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## **Study of Social Change: The Southern Applachian Region**

Review Article: Francis C. Madigan

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problems and explaining them above all by literary forms. After seven chapters of general matter, the books of the Bible are explained according to the traditional order. Of the remaining twenty chapters, eight are devoted to Genesis alone, a book bristling with difficulties. There is an excellent chapter on the Qumran scrolls, and others on the Gospels, Acts, St. Paul's Epistles and the Apocalypse.

With only 200 pages at his disposal Father Hunt has to confine his observations to a limited number of issues, the more important and the more delicate. He continually emphasizes the need for both a scientific and a thoroughly religious attitude in approaching the Bible, and gives practical assistance in forming that frame of mind. References at the ends of chapters to other books and articles on the same topic makes this volume all the more helpful. Its chatty and lively style will guarantee a pleased audience of readers.

Both works should prove of immense value in a parish or school library. A teacher of college theology will find *Meet the Bible!* more useful, especially with the third volume on the New Testament; a student would prefer the briefer, less expensive book, intended by the author for the busy but interested priests, religious and faithful. The chief merit of such attractive well written volumes lies in the sure guidance they offer everyone in painlessly understanding the Bible as it has been brilliantly illuminated by modern discovery and investigation.

PHILIP J. CALDERONE

## STUDY OF SOCIAL CHANGE

THE SOUTHERN APPALACHIAN REGION: A SURVEY. Edited by Thomas R. Ford. Lexington, Ky.: University of Kentucky Press, 1962. xv, 308 pp. \$10.00.

Persons interested in the development of Mindanao should find absorbing this account of the changes which have occurred in the Southern Appalachian Region of the United States since 1935. Although Mindanao is an island while the Southern Appalachian Region is not, and although Mindanao has a greater variety of physical environment than this Region, still in social and economic conditions Mindanao today is in many ways like the Appalachian Region of 1935. The types of changes which have occurred in the Region by 1960 due to expansion of the mass media of communication, of opportunities for better education, of an improved road system, of in-

dustrialization, and of urbanization, will give some insight into the kinds of change one can expect in Mindanao due to governmental planning and private initiative.

The Southern Appalachian Region is about 600 miles long and about 250 miles across at its widest part. Encompassing roughly 80,000 square miles and a population of 5.7 million persons in 1960, it includes West Virginia, western Virginia, western North Carolina, eastern Kentucky, eastern Tennessee, northern Georgia, and the northeastern tip of Alabama.

Twenty-seven years ago, its people were characterized by a fatalism, traditionalism, and resistance to change, a rugged individualism that bordered on isolationism, a mistrust and suspicion of the Federal Government and its operatives, an extreme religious fundamentalism, and an apathy, if not an antipathy, to education beyond that of the little red schoolhouse. The environment was rural, the town small, and the customs hereditary.

Today, this people has lost much of its rugged individualism, fatalism, and traditionalism. An external index of these changes is the large-scale shift of population from rural to urban areas. Whereas before, acceptance of relief and other social welfare help from the government would have been socially disapproved, today not only is it not considered shameful, but may even be looked upon as proper compliance with God's will. A progressive view in terms of education and of science has replaced the old traditionalistic and fatalistic outlook upon one's lot in life as regards health and success. Asked about the desirable amount of education for their sons and daughters, seventy-five per cent of the parents replying wanted their sons to graduate from college and sixty-seven per cent desired as much education for their daughters. Eighty per cent wanted white collar jobs for their children rather than farm or other outdoor work, while seventy per cent specified this choice to the professional occupations.

Where thirty years ago an extreme religious fundamentalism had been common, today a strong movement towards church-type religious groups, as opposed to sect-type groups, is evident. Fundamentalism remains strong but seems to have become more reasonable. The majority of the people seem to have found ways of conciliating apparent disagreements between religion and science. Ministers of religion were found to favor labor unionism and worthwhile community enterprises, even if the latter meant increasing local taxes.

On the debit side, the majority today are unwilling to assume the responsibilities which local situations impose. They are not prepared to shoulder the burden of local taxes required for proper administration of needed local services. They are apathetic to appeals for local

response to local needs and prefer to transmit local problems to national or state governments for solution.

The invasion of the Region by value systems different from the traditional has led to culture conflict and personal confusion. The major area of such social disorganization is the industrial city, especially the northern industrial city, to which Appalachian migrants have flocked by hundreds of thousands. The psychological problems of these migrants often do not meet the sympathetic understanding required for adequate solution, frequently being attributed by the older city populations to the inability of "hill-billies" to adjust to urban and industrial ways of life.

The migrations, as in Mindanao also, have been familistic in type. Older brothers, sisters, or other relatives migrate first. Then if they are successful in establishing themselves, they are joined by the younger family members. This has been a major factor in the stability of the streams of migration in the Southern Appalachian Region from rural to urban localities and from south to north.

Partly due to these migrations, the previously high rate of population increase has slowed down so much that the Region actually lost population between 1950 and 1960. However, a decline in the birth rate of those remaining behind has also contributed to the slowing of population growth. In 1940, the crude birth rate was above the national average by a wide margin. In 1952, it fell below this average and has declined steadily since. This decline is reflected in the attitudes of parents, who indicate that they prefer smaller families than were common in 1935.

As would probably occur in Mindanao, too, the population changes have not been homogeneous in character over the whole of the Region in the face of a booming industrial development and the growth of cities in the Appalachian Valley. The cities of the Valley have grown as much as eight per cent since 1950, while the mountainous and more rural areas of the Region have lost sixteen per cent and more of their population. Side by side with this change, the number of persons employed in agriculture and mining has declined, while the number of those occupied in non-agricultural industries has grown rapidly. This has been accompanied by a substantial increase in real income throughout the entire Region.

Like Mindanao, the Region has its folktales, ballads, stories, and dances. These show an extraordinary vitality despite the impact of changes. However, organized attempts are being made to preserve this cultural heritage for future generations. One might ask what is being done to preserve the rich cultural heritage of the many cultures of Mindanao?

Part of the way in which the Region has supported itself in recent years has been the revival of the handicrafts — basket-making, woodcarving, ceramics, and the like. Regional fairs have attracted visitors from all over the United States, have provided local areas with rich subsidies from tourist funds, and have publicized over wide regions the productions of the Region. The Mindanao Development Authority might keep this possibility in mind.

Like Mindanao, the governors of the States in which parts of the Southern Appalachian Region fall have realized that the Region has unique problems of its own, and must be treated as a unity. The Conference of Appalachian Governors was set up in May, 1960, and soon after an Area Redevelopment Administration was established to implement President Kennedy's Area Redevelopment Act which was signed on May 21, 1961. This program makes loan funds available to public and private applicants for the purchase and development of land and facilities for commercial or industrial use; it lends funds to state or local governments for public facilities such as water systems, sewage disposal plants, electricity plants, and similar projects which will improve the prospects for industrial and commercial development; it make grants to support surveys, fact-finding investigations, and consultations which are required to initiate industrial development; and finally it assists state and local agencies to set up occupational and industrial training programs. Under this latter fund, jobless workers receiving training are paid subsistence wages while they study.

This vividly written and informative book on the Southern Appalachian Region will probably gain an audience far beyond the circle of persons immediately interested in the problems of the Region. Its twenty-two collaborators have produced a work of cooperative social science scholarship that is a model of research reporting as well as of regional study. The study began as a response to the request of a number of religious denominations for current information on social, cultural, and economic conditions in the Region. Mr. W. D. Weatherford, a member of the Berea College (Berea, Ky.) Board of Trustees, was able to raise \$310,000 dollars from the Ford Foundation and various churches and universities to support the project. Under the editorship of Dr. Thomas R. Ford, professor of sociology at the University of Kentucky, eight other sociologists, four economists, one geographer, one political scientist, one community planner, two educators, one minister, two writers, and one folklorist produced this cooperative work of inter-disciplinary study. The first and last chapters, written by Rupert Vance of the University of North Carolina, open and close the book on a high level of objectivity, provocative writing, and insight, which is consistently maintained throughout. Besides Professor Vance, such well known sociologists as Horace Hamilton and Lorin Thompson have contributed to the study. The book is

well worth its rather high price for all persons interested in regional development in general, and is an absolute must for persons professionally interested in the Southern Appalachian Region in particular.

FRANCIS C. MADIGAN

## DISAPPOINTING

**IMPORTANT DOCUMENTS OF THE ASIAN PEOPLES ANTI-COMMUNIST LEAGUE.** (Third Annual Conference, Saigon, March 27 — April 1, 1957) Saigon, Vietnam: The Steering Committee for the Campaign of Denunciation of Communist Subversive Activities in Vietnam, 1957. 167 p.

This book contains a number of speeches and reports given at the Third Annual Conference of the Asian Peoples' Anti-Communist League (APACL) held in Saigon from March 27 to April 1, 1957. The APACL, founded in June, 1954, originally comprised eight members — the Republic of Korea, the Republic of China, the Philippines, Thailand, the Republic of Vietnam, Hongkong, Macao and the Ryukyus. Today, membership of the league has swelled to 14, Australia, Burma, Malaya, Pakistan, Singapore, and Turkey having joined the organization. The speeches in this booklet, while reiterating the League's overall program of avowed anti-communism, contain few constructive plans for putting such a program into operation. The bulk of the book contains little more than clichés of propaganda.

It is suggested in a few of the speeches that free labor unions be established, educational programs designed to foster a spirit of free inquiry be set up, and full use be made of propaganda media, but little is said on how such principles should be adapted to suit the special requirements of the component members of the League. So general are the speeches and so few the practical suggestions made for implementing the schemes outlined that the booklet is, in fact, of very limited use for the scholar.

E. JANE KEYES

## BOEKE'S THESIS EXAMINED

**INDONESIAN ECONOMICS:** The Concept of Dualism in Theory and Policy. The Hague: W. van Hoeve, Ltd. 1961. xii, 443 p.