
- 35. Weaving, Basket making, farming, quilting, knitting. M
- 36. Creative. M
- 44. We have some very good artist. In fact, I find some of the people very unique in their artistic abilities. M
- 48. Crafts. M
- 49. Arts and crafts. M
- 56. An in-born talent for music and crafts. M
- 57. Crafts. M

#### D. Land:

- 13. Beautiful hills. Healthy place to live. Less crime. People as good as their word. More security here than in the city. M
- 17. In and around Pendleton County. M
- 19. Working with soil and appreciating its products. M
- 20. Farming and country living. M
- 23. Mountain areas and rural areas. M
- 27. Parks, churches, public attendance.

- 39. All of WV. M
- 45. Southern WV, areas on a line south of Charleston and Huntington. M
- 51. The hollows. M

E. Music:

- 3. Native music and instruments, rugged individualism, closeness of families (geographic). P
- 12. Music. M
- 34. Blue Grass music and customs. M
- 74. Their music. P
- 79. Music. P
- 80. Music, moonshine mentality. P

F. Language:

- 16. Speech. M
- 37. Speech. M
- 55. Certain songs (folklore), some dialect. M
- 72. Language or figures of speech in describing events/people. P
- 75. Folklore. P

G. Misc.:

- 31. Older cultures. M
- 46. As far as church culture is concerned considering the last days we are living in very few may be unique. But as having the Adventist message you can't beat worshipping at an Adventist church with Adventist sisters and bothers. M
- 63. No. M

TABLE 41

RESPONSES TO QUESTION ON OPINION OF WHAT  
RESPONDENT LIKED BEST IN APPALACHIA  
IN THE 1989 SURVEY

- A. Land:
2. The scenery. P
  4. Natural beauty of the mountains and lack of urban congestion. P
  6. Rural, country environment. Friendliness of the people. P
  12. Scenery. P
  17. The mountains, nature, Rhododendrons, Friends, relatives. M
  11. County life. P
  16. The simplicity of county living. M
  18. Beauty. M
  19. Charleston. M
  20. Cold winters. M
  21. Fresh air and mountains. M
  22. Beauty of the land, the simple life that some people live. M
  23. The mountains and the change of weather. M
  24. East. M
  27. The mountains--beauty. M
  28. Seasons. M
  30. Peace and quiet living. Interesting mountain areas of beauty. M
  32. Trees. M
  35. Solitary life. M
  36. Mountains, hills and valley, beauty. M
  39. Space and mountains. M
  40. I like summer and warm weather. I like the quietness, birds. I  
can take walks and don't feel afraid. M
  43. Mountains. M
  45. Small towns and communities. M
  46. Beautiful outdoor wilderness, fresh air, peaceful. M
  47. Beautiful scenery. M
  48. Mountains and Valleys. M
  50. Mercer County. M
  54. In and out of city to country in a short time. Fall time.  
Beautiful country. M
  55. The hills and scenery. M
  57. The abundance of nature. There's no place in WV where you can't  
drive just a little distance and find a nice little park or  
wooded area where you can go to be among God's creation. M
  58. I think the scenery is most beautiful in summer. M
  61. No heavy traffic. Being able to be outside. Peace and quiet.  
Mountains. No one living practically on top of you. M
  63. Scenic beauty. M
  67. The land, the freedom, the culture. M
  68. The scenery. M
  69. Looking around here you see the mountains and valleys. It makes  
you feel so much closer to God and heightens your awareness of  
creation and the love and strength God put into making this  
land. M
  70. I enjoy the country environment--nature all around us. M
  74. Scenery and not being overpopulated. M
  75. Natural beauty. M
  85. The mountains, snow, the nice neighbors, the friendly people. M
  86. Mountains. M
  87. Living here. M
  90. Scenery. M
  91. Scenery--animals--wild ones out in the country--can stop, think,  
listen, and feel close to God. M

92. The beautiful country that we have, mountains, lakes, streams--  
nature. M
93. The mountains. M
94. Mountains, hills. M
95. Trees, hills. M
104. Country setting. P
106. It's natural beauty, simple way of life. P
107. Country living - low crime rate - rugged beauty. P
- B. People:
3. The people and the mountains. P
5. People seem to be friendly and automobile drivers seem to be  
considerate in their driving. Many are religious. Scenery of  
the country. P
7. It was the opportunity to work in a culture that produced my  
mother. I had roots in that area. P
8. Freedom to do what you want. Also learning about unconditional  
love from the mountain people. P
9. The down to earth attitude of most people. The general  
friendliness. P
10. Friendliness, thoughtfulness and warmth among members, love and  
respect for the land and nature and straight-forwardness. P
13. The people. Seem to be honest, hardworking when they have work.  
Friendly. P
14. Strong family oriented. They are practical people. P
25. Good beautiful natural people. M
26. The closeness of people, friends willing to help each other. M
29. When all are concerned about neighbors. M
31. For the most part, the people are friendly and if you really need  
help they will help you. Freedom to worship. And for the most  
part, a peaceful place to live with friendly people. The  
mountain flowers and animals which I love. M
34. Friendliness. M
38. Loyalty. M
41. Opportunity to get together and dance and music and out being. M
42. Friendliness. M
44. Fellowships we share. M
51. Hills, fellowship. Contracts with a hand shake. M
52. Closeness of friends and neighbors. M
53. They are real--what you see is what you get. They are honest, do  
not try to play games. Love nature and beauty. M
56. Friendliness, scenery. M
59. Small population and friendly people. M
60. I like the revivals, socializing, camp meeting, but, I wish we  
could have a whole lot more especially revivals in good weather.  
Health message and healthy food. M
64. Being Friendly. M
65. Independent spirit. M
66. Just plain folks--no pretense--no put-ons. Country lining--native  
folklore--good clean place to live. M
71. Friendliness and loyalty of Appalachians. M
72. The people. M
73. Open to all lifestyles. M
76. Open, trusting, willingness to befriend/help others/strangers. M
77. Nice people, hospitality. M
78. Friendliness of the people. Helpfulness of the people in time of  
trouble. M
79. Sense of family-closeness, Protecting their own. M
83. People nice to you. M
88. The friendliness that they have. M
89. Friendliness. M



- 96. The friendliness, family-centered and willingness to help others. M
- 97. People's willingness to welcome a stranger into the family, and their (basically) conservative morality. M
- 98. Pace of life. P
- 99. Warmth, openness. P
- 100. Not caught up in the rat race. Patriarchal dictatorship in families, churches, clubs, etc. Attitude toward education. P
- 101. Receptiveness of folks. Living pace. P
- 102. Country life-style, practical down to earth people, sharing. P
- 103. Friendliness, more relaxed pace, natural beauty. P
- 105. Friendliness of the people. P
- 108. Friendships. P
- 109. Friendly people, helpful and accommodating people, good gardens
- 110. Honesty, simplicity. P

C. Misc.:

- 1. True mission field - Compassionate toward people. P
- 33. I think there are souls to be won if approached correctly. M
- 37. "Summer outings, charitable drives and campaigns." M
- 49. The music. M
- 62. I do not know. M
- 80. Crafts. M
- 81. Music, arts and crafts. Friendly people. Thoughtfulness of each other. M
- 82. Lack of crimes. M
- 84. Nothing. M

TABLE 42

RESPONSES TO QUESTION ON OPINION OF WHAT  
RESPONDENT LIKED LEAST IN APPALACHIA  
IN THE 1989 SURVEY

- A. People:
2. Apathy in general (caring). P
  4. Their self-centeredness. P
  7. Clannishness which promotes: gossip, consideration of all except lifetime residents as outsiders. M
  8. Clannish. P
  9. Low self image of area. P
  10. The poverty. Lack of knowledge regarding health habits and nutrition. P
  11. They have not learned to be independent when they need to be. They move by how they feel. P
  12. The warm friendly welcome feeling they "can" give you. P
  18. Some peoples' lack of concern of public property. M
  23. I don't care attitude and an overall disinterest in religion itself. Miss judge people. M
  47. The people, for the most part, are very self-centered and not open to change or "outsiders," very close-minded. M
  48. Lack of vision, drive. M
  53. Resistance to change. M
  58. 1. Domestic and sexual abuse which certainly occurs in the wider culture and which can stem from unemployment; women joining the work force; lack of opportunity; etc. 2. Third world, second-class-citizen image imposed from outside. M
  61. The attitude of some toward education, especially higher education. The opinions of others regarding the lifestyle of Appalachians. M
  62. Outsiders attitudes toward the people. M
  63. Other peoples opinion of the lifestyle of Appalachian residents. M
  64. Wanting government to give free rather than working for it. M
  74. The idea that you have to be born in West Virginia to really be someone in this state. M
  75. People tend to accept slogans, leader's opinions, and own personal beliefs without serious thinking. Xenophobia regarding authority figures (e.g., distrust of "outsiders"). M
  76. Telling you that they believe teaching of church, but do not act on what they say. P
  78. Nice to face, but can stab in the back (inability to communicate negative feelings directly verbally), Resistance to moving on. P
  81. Not keeping their word. P
  84. Welfare, no ambition to do anything else. P
  86. Suspicion of strangers, laziness, filth and disorganization. P
- B. Government:
1. Very expensive living costs and taxes P
  3. The ravished economy and sense of despair. P
  16. Taxes. M
  20. Politics, drinking and hate for what is good. M
  21. Roads and unkept areas. M
  24. Unions. M
  25. Being on of the poorest states, lack of unemployment and lack of good future for the young. M
  35. The bad roads. M

- 39. Bad roads. M
- 42. We have poor governing and second rate politicians. M
- 46. Roads. M
- 55. Education. M
- 60. Most bad roads to get there. M
- 67. Unions. M
- 68. Crime. M
- 70. Crime. M
- 82. Its roads--highway system, lack of quality governmental leadership, failed leadership of state government. P

C. Economy:

- 14. Jobs and high humidity. M
- 27. Poverty. M
- 32. The unemployment factor. M
- 33. Lack of good jobs. Lack of religious functions for young people. M
- 34. Coal mines. M
- 37. Unemployment extremely high. M.
- 38. Low self-esteem, lack money to improve. Many don't have money for basic needs. Not interested in own health needs. M
- 50. Poverty--unemployment. M
- 54. The poverty. M
- 56. Poverty, lack of jobs--jobs with a future, lack of value placed on basic education in most of the state, poor business climate, tax structure. M
- 59. Economy. M
- 71. Poverty. M
- 72. Lack of jobs. M
- 73. Low income, poverty. M
- 77. Heartache due to lack of work opportunities. The best educated are forced to leave the state--financial survival--hence the cream is siphoned off due to the economy. P

D. Environment:

- 13. The chemicals that pollute the air. M
- 36. Air and water pollution and landfills. M
- 49. Trashy dwellings seen around. Economic depression. M
- 51. Strip mining. M
- 52. The destruction of the land. . . M
- 57. Litter and trash. M
- 79. Trash disposal beside roads, inability to make decisions, promise to do, but don't come through. P
- 80. Junky houses. P
- 83. Lack of pride on part of some to keep it beautiful. These are the people who cause others to have poor image of us. M
- 85. Litter bugs, quick to make promises, but slow to fulfill them. P

E. Land:

- 5. The confinement, or closing in of the mountains. One feels isolated. This undoubtedly contributes to the closed attitudes of those in the area. P
- 17. North. M
- 22. Winter. M
- 28. I don't like winter months when its making snow and cold days. M
- 40. Distance between places. M
- 41. I dislike the winter, as driving can be hectic. M

## F. Stereotypes:

- 6. The fable of the people's lack of education. Many people have advanced life concepts that many formally educated people lack. P
- 15. The bad reputation that some areas have. M
- 31. Popular view of Appalachia. M

## G. Inadequate church programs:

- 41. Our churches here seem to have a lack of young people and of course someone to supervise them. There's nothing for the few young people we do have to do. Our young people feel left out, bored, and especially alone. The 3 teenage girls we do have in our church all go to different schools, one to Highland View Academy, a second will be going to Mount Vernon Academy, and the third goes to a public school. This last one especially feels alone. M
- 43. I think there should be something about church Ingathering Goals based on Absentee members. The Adventist Councils should revise some methods for getting these goals since so many other organizations are going from door to door too by asking people not to expect much money when they go to the doors, but mainly getting more literature into the home. I still think it is OK to go door to door and ask others to share with the needy with small donations But when the goal is based upon absentee Church members just because their names are on the book I don't think it is fair. I think you should at least be attending 50-75% of the year to be counted in the goal. Some churches and I would think a lot more have this problem. Such as at revival time you get new members some drop away. There is sometimes a 250 member church with 75 to a 100 attending on any given Sabbath. Sometimes in some churches it is a whole lot less. The dropped or backsliding members need support groups through the church every week or no less than once a month for Alcoholism like SDAAA [?]. Also this same meeting could be for drug, smoking abuse. A singles club for those who could benefit--realizing their potential and that they are not alone. And cooking schools. No smoking and Alcohol lectures. This could not only help the weaker members reform and become strong. But keeps them from getting involved in worldly which sometimes comes from public organizations not geared toward Christ as a center or Rock for this person in need. M

## H. Misc.:

- 19. None. M
- 26. I like all. M
- 29. The closeness of humans having to live in cities. M
- 30. The cultures that is entering. M
- 44. Don't really have any. Wouldn't be happy anywhere else. We tried it. M
- 45. I do not know. M
- 65. Nothing. M
- 66. I'm not sure. M
- 69. Nothing. M

TABLE 43

RANKING TRUE RELIGION FOR THE  
OPTION OF "OTHER" IN THE  
1989 SURVEY

Responses of Members

1. As a social to meet others or as a vehicle to business contacts
  1. Human fellowship
  1. Loving one and all
  1. Having faith in God
  1. Witnessing to others
  1. Love one another
  1. No response
  1. Seventh-day Adventists
  1. WV in every sense belongs to the Bible Belt. WV likes old time gospel music.
  1. Loving and caring and giving always together
  1. Belief in life after death
  
  2. No response 2
  2. The influence of government may be necessary, but it's hurtful.
  2. What their father and mother trained them to
  
  3. Doesn't go to church
  3. Being a friend and acting in a Christian way to neighbors
  3. Sharing that truth
  
  4. Duty
  4. No response 2
  
  5. Most people don't believe in Seventh-day Adventists
  5. Sharing the truths
  5. No response 10
- Not checked. 73  
Not checked. Most faiths stick together. I don't see them mix well.  
Not checked. Reaching out to others

Responses of Workers

1. Gospel and country music
1. Just generally living right
1. Having name on church books
1. Emotionalism
1. Living the good life
1. Just plain, simple trusting Jesus
  
2. Religious music
2. Getting saved and being a preacher or related to a preacher
2. "Pentacostalism"
  
3. Having a position in a church
3. Feeling religious

- 4. The church being a center of community activity
- 5. True religion being practical—good morally and good to everyone
- 5. Sense of community and meaningfulness in one's life

Not checked. 18

Not checked. Combination above

## DISCUSSION OF QUESTIONS 14-17 FROM THE 1989 SURVEY

### Question 14

When asked how the Seventh-day Adventist Church can better reach the Appalachian people, the responses ranged from "learn to know the people" to "I don't know." These responses were grouped into sixteen categories according to the number of responses with the highest number of responses being first. In the first segment called, "meet and know the people," the responses were equally divided between workers and members. The workers conveyed a need to become better acquainted on a one to one basis. The members wanted more one to one contact, especially when it came to the worker's willingness to listen more and be more friendly.

The second category was lopsided. All but one response was from the workers. The basic message these workers wanted to give was to use more native Appalachians both in the church and its various ministries. The fifth area is closely related, but had only two laymen responding, the rest were workers. The message they wanted to give was "make the services more Appalachian."

The third area reversed the situation, only two workers joined the discussion. All the rest of the answers were by laymen. They wanted more and better programming for themselves, the community, their youth and evangelistic outreach. The fourth area only had one worker responding and the rest were laymen asking the workers and the members "to be real, loving Christians."

The sixth category was divided between workers and members asking to "keep pastors in the same location longer." The seventh category was dominated by members who wanted to have better preaching. An equal number of responses, all from laymen, wanted to have better public relations and more media exposure. With the same number of responses equally proportioned with members and workers came the plea to just accept Appalachians. Other ways to improve the church's success in reaching the people in Appalachia included:<sup>1</sup> Getting busy and doing more, utilizing spiritual gifts more, doing anything to change the Appalachians, treating everyone with equality, preparing the converts better. The last category was a list of miscellaneous statements.

### Question 15

The second question asked the respondents to describe what was unique about Appalachian culture. The responses were grouped into seven categories. The first area was equally represented by workers and members. They believed the most unique thing about Appalachian culture was "family ties." In seeking to understand these

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<sup>1</sup>These last responses had three responses or less each.

responses one noticed the different emphases of both workers and members. Workers with two exceptions spoke in terms of family clannishness in derogatory terms. The members wrote in endearing terms of including all relatives in the family no matter how distant.

The second category under what was unique in Appalachia was simply "the kind of people." This was proportionally divided between workers and members. The members spoke of loving a way of life that was independent, honest, friendly and one where you could enjoy the moment, but also felt the changes taking place in the region were rapid. The workers noted the simplicity, folklore, hospitality and slow changes in Appalachia.

The third category regarding what made Appalachia unique was summarized under the heading "arts and crafts." This was exclusively the response of the laity. Not one worker commented on this area. The members were proud of their artistry and craft making talent as well as their dances and craft schools. One member called it an "inborn" gift. The fifth area, "music," had equivalent responses from workers and members with the exception of one worker who equated the music with a "moonshine mentality."

The fourth category, "land," was chosen only by members. They remarked on its beauty and healthfulness, the lack of crime, the joy in working with the earth. The sixth cluster focused on "the language or dialect of Appalachians" and was chosen proportionally by both members and workers. The last grouping contained "miscellaneous" statements.

#### Question 16

The third open ended question asked what the respondents liked best about Appalachia. The responses were grouped into three categories. The overwhelming first choice of members and several pastors was the "land." They loved the scenery, the mountains and valleys in all seasons. They relished the peace and quiet, the freedom, the ability to be in nature. Both groups talked in glowing terms of the land.

The second category, "the people," was chosen proportionately by both members and workers. They appreciated the straight-forwardness, the friendliness, thoughtfulness and fellowship of the family, friends and neighbors. They enjoyed the sense of family and the pace of life. The last category was a list of "miscellaneous" statements.

#### Question 17

The fourth question asked what the respondents liked least about Appalachia. The responses were divided into eight categories. The first grouping, "people," was proportionately divided between workers and members.



From members newer to the area and workers came the cry against: clannishness, lack of vision, failure to keep their word, lack of ambition, resistance to change, saying something to your face and something else behind it, being self-centered, closed-minded, gossipers, being given the feeling that unless you were born here you don't belong and the distrust of all outsiders. From Appalachian members came the cry against: some peoples' lack of concern for public property, the "I don't care attitude," miss-judging people, the opinion of others concerning the lifestyle of Appalachians, some who want government to give rather than working for it.

The second area that people liked least involved "the government." From workers came concern for the ravished economy, the road system, the lack of quality in governmental leadership. The members had the same concerns but added their concerns about unions, lack of employment, poor educational system and crime. The third area, "the economy," was closely related and primarily chosen by members. The poverty and lack of good paying jobs with the resulting problems brought heartache to workers and members.

The fourth and fifth categories were closely related. "The environment" brought equal concern from workers and members. They stated concern about air and water pollution, trashy dwellings, litter, strip mining and other practices that destroy the land. The fifth category, "land," was discussed by only one pastor, but many members. The pastor was concerned about the isolation and confinement of the mountains and what it did to close people's minds. The members disliked the land from the perspective of the cold, snow and ice as well as the distances one had to travel because of the mountains.

The sixth cluster that people disliked about Appalachia were the "stereotypes." Both workers and members felt the popular view of Appalachia was false and the bad reputation was not deserved. The seventh cluster complained about inadequate church programs. The eighth cluster was a series of miscellaneous statements with the most frequent being that the respondent had no dislikes about Appalachia. All of these statements were by members.

**APPENDIX B**  
**1989 AND 1994 SURVEYS**

MOUNTAIN VIEW CULTURAL SURVEY

1. Circle the number in the direction that better expresses your feeling of what Appalachians are like.

- Learns quickly . . . 1 2 3 4 5 . . . . . Learns slowly
- Socially smart . . . 1 2 3 4 5 . . . . . Social misfit
- Fighters . . . . . 1 2 3 4 5 . . . . . Resigned
- Individual-centered . . 1 2 3 4 5 . . . . . Group-centered
- Sense of independence . 1 2 3 4 5 . No sense of independence
- Prize personal liberty . 1 2 3 4 5 Disregard personal liberty
- Dependence on own ability 1 2 3 4 5 . Dependence on government
- Too proud to accept a cent 1 2 3 4 5 Entitled to government help
- Stories of the past . . 1 2 3 4 5 . . Stories of the present
- Most relatives live near 1 2 3 4 5 . Most relatives far away
- Politically involved . 1 2 3 4 5 . Uninvolved in government
- Spiritual fervor . . . 1 2 3 4 5 . . Religion meaningless
- Doing their own thing . 1 2 3 4 5 . . . Living by the rules
- Live on the land . . . 1 2 3 4 5 . . . . . Live in towns
- Living one day at a time 1 2 3 4 5 . Preparing for the future
- Family oriented . . . 1 2 3 4 5 . . . . . Object oriented
- Superstitious . . . . 1 2 3 4 5 . . . . . Fact oriented
- Reject authority figures 1 2 3 4 5 . Accept authority figures
- Inwardly reject authority 1 2 3 4 5 . Inwardly accept authority
- Outwardly reject authority 1 2 3 4 5 Outwardly accept authority
- Precise . . . . . 1 2 3 4 5 . . . . . "Good enough"
- Feels good about self . 1 2 3 4 5 . . Feels bad about self

2. Circle your opinion of how other Appalachian family members live.

They:

Strongly Agree

Strongly Disagree

- always respect one another. . . . . 1 2 3 4 5
- respect each other unless alcohol is involved. . . . . 1 2 3 4 5
- are closely knit. . . . . 1 2 3 4 5
- rally to help each other in a crisis. . . . . 1 2 3 4 5
- can go to parents for money in a crisis. . . . . 1 2 3 4 5
- can go to siblings for money in a crisis. . . . . 1 2 3 4 5
- can go to cousins for money in a crisis. . . . . 1 2 3 4 5
- go outside of the family in a crisis. . . . . 1 2 3 4 5

3. In the mountaineer family:

- most males hunt and fish seriously. . . . . 1 2 3 4 5
- most husbands provide the families' income. . . . . 1 2 3 4 5
- most husbands are the head of the family. . . . . 1 2 3 4 5
- most wives are the hub of family action. . . . . 1 2 3 4 5
- most wives have more formal education. . . . . 1 2 3 4 5
- most people consider living on the land more important than having money. . . . . 1 2 3 4 5

4. In your opinion how do mountaineers regard food?

- Most people consider food an important part of fellowship. . . . . 1 2 3 4 5
- Most people strive to eat a balanced variety of foods. . . . . 1 2 3 4 5
- Most people have a knowledge of a balanced diet. . . . . 1 2 3 4 5

- Strongly Agree*
- Strongly Disagree*
5. In your opinion, how do most mountaineers dress?
 

Fashionably. . . . .	1	2	3	4	5
Informally . . . . .	1	2	3	4	5
  
  6. In Appalachian mountain culture —
 

Music is a basic ingredient. . . . .	1	2	3	4	5
Bluegrass music plays an important part. . . . .	1	2	3	4	5
Country and Western plays an important part. . . . .	1	2	3	4	5
  
  7. Most mountaineers are committed to fighting in order to preserve the freedoms of America. . . . .
 

	1	2	3	4	5
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  8. Regarding education:
 

Most older mountaineers have a feeling that higher education is necessary. . . . .	1	2	3	4	5
Generally the younger generation believes that education is a ticket to leave the mountains. . . . .	1	2	3	4	5
  
  9. Mountaineers have an intimate knowledge of:
 

how to get along with people. . . . .	1	2	3	4	5
forest animals and birds. . . . .	1	2	3	4	5
edible plants and roots. . . . .	1	2	3	4	5
folklore. . . . .	1	2	3	4	5
  
  10. The television is the greatest single factor in changes that have occurred in Appalachia. . . . .
 

	1	2	3	4	5
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  11. Mountaineers tend to think that when their time comes they will die. . . . .
 

	1	2	3	4	5
--	---	---	---	---	---

12. The mountaineer room for entertaining guests is usually unobstructed to provide for: (check all that apply)

Hearing.  
 Seeing.  
 Touching.  
 Involving sick people.  
 Allowing a pathway in and out.  
 Other \_\_\_\_\_  
 Don't know.

13. You are:

Pastor  
 Member

Work:

Self employed  
 Work for wages  
 Unemployed  
 Retired

Gender:

Male  
 Female

Age at last birthday:

Under 20  
 20-40  
 Over 40

Number of years as Seventh-day Adventist:

less than 5 years  
 5 years or more  
 Not a member

In what state were you born? \_\_\_\_\_

Number of years in Appalachia:

all my life.  
 5 years or less  
 6-10  
 11-20  
 21 or more

Highest level of schooling completed:

Grade School  
 High School  
 Trade School  
 College  
 Graduate School

14. What is one change you think that our church could make to better reach the Appalachian Mountaineers?
15. Please indicate any areas of Appalachian Culture that you think are unique.
16. What aspects of Appalachia do you like best?
17. What aspects of Appalachia do you like least?
18. Rank what true religion is to the average Appalachian Mountaineer using one (1) as the highest and five (5) as the lowest.
- \_\_\_ Providing for the hungry, orphans, widows.
  - \_\_\_ Experiencing the power of the Spirit.
  - \_\_\_ Having the truth about God and Bible teachings.
  - \_\_\_ Worshiping God together in church.
  - \_\_\_ Other \_\_\_\_\_

# MOUNTAIN VIEW CULTURAL SURVEY

1. Circle the number in the direction that better expresses your feeling of what Appalachians are like.

- Learns quickly . . . . . 1 2 3 4 5 . . . . . Learns slowly
- Socially smart . . . . . 1 2 3 4 5 . . . . . Social misfit
- Fighters . . . . . 1 2 3 4 5 . . . . . Resigned
- Sense of independence . . . . . 1 2 3 4 5 . . . . . No sense of independence
- Dependence on own ability . . . . . 1 2 3 4 5 . . . . . Dependence on government
- Most relatives live near . . . . . 1 2 3 4 5 . . . . . Most relatives far away
- Live on the land . . . . . 1 2 3 4 5 . . . . . Live in towns
- Living one day at a time . . . . . 1 2 3 4 5 . . . . . Preparing for the future
- Fact oriented . . . . . 1 2 3 4 5 . . . . . Superstitious
- Feels good about self . . . . . 1 2 3 4 5 . . . . . Feels bad about self

2. In your opinion how do people in your area regard food?

- Most people consider food an important part of fellowship . . . . . 1 2 3 4 5
- Most people strive to eat a balanced variety of foods . . . . . 1 2 3 4 5
- Most people have a knowledge of a balanced diet . . . . . 1 2 3 4 5

Strongly Agree  
Agree  
Neutral  
Disagree  
Strongly Disagree

3. Regarding Education

- Most older mountaineers have a feeling that higher education is necessary . . . . . 1 2 3 4 5
- Mountaineers have an intimate knowledge of how to get along with people . . . . . 1 2 3 4 5

\* \* \* Please complete opposite side \* \* \*



	<i>Strongly Agree</i>	<i>Agree</i>	<i>Neutral</i>	<i>Disagree</i>	<i>Strongly Disagree</i>
<b>4. How do most people who live in Appalachia dress?</b>					
Fashionably .....	1	2	3	4	5
Informally .....	1	2	3	4	5
<b>5. In the families of your area:</b>					
They always respect one another .....	1	2	3	4	5
They rally to help each other in a crisis .....	1	2	3	4	5
Most husbands provide the families' income .....	1	2	3	4	5
Most husbands are the head of the family .....	1	2	3	4	5
<b>6. You are:</b>					
<input type="checkbox"/> Pastor					
<input type="checkbox"/> Member					
<input type="checkbox"/> Other Please explain: _____					
<b>Gender:</b>					
<input type="checkbox"/> Female					
<input type="checkbox"/> Male					
Age at last birthday: _____					
Number of years you have been a Seventh-day Adventist: _____					
Number of years you have lived in Appalachia: _____					
In what state were you born: _____					
Highest level of schooling completed: _____					

**APPENDIX C**

**DOCUMENTS**

**Roland M. Smith  
4180 Maple Street  
Berrien Springs, MI 49103**

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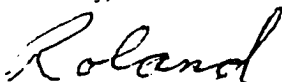
The enclosed survey is the first step in learning how to reach out in more effective ministry to the native mountaineer. This survey will compare some perceptions of mountain culture. The results of the study are intended to indicate the direction needed for future research. Responses from the survey will be analyzed in three categories: native mountaineers, people residing in Mountain View Conference, and pastors.

A stamped return envelope is enclosed for your convenience. Please complete the survey as soon as possible. If you want additional copies of the survey for your files, feel free to copy it.

The code number on your survey allows me to know who has responded. After your responses have been entered into the computer, your name and address will be deleted from our records. The survey responses are all that will be used for this study. Your name will not be used for any other purpose.

Thank you, in advance, for taking time to help in this project. Yours for better understanding of each other.

Sincerely,



Roland M. Smith

enc.

Yes, I would like a summary of the results of this survey. Please send it to the following address:

Name \_\_\_\_\_

Mailing Address \_\_\_\_\_

City and State \_\_\_\_\_ Zip Code \_\_\_\_\_

Telephone Number \_\_\_\_\_

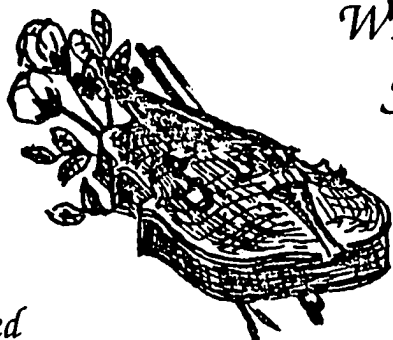
Dear Friend:

Recently you received a Mountain View Cultural Survey from me. This survey was also sent to all conference workers. This card is a gentle reminder to complete and return this survey, if you have not already done so.

Since the results will be used to direct future research in reaching the mountaineers of Mountain View, it is extremely important for me to have your response. Be assured that complete confidentiality will be used with the information you provide me.

If for any reason you need another survey, call me collect at (616) 471-5534. I will send you another one by return mail.

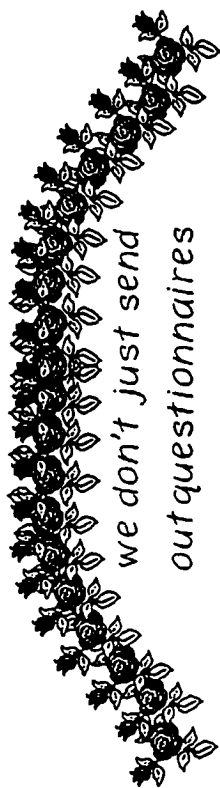
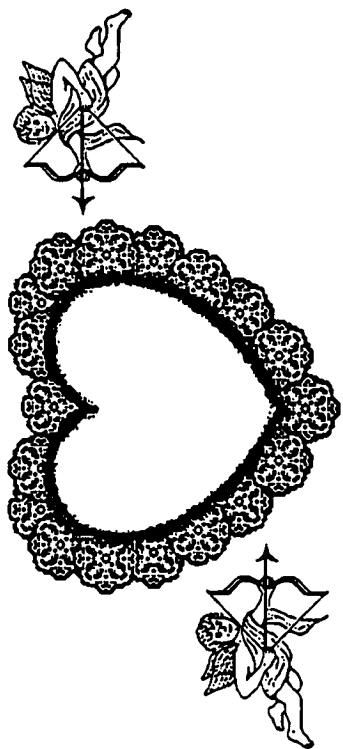
Roland



*WE HAVE A  
SAD TALE  
TO TELL*

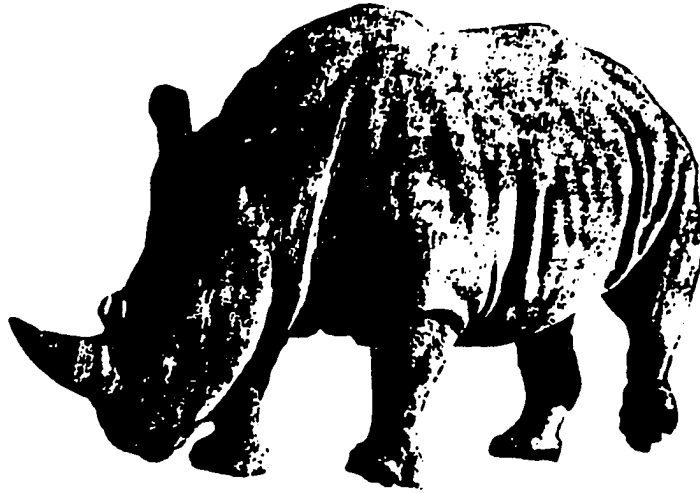
*We've  
received  
many heartening  
responses to our Mountainview Survey,  
but we've missed hearing from you.  
If you need another form,  
please call Roland collect:  
(304) 292-8534*

Happy Valentine's Day



Happy Valentine's Day

Roland M. Smith  
Mountainview Survey



We've considered the possibility that a rampaging rhino has eaten your Mountainview Survey.

We know the surveys are food for thought and can't think of any other reason for not having received one from you.

We are sending you another survey because we're anxious to hear from you.

If you have any questions, call  
You Know Who collect: (304) 292-8534.

**5179 Orchard Gree****Columbia, MD 21045-1931****(301) 596-6049**

---

October 17, 1994

Dear

I am trying to complete my Doctor of Ministry Project and I need your help. Enclosed is a survey I need you to complete and return to me, today, if possible.

The survey attempts to reveal if a cultural gap exists between the members and their pastors. All of the data will be translated into computer statistics and none of the original names will be kept after your survey is returned. This is done to insure your confidentiality.

Statistically significant differences were discovered in the first survey. The purpose of this second survey is to check those results for accuracy. Each set of questions will also be compared as a total whole.

Please complete both sides of the questionnaire. I hope to have preliminary results by January.

If you have any questions, feel free to call me at 1 (800) 476-1755.

Yours for a more effective ministry,

Roland M. Smith

Enc.

November 2, 1994

Dear :

Thanks for your willingness to complete this survey!

Let me introduce myself. Although I grew up in Takoma Park, MD, my parents owned a **FARM IN HAMPSHIRE CO. NEAR AUGUSTA, WV**, and on many weekends we traveled to and from the farm. From 1974 to 1991, I worked as a pastor in the Mt. View Conference. West Virginia is in me and I plan to retire on our farm. **I DO NOT FEEL, AS A PEOPLE, WE ARE INFERIOR TO ANYONE.** Currently I am in the Doctor of Ministry program at the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs, MI.

My heart is heavy that we are not seeing **MORE LASTING FRUIT FROM OUR SOUL-WINNING EFFORTS** in Mountain View. What are the reasons? What can we do about it? I'm asking you to help me find the answer to at least one question. Is there a cultural misunderstanding between the incoming pastor and his Mountain View congregation?

Some time ago I sent a survey to members selected at random from the Mountain View Conference. I am sending this second survey to compare results and to complete this process. **I NEED YOUR HELP.**

The results of the first survey indicate that there is cause to be concerned. Some of the statements may seem offensive, but they are not intended to create controversy. They are intended to reveal different responses. The combined responses of the members will be the standard to which the pastors are compared, not the other way around. This survey does not depend on "expert" opinion. **YOUR OPINIONS ARE WHAT IS NEEDED AND THEY DO COUNT.** Only a few hundred have been chosen out of several thousand. You are one of the chosen few. We need you to respond as soon as possible.

The conference is not in any way financing this project. The results will be reported only as combined totals. In addition, once the surveys are returned the information will be coded for the computer; no names or addresses will be kept. This is to guarantee your confidentiality. I realize that some statements may be difficult to respond to, but remember there are no right or wrong answers. Just do your best.

I was glad to talk with you by phone. Now I am sending this survey since you agreed to help. A self-addressed stamped envelope is included for your convenience. Most of the pastors have already responded. **YOUR RESPONSE IS NEEDED IMMEDIATELY.** If you have any questions call me at 1 (800) 476-1755. Have a happy new year.

Yours for a more effective ministry,

Roland M. Smith



**APPENDIX D**

**RAW DATA**





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1994 Raw Data

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**APPENDIX E**  
**ANNOTATED BIBLIOGRAPHIES**

## ANNOTATED BIBLIOGRAPHIES

### AN INTRODUCTION TO APPALACHIAN STUDIES

The author provides two annotated bibliographies to help a pastor either beginning or already within ministry in Appalachia. The first is a quick list for the pastor who wants to get a quick taste of Appalachia.<sup>1</sup> In this first list four books are considered priority reading for a new pastor. They are marked with an asterisk (\*). The second bibliography enlarges the grasp of the area in two ways, revealing more diversity as well as providing more research tools.<sup>2</sup> The second list is divided into seven sections for the reader's convenience.<sup>3</sup>

#### Quick Annotated Bibliography

\*Aichel, George. Fundamentals for Survival in the Parish. Hazard, KY: Coalition for Appalachian Ministry, 1993. This is a priority booklet It provides practical advice for Appalachian ministry. Aichel is an Associate Presbyterian for the Transylvania Presbyterian Church. His perspective comes from that of an active pastor with a deep understanding of the people he serves. He discusses everything from how to visit and keep an office; to how to deal with conflict and manage the church. This is an excellent book for small church ministry.

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<sup>1</sup>This list was created in consultation with J. Stephen Rhodes, Associate Director of Academic Affairs for the Appalachian Ministries Educational Resource Center, Berea, KY.

<sup>2</sup>This list was created in consultation with Jo B. Brown, reference librarian, at the Wise Library, West Virginia University, Morgantown, WV. Helen M. Lewis, Appalachian Center interim director, Berea College in Berea, KY, provided advice in refining the list. Charlotte Cline, librarian at AMERC, and George Brosi provided suggestions for the list.

<sup>3</sup>The books in the first list are not included in the second to avoid repetition. The combination of the two lists is intended as an introduction to the rich resources available in understanding Appalachia.

Couto, Richard. An American Challenge: a Report on Economic Trends and Social Issues in Appalachia. Dubuque: Kendall/Hunt, 1994. Couto studies economic and demographic statistics. His work provides more detailed and specific information than the CORA Atlas. The real capital commodity in Appalachia is not labor or things, but people according to Couto who teaches at the Jepson School of Leadership at the University of Richmond. The book provides separate statistics for all three areas of Appalachia: central, northern and southern. The statistics provide a reference tool for economic and political issues. The book lists each county and its struggles and puts each area in the larger context. It also provides a glimpse at what the future may look like. This is an important reference tool.

Economic Transformation: the Appalachian Challenge. Knoxville: CORA, 1992. This summary and update of the 1986 document provides an understanding of CORA's philosophy and what needs to be done in Appalachia from an activist's perspective. It correlates its mission to Biblical themes.

\*Eller, Ronald D. Miners, Millhands, and Mountaineers: Industrialization of the Appalachian South, 1880-1930. Knoxville, TN: University of Tennessee Press, 1986. A readable, scholarly, history of the Southern Appalachia. This classic book about Appalachia weaves together the social, political and cultural issues in Appalachian development. It gives special attention to coal, timber and farming industries. This work holds a place at the top of the of the author's list of top priority books with Still's River of Earth.

Fisher, Steven. Fighting Back in Appalachia: Traditions of Resistance and Change. Philadelphia: Temple University Press, 1993. An Appalachian scholar teaching at Emory and Henry College in Virginia edited essays on resistance movements in Appalachia especially relating to environmental and political issues. Although challenging to read, this volume helps the reader understand key economic and political issues in Appalachia. The essays encourage those seeking social change.

Gillespie, Paul F., ed. Foxfire 7: Ministers, Church Members, Revivals, Baptisms, Shaped-Note and Gospel Singing, Faith Healing, Camp Meetings, Footwashings, Snake Handling, and Other Traditions of Mountain Religious Heritage. Garden City, NY: Anchor Books, 1982. This book provides a perspective somewhere between a novel and the analytical approach. Included are a lot of personal interviews. Some essays are outstanding, especially notice William Leonard's article. Overall it is a useful resource.

Grammich, Clifford A. Appalachian Atlas: Maps of the Churches and the People of the Appalachian Region. Knoxville: CORA, 1994. A magazine size book that has various maps of the region. The first section gives maps and basic demographics for each county in Appalachia. A readable magazine size book allowing one to quickly get at helpful information about a specific area. The second part shares denominational statistics about Appalachia including information about culture and religiosity in the counties. It is a basic reference book for any one interested in missions in any part of Appalachia.

\*Jones, Loyal. Appalachian Values. Berea: Berea College, 1984. This book may help avoid many cultural mistakes especially for an incoming White pastor. It catalogues mountain virtues, customs and social life. It would be third on the author's priority list of books.

Jones, Loyal, and Billy Edd Wheeler. Laughter in Appalachia: A Festival of Southern Mountain Humor, Little Rock, AR: August House, 1987. Humor is often a better window on culture than a scholarly account. Easy and fun to read. The chapter "Religion," pp. 29-45 is especially helpful. The 1995 sequel, More Laughter, isn't quite as useful.

Models of Ministry. Atlanta: Catholic Committee of Appalachia, 1989. This book describes different approaches to social issues through ministry. It looks at four different models of ministry: social service, provider, advocacy, and social change. The emphasis of the book is on assisting a community in becoming its own change agent. An excellent base book for a workshop on different types of ministry.

Norman, Gurney. Kinfolks: The Wilgus Stories. Frankfort, KY: Gnomon, 1977. This is a classic book on Appalachia. It has a different perspective than Still's River of Earth, giving a mix of perspectives from within the thought patterns of some Appalachian people. It has a wonderful mix of humor and pathos that is characteristic of Appalachia. While reading one gets a feeling of what the coal fields are like. He deals with alcohol and clan issues. It is an especially good book for any pastor considering counseling or personal ministry.

\*Still, James. River of Earth. Lexington: University of Kentucky, 1940. One learns most about Appalachian culture as one experiences some of the spiritual and social issues. In this novel one can almost feel the wood in the homes. It is at the top of priority list for combating cultural shock.

### A Selective Bibliography

#### Bibliographies

Appalachian Bibliography. Morgantown: West Virginia University Library, (1980-). Primary research bibliography to 1980 for the field of Appalachian studies provides annotations and detailed subject index to 8000 book, articles, document, theses, and other social science and humanities oriented materials. Works of fiction are not indexed although authors are.

Appalachian Outlook: New Sources of Regional Information. Morgantown: WVU Library. Three issues per year. Serves to update the Appalachian Bibliography, above. Each issue is indexed and contains approximately 100 annotated citations to newly published material.

Fisher, Steven. "A Selective Bibliography for Appalachian Studies." In: Appalachia: Social Context Past and Present, pp. 375-416. Dubuque, IA: Kendall/Hunt, 1991. Excellent selective reading list of 1000 sources arranged under 22 Appalachian topics. This is a revision of the author's 1982 bibliography.

Beaver, Patricia D. Rural Community in the Appalachian South. Lexington: University Press of Kentucky, 1986. A discussion of frontier and pioneer life in Appalachia as well as a regional history about social and economic conditions.

Gaventa, John. Power and Powerlessness: Quiescence and Rebellion in an Appalachian Valley. Urbana, IL: University of Illinois Press, 1980.

Often quoted, this book portrays the exploitation of a coal mining area with its results. It is the story of the Cumberland Gap and the development of the coal interests by outside British interests.

Schwarzweller, Harry K., James S. Brown, and J. J. Mangaham. Mountain Families in Transition: A Case Study of Appalachian Migration.

University Park, PA: The Pennsylvania State University Press, 1971.

An excellent study of some of the patterns in Appalachian migration, especially the role of the family in the migration process. They describe the development of the stem family system and how it provided a refuge and support for the process.

Weller, Jack E. Yesterday's People: Life in Contemporary Appalachia.

Lexington, KY: University of Kentucky Press, 1965. An often quoted description of how a pastor adapted to the needs of the people in Appalachia. A cultural description from the perspective of the middle-class values of the 1950s. See especially the chapter, "The Mountaineer and the Church," 121-133. He is criticized for using a cultural poverty model to describe the region, but his perspective remains helpful to pastors, especially in understanding some of the background of central Appalachia.

#### Cultural History

Awiakta, Marilou. Selu: Seeking the Corn-Mother's Wisdom. Golden, CO: Fulcrum, 1993. This work presents the Cherokee perspective of the development of the area.

Cunningham, Rodger. Apples on the Flood: The Southern Mountain Experience. Lexington: University Press of Kentucky, 1987. He discusses southern Appalachia social conditions including the Scotch-Irish connections. He traces the economic and social problems of the Irish and Scots and how those problems continued in their new world.

- Fisher, David Hackett. Albion's Seed: Four British Folkways in America. New York: Oxford University Press, 1989. This controversial work investigates the British roots of colonial America. He depicts mountain people as speaking a single dialect of regional British English, sexually promiscuous, fiercely independent, loyal to family clans, not belonging to churches, opposing formal schooling, very violent, fatalistic, lazy, poor, and typically living in log cabins. In spite of the failures of the book it forces the reader to look at the legitimate claims for the European roots of much of Appalachian culture and society. Fisher requires the reader to look at the 18th century as a base for understanding later mountain history.
- Gates, Henry Lewis. Colored People. New York: Alfred Knopf Publishers, 1994. This is an autobiographical account of growing up in the colored section of Piedmont, WV. Lewis is now the director of the Afro-American Center at Harvard University. This is the recipient of the Wetherford Award for the most outstanding book of 1994.
- Jordan, Terry D., and Matti Kaups. The American Backwoods Frontier: An Ethnic and Ecological Interpretation. Baltimore: Johns Hopkins University Press, 1989. This discusses the Delaware River region and the Finnish connection in pioneer life.
- Turner, William H., and Edward J. Cabbell, eds. Blacks in Appalachia. Lexington: University Press of Kentucky, 1985. A sensitive account of the African-American experience in Appalachia.

#### Folklife and Religion

- Dorgan, Howard. Giving Glory to God in Appalachia: Worship Practices in Six Baptist Subdenominations. Knoxville, TN: University of Tennessee Press, 1987. This is a picture of Free Will, Missionary, Primitive, Regular, Old Regular and Union Baptists. A treasure of information on some of the older Baptist preaching in the old way. In connection with the book one should also view his documentary video on the memorial services of these Baptist groups.
- \_\_\_\_\_. The Old Regular Baptists of Central Appalachia: Brothers and Sisters in Hope. Knoxville, TN: University of Tennessee Press, 1989. A sensitive account of the Old Regular Baptists. One should also view his video, "In the Good Old Fashion Way." This is a documentary of an Old Regular Baptist service, and is an excellent addition to this book.



- Green, Archie. Only a Miner: Studies in Recorded Coal-mining Songs. Champaign, IL: University of Illinois Press, 1972. This book examines records recorded between 1925-1970. It portrays the life, values and changes in the society. He includes coal-mining songs as well as discusses country music, blues, and problems in a folklore study.
- Jones, Michael Owen. Craftsman of the Cumberlands: Tradition and Creativity. Lexington: University Press of Kentucky, 1989. An interesting blend of psychology and furniture manufacturing in twentieth-century Kentucky.
- McCauley, Deborah V. Appalachian Mountain Religion: A Study in American Religious History. Urbana, IL: University of Illinois, 1995. This points to some of the Christian sects in Southern Appalachia and their history. This a valuable background source.
- Ritchie, Jean. Singing Family of the Cumberlands. New York, NY: Oak Press, 1955. This work describes the folk singers of Appalachia and their songs. It is mostly about the Ritchie family, but has wider value.
- Titon, Jeff Todd. Powerhouse for God: Speech, Chant, and Song in an Appalachian Baptist Church. Austin: University of Texas Press, 1988. The case study of religious aspects of an independent Baptist church in Stanley, VA, provides Titon with a study of religious language, life, and customs.

#### General Works

- Arnow, Harriette Simpson. The Dollmaker. New York: Holt, 1962. A novel chronicling the move of an Appalachian family to Detroit during WWII for the father to work in the factories; however, the central character is the mother who holds the family together during a number of crises, and who always upholds her mountain heritage. The film by the same name is also excellent.
- Batteau, Allen W. The Invention of Appalachia. Tucson, AZ: The University of Arizona Press, 1990. Batteau provides an appreciation of the invention that created and sustained Appalachia in the American imagination for over a hundred years. He believes that Appalachia exists in myth because of the needs of America.

Campbell, John C. The Southern Highlander and His Homeland. New York: Russell Sage Foundation, 1921. Describes the people and conditions of Appalachia. See especially the chapters "The Growth of Denominationalism in the Highlands" and "The Religious Life of the Rural Highlands," 152-194. Republished by the Lexington, KY: University Press of Kentucky, 1969. A basic book for new pastors in the area.

Caudill, Harry M. Night Comes to the Cumberlands: A Biography of a Depressed Area. Boston: Little, Brown and Company, 1963. A classic non-scholastic portrayal of eastern Kentucky coal field mining area. Often quoted and wrongly used to describe the whole of Appalachia. A readable picture of the Cumberland Plateau of East Kentucky. Top priority for background reading on central Appalachia.

Dykeman, Wilma. The Tall Woman. New York: Holt, 1962. A novel about the Appalachian region from the foremost leaders in promoting Appalachian literature. It pictures a woman who has deep concern for community issues. Set in the Smoky Mountains of Tennessee after the Civil War, it deals with the repercussions of the war and the community effort to recover from it.

Ford, Thomas R., ed. The Southern Appalachian Region: A Survey. Lexington, KY: University of Kentucky Press, 1962. A classic book on Southern Appalachia. It was influential in the development of the Appalachian Regional Commission.

Giardina, Denise. Storming Heaven. New York: Norton, 1992. A novel focusing on the unionizing of coal mines in the mountains and the resulting mine wars. The book has strongly drawn characters and well-written dialogue of the hills.

\_\_\_\_\_. The Unquiet Earth. New York: Norton, 1987. A sequel to Storming Heaven. The drama of the mine wars is missing and the characters drift in and out. It is chosen for its focus on WV.

Higgs, Robert J., Ambrose M. Manning, and James Wayne Miller, eds. Appalachia Inside Out. Knoxville: University of Tennessee Press, 1995. This anthology introduces both fiction and non-fiction accounts of Appalachia and is an excellent introduction to the area.

- Kephart, Horace. Our Southern Highlanders: A Narrative of Adventure in the Southern Appalachians and a Study of Life Among the Mountaineers. Knoxville: University of Tennessee Press, 1976. This is an early travel guide (1910) stereotyping the life and customs in the southern Appalachian mountains around the turn of the century. Important for background reading.
- King, Duane H., ed. The Cherokee Indian Nation: A Troubled History. Lexington, KY: University of Kentucky Press, 1979. This is a collection of thirteen essays examining Cherokee history from its prehistoric origins to the present.
- Lewis, Helen, Linda Johnson, and Donald Askins, eds. Colonialism in Modern America: The Appalachian Case. Boone, NC: Appalachian Consortium Press, 1978. Written from an activist's position: shows how industrialists took advantage of Appalachian values. One could also consider It Comes from the People (Temple University Press, 1995). Written by Mary Ann Hinsdale, Helen Lewis, and S. Maxine Waller it documents the creative survival techniques developed by the citizens of a once dying community of Ivanhoe, VA. The book discusses the difficult process faced by outside researchers working with community members.
- Mc Neil, W. K., ed. Appalachian Images in Folk and Popular Culture. Knoxville: University of Tennessee, 1995. Discusses American material culture as contrasted to folklife.
- Miles, Emma Bell. The Spirit of the Mountains. Reprint of 1905. Knoxville: University of Tennessee Press, [1975]. Discusses Southern Appalachian mountain social life and customs.
- Raitz, Karl B., and Richard Ulack. Appalachia, A Regional Geography: Land, People, and Development. Boulder, CO: Westview Press, 1984. Discusses the traveling in Appalachia and includes economic and social conditions.
- Shapiro, Henry D. Appalachia on Our Mind: The Southern Mountains and Mountaineers in the American Consciousness, 1870-1920. Chapel Hill, NC: The University of North Carolina Press, 1978. Shapiro maintains that Appalachia is a figment of imagination in four interest groups: (1) local color writers of the 1870's who needed fodder for their stories; (2) Protestant missionaries in the 1880's seeking new worlds to conquer; (3) social scientists wanting regions to analyze; (4) social reformers pursuing a testing ground for their theories.

Williams, John Alexander. West Virginia Bicentennial History. New York: W. W. Norton, 1976. Alexander discusses West Virginia episodically. He uses the episodes to illuminate the times combining political, economic, and social history. He was raised in Greenbriar County, WV, and is the West Virginia Historian.

### Journals

Appalachian Heritage. Quarterly. (1973- ). Began publishing at Alice Lloyd College, KY, under the editorship of Albert Stewart. Published at Berea College, KY, since 1985 under the editorship of Ms. Sidney Farr. Its purpose is to "publish the best of fiction and poetry, literary studies and cultural studies relating to the mountain area, honoring the high standard of taste and creativity set by Albert Stewart." Appalachian Heritage, Winter, 1995, 4.

Appalachian Journal. Quarterly. (1972- ). This is the primary review journal for Appalachian studies. Nonfiction emphasis; essays; book reviews; humorous line drawings; newspaper excerpts; interviews. Published by Appalachian State University, Boone, NC.

Journal of the Appalachian Studies Conference Annual. (1988- ). Formerly the "proceedings of the Appalachian Studies Conference" (1978-1987). Publishes major papers by leading scholars from each year's annual conference.

Goldenseal. Quarterly. (1975- ). Journal documenting West Virginia Traditional life. Interviews, photographs, book reviews, WV local history. Published by the WV Cultural Center, Capital Complex, Charleston.

Now and Then. Published three times a year. (1984- ). Center for Appalachian Studies and Services at East Tennessee State University. "Submissions of poetry, fiction, articles, personal essays, graphics, and photographs concerned with Appalachian life, past and present, are welcomed." (Now and Then, Spring, 1995, 1).

## Social History Case Studies

Corbin, David. Life, Work, and Rebellion in the Coal Field: The Southern West Virginia Miners, 1880-1922. Champaign, IL: University of Illinois Press, 1981. This excellently researched study provides insights into not only the development of the coal industry, but also related issues like religious convictions and practices, the influence of geographical mobility, union organization, race relations, economic exploitation and class conflicts in the coal strikes.

Dunn, Durwood. Cades Cove: The Life and Death of a Southern Appalachian Community, 1818-1937. Knoxville: University of Tennessee Press, 1988. This work discusses the history, economic, and social conditions of Cades Cove Tennessee. In the discussion one gathers an impression of backgrounds of Central Appalachia.

Inscoe, John C. Mountain Masters, Slavery, and the Sectional Crisis in Western North Carolina. Knoxville, University of Tennessee Press, 1989. The effect of secession on slave holders and slavery in the 19th century provides understanding for the Appalachian south today.

Mitchell, Robert D. ed. Appalachian Frontiers: Settlement, Society, and Development Before the Industrial Era. Lexington: University Press of Kentucky, 1991. The work features discussions of frontier and pioneer life in Appalachia. It also discusses the Appalachian regional congresses discussion on Appalachian economic and social conditions.

Paludan, Phillip. Victims: A True Story of the Civil War. Knoxville, TN: University of Tennessee Press, 1981. The Shelton Laurel Massacre describes not only the guerrilla aspect of the Civil War, but also the social motivations of the atrocity. It portrays the divisions of class, culture, and politics.

Philliber, William W. Appalachian Migrants in Urban America: Cultural Conflict or Ethnic Group Formation? New York: Praeger Publishers, 1981. A discussion of mountain people as they migrated to Cincinnati, Ohio, and in the process of adapting to the city discovered their cultural identity.

Slaughter, Thomas P. The Whiskey Rebellion: Frontier Epilogue to the American Revolution. New York: Oxford University Press, 1986. This discussion of the whiskey rebellion in Pennsylvania in 1794 provides insight into northern Appalachian history and culture.

Trotter, Joe William, Jr. Coal, Class, and Color: Blacks in Southern West Virginia, 1915-32. Urbana: University of Illinois Press, 1990. This is the story of the African American miners in West Virginia and the social conditions they endured.

Waller, Altina L. Feud: Hatfields, McCoys, and Social Change in Appalachia, 1860-1900. Chapel Hill, NC: University of North Carolina Press, 1988. Waller destroys the myth of the Hatfield and McCoy feud using historical records and shows the way the myth was used for social exploitation. This is a readable piece of good scholarship.

Whisnant, David E. Modernizing the Mountaineer: People, Power, and Planning in Appalachia. Knoxville, TN: University of Tennessee Press, 1994. Whisnant describes efforts to change Appalachia for the benefit of corporations at the expense of the Appalachians.

\_\_\_\_\_. All That Is Native and Fine: The Politics of Culture in an American Region. Boone, NC: Appalachian Consortium Press, 1983. This is a discussion of the Appalachian craft industry.

Williams, John Alexander. West Virginia and the Captains of Industry. Morgantown, WV: West Virginia University Library, 1976. This study examines the period between 1880 and 1913 through the business and political activities of four rich and powerful West Virginia industrialist-politicians.

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- \_\_\_\_\_. "'Ol' Time Way' Exhortation: Preaching in the Old Regular Baptist Church." Journal of Communication and Religion 10, no. 2 (September 1987): 24-30.
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## **VITA**

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### **EDUCATION:**

Andrews University, D.Min., 95  
Andrews University, M.Div., 88  
Andrews University, M.A., 65  
Andrews University, B.A., 64

### **TRAINING:**

Chaplain (Civil Air Patrol), 1989  
Life Insurance Agent (Fraternal Insurance Counselor), 1993  
Ham Radio Operator, May, 1995

### **POSITIONS:**

1965-70: District Pastor, Illinois Conference of SDA  
1970-74: District Pastor, Chesapeake Conference of SDA  
1974-91: District Pastor, Mountain View Conference of SDA  
1991-92 Computer Consultant  
1992- : Insurance Agent with Woodmen of the World

### **HONORS:**

1984: Leading Soul Winner in Mt. View Conference  
1990: Civil Air Patrol Chaplain of the Year  
1992: Highest life insurance sales in 4th quarter for E. VA  
1993: Ninth in the nation in life insurance sales for July  
1994: Woodmen of the World Service Award  
1995: Top Maryland Representative in January for Woodmen Insurance

### **CONFERENCE ACTIVITIES:**

Mountain View Pilot Ministry Fund, Founder/Director (10 years)  
Mountain View Conference Executive Committee (member)  
Youth Camp (Counselor, Boys' Director, Camp Pastor)  
Campmeeting (Purchaser, Jr. Dept. Leader, Prayer & Counseling)  
New Church Building Construction (4); churches remodeled (3)  
Church Schools Established (3)

### **COMMUNITY ACTIVITIES:**

Ministerial Associations  
Civil Air Patrol  
Kiwanis International  
Seminars: Breathe Free (5-Day Programs), Family Life Programs,  
Financial Seminars, Small Business Training Program