OLE MERT

She was the best dog, I've ever seen,
Gentle-like, yet mean;
Let the kids sleep against her belly,
but jump any stranger,
if she sensed we was in danger;
I sure hated to leave her

when we come up here,
but I thought we'd be home in a year;
I always meant to go back,
hunt her in the fall,
but I didn't do no good in the city
at all;

Couldn't find a job, except day work
loading trucks now and then;
Never did get home again;
Last spring Pa wrote Mert was gone;
When I can't sleep, I get up, smoke,
think about how life used to be
for Ole Mert and me;

I swear I can see her shadow face, looking up
at me, and feel her head against my knee;
Course, the wife and kids laugh, say
I've been on another spree;
But Lord, that dog is real to me.

Betsy Ann McGee
Teacher, Poetess
Westchester, Ohio

(continued from page 2)
Appalachians as a legal group in its minority employment plans. This history can be a beginning for further growth for Cincinnati Appalachians.

URBAN APPALACHIAN COUNCIL
1015 Vine Street, Room 514
Cincinnati, Ohio 45202

Come and See

The Urban Appalachian Council invites you to a special one-hour showing of the film, Before the Mountain was Moved, a documentary about poor people who organize to fight strip mining in W. Virginia. It will be shown Saturday, March 16, 11:00 a.m. in the Xavier U. Center Theatre. It is an unusual film about real people and their problems.

NOTES

The next issue of the Advocate will feature the Appalachian Community Development Association; the School Community Association of Model Cities; and the 1974 Appalachian Festival.

If you have any suggestions or would like to contribute to the Advocate, please contact the editor or the Urban Appalachian Council Offices. We welcome letters, ideas, and/or articles.

In the article in tribute to Ernie Mynatt, the last paragraphs were edited from an article previously written by Mike Maloney. "Appalachian Settlements: Cincinnati and Southwestern Ohio" appeared in Peoples Appalachia, Vol. 2, No. 3, July, 1972.

APPALACHIAN ADVOCATE

published by the Urban Appalachian Council

Vol. 2, No.1 Cincinnati, Ohio 45202 March, 1974

URBAN APPALACHIAN COUNCIL OFFICIAL

Maureen Sullivan is UAC President.

Mike Maloney is UAC Director.

On February 28, members of the old Appalachian Committee gathered with members of the Identity Center for the first meeting of the new Urban Appalachian Coucil. Election of six additional trustees makes a fifteen member board of the new Urban Appalachian Council. Newly-elected officers include: Michael Maloney, Director; Maureen Sullivan, President; Ernie Mynatt, Vice-President; Pat Statzer, Secretary; and Stuart Faber, Treasurer. Mr. Faber was also appointed as the Board's representative to the Resource Development Committee.

New members of the Board of Trustees are: Paul Couch, Mike Henson, Larry Redden, Kevin Riordan, Pat Statzer, and Diana Trevino. Lots were drawn for the length of the trustees' terms. Those serving for three years will be: Virginia Coffey, Mike Henson, Joan Kay, Father John Porter, and Pat Statzer. Those serving for two years will be: Paul Couch, Stuart Faber, Larry Redden, Diana Trevino, and Diane Williams. Those serving for one year will be: Robert Cochran, Sally Herrlinger, Ernie Mynatt, Kevin Riordan, and Maureen Sullivan.

The history of the new Urban Appalachian Council has been one of continuous growth and change, although some of the members of the Council have been working for various Appalachian causes in Cincinnati since the late 1950's.

In the mid-1960's, the Conference on Appalachian Migrants grew out of the efforts of the Cincinnati Human Relations Commission to educate Cincinnati professionals in community service concerning Appalachian culture and the adjustment problems of migrants. The impetus from this work led to the formation of United Appalachian Cincinnati by Stuart Faber, Ernie Mynatt, and Michael Maloney. Along with the Council of the Southern Mountains and the Appalachian Fund, United Appalachian Cincinnati established the Appalachian Identity Center, which still operates in Over-the-Rhine.

United Appalachian Cincinnati also actively supported Dr. Frank Foster at Xavier University in organizing a series of conferences of informed and committed people who began an agenda of research and action on urban Appalachian needs.

At the beginning of the 1970's, it was realized that United Appalachian Cincinnati had been effective, but a great potential remained unrealized. At the urging of Dr. Frank Foster, Stuart Faber, Ernie Mynatt, and Mike Maloney initiated the formal organization of the Appalachian Committee

(continued on next page)

UAC IS OFFICIAL

(continued from page one)

with the help of Mrs. Virginia Coffey, Director of CHRC then. Mrs. Coffey has provided much support and encouragement for Appalachians in Cincinnati throughout the years. In September of 1972, the Appalachian Committee elected a steering committee and CHRC hired Michael Maloney as Research and Appalachian Specialist. By December of that year Mike had organized an office, enlisted a volunteer staff, and was hard at work researching the black lung problem and promoting the Cultural Heritage Project in Washington Park School.

Throughout 1973, the Appalachian Committee expanded its activities in the fields of research, cultural development, community organization, and human services while initiating new university programs and working with the Education Center offices of Cincinnati Public Schools. Much of this work has been carried out directly by Stuart, Ernie, and Mike with assistance from other concerned community individuals including many faithful volunteers like Katie Brown. To help meet the Committee's growing agenda, Jenny McCoy Watkins, Kathleen Sowders, and Mike Henson joined the full-time staff which is now located in larger offices on the fifth floor of the Railways Clerks Building, 1015 Vine Street.

By mutual agreement in late 1973, the CHRC and steering committee decided that the Appalachian Committee should begin to establish financial and administrative independence from City Hall. Last December the steering committee appointed a subcommittee to investigate the suitability of merging with the Appalachian Identity Center and assuming its legal status as a nonprofit corporation. On January 16, the steering committee agreed to this proposal and sent it to the Board of Trustees of the Identity Center who ratified the merger on Jan. 31.

Early emphasis has been to research and document the existence and problems of the Appalachian min- in Cincinnati. Existing programs such as the 12th St. Clinic, Hub Services, and others deal with Appalachians. The Council will continue its history of encouraging service agencies to be aware of and responsive to the needs of Appalachians. The Cincinnati Board of Education has recognized Appalachian students as the second largest minority in its schools. City Hall's Affirmative Action Program recognizes

(continued page 10)

Mallory Honored

Cincinnati Appalachians have a friend "right in our own backyard."

State Representative William L. Mallory (Democrat from Cincinnati) was presented a certificate of appreciation by the Corporation for Ohio Appalachian Development several months ago.

Mallory received the honor in recognition of his work in developing human and economic growth in the Appalachian counties of Ohio.

Sixteen community action organizations have formed the Corporation for Ohio Appalachian Development, a non-profit corporation. This corporation intends to launch large-scale programs that would not be feasible for the individual member organizations.

Rep. Mallory, who lives in the West End, reports statehouse activities in a regular column for the Clifton-Vine Reporter.

Cultural Task Group

The Cultural Task Group was formed as a committee of the Urban Appalachian Council to work in areas related to the cultural conflict, especially where there is ignorance and prejudice towards Appalachian Culture. Goals of the committee are to improve the urban Appalachian's idea of him or herself and his or her background; to attack stereotypes; to encourage the celebration of Appalachian cultural heritage; and to make cultural information on mountain migrants accessible.

Projects of the Cultural Task Group include the recently-funded Heritage Room near Washington Park School and staffed by Mike Henson as well as proposals for a videotape service and a full-time program developer who can coordinate the many activities of the Task Group. The videotape service will be established in order to develop an oral history of the migrant community, to offer videotape services to the Appalachian community as an organizational too , and to offer the services to other interested groups.

Other activities include organizing a square dance group in Appalachian neighborhoods, assisting the Appalachian Identity Center; and furthering economic development through Appalachian crafts, such as the possibility of setting up a cooperative. Members of the committee are working with the Bluegrass Committee at UC and other groups interested in Appalachian music to plan programs for the public. The Task Group is also attempting to monitor the image of the Appalachian in media, especially comic strips, advertisements, and TV. This process includes advocating affirmation of

(continued on page 4)

A TRIBUTE TO ERNIE MYNATT

Ernie Mynatt has been director of the Appalachian Identity Center since it was established in 1970. As far as we know, he was the first Appalachian professional to become publicly concerned about those of our people who did not find Midwestern cities to be quite the promised land.

With assistance from concerned Cincinnati leaders such as Virginia Coffey, Stuart Faber, Father John Porter, and the late Mrs. Etta Frampton, he played a great role in setting up such programs as Hub Services and the Twelfth Street Clinic. Though he is still widely sought as a lecturer and program consultant, the work closest to his heart is serving as advisor to the Sons of Appalachia, the Daughters of Appalachia, and the Urban Appalachian Council.

By the time he arrived in Cincinnati in 1958, Ernie was already an experienced teacher, youth worker, and political organizer in his home area in the mining counties of Eastern Kentucky. Now after 16 years of dedicated work, he is seeing many of his dreams come to fruition here in Cincinnati.

****

Now the young people he has been working with for years are running the Appalachian Identity Center and are getting jobs with poverty programs and model cities. His organizing role with adults, once centered on getting desperately needed services, is now focused more toward cultural identity. "The recognition we've been seeking," he said to me recently, "can only come from within."

Ernie works with Appalachians because he has tried other approaches and found them lacking. He has, at one time or another, worked in almost every context including the Civil Rights Movement and poor people's (Black and Appalachian) organizing. Ernie has not been quick to organize militant groups and throw bodies against the barricades. His eastern Ky. experience and his first-hand knowledge of the potential violence of police tactics in the city are a major consideration. Ernie has recognized the need to deal with the survival needs of the people, but Ernie's service work is based on a long-range personal commitment.

Ernie is a living challenge and a model for the educated Appalachian who is serious about the need to reconcile his or her personal life and work with an ideology of service and struggle for change.

Michael E. Maloney

"Hey Ernie," someone yells
as he walks down the street
in the hillbilly ghetto of Over-the-Rhine
he stops on the corner to talk with some of
"his boys"
or to quieten down a brawl
in front of a noisy street bar

Walking on he sees a man
sitting on a park bench
a worn suitcase beside him
his woman and children, maybe three or four
looking lost and frightened
"Where you from," says Ernie
sitting down beside them
the answer might be Harlan, Rockholds, or
Stinking Creek
he might have been a coal miner in Gatliff
or worked in a sawmill in Jellico
she could have done factory-work in Williamsburg
and got laid off
and they are here looking for something better

But as he slowly walks away
Ernie thinks of others like them
who came here for the same reason
and, like this family, they knew his doubt
because Ernie Mynatt has felt the force
directed toward his people
the frustration of neglect to his words
the pain of fists beating his face
the disrespect of law enforcers for his stand
the wariness to those of self-interest who
come and go

Still, above all, his voice is loud
his will is strong and his love is deep
for his people,
constant

Kathleen Sowders

Frank Foster Library Opens for Service

Need a book on photography as a research method in Anthropology? We've got it!

The Frank Foster Research Library on Appalachian Migrants, located in the expanded offices of the Urban Appalachian Council, contains extensive materials related to research on mountain people, past and present, in an urban setting and in their homeland. The library serves the Urban Appalachian Council as an aid to its program of research and advocacy; it is also a valuable resource center to those who have a special interest in Appalachians, such as educators, social service workers, community planners and Appalachians themselves.

The library was founded in January, 1973, as the result of a gift of materials from the estate of the late Dr. Frank Foster who served the Appalachian cause as an educator and member of the Appalachian Committee (now the Urban Appalachian Council). His fine collection was the supplemented by memorial contributions from Dr. Foster's many friends and colleagues; this money was used to expand the collection.

In September, 1973, the Junior League of Cincinnati granted us a sum of money for the purchase of films, books, a stereo sound and recording system, slide projector and screen, a camera and publicity materials. The Junior League Provisional class contributed an additional sum for acquiring an award-winning film from the Appalshop. The interim between September and February, 1974, has seen the library more than doubled in size and equipment.

Books are arranged according to general topics including Anthropology and Sociology, Appalachian Land and People, reference and dissertations, Philosophy, Black Studies, Urban Studies, Fiction, Appalachian Culture, Migration, Coal Mining and children's books; in addition, there is a complete up-to-date file of scholarly articles.

The library currently contains over 300 books and is expanding daily. Available, too, are recordings ranging from old-time mountain music to the "blue-collar blues" of John Prine. A variety of films is on order, and a slide show with synchronized sound has been developed by a member of the Urban Appalachian Council; it is an excellent presentation of the social and cultural background of Appalachian Migrants. This program was most recently shown at a meeting of the Cincinnati Public Librarians.

Libby Schaeffer catalogues a new record.

The Frank Foster Library receives broad use. Among those, specifically, who take advantage of the facility are a college sociology professor, students majoring in community services and geography, a priest whose parish is heavily Appalachian, a community organizer, social workers from the Hamilton County Welfare Department, and elementary school teacher, an educator from the Police Academy, a worker for the Family Planning Association, a developer of in-service teachers' training, and planners of a cultural heritage project.

Plans for the library include a formal opening in March when brochures will be distributed throughout the Cincinnati area. With the assistance of the staff of the Urban Appalachian Council, a volunteer library coordinator and a professional librarian from the University of Cincinnati, more complete cataloguing will be done in the way of annotation and cross-referencing. Cincinnati's Frank Foster Library is unique in its specialization in research on the Appalachian Migrant, and it promises to be the finest in the country.

Cultural Group

(continued from page 2)

cultural identity free from negative and stereotyped images.

The Task Group is chaired by Joan Kay and includes members of the Appalachian community and the staff of the Urban Appalachian Council.

Sherbie Worthen

Meet a Good Neighbor

Paul Couch is an Appalachian. He still loves to go back to his home area in Clay County, Ky. to fish and visit relatives. Paul is also a good citizen of Cincinnati and is very concerned about his neighborhood and the city as a whole.

Paul first came to Cincinnati in 1963 just after graduating from high school. He worked for a year in an unsatisfactory job at Robertson Steel and Iron and went back to Clay County to help his father on the farm. Then he served in the army for three years and in 1968 came back to Cincinnati. By this time there were about 400 families from Clay and Owsley Counties living around Baum and Kilgore Streets in Mt. Adams. Paul says that the Appalachian community there was like one big family. That was before the highway project came along and forced most of them to have to move.

Paul and his wife moved in with his parents, who by this time had moved from Clay County to Northside.

Then Paul got a job with Cincinnati Bell and bought a house of his own on Fergus Street, a solid brick Cincinnati house which Paul and his wife have painted and remodeled. During the past year, Paul has become active in trying to get his neighbors to improve their property and trying to get city officials to enforce fire, housing and health codes.

"We've got a lot of country people living in Northside now because of the availability of housing: Often they pay high rent to absentee landlords who won't maintain their property. The city fathers don't seem to recognize that about 40 percent of the people in Cincinnati are hillbillies or country people and that we pay taxes too. But if we have to turn to the city for help, we are just looked at as a bunch of dumb hillbillies. Lower Northside from Pullan on down could be a really nice place if it were cleaned up and painted up and the health conditions corrected." Paul feels the Urban Development Department should develop a program for Northside.

Some of the conditions he has reported to city inspectors include a dilapidated garage, trash in Armor Alley, and abandoned buildings. City officials' response has been slow and ineffective. Now Paul has become active with Group Action in Northside and hopes the community council can provide some backup for his and his neighbor's complaints. He is especially concerned because the country people in Northside get blamed for the poor conditions and vandalism even when they are not the culprits. He hopes that GAIN can organize a housing committee with a telephone hot line to monitor complaints to city officials. He also feels that the Welfare Department should insist on good maintenance before they pay the rent to absentee landlords.

(continued next column)

Mr. and Mrs. Paul Couch and son at their home at 4227 Fergus Street in Northside.

Paul Couch and Sally Ranshaw point out a vacant lot trash heap at 4245 Fergus St. (back on Armor Alley) Sally is President of GAIN. Photos were taken by Michael Maloney.

Sons of Appalachia Elect Officers

SOA officers for 1974:
(L. to R.) Bill Chandler, Sgt.-at-Arms; Mike Overby, Secretary; Dan Johnson, Vice-President; Bob Poth, Treasurer. President Larry Reddin was absent when the photo was taken.

Sons of Appalachia at the February 18, 1974 meeting. Photos and article by Michael Maloney.

The Sons of Appalachia has now grown to a membership of twenty. Members live in Over-the-Rhine, Northside, Camp Washington, College Hill, University Heights, Price Hill, Fairview-Clifton Heights, and Northern Kentucky. At their January meeting, the following officers were selected: President, Larry Redden; Vice-President, Dan Johnson; Treasurer, Bob Poth; Sgt.-at-Arms, Bill Chandler; Secretary, Mike Overby.

The Sons are a self-help association who provide assistance to members through an insurance program. They also assist non member families with moving and other emergencies. Any money they receive for their assistance to others goes into their common treasury.

Each member receives a maroon jacket with the SOA insignia which is worn to show pride in membership and in their Appalachian heritage. They hope to become a large city-wide organization so that they can make politicians and other leaders aware of the needs of Appalachian neighborhoods.

Currently, the Sons are trying to raise money to send young people to camp this summer and to buy a truck for a moving service. At their February 18 meeting, the group approved a proposal for a community videotape project.

WE WELCOME NEW MEMBERS. The $5.00 membership fee will bring you:
- a subscription to the newsletter.
- the opportunity to participate in and support our activities.

Your name came to us from a number of sources and we ask your cooperation in helping us to organize our mailing list.
- please inform us of any changes in your address.
- please send us the names of any persons who might also be interested.
- please attach any other information which you feel will help us to increase or update our mailings, and return it to us with this form.

Your name: _____

Current address: _____

HERITAGE ROOM MOVES, GROWS

Mike Henson is the full-time coordinator.

Alvin, Carla, Tammy, Tammy, Cookie look in.

The Southern Heritage Room is across from Washington Park School and down from Music Hall.

The new room is on the corner of 14th and Pleasant Streets.

Last Spring, the Appalachian Committee, under the direction of Katie Brown and Sherbie Worthen and working on a grant from the Elementary and Secondary Education Act, sponsored a ten-week Cultural Heritage project at Washington Park School. In this project, folks from the surrounding neighborhood who had lived in the mountains came to the school to talk to children about their experiences and to demonstrate their skills.

This year, working on grants from the Jergens Foundation, the Greater Cincinnati Foundation, and the Junior League, we've expanded the project to include a full-time coordinator and to equally emphasize Southern Rural culture as well. Washington Park School, an Over-the-Rhine elementary school, is equally balanced between children of Appalachian and Southern Rural Heritage. The aim of the project is to help the kids to understand and celebrate their common heritage.

An important part of the project has been obtaining a site, directly across from the school, for a Southern Heritage Room. This room will be a combination museum, meeting place, and workshop. Students and their teachers can come to the room for sessions we've planned on farm life and work, coal mining, music, downhome crafts and any other thing we can manage to get in before the end of the school year. After that, we can plan summer sessions for various daycare centers and community centers.

We already have a good set of resource people to work with the children, but we can always use more, particularly from the Washington Park area. There is always room for more contributions from any aspect of Mountain and Southern Life. We can use any sort of material to bring that life to the children. If you would like to contribute time or material, give me a call at the Urban Appalachian Council or come see the Heritage Room, 112 West 14th Street.

Mike Henson

Urban Conference Settled

"Appalachians in Urban Areas: Myths, Facts, Questions" is the title of a regional conference to be held in late March in Columbus, Ohio. The Urban Appalachian Council has taken responsibility for planning and coordination. The Academy for Contemporary Problems (of Battelle Memorial Institute and Ohio State University) is financing the conference.

The conference is a major effort by the Research Task Group to bring together the present state of knowledge on urban Appalachians. We hope that social and political institutions will make use of the information toward improving the status of mountain people in cities.

Due to space limitations, participants in the conference have been limited to 75. In order to reach more people with the information, the conference proceedings will be published by the University of Cincinnati and the Academy for Contemporary Problems. For information on the publication call the Urban Appalachian Council.

Jenny McCoy Watkins is the UAC research director

New Project for Women

A current and important project of the Appalachian Women's Organization is that of our writing and editing a book. Unlike the recently released book, Hillbilly Women, by Kathy Kahn, which was a particular selection of women to convey an image of the uneducated, poor but proud, hillbilly woman, our publication will reflect the variety of careers, education, and background of the women who came together to form the Appal-Women's Organization.

Each member will contribute a chapter to the book; contributions can be stories, poetry, photography, etc. The range of the book is expected to cover life in a mountain hollow, in a small town, in a coal camp, in the inner-city of Cincinnati, in a Cincinnati suburb, as well as background information on the Appalachian Women's Organization and research data on members.

As a people of one culture, there will be many similarities--at this point, the one we are sure of will be our pride in who we are.

Kathleen Sowders is President of the Appalachian Women's Organization and office manager for UAC. Her poem about Ernie is on page 3.

Letters to the Editor

Dear Editor:

I noticed that you sometimes publish poems in the Appalachian Advocate. I wrote this last spring in a mood of homesickness for my native W. Virginia.

"Appalachian Spring .....the City"

Gray-green shoots push forth from bare,
rain-drenched mud
(Silent statements of hope amidst the ever-screaming sirens.)
Do they feed on mangled bodies,
Watered also by the tears of the oppressed?

(How long, this promise of life in a wasteland?)

Can stunted leaves fill the emptiness of the soul,
the hunger that remembers green mountains,
blue water, and flower-splashed valley...
Life in abundance that says, "I am!"?

Ruth Brill Gross, Ph.D
1015 Redway Avenue
Cincinnati, Ohio 45229

MOODS

MOUNTAIN TALK

Mountain Talk is an anthology written by the children of Rothenberg and Washington Park Elementary Schools for the Appalachian Festival. Editors of the anthology were Judy Daugherty and Patti Bierbaum. Below are three selections from that anthology. The first two selections were entitled "All About Me" and the third was entitled "Coal Miners."

I was born in Kentucky. I like Kentucky. It is fun there. I like a old, old place in Kentucky. It is a pretty place, it is a big place there. We play on a hill. Eddie and I play hide and seek. We run around and around. It is fun in Kentucky. We would live on a hill in an old place. I do not like her no more. Now I go to Washington Park School.

Gary Smith

Hi, my name is Johnny Wilson, and I thought I would tell you about where I was born. I was born in Clay County, Kentucky. I can't remember much about Clay County but I go visit my grandmother and grandfather and when I go I go all around the place. I catch snakes and lizards and frogs and all kinds of animals. Most of all I like Tony. Tony is an Indian pony, and I like to go up to the red birds. The house where I was born is very old at least 50 years old because my grandfather is 75 years old. And I hope you like where I was born.

Johnny Smith

I don't want to be a coal miner because of black lung disease. The best thing of it is the machinery does most of the work. And the leaders take the coal to the town after it has been polished and cleaned. This is another reason I wouldn't want to be a coal miner because of the tearing up the grass. But the good about it is the making of steel and electricity and the energy. And another reason is it takes years for the grass and trees to grow back after you have mined. The last reason is because it is good farming land. But you'd want to live there because of air and birds.

Mary Jane Berry

This poem is from Richard Hayne's unpublished manuscript, The Rage Down Home. The poet is from Steubenville, Ohio and his book is a poetic history of that river town and the surrounding mines, mountains, and mills.

Hometown 12: Near What Was Once Harmon Creek

Near what was once Harmon Creek
a very tired and ancient cymbal
smacks beyond the yard,
a chatter in the marrow of the teeth,
a capsizing in the gut,
To my right this important stream
makes its steady meal of the state.

The whores of Weirton steer clear--
grit in the kiss is bad business.
The mist from the Creek is old,
the odor is rags and brimstone.

The cymbal sounds again,
the red-faced storm
from its halls in the mountain
rebuilds its dreadful harm.
Haul in your eyes, clockwatcher.
What once was alive is rot:
a bird in slate
perks up, a shovel of iron
snaps its sign
and the fossils here are walking.

Richard Hayne

"Dr. MAC" will see you now.....

The Hamilton County Welfare Department has announced a new health care program, the EPSDT, nicknamed "Dr. MAC."

The EPSDT (MAC) examination, available to children from birth to age 21, includes a check of child immunizations, and regular checks of hearing and vision, along with any other tests the doctor feels necessary.

Your children can get this service free if they are under 21 and if you receive ADC-Medicaid. If you are not eligible for ADC-Medicaid, you may still use MAC at a reasonable cost based on family income.

If you would like to have a MAC examination for your children, just tell your doctor. If you have any questions or have problems getting this health care service, call Dianne Collins, 632-8886, or Sara Salvato at 632-8888.

* * * *

Seminar Specifics

Thomas More College, Mar. 2-4, 1975
"Appalachian Society and Culture"
Appalshop Films- Mar. 2, 7:30 PM
Wendell Berry- Readings- Mar. 3, 4:PM
Rev. Jack Weller and James Branscome Lecture- Mar. 3, 7:30 PM
Harriette Arnow- Lecture- Mar. 4, 7:30 PM
Informal seminars and films throughout the day Monday and Tuesday. For further information contact Dr. Mary Harmeling or Ms. Mattei, 341-5800. All presentations are free and without reservation.

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Positive View of 'Hillbillies'

by Ellen Puckett

Our last issue focused on negative Appalachian stereotypes. A review of the quarterly, Foxfire, will highlight a few of the positive Appalachian stereotypes.

HILLBILLIES ARE RELIABLE WORKERS: The Summer, 1974 issue of Foxfire quarterly illustrates that from the time of childhood and on, a good day's work is indeed expected. For example, a woman's childhood recollections include, "You know we just went to school three months a year and we didn't play much. Just what little we played at school was about all we played. We had to be busy when we were at home. They had a job for all of us. In the summer time, we had to work on the crops. Then when the crops were ready to gather we'd pick beans, peas--anything there was to do. We'd pick up apples, dry apples, and help prepare them to can. We dried most of the stuff. I've seen them dry huckleberries; they'd make kraut and pickle beans, just anything."

HILLBILLIES ARE THE HOSPITALITY RACE: Foxfire fall edition, 1973 relates a Vista volunteer's encounter: "Here I was, a Vista volunteer, a Yankee from Connecticut in a strange place, very uncertain as to whether or not I wanted to stay. Who should I find but Florence and Lawton. They immediately adopted me, worried about me, fed me lots of collard greens and pound cake, and took me fishing. They revealed their mysteries... 'When I married they adopted my husband, even though they could not remember how to pronounce his last name'...Florence and Lawton greeted me with open arms, and opened up their world to me. I love that world, treasure it, almost wish I had never known another..."

HILLBILLIES PRESERVE THE PIONEER ANGLO-SAXON TRADITIONS IN MUSIC, HANDICRAFTS, SPEECH: The spring 1974 edition of Foxfire is full of heritage keepers. Women still make cornshuck dolls. A Franklin, North Carolina, man uses the same technique that his parents and grandparents used when making brooms. The talents of quiltmaking are evidenced. The list is endless.

These are just a few examples of positive sterotypes. They are still worth holding on to if they instill pride in the quality of our culture. However, the danger of stereotyping is that no stereotyping is true because each person is a distinct individual. As Mark Twain once said, "All generalizations are false including this one."

Who Is An Appalachian?

by Mike Maloney

For people who still ask this questions, here are some approaches to an answer. An Appalachian is anyone who can think about the Eastern Mountains of the United States and says, "This is my homeland," or "This is the home of my ancestors." Technically, Appalachia is 397 counties listed by the Appalachian Regional Commission, but no one at the U.A.C. would quibble about a person from slightly outside the region claiming to be Appalachian. (See map on opposite page.)

Some people think they are not Appalachian because they were born in Cincinnati or someplace else outside the mountains. This is nonsense. If your parents, grandparents, or great-grandparents were hill people, then you are a mountaineer, too, if you want to be. Or you may be in spite of yourself.

From 1630 until the present time, mountain people of all sorts of racial, national, and religious backgrounds have developed a way of living, thinking, and relating to the world. If that way of life is still part of you, you are an Appalachian.

News in Brief...

Appalachian Festival '75 is scheduled for May 7, 8,9,10, and 11 at Cincinnati Convention Center. The Appalachian Community Development Association (ACDA), sponsors of the festival, need community help to work in many different areas of festival preparation. If you are interested in helping with Appalachian Festival '75, call Kathy Sowders at 421-2550.

* * * *

We're happy to say that the Advocate volunteer staff is growing. Mrs. Angela Sicking is now doing layout and Mrs. Ellen Puckett is writing and researching. If you've a yen to write or join any of UAC's activities, please call us at 421-2550.

* * * *

Two Appalachian reference works are now available. The working paper, "Urban Appalachian School Children: The Least Understood of All", by Thomas E. Wagner, is available for $2.50 at the U.A.C. office. "The Social Areas of Cincinnati" by Mike Maloney is now available in a second printing from the Cincinnati Human Relations Commission, 352-3237. Copies are $5.25 postpaid.

Country Fun

I love to bicycle down a road
When the day is warm and still,
Shadows are silently creeping
Across the lake and hill.
The sun is sinking low in the West,
I can hear a whip-poor-will,
Birds are flying home to nest,
There's a blast from the old saw mill.

I know the day is almost done,
Smoke curls from a country house,
Quails go sneaking through
Tall green grass
Quiet as a meadow mouse.
Country air smells so fresh
And sweet
With perfume of new-mown hay,
The day ends with a red sunset.
Tomorrow will be another fair day.

(Roberta Stewart)

Ms. Stewart is an Appalachian poet.

Map of Appalachian Counties

Turn this map sideways. Appalachian counties are those within the dark line.

URBAN APPALACHIAN COUNCIL
1015 Vine Street, Room 514
Cincinnati, Ohio 45202

APPALACHIAN ADVOCATE

published by the Urban Appalachian Council

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director's message

The Urban Appalachian Council is the most advanced of a growing coalition of organizations established to mobilize 6,000,000 urban Appalachians in a social movement aimed at collective self help, cultural identity, and social justice. New members of this coalition include the Central Ohio Appalachian Council, the Hamilton Appalachian Peoples Service Organization, and the Norwood Chapter of the Urban Appalachian Council. The Council was organized with support from the Cincinnati Human Relations Commission and the Appalachian Fund and receives most of its funding from foundations, church groups and contracts with such organizations as the City of Cincinnati and the Community Chest and Council. The organization consists of a membership of 200 which elects a 15 member governing board. Membership is open on a nomination basis and anyone can subscribe to UAC publications, such as the Appalachian Advocate, Research Bulletin, and Working Papers.

Twelve full time staff people, several part time staff and many volunteers direct the activities of the Council described in this issue. As a multi-purpose organization, we work to organize Appalachian people, provide assistance to social service agencies and schools, and direct a lot of effort to education and advocacy.

In 1975, we provided documentation which led to the passage in Congress of an amendment to the Appalachian Development Act which authorizes a national study of the health and welfare status of Appalachian migrants. More recently we have played a similar role in providing testimony in regard to a bill currently in the Ohio General Assembly to create a State Commission on Appalachian Affairs. This bill, H.B. 1190, was introduced by Rep. Michael Stinziano of Columbus and co-sponsored by Rep. James Rankin of Cincinnati.

Persons interested in the work of the Council can call or visit us any weekday at our central office at 1015 Vine St., Room 514. Our telephone number is 513-421-2550.

Michael E. Maloney

appalachian studies

Courses in Appalachian studies are being offered throughout the city during 1976. This has been, for the most part, the direct result of the Urban Appalachian Council's work in raising the consciousness of educational institutions in Cincinnati and the surrounding area.

Both Xavier and the University of Cincinnati are showing signs of developing strong Appalachian curriculums. Edgecliff College just this year began a course on the Appalachian culture. Michael E. Maloney, UAC Director, is carrying on the course at Xavier which was begun by the late Dr. Frank C. Foster in 1970. Other experts in the field are Phil Obermiller, instructor at U.C. and Edgecliff, Tommie Miller, U.C., both members of the UAC Board of Trustees.

In addition, U.C. will again offer a summer institute for local social welfare workers. This institute will be directed by Dr. Thomas Wagner and Dr. C. Robert Welch, both of U.C. As last year, the institute will run for two weeks and will include a field trip into the Appalachian mountains.

east end

If you drive down Eastern Avenue toward Lunken Airport, you might notice a small, orange brick Catholic grade school building. The school has been closed for six years now. The neighborhood has changed: all the old pupils have grown up or moved away.

But the building isn't vacant. There is a new school inside with new activity, generated by a new and freer learning experience. This is the East End Alternative School where community people, mostly Appalachians, have an opportunity to go back to school for their high school equivalency certificate if they had dropped out of school. They also have an opportunity to take a wide range of vocational courses or other courses just for fun. And it's all free.

Good things are happening at the East End Alternative School. You can see it in the people; you can see it especially in kids like Sue Shafer.

Although she was born here in Cincinnati, Sue's parents were from Appalachia and Sue considers herself a "hillbilly". She dropped out of Withrow High School in the tenth grade because she "wasn't learning a thing".

She heard about the Alternative School through friends and decided to sign up. Since then, Sue has become one of the most energetic VIP's in the school. Last year she was Chairman of the Student Board governing the school. This year she is a VISTA volunteer serving at the school. She works in the office, conducts school meetings, makes publicity posters, helps to write the school newspaper, and conducts her own personal recruiting campaign to hustle more East Enders back to school.

At the same time, Sue is preparing for a high school equivalency exam herself, and she is always the first person to sign up for vocational and special interest courses.

Betty Roat, 49, is another GED student. Betty is not an Appalachian migrant: she and her husband Bill are "old timers" in the East End, having lived there for over twenty-five years. Betty was in high school during World War II and, like many young women, she quit school to go to work. Since then, her children have all grown, the younger ones are in high school or college. Last year, Betty was thinking about going back to work and applied to be a Teacher's Aide at Lincoln School, the neighborhood public elementary school. Although recommended for the job, she wasn't qualified. The stopper--she didn't have a high school diploma.

This year Betty attends GED classes two nights a week to get her high school equivalency certificate. She realizes that "Experience is valuable, but today you have to have that diploma to get a job." Even if she does not use her high school equivalency certificate to get a job, she feels she "will have gained a lot personally."

Sue and Betty are just two of some 100 people taking classes at EEAS. Although their school is less than three years old, it is beginning to have a strong positive impact on the East End.

The school has grown so that it now has three part-time paid teachers and more than 20 volunteer teachers, tutors, and counselors. Aside from the GED program which is coordinated with the Cincinnati Public Schools, EEAS also offers courses such as sewing, typing, woodworking, and Appalachian awareness.

Students and staff feel the school is so effective because it is community controlled: run by East Enders for East Enders. The students hold monthly meetings to plan courses and set school policy, including a discipline system. In short, EEAS is providing former high school dropouts with an opportunity to create their own education an education which will increase their job potential.

Kathy Driehaus, volunteer math teacher at the school, observed, "Running this school can help someone grow up. They (students) are given an opportunity to accept responsibility and they take it."

By: Ann Brandstetter

(Ann Brandstetter, free-lance writer, is a former volunteer tutor at East End Alternative School. For more information about the school, call 321-6744.)

appalachian legal action committee

A bail bond project, police misconduct complaints, and legal awareness programs are the major projects currently underway in the Appalachian Legal Action Committee.

The Committee was formed last summer to handle legal problems and promote legal awareness in the Appalachian community.

Since then, Dave Reeves and Candy McCoy, A.L.A.C. staff members, have conducted many meetings and "rap groups" in Appalachian neighborhoods on citizen's legal rights and responsibilities. They have also published newspaper articles and produced a radio show and a TV show on the particular legal problems in these areas.

The goal of this awareness program is to acquaint Cincinnati's Appalachians with legal concepts, but also, even more important, it is to make other segments of the population aware that cultural background of a specific population such as Appalachians creates a particular attitude toward law and law enforcement, which should be taken into account when legal action is taken in those particular neighborhoods.

The Committee has also handled complaints from Appalachian neighborhoods on police misconduct. Sometimes petitions to the police department's Internal Investigations are made. Other times, members of the Committee will do all they can to help prepare a defense for Appalachians charged with misdemeanors involving disagreements with the police.

Members of the Committee have also seen that Appalachians in the poorer sections of the city do not receive unequal treatment when they are charged with any crime. This is not necessarily because of poor treatment from court personnel or law enforcement officers, but rather because of the impersonal system of bail bonding.

When a middle-class person is first charged with a crime, he is able to pay the required bail, and thus he will not be separated from his family or lose days of work as he awaits trial. But the poorer person has no funds to bail himself out, and therefore, he stays in jail until his trial date, even though he has not been convicted of any crime. In the meantime, he may lose his job.

If a poor person can raise a little money, he will go to a bail bondsman, pay about 10% of his bail, plus "office costs," and the bondsman will pay the rest. When he shows up for trial, he gets none of the money back; it all goes back to the bondsman. The poor person can not really afford to pay this premium.

A.L.A.C. is currently raising funds for a common "Bail Fund" to be used to provide bail for poor people charged with misdemeanors. Two committee members and two volunteers will assess the person's ties to the community and follow-up on all cases to prevent "skipping," and in this way A.L.A.C. will be able to keep poorer Appalachians from staying in jail until trial or paying the usual rates of the bail bondsman.

These projects are some of the main focuses of the Legal Action Committee. The committee will soon be entering its second year of operation, and hopes that the coming year will be a fruitful as the past year has been.

northside

Joy Gazaway is a new member of the Urban Appalachian Council community organization staff assigned to work with the Northside Neighborhood Outreach Center. The Center is a branch of Catholic Charities. Her work currently focuses on block clubs and welfare advocacy.

Joy relates, "At present I am working with three block clubs in the predominantly black Ashtree area, Monterey Block Club, Firtree Block Club, and Ashtree Block Club. I expect that after residents attack small problems which concern them (obtaining a traffic light at an intersection or having potholes filled) they will gain knowledge of bureaucratic procedure, and develop methods of handling such procedures. After community concern is enlivened, these residents will work for the whole of Northside instead of their immediate areas.

Joy's other activities include establishing organizational contacts in Ashwood Apartments, and functioning as an aide for the Northside Citizens Against the Ramp and the Cincinnati People's Housing Coalition. She also has four families on her caseload with which she maintains weekly contact and has made several referrals to other agencies.

research

At its October, 1975 meeting, the Research Committee decided on the following goals for the year and individual members are working to accomplish these:

1) Create an Appalachian data archives to be operational by the end of the year.

2) Develop and prioritize research needs and questions to be made available to students and researchers.

3) Try to obtain Federal 701 Planning monies for city-wide surveys for three years.

4) Develop a standardized data base that would list minimal kinds of data that all research done in the city should include.

5) Continue publishing Research Bulletin and strive to make it self-paying by increasing subscriptions.

6) Abstract theses, dissertations and other current research available in the Frank Foster Library.

7) Locate funds for staff salary.

So far, we have written over 100 letters to libraries and ethnic studies centers throughout the midwest and Appalachian Region. to try to get subscriptions for the Research Bulletin but with little success. We are now working on a new issue of the Research Bulletin.

The Research Committee mounted a letter-writing campaign to the Census Bureau to urge them to include a question on county of birth, to continue inclusion of the residence question for SEA migration data, and continue the published tabulation of that data for the 1980 census.

Two reports have been completed by the staff. "Components of Population Change - 1975" describes the propensity of Appalachians, blacks, and the remainder of the city to have moved during 1975, in trying to determine if Appalachians contributed more than others to the city's population loss in 1975. "The Demographic Status of Appalachians in the Model Neighborhood" is the first report based on the special tabulation of 1970 census data on Appalachian migrants.

These working papers are forthcoming: "The Residential Mobility of Appalachian People in Central Cincinnati," by Gary Fowler (based on data supplied us by the Urban Institute and Cincinnati Police Division), "Appalachian Culture" by Phillip Obermiller, and "Implications of Appalachian Migration for Urban Areas" by Clyde McCoy.

Three proposals have been written to fund the research program to Battelle Memorial Foundation, LEAA, and the City's Community Development Agency.

Jenny Watkins

camp washington

The Camp Washington Neighborhood Center is now in its sixth month of operation and is going strong. The Neighborhood Center staff has been busy assisting the residents of Camp Washington in undertaking a community wide election, planning for a three day Bicentennial Festival Celebration in June, and setting up a Recreation, Health, and a Crime and Safety Committee.

The Urban Appalachian Council has been instrumental in assisting the residents of Camp Washington in owning, operating, and governing their own Neighborhood Center. This year, UAC will provide eleven months' salary for the Center's executive director-community organizer, Paul Rudemiller. Also UAC has provided the Center with a VISTA worker, Lois Wells.

In order to secure funding to keep the Camp Washington Neighborhood Center open for all of 1976, the residents are going to undertake a fundraising campaign which will begin on May 1, 1976. The goal for the campaign has been set at $12,500.00. Thus as the residents contribute financially to this project, they in effect hold ownership in their own Center. However, there will be a need to raise additional monies over and above what the residents of Camp Washington contribute.

If there is any interest in donating money to help the people of Camp Washington to uplift their neighborhood, please call the Camp Washington Neighborhood Center at 542-1637.

SOUTH FAIRMOUNT

The community organization component of the the Urban Appalachian Council is presently operating in Camp Washington, Northside and Norwood. Our newest location is the office we have just opened in South Fairmount at 1611 Queen City Avenue, reached by calling 251-0300.

A growing number of Appalachians have moved into the South Fairmount area, and a major goal of the community office will be to organize around Appalachian identity. Out of 44 neighborhoods in the city, 12 are predominantly Appalachian. Appalachians, the second largest minority group in Cincinnati, have few organizations working specifically with them. We feel that it is basic to organizing that people know and express who they are and how they feel. Although initially we will be working with Appalachians in the area, we hope to have the cooperation and involvement of other ethnic and community groups.

Another goal revolves around education. That schools do not adjust to many Appalachian students is shown by the 56% of Appalachian students who do not complete high school. Also, the dropout rate for all students in South Fairmount is higher than the city average. The South Fairmount office hopes to employ some students in summer work program, and also to work on a year-long recreation program.

Other goals are in the area of social and health services, such as welfare, social security, manpower training, clinics, etc. Many agencies of these kinds are not localized in the South Fairmount area. Overall, specific goals will be set by the expressed needs of those in the community.

The organizing staff in the center will be headed by Ray West, the lead organizer. Community workers will include Larry Redden, David Reeves (also on the UAC Legal Action Committee), Maria Dodson and Linda Gast.

In photo above, (left to right) Dave Reeves, Larry Redden, Ray West and Chole West stand in front of South Fairmount office.

videotape service

With magnetic heads spinning, miles of tape whirling, tangles of cords plugged in everywhere, electronic impulses zapping from box to box, and human biceps bulging, the Appalachian Community Videotape Service has come to life. As a project of the Cultural Committee of the Urban Appalachian Council, the goals of the Videotape Service have been: 1. To record and communicate oral history of the migrant community, drawing upon story-telling skills, music and arts. 2. To offer videotape services to the Appalachian neighborhood groups for their own purposes of communication organization and self-expression 3. To offer videotape services to other task forces of the Appalachian Council. More than fifty miles of tape have been recorded in the past year and a half and are on file in the UAC offices. A few other tapes have been purchased from Broadside T.V., a Tennessee-based organization with similar goals.

In one tape, "Granny Woman", a retired midwife talks of her profession, in another, Loyal Jones sings folk songs and tells old tales, in a third tape housing conditions in Over-the-Rhine are documented. These tapes, as well as the equipment, are available for use by interested groups and individuals. A complete list of tapes and 16mm films is available through the UAC.

The videotape equipment was purchased with Rockefeller Foundations funds and is housed in the UAC offices. Groups or individuals wishing to borrow either tapes or equipment should contact Barbara Wolf, the resident video specialist, or Kathy Sowders, supervisor of the video service.

foster library

The Frank Foster Library on Appalachian Migrants, located in the office of the Urban Appalachian Council, contains extensive materials related to research on mountain people, past and present, in an urban setting and in their homeland. The library serves the rban Appalachian Council as an aid to its program of research and advocacy, it is also a valuable resource center to those who have a special interest in Appalachians, such as educators, social service workers, community planners, and Appalachians themselves.

The Library was founded in January of 1973 as the result of a gift of materials from the estate of the late Dr. Frank C. Foster who served the Appalachian cuase as an educator and member of the Appalachian Committee, predecessor to the Urban Appalachian Council. His fine collection was then supplimented by memorial contributions from Dr. Foster's many friends and colleagues; this money was used to expand the collection.

Money has been received from various sources over the years, and the Library now contains books, tapes, record albums, a stereo system, projector and films. Books are arranged according to general topics such as Appalachian Land and People, Urban Studies, Fiction, Appalachian Culture, Migration, Coal Mining, Research, as well as an extensive articles collection.

The Library staff includes a library coordinator, Kathy Sowders, and a library aide, Maria Dodson. The Library staff is currently in the process of cross-referencing all library materials.

We welcome your interest, support and suggestions. Specific ways that you can help us is to donate a book, film, album or videotape. All gifts will be gratefully appreciated and acknowledged. For more information call Kathy Sowders at 421-2550.

heritage room

The Cultural Heritage Project, centered in the Heritage Room at 112 W. 14th Street across from Washington Park School, was first founded over two years ago. The project's purpose was to bring alive for neighborhood Black and Appalachian school children their heritage in Appalachian and the rural South by bringing in parents and neighbors to speak of their lives on farms and in coal camps, to demonstrate their crafts, and to play their music.

The program has since expanded to become a multi-purpose educational and cultural center, for presentations to groups ranging from preschool to graduate school. This includes two recent courses, one on women's health and one titled Appalachian Awareness (in conjunction with the East End Alternative School), both developed together with young people.

In addition, we hold regular down-home music get-togethers and youth rap sessions and help folks reach needed services. Several tenant and worker support groups have also centered here.

The center also offers a monthly community education series on issues relating to Appalachian people and serves as a training site for UAC staff and others.

The base for the project, however, is in the neighborhood itself in the neighborhood children, youth, and parents who share in our aim of showing how an awareness of our own culture can strengthen us for the tasks that lie ahead.

The Heritage Room staff includes Mike Henson, coordinator, Dana Brown, assistant, Lynn Brewer, assistant, and Patricia Singleton, volunteer.

I hang pictures all over the place,
Each one hides a bit of disgrace
Of living quarters not fit for a man
Although I work as hard as I can.
With holes in the plaster,
The floor on a Slant,
I want to get out but I just can't.
The rent's to high wherever I go,
And I couldn't make it; this I know.
So I hang pictures to rest my eyes,
And keep my hopelessness in disguise.
Mildred R. Aday / 2141 Storrs St.
Cincinnati, Ohio 45204

URBAN APPALACHIAN COUNCIL
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Cincinnati, Ohio 45202

CORRECTION

In the last issue of the Advocate we enclosed a map of Appalachian neighborhoods in Cincinnati. Some confusion was expressed by our readers because the word "Percentage" was erronously omitted from the Legend. Please note this correction on map: the Legend indicates the percentage of Appalachians in each neighborhood.

Talent Survey

Do your or anyone in your family play and/or sing Appalachian music, either bluegrass or traditional? Do your write stories or poetry on an Appalachian theme? Can you spin stories in the old mountain folktale tradition? Can you lead or call a square dance or folk dance?

We frequently participate in and arrange cultural events in which we need people who are willing to promote these aspects of the Appalachian culture. Write or call Kathy Sowders at the UAC office,

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APPALACHIAN ADVOCATE

published by the Urban Appalachian Council

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The Urban Appalachian Council is proud to announce the publication of a special issue of Mountain Life and Work devoted to urban Appalachians.

Coordinated by the Urban Appalachian Council staff, this issue provides important information on mountain people in Cincinnati, Columbus, Norwood and other cities and covers such subjects as identity, migration, community organization, youth, labor organizing, health and women. Mountain Life and Work is published monthly by the Council of the the Southern Mountains. To subscribe contact CSM, Drawer N, Clintwood, VA 24228. For an individual copy of this special August issue of ML&W you may call or visit our office.

Norwood Festival

The Urban Appalachian Council in Norwood will sponsor an Appalachian Folklife Festival, September 18-19, 12 Noon to 9:00 P.M.

This Festival, coordinated by Rebecca Robinson, community organizer in Norwood, will serve as an introduction of the Urban Appalachian Council to Norwood.

We strongly urge our membership and friends to attend and give support to the Norwood Council.

the queen's foolish jester

This letter was written in response to an article that appeared in The Queen's Jester, a local entertainment magazine (Vol. 4, No. 4). The issue's attempt was to view night life in Cincinnati. One article presented such an offensive picture of Over-the-Rhine and its people that UAC's Heritage Room workers, located in the neighborhood, wrote the following letter to the editor.

Jester--

We consider your entire issue of June 28/July 12, cover to cover, to be an affront to working class people, to women, and to minorities. But we have chosen to respond to your article, "Devine Vine Street" in particular.

We are residents of Over-the-Rhine and workers in a neighborhood cultural and educational project. Two of us live on Vine Street in the area your article describes, and all of us know the street well. We believe the article is a distortion of our lives and those of our friends and neighbors.

to Page 2

Appalachian Glossary

by Michael Maloney

Mountain People This is the term most people from the Blue Ridge, Cumberlands, Smokies, and other parts of the Appalachian range use to describe themselves. More often mountaineers simply refer to their state of origin, e.g., 'I'm from Kentucky'. 'Mountain People' is, however, the most acceptable generic term to most southern mountaineers.

Appalachian Historically this term was rarely used by mountain people to describe themselves. It became popularized in the sixties as the rest of the nation 'discovered' the scope of poverty in the mountain region. Many mountain people resent the term because it is associated with the poverty stereotype. It is used by social workers and bureaucrats, and increasingly by mountain people themselves. The word 'Appalachian' is not synonomous with white (i.e. has no racial connotation) as there are Black people, American Indian, and other racial groups in the mountains.

Hillbilly This word has many connotations, including: 1) a derogatory meaning used to describe white southerners and all rural Americans; 2) it is used, along with other such terms, as ridge runner, briarhopper, in either a friendly way or as a racial slur. Mountain people often apply the term to each other or to themselves in a friendly way. 3) It is sometimes used as a generic term to describe country and western and bluegrass music.

Poor White This term is often preferred by radical organizers because it implies both race and social class. It is often applied to white Appalachian migrants and other poor people. This term ignores cultural and ethnic differences and considers all poor whites as a group.

Your author proceeds to tear down certain false images of the neighborhood. He shows that a visitor will not automatically be mugged, accosted by prostitutes, or turned into a junkie. But in the process, he sets up a new set of fallacies and half-truths.

For your author, Vine Street is an entertainment mecca of a kind you've probably never even thought to explore, For us, it's a home. And we resent a magazine like the Jester directing people to come to smell our sidewalks and watch our people dance.

Our streets don't reek the way the Jester claims, and the smells that are there are not 'inexplicable'. They come from bad plumbing that rip-off landlords get away with and refuses to deal with the way we have asked. Sure the people dance, but they also sit on the front step and talk, go to work, help out their neighbors, and fight for justice. These are part of our life, but they aren't "entertainment" to a Jester writer, so he ignores them. People aren't important to a Jester writer unless they're part of the "entertainment"

This is dehumanization: Over-the-Rhine people are no more to him than animals in the zoo.

The Vine Street area has tremendous problems of poor living conditions and exploitation. And Over-the-Rhine workers and residents are trying desperately to deal with them. But exploitation of another type occurs when writers spread twisted notions of who we are and what our lives are like. It's probably too much to expect that Jester writers can write intelligently about social problems. Their heads are somewhere else. But we can at least expect them to keep their bigotry to themselves.

Committees are now forming to work on Appalachian Festival '77. Volunteers are needed to work in many various and interesting aspects of Festival preparation.

The Appalachian Festival is sponsored annually by the Appalachian Community Development Assoc. If you would be interested in volunteering some time to work on the Appalachian Festival, please call the Urban Appalachian Council office (421-2550).

staff news

Jay Smithmeyer (pictured above) will be working as UAC's Manpower and Employment Specialist. As such he will be doing job counseling and placement among Appalachian youth in Cincinnati.

UAC now has eight VISTAs (pictured above) working in various Appalachian neighborhoods in community organizing and cultural programs. Standing from left to right are Rachel Martin, Teresa Chitwood, Roger Lee, Lynn Brewer and Lois Wells. In front are Linda Gast and Dana Scharfeld. Not pictured is Howard Campbell.

U.M.W.A. Convention In Cincinnati

The Urban Appalachian Council will serve as the hospitality group when Cincinnati hosts the UMWA Convention beginning September 22 through October 1, 1976. An expected 2400 delegates will arrive in the Queen City as elected representatives of their local unions.

The meetings and banquets will be held at Cincinnati Convention Center. UAC's hospitality booth will be located in the lobby providing the delegates with coffee, rolls, information on local entertainment, good restaurants, as well as tickets to various planned events for the delegates and their spouses.

Dr. Coles to speak at U.C.

Dr. Robert Coles, noted child psychiatrist with Harvard University and author of fourteen books, including the monumental and award-winning series "Children of Crisis" will be speaking at the University of Cincinnati's Great Hall, October 20th at 3:30 P.M.

Dr. Coles' talk will be "The South Goes North" which is Volume III of the Children of Crisis series. The event is open to the public.

(detach and mail)

To: Urban Appalachian Council
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APPALACHIAN ADVOCATE

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APPALACHIAN FESTIVAL

This year the Appalachian Festival will draw over 20,000 people. It has something for everyone. Bring the family and join in the fun.

The Seventh Annual Appalachian Festival will be held April 28 through May 1 at the Cincinnati Convention Center. Today, the Appalachian Festival is one of the largest craft festivals in the United States. Sponsored by the Appalachian Community Development Association, over 120 exhibitors from Cincinnati, Southeast Ohio, Kentucky, West Virginia, Virginia, Tennessee, North Carolina, and Georgia will feature unique handmade crafts, traditional mountain music, and down home food.

This year the festival is under the expert and enthusiastic co-leadership of Mary Stephens-Barnes and Carole Welch. It is reported that people will again have the opportunity to purchase quality crafts such as quilts, wood working, handmade jewelry, leather goods, dulcimers and much more! And this year over 17 new exhibitors will be welcomed. Scrimshaw, bronze bells and stained glass will be part of their talents.

The festival has a rich offering of music and dance for 1977. Local performers include: Katie Laur Bluegrass Band; Malcolm Dalglish, hammer dulcimer; Percy Marshall, vocalist; Company's Comin Band; Roscoe and Susie Morgan, vocalists; and Holmes High School Dancers of Covington doing traditional mountain dances.

Nonlocal performers include: Uncle Homer Walker, banjo; the Voices of Appalachia from Alice Lloyd College; Hazel Dickens, vocalist; The Appalachian Folks, traditional string band; and the Cherokee Indians, dancers.

Festival times are 11:00 a.m. to 10:30 p.m. Thursday through Saturday, and 11:00 a.m. to 5:00 p.m. on Sunday. Admission is one dollar donation for adults and 50 cents for children.

Reservations are being taken by Blair Blum (871-5660) for the special opening night to be held Wednesday, April 27, from 6:30 p.m. to 10:30 p.m. There will be a cash bar, down home buffet, complimentary wine, and live entertainment by the Back Door Trots. Admission is $7.50 per person, $15.00 per couple. Proceeds will aid the Appalchian Community Develpment Association.

Volunteers are needed for the festival. Those interested in helping should contact Jennie Allen (232-8535).

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Nelsonville Conference Papers Available

The following papers prepared for the Rural-Urban Appalachian Conference which was sponsored by the Ohio Council of Churches on February 4-5, 1977 at Nelsonville, Ohio are now available.

1. Just Looking for a Home: Appalachians in Ohio by Michael E. Maloney, Director of UAC.

2. The Appalachian Ohio Context for Development of Plans for Cooperative Action Among Churches and Other Community Organizations by Dr. Girard Krebs, Department of Sociology, Ohio University.

Requests for copies may be addressed to the Ohio Council of Churches, 89 East Wilson Bridge Road, Columbus, Ohio 43085.

DIRECTOR NEEDED FOR HAPSO

A Director is needed for implementing community organization through enlisted community participants and public relations activities of programs for a medium sized community.

Call or write for application and position description to Hamilton Appalachian People's Service Organization Search Committee 5915 Allison Avenue, Hamilton, Ohio 45011 (phone 513-868-0950). Requests must be received by March 31, 1977.

RECOMMENDED NEW READINGS IN FRANK FOSTER LIBRARY

1. We're Alright But We Ain't Special, a collection of poetry by three Appalachian Women (Gail Amburgy, Mary Coleman, and Pauletta Hansel).
2. Labor's Untold Story by Richard O. Boyer and Herbert Morais.

U A C MOVES

In January the Urban Appalachian Council moved its office from the fifth to the third floor in the same building. Facilities on the fifth floor had become inadequate with the expanding work of the Council. This was especially true for the Frank Foster Library. Staff meetings could no longer be held in the office so an additional room down the hall had been rented. Athird separate area housed the audio-visual material.

The new offices now combine these scattered areas. There is ample space for the Library where staff, students, and other members of the community can read, study, or conduct research. The tape library is in within easy access in an adjacent room.

Further, there is now less congestion because there is a separate work area for each staff person, as well as for the volunteers. This makes for a better working atmosphere, cooperative effort, easier communication, and efficiency.

All are invited to come visit our new office in Room 304. We will be very happy to see you and show you our new facilities.

PRIVATE ROOM FOR THE FRANK FOSTER LIBRARY ALLOWS FOR BETTER USAGE

Outstanding Young Women of America 1976

Two young women associated with UAC were recognized by the General Federation of Women's Clubs for their contributions to our community.

Virginia Watkins was honored for activities including her positions as Research Director for UAC; Vice President for Community Affairs for Cincinnati's Charter Committee; Housing Charperson for the Appalachian Festival; and her work with the Appalachian Women's Organization, Cincinnati Human Relations Committee for Women, and the American Association for Comprehensive Health Planning.

Diana Trevino's credits included her work as a teacher in the Cincinnati Public Schools; editing the Advocate (1973 - 75) ; acting as Demonstrations Chairperson for the Appalachian Festival; and service to HUB, the United Farm Workers of America, the Charter Committee, the Council of Southern Mountains, and UAC.

Ohio Public Interest Campaign

The Ohio Public Interest Campaign is a statewide organization of people from all walks of life who are concerned about the problem of job losses in Ohio's manufacturing industry.

The Campaign is currently seeking protection in the form of state legislation which would include: 1) A required two years advance notice by a corporation of its intention to close the plant; and, 2) Required benefits paid by the corporation to its employees and the community when it closes a plant in Ohio.

The Campaign will open its Hamilton County drive for legislation with a Public Meeting at 7:30 p.m. Thursday, March 31, in the under-croft of Saint Peter in Chains Cathedral, 8th and Plum Streets, Cincinnati, Ohio.

APPALORE

by Tommie Miller

Much of Appalachian history has been a struggle, and some of the leaders of that struggle have become folk heroes. One of these is Mother Jones.

Though not from the mountains herself, Mother Jones' cultural, ethnic, and class background are similar to that of many mountain people. She was born in Ireland in 1830 to working class people. "My people were poor," she says in her autobiography. "For generations they has fought for Ireland's freedom. Many of my folks dies in that struggle."

After coming to America her father was a laborer and the man she married in 1861 was a laborer and staunch union member. After the death of her husband and four children in a yellow fever epidemic, Mother Jones went to work as a dressmaker in Chicago. "We worked for the aristocrats of Chicago, and I has ample opportunity to observe the luxury and extravagance of their lives. Often while serving for the lords and barons who lived in magnificent houses on the Lake Shore Drive, I would look out of the plate glass windows and see the poor, shivering wretches, jobless and hungry, walking along the frozen lake front. The contrast of their condition with that of the people whom I sewed for was painful to me. My employers seemed neither to notice or to care."

Mother Jones first became involved in the labor movement after attending meetings at the Knights of Labor Hall and hearing speakers outline the struggles of working people. She joined the Knights of Labor and began to help organize unions and strikes in many different industries. But as Clarence Darrow pointed out, "Mother Jones was especially devoted to the miners." Her work for the United Mine Workers took her into many communities and coal camps in the Appalachians.

In the next issue, some of Mother Jones' experiences in Appalachians communities will be described.

POETRY by Betsy McGee

Ms. McGee's poetry on Appalachia basically has one theme, a longing to return home. Her poems speak in many voices.

The author and Advocate staff wish to thank Second Summer, part of an anthology of student works at the Jesse Stuart Creative Writing Workshop of Murray State University, for permitting the republication of the following poem.

PILGRIM

Pilgrim, in a strange land,
Hands busy on assembly lines
In
Dayton,
Cincinnati,
Detroit;
Fashioning
Refrigerators,
Electronic parts,
Cars;
Heart in Kentucky,
Beneath mountain stars.

RADIO SERIES on Appalachian Culture

A 20 part radio series, Mountain Living, premiered on January 8, 1977.

The programs, produced by the UAC in cooperation with station WAIF (88.3 FM), is designed to promote aspects of Appalachian culture in a variety of formats including music, interviews, prose and poetry readings.

Each 30 minute program is hosted by Ms. Diana Gullett, a local Appalachian who teaches literature in the Cinncinnati Public School System.

Topics for programs deal with Appalachian history, music, housing, religion, literature, employment, political involvement, handicrafts, and folklore.

The program can be heard each Saturday from 5:00 to 5:30 p;m. through May, 14, 1977. Tune in and add to your listening enjoyment and knowledge of our heritage.

It's becoming a Reality - CLOUT !

by Joan Jebsen, Coordinator

The Appalachian Coalition of Ohio (ACO for short) is developing into a going group. A network of communication has been, and is, building up to bring about a viable statewide Appalachian organization.

The present common concern is the passage of House Bill 98 now in the Ohio General Assembly House Finance Committee. The bill proposes the establishment of a State Appalachian Commission. If we succeed, the Commission would give Appalachians a central focus and voice in the Ohio State government at last. There would finally be coordination of existing programs, a central organ which would propose new solutions for old problems and an initiation of research necessary in future planning.

The Coalition will be ready to work with such a commission in order that it speak to all Appalachians in the State of Ohio.

ACO is presently housed within the UAC office. For additional information please call Joan Jebsen at 421-2550.

PROFILES: Supporters of H. B. 98 & EEAS.

by Linda Gast

When Teresa Chitwood stood up and gave her testimony in support of H.B. 98 before the committee you could have heard a pin drop in the room. Her voice was quiet and her testimony a reflection on her own personal experiences while growing up in the East End of Cincinnati. Nineteen years old now, she dropped out of school after the ninth grade. After staying out a year, she went back for ten days of tenth grade before calling it quits again. Those ten days she continually saw fights -- fights in the hall, fights in the bathroom, and fights with teachers "who didn't give a damn if you learned or not." When a boy was shot in the schoolyard, Teresa decided school "wasn't worth risking my life for."

Two years and a few jobs later, she heard about East End Alternative School through her aunt. Involvement with running the school is part of an EEAS education, and she got so involved that by a year or so later she had a job at the school as a VISTA Volunteer.

The project Teresa stated is now a major fund-raiser for the school -- a committee of community volunteers puts on a bingo every two weeks with all profits going to the school. This has really helped the school begin to build a stable and local funding base.

Teresa had to leave the school for a while to care for her mother, and had just dropped by for a visit when she heard of the need for community people to testify in support of H.B. 98. She volunteered and spent much of the next two days preparing her testimony.

Other East Enders helped pass around petitions and explain the bill to interested sudents. Before long, a van-load of people from EEAS had decided to take the trip to Columbus with Teresa. Those going included Carol Williams, Sue Shaffer, Joe Frye, Ramona Edmonds and myself.

Conversation on the trip centered mainly on how Teresa could keep from being nervous when she testified before the committee. Teresa came up with the best suggestion herself. "If I start feeling nervous, I'll Just picture 'em all in their Underwear." Whatever she pictured, her testimony was quiet and proud as she calmly fielded unexpected questions from a committee member.

Ramona Edmonds, meanwhile, was busy taking detailed nots on the committee hearing for an article in the East End newsletter, checking the spelling of names and following proposed bill amendments on her copy of the bill.

Ramona, mother of two children, works as a VISTA at the school. It's certainly not her first job. She has been a fork-lift operator, welder, cookie packer, union stewardess, etc. She follows in the tradition of her father. "He was a jack of all trades; in my eyes, he could do anything. I think he tried to make a boy out of me!" As the oldest girl, nevertheless, she has the job of assisting her mother, a midwife, and helped deliver a set of twins when she was twelve.

Money was scarce and the steel-toed shoes she wore to school were from 'the relief', but overall Ramona would "call my childhood and exciting childhood, really, 'cause we were all together . . . My father was a proud man, so was my mother a proud woman."

Ramona started going to an EEAS sewing class and helped work at the Appalachian Festival a year ago. Then she "got hooked" by the bingo committee and became caller at bingos. She was asked to consider working at the school as a VISTA, and her first reaction was "Well, what in the hell is a VISTA?" The coordinator explained it and Ramona responded, "Well, that sounds exciting!"

(Cont. on page 5)

(PROFILES cont.)

Exciting is a word Ramona uses often to talk about her work. In her first two months at the school she has dug right into public relations work and determined to publicize the school's services and classes in every way possible -- public service announcements, the newsletter, at the bingos, through the major newspapers, and by telling everyone she meets. Many new students have already been recruited for GED classes, and to Ramona, this is "exciting."

The van full of East Enders didn't get back to Cincinnati until two in the morning, and plans were already being made for going up the next week for the second hearing of the bill. The following week, the group returned to Columbus only this time with a camera so they could bring some of the trip back to the rest of the schol. As Ramona said, "It was an exciting experiment for all who were involved."

(EEAS is a non-profit organization located at 3806 Eastern. Classes are free. For more info., call 321-6744.)

SUPPORTERS OF H.B. 98 & EEAS (L TO R: RAMONA EDMONDS, CAROL WILLIAMS, TERESA CHITWOOD, JOE FRYE)

EXODUS

by Betsy McGee

Like Okies and Arkies,
the Appalachians come;
riding back to belly
on express Greyhounds;
Their clothes, wrapped up
in bed sheets;
the kids, eyes wide,
faces, pressed against dusty window-paines,
waving good-bye, knowing the word,
not the meaning;
old people, rubbing tears
with knotty knuckles;
faces, etchings of despair;
goin' to:
Cincinnati ,
Dayton ,
Detroit,
Chicago,
Indianapolis;
places,
where their dreams birth
better tomorrows,
or die, smothered by
yesterday sorrows.

Urge to Write?

The Advocate is always in need of prose, poetry, and research articles about Appalachia. If you have the urge to write and wish to make a valuable "at home" contribution to UAC, call Carol Price at 421-2550.

LEAA TRAINING PROGRAM BEGUN

The Appalachian Council recently was given a grant by LEAA to design and implement a program to train youth workers to work with Appalachian youth in Hamilton County. A new staff person, Tommie Miller, was hired as the Training Specialist. Tommie, originally from Bruce Gap in Campbell County, Tennessee, migrated to Cincinnati with parents when she was a child.

Prior to joining the UAC staff, Tommie worked as a youth worker in Northside. "I really miss working directly with youth myself," she said after a month on the job, "but I think that the training program we're designing will be very effective and thus reach a lot more Appalachian youth. In addition, to giving the youth worker trainees background information on Appalachian cultural, we want to help them deal with specific concerns of Appalachian youth. We hope that by the time they've completed our training, they'll have skills which will really improve the way they relate to Appalachian youth."

Also working with the project is Joe Hall a U.C. Social Work Field placement student. A second generation Appalachian, Joe revealed, "I've learned a lot about my own Appalachian background from working on this project."

Joe Hall and Tommie Miller discuss the LEAA training program.

URBAN APPALACHIAN COUNCIL
1015 Vine Street, Room 304
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APPALACHIAN ADVOCATE

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WHO'S NEXT?

Within a two week period of May, Cincinnati newspapers headlined the police beating of a black Appalachian in Over-the-Rhine, the alleged police killing of an Appalachian resident of Northside, and an attack on a Hyde Park resident by an off-duty policeman. Tragic in themselves, these instances are only an indication of the constant police brutality and harrassment suffered by Appalachians and others living in the poor and working-class neighborhoods of our city.

The criminal justice system is investigating the death of Paul Oder of Northside at the hands of plain clothes police. Two results can come of this: One is a whitewash of the incident in which the police are cleared-as happened in the 1975 police killing of Jerry Clifton on Vine Street, a "line of duty" shooting of an unarmed Appalachian youth. The other result can be the indictment and trial of the police involved in Paul Oder's death. And justice will be done.

Or will it? What changes will be made in the system to prevent a similar incident from happening again? How will police training be improved? When will police-community relations become an important priority in the police division instead of a glorified speaker bureau? How will the complaints process be changed to become more equitable, more accessible to low-income and minority citizens. It is obvious from past practice that the Cincinnati police division does not want these questions raised or answered. Their power to brutalize without retribution is too well protected by the present system. Cincinnati city government seems unable or unwilling to answer the questions.

Which leaves us with only one more question: Who will be the next Paul Oder?

UPDATE ON ODER CASE

On June 1, 1977 the Hamilton County Grand Jury announced its dicision not to indict any of the four police officers involved in the killing of Paul Oder. This action means that no criminal charges will be pressed. This result comes as no surprise to local Appalachian citizens who are consistently subjected to questionable police activities in their neighborhoods.

Several of the witnesses in the case complained that the Grand Jury was neither thorough nor impartial in its collection of testimony and evidence. In a recent televised news interview one witness claimed that the Grand Jury had failed to even pay attention to him while he testified at the hearing. It appears that the Grand Jury, under the guidance of Prosecutor George Patterson, had made up its mind long before the evidence was heard.

Later this week the internal investigation section of the police division will report its findings publicly. There is little doubt in the Appalachian community that the Cincinnati Police Division will continue to effectively whitewash the Paul Oder killing.

MESSAGE FROM THE DIRECTOR

The Urban Appalachian Council has, in its three short years of existence, become a vital and positive force in the life of the Greater Cincinnati community. The council taps the energies of citizens from all walks of life and from all racial, ethnic, and religious backgrounds.

The current program of the Urban Appalachian Council includes:

-Documenting community needs through research

-Responding to these needs through advocacy and program development

(Continue on page 2)

-Developing neighborhood-based organizing programs and service programs
-Affirming and celebrating Appalachian culture
-Assisting other community service organizations through consultation and cooperation
-Correcting grievances through advocacy or legal action

If you would like to be part of this effort through putting in time, money, or other resources, please write or call me at 421-2550.

Mike Maloney
Director

GROWTH OF A NETWORK

by Joan Jebsen

The Appalachian Coalition of Ohio (ACO) is growing in strength through communicating with a small army of others who are voicing problems and concerns and seeking solutions.

We are looking towards meetings, workshops and planning in order to tackle delivery of service, drug abuse, lack of communication in areas, and local transportation.

Remember House Bill 98? Funny thing happened on the way through the House Finance Committee - it stalled! The bill will probably suffer a quiet death and no longer be thought of for this session of the General Assembly. There is that worn out phrase that comes to mind – Well, there's always next year!

Meanwhile, the Coalition is concerning itself with numerous other areas from outreach programs to affirmative action and scholarships. There is much work to be done!

UAC POLICY AGAINST RACISM

For generations Appalachain people have been wrongfully stereotyped as complete racists. This one-sided view ignors much of the reality and history of Appalachian life. Appalachian people are of many races, including Black and American Indian. There are many instances within Appalachian history of racial solidarity and anti-racist activity by Appalachian whites. The abolitionist movement and the Underground Railroad were both extensive in the mountain region, and the Civil War period found a majority of Southern Appalachians siding against the slave-owning aristocracy. The United Mine Workers, Black Lung Association, Highlander Center, The Council of Southern Mountains, Berea College and numerous welfare right and community groups are all examples of interracial Appalachian organizations and institutions.

However, racism is a major problem in Appalachian communities, in the mountains and in urban migrant centers. This racism is not a thing basic to the psychology of Appalachian whites; it is the result of particular historical factors. Specifically, it is the result of separatism and of the promotion of racism as a tool of various ruling elites. Therefore, it is a thing which can be overcome.

That this racism hurts people of racial minorities is obvious. But it also hurts white Appalachians, very seriously in the following ways:

It reinforces stereotyping of white Appalachians as backward and racist. The stereotyping suggests that white Appalachians are the cause of their own problems.

It encourages scapegoating - encourages white Appalachians to think racial minorities are the cause of the serious problems Appalachians face in school, on the job and on the street.

It opens white Appalachians to manipulators like racist politicians, street hustlers, and organizations like the Klu Klux Klan.

It breaks down the potential unity of white Appalachians with other oppressed groups.

Therefore, UAC is committed to the elimination of all forms of racism. This means that anti-racist activity will be a part of all UAC work, especially in communities.

We believe that our efforts to promote authentic, non-chauvinistic Appalachian identity is one very basic approach to countering racism. People who are insecure in their own identity are likely to become racists.

UAC seeks to work together with other groups, including Black organizations, whenever coalition efforts seem meaningful. In such coalitions, we intend to encourage cooperative efforts on the basis of full racial equality.

UAC includes a concern for Black Appalachians in its research, advocacy, educational, and community organization roles.

We call upon other community organizations, especially in the Black community, to cooperate in our efforts toward mutual understanding, and good human relations. We also urge all people to recognize that whenever issues of poverty and prejudice are honestly raised by Appalachians and other predominately white groups, it is to the ultimate benefit of all oppressed groups.

SUMMER INSTITUTE EXPANDS: TAKIN' IT TO THE STREETS

The Institute on Urban Appalachians conducted at the University of Cincinnati for the past two summers has expanded to become the Ohio Urban Appalachian Awareness Project. The Project is sponsored by the Urban Appalachian Council and the College of Community Services at U.C. with a grant from the Ohio Board of Regents and the Department of Health Education, and Welfare under Title I of the Higher Education Act of 1965.

The two week Institute in Cincinnati will focus on improving human services delivery to urban Appalachians by accepting as participants 25 individuals who hold key positions in agencies, institutions, and governmental organizations throughout Ohio which affect the lives of Appalachians. All participants will receive scholarships covering tuition and other expenses and can receive either graduate or undergraduate credit for their work.

The Project, staffed by Tom Wagner, Steve Weiland, and Cathy Jacobs of U.C. and Phillip Obermiller of UAC, will also do research in five areas of Ohio with large urban Appalachian populations including Toledo, Cleveland, Columbus, as well as the Akron-Canton-Youngstown and Hamilton-Dayton areas. The research data will be incorporated into smaller institutes to be held during 1977 and 1978 in each geographical area in cooperation with the Appalachian Coalition of Ohio and local Appalachian community groups.

The Cincinnati institute will be held from July 18 - 29 at U.C. For more information call the Council at 421-2550 or write for a brochure and application form c/o Tom Wagner, 101 Administration Building, University of Cincinnati, Ohio 45221.

SUMMER SCHOOL ANNOUNCEMENT

Urban Appalachian Migrants constitute approximately 30% of our school population. Learn more about them in Urban Appalachians in the Schools in the second summer session at the University of Cincinnati. Classes will be held Monday through Friday 9:30 - 11:20 A.M. The course number is 18-207-678-201. The course does not appear in the Summer Catalog. Undergraduates and graduates are welcomed.

The course is offered by the Department of Learning, Development and Social Foundations. It will be taught by Paul Nyden, Visiting Assistant Professor from the University of Pittsburg, Department of Sociology.

In addition to various academic honors including the distinguished Bancroft award he has also been recognized for distinguished community service by Louis Antal of the United Mine Workers, Edward Sadlowski of the United Steel Workers and NAACP - Labor and Industrial Committee (Pittsburgh Chapter). On the local level, Michael Maloney, Director of UAC has strongly urged that students take advantage of this offering.

Two recurring themes in Nyden's socio-historical writings include the sociology of labor and foundations of Black-Appalachian unity.

APPALACHIAN CULTURE COMES TO THE CLASSROOM

Dr. Anna Mayans, associate professor of education at Xavier University, has assembled a multi-media kit, "The Southern Mountaineer," for social studies and language arts students in junior and senior high schools. Dr. Mayans' kit is the first comprehensive Appalachian cultural unit available to schools. The kit began to be field tested this Spring in selected school districts.

The six units in the kit cover geographv (Appalachia, the Land), history including Cherokee and Scotch-Irish pioneers (Early Southern Mountaineers), sociology and economics (Life in the Mountain Hollers), cultural anthropology (Oral and Literary Culture), and political science and economics (Signs of Change).

Students are exposed to crafts including applehead dolls and corn-shuck flowers; listen to taped interviews with a coal miner; make a dulcimer out of cardboard; play different roles like a coal company operator and farmer; etc.

Dr. Mayans is a member of UAC's education committee. She consulted with Mr. Maloney and used UAC's Frank Foster Library in developing her teaching kit.

DAYS GONE PAST

How I yearn for simple ways of living free-
To raise my children without complexed ways-
To find a way of living again -
In the days gone past -
Just for the easy way to smile -
Without the knowledge of getting my way -
I yearn for simple ways of loving, living
Trusting in human-kindness
With all the yearning I have inside
It will never be
Days gone past
Again . . . . . .

Hannah Boyd,
UAC Staff Member

THE APPALACHIAN CONNECTION

Cincinnati has become an important outpost for an informal network of scholars whose main concern is Appalachia and its people. Most are teaching and doing research at universities and colleges located either in the region or in cities with large urban Appalachian communities. Not all of the members of this "Appalachian underground" are natives of the region, but most are involved in significant research concerning Appalachia and Appalachians which they present in lectures, conference papers, journal articles, and books. It is an "underground" because none of these people have gained the noteriety of Jack Weller or Harry Caudill, yet they represent the best and the brightest of Appalachian scholarship.

Within the past year Tom Wagner and Phil Obermiller have used a grant from the Ohio Board of Regents to host poet Jim Wayne Miller from Western Kentucky State University, humanist David Whisnant of the University of Maryland, geographer Gary Fowler of the University of Illinois, political scientist Steve Fisher of Emory and Henry College in Virginia, sociologist John Stephenson of the University of Kentucky, and Joseph T. Howell, author of Hard Living on Clay Street.

Dr. Richard Couto, a political scientist from Vanderbilt University recently conducted a seminar in Mike Maloney's Appalachian Studies course at Xavier University. Dave Walls, co-author of Appalachia in the Sixties with John Stephenson, was in town for the UMWA Convention and later presented a paper at a meeting of anthropologists here.

Steve Weiland and Phil Obermiller conducted seminars during the Appalachian Festival using a grant from the Ohio Program for the Humanities which brought to town Dr. Dwight Billings of the University of Kentucky, Dr. Bill Best of Berea College, and Loyal Jones, Director of the Appalachian Center at Berea.

At the Pioneers for Century III conference, Jenny Watkins moderated a panel discussion on the theme of "Appalachian Women Taking Power." Panelists included Priscilla Bell then on the Central Ohio Appalachian Council in Columbus, and Beth Rader Edwards from the Appalachian Library and Culture Project of the Cleveland Public Library. Jenny, who is the Director of Research at UAC, is also in frequent contact with Dr. James Brown and her brother Dr. Clyde McCoy, both of whom have done substantial research on Appalachian migrants.

Because of the work of the Council, Cincinnati is becoming an increasingly important link in the growing network of activities and scholars working among rural and urban Appalachians.

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Appalachian Festival 1977 was a big success! UAC congratulates the Cincinnati Appalachian Community on a beautiful celebration!

****

PEOPLE on the MOVE in SOUTH FAIRMOUNT

What's happening in South Fairmount? UAC's community organizing program has been down there since April a year ago.

A lot of residents are working on lots of projects - that's what's happening. People have gotten their own indoor winter recreation program for the kids. Scholarships for school supplies and winter coats came through from CCY.

Teenagers had jobs last summer and are organizing right now get the neighborhood's fair share of jobs for this summer.

A reading tutoring program was begun. A school crossing guard got her job back. People attended the Community Assistance Team's neighborhood planning meetings and wondered where the City got such big ideas for South Fairmount.

Another group of people are about to get South Fairmount a full time social worker. The social worker would be accountable to the residents. People hope that will help insure a high quality worker. People hope to hire somebody right from the neighborhood.

The Concerned Citizens of South Fairmount decided to do something about a dangerous building in the area. They've circulated petitions, talked with the building inspector, a City Councilman, a City Solicitor and countless other people. They've even spoken with the son of the invalid owner of the building. The son is a transportation engineer at OKI. What's been the response to date? Promises, promises, promises. And still the building is "postponed till next month." South Fairmounters are now asking "what will it take to get City Hall to act like it gives a damn?" South Fairmounters care about the safety of the children and the appearance of the neighborhood. They are determined to see a wrong righted.

That's what's going on in South Fairmount. Hillbillies are getting it together.

CONCERNED PARENTS OF CHASE ELEMENTARY SCHOOL DRAFT A DISCIPLINE CODE

By: Marlene Quinn

The changes in the world today have affected our lives at home, at work, socially and especially in our schools. The youth of today are no different than in our day. The difference is, there seems to be too much permisiveness on the part of the parents. Therefore, the discipline problem is more evident today.

Lack of discipline does a disservice to our youth. In these formative years youngsters needs guidance and direction for their actions. They must learn that they do not live alone in this society, and must be taught how to work with others smoothly. Unfortunately, it has been said that kids are not receiving discipline at home & therefore we have behavior problems in the school.

At our school, Chase Elementary, the children have no respect for authority or for each other. This created a disruptive atmosphere and the students who wanted to learn, could not, because of the actions of a few. Other methods had not worked with the troubled youngsters, and the disorder continued. Our group decided to do something to change this.

The parents, teachers, and Principal of Chase School formed a committee to revise the discipline code practiced there previously. They made individual lists of behavior problems and their solutions and presented them at four meetings held at McKie Center. The lists were incorporated &then presented to Mr. Richard Bickett, Principal, at a special meeting held at the school. After reviewing this list and completing his thoughts on it, there will be a meeting with the teachers.

These are the changes we are calling for:

1) Assemblies at the beginning of the year at McKie which will lay the groundwork for the discipline codes during the year.

2) There will be a standard discipline code posted throughout the school.

A. Possible individual codes for classrooms.

B. Children should have some contribution in developing the codes.

3) Discipline and detention rooms available during and after school for unruly students.

4) Monitoring system (teachers, parents, possibly model discipline students.)

5) Children should be chosen for prestige positions on basis of behavior, e.g.

a) Guards
b) Monitors
c) Room helpers
d) Lunchroom helpers, etc.

6) More rewards for children who behave correctly as an incentive for others to do so.

Example:
Student of the month - K-6

We believe this type of discipline code will help us to have the kind of school and students that we and the entire community will be proud of.

Parents whose suggestions constitute the discipline code are:

Mrs. Dorothy Bailey
Mrs. Evelyn Bronner
Mrs. Betty Hook
Mrs. Nettie Kennedy
Mrs. Gloria Penn
Mrs. Bonnie Pfaff
Mrs. Marlene Quinn
Mrs. Darlene Strohofer

And the consultant for the group Ms. Joy Gazaway, community organizer in Northside.

OUTSTANDING APPALACHIAN YOUTH

Phillis Shelton (See also page 9) graduates from Taft Senior High this year and has been accepted at U.C. beginning September, 1977. This summer she is participating in Upward Bound at U.C.

Phyllis, who has always lived in Over-the-Rhine, is the only girl in a family of nine children. While maintaining an "A" average, Phyllis has managed to work part time to help pay for her school clothes and supplies. Previous jobs through the NYC program have included summer aide for the Salvation Army, batching clerk for IRS in Covington, and typist at the Urban Appalachian Council.

After graduating, Phyllis wants to work with people in Over-the-Rhine. She is already acting as a writer for Voices and attends advisory meetings at the Heritage Room.

Phyllis, who was featured in 1976 in Who's Who of American High School Students, encourages kids to stay in school. "Those who drop out aren't doing anything with their lives. Dropping out just gives people a better chance to run over you and you can't get a good job either."

RSVP VOLUNTEERS RECOGNIZED

Mrs. Zeiser

Mrs. Beattie

The Retired Senior Volunteer Program, RSVP, is an opportunity for older adults to add new significance to retired life through community service.

RSVP (352-4046) offers a variety of real community needs that can be served by retired persons aged 60 and over, through volunteer commitment.

UAC has benefited from the services of two of these RSVP volunteers. They were recently recognized for their work contributions at a UAC staff meeting.

Mrs. Helen Lorraine Zeiser, born in Columbus, has spent most of her life in Cincinnati. She has performed volunteer secretarial work at UAC for about 3 years. Her previous work experience included secretarial duties at Lodge and Shipley Company and the G. A. Gray Company.

Mrs. Zeiser is a member of the St. Theresa Adult Club, St Williams Adult Club, Butterfield Center, and the Pinecrest Square Dancing Club. Her leisure time is spent square dancing, playing the organ, listening to music (everything from country to classical), sewing, and traveling. She just returned from a trip to Hawaii where she reports older adults are called "mature citizens" not senior citizens. Her next planned trip will be to Pipestem, W. Va and some day she would like to visit Israel and "walk the trails Christ walked."

She has traveled extensively including a tour of Italy, but she still says "there is no place like Cincinnati because we have sports, the zoo, Opera, and such friendly people." The only thing she would change would be Cincinnati's climate.

Mrs. Zeiser looks forward to her weekly volunteer work. She thinks mature citizens should "keep their finger in the pie because it's monotonous just to loaf."

Mrs. Florence Beattie came to Cincinnati by way of Zanesville, Columbus, and Florida. Her previous experience has included steno work for the superintendent of the Pennsylvania Railroad during World War II and 4 years as librarian at the Warren County Museum in Lebanon, Ohio. She has also nursed numerous sick people in their homes.

Mrs. Beattie's work at UAC has focused on setting up the Frank Foster Library with the assistance of Kathy Sowders. Presently she serves as a typist and file clerk.

Mrs. Beattie belongs to 3 or 4 Senior Citizen groups, the Ninth Street Baptist Church, and the Resident Council at Uptown Towers.

In her leisure time she has made 106 lap robes for a Veteran's Hospital in Florida, several tote bags, and patched and quilted 26 quilts. She has won several awards at fairs for her quilts.

Mrs. Beattie also loves to travel. Switzerland is her favorite place, but some day she'd like to live in England where her father came from.

Her advice to senior citizens is as follows: "Keep busy. It makes life worth living. Helping others is rewarding. Don't let time hang on your hands or you'll just worry about illnesses, etc. Volunteering and working keeps you feeling young and worthwhile."

AVAILABLE UAC PUBLICATIONS

1. Working Paper No. I. Fowler, Gary L., Up Here and Down Home: Appalachians in Cities $2.00.
2. Working Paper No. 2. Maloney, Michael E., The Implications of Appalachian Culture for Social Welfare Practice $1.00.
3. Working Paper No. 3. Watkins, Virginia McCoy, Urban Appalachian Health Behavior $1.00.
4. Working Paper No. 4. Wagner, Thomas E., Report of the Appalachian School Study Project $2.00.
5. Working Paper No. 5. Obermiller, Phillip J., Ethnicity and Education: The Intercultural Dimension $1.00.
6. Working Paper No. 6. Wagner, Thomas E., Urban Appalachian School Children: The Least Understood of All $2.00.
7. Working Paper No. 7. Bruning, David., Socio-economic and Ethnic Composition of Catholic Parishes in Cincinnati and Norwood, Ohio $2.00.
8. Research Bulletin - One year subscription- $5.00 for individual; $10.00 for organizations.
9. Advocate (Newsletter) - One year subscription $5.00.
10. Maloney, Michael E., The Social Areas of Cincinnati: Toward an Analysis of Social Needs $8,50.

APPALORE

Part 2: Mother Jones
by Tommie Miller

Mother Jones was involved in many labor struggles in the mountains. It was while working on a coal miners' strike in West Virginia that she spoke the words for which she is most famous. Rather than having the striking miners meet in a church, she directed them to meet in a schoolhouse, explaining that the church was a "praying institution," and that the union was not. "It's a fighting institution," she said. "Pray for the dead and fight like hell for the living!"

Mother Jones's words have been an inspiration for many mountain people because they carry the weight of courage and sacrifice in them. She braved angry mobs, hired gun thugs, powerful coal company operators, and corrupt sherrifs to stand up for the rights of mountain people to organize. She faced bodily injury, threat of death, and spent many a night in jail for her efforts. But her efforts were often rewarded, for Mother Jones was very good at getting a strike started or keeping one going. She was an inspiring speaker at rallies, often raising strikers spirits when it seemed that everyone had lost hope. She also got the mothers, wives and daughters of striking miners to join in the struggle. "No strike was ever won that did not have the support of the womenfolk," she said, and she organized the women to take mops and brooms to the picket lines to scare away the scabs. She encouraged everyone to involve themselves with the struggle for human rights.

Child labor was another issue of concern to Mother Jones. She was appalled and sickened at the sight of young children laboring the same as an adult. Many of the places she saw this were in the mills and mines of Appalachia. She gave speeches, organized a tour of mill children through the East and continually urged the unions to agitate against child labor and for better child-labor laws.

Mother Jones saw the suffering of Appalachian people at the hands of powerful northern capitalists. She struggled against that power and encouraged mountain people to struggle for better lives by joining with each other in the fight of working people for their basic human rights. She deserves the position of an Appalachian folk hero and the respect of Appalachian people.

*All quotes came from Autobiography of Mother Jones, Mary Field Parton (ed) Chicago: Charles H. Kerr & Co., 1925

Postscript: On May 2, 1977 the Urban Appalachian Council offices were closed for the celebration of Mother Jones's birthday.

RECOMMENDED READINGS

Book Review by Paula Mardis

Who Speaks for Appalachia?, edited by Cecille Haddix, is a collection of prose, poetry, and songs from the mountain heritage. The selections presented in this book are by authors who either lived or are living in the Appalachian region. The book is divided into three sections: The Heritage, The Disinherited, and The Inheritors. The sections have stories by people who are still in the region, such as Jessie Stuart, people who have discarded their cultural roots, such as Thomas Wolfe, and folks who constantly show their appreciation of the Appalachian culture, such as Earl Hammer who wrote the novel, Spencers Mountain, and the television series, The Waltons.

Ms. Haddix introduces each section of the book and the authors before their selections. This is immensely helpful in giving insight to the reader in interperting the authors' works. The selections give the reader a sense of the love that these natives have for their land and the frustration involved in giving up (in some cases) the only life they have known. The region's beauty and mystery is brought to life by these authors. The reader also gets a feel for the traditions and customs of this area and realizes that the people from the Appalachian region are not just a bunch of "hillbillies", which is so often the stereotype. The authors honor the Appalachian identity and depict the people's hopes, fears, dreams, and goals.

The authors themselves, are people who had to fight harder for recognition than most because of their heritage.

The book made me appreciate and understand my own heritage better and made me feel real proud of the people who have struggled so intensely for the recognition and respect they deserve. I highly recommend this book to anyone who wishes to learn more about Appalachian life styles, values, and history.

APPALACHIAN POETRY

by Betsy McGee

Ms. McGee's poetry on Appalachia basically has one theme, a longing to return home. Her poems speak in many voices.

The Author and Advocate staff wish to thank the following publications in which these poems first appeared: Second Summer and Fifth Summer. The Summers are the anthology of student works at the Jesse Stuart Creative Workshop, Murray State University, Murray, Kentucky.

WAITING

Sad-eyed people in smiles
artificial flower,
bright,
wait in the Cincinnati Bus Station
with paper suitcases and plastic
baby dolls,
for night Greyhounds
to Chattanooga and all points
South.

DREAM MAKER

City-planted hill boy
poses catlike
beneath a netless hoop,
balances
eyes
shoots,
No swish of air through the net,
only flap of soiled curtains
from tenement windows;
So what! Who cares!
Two points is two points
and dreams can weave nets.

WIND WHISPERS

The wrinkled, old woman in the city
Looks at the world through eyes of pity,
For grandchildren, who dance over broken glass,
Across boards, left to rot in the sun,
Who never will know air, sweet with spring scent
Of purple lilac and meadow mint,
Snow, white not misty gray
And wind, singing a soft song
When night touches day;
Often in city still,
She sits at the window
To whisper words on the night wind,
Begging to go home just once again.

MOVIE REVIEW

by Loretta Earls

I knew Harlan County, U.S.A. was no ordinary film. What with an Academy Award and many words of praise from various news media and acquaintances, I knew this film was going to be something special. And, it was.

Harlan County, U.S.A. is a story of all Appalachian people not just the one coal mining town depicted in the film. The mining community's struggles, defeats, successes and ultimate betrayal portrays what Appalachians, in one form or another, share as a common bond. No one is immune.

The film deals with a strike by local miners to bring the United Mine Workers into their mine in Harlan County. Picket lines are soon set up and the Company calls on their strike breaker to deal with the miners. The women of the miners organize and support their men. They walk picket lines, demonstrate against the Company and defend themselves with their own weapons when violence erupts.

After years of striking and the death of a miner, the people reach their goal. A union is formed. The miners go back to work and for the first time, they've got a contract. But, just a few short months later, a new contract is drawn up by the U.M.W. with the coal companies. There is dissent as many feel the U.M.W. has sold out to the Companies, but the contract is voted on and ratified by the locals. How much has really changed?

As I mentioned earlier, this is a film about the Appalachian people. There are no scenes of beautiful mountains, no bubbling brooks, no mountain crafts on display, but lots of people struggling to survive and be treated fairly. It is these Appalachian people who are the power and driving force in this important documentary.

Note: Urban Appalachian people in Cincinnati supported the Brookside strike. The Appalachia Women's Organization sponsored a rally attended by members of the Brookside Women's Club. Shortly after, a Brookside Strike Support Committee was formed which held fund-raising rallies, gained support of union locals, attended the frameup trial of picketers which is in the film, and organized a caravan of 150 people to show solidarity and help stop an eviction of Brookside families.

PHYLLIS SHELTON DEFENSE

by Mike Henson

On a morning near the end of March, Phyllis Shelton, a worker for the Urban Appalachian Council, and her friend Debbie Wilson, were on their way to Taft High School in the inner-city of Cincinnati. They didn't make it that morning. Halfway between their homes in Over-the Rhine and the school they were stopped and charged with auto theft, and held in Juvenile Detention Center until their families could post a bond. Phyllis was also charged with two traffic charges.

Both young women are good students and steady workers, and neither of them had been near the wrecked stolen car. But they had been picked up because they roughly fit the description given by witnesses.

Many people feel this was a deliberate frame-up because of the prejudice local police hold against Appalachians (in particular in the Shelton family) and because Phyllis had refused to back down on a complaint stemming from a previous police attack on her home in which she, her mother, her brother, and a neighbor were beaten. In articles in Voices community newspaper Phyllis had spoken out strongly against police harrassment of neighborhood youth.

A defense committee was formed by the UAC, Voices, the Heritage room Advisory Committee, the East End Alternative School, and others to raise funds, interview potential witnesses, find a strong lawyer, and provide support the day of the trial. Nearly forty people took part in one way or another.

All charges were eventually dismissed. The following is Phyllis's statement:

> The charge of Unauthorized Use of a Motor Vehicle was dismissed on myself, Phyllis Shelton, and Debbie Wilson. The tickets were also dismissed.
>
> The reason for the dismissal was lack of a key witness (the owner of the stolen car) and lack of having a strong case against us. Another reason for the victory was strong support from Voices and the UAC.
>
> I thank everyone at Voices and the Urban Appalachian Council for their strong support and confidence.

The Juvenile Court proscecutor could have tried Phyllis on the tickets, but the committee and the families of the young women had brought seven witnesses and over fifteen other supporters to the trial, so he backed down.

The success of this effort shows that frame-ups can be fought.

FRANK FOSTER LIBRARY REORGANIZED

The Frank Foster Library, featuring the largest collection of information on Appalachian migrants and urban Appalachians in the Cincinnati area, is currently undergoing a reorganization. The absence of a library assistant has recently allowed the library to get out of order. Maria Dodson, who has rejoined the UAC staff after a five month absence, is straightening out that problem.

"I'm putting the books back in alphebetical order," Maria said, "and seeing that they're where they're supposed to be. A lot of books are overdue and should be returned. That makes other people have to wait longer to get materials they need."

"We are going to develop some new rules for the use of the Frank Foster Library", Maria added. Those rules will cover how to use the library, who can use the library, the check-out procedure, the amount of time materials can be checked out, fines for overdue materials, and procedures for turning materials back in. The rules formulated will be posted in the library for users to read and become familiar with.

"I like working in the library", Maria concluded. "Everything is so interesting, so I look at the books as I reshelve them. I hope a lot of people continue to use the library because it is so valuable."

CINCINNATI BLACK AND APPALACHIAN MUSICIANS PROJECT

Roscoe Morgan and James "Pigmeat" Jarrett have teamed up under a CETA program in Cincinnati to play country and blues for school and community groups. The project shows how Black and Appalachian music relate to each other and demonstrates the roots of today's music.

Roscoe, a member of the Urban Appalachian Council, recently delivered a truck-load of clothing to Pineville-area flood victims, along with Dave Pinson, another Cincinnati Appalachian musician. The clothing had been collected by Cincinnati Appalachians.

URGE TO WRITE?

Would you like to volunteer your time and talents writing prose, poetry, research, and news articles for the Advocate? Call Carol Price at 221-7396.

SPEAKERS' BUREAU ALIVE AND WELL; HOPING TO EXPAND IN THE FUTURE

The Urban Appalachian Council's Speakers' Bureau has reached a lot of people during its short 3½ year existence. Since it was created in 1974, the Speakers' Bureau has provided speakers for over 175 agencies, organizations, or groups, both within Cincinnati and elsewhere. The knowledge, talents, and presentation skills of some 30 U.A.C. speakers have been utilized, drwing upon U.A.C. staff, membership, and Board.

Groups which U.A.C. speakers have had the pleasure of addressing include governmental bodies, social service agencies or organizations, college classes, church and religious groups, elementary, junior and senior high school groups and classes, men's and women's clubs, and television and radio programs.

Topics which have been presented have been very flexible, depending upon the desires of the group. Subjects have ranged from general information and overviews, to specific areas of Appalachian history, family, religion, politics, economics, and migration; to the urban scene—ethnic neighborhoods, settlement patterns, and adjustment; to problems facing urban Appalachians—employment, poverty, education, housing, cultural conflict, racism; to the special concerns of subgroups of Appalachians—women, blacks, youth, pre-schoolers; to solutions for Appalachians—community organizing, the growth of cultural identity, political participation, and the formation of advocacy groups such as U.A.C.; to the heritage side of Appalachian culture—music, arts and crafts, language and dialect, and the Cincinnati Appalachian Festival.

Films, videotapes, slides and maps have all helped the speakers to get the information across to our diverse audiences.

With the increased staff now available, and the addition of several new Board members with special knowledge and skills, U.A.C. is prepared to provide more speakers and presentations to those groups requesting. You may arrange for such a speaker by contacting Ms. Hannah Boyd at 421-2550.

People who worked on this issue: Michael Burnham, Barb Campbell, Steve Deaton, Maria Dodson, Mike Henson, Roger Lee, Mike Maloney, Tom McQuisten, Tommie Miller, Jackie Phillips, Carolyn Price, Pat Redden, Jennifer Ryder, Phyllis Shelton, Jay Smithmeyer, Diana Trevino, Connie Voris, Rob Welch, Barb Wolf.

URBAN APPALACHIAN COUNCIL
1015 Vine Street, Room 304
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LETTER TO BUDDY EBSEN LAUNCHES MEDIA CAMPAIGN

Dear Buddy Ebsen,

I'm glad you got to my letter. I know you're very busy but I think this is very important. My name is Amy Wolf and I'm twelve years old. Well, let's get to the point of my letter. When you were on the show "Beverly Hillbillies" I can't believe that you enjoyed doing that Well, of course, at the time I can understand you might like it. But the show is such an insulting show. I know that you are on a show called "Barnaby Jones" now which is 1,000 times better.

Doesn't it bother you to watch that awful show and see that you starred in it? If I was in it I'd feel that way. I live in Cincinnait, Ohio and some of my very good friends come from the mountains and are not dumb at all. They aren't rich, but if they were they would know what to do with their money. My friends get along very well with their friends and neighbors. They are not like that at all. You would have to look pretty far to find people like that.

Amy Wolf

P.S. Write back, please.

A five year plan is currently being developed to radically alter the public media image of Appalachians. Fortunately, such programs as the "Beverly Hillbillies" and "Green Acres" are no longer produced; however, they are being rerun over and over in after school time slots where they reinforce daily the stereotype that Appalachians are incredibly stupid and totally non-adaptive. Hee Haw is another issue in that it is still being produced and it does have some fine music. The cornfield humor that emphasizes a dogpatch image of Appalachians is highly degrading, however.

Our attempt will be to have such programs removed from the local market, to produce and distribute public service announcements for both local and national markets on the positive aspects of the Appalachian culture, and to replace negative images programming with positive ones.

Amy's letter to Buddy Ebsen serves as a symbolic beginning for a long, hard struggle. Your help is needed in a variety of ways, including basic strategizing. To offer your services and advise, call Barb Wolf or Tom McQuisten at 421-2550.

POLICE BRUTALITY ISSUE UNRESOLVED

The police internal investigations process was revealed as the sham it really is when on June 30, City Safety Director Richard Castellini issued a report exonerating police officers in four separate cases of alleged police misconduct including the death of Paul Oder and the BB-gun shooting of Keith Jones. The Urban Appalachian Council and many other citizens are not satisfied that there exists in Cincinnati an adequate process for redress in police misconduct cases. City Council has asked the City Manager to report on this problem and the City Solicitor's Office has been asked to conduct an independent investigation of the Oder case. We commend City Council for its interest in this issue and the CINCINNATI POST for its excellent investigative reporting. A solution seems a long way off, but our organization is determined to stay involved until an adequate redress procedure is assured. Our position paper on the citizen complaint process is available to interested community organizations.

Michael Maloney

TRAINING RECRUITMENT PROGRAM IN HIGH GEAR

The Employment and Social Service Unit has swung into high gear with it's Training Recruitment Program. In conjunction with the City Manpower Services Division, we have been able to provide for special outreach and intake for people not currently utilizing the manpower programs.

Over the past two months, intake sessions have been held in Over-the-Rhine, South Fairmount, and the East End. Some 38 individuals have come through intake and are in the process of being referred to jobs or training. Anyone interested in assistance in finding a job or entering a training program should call the Urban Appalachian Council, 421-2550, and ask for Larry Redden or Jay Smithmeyer.

OVERTHERHINEWOMENSDROPINCENTEROVE
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Come on down! Visit the Over-the-Rhine Women's Drop-In Center at 1335 Main Street. The Center has facilities for sewing and arts and crafts, but it is also a refuge for counseling, referrals, and "down to earth" rap sessions for women. We hope to help female residents with legal, financial, cultural, and personal needs. We work hand in hand with all the existing social service agencies, besides other unique groups such as "Women Helping Women", The Rape Crisis Center, Eden House, The Parent-Child Center, and various Women's health clinics.

The atmosphere at the Drop-In Center is friendly and we deal with problems in strict confidence. New classes such as Health and Nutrition, (which includes diet control and exercise), a stop-smoking clinic, field trips, and swim lessons are on the agenda. Matters of drug abuse, alcoholism, personal safety, and race relations, battered women, and prostitution will be discussed openly. A Bible Study class already meets on Thursday mornings from 10:00 a.m. to 12:00 noon.

The new director of the Center is Connie (Yedinak) Voris, born in Appalachian Pennsylvania, on the West Virginia border. Her people were Czech immigrants and the men were active members of the United Mine Workers Union. One of Connie's favorite hobbies is bluegrass music. She formerly sang and played guitar with the Black Star Mountain Boys.

Drop by and meet Connie and use the facilities of the Women's Drop-In Center.

AN OPEN LETTER TO THE AREA

It has come to our attention that some members of the local media appear to take pleasure in deriding local ethnic and racial groups, particularly the Appalachian community. This practice has been known to take many forms from "hillbilly" jokes to making light of legitimate public service announcements aimed at self-help.

Recently, one announcement regarding the East End Alternative School was turned into a joke by a local DJ's additional "Humorous?" comments. The announcement read:

> The East End Alternative School offers free courses in everything from Appalachian sewing to legal rights. Call 321-6744 for information.

When aired, it carried the additional comment, "So call and find out your legal rights about sewing up Appalachians." While we understand that one of the primary purposes of the media is to entertain, we also feel that the dissemination of information is equally important and that the two can and should be mutually exclusive. Such "humor", particularly in light of the extremely negative image of Appalachians already perpetuated by the media, tends to compound the problem rather than acknowledge the needs of the Appalachian community and advance solutions to those needs. Such disregard can not, and should not, be tolerated.

Hoping to expand the U.A.C. cultural/educational facility in the Over-the-Rhine, the Heritage Room staff, with the help of six summer workers from SMYTP (School Manpower Youth Training Program), is cleaning out the cellar for a workshop-darkroom-silkscreen printery. The workers have been producing videotapes as well. Shown in the Heritage Room above are summer staff Paulette Smith, Lorenzo Shine, Lisa Hammonds, Leonard Hatfield, Kirk Jones, and Tony Lamar. Not pictured are Ruby Woods, Dana Brown, coordinator of the summer project, and Mike Henson, director of the Heritage Room.

CHALK TALK

writings from the Lower Price Hill Community School

The summer of 1977 saw a great increase in activity at the Lower Price Hill Community School. A new staff person, Barbara Campbell was hired, and everyone began to pitch in and get the ball rolling. Marty Hogan managed to procure some much needed books, and James Maiden and Verne Walz pitched in on the pick-up and delivery. The LPHCS Board began building bookshelves for them. Mrs. Effie Mae Saylor, President of the School, along with the Board of Directors, and Mr. Ted Vitoria, Assoc. Director of Santa Maria Community Services, Inc., put their seal of approval on the progress being made.

The School located at 2112 St. Michaels St., and students eagerly began learning. In addition to GED, and pre and post GED classes, experimentation is being done in the homebound areas, preventing drop-outs, specific requests for those unable to attend, and general outreach.

Starting right now, CHALK TALK will feature input from the Community. That is what the Lower Price Hill Community School is all about!

WHAT I HAVE LEARNED IN 3 DAYS AT THE LOWER PRICE HILL COMMUNITY SCHOOL

I have learned more at Lower Price Hill Community School within 3 days than what I have learned at a public school in a year. I think the reason I learn more this way is because I work with fantastic people and I think that is the most important thing about learning to be comfortable with the people you learn with. I have learned a lot and what counts is that I am learning a lot more than I thought.

by Kathy Saylor, 17

I am learning the things that I didn't learn in school as a kid. The things I missed out on like English, Reading, Spelling, and Addition. I have found these things are important to me and me alone. In this school set up, you learn at your own pace and that's important to someone of my age. You're not made to hurry up on to things you don't know or understand.

by Pat Fleckinger, 36

* *
* Tired of city life? Coordinator needed for a *
* monthly magazine of the Appalachian South, *
* published by the Council of the Southern *
* Mountains. Aggressiveness and writing ability *
* essential. Low pay. Immediate hiring. Send *
* resume and examples of work to MOUNTAIN *
* LIFE AND WORK, Drawer N, Clintwood, *
* Virginia, 24228. *
* *

SOUTH FAIRMOUNT COMMUNITY GETTING RESULTS; PLANNING FUTURE PROJECTS

The Urban Appalachian Council's Community Organizing Program in South Fairmount is moving into its second year, full of excitement over past accomplishments and planned future projects. Results which community people have accomplished include getting a much needed winter indoor recreation program for the neighborhood children, getting a full-time social worker, Harvey Stevens, who will start work after finishing training provided by the Free Store, and getting the City to promise to demolish Hoady's Bar on Tremont Street by August 10. The residents plan to hold the City to their word on that.

Future projects were discussed at an August 1st public meeting at Martini United Church of Christ, which was well attended by residents from all areas of the neighborhood. After discussing the lessons that they had learned from their previous efforts at community organizing --the need for patience, publicity, community support, thorough research on the situation, and constant follow-up---the residents began to list new problems they wished to address. Some of the projects planned are: get a few more abandoned buildings torn down, get a much desired adult education program and a neighborhood youth service bureau, start a neighborhood newsletter and/or a neighborhood bulletin board, get a needed tot lot, and talk to an area asphalt plant that shakes the foundations of many homes on Grand Ave. when it turns on its furnaces each morning. Also, a neighborhood picnic is being planned. South Fairmount is on its way!

DAUGHTERS OF APPALACHIA ORGANIZED AND ACTIVE IN THE COMMUNITY

The Daughters of Appalachia organized themselves in 1973, after seeing the Sons of Appalachia formed to help better the Over-the-Rhine community. The purpose of the Daughters is to support the programs of the Appalachian Identity Center and to help develop the community as a better place to live for ourselves and our children.

Since the Daughters were organized, the membership has greatly multiplied and has spread out into other locations. At a recent election, the following officers were elected: President - Patricia

continued on page 6

YOUTHYOUTHYOUTHYOUTHYOUTHYOUTHYO
O **These two pages are dedicated to Appal-** U
U **achian Youth. All the articles were writ-** T
T **ten by or about Appalachian youth.** H
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APPALACHIAN YOUTH PARTICIPATE IN SUMMER JOB PROGRAMS

Appalachian youth have worked in many communities this summer, including Northside, Over-the-Rhine, East Price Hill, Clifton Heights/Fair - view, and East End. Some of the programs these youth are hired under are SWAT, SMYTP, MYTP, and PEPSY. Other youths are directly hired by the agency or organization. Appalachian youth worked in community centers, non-profit organizations, schools, and other places they were needed.

Jackie Phillips, 16, an Appalachian youth working under the PEPSY program at the Northside Youth Service Bureau, says, "I like my job alot. I like to meet new people." Her work includes writing newspaper articles, recreational aide, doing some tutoring, and taking children on field trips. Some other Appalachian youths also working at the Northside YSB are Tammy Arthur and David Feltner, PEPSY; Pam Wright, Jackie Wright, and Denise Parm, SMYTP; and Robin Kraus, direct hire.

Kathy Campbell, 16, works in the Clifton Heights/ Fairview YSB as a camp counselor. She goes on a lot of field trips with kids, and her duty is to watch out for the youngsters. Other youths working at CH/F YSB are Bill Stombo, Antoinette Sims, and Joyce Jackson.

Melody Gilbert, 17, is an employee of U.A.C. under SMYTP. She works as a receptionist, typist, and library aide. She thinks this job is very helpful to her. "It's teaching me to know what working is all about", she said.

Ruby Woods, SWAT, works for U.A.C. at the Heritage Room in Over-the-Rhine. Ruby says she is "learning to cope with the problems of black and white Appalachians." Other Appalachian youths working at the Heritage Room are Dana Brown, MYTP; and Paulette Smith, Leonard Hatfield, Tony Lamar, and Lisa Hammons, SMYTP.

Rick Burger, 16, and Gary Duncan, 14, are both Appalachian youth working at the East Price Hill Neighborhood Center. They clean up various areas of the neighborhood surrounding the Center and pass out circulars. Other youths working at the Center are Orla Pass, and Linda Thomas.

Sahara Hamlin, SWAT, works at the East End Alternative School. Linda Dunn works at the Appalachian Identity Center in Over-the-Rhine.

In South Fairmount there are many Appalachian youths who needed summer jobs. They were left out of the summer employment programs because they did not know where to go to apply for the jobs, and when they found out there were no more jobs available.

Appalachian youths working in summer jobs contributed their skills to their communities, and they learned many more. The money comes in handy to help out with school supplies, clothes, and things they want to buy for their own enjoyment. The most important part of working is to learn respect for people and the meaning of being a responsible and good worker.

Phyllis S. Shelton

Ed. note: There are also Appalachian youth working in the Lower Price Hill and Camp Washington neighborhoods this summer, although they are not mentioned in this article.

APPALACHIAN YOUTHS PARTICIPATE IN CITY-WIDE YOUTH COUNCIL

Several Appalachian youths from Northside are participating in an effort to create a City-Wide Youth Council. The main purpose of the Council is to form a group of youth who have something to say about how they feel and how they think it should be. The Council plans to hold a Convention in September here in Cincinnati, to get youth recognized in our city. Hopefully out of this Convention youth of all races, sexes, religions, neighborhoods, etc., will better understand their human rights and total environment. This also will help them to become aware of their political rights, preparing them for their adult responsibilities.

The idea was originated by Darryl Lewis, a youth from North Avondale. He invited all neighborhood youth service bureaus and other youth groups to attend the first meeting on March 22, 1977, to hear the idea and participate in forming the Council. Several Appalachian youths from Northside attended the first meeting and have taken an active role in the development of the idea.

At the first meeting, Darryl Lewis shared his idea. He said this Convention would serve as a vehicle for youth to express their interests to adults, and would help youth become politically aware. He then opend the floor to the group of youths to respond with their reactions, additional ideas and changes.

Since then, the group has gotten the purpose, goals, and plans down in writing, have conducted a survey to see who would like to see such a Convention and who would participate in it, and have formed committees to work on the Convention. If more youth would like to get involved in this idea, come to our next meeting. Call Darryl Lewis at the North Avondale Youth Service Bureau or Jackie Phillips at the Northside Youth Service Bureau.

Jackie Phillips
Northside

APPALACHIAN YOUTH ON ZEBRA TEAM

Harry Garland, a 14 year old Appalachian youth from East Price Hill, has spent this past summer as a member of the Zebra Team, an interracial gymnastic circus which has performed for audiences all around greater Cincinnati. The Team, sponsered by the Citizens' Committee on Youth and the Cincinnati Recreation Commission, is a summer employment program for 14 area youths and their supervisor.

"It's really fun," Harry said about being on the Team. Among the things he likes about it are his teammates, "they're fun to work with"; "being outdoors"; and "performing for people."

The purpose of the Zebra Team, besides being a summer job and a showcase for the youths' gymnastic talents, is to promote cooperation between blacks and whites in Cincinnati. The gymnastic activities are built around a skit which encourages people to "work together". "We're all against each other at first," Harry says of the skit; "then by the end we build a big pyramid all together. I think the audiences gets the message. I know the older ones do. We've taught them blacks and whites can work together as a team. The audiences really enjoys it.". Harry has a non-speaking part in the skit, but says he could do the speaking part "if I needed to."

Harry heard about the Zebra Team last spring from a neighborhood youth worker, who arranged for him and several other youths to try-out. "I was pretty sure I'd make it," Harry confided; he's been doing gymnastics since fifth grade. He admits to improvement in several areas since joining the Team, however. "I've learned to be a better tumbler," he says. He also learned to work on the mini-trampoline, which he calls "my favorite part of the performance." He feels he's learned "to get along with other people" as a result of his experiences this summer.

A student at Roberts Jr. High, Harry is involved in other sports. "I try to stay out of trouble at school, so I can play on the football and basketball teams," he said. He hopes to be a professional basketball player some day, perhaps after going to college.

Harry's family, he's one of ten children, is originally from Barbourville, Kentucky. He was born here in Cincinnati, moved back to Barbourville, and then back to Cincinnati again 5 or 6 years ago. Harry likes it better down in Barbourville, he says, but he doesn't really want to move back there. "I've got more friends up here now, and there's more sports up here," he says. As for the future, Harry says, "I hope there's a Zebra Team next year so I can be on it."

HIT ME WHERE I LIVE:

a report on the Neighborhood Theatre Project

The Neighborhood Theatre Project was designed by Stephen Bagnall and Michael Burnham of U.A.C.'s Cultural Committee for Brighton Overlook, a neighborhood in Mohawk made up of Ravine, Conroy, Klotter and McMicken streets. The Appalachian Community Development Association funded it, and U.A.C. sent along technical assistance.

The plan was to provide a summer long theatre workshop for neighborhood kids which would help them to see their neighborhood and its heritage, and, by making a play from what they saw, to get the neighborhood to see itself. The workshop was divided into four parts: 1) learning the basic skills of theatre through games and exercises; 2) interviewing neighborhood residents to gather both their histories and their perceptions of life in Brighton Overlook; 3) turning the data gathered by the participants into a play; and 4) not yet completed, performing the play, first for the neighborhood and then in various parts of the city.

The play is being made by Andy and Dallas Baldridge, Tanya and Tracy Cargile, Ray Dalton, Carol Ann and Tim Johnson, and David Smith. In making it, they've learned to be everything from a firetruck to nothing, with friends and neighbors in between. They've also learned that hard work can be fun but sometimes it's just hard work, that Appalachians come in colors and so do friends, that plays aren't made in heaven, and that you can often find out who you are, what you can be proud of, and what you have to change just by walking down the street and taking a minute to talk to your neighbors.

APPALACHIAN LEGAL ACTION COMMITTEE PROPOSES LEGAL SERVICES COOPERATIVE

ALAC is working on a number of projects right now. A funding proposal has been written to get seed money to start an Appalachian Legal Services Cooperative. The Cooperative would provide a legal staff to help Appalachians with their legal problems who earn over the Legal Aid income guidelines but who can't afford a private lawyer. ALAC is attempting to find out how well existing legal services institutions serve Appalachians. A questionnaire has been sent out to Legal Aid, the Tenant Representation Project, and the Public Defender.

ALAC is also working on legal education in the Appalachian community, by conducting a legal awareness course at the East End Alternative School on a monthly schedule. Students in the course bring their legal questions to class which are then answered or written down to be researched and answered at the next class meeting. Plans are being made to expand the program to other area Appalachian neighborhoods.

ALAC is continuing its efforts to address the issues of police misconduct and police-community relations, and will continue to present its ideas on needed reforms in the police citizen complaint process.

Roger Lee, Vista lawyer, worked with ALAC the past year and a half. His Vista service is complete, but he will continue to work with ALAC as a volunteer.

JUVENILE BOOKS AVAILABLE IN FF LIBRARY

The Frank Foster Library has several good juvenile books. For instance, JOHN HENRY McCOY by Lillie Chaffin, is an interesting book about a little boy who, more that anything else, wants to stay in the hills of eastern Kentucky, go all year to the same school, and have a real friend and a dog of his own. Unfortunately, John's father has to travel to find work to make a living for his family. This book is waiting to be read by some young community residents. Find out what happens to John's dream.

We will be pleased to see more children using the books in the Frank Foster Library. The Library is open weekdays, 9:00am to 5:00pm. Books may be checked out for two weeks.

Maria Dodson

DAUGHTERS OF APPALACHIA (continued)

Redden, Vice President - Cathy Martin, Secretary - Bert McDonald, and Treasurer - Maureen Sullivan.

The Daughters are helping to form the Women's Domestic Club and are in the early stages of forming a Young Daughters Club. They have also had several successful bake sales.

The Daughters are planning a Rummage Sale September 2 & 3 at the Appalachian Identity Center (1415 Walnut Street); Friday - 12:00-7:00; Saturday - 11:00-7:00. They are asking for donations of clothing, plants, furniture, pictures, linens, curtains, rugs, dishes, appliances, tools, toys, etc.

To donate items or to find out more about the Women's Domestic Club or the Young Daughter's Club, call Bert McDo nald or Cathy Cadle at 651-2876.

Pat Redden

GOT SOME OLD PHOTOS LIKE THIS ONE?

A lot of us mountain people up here in the city have old photos of down home from before the 1950's tucked away in boxes or photo albums. The Appalachian Learning Laboratory's Photographic Archives Project at Alice Lloyd College in Pippa Passes, Knott County, Kentucky, would like to add your old and treasured photos to their now famous collection. They are particulary interested in scenes from the work place—mines, farming, factories; scenes which show an area as it was back then—a coal camp, a street, a little town; scenes which show structures—barns, houses, fences; and scenes which show mountain people doing something—canning, sewing, making music, etc.

They will make copies of your picture and return the original and a copy back to you. If you would like to add your familiy's photos to the Archives so that others may enjoy and learn from them, or if you need more information, call Tommie Miller at 421-2550.

PAUL NYDEN BRINGS LABOR HISTORY EXPERTISE TO APPALACHIAN STUDIES AT UNIVERSITY OF CINCINNATI

by Rob Welch

ADVOCATE readers may have become aware of the brief month-long visit to Cincinnati of Dr. Paul Nyden if they caught the CINCINNATI POST mid-July article captioned "Rebel Professor Finds Summer Respite in Cincinnati." Dr. Nyden, a University of Pittsburg Assistant Professor of Sociology, was in Cincinnati to teach the U.C. College of Education course "Appalachian Migrants and the Schools" offered during the July second summer school term. During the past year, Professor Nyden has been the center of controversy in a nationally known academic battle at the University of Pittsburg as a result of his department's near unanimous vote to not recommend his reappointment to the faculty because of "unsound research".

Dr. Nyden contends that his research is not only sound (he received special honors of distinction from his Columbia University dissertation), but that his non-reappointment is based upon his politics, which led him to work actively for the United Steel Workers and the Miners for Democracy, whose efforts were successful in replacing the corrupt Boyle hold on the miners' union. Both the US Steel Workers and the UMW have presented him with awards for his service to their movements. Interestingly, the University of Pittsburg Board of Trustees contains executives of both steel and coal companies.

Nyden's research interests and extensive publications in the area of labor history have centered on the UMW. Historically, miners in the coal fields of Appalachia were among the first American workers to seek unionization in order to achieve some degree of control over their working conditions and improve their standards of living with decent wages. The struggle to gain organization rights was a long and particularly bloody one. Even in those areas where union rights were not won, the migration of union-sympathetic Appalachians to other industries provided a core of battle trained workers who significantly contributed to the unionization of the steel industry and founding of the CIO.

While Nyden's primary focus has been on the history of the UMW and the MFD, he has also added to our understanding of the history of blacks in the coal industry, and he continues to write on UMW developments. His continuing contributions to the literature and our understanding of coal and the UMW politics are noteworthy, considering his personal struggle to hold a job.

FOSTER HOMES NEEDED FOR APPALACHIAN CHILDREN

A lower Price Hill Appalachian family opened its doors to a small boy whose mother was overwhelmed with her inability to cope in an urban society. The family lived four blocks from the natural family, and was comfortable with visitation to the home and supportive in understanding the problems the mother was experiencing. The boy continued to live in his familiar neighborhood, and could enjoy seeing his mother continually.

Hamilton County Welfare Department is committed to the principle of hopefully placing a dependent child in a community that understands his/her needs and provides continuity to his/her value system.

If you feel that your home could include an Appalachian foster child, CALL:

Pat Maloney
Hamilton County Welfare Department
632-6368

Hatfield Meets McCoy; McCoy Meets Hatfield

The Urban Appalachian Council brought them together. Jenny McCoy Watkins is Research Director for the Council. Leonard Hatfield is a summer youth worker at the Heritage Room. Both are direct descendents of the famous feuding families, whose stories are told in the books, THE HATFIELDS, which Jenny is holding, and THE McCOYS, which Leonard is displaying. Contrary to the myths and stereotypes, the feuds were the result of political struggles after the Civil War. Both books are available in the Frank Foster Library.

Incidentally, another McCoy, Candace McCoy, is a newly appointed faculty member in the U.C. College of Community Services and is Chairperson of the Appalachian Legal Action Committee of U.A.C.

MOUNTAIN LIVING CONTINUES ON WAIF

MOUNTAIN LIVING, the Appalachian culture radio series on WAIF (88.3 FM), has been continuing beyond the original deadline of May 14. Diana Gullet Trevino and Rob Welch host the series on down-home and up-here culture. Recent programs have included interviews with Michael Maloney, Stuart Faber, and Louise Speigel about the early days of Appalachian s in Cincinnati and the people or groups who worked with them. The latest series has included programs with U.A.C. staff on research community organizing, and work with Appalachian youth.

On August 27 and September 3, Dr. Paul Nyden of the University of Pittsburg will talk about the history of the United Mine Workers of America, and about black miners in particular. Programs air Saturdays at 5:00 pm.

If you are an Appalachian with something to say or you know of someone who should be on this program, or you have an idea or theme for a series, contact Rob or Diana in care of the ADVOCATE at 421-2550.

THE URBAN APPALACHIAN COUNCIL
1015 VINE STREET, ROOM 304
CINCINNATI, OHIO 45202

The Urban Appalachian Council is a non-profit organization advocating for urban Appalachians through our activities of Cultural Affirmation, Research and Training, Community Organization, Advocacy and Program Development. We need the support of individuals who share our belief in the need for such work.

☐ Enclosed is my contribution of $..... to the Urban Appalachian Council.

☐ Enclosed is my subscription fee of $5.00 for the APPALACHIAN ADVOCATE. Please put (or keep) my name on your mailing list.

NAME .....

ADDRESS .....

Contributions to the Urban Appalachian Council are tax deductible.

	Thurs. May 4 Karen Jones - M.C.	Fri. May 5 Katie Laur - M.C.	Sat. May 6 Fred Bartenstein-M.C.	Sun. May 7 Jack Wright - M.C.
11:00	Percy Marshall, Sr.+	Phyllis Boyens & Nimrod Workman +	YOUTH HOUR	The Pinson Family ##
12:00	The Cherokees @@	The Cherokees @@	The Cherokees @@	The Cherokees @@
1:00	Phyllis Boyens +	Pigmeat Jarrett *	Roscoe Holcomb +	Hazel Dickens ++
2:00	The Payroll Boys ++	Company Comin' #	The Midwesterners (Hayride Square Dancers) w/ Wry Straw	Martha Danforth & Square Dancers w/ The Payroll Boys
3:00	Nimrod Workman +	Wry Straw #	Martin, Bogan & the Armstrongs **	Martin, Bogan & the Armstrongs **
4:00	Roscoe Holcomb +	Roscoe Holcomb +	Hazel Dickens ++	The Cherokees @@
5:00	The Katie Laur Band++	The Luke Smathers String Band @	The Luke Smathers String Band @	
6:00	The Cherokees @@	The Cherokees @@	The Cherokees @@	
	CONCERTS WILL BE BROADCAST BY WAIF RADIO 88.3 FM			
7:00	CONCERT John McCutcheon-M.C. Performers: Katie Laur Band Phyllis Boyens Nimrod Workman Roscoe & Sue Morgan Roscoe Holcomb Wry Straw	CONCERT Karen Jones-M.C. Performers: Homer Ledford Pigmeat Jarrett Clayton & Mary King Pappy Taylor & the Kentucky Mountaineers Guy Blakeman & Roland Gaines The Payroll Boys	CONCERT Jack Wright-M.C. Performers: The Pinson Family Company Comin' Mr. Spoons Hazel Dickens Luke Smathers String Band Martin, Bogan & the Armstrongs The Midwesterners	
10:30		SQUARE DANCING IN THE LOBBY Wry Straw w/ John McCutcheon - Caller	SQUARE DANCING IN THE LOBBY Wry Straw w/ Martha Danforth - Caller	

key

\+ TRADITIONAL
* BLUES
\# TRADITIONAL STRING BAND
@ OLD-TIME SWING
++ BLUEGRASS
** BLUES STRING BAND
BOOGIES & BALLADS
@@ NATIVE AMERICAN DANCE & BLOW-GUN DEMONSTRATIONS

main stage

OPENING NIGHT - MAY 3
Bob Shreve - M.C.
The Midwesterners (Hayride Square Dancers)
Reel World String Band

THE URBAN APPALACHIAN COUNCIL ADVOCATE

This publication is sponsored in part by a grant from the Kroger Company

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APPALACHIAN FESTIVAL

URBAN APPALACHIAN COUNCIL
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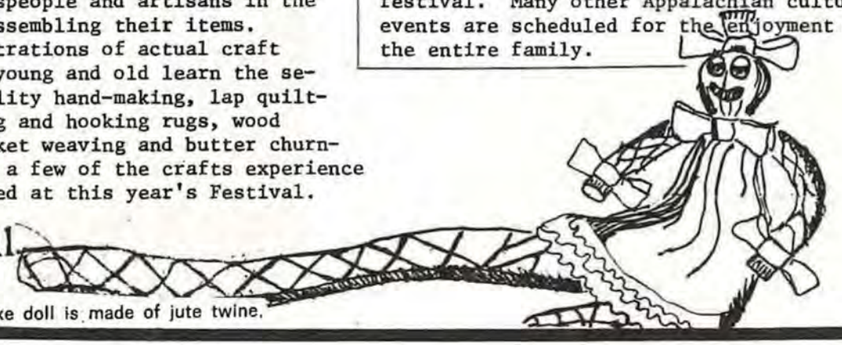
Appalachian Festival '78

The Appalachian Festival is one of the largest crafts and folk festivals in the U.S. Through continous live music, demonstrations and exhibitors, the Appalachian Festival celebrates the economic, social and cultural development of the Appalachian Heritage. Musicians and exhibitors from Ohio., Kentucky, Virginia, West Virginia, Tennessee, North Carolina, and Georgia gather in Cincinnati once a year to display their crafts and music.

This year's Appalachian Festival will be held at Cincinnati Convention Center May 3-7, and will include the work of 87 crafts exhibitors, individuals & co-ops. Booths will be set up displaying Appalachian craftspeople and artisans in the process of assembling their items. These demonstrations of actual craft making help young and old learn the secrets of quality hand-making, lap quilting, braiding and hooking rugs, wood carving, basket weaving and butter churning are only a few of the crafts experience to be explored at this year's Festival.

People interested in mountain and blue - grass music will be thrilled by the 1978 Appalachian Festival program of musical events. A grant from the National Endowment for the Arts has made it possible for the '78' Festival to have an extensive line-up of Appalachian music personalities. The Katie Laur Band, The Payroll Boys, Pigmeat Jarrett, Mr. Spoons and Hazel Dickens comprise only a small part of the program. All style of Appalachian Music will be represented. Traditional, blues, traditional string band, old-time swing, blue string band, boogie, and ballads and even a native American dance and blowgun demonstration. The crafts and musical events are not the only points of interest on this year's festival. Many other Appalachian cultural events are scheduled for the enjoyment of the entire family.



Rope Doll

This macramelike doll is made of jute twine.

MEETING MEMBERSHIP

The Urban Appalachian Council held its fourth annual membership meeting on February 22 at the Railway Clerks Building. The meeting was called to order by President Maureen Sullivan after everyone enjoyed the potluck dinner prepared by membership. Executive Director Michael Maloney congratulated UAC staff for their fine work in "77" and encouraged the membership to read the annual reports which includes all committee reports.

SPECIAL RECOGNITION

President Maureen Sullivan noted special recongnition for the following guests: David Pyler, Bill and Marjorie Staub, Will Anderson, Ron Neverman, Barbara Farr, Barbara Berkowitz, Margie Bradshaw, Dave Spencer, Chuck Hirt.
While Phillip Obermiller gave special recongnition for Maureen Sullivan our President and leader for the past five years. Over thirty-five new candiates for membership were nominated and elected.

BOARD ELECTIONS

Because Maureen Sullivan was being renominated as a board member, Secretary to the board Diana Trevino conducted the elections. After the voting of the members the new board members were: Carol Barrier, Steve Daugherty, Joe Hall, Ruth Ann Smith, Tommie Miller, Maureen Sullivan.

AWARDS

Louise Spiegel announced that UAC will initiate the Stuart Faber Annual Awards in 1979, and that Joe Valentine was being awarded a certificate of Appreciation for his contribution to the Appalachian Community as head of the Community Chest. Four members of the Research Committee also received Certificates of Appalachian for outstanding contribution to Appalachian research James Brown, Gary Fowler, Clyde McCoy and William Philliber.

UAC PROGRAM

Reading is Fundamental is a program that motivates children to read by giving them the opportunity to select and keep books chosen from a wide variety of inexpensive paperbacks. The program will serve youngsters at least 3 years of age and eligible for enrollment in Elementary, Junior High, and High School. The program provides federal funds to match local funds for the purchases of the books.

The Urban Appalachian Council recently received funding for this project and will be working closely with representatives from the community organizing office in South Fairmount, the Heritage Room, HUB Services, and the East End Community Learning Center. For more information call 421-2550 and ask for Renee Palmer-Monroe.

new officers *

On March 16, 1978 the Board of Trustees of the Urban Appalachian Council elected new officers for the year 1978-79. They are as followed: President--Louise Spiegel, Vice-President--Joseph Hall, Secretary--Carol Barrier, Treasure--Phillip Obermiller. Congratulations.

UNIVERSITY OF CINCINNATI

Department of Learning, Development and Social Foundations

College of Education and Home Economics present as part of their 1978 Speakers Series Don West, Founder and Director of Appalachian South Folklife Center Pipestream, W. Va.
Don West is the author of "Miseducation in Appalachia" Poetry and Prose will speak May 5th at 10 a.m. Annie Laws Audiorium Teachers College.

maureen sullivan

When the CHRC Appalachian Committee and the Appalachian Identity Center joined forces in 1974 to form the Urban Appalachian Council, Maureen Sullivan became our first president. She has served activity in this office until the recent annual meeting. Her calm and determined leadership was directed toward helping the organization develop broad community support without losing touch with the inner city neighborhoods were the majority of our work has been focused.

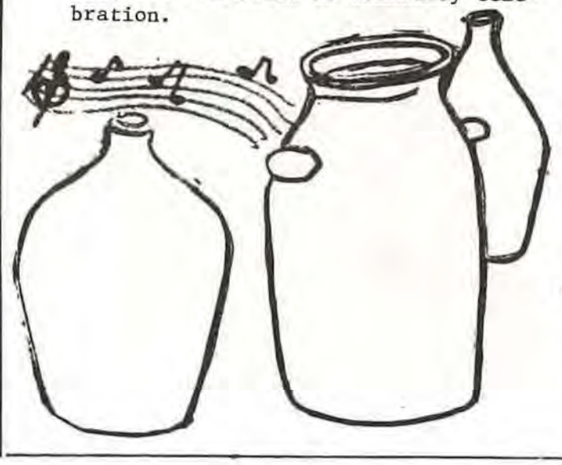
While leading the Council and representing it on various boards and committee she has held a full time job as an employment specialist and (since 1975) a pre-school teachers at parents and children on Over-the-Rhine. She also completed course work toward a Masters in Montessori Education at Xavier University. Among our neighborhoods programs she has worked most activity as a volunteer at the Appalachian Idnetity Center.

Maureen will continue to serve on the UAC Executive Committee as Chairperson of the Nominating Committee and the Membership Committee. She hopes to strenghten the participation of our membership in the work of the Council. Our readers who have ideas and would like to become more involved with UAC can write to Maureen or call and leave a message at 421-2550.

mini-fests

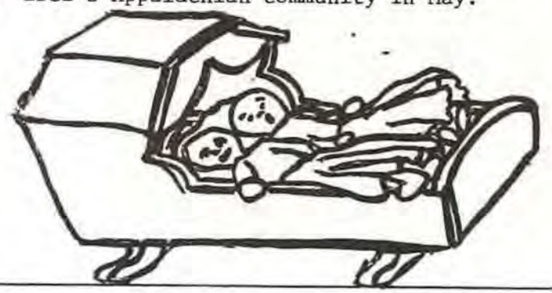
This year the Appalachian Festival sponsored by the Appalachian Community Development Association will include four neighborhood Mini-Fest in four predominantly Appalachian communities. The Appalachian Festival, annually held at Convention Center, has continually expanded since its begining. Now its scope is brosdening to include more activities and more Appalachian people in various Cincinnati and Northern Kentucky communities. The Fests have already generated a great deal of enthusiasm in the communities of Lower Price Hill, Camp Washington, and Norwood where they have been held.

The major emphasis of the Mini-Fests will be to present Appalachian music played by our area's own musicians. In most cases the musicians will be performing in the neighborhoods where they either live or work. Each Fest is being planned and organized by community residents and organizations, therefore, each neighborhood will present its own brand of community celebration.



Many organizations have worked long and hard on the Mini-Fests, feeling that community celebration for Urban Appalachian and their neighbors is an important part of preserving their heritage and community spirit. The Mini-Fests are being presented by the Appalachian Community Development Association with assiatance from the Urban Appalachian Council Cultural Committee, the National Endowment for the Arts and neighborhood organizations The neighborhood organizations that have abd are participating are the Santa Maria Youth Service Project, the Lower Price Hill Community School, the Lower Price Hill Community Council, and the Lower Price Hill Santa Maria Mother's Clubs, St. Michael Bible Center, the West Eighth and State Teen Council, and Oyler School in Lower Price Hill; the Camp Washington Neighborhood Center in Camp Washinghton; the Urban Appalachian Council, Norwood Chapter in Norwood; and Brighton Center in Newport.

The Fests will also include square dancing, crafts and information booths put together by community individuals and organizations and much, much fun.
On April 29th in Newport Kentucky the last of the Mini-Fests will be held. Arnold Elementary will be the site, located on 5th and Columbia. The Mini-Fests serve as both neighborhood celebrations and building blocks leading to the larger celebration by our entire area's Appalachian community in May.



APPALACHIAN FESTIVAL

workshops

Thurs. May 4	Fri. May 5	Sat. May 6	Sun. May 7
12:00 DULCIMER WKSHP. Homer Ledford Maggie Kelley John McCutcheon	12:00 BANJO WKSHP. Roscoe Holcomb Rich Kirby Greg Jowaisis Roger Hall Jeff Roberts	12:00 FIDDLE WKSHP. John McCutcheon Pappy Taylor Howard Armstrong Carl Martin Guy Blakeman Marion Sumner Luke Smathers Clayton King Karen Jones Buddy Griffin	12:00 GOSPEL WKSHP. Roscoe Morgan Sue Morgan Nimrod Workman Dave Pinson Jeanne Pinson Roscoe Holcomb Percy Marshall, Sr
2:00 BALLAD WKSHP. Phyllis Boyens Nimrod Workman Roscoe Holcomb Rich Kirby Dave Pinson Jeanne Pinson Greg Jowaisis Maggie Kelley Homer Ledford Roscoe Morgan	2:00 COAL SONGS WKSHP. Nimrod Workman Phyllis Boyens Percy Marshall, Sr. Wry Straw The Payroll Boys	2:00 COAL SONGS WKSHP. Hazel Dickens Nimrod Workman Roscoe Holcomb Dave Pinson Greg Jowaisis	2:00 WOMEN'S SONGS WKSHP. Hazel Dickens Maggie Kelley Katie Laur Karen Jones The Reel World String Band
4:00 SQUARE DANCE WKSHP. Wry Straw w/ John McCutcheon-Caller	4:00 SQUARE DANCE WKSHP. Luke Smathers String Band w/ John McCutcheon - Caller	4:00 SQUARE DANCE WKSHP. Wry Straw w/ Martha Danforth-Caller	

storytelling & children's tent

CINCINNATI CONVENTION CENTER

	Thurs. May 4	Fri. May 5
11:00		
12:00		
1:00		
2:00	BY APPOINTMENT ONLY	
3:00		
4:00		
5:00		
6:00		

Sat. May 6	Sun. May 7
11:30 Mike Moore	Mike Moore
12:30 Greg Jowaisis	Maggie Kelley
1:30 Mr. Spoons	Howard Armstrong
2:30 David Holt	Mike Moore
3:30 Jack Wright	To be announced
4:30 To be announced	
5:30 Michael Burnham	
6:30 John McCutcheon	

STORYTELLING

	Thurs. May 4	Fri. May 5	Sat. May 6
7:30	Michael Burnham	John McCutcheon	Mike Moore
8:00	Jack Wright	Nimrod Workman	Nimrod Workman
8:30	Greg Jowaisis	John McCutcheon	Mike Moore
9:00	Michael Burnham	Percy Marshall, Sr.	Mike Moore

—How many of the families returned "home" to their rural points of origin on weekends (or more irregularly) and how did these return trips affect their adjustment to urban life?

—Did residents identify themselves as "Appalachians" or as a "country people"? was this sense of identity maintained among children raised in this suburban community?

Third, the sections reporting on the statistical results are tedious and the level of detail is excessive. This is particularly true in Chapter 6, "Activity Patterns of Residents." Fortunately, the authors clearly summarize the statistical results at the end of each chapter and then in the final chapter.

Despite the above noted limitations, I recommend this volume to planners and researchers. In recent years, HUD has adopted a policy of socio-economic as well as racial mixing in communities throughout any metropolitan area. This volume supports previous research showing the difficulties of mixing families with different life style in a given neighborhood even when most of the families are white (see Marrett, 1973). Zehner and Chapin also provide useful suggestions for ways of survey research with participant observation, methods of analyzing survey data). Finally, and most importantly, they refute some widely held myths about white migrant communities (e.g., that they are full of problem families, that residents tend to be racially bigoted). This volume does not answer all the questions that need to be answered about southern migrant communities. This weakness may be a blessing in disguise if this book stimulates further research.

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David P. Varady

RESEARCH IN PROGRESS

Recreation and Industrial Development in a Five-County Region of Southeastern Ohio. Ted L. Napier, Ohio State University. *Estimated completion for phase 1 is January 1976 and phase 2 is January 1977.*

This study is funded by the Rural Development Act and will consist of an analysis of the grass roots involvement in decision making relative to the type of development appropriate for Southeastern Ohio. A random sample of 1500 families will be drawn for the purpose of determining their perceived needs.

ARC Ten Years After — The Politics of Getting By. Richard Couto, Center for Health Services, Nashville.
Estimated completion October 1975.

This independent study hopes to demonstrate statistically that the Appalachian Regional Commission (ARC) has not operated on a "neediest first" basis and to show that ARC's organization and disbursement of funds has had the effect of developing the better off portions of the region and establishing a solid coterie.

Comparison of Appalachian and Welch Coal Mining Communities. Helen M. Lewis, Clinch Valley College. *Estimated completion Fall 1976.*

The purpose of the National Science Foundation supported project is to compare the effects of the energy crisis and current "coal boom" on miners and their families in South Wales and Southern Appalachia. A cross-cultural approach will examine workers attitudes toward the current drive for production and attitudes of coal mine health and safety programs.

Urban Appalachian Council
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RESEARCH BULLETIN

October, 1975

Profile

The purpose of the RESEARCH BULLETIN is to make accessible the work of the Research Committee of the Urban Appalachian Coucil and to maintain a continuing network of communiation concerning Appalachian affairs. The Committee's membership consists of scholars and reserachers from the University of Cincinnati, University of Kentucky, University of Tennessee, University of Illinois, Northern Kentucky State College, Berea College, University of Miami, Michigan State University, and others in the areas of sociology, planning, education, and geography. The Research Committee is unique in the city, if not nationally, in that research on the urban experience of Appalachians is the primary focus.

The Frank Foster Memorial Library is maintained in the offices of the Urban Appalachian Council to serve as an education and resource center. The collection contains extensive materials related to research on Appalachian people.

Each article submitted to the RESEARCH BULLETIN will be reviewed by a Committee of Referees selected from the Research Committee. So the workload can be shared by many, this committee will change for each issue.

It is the hope of the Research Committee that communication among reserachers will be a continuing aspect of RESEARCH BULLETIN articles. We invite you to submit articles, responses, and critiques.

The Migration Stream System of Southwest Ohio and its Relation to Southern Appalachian Migration

A prior issue of the *Urban Appalachian Research Bulletin* (January, 1975) initiates the discussion of the migratory stream system for southwest Ohio and its relation to migration from Southern Appalachia. The present discussion will update those 1955-60 stream data, as well as show the significance and context of Appalachian migration for two decades. The present discussion follows the same definition and criteria established in the previous article.

The tremendous outpouring of migrants from Appalachia is evident from the statistics in Table 1 for both 55-60 and 65-70. These figures do not represent the exact number of outmigrants, since they only indicate migrants who lived elsewhere in 1960 (or 1970), while living in Southern Appalachia in 1955 (or 1965), and therefore, the actual number is closer to four or five times these figures.[1] Two important aspects of these data for both periods of time is that little metropolitan migration comes from Appalachia and that the largest majority goes to areas beyond Appalachia, and beyond contiguous areas, to other places. The greatest amount of this migration goes to metropolitan areas like those in Southwest Ohio.

[1]This comment is true for all the tables and the statistics in this article and the earlier one.

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TABLE 1A
NUMBER OF OUT-MIGRANTS TO OTHER COUNTIES WITHIN THE SAME SEA, TO CONTIGUOUS SEA'S AND TO NONCONTIGUOUS SEA'S, BY METROPOLITAN AND NONMETROPOLITAN SEA'S, SOUTHERN APPALACHIANS, 1955-60

	Total		Met. Areas		Non-Met. Areas	
	Number	Percent	Number	Percent	Number	Percent
Total Number of Out-Migrants, S. Appalachians	1,481,909	100.0	393,984	100.0	1,087,925	100.0
Intra Area	188,676	12.7	20,356	5.2	168,320	15.5
Contiguous Areas	363,298	24.5	86,867	22.0	276,431	25.4
Going beyond contiguous areas	929,935	62.8	286,761	72.8	643,174	59.1

TABLE 1B
NUMBER OF OUT-MIGRANTS TO OTHER COUNTIES WITHIN THE SAME SEA, TO CONTIGUOUS SEA'S AND TO NONCONTIGUOUS SEA'S, BY METROPOLITAN AND NONMETROPOLITAN SEA'S, SOUTHERN APPALACHIANS, 1965-70

	Total		Met. Areas		Non-Met. Areas	
	Number	Percent	Number	Percent	Number	Percent
Total Number of Out-Migrants S. Appalachians	1,376,593	100.0	402,891	100.0	973,702	100.0
Intra Area	161,340	11.7	10,682	2.6	150,658	15.5
Contiguous Areas	341,399	24.8	97,020	24.1	244,379	25.1
Going beyond contiguous areas	873,854	63.5	295,189	73.3	578,665	59.4

The peak of migration from Appalachia, particularly Eastern Kentucky, to Southwest Ohio was heaviest during the late forties and the fifties. Although not generally recognized as such, this migration was of considerable consequence for the entire Southwest Ohio region. It accounted for one-fifth of all of Southwest Ohio's inmigration in fifties, and for some areas, like Hamilton, more than one-quarter of all of its migrants were from Appalachia (Table 2). Although overall migration to Southwest Ohio increased during the sixties, the number of Appalachian migrants as well as their proportion decreased; however, still maintaining a significant influence upon the migration system of the Southwest Ohio area.

Cincinnati is typical of this pattern as over twenty-one percent (21%) of its migrants were from Appalachia during the fifties, with over sixty-two percent of those migrating from three areas in Eastern Kentucky, and most of these from the coal mining counties. The sixties found only half as many people leaving Appalachia for Cincinnati and only fifty percent of these were from Eastern Kentucky and only thirty percent (30%) from the coal mining counties. Therefore, one of the big changes in this migration system of Appalachia to Southwest Ohio is the decline of migrants coming from Eastern Kentucky in general. Although one-sixth of Eastern Kentucky's population left during the sixties, this is only one-half the rate which left during the fifties, when an

TABLE 3
NO. AND TYPES OF AREAS CONTRIBUTING TO S.W. OHIO MIGRATION SYSTEM

	55-60					65-70				
	Total	Metro	Non-Met	Southern Appalachian	Ohio Appalachian	Total	Metro	Non-Met	Southern Appalachian	Ohio Appalachian
Criterion 1	10	1	9	3	2	9	1	8	2	3
Criterion 2	9	8	1	1	0	16	8	8	2	3
Criterion 3	7	4	3	2	1	8	4	4	2	1
Total	26	13	13	6	4	33	13	20	6	6

This pattern differs somewhat in 1965-70, where one sees that eight non-metropolitan areas are selected by criterion 2, as well as eight metropolitan ones. And the significant fact of these non-metropolitan areas is that five are Appalachian and the other three are non-metropolitan areas which are very close to the Southwest Ohio region, one being in Kentucky and the other two in Ohio.

If one considers the primary selective criterion to be 1, as we do, then we clearly see the Appalachian influence upon the Southwest Ohio system for both 1955-60 and 1965-1970. The major changes under criterion 1 saw 5 areas change on 1965-1970 and Ohio Appalachian area was added, whereas two eastern Kentucky areas and two Ohio Appalachian areas were predominant for both decades.

Here it should be pointed out that for most migration systems of metropolitan areas, the predominant type of migration is intermetropolitan. Intermetropolitan migration is of course, of a different type than the rural to metropolitan migration, of which Appalachian to Southwest Ohio represents. In general, intermetropolitan represents much less change for an area as most of this type is change in job status, whereas so much of Appalachian migration represents more of a change for the migrant and the area. This points out even more the major significance of Appalachian migration to Southwest Ohio, as it is the only non-metropolitan migration which is not from nearby local areas. This trend exists for 1965-1970, as well as 1955-1960. The basic changes between the two decades were under criterion two where non-metropolitan areas were selected as important stream system components, and these were mostly Appalachian areas, both Southern and Ohio. There were also some tendency for Appalachian areas outside of Kentucky, like WV4 and VA1, to be less significant in 1965-70. However, these were becoming more significant in the stream systems of Columbus and Cleveland as the migrants were following more closely the patterns established in the fifties for these areas.

At this point, it would probably be instructive to point out some of the major components of the Southwest Ohio stream system for 1955-60 and 1965-70, and note their significance. Under criterion one for both periods all components are nearby Ohio, Kentucky and Indiana non-metropolitan areas, except the more distant Appalachian areas of Eastern Kentucky, and the one nearby metropolis of Columbus which provides the largest single stream of migrants to Southwest Ohio for both decades. The only changes see Ky 5 drop out of the system for 1965-70 and Ohio 4 and Indiana 4 were added. The major national metropolises which are involved in most metropolitan migration stream systems are selected under criterion 2 for both time periods, and the ones in the Southwest Ohio system are New York, Cleveland, Pittsburgh, Detroit, Chicago and Los Angeles. All contribute less than three percent each of the total inmigration of Southwest Ohio, and their proportions remained pretty much the same for both decades. A near-by local metropolis important to Southwest Ohio for both periods is that of Indianapolis. A significant point for the 1955-60 data under criterion 2 is that only one non-metropolitan area was included, and that was the Appalachian coal fields area of WV4. Of course, the key change to occur in 1965-70 was the addition of the nearby Ohio, Kentucky and Indiana non-metropolitan areas, as well as the Appalachian areas in Ohio and Eastern Kentucky. Practically all of the component streams contribute from one to three percent each of Southwest Ohio's migrants, with the significant exceptions of Columbus, which contributed 6.1% in 1955-60 and 7.7% in the 1965-70 period, and Kentucky areas 6,8,9 which contributed 4.0, 3.7, and 5.7 percent respectively for the 1955-60 time.

A concluding summary should be evident from our forgoing discussion of the data. The Southwest Ohio migration system is composed of three main types of migration: (1) national metropolitan which are components of all metropolitan migration systems, (2) nearby local metropolitan and non-metropolitan streams, and (3) the only significant local, non-metropolitan migration streams are from Appalachia, particularly Eastern Kentucky. The Southwest Ohio area during the sixties became more of a destination center for the nearby rural areas in the forties and fifties. This migration will continue, as will the intermetropolitan migration. The Appalachian migration has slowed somewhat, as it has for all areas, but continues to be the most significant rural influence upon the Southwest Ohio region. People will continue to seek a better way of life as they increase their chances of better paying and more secure jobs in the Southwest Ohio area. The government, service agencies, police, schools and employers need to know and appreciate the numbers of Appalachians in their area and should attempt to understand, appreciate, and, at least tolerate, the unique Appalachian culture which is now part of Southwest Ohio because of the decades of migration and those unique behaviors, attitudes and values which traveled with the migrants from Appalachia, particularly Eastern Kentucky.

Clyde B. McCoy
James S. Brown
Virginia McCoy Watkins

astounding one-third of its population was lost through outmigration.[2] Southwest Ohio is greatly affected by these changes in Eastern Kentucky and when conditions change outmigration from Eastern Kentucky, Southwest Ohio receives Appalachian migrants accordingly. The great upheavel of the fifties forced many thousands of persons from Eastern Kentucky and millions from the whole of Appalachia[1], therefore Southwest Ohio was a recipient of a significant proportion of these migrants. They are still recipient of a significant portion of Appalachians each year, but not in as tremendous numbers as during the great outmigration of the fifty decade, because outmigration from Appalachia has slowed considerably, although migration out is still much greater than most areas of the nation. Another important consideration in interpreting the data in Table 2, is the fact that even with the decline of Appalachian migration to Southwest Ohio, the Appalachians still make up a greater proportion than any other single group of migrants. For instance, wheras both Dayton and Cincinnati have a little over seven percent (7%) of all their inmigrants (1965-70) which are Black, both metropolises have close to eleven percent (11%) of all inmigrants which are Southern Appalachians.[3]

Since the previous article discussed the Southwest Ohio migration system for 1955-60, we wish to compare that system with the 1965-70 system and indicate the involvement of Appalachian migration in that system. As one can see, the components of the Southwest Ohio focal area are those listed in Table 1. In order to recall the criteria established for including a migratory stream into the total migration stream system of Southwest Ohio, we point out from the previous article that specific streams binding areas of origin and destination belong to a migration system when:

> (1) (a) 5 percent or more of the areas's out-migration go to the focal area as it was defined and (b) the number of out-migrants from the SEA to the focal area constituted at least 1 percent of the total inmigrants into the focal area. (These were SEAs considered most closely tied, then, to the focal area.)
>
> (2) Out-migrants from an area to the focal area of the system constitute at least 1 percent of the total migration into the focal area. (these were, clearly, somewhat less closely tied to the focal area of the system and were, therefore, secondary components of the system.)
>
> (3) 5 percent or more of the area's total out-migrants go to the focal area of the system (but this number does not, as in criterion 1, amount ot 1 percent of the focal areas total number of in-migrants). (These SEAs too were less closely bound to the focal area and hence were also secondary components of the given system.)

A tabular analysis of the Southwest Ohio migration stream system for the time periods is presented in Table 3, which indicates the type of migration for each of the criteria determing the inclusion of any specific areas. One characteristic of the selection factor of the criteria should be noted: Criterion one is the most selective of non-metropolitan areas and is the criterion we considered the primary one; whereas the second criterion is most selective of metropolitan areas, and of course, criterion 3 is a combination and selects out both metropolitan and non-metropolitan areas fairly evenly. This is very important to note when considering the signifiance of Appalachian migration which is mostly non-metropolitan. Only one Appalachian metropolis, Ashland, is part of the Southwest Ohio system; it met criterion 3 for both 55-60 and 65-70.

[2]McCoy, Clyde B. and James S. Brown, "Appalachian Migration to Midwestern Metropolises", paper presented to Rural Sociological Society, San Francisco, August, 1975.

[3]McCoy, Clyde B. and James S. Brown, ibid.

TABLE 2
MIGRATION TO S.W. Ohio FOCAL AREA: TOTAL MIGRANTS, APPALACHIAN MIGRANTS, AND % APPALACHIAN

		1955-60			1965-70		
		Total	Southern Appalachian	%	Total	Southern Appalachian	%
Ohio	SEA*						
Dayton	C	67383	13418	19.91	85677	9345	10.90
Hamilton	D	19614	5067	25.83	21256	2325	11.86
Cincinnati	K	64947	14043	21.62	74092	8111	10.94
Springfield	N	10014	1420	14.18	14193	1389	9.78
Between Columbus, Dayton, Cincinnati	3	34106	4916	14.41	42162	4484	10.43
East of Cincinnati	7	16077	2857	17.77	13389	1694	12.65
Kentucky							
Covington Newport	B	13000	3108	23.90	14195	2306	16.24
Total Focal		225141	44829	19.91	264964	29852	11.26

***State Economic Areas**

BOOK REVIEW

Zehner, Robert B. and F. Stuart Chapin Jr. *Across the City Line: A White Community in Transition*. Lexington, Mass.: D.C. Heath and Comp. 1974. 249 pp. $16.00

Inner city ghetto areas have historically been the ports of entry for rural southern whites moving to northern industrial cities. These migrants have tended to move to the suburbs once the household head obtained a secure job. In recent years, however, an increasing number of these migrants have bypassed inner city ghetto areas and have moved directly to identifiably southern migrant communities in suburban areas (complete with country bars and fundamentalist churches, see Stevens, 1973). Relatively research has been conconducted on rural whites living in suburbia.

This volume examines a predominantly white southern migrant community just outside Washington D.C., that has experienced a slow but steady influx of black families. Zehner and Chapin skillfully combine survey research and participant observation in order to portray the life styles, attitudes and activity patterns of residents. The observer, Joseph Howell, lived in the community from 1970 to 1971 and reported on the lives of two of the families in *Hard Living on Clay Street* (Anchor Doubleday, 1973)

Across the City Line focuses on two issues: (1) the diversity in life styles within this working class community, and (2) rates and patterns of racial and socio-economic transition in the area.

Two types of families lived in the community: "hard living families" (characterized by heavy drinking, marital instability and the lack of permanent roots) and families having a more restrained life style. Hard living families constituted about 5 percent of the families in the community and had many attitudinal and demographic characteristics similar to other families.

That hard living families were an increasing porportion of white immigrants was a serious concern for long term white residents. A sizeable proportion of the residents reported problems with noisy and disorderly neighbors. Furthermore, incompatible and undesirable neighbors provided one of the most frequently cited reasons for moving (among those who were certain to move in the next year or so).

A key to improving the quality of life in the area lies in the treatment of hard living families. The authors correctly note that no single solution exists for their problems. "A more realistic approach would be to improve the delivery of crisis-oriented social and medical care systems at the community level with the limited goal of alleviating the pressures of at least some of the difficulties faced by hard living and other families in the area to reduce the possibilities of precipitating additional crises in other life domains as well (p.170)." A long term solution might be a system of guaranteed annual income which "could help put these families on a more stable footing and limit the number of separate types of public support they have to obtain to make ends meet (p.177)." It could be noted however that a guaranteed income will be an effective solution to the problems of hard living families only if this life style results from inadequate income rather than other causes.

Racial change was viewed as a far less serious issue than the influx of lower class white families. Black and white residents had similar demographic characteristics and this may help to explain why most whites viewed blacks as good neighbors. (At the same time, many of these same whites appeared unsympathetic to the problems of blacks and felt that the government had already done too much for them at the expense of whites who had problems" (p. 57). Black immigration did not precipitate any white exodus. About 71 percent of the survey respondents expected to move within the year, a proportion fairly close to the national average. With the limited scope of the household survey the authors could only speculate about the possible reasons for the relative racial stability in the area: (1) Many of the white families were elderly and couldn't afford to move, (2) newer housing in suburban areas was expensive and this made it difficult for those who wanted to move to do so, (3) there was a relatively low level of black housing demand in the area because they felt they would not be welcome, and (4) white residents were resigned to living with blacks in the community because they would have to live near blacks in most of Washington's suburbs.

As of 1971, prospects for future racial stability in the community were unclear. However, some evidence from the household survey suggests that the rate of racial turnover (from white to black) might increase. When asked to imagine their neighborhood's future, twice as many respondents expected their neighborhood to get worse than better. Many expected their neighborhood to get worse, specifically mentioning the fact that blacks were moving in the area. As a result, some white families might have accelerated their moving plans and some prospective residents might decide not to move into the area. The authors should conduct a follow-up study to determine whether racial stability has in fact been attained.

Three aspects of this volume curtail its usefulness. First, the authors fail to place this case study in the context of previous research on neighborhood racial change and research on white southern migrant communities. More specifically, Zehner and Chapin do not refer to the pioneering research of Wolfe and her colleagues (on neighborhood racial transition) nor to the often cited works by Cole, Hansen, Photiadis and Schwarzweller (on white southern migrant communities). Second, the authors fail to examine several important aspects of community life in the study-area which are related to the fact that it is a southern migrant community. Among the important questions not examined are the following:

—How many of the white migrants came from other rural areas? What impact did area of origin (Appalachia versus elsewhere in the South) have on attitudes and behavior? More specifically, was there any relationship between area of origin and the likelihood of being a "hard living family?"

Appalachian migrants had lower incomes than non-Appalachians in Over-the-Rhine and in Fairview-Clifton Heights. However, the differences was not so great as to suggest that Appalachian migrants were better or worse off than non-Appalachians. The greatest differential among Appalachian migrants occurred between neighborhoods; Over-the-Rhine and the West End having incomes lower than Mt. Auburn and Fairview-Clifton Heights. However, the data does indicate that more Appalachian migrants had incomes below the poverty level, except in Mt. Auburn, and that greater proportions were on welfare in Over-the-Rhine and Fiarview-Clifton Heights.

The high proportions of Appalachian families with low income and families who were receiving public assistance and welfare indicated great cause for concern. The dual economy (refers to the coal-industry based economy existing simultaneously with high rates of welfare and public assistance recipients) of the Appalachian Region has expressed itself in the migrants who have left the Region and have relocated in the most depressed of Cincinnati neighborhoods.

4. Appalachians are unemployed.

High proportions of Appalachians are employed as skilled, semi-skilled and unskilled workers as well as in service occupations. In addition, Fairview-Clifton Heights and Mt. Auburn were attracting Appalachian migrants who were white collar professionals, managers and clerical workers.

Unemployment among Appalachian migrants was found in only two census tracts for males (9 & 16 in Over-the-Rhine) and three for females (9 & 17 in Over-the-Rhine and 23 in Mt. Auburn). In each one of these tracts unemployment was more than double that for non-Appalachians.

5. Appalachians are indifferent to education.

Appalachian migrants are no more indifferent to education than non-Appalachians. Appalachian migrants in the Model Neighborhood had at least as many school years completed as non-Appalachians. Mt. Auburn and Fairview-Clifton Heights had significantly more high school graduates among Appalachian migrants than non-Appalachians.

Other important conclusions were reached as a result of this study:

1. Migration trends show that Appalachian migrants to the Model Neighborhood are predominantly white who have moved to locations which have primarily white residents. Black Appalachian migrants located in those areas which were predominantly Black. Even though Over-the-Rhine is the most racially integrated of the Model Neighborhoods, Black and White Appalachian migrants tended to go to those census tracts which were already predominantly Black or White.
2. The regional migration stream pattern discussed in previous *Research Bulletins* was exhibited even on the census tract level. For example, Over-the-Rhine attracted most migrants from Kentucky; Tennessee was the next in importance. Mt. Auburn, on the other hand, attracted a greater proportion of migrants from Pennsylvania than Kentucky. This has important implications for the staff of agencies in these neighborhoods who work with Appalachians. The cultural experiences of Pennsylvania Appalachians will be somewhat different from the experiences of those coming from Kentucky. It is important that program staff understand these differences.
3. Because the traditional major role of Appalachian women has been as homemaker and housewife it was surprising to see that in each of the four neighborhoods at least 40 percent of women over 16 years of age were in the labor force. This role has apparently not damaged family relationships, since the normal family index remained relatively high.
4. The data may suggest that Model Cities and other public investments have helped maintain Mt. Auburn and tracts 25 and 26 in Fairview-Clifton Heights as desireable environments for better educated Appalachian migrants. These two neighborhoods also attracted Appalachian migrants with higher occupational status probably in light of their proximity of the University of Cincinnati and Hospital complex.

Recommendations

Appalachian migration to the Model Neighborhood continues to be in a racially segregated manner. We feel it is desirable to maintain those neighborhoods which are racially integrated and to promote racial balance in other neighborhoods. Appalachians supply the major pool of whites to promote racial balance. This requires, however, that existing opportunity structures within each neighborhood become psychologically as well as physically accessible to both groups.

The major concern which arises from analysis of the data is in the area of education. Appalachian migrants families with young children are avoiding the Model Neighborhood (except for perhaps Fairview-Clifton Heights). In the elementary schools achievement falls far below the norm for the system, especially in those schools in which Appalachians are a minority. Parents fear for the safety of their children. At the secondary level, the schools which Appalachians attend are not racially balanced. Appalachians are a stigmatized minority and we feel this definitely contributes to the dropout rate in census tracts 16, 17, 26, and 27.

Job opportunities and job oriented programs are needed, especially for census tracts 9, 16, 17, and 23 where unemployment is high for Appalachian migrants. Vocational training is needed for youth dropouts, for women and for men with low job status and few occupational skills.

This summary presents the highlights of the report which is available at the Urban Appalachian Council office.

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RESEARCH BULLETIN

May, 1976

Residential Mobility Among Appalachian People in Central Cincinnati

Urban Appalachians are generally considered to be poor whites who, after leaving Appalachia, initially settle in central city ports-of-entry where they begin their "adjustment" to some normative socioeconomic model of the city and eventually move into better neighborhoods.[1] Stereotypes, however, are not accurate descriptions. First, not all Appalachian people are white. Blacks are a significant minority in Southern Appalachia and in many urban Appalachian communities. Second, Appalachians as a group are not newcomers to the city who are concentrated in "hillbilly ghettoes." Most are long-term residents who live in other neighborhoods. Third, the traditional ports-of-entry no longer serve as staging areas for recent in-migrants. They are more likely to be places in which long-term residents of the city, trapped by race, class or age discrimination must compete for a supply of low-cost housing which has been diminished by public demolition and urban development projects.

Such is the case for Appalachian people, white and black, as well as other blacks who live in the central part of the City of Cincinnati. Although Appalachians are more mobile than blacks, their patterns of residential mobility and neighborhood evaluations are different from those conventionally attributed to them as newcomers to the central city.

Study Area

The study area consists of sixteen census tracts in the central part of Cincinnati.[2] They include the Central Business District, Mt. Adams, and parts of Over-the-Rhine and the West End statistical neighborhoods. The majority of the census tracts have low and lower middle class socioeconomic status. The data, which are from a 1973 survey conducted by the Institute for Metropolitan Studies, Inc., are from a 14 percent random sample of the estimated 7,056 households in the area.

Appalachian people are 17.3 percent of the population in central Cincinnati, and four out of every ten Appalachians are black (Table 1).[3] The majority are from places in Central and Southern Appalachia which are within the traditional in-migration fields of southeastern Ohio. More than 60 percent of the white Appalachians, and 64 percent of their fathers, were born in Kentucky. Most others are from Ohio, Tennessee and West Virginia. The majority of black Appalachians are from counties in Southern Appalachian states (Alabama, Georgia and Mississippi) which have large black populations.[4]

TABLE 1
POPULATION OF SELECTED NEIGHBORHOODS IN CENTRAL CINCINNATI, BY ORIGIN AND RACE

Location	Appalachian		Non-Appalachian		Total	
	White	Black	White	Black	%	Number
Central Cincinnati	10.7	06.6	34.4	48.3	100.0	954
West End	00.4	12.7	01.3	85.6	100.0	236
Over-the-Rhine	22.3	00.5	27.3	45.5	100.0	242
Mt. Adams	12.9		86.1	01.0	100.0	209
Other	07.5	07.9	29.6	55.1	100.0	267

Source: The Urban Institute-Cincinnati Police Division Survey

Appalachian people cluster by race and origin in central Cincinnati. Over-the-Rhine, which is a traditional port-of-entry, has the largest concentration of Appalachians. The great majority of them is white and comes from Kentucky (78 percent of the total), Ohio and Tennessee. Black Appalachians are in the West End and other predominantly black areas of low socioeconomic status. Mt. Adams, which is a predominantly white, upper middle class neighborhood, is a secondary center of white Appalachian settlement. Although their origins are more diffuse, 41 percent are from Kentucky and 19 percent from Ohio. Most other Appalachians are concentrated in the northern part of the Central Business District, where low-income families and elderly pensioners are juxtaposed with upper middle class professional people in luxury apartments.

Residential Mobility

The majority of people in the central part of Cincinnati are long-term residents of the city (Table 2). Non-Appalachian blacks have lived in the city for the longest period of time whereas whites have the shortest periods of residence. Black people are also the least mobile within the city, as 39.5 percent have lived at the current address for more than five years or have never moved (Table 3). Of those who have moved in the last five years, nearly all (96.4 percent) previously lived elsewhere in Cincinnati. The black population is a relatively old, stable community of people who not only have lived a long time in Cincinnati but also in the central part of the city. Among the blacks, those of Appalachian origin are the oldest and most stable group.

White Appalachians, on the other hand, have relatively high rates of mobility. The majority (55 percent) have moved at least once in the last two years, and three-quarters at least once in the last five years. White people also have

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TABLE 2
LENGTH OF TIME IN CINCINNATI, BY ORIGIN AND RACE

Length of Time, in Years	Appalachian White	Appalachian Black	Non-Appalachian White	Non-Appalachian Black
Less than 1	02.8		05.8	00.5
1-5	11.2	09.4	12.9	02.5
6-10	11.2	04.7	08.3	03.5
10-20	21.5	18.8	12.7	15.5
More than 20	53.3	67.2	60.3	78.1
Totals: %	100.0	100.0	100.0	100.0
N	107.0	64.0	325.0	438.0

Source: The Urban Institute-Cincinnati Police Division Survey

TABLE 3
LENGTH OF TIME AT CURRENT ADDRESS IN CENTRAL CINCINNATI BY ORIGIN AND RACE

Length of Time	Appalachian White	Appalachian Black	Non-Appalachian White	Non-Appalachian Black
Less than 1 year	22.6	29.7	38.1	20.7
1-2 years	32.4	10.9	18.0	17.8
3-5years	20.6	14.1	14.7	22.2
More than 5 years	22.6	45.3	27.1	37.1
Never Moved	01.8		02.1	02.4
Totals: %	100.0	100.0	100.0	100.0
N	102.0	64.0	339.0	464

Source: The Urban Institute-Cincinnati Police Division Survey

the largest proportion of recent migrants. Compared with blacks, recent in-migrants are more significant among white Appalachians. But compared with other whites, moves within Cincinnati account for a larger part of the recent mobility among white Appalachians. The "newcomers" in central Cincinnati are more likely to be non-Appalachian whites than Appalachian, or black, people.

The groups also differ in their evaluations of previous and current residence. Non-Appalachian whites, for example, moved to their current residence for reasons which are generally associated with upward socioeconomic mobility of young middle and upper middle class people (Table 4). They considered it a better location; they wanted a larger (or smaller) place and better housing; or their marital status changed. Relatively few were forced to move or moved from a deteriorating neighborhood in search of better housing.

A large proportion of white Appalachinas also said they moved to a better location, and that changes in their space requirements and marital status were important reasons. However, more of them moved to obtain cheaper housing than moved to get better housing or to buy their own home. This pattern, in addition to the fact that 17.2 percent was forced to move, shows that Appalachians had less control over the decision to leave their previous Cincinnati address, and fewer opportunities for upward mobility in the housing market, than other whites.

Black people gave somewhat different reasons for moving. Paradoxically, the desire for better housing in a better location, and forced moves, were most important. Approximately 46 percent of non-Appalachian blacks moved to a better location, and in order to obtain more (or less) space and better housing whereas 28.4 percent moved because they were evicted, or the building in which they lived was demolished or condemned, and 12.4 percent moved because they lived in a deteriorating neighborhood or they wanted cheaper housing.[5] Black Appalachians had the least satisfactory housing.

In general, people selected their current residence for reasons related to those which are important in their decision to move from their previous address (Table 5). White people, especially non-Appalachians, said that a better location and nieghborhood were most important. Approximately one-third of white Appalachians, however, chose their new home because the price was right or because they could find no other housing. Otherwise, black people gave similar reasons for their choice of location regardless of origin. They either liked the house, the neighborhood and its location; or it was the only place they could find.

The majority of white people and a large minority of black people are dissatisfied with their current residence. The environment in which they live and crime or fear of crime, are the most serious problems (Table 5). However, the groups differ in their evaluation of the relative importance of these and other factors which contribute to their dissatisfaction.

Black people and Appalachians are more concerned about the environment and crime because such problems are more likely to be part of their day-to-day existence.[6] Yet they are the least likely to move, and when they do, they are most likely to go elsewhere in the same area. White Appalachians in particular identify the environment and crime as serious problems. This may be the result of having to move into cheaper housing, or take a place because no others are available, in neighborhoods which they consider unsatisfactory. It may also reflect the orientation of people who consider their housing in central Cincinnati to be temporary, whether in fact it is or not.[7]

TABLE 4
MOST IMPORTANT REASON FOR LEAVING PREVIOUS PLACE OF RESIDENCE (NEIGHBORHOOD), BY ORIGIN AND RACE[1]

Most Important Reason	Appalachian White	Appalachian Black	Non-Appalachian White	Non-Appalachian Black
Better Location Here	22.2	16.1	27.6	20.3
Wanted Larger or Smaller Place	18.2	06.5	12.9	13.1
Wanted Better Housing or Own Home	05.1	11.3	11.9	12.2
Wanted Cheaper Housing	09.1	04.8	04.1	06.3
Forced Move[2]	17.2	25.8	10.0	28.4
Marital Status Change	07.1	03.2	11.6	05.4
Neighborhood Run Down, Bad Element Moving In	03.0	11.3	02.5	06.1
Crime	02.0	01.6	01.3	01.1
Other	15.2	19.4	18.2	07.2
Totals: %	100.0	100.0	100.0	100.0
N	99	62	319	444

[1] For Central Cincinnati only
[2] Evicted, building demolished or condemned
Source: The Urban Institute-Cincinnati Police Division Survey

Conclusions

Most people in central Cincinnati are long term residents of the city and its central neighborhoods. Black non-Appalachians are (and have been) the least mobile; white non-Appalachians are the most mobile. Although Appalachians are more mobile than blacks, they hardly qualify as "newcomers" settling in a port-of-entry which they use as a staging area for upward socioeconomic mobility. Except for class distinctions, the traditional notion of "newcomer" better describes other whites. They do not live in traditional ports-of-entry such as Over-the-Rhine.

Continued concern over problems of adjustment that are presumably associated with recent in-migrants and hypermobile blacks and Appalachian people in the central parts of cities such as Cincinnati is misplaced. Rather, poverty, crime and unsatisfactory residential environments which are not safe for long-term residents who, because of segregation by race and class, are forced to live there, are the critical problems. Public policies should focus upon these, rather than a conventional wisdom based upon stereotypes which, at best, are out of date and out of place.

Footnotes

* Under Police Foundation sponsorship, a survey of the residents of the City of Cincinnati was directed by The Urban Institute and conducted by the Institute for Metropolitan Studies, Inc., during February, 1973. Survey data were collected in association with an evaluation of Cincinnati's Community Sector Team Policing Program. The Institute for Metropolitan Studies, Inc., developed, administered and coded the surveys; the Urban Appalachian Council is grateful to the Police Foundation, the Urban Institute and the Cincinnati Police Division for their cooperation in including questions in the survey to identify Appalachian people and providing data support for completing this portion of the project.

[1] These and other stereotypes are reviewed by Gary L. Fowler, *Up Here and Down Home: Appalachians in Cities* (Working Paper No. 1; Cincinnati, Ohio: Urban Appalachian Council, 1974); and "Residential Distribution of Urban Appalachians," paper presented to the Conference on Appalachians in Urban Areas, Academy for Contemporary Problems, Columbus, Ohio, Marcy 27-29, 1974.

[2] The census tracts are 2 through 16 inclusive. Their socioeconomic characteristics in 1970 are analyzed by Michael E. Maloney, *The Social Areas of Cincinnati: Towards an Analysis of Social Needs* (Cincinnati: the Cincinnati Human Relations Commission, 1974).

[3] An Appalachian is defined as a person who was born, or whose father was born, in the Appalachians region (as defined by the Appalachian Regional Commission, 1971).

[4] *Blacks in Appalachia. Population Trends: 1960 to 1970.* (Current Statistical Report No. 4; Washington, D.C.: The Appalachian Regional Commission, 1971.

[5] Compared with whites, blacks generally cite forced moves as reasons for moving more frequently; Ronald J. McAllister, Edward J. Kaiser, and Edgar W. Butler, "Residential Mobility of Blakcs and Whites: A National Longitudinal Survey," *American Journal of Sociology*, Vol. 77 (November, 1971), pp. 445-456.

[6] The general relationships between urban crime and residential mobility are examined by Theodore Droettboom and others, "Urban Violence and Residential Mobility," *American Institute of Planners Journal*, Vol. 37 September, 1971), pp. 319-325; and Constance A. Nathanson, "Moving Preferences and Plans Among Urban Black Families," *American Institute of Planners Journal*, Vol. 40 (Septermber, 1974), pp. 353-359.

[7] David P. Varady, *Residential Mobility in the Cincinnati Model Neighborhoods: Implications for Program Planning* (Working Paper No. 4; Cincinnati: Institute for Metropolitan Studies, University of Cincinnati, October, 1972). Varady found that whites related expected moves to other parts of the city to projected economic mobility. However, only the relatively well-to-do are able to implement their plans whereas the poorest whites are more likely to be forced to move, and end up living at another address in central Cincinnati; David P. Varady, "Determinants of Mobility in an Inner-city Community," Regional Science Perspectives, Vol. 5 (1975), pp. 154-178.

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TABLE 5
MOST IMPORTANT REASON FOR SELECTING CURRENT PLACE OF RESIDENCE (NEIGHBORHOOD) IN CENTRAL CINCINNATI BY ORIGIN AND RACE

Most Important Reason	Appalachian White	Appalachian Black	Non-Appalachian White	Non-Appalachian Black
Location	24.7	12.7	34.1	16.6
Liked the Neighborhood	25.8	25.4	34.1	23.9
Liked the House	01.0	06.3	05.3	09.2
Price Was Right	16.5	14.3	06.9	09.4
Good Schools	01.0	01.6	00.6	01.5
Safe From Crime	02.1	01.6	00.9	00.9
Only Place Could Find Housing	15.5	27.0	07.2	28.9
Other	12.4	11.1	10.9	09.6
Totals: %	100.0	100.0	100.0	100.0
97.0	63.0	320.0	447.0	

Source: The Urban Institute-Cincinnati Police Division Survey

TABLE 6
MOST SERIOUS PROBLEM IN CURRENT PLACE OF RESIDENCE (NEIGHBORHOOD) IN CENTRAL CINCINNATI, BY ORIGIN AND RACE

Most Serious Problem	Appalachian White	Appalachian Black	Non-Appalachian White	Non-Appalachian Black
Public Transportation				02.1
Inadequate Schools; Shopping Facilities	03.5	03.6	04.3	06.0
Traffic	03.5		08.0	04.8
Environment[1]	42.1	50.0	32.1	36.7
Crime, or Fear of Crime	28.1	21.4	21.4	22.3
Neighborhood Changing	10.5		08.4	06.4
Neighbors	03.5	07.1	01.6	06.9
Other	08.8	17.9	26.2	12.8
Totals: %	100.0	100.0	100.0	100.0
57.0	28.0	187.0	188.0	

[1] Trash, noise, etc.
Source: The Urban Institute-Cincinnati Police Division Survey

Demographic Status of Appalachian Migrants in the Model Neighborhood, 1970: A Summary

The data used for this report is the result of a special tabulation of census data on Appalachian migrants to the Cincinnati SMSA during the period 1965-1970. The Model Neighborhood, consisting of four neighborhoods in the inner city — Mt. Auburn, Fairview-Clifton Heights, Over-the-Rhine and the West End — was explored initially to fulfill a contract with the City of Cincinnati.

Appalachian migrants are those who, in 1965, lived in any of the 397 counties defined by the Appalachian Regional Commission as the Appalachian Regional and in 1970 lived in the four Model Neighborhoods. If a person or his/her spouse came from that area, they were coded as Appalachian migrants. All others were coded as non-Appalachians.

Previous research has shown that recent migrants in general have higher socio-economic status than non-migrants. In addition, it is believed that recent Appalachian migrants are better off than "urban Appalachinas," those who have lived in Cincinnati since the 1940's and 1950's.

Several hypotheses based on stereotypic views of Appalachians were explored:

1. In the Model Neighborhood, Appalachians do not concentrate in specific census tracts.

Appalachian migrants concentrated primarily in census tracts 9 and 17 in Over-the-Rhine and census tract 25 in Fairview-Clifton Heights. Almost 70 percent of the migrants moved to tracts that were more than 50 percent white. Another 20 percent moved to predominantly black tracts in Mt. Auburn. The Mt. Auburn Case is indicative of the fact that white and black Appalachian migrants are willing to move to low income, predominantly black areas if home ownership and job opportunities are attractive. However, white Appalachians generally do not move to areas where these factors are absent. Tract 10 in Over-the-Rhine which was 89 percent white in 1970 is another clear exception to the rule that newcomer white Appalachians tend to move to areas where white Appalachians are already concentrated. Tract 10 received only 8.2 percent of Over-the-Rhine's Appalachian migrants.

Black Appalachian migrants were concentrated primarily in those neighborhoods which already had high number[6] of blacks.

2. School dropout rates are lower among Appalachians than any other groups in the Model Neighborhood.

There were only four census tracts which had high dropout rates for Appalachian migrants two in Over-the-Rhine and two in Fairview-Clifton Heights. In each of these census tracts the dropout rate for Appalachian migrants was higher than for non-Appalachians. The remaining census tracts (which has Appalachian youth 16-21 years old) had no Appalachian school dropouts, but at the same time, tended to have higher median family incomes and fewer families with income below the poverty level.

3. Appalachians are poor and on welfare.

family throughout the week. In Perry County respondents said that parents are of equal importance whereas in Cincinnati the mother is the significantly stronger figure.

Under patriotism we found out that there did not exist a "blind" patriotism. A significantly higher ratio of Perry County respondents (29.6%) as compared to the Cincinnati sample (9.1%) felt that the Army was bad.

When asked whether they would like to work for the military when they grow up, more urban children (70.8%) indicated that they would than did the rural Appalachian children (40.7%). This disdain for the military was unexpected in Perry County since the region is nationally known for its successful rate of military recruitment. Breathit County, adjoining Perry County, had such a high volunteer response to fill its military quotas during World War II that there was no need for the draft throughout the interim of the war.

Both groups were found to have very similar educational values. The students sampled intend, by and large, to finish high school. Comparing the results of questions dealing with self-worth, it also showed a high degree of similarity between both groups. Sixty percent of the students in both groups rated themselves as very high self-worth people.

The students do not appear to have euphoric expectations about their futures. The results show one-third seeing themselves living about the way their parents are living and one-third feeling they might live better than their parents.

An extremely large percentage of both groups voiced a belief in God (100% of rural sample). Both groups stated that aside from this belief in God, they also practiced their religion. There are some significant differences in Bible reading with a substantially larger group in Cincinnati (25.0% vs. 11.1%) stating that they never read the Scriptures. The same difference surfaces between both groups in the frequency of prayer, with a higher number of urban students (15.5% vs. 5.1%) responding that they never pray.

We asked questions to explore possible differences in the manner in which students from both sites viewed their local environment. It was felt by the project team that information from such questions would be important to gain insight into factors for value maintenance.

Two questions were asked about people in the neighborhood environment. The first question dealt with drunkards. Roughly half of both rural and city students (52.5% and 46.6%) thought that people who are drunk should be put in jail until they are better. 36.4% of the Perry County sixth graders thought that drunkards were "sick and in need of a doctor," while 29.3% of their Cincinnati peers indicated that drunkards were "funny to look at and should be left alone."

The second question dealt with feelings toward drug pushers. Responding to the question, "People who sell drugs are ——," 94.9% of the Perry County students said that these people are bad, while 81.0% of the urban students agreed. There was a significant number of the Cincinnati respondents (15.5% compared to 0.0% in Perry County) who felt that people who sell drugs are "just making a living like everyone else."

We observed from these previous examples that values that are needed to maintain psychological strength in the area of identity are kept. On the other hand values which deter the smooth functioning in the urban setting are dropped.

Further investigation into present Appalachian values was indicated by the results of the project. Perhaps due to the increasing accessibility of the area (at least in the Southeastern Kentucky area), the traditional values that have been outlined for the region seem to be either breaking down or shifting in importance. It must be emphasized that these findings should not be generalized, since they relate only to two groups of school children.

Additional research is needed to compare the values of Appalachian migrants and residents to other Americans to discover if there are truly value differences between these groups.

(A copy of this complete paper is available in the offices of the Urban Appalachian Council.)

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RESEARCH BULLETIN

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Demographic And Socioeconomic Characteristics Of Appalachian Migrants Living In East Dayton

I. Introduction

The major migration streams to cities in southwest Ohio historically have included a large proportion of Southern Appalachians (McCoy, Brown and Watkins, 1975). During the period 1955-1960, the percentage of Southern Appalachians in the total migration stream was approximately 20 percent for Dayton, 26 percent for Hamilton, Ohio, and 22 percent for Cincinnati. The greater number of these migrants came from the eastern counties in Kentucky. Recently, the stream of Appalachian migrants has declined. The abatement of the migrant stream could signal the end of a historical era in rural to urban migration in the United States.

This report, based upon preliminary analyses of a survey sponsored by a Dayton social service organization[1], examines the demographic and socioeconomic characteristics of Appalachian residents in a 26 census tract area called East Dayton. It is hoped that these findings will further enlighten scholars on the adjustment of Appalachian migrants currently living in the central core of many metropolitan areas in the North Central region.

The interview schedule contained a special set of questions for respondents who identified themselves as Appalachian. Appalachian respondents are categorized on the basis of years of residence in the Dayton area. What follows is a brief summary of the characteristics of Appalachians in East Dayton controlling for the residential status of the respondent. These characteristics include the following: age of respondent, sex composition, marital status, educational attainment, family income, source of income, type of dwelling, tenure of respondent in dwelling, and visitation frequency of Appalachia.

A breakdown by residential status indicates a large amount of respondents in East Dayton have lived in the Dayton area for over fifteen years (70.6%). Considerably fewer respondents have lived in Dayton for ten to fifteen years (8.6%), five to ten years (7.3%), one to five years (3.4%), and under one year (1.2%).

Of the 4500 persons who identified themselves as Appalachian, 6.8% had lived all their life in the Dayton area. These are thought to be second generation migrants who desire to retain cultural identity. This subgroup is included in the Appalachian sample for comparative purposes to observe if an entire life outside the geographical area of Appalachia improves the social and economic adjustment to urban areas. There are several weaknesses to this approach. First, we are relying on the respondent's self-selection as an Appalachian. Second generation Appalachians who want to assimilate may not claim such an identity. Secondly, the analysis is limited to second generation migrants living within a predefined area. Furthermore, most analytic purposes are restricted because characteristics of migrants are obtained not before or at the time of migration, but usually after migration has occured. This point is noted by Goldscheider (1971: 304). In his words: ". . . it is impossible to discern the exact time relationship between migration and the characteristic under investigation or to reconstruct whether a sequence or relationship exists." The data from this survey is similar to the census in that the only description present is the current life situation of the migrant and not prior characteristics at various temporal units before and during one or more migratory acts.

II. Demographic Characteristics

The first demographic characteristic (Table One) is average age (in years) by migrant status. The highest mean age was for migrants living in the Dayton area for over fifteen years. The remainder of the migrant statuses produced a mean age of almost ten years younger than this group, with the youngest migrant group, five to ten years in Dayton, 36.8 years of age. Excluding the non-migrant group (lived entire life in Dayton) it appears that if we calculated a mean age of arrival for each migran category, that longer-term migrants living in East Dayton community moved to Dayton at an earlier age than the more recent migrant groups. The mean age of arrival in the Dayton area for migrants "fifteen years or more" was under 27 years while those migrants living in Dayton for less than a year average just under 43 years. In fact, an inverse trend is clearly evident, the longer one has lived in Dayton, the younger the age of arrival in Dayton.

The sex composition of migrants has been less selective than age and less uniform over time and place. Some diversity by sex does exist. There is a higher proportion of females among the more recent arrival groups (i.e., those with five or less years of residence in Dayton) and migrants with fifteen or more

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TABLE ONE

MIGRANT STATUS AND SELECTED DEMOGRAPHIC AND SOCIOECONOMIC CHARACTERISTICS, APPALACHIAN SAMPLE, EAST DAYTON, 1975 (IN PERCENTAGES)

	MIGRANT STATUS IN DAYTON AREA						
Characteristic	Under One Year	One to 5 Years	5 to 10 Years	10 to 15 Years	Over 15 Years	Entire Life	Total Sample
Mean Age (in Years)	43.4	40.4	36.8	40.9	52.6	43.0	49.3
Percent Female	57.1	67.3	53.9	52.6	55.2	45.8	54.7
Percent Married	62.5	68.6	84.9	82.4	73.9	83.2	75.8
Percent Separated/Divorced	12.5	7.1	3.0	6.6	5.9	2.3	5.6
Percent Under 12 Years of Education	51.9	44.5	45.5	43.6	55.9	27.1	51.7
Percent with College Education	5.6	9.7	11.2	8.2	6.7	17.8	8.0
Percent Under $3,000	37.0	29.3	26.6	28.1	29.5	22.4	28.7
Percent Over $7,000	59.3	52.4	51.9	52.4	46.2	65.3	48.9
Percent Owning or Buying Housing Unit	34.4	30.1	42.4	50.0	63.7	63.9	59.9
Percent Living in Single Family Housing Unit	71.7	54.8	45.8	61.2	71.3	71.5	69.8

years in Dayton. The latter may be the result of sex differentials in morality.

The marital status of the more recent migrant to East Dayton is, undeniably, married. A greater proportion of migrants residing less than five years in Dayton were widowed, divorced, separated, or single than those Appalachians living in Dayton for more than five years.

III. Socioeconomic Characteristics

Over fifty percent of the migrants have an educational background of eleven years or less (Table One). Thirty-five percent have a high school or high school equivalency (GED) and eight percent have some college education. Broken down by migrant status, more recent migrants are likely to have gone to college, received vocational training, or completed high school. Older migrants living in East Dayton tended to concentrate in educational levels at high school or less, particularly at the eighth grade level or less.

Table One provides information on migrant status by family income. The recent residents to the Dayton area appear to be divided into two income categories: from $7,000 to $12,000 per year and from $1,000 to $3,000 per year. A similar distribution exists for persons living in the Dayton area between five and fifteen years: $7,000 to $12,000 and under $1,000 per year. The earlier migrants cluster in the $3,000 to $7,000 yearly income categories.

In Table Two, the source of income is shown by migrant status. Over fifty-six percent of the respondents reported their income source from wages, salaries, and tips. A large number of Appalachians in East Dayton also receive income from sources specified for retirees: social security payments and pensions or annuties (30.0%). These latter two categories and rental income provide the bulk of income for long-term migrants. Public assistance payments were more likely to be used by migrants living in Dayton for less than five years, while unemployment compensation, alimony and child support, veterans benefits, and workingmen's compensation appear infrequently and were evenly spread throughout the five migrant statuses.

Recency of migration is associated with type of house and tenant status. Generally, the more recent the move to a destination, the more likely one will live and rent in a multi-dwelling unit. Appalachians in East Dayton are more likely to own a home, compared to the percentage of home-owners (51%) in the total Dayton city population given by the 1970 United States Census, especially in the "over fifteen year" group. In all other migrant statuses, the respondent was more likely to be renting his place of residence. By structure type, ownership status is related to type of unit and time spent in Dayton. Single family units predominate among Appalachian migrants having moved to Dayton over ten years ago, while duplex housing is concentrated among more recent movers.

IV. Visitation Frequency of Migrant and Non-Migrant Groups

In Table Three, the long-term migrants still living in East Dayton have the lowest level of contact with friends and relatives in Appalachia. As recency of migration increases, the levels of visitation also increases; those migrants in Dayton between ten and fifteen years are likely to visit from as much as a few times a month to as little as a few times a year. Migrants in Dayton for less than ten years are as likely to visit friends and relatives almost every week as they are to visit them as little as a few times a year.

V. Comparison Between Migrant and Non-Migrant Groups

The presence of a non-migrant category allows for contrast between first and second generation Appalachians based on length of exposure to urban living. Adaptation effects associated with assimiliation to an urban life-style can be explored and the degree of divestation of Appalachian culture among members of this subgroup can be examined.

Generalizing from the appropriate tables, we find that, on the whole, the non-migrant Appalachian has the lowest percentage for divorced, and separated persons (2.3%) and one of the highest percentages of married persons (83.2%). In education, the non-migrant group has the highest percentages of persons with twelve years of education of the equivalent (GED) and the highest percentage of college trained (17.8%).

The highest percentage of non-migrants is found in the $7,000 and over category (65.3%) and the lowest percentage (22.4%) in the under $4,000 interval. Income source provided additional positive measures related to improved adaption. Non-migrants have a large percentage of persons earning income from job-related activities (68.8%) and the lowest percentage of persons taking forms of public assistance and unemployment compensation (6.5%).

Housing type and tenure also indicate a stable life style for the non-migrant Appalachian in the East Dayton area. The non-migrant group has the highest percentage of home-ownerships (63.9%). The

TABLE TWO

INCOME SOURCE AND MIGRANT STATUS, APPALACHIAN SAMPLE, EAST DAYTON, 1975

	INCOME SOURCE				
Migrant Status in Dayton Area	Salary Wages, Tips,	Public Assistance, Unemployment Compensation	Pensions, Social Security, Annuities, etc.	Other	
Under One Year	71.9% (23)	15.6% (5)	13.0% (4)	0.0% (0)	100% (32)
From One to Five Years	67.1% (57)	17.6% (15)	15.3% (13)	0.0% (0)	100% (85)
From Five to Ten Years	68.2% (116)	15.3% (26)	10.6% (18)	5.9% (10)	100% (170)
From Ten to Fifteen Years	69.0% (156)	13.3% (30)	15.9% (36)	1.8% (4)	100% (226)
Over Fifteen Years	51.9% (1026)	7.4% (146)	38.2% (756)	2.5% (50)	100% (1978)
Entire Life in Dayton	68.8% (128)	6.5% (12)	23.7% (44)	0.1% (2)	100% (186)
Total Sample	56.3% (1506)	8.7% (234)	32.5% (871)	2.5% (66)	100% (2677)

TABLE THREE

NUMBER OF VISITS TO APPALACHIAN REGION BY MIGRANT STATUS, APPALACHIAN SAMPLE, EAST DAYTON, 1975

	MIGRANT STATUS IN DAYTON AREA						
Number of Visits to Appalachia	One Year or Less	One to Five Years	Five to Ten Years	Ten to Fifteen Years	Over Fifteen Years	Entire Life in Dayton	
Almost Every Week	4.0% (1)	16.0% (4)	12.0% (3)	8.0% (2)	52.0% (13)	8.0% (2)	100% (25)
Few Times A Month	5.6% (5)	4.5% (4)	25.8% (23)	12.4% (11)	44.9% (40)	6.7% (6)	100% (89)
Few Times Every Six Months	1.8% (6)	11.3% (37)	10.7% (35)	13.1% (43)	60.1% (197)	3.0% (10)	100% (328)
Few Times A Year	0.7% (13)	4.4% (83)	9.8% (186)	10.9% (207)	68.4% (1296)	5.8% (110)	100% (1895)
Few Times Every Few Years	1.1% (16)	1.0% (15)	3.6% (53)	6.5% (97)	81.1% (1203)	6.7% (100)	100% (1484)
Never Visit	1.3% (8)	1.5% (9)	3.2% (20)	4.0% (25)	79.0% (490)	11.0% (68)	100% (620)
Total Sample	1.1% (49)	3.4% (152)	7.2% (320)	8.7% (385)	72.9% (3239)	6.7% (296)	100% (4441)

structure type is dominated by the single family dwelling unit (71.7%).

VI. Discussion of Findings

The age distribution offers us several avenues for discussion. Age, in the Appalachian community of East Dayton, could be representative of numerous factors in the migration pattern. First, those persons still living in the area are multi-generational, with those living in Dayton for more than fifteen years the aunts and uncles of the cousins and nephews who are more recent migrants. The high standard deviations calculated for the mean age by migrant status are greatest for two recent migrant groups. This leads to speculation that the high mean age and high standard deviation for age for persons in the Dayton area for less than one year suggests a bi-modal age distribution.[3] (See footnote page)

The high mean age at arrival in Dayton seems to confirm other research that earlier migrants from Appalachia came for primarily economic reasons at age groups which correspond with other rural to urban migrants. The recent Appalachian migrants may not be as disposed towards seeking economic opportunities but have come for non-economic reasons, as to be proximate to kin (Lansing and Mueller, 1967). Possibly, though, the age distribution represents nothing more than the "stayer" population within the greater Dayton-Montgomery County Appalachian population.

The sex composition, where females dominated recent migrant statuses and males the earlier statuses, appears to correspond with classical findings in migration research; males tend to be more exploratory than females, and arrive in greater numbers at earlier stages of a migratory stream than females. Females would then be more representative of the later stages of the stream between Southern Appalachia and metropolitan Dayton.

Educational differentials between the various migratory statuses, appears associated with the changing climate of educational aspirations reflected in American society. More persons now receive an exposure to a greater number of years of formal education. Thus, the recent migrants, particularly if they are younger, are more likely to have more years of formal education.

The amount of family income and the source of income gives us the impression that the Appalachian community in East Dayton is made up of diverse socio-economic groups: low-income persons on public welfare, middle-income households, and persons on old age assistance and social security. Apparently, the length of time spent in Dayton does not influence the degree of stability in the amount or source of income. Public assistance seems to be utilized by a larger proportion of the community than we had anticipated from the literature on the culture of Appalachia (highly self-sufficient and independent of outside, public assistance). Certainly, more research on this finding is felt necessary.

Housing status indicates a surprising number of households that rent single-family units. Perhaps the desire of privacy reflected in the Appalachian culture is portrayed in the preference for single-family housing over duplex units. The high proportion of rented units in the Appalachian community may be influenced by several factors. Perhaps the current earning power and perceived future earnings are not as secure for the average Appalachian in East Dayton given knowledge of the housing market in metropolitan Dayton. As a compromise, the Appalachian chooses to rent housing rather than apartments, whether married, with children, or single.

Those persons most likely to own in inner Dayton were older persons without the financial reserves to buy elsewhere or who are emotionally tied to the inner eastside community.

The comparison with persons born in Dayton offers a very positive view of the Appalachian adjustment to urban culture. It appears that, on the whole, persons who identify themselves as Appalachian but were born in Dayton have more stable environments, whether measured through marital status, income level and source, or housing type and tenure. This evidence does need more clarification through research on the adjustment patterns of other rural to urban groups.

Finally, the notion of frequent visitation patterns found in urban communities with family and friends in Southern Appalachia needs some modification. From the East Dayton data, recent migrants to East Dayton are most likely to reflect the stereotypical view of frequent visitation.

Ford (1962) has documented the fondness with which Appalachians view their birthplace. Studies of Appalachians have shown that reliance on kinship relations for assistance in problems of employment (Schwarzweller and Crowe, 1970; Schwarzweller, Brown and Mangalam, 1971), housing quality and location (Hyland and Peet, 1973), family troubles (Schwarzweller and Crowe, 1970; Schwarzweller, Brown, and Mangalam, 1971; Kunkin and Byrne, 1973) is a common characteristic of this group. However, a migrant group becomes more acculturated to a destination community, the intensity of contact with family at origin can be expected over time, to decrease.

VII. Conclusion

Based upon approximately 4500 respondents to a questionnaire in the East Dayton community during 1975 several observations can be made on the adjustment of Appalachians in the urban area.

The inner Appalachian community in the Dayton area is comprised of persons in their mid to late earning years with a predominance of women in the more recent migration groups to East Dayton. While most Appalachians are married, a large proportion of the migrants that are recent arrivals to East Dayton are divorced or separated. Among long-term migrants, a number of respondents are widowed.

A large proportion of migrants have less than a high school education, although this seems related to changing formal educational standards found in the larger society. Family income and source of income reflect factors other than migratory status. On the whole, the long-term migrants appear to be doing better than recent migrants, both in the amount of income and major source of income into household.

The housing style Appalachians have accustomed themselves in East Dayton includes a large number of rented single-family dwellings. Only long-term migrants have chosen to buy houses on a large-scale basis.

As the time passes for Appalachians in East Dayton, the frequency of contact for migrants with relatives and friends in Appalachia sharply decreases. This is connected with increased integration to metropolitan Dayton as one substitutes new friendships for friendships and relatives in Appalachia.

Finally, a cohort of persons born to Appalachian parents, when examined with Appalachian migrants, are more stable, martially and economically, and show a greater adaptability to urban life and culture in the Dayton area. The implications of this finding may indicate that Appalachians can no longer be considered as a group needing substantial private and public social service assistance. Instead, we believe that Appalachians are becoming more representative of persons with considerable exposure to and adaptability in metropolitan living. As Fischer states, "The popular image of the migrant to the city — a lonely soul, just off the train, friendless and overwhelmed in the great metropolis — is highly inaccurate. Only a handful of newcomers arrive without their families, and without associates in the city (1976: 81)."

FOOTNOTES

1. The data was collected by employees under contract to the Sunrise Comprehensive Care Center, Dayton, Ohio. Special thanks go to Jim Castanzo for making the data available to both public and private organizations and interested researchers. The data is on file at the Research and Instructional Computation Center, Wright State University, Dayton, Ohio.
2. The approximately 4500 Appalachians make up slightly over thirty percent of a total sample of 14,728 respondents. This proportion is thought to be an under-estimation of the percentage of Appalachians in the East Dayton area.
3. This phenomena was confirmed from cross-tabulations on grouped age categories.

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A SUMMARY

Appalachian Values: Are They Transferrable From A Rural To An Urban Setting? A Comparative Survey.

This survey is a preliminary comparative study between the values of Appalachian school children presently living in Appalachia, and those children located in urban areas who are either first or second generation Appalachians. It was assumed that Appalachian values are distinct from the values adhered to by other Americans and that they have a pronounced effect on the lives of those people who retain them. We utilized an important work on this subject by William R. Weinberg entitled, *Values Catalog: An Annotated Bibliography*, and developed for the Secretary for Development of the Commonwealth of Kentucky.

It has been recognized by Mr. Weinberg, and others, that values held by many Appalachians include religion, patriotism, self worth and education. We felt we should explore whether the assumed values of the Appalachian culture move with people and families when they migrate into a city.

The project team sampled 100 sixth grade school children from the Dennis Wooten and the Robert W. Combs Elementary Schools near the town of Hazard, in Perry County, Kentucky. In Ohio, 105 sixth graders were sampled from the Washington Park Elementary School in the City of Cincinnati, Hamilton County. Out of the 105 sampled in Cincinnati, only 59 students could actually be identified as first or second generation Appalachian. It was these 59 students' responses which were used in the survey.

The findings of the survey were derived through the use of the University of Kentucky's Statistical Package for Social Sciences. The data thus obtained was analyzed by the project team. The major findings are as follows:

In the area of family relationships, there is a strong bond between the children and their families. Parents and children eat a majority of their meals together and they watch television as a

and the Overcrowding Index were significantly different among the neighborhoods. However when the effect of the Median Family Income, Natural Family Index, and the Occupation Index are removed, the others do not remain significantly different. Therefore it can be concluded that poverty, overcrowding, education and the Nyden indices are not any different for White, Black, or Appalachian Neighborhoods. The things that make the communities differ in their living conditions is the level of income, the number of two parent homes*, and the number of skilled and whitecollar workers—with White Neighborhoods faring better in all three than their Black and Appalachian counterparts.

Perhaps the next issue is the question of changes in the neighborhoods. Are the living conditions in the Black and Appalachian Communities improving? In an attempt to this question, the SES Index, which was defined earlier, from 1960 was compared with the same measure in 1970.

A brief interpretation of the preceeding chart leads one to the conclusion that the Socio-Economic Status for each of the neighborhood types has not changed throughout the 1960's. Therefore if the SES Index can be used as a single summary indicator of the living conditions in the neighborhoods of Cincinnati, then one would be forced to conclude that all the efforts of the social service system and Johnson's War on Poverty have failed to produce any improvement in the living conditions within the neighborhoods of Cincinnati by 1970. Perhaps their contribution can be been by 1980.

CONCLUSIONS

In summary, when we looked at the effect of the variables individually we found that:

1. White Communities were better off than Black Neighborhoods in every factor measured except the Nyden Ratio.
2. White Neighborhoods were significantly better off than Appalachian Communities in five of the variables measured. The only similarities between the two groups of neighborhoods were the Nyden Ratio and the percent of children living in two parent homes which indicates an equal (potentially) number of wage earners per family. Nevertheless the level of income is still considerably less.
3. Appalachian Neighborhoods were significantly better off than Black Communities in all variables measured except in Overcrowding and education which are very similar and Occupation which shows Blacks are better off.

Therefore we can conclude that Black Neighborhoods have the least desirable living conditions. Appalachian Neighborhoods although they fare better than their Black counterparts, still do not equal the living conditions of the White Communities.

When we looked at the effect of all the variables working at once, the ones that accounted for most of the differences between the neighborhoods were:

1. The Median Family Income
2. The proportion of skilled and whitecollar workers
3. The proportion of children living in two parent homes although the difference may not be as great as it appears because of discrepancies in population figures. (see page 3)

Once the above variables were controlled, the remaining ones were no longer significantly different between the neighborhoods.

When we look at the changes in the living conditions between neighborhoods, we observed:

1. That there was no significant gains made towards narrowing the gap between White Neighborhoods and the others.
2. That there were no improvements in the living conditions in the Appalachian or Black Neighborhoods from 1960 to 1970.

In the opinion of the author, one can not attribute this lack of improvement to "negative aspects" of the neighborhood residents. It seems that we have created a social system that does not permit everyone to be a success—indeed it may even prevent some persons from obtaining "success." Therefore it becomes the responsibility of the system to insure that all persons have adequate care.

Therefore it is sadly concluded that, not only that the living conditions in the Black and Appalachian Neighborhoods are not as good as they should be, but it appears that things did not improve throughout the 1960's. But then again any Black or Appalachian living in Over-The-Rhine can tell you that—he lives it everyday.

Socio Economic Status Comparison: 1960-1970

Census	Appalachian	Black	White
1960	40.7	38.0	71.6
1970	45.4	36.8	80.3
Significant Difference	NO	NO	NO

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* recall the concern about this variable —see page 3

RESEARCH BULLETIN

October, 1977

A Comparison of the Neighborhoods of Cincinnati

INTRODUCTION

The purpose of the paper is to attempt to compare the living conditions with the neighborhoods. Since the population of Cincinnati has three major groups, one useful way of comparing the neighborhoods would be to classify each community as either Black, Appalachian, or White. These terms are used in a cultural sense, not in a racial sense. Therefore black Appalachians are considered Appalachian and white Appalachians are also considered Appalachian and not culturally White.

The process of classifying the neighborhoods is a relatively simple task since the city has "statistical neighborhoods." The city has 119 census tracts which have been grouped into 44 Statistical Neighborhoods.

Since the statistical neighborhood is a reasonable approximation of the existing communities, they are very useful in studying the living conditions in Cincinnati. It has often been stated that Cincinnati is a typical city. If this is true, then the results of studies based on the neighborhoods could be generalized to the living conditions of Blacks, Appalachians, and/or Whites in other cities of similar population.

THE APPROACH

The organization of this paper will follow a four step process: Identification of the neighborhoods, Definition of the variables, Comparison and analysis of the variables for the communities, and the Conclusions.

Step 1

The neighborhoods are placed into the group that corresponds to the dominate group in the population of that community. If a neighborhood has 50 percent or more of its population as Black, then it would be classified as a Black neighborhood. For example, Lower Price Hill is estimated to be over 50 percent Appalachian. Therefore it is classified as an Appalachian neighborhood. A neighborhood is classified as White if it is not 50 percent Black or 50 percent Appalachian. Although it is possible for a community to be both Black and Appalachian, this does not seem to occur in Cincinnati. Population percentages are from Census Summary Data 1970 (full count and 20% sample) and 1970 Census Computer Tapes except the Appalachian estimates. They were provided by the Urban Appalachian Council.

Step 2

All variables are patterned after the poverty indices used by Maroney, Maloney, and May in their adaptation of the Census Bureau's New Haven Project with the exception of the Nyden Ratio which was developed by Paul Nyden. The values of the variables are calculated from census data for 1970. This data set is available through the Behavioral Sciences Laboratory of the University of Cincinnati.

Step 3

The comparison and analysis techniques and methodology were completed via SPSS program package and the FINN program.

Step 4

The conclusions drawn from the results attempt to summarize the similarities and the differences among the living conditions of Black, Appalachian, and White Neighborhoods.

THE NEIGHBORHOODS

Appalachian Neighborhoods
- Over-The-Rhine
- E. Price Hill*
- L. Price Hill
- Oakley
- S. Fairmount
- Carthage
- Camp Washington
- East End
- N. W. Fairmount
- Hartwell

Black Neighborhoods
- Avondale
- Kennedy Hgts.
- Evanston
- Corryville
- N. Fairmount
- Walnut Hills
- Mt. Auburn
- West End
- Winton Hills
- Queensgate
- S. Cumminsville

White Neighborhoods
- N. Avondale
- Bond Hill
- Mt. Lookout
- Mt. Adams
- W. Price Hill
- College Hill
- Mt. Washington

* Although there is some uncertainity, these neighborhoods are now considered to have been Appalachian.

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White Neighborhoods, Cont'd

Clifton Hgts.
Roselawn
Madisonville
Riverside
Northside**
Mt. Airy
California
Clifton
Hyde Park
Pleasant Ridge
Fernbank
E. Walnut Hills
Westwood
Riverroad
University Hgts.
C. Riverfront

THE VARIABLES

Median Family Income

This is the sum total of the income from everyone in a family that resides in the same household. This would include the wages of husband, wife, children, and perhaps members of an extended family that live in a household.

Poverty Index

This is the percentage of all families whose total income is less than three thousand dollars in a year. It should be noted that this variable is not the same as the poverty level provided in the 1970 census. The census does not provide poverty figures in any previous census. Therefore this data set used the under three thousand dollar variable since it is part of a time series comparison from 1950 to 1970.

Nyden Ratio

This is the total population of a community divided by the total number of persons employed. It is designed to show the ratio of people to workers. It can loosely be used to indicate the number persons supported per worker.

Natural Family Index

This is the percentage persons under eighteen years of age that live in two parent homes. Its compliment (100-nfi) is the number of children living in one or no parent homes. Its use in this study is primarily a measure of the number of potential wage earners in a family. It is not necessarily a reflection of home stability.

Overcrowding Index

This is the percentage of all housing units that have more than one person per room. In other words, it is the total number of persons living in a residence divided by the total number of rooms in the residence.

Occupation Index

This is the percentage of persons living in a neighborhood that are bluecollar workers. This includes all forms of unskilled or semiskilled workers excluding services workers. Service workers were not included because as a class of workers they can be bluecollar or whitecollar, unskilled to highly skilled. Including them could have inflated the resulting percentage.

Education Index

This is the percentage of 25 year old persons that do not have a high school diploma. It reflects the education level of the work force of a neighborhood.

SES Index

This variable is formed by summing five of the seven variables and then dividing that result by five. It is designed to act as a single summary measure of the living conditions of the neighborhoods. The variables used to compute the SES Index are natural family index, median family income, occupation index, education index, and overcrowding index.

** Although this community meets the criteria as being a White Neighborhood, it should be noted that it has a population that is 45 per cent Appalachian and 12 percent Black.

COMPARISON AND ANALYSIS

The data transformations required were done by SPSS and the analysis of the data was accomplished via the FINN program. The procedure selected to analyze the data was the Multivariate Analysis of Variance. This procedure allows one to determine if there is a significant difference between the highest value and the lowest value. The difference between the middle value and the high or the low was tested by establishing confidence intervals around the means generated by the MANOVA procedure. If the intervals do not overlap then there is said to be a significant difference at the .05 risk level.

By visually inspecting the means one can see that some rather large differences do occur. However one must keep in mind that these results were derived from a relatively small sample of 44 neighborhoods. Therefore all the values were compared and tested for significance. Naturally this testing process takes the sample size into consideration. The following are the results of the comparison and testing.

A brief interpretation of the chart would be that in 1970 White Neighborhoods had more skilled and whitecollar workers, more highly educated people, higher levels of income, less overcrowding in the homes, and a smaller proportion of families living in poverty. However, the Appalachian Neighborhoods do have the same proportion of two parent homes as their white counterparts. Since there is a difference in the income levels it could indicate that although they are not in "formal" poverty, Appalachians in these neighborhoods are forced to exist on considerably less than persons living in White Neighborhoods.

Comparison of the Neighborhood Means

Variable	Appalachian	Black	White
Natural Family Index	74.8	53.8	79.1
Occupation Index	55.5	43.2	33.3
Education Index	72.9	65.6	49.9
Median Family Income	7793	6349	9988
Poverty Index	14.9	23.8	8.9
Overcrowding Index	13.4	15.0	7.8
Nyden Ratio	2.7	3.1	4.3

A brief interpretation of the differences between White Neighborhoods and Black Neighborhoods reveals White Communities tend to have a higher percentage of two parent homes, more highly educated persons, more income per family, a smaller percent of families in poverty, and less overcrowding in the homes. The statistical test indicates that Black Communities have a smaller proportion of skilled or whitecollar workers as do the White neighborhoods. In short, Black Neighborhoods are worse off than White Communities in every aspect measured except for the ratio between the total population and the number of persons employed.

Appalachian Neighborhoods and Black Neighborhoods are similar in their amount of overcrowding in the homes and their proportions of persons without a high school diploma. Despite a similar level of education, the Black Community has a larger percentage of skilled and whitecollar workers but tends to have a lower income level. This suggests that there was in 1970 discrimination in wages and employment practices. One wonders if such practices still continue today. Other differences between Black and Appalachian Neighborhoods are that Appalachian Neighborhoods have fewer families living in poverty and have more children living in two parent homes than their Black counterparts.

However one must take caution before making too much of this finding. The Census Bureau reports a curious phenomenon. Black males in their early twenties disappear from the population figures and do not reappear until their midthirties. It is also a commonly reported item that some black fathers are absent from the home during "welfare visits" in order to continue to receive benefits. These fathers feel that they are virtually forced to "disappear" to insure that their children are fed. The prospects of losing the meager benefits may also be preventing some single parents from re-marrying. It could very well be that these situations keep the "apparent" number of children living in two parent homes "lower" than homes in White and Appalachian Neighborhoods.

Comparison of Appalachian and White Neighborhoods

Variable	Appalachian	White	Significant
Natural Family Index	74.8	79.1	NO
Occupation Index	55.5	33.3	YES
Education Index	72.9	49.9	YES
Median Family Income	7793	9988	YES
Poverty Index	14.9	8.9	YES
Overcrowding Index	13.4	7.8	YES
Nyden Ratio	2.7	4.3	NO

Comparison of Black and White Neighborhoods

Variable	Black	White	Significant
Natural Family Index	53.8	79.1	YES
Occupation Index	43.2	33.3	YES
Education Index	65.6	49.9	YES
Median Family Income	6349	9988	YES
Poverty Index	23.8	8.9	YES
Overcrowding Index	15.0	7.8	YES
Nyden Ratio	3.1	4.3	NO

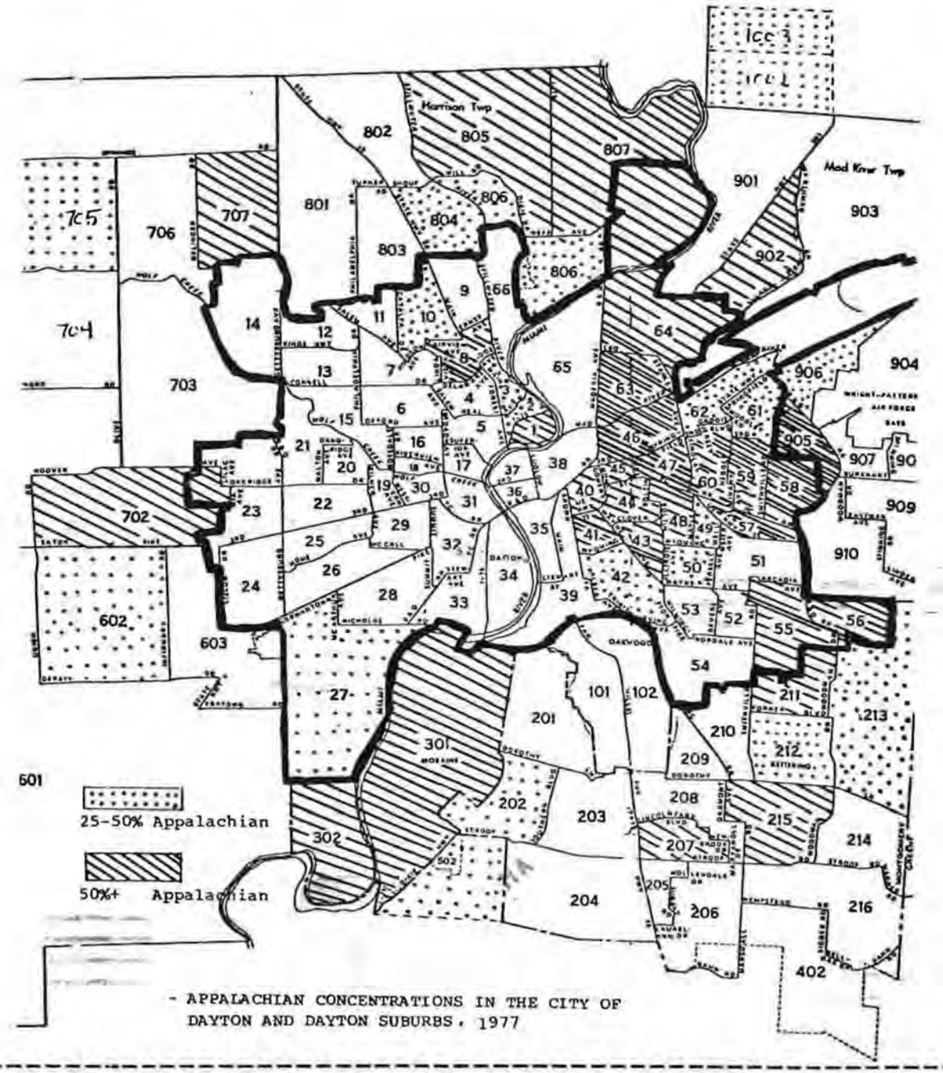
Comparison of Appalachian and Black Neighborhoods

Variable	Appalachian	Black	Significant
Natural Family Index	74.8	53.8	YES
Occupation Index	55.5	43.2	YES
Education Index	72.9	65.6	NO
Median Family Income	7793	6349	YES
Poverty Index	14.9	23.8	YES
Overcrowding Index	13.4	15.0	NO
Nyden Ratio	2.7	3.1	NO

So far we have looked at the differences of the variables one at a time. However by using the multivariate analysis of variance one can further understand how these variables function together and the contribution that the variables make to the overall situation while controlling for the effects of those variables that make a larger contribution. In other words it helps to find out if education is really significantly different due to its own effect or does it appear to be significant only because it is highly related to a variable that makes a greater contribution to explaining the differences between communities such as Occupation Index.

When one looks at the overall effect of all the variables at once, it can be seen that there are significant differences between the neighborhoods of Cincinnati. After the variables have been placed in what is felt to be their order of importance, one can observe the magnitude of the contributions of each variable while controlling for the other variables.

In this case the ones that explain most of the differences between the communities are Median Family Income, Natural Family Index, and Occupation Index. When we look at the effect of each individual variable we see that the Poverty Index, the Education Index,



- APPALACHIAN CONCENTRATIONS IN THE CITY OF DAYTON AND DAYTON SUBURBS, 1977

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RESEARCH BULLETIN
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The Invisible Neighborhood: Appalachians In Ohio's Cities

Between 1940 and 1970, an estimated seven million people left their homes in the Appalachian region for destinations in the heavily urbanized and industrialized northeastern and Great Lakes states.[1] Perhaps as many as half this number came to Ohio, many of whom settled into urban areas outside of the twenty-eight Appalachian counties in the southeastern portion of the state. The 1970 census shows that some 410,000 Ohio residents were born in Kentucky, and another 350,000 were born in West Virginia. These data include a part of Kentucky not in Appalachia, but exclude other donor states within the region. The data also deal with first generation Appalachians only. Even allowing for these facts and the probability of a 25 percent rate of return migration to the region, estimates of a million Appalachians living in or near the major metropolitan areas of Ohio are not unreasonable.[2]

The migration stream to southwestern Ohio originated mainly in the coalfields of eastern Kentucky, while central and northeastern Ohio seemed to draw more heavily from West Virginia. The people who left the region were pushed by deteriorating economic circumstances in the mountains, and were attracted by an urban opportunity system which included jobs, education, and the possibility of an improved quality of life. Appalachians have by and large succeeded in establishing themselves as members of the urban working class in the receiving cities. They figure significantly in Ohio's production of steel, rubber and automobiles, as well as in the manufacture of paper, automobile parts, toys, refrigerators and cash registers. Survey research indicates that as many as one out of three blue-collar workers in Ohio are of Appalachian heritage.[3] Many others have entered careers in public health, social work and education, some took up the professions of law, medicine, or the ministry, and still others have their own small businesses.

Migration to Ohio cities from Appalachia has slowed but it has not stopped. A single example is illustrative: Akron counted 23,000 Appalachian residents in 1910, 70,000 in 1920, and 80,000 in 1930, half of whom were originally from West Virginia. In the period of 1955 to 1960 another 7,744 Appalachian migrants arrived in Akron, and 4,457 more joined them between 1965 and 1970. During these two five-year periods over 12,000 Appalachians came to Akron, averaging roughly 1,200 in-migrants per year. Today, the estimated Appalachian population in Akron is 135,000 people, or more than half of the city's population. Similar situations can be documented for other cities in Ohio.[4]

Resembling other ethnic groups that have migrated to urban areas, Appalachians share a common cultural heritage which grew strong in the mountains over a two-hundred year period. Love of the land, a definite religious perspective, common lore, and shared values, customs, and expectations are all elements of Appalachian cultural identity. The Appalachian extended family system (stem family in the mountains and branch family in the cities) made migration a successful strategy for survival, and it continues to provide cultural nourishment and identity to hundreds of thousands of urban Appalachians.

There is another aspect of Appalachian migration which is as real as these successes, but is very grim. Large numbers, perhaps as many as a third, of the Appalachians who have come to Ohio's cities are faced with problems in finding employment, decent housing, and schools capable of educating their children, yet Appalachians remain largely invisible to the public and private human service agencies of their adopted cities. They constitute, with urban blacks and the Spanish-speaking, one of the major low-status minority groups in the Midwest. Their primary needs are the basics of life: employment, education, housing and health care.

Appalachians have been and continue to be a significant economic, social and cultural group in Ohio's cities. Despite this fact, relatively little research has been done to discover the status of Appalachians in Ohio's cities. The study that is described here was intended to provide a useful profile of urban Appalachians in Ohio.[5]

Finding Ohio's Urban Appalachians

Since Appalachians as individuals cannot be identified in current census data, an alternative method of identification was developed. In

Editor's Note: Hard times have hit us. However, we feel we will be able to have at least three issues of the Research Bulletin this year. Thank you for your patience and understanding.

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five cities — Akron, Toledo, Columbus, Cleveland, and Dayton — local researchers contacted reliable informants from various sectors within their respective cities: municipal government, social services, churches, schools and universities, and others. Using a blank census tract map, informants were asked to locate the neighborhoods where they thought Appalachians were residing in the city and in what proportion. From these designations, a composite map was drawn up which showed the locations and relative density (0-25 percent, 25 percent-50 percent, 50 percent and above) of the Appalachian population.

This method for identifying "Appalachian census tracts" was not used in the sixth city — Cincinnati — where an earlier study using school survey data identified 'Appalachian neighborhoods" from which census tracts could be broken out. In addition, a study of migrants with specific surnames was conducted in Dayton as a control on the reliable informant method. The results of the surname study closely approximated and tended to validate the reliable informant method.

In order to focus on Appalachians (and in the absence of individual level data), census tracts identified as being 50 percent or more Appalachian in population were selected for analysis. Since Cleveland was found to have no census tracts that could be identified as 50 percent or more Appalachian, is was deleted from the comparisons with the other cities. A separate analysis of Cleveland can be found in the concluding section of this paper, entitled "Cleveland: A Special Case."

Seven variables were selected for comparison and analysis and are fully explained below.[6] The data were analyzed in two ways: First, within each city the results for Appalachian neighborhoods were compared with those for the city as a whole, to find out whether the Appalachian migrants were living under different conditions than the general population. Second, Appalachian neighborhoods in different cities were compared with each other, to see how conditions varied among migrants who had chosen different destinations.

The Variables

Occupation Index: The percentage of persons living in a census tract who are blue-collar workers. This includes all unskilled and semiskilled workers except service workers. Service workers were excluded because as a class of workers they can be either blue-collar or white-collar, unskilled to highly skilled. Including them as blue-collar workers could inflate the percentage, while including them as white-collar could deflate the percentage. Either way, the percentage of unskilled or semiskilled workers could be misleading.

Poverty Index: The percentage of all families whose total income is less than $3,000 in a year. It should be noted that this variable is not the same as the poverty level provided in the 1970 census. The Bureau does not provide poverty figures for any of its previous censuses. Therefore, this data set used "under three thousand dollars" since it is part of a planned time series data set spanning the years from 1950 to 1980.

Education Index: The percentage of persons over 25 years of age who do not have a high school diploma. It reflects the education level of the work force of a census tract.

Median Years of School: The median years of school completed by persons over 25 years old who live in the census tract. It is used to indicate the typical amount of school completed by the major portion of the work force.

Median Family Income: The typical income of a single family residing in the same household. This would include the wages of husband, wife, children, and perhaps some members of an extended family who live in that household.

Natural Family Index: The percentage of persons under the age of eighteen who live in two-parent homes. Its complement (100 percent — n.f.i.) is the number of children living in one or no parent homes. It is used in this study primarily as a measure of the number of potential wage earners in a family and does not necessarily reflect family stability.

Overcrowding Index: The percentage of all housing units in a census tract which have more than one person per room. In other words, it is the total number of persons living in that household divided by the total number of rooms in that housing unit.

The information gathered for this study has several limitations. Lack of census data on Appalachian migrants led to the use of the reliable informant method of identifying "heavily Appalachian census tracts." Although useful, this indirect method yields conclusions that must necessarily remain general and inferential. Also, the use of census tracts as the unit of analysis is in itself problematic. Since non-Appalachians are to be found in almost every census tract studied, the data may be affected by those persons and to that extent may not be truly representative of Appalachians.

Finally, the Appalachians living in the selected census tracts do not necessarily constitute a majority of the Appalachians in their area. Although we have located a substantial portion of the Appalachians in each city, and the variables tell us some important things about them, the realities of extreme poverty or grand success among Appalachians tend to be moderated by the methodology employed in this study. These limitations should be kept in mind.

Comparing Appalachian Neighborhoods with the City as a Whole

When one looks at Table 1, one can see that persons living in Appalachian census tracts in Akron tend to earn less money and to have fewer job skills. Although there is no significant difference in the percentage of people over 25 who do not have a high school diploma, the people living in the Appalachian census tracts who did not attain a diploma apparently left school earlier than other people in Akron.

Table 1. Comparison of City Totals with Appalachian Census Tract Totals.

		Median Family Income	Occupation Index	Education Index	Median Years of School	Poverty Index	Natural Family Index	Overcrowding Index	
Akron	A	8,844	54.5	53.2	11.0	10.7	74.5	6.1	
	C	10,051	47.8	50.3	12.0	9.0	78.1	5.3	
	SIG	YES	YES	NO	YES	YES	YES	NO	n=23
Cincinnati	A	7,241	59.0	74.5	9.5	16.7	85.4	14.9	
	C	8,894	39.9	56.2	11.2	12.1	71.3	9.5	
	SIG	YES	YES	YES	YES	NO	YES	YES	n=23
Columbus	A	7,712	50.7	60.9	10.7	14.0	67.8	8.0	
	C	9,731	38.5	44.4	12.2	9.2	76.5	5.9	
	SIG	YES	YES	YES	YES	YES	YES	YES	n=47
Dayton	A	9,287	48.1	62.0	10.6	12.9	77.2	8.0	
	C	9,600	46.6	55.2	11.3	10.5	70.8	7.2	
	SIG	NO	NO	YES	YES	NO	YES	NO	n=29
Toledo	A	9,283	65.0	63.7	10.9	9.6	73.5	7.5	
	C	10,474	46.3	50.2	12.0	7.7	80.6	5.4	
	SIG	NO	YES	YES	NO	NO	NO	NO	n=7

A — Appalachian C — City SIG — Sign. Difference N — # of Census Tracts

The Appalachian tracts have a higher percentage of families living in poverty and a significantly lower percentage of children living in two-parent homes. There is no difference in the proportion of overcrowded homes for the Appalachian tracts and the city of Akron as a whole.

In Cincinnati, it was found that the Appalachian tracts have lower family incomes and fewer skilled and professional workers. Unlike Akron, the Appalachian tracts do have a higher percentage of people without high school diplomas. In addition, the people living in these neighborhoods receive less education than the general population of Cincinnati. There is no difference in the percentage of families living in poverty. The Appalachian tracts do have a significantly higher proportion of children living in two-parent homes, but they also tend to have more overcrowded homes.

Columbus is similar to Cincinnati, except for the comparisons of level of poverty and the Natural Family Index. Appalachian neighborhoods have a higher percentage of families in poverty than in Columbus in general. The city also has a larger proportion of children living in two-parent homes.

People in Appalachian neighborhoods in Dayton tend to earn the same amount of income and have equal work skills as the average citizen of that city. However, the city in general has a larger percentage of high school graduates and a higher median years of school completed. The Appalachian tracts have more families in poverty, but they also have a higher percentage of children living in two-parent homes than the city does. There is apparently no difference in the proportion of overcrowded homes.

In Toledo, the people in Appalacian neighborhoods differ from the general population on only two variables. Appalachian tracts have a larger percentage of unskilled and semiskilled workers and they also have a smaller proportion of high school graduates. However, since Toledo had only seven Appalachian tracts, these differences and similarities should be interpreted with care.

Overall, the Appalachian tracts in Toledo and Dayton were the most like their city's population, while those in Columbus and Cincinnati were the most different.

A further part of this analysis was the comparison of all cities as a whole with all Appalachian census tracts as a whole. The city totals for each variable were average and compared with the average figure for all the Appalachian tracts, and the differences were tested for significance. The results were clear: People living in urban Appalachian neighborhoods tend to have fewer work skills and earn less money than the general urban population of the state of Ohio. The Appalachian tracts have a smaller proportion of high school graduates, and the people in them have less education. There is also more poverty and overcrowding. The urban Appalachian population is equal to the

general urban population of Ohio for only one variable: the percentage of children living in two-parent homes is the same for both groups.

Comparing Appalachian Neighborhoods with Each Other

How do the Appalachian populations in different cities differ from each other? We tried to answer this question by comparing the information from the Appalachian neighborhoods in the five Ohio cities. Significant differences did emerge between some cities for some of the variables.

Family Income: Families living in Dayton's Appalachian neighborhoods have the highest median income, but not significantly higher than Akron and Toledo. Significance was found only in the income gap between Dayton and the two cities of Columbus and Cincinnati, where Appalachian family income was lowest.

Occupation: A large majority of Ohio's urban Appalachians are unskilled and semiskilled workers, and no significant difference in work skills was found among the five cities.

Education: Cincinnati's Appalachian tracts have a significantly smaller proportion of high school graduates than in Columbus, Dayton, or Akron. Toledo's are apparently not different from any of the tracts in the other cities for this variable.

Median Years of School: The only difference for this variable was between the cities of Cincinnati and Akron, with Akron's Appalachian population having more years in school than its counterpart in Cincinnati.

Poverty: The percentage of families in Appalachian tracts living in poverty is approximately the same in each of the five Ohio cities.

Natural Family Index: There is no significant difference in the percentage of children living in two-parent homes in the Appalachian census tracts among Columbus Toledo, Akron, and Dayton. However, Cincinnati's tracts have a higher percentage on this index than all the other cities.

Overcrowding: Dayton, Columbus, Toledo, and Akron have about the same proportion of overcrowding in their Appalachian neighborhoods. Overcrowding is significantly higher in Cincinnati.

Lastly, we combined all this information to arrive at a ranking of the desirability of living conditions in the Appalachian neighborhoods of the five cities. Akron, Dayton, and Toledo seem to present better living conditions for Appalachian migrants than either Columbus or Cincinnati, and the least desirable conditions are those found within the Appalachian census tracts of Cincinnati.

Conclusions

Appalachians in the five cities studied are below median income levels in all of the cities and significantly below in Akron, Cincinnati and Columbus. They appear to be a heavily working class group, significantly overrepresented in blue-collar jobs in all cities but Dayton. Appalachian adults without a high school diploma are found in every city at a higher rate than average, and there are significantly more Appalachians without a complete high school education than the general population in four of the five cities studied. Appalachians are significantly behind the general population in all of the cities but Toledo in terms of median years of schooling, but it should be noted that the difference in Toledo, while not technically "significant," is the difference between dropping out or finishing high school.

Despite the handicaps Appalachians suffer in terms of income and education, the data show that many are keeping themselves out of poverty (only Appalachians in Akron and Columbus had significantly higher rates of poverty than the general populations); and are finding at least acceptable housing conditions, with only two cities, Cincinnati and Columbus, showing higher than average rates of overcrowding for Appalachians. Appalachian census tracts in Akron, Columbus and Toledo seem to have fewer two-parent families (significantly fewer in Akron and Columbus) than the general population in each of those cities, while Cincinnati and Dayton have significantly more two-parent Appalachian families than the average in each of those cities.

In general, it can be concluded that when the variables of the Appalachian census tracts were compared with their city's data, Dayton and Toledo's Appalachian tracts were the most like their city's population while Cincinnati and Columbus were the most different. When the Appalachian tracts in each city were compared with those of the other cities, it was found that the living conditions in Akron, Dayton, and Toledo were about the same, the conditions in Columbus were somewhat worse, and apparently the situation in Cincinnati is poorest of them all. And when the data for all Appalachian tracts identified in this study were averaged and compared with the average of the data for all of the cities, it was found that persons living in the Appalachian tracts were worse off for every variable measured except poverty.

It seems, then, that Appalachians in Ohio are following a pattern set by other ethnic groups who have migrated or immigrated to America's urban centers: they are establishing for themselves the basics of survival — jobs, income, and housing. As comparatively recent arrivals in the cities, they have generally succeeded in completing the first phase of the migrant settlement pattern. The challenges of the second phase stand before them: raising their incomes and occupational status, and struggling to achieve a quality education.

Many urban Appalachians in Ohio's cities will doubtless succeed in the second phase of rural to urban migration (indeed some already have), as they did in the initial phase. But the data also contain hints of migration casualties, numbers of desperately poor Appalachians hidden by the aggregate data who are suffering severely from the traditional immigrant/migrant problems: negative stereotyping, cultural derogation and outright discrimination. These people too are among the urban Appalachians of Ohio, who though invisible, must not be forgotten.

Cleveland: A Special Case

Since none of the census tracts in Cleveland were identified as having a 50 percent or more Appalachian population, the city could not be included in the foregoing comparison and analysis. However, five variables were tested for the census tracts in Cleveland which were identified as being 25-50 percent Appalachian, with the following results:

The census tracts identified as having high concentrations of Appalachians have a significantly higher percentage of semiskilled and unskilled workers than do the tracts for Cleveland as a whole.

There is not a significantly larger percentage of families in poverty (i.e., with less than $3,000 annual income per family) in the heavily Appalachian census tracts than in the city as a whole.

The heavily Appalachian census tracts show a significantly higher percentage of individuals 25 years of age and older who do not have a high school diploma than do the census tracts for the city as a whole.

The median family income for the families in the heavily Appalachian census tracts is not significantly lower than the median family income for all families in the city of Cleveland.

Persons living in the census tracts identified as heavily Appalachian have completed significantly fewer years of school than the general population in Cleveland which is 25 years of age or older.

Residents in the heavily Appalachian census tracts identified in this study are strongly blue-collar and have incomes roughly comparable with the other residents of Cleveland. They are a working class group who are not suffering the effects of poverty at any higher rates than the rest of the residents of Cleveland. It is obvious, however, that they are overrepresented in what may be considered "low status" occupations, and have educational needs above and beyond the general populace of the city.

1. Pickard, Jerome, "Population Changes and Trends in Appalachia," Academy for Contemporary Problems, Columbus, Ohio, 1974.
2. Estimate made by the Urban Appalachian Council based on census data compiled by Dr. James Brown and Dr. Clyde McCoy of the Urban Appalachian Council Research Committee.
3. Kunkin and Byrne. "Appalachians in Cleveland," Institute for Urban Studies, Cleveland State University, 1973.
4. See Downing, Bob. "Akron, West Virginia," *Mountain Review*, II, 3, May, 1976; and Maloney, Michael E. "Just Looking For A Home: Urban Appalachians In Ohio," Nelsonville, Ohio, February 4, 1977.
5. For the full report, see "From Mountain to Metropolis: Urban Appalachians in Ohio," by Dan M. McKee and Phillip J. Obermiller (Cincinnati: The Ohio Urban Appalachian Awareness Project, 1978).
6. The variables are patterned after the poverty indices used by Maloney, Maroney, and May in their adaption of the Census Bureau's New Haven Project. The values of the variables are calculated from the 1970 Census Data. The data set used is available through the Behavioral Sciences Laboratory of the University of Cincinnati.

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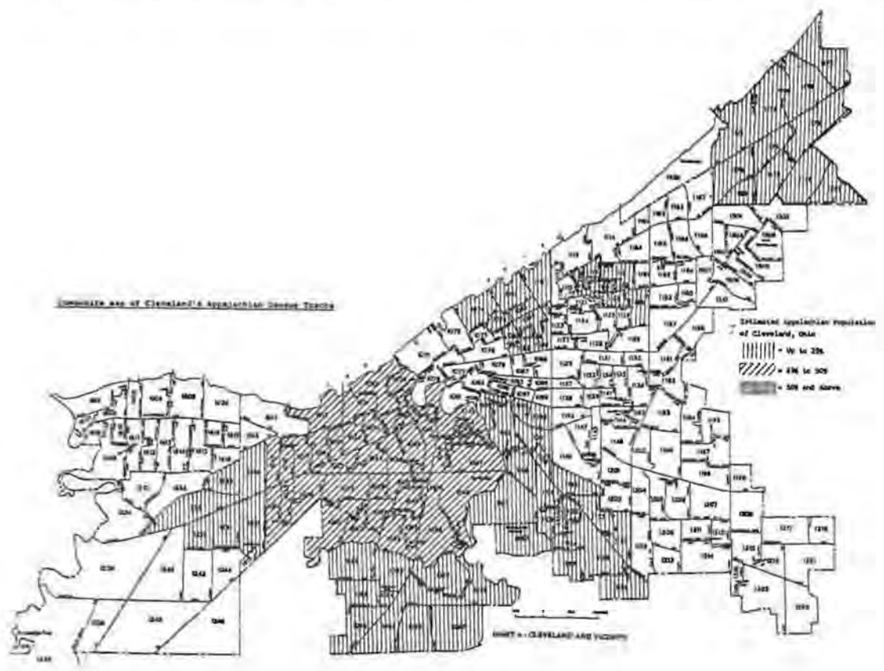
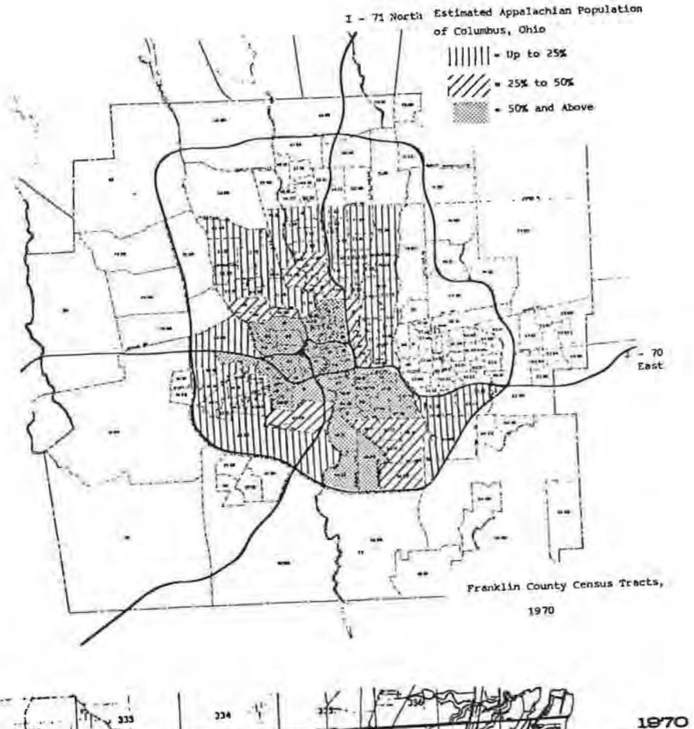
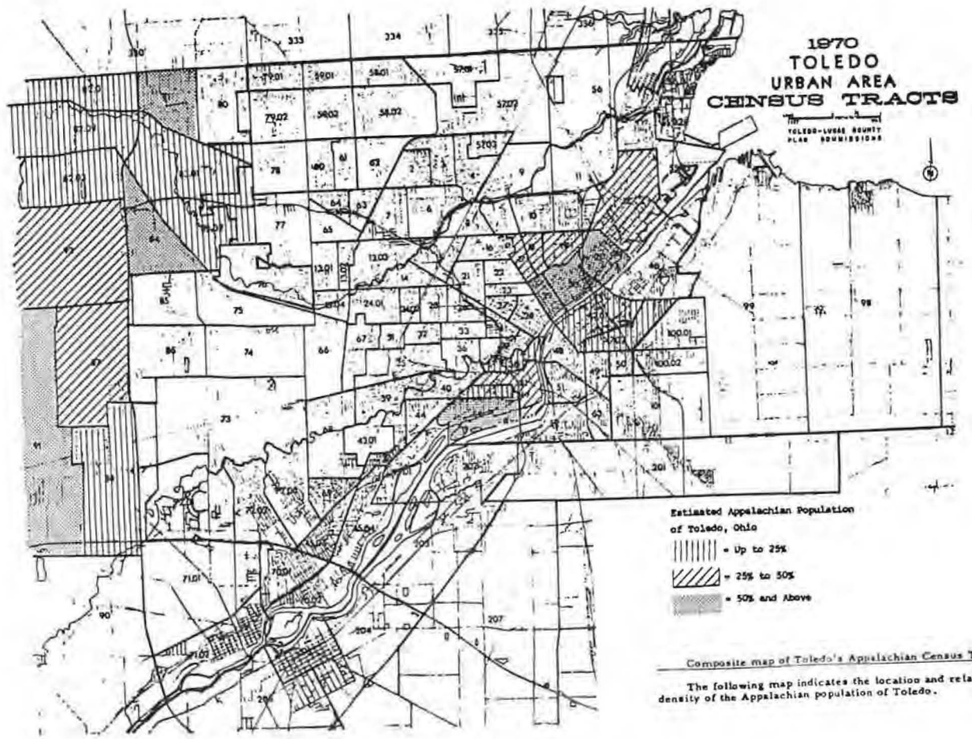


Composite map of Columbus' Appalachian Census Tracts

The following map indicates the location and relative density of the Appalachian population of Columbus.





Composite map of Toledo's Appalachian Census Tracts

The following map indicates the location and relative density of the Appalachian population of Toledo.

Composite map of Akron's Appalachian Census Tracts

The following map indicates the location and relative density of the Appalachian population of Akron.