December 11, 1953

To the Graduate Council:

I am submitting herewith a thesis written by Beryl B. Maurer entitled "The Rural Church and Organized Community Activity. A Study of Church-Community Relations in Two East Tennessee Communities." I recommend that it be accepted for nine quarter hours of credit in partial fulfillment of the requirements for the degree of Master of Science, with a major in Rural Sociology.

Ernest L. Long
Major Professor

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and recommend its acceptance:

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Dean of the Graduate School

THE RURAL CHURCH AND ORGANIZED COMMUNITY ACTIVITY

A STUDY OF CHURCH-COMMUNITY RELATIONS IN TWO EAST TENNESSEE COMMUNITIES

A THESIS

Submitted to
The Graduate Council
of
The University of Tennessee
in
Partial Fulfillment of the Requirements
for the degree of
Master of Science

---

by

Beryl B. Maurer

December 1953

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B. B. M.

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CHAPTER I

INTRODUCTION

Origin and Purpose

"The Rural Church and Organized Community Activity," a study of church-community relations in two East Tennessee communities, originated out of another study. The University of Tennessee Agricultural Experiment Station, Agricultural Extension Service, and the Tennessee Valley Authority were cooperating in a study of six select East Tennessee communities. The writer was asked to assist the rural sociologist of the Experiment Station in conducting the study. It was further suggested that this was a good opportunity to gain field research experience and first-hand acquaintance with the East Tennessee area. The opportunity was accepted on the basis that permission would be granted to utilize any extra time available in the course of field research to study church-community relations in the six communities.

A working church program called a Rural Life Conference was found at work in three of the six communities. No equivalent community-oriented church program was found in the other communities. In one of the three communities the Rural Life Conference was unable to work through the local churches. As a result the scope of the study was limited to the study of church-community relations in the two communities in which a

community oriented church program and the Tennessee Community Improvement Program were at work.

At the beginning of the study the writer had been interested in developing the hypothesis: a church with an adequate community oriented program is a primary community integrating force. This hypothesis was abandoned when only two of the communities were found with community oriented church programs, and both lacked sufficient longevity to provide satisfactory results.

Procedure

The major study, entitled "Process and Action in Organized Rural Communities," was set up to be completed in preliminary report form in three months (April 1 - June 30, 1953). The six top ranking communities in the Chattanooga and Knoxville areas of the 1952 Tennessee Community Improvement Program were selected to be studied. Field work began immediately. Complete data covering the community organizations may be found in the mimeographed report of the study under the aforementioned title.[1]

As a result of the manner in which the study was originated, it was necessary for the writer to undertake the

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[1]Howard J. Bonser and B. B. Maurer, "Process and Action in Organized Rural Communities," Preliminary Report (College of Agriculture Experiment Station, The University of Tennessee, 1953). (Mimeographed)

study of church-community relations without adequate preparation. Schedules had to be developed in the field while the study was in process. No opportunity was available for pretesting, adequate consultation, or checking of previous studies. For all practical purposes the study assumed an exploratory nature. Schedules[2] were developed to record the resources of the church, determine the extent of community orientation, investigate carry-over into the community program, and determine the attitude of individuals. In addition, information was obtained from community records, by attending church and community activities, and through informal contacts in the homes of the residents. The writer stayed in five of the communities while doing the field work. This was a most enjoyable and enlightening experience.

The church resource and orientation schedules were completed in interviews with the local pastors insofar as possible. The church carry-over schedule was completed in an interview with the community planning committee, and the individual schedule in interviews with a 20 per cent sample of the community. Except for the church orientation and resource schedules, all other data were gathered in conjunction with the primary study. No information was duplicated that was called for under the major study.

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[2]See Appendix A, pp. 137-149.

The six communities were given names symbolic of an outstanding community characteristic. They are: Select Valley, Distantdale, Teeterton, Churchland, Solidvale, and Displayvale. The two communities involved in this study are: Churchland and Solidvale.

It was necessary to do rather extensive research on the Rural Life Conference and the Tennessee Community Improvement Program, as very little information was available in written form. The origin and development of the East Tennessee area of the Tennessee Community Improvement Program is traced throughout because it is the area in which: (a) the program originated; (b) the communities under study were located; and (c) information was most readily available.

Definition of Terms

In Chapter II the terms Agricultural Extension Service and Extension Service are used interchangeably. The terms county agent, home agent, extension specialist, and extension agents apply to representatives of the Agricultural Extension Service.

The term Community Improvement Contest, as indicated in Chapter II, is one phase of the broader Community Improvement Program.

Presentation

The study as herein presented may be likened to an ongoing drama. There are two main actors: The Tennessee Community Improvement Program, and a Working Church Program. Action takes place in the two communities, Churchland and Solidvale. The actors are introduced, the stage is set, the curtain rises, and the drama unfolds.

CHAPTER II

THE TENNESSEE COMMUNITY IMPROVEMENT PROGRAM

The Tennessee Community Improvement Program is a statewide program of group education at the community level. It is a voluntary, "grass roots" program of local resource development, conducted and financed by community-minded individuals. The objective of the program, community improvement, is clearly stated in the slogan "Better Homes on Better Farms for Better Communities."

The Community Improvement Program is the outgrowth of far-reaching social and economic changes taking place within the area. New and changing ways of life call for new and better ways of meeting change. The Community Improvement Program is the means developed to meet the need for a total, whole-life community-wide approach to the problems of living in a changing environment--to conserve the values of the present, incorporate the advantages of the new, and progress to a better way.

The uniqueness of the program is not so much in the community-wide, total-life approach to resource development, as it is in the manner in which it came about. An urban Knoxville civic club committee, recognizing the close relationship and interdependence of industry and agriculture, of urban and rural residents in the area, and seeking a way

to promote better understanding and mutual development, sought the counsel of the University of Tennessee Agriculture Extension Service as to how it might best be done. The specific question raised was, "What can 'business' do to help Agriculture Extension and the University of Tennessee promote a program of regional development that will help agriculture keep in step with industry and maintain a balance between the two?"

In the uncharted beginning of 1944, nine Knoxville civic organizations banded together with the counsel of Agriculture Extension, raised $3,000, and sponsored a Community Improvement Contest with sixty-four communities in fifteen counties participating. The number has steadily grown until it surpasses the seven hundred mark and reaches every county in the state. The influence of the program has overflowed into neighboring Georgia, Alabama, North Carolina, Mississippi, Virginia, Kentucky, and beyond.

The strength of the Tennessee program lies in its indigenous character. The new community spirit and outlook on life is epitomized in the "story" of the 1951 State Champion:

> We like to think the sun shines a little brighter in Cherokee Community--that the sunsets are a little prettier, and that the grass grows a little greener. Deep down inside, we know that this is not true--that we have nothing that any other community does not, or cannot, have; that we are just common everyday people, working together, trying to make better what God has left in our care.

It is a tribute to the counsel of the Agricultural Extension Service that a program starting out as a result of the interest and concern of man in his fellowmen has maintained its same basic purpose and character. The program continues as a program of the people, originated by the people, carried on through the people, for the people's benefit. From the beginning it has been the policy of the program to maintain a minimum of central control and a maximum of freedom necessary for creative, cooperative activity and growth. As such, the Community Improvement Program has been the answer to a deep-seated need--the need for a workable means whereby people in a community could give realistic expression to the desire to improve their way of life--a means whereby they could cooperatively pool their resources and with adequate counsel work together in an organized program of self-help in solving their problems. The results of the program are striking evidence of its effectiveness.

A Growing Program

Grounded in the Past

In order to understand the Community Improvement Program, its growth and effectiveness, it is necessary to go back several years and pick up a few threads from the past.

"Our Common Mooring."[1] One does not go far into the past until he runs into the shadow of the personality and work of Dr. Harcourt A. Morgan. Dean of the College of Agriculture at the University of Tennessee (1913-19), President of the University (1919-33), member of the three-man governing board of the Tennessee Valley Authority (1933-48), and Chairman of the Board (1938-41), Dr. Morgan's influence has been far-reaching in the area. Out of the need for maintaining the proper relationship between man and his environment came the program of balanced farming. Similarly, out of the need for urban growth and rural development to go hand in hand came the program of balancing farms with factories in decentralized industries dispersed throughout the area. Hand in hand with these went the emphasis upon education as the means of developing community well-being and bringing about a widespread understanding of the "Common Mooring" of all people.

Directly and indirectly, the influence of Dr. Morgan can be found in the purpose and character of the Community Improvement Program.

Area test demonstration program.[2] In 1935, the Tennessee Valley Authority embarked on a program of farm

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[1]Ellis F. Hartford, Our Common Mooring (Athens: University of Georgia Press, 1941).

[2]Norman I. Wingert, "Valley of Tomorrow," The University of Tennessee Record Extension Series, Vol. XXVIII (Knoxville, Tennessee: The University of Tennessee Bureau of Public

readjustment and resource development on an area basis. All of the farmers within the bounds of a specified area were encouraged to organize and participate in the program as a group. Each area was usually established to include a small community, neighborhood, watershed or other natural unit which would give a degree of homogeneity to the farms included. The majority of the areas included from fifty to two hundred families.

The primary purpose of the area test demonstration, as distinguished from the unit test demonstration, was to study the effects of readjusted farm practices and management within the framework of community. One specific question at stake was to determine whether the efficiency of the individual family farm could be sufficiently improved through cooperative community effort to preserve it as the basic economic unit. In general, the program studied social techniques, opportunities for group action, and the effect of changed farming practices upon the community: economically, socially, and nutritionally. Other problems such as watershed protection, marketing, and fire control, which could best be approached on a group basis, were also involved.

By 1951, 404 area test demonstrations had been established in Tennessee. As a result, a growing sense of

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Administration, July 1952).

community was developed which, when organized around a natural community area, prepared the way for participation in the Community Improvement Program.

Extension "community club" program. Group education through organized communities is of long and reputable standing in Tennessee Agriculture Extension work. At the turn of the century, bi-weekly community meetings featured the program of the Swiss community at Belvedere, Franklin County. Bone meal fertilizer, alfalfa, and a community crushing plant for limestone were noteworthy parts of their program. By 1917 the Franklin County agent had fifteen to twenty communities organized and actively carrying on a working program. Community rivalry, visiting, and all-day barbecues characterized activity. The community organizations were the backbone of the Franklin County crimson clover program inaugurated at that time. By 1925, while Dr. H. A. Morgan was President of the University of Tennessee, a statewide program of community clubs was being promoted by the Agriculture Extension Service. Extension agents were encouraged to organize and work through local community clubs as an effective means of extension work. The community club was a "classroom for the county agent," and monthly programs were the order of the day. Many county agents found that community clubs increased the effectiveness of their work and enabled them to reach a greater number of people.

A number of community clubs organized on sound principles during this era, have stood the test of time, and continue to serve effectively to the present day. An example of this is found in Cheatham County where an average of fourteen to fifteen community clubs organized by the county agent, carried on a definite program involving regular monthly meetings. At least five of these original clubs, Pleasant View, Poplar Ridge, Neptune, Woodlawn, and Cheap Hill, have weathered population and agricultural change and continue to effectively serve their respective areas as a part of the Community Improvement Program.

Aimed at the Present

Three separate and distinct yet inextricably interwoven threads unite to form the common cord of strength of the Community Improvement Program: the sponsors, the Agriculture Extension Service, and the communities. Their bond of unity lies in a common interest and concern for the well-being of their fellowmen. Man prospers most when all prosper. Other motives can readily be seen behind this type of program. True, a more beautiful countryside is a greater attraction to visitors from other areas, an enlightened and improved farm populace is a better market for the products of industry, and a popular rural program does enlist greater backing for a tax-supported institution; but of even greater

significance is the truth that such a program thrives and succeeds in direct proportion as common interests displace special interests.

Born in Knoxville. Under the leadership of Dr. H. A. Morgan, then President of the University of Tennessee, the Knoxville Rotary Club activated a Rural-Urban Relations Committee to promote better relations between rural and urban peoples throughout the Knoxville trade area. In 1943, the Director of the Knoxville Tourist Bureau became chairman of the committee. A man of ideas and promotional ability, he saw great potential in the work of the group. This same year the eight-man committee, consisting of the Director and Chief of Agricultural Relations of the Tennessee Valley Authority, the Dean of the College of Agriculture and Head of the Sociology Department, University of Tennessee, Knox County Agent, and representatives of the Fulton-Sylphon Inc. and the American Limestone Company, along with the chairman, laid plans for action. Under the stimulus of the "Plant to Prosper" individual farm program sponsored by the Memphis Commercial Appeal, the committee sent a delegation to consult with the College of Agriculture. Following this the Dean and Vice-Director of Extension appeared before the Rotary Club. As interest mounted a committee within the College of Agriculture was set up to work with the Rural-Urban Relations Committee. This committee consisted of the District IV

agriculture and home agents, Vice-Director of Extension, three farm management specialists, and a home management specialist. Out of the cooperative efforts of the two committees a two-fold basic plan emerged: (1) a community-centered program, and (2) a contest to arouse interest and participation. It was generally agreed that the total community approach was the best means for reaching every aspect of rural life, and developing individual initiative on the local level in solving community problems. The whole farm approach had been expanded to include the entire community.

It was during these first few months that the basic pattern of the Community Improvement Program was established. The program was recognized as being of greater magnitude than one single sponsoring organization could support. As a result the invitation went out from the Rotary Club to other Knoxville civic organizations to share in the sponsorship of the program. The promotional ability, enthusiasm, and leadership of the Rural-Urban Relations Committee chairman played a tremendous role at this point. By April 1944 he reported a total of $3,000 available for contest awards. Eight other civic organizations had been "sold" on the program and joined hands with the Rotary Club as sponsors. A central sponsoring committee was set up, composed of two representatives of each sponsoring group and the Extension Service. Originally called the Business-Farmer Committee, the name was

changed to the Rural-Urban Relations Committee of the Knoxville civic organizations.[3]

In the meantime, the committee appointed in the College of Agriculture had been busy establishing a sound basis of program operation. The district agriculture and home agents had surveyed their respective county leaders for suggestions and reactions, area leaders and specialists had been contacted, and county and home agents of District IV had met on two separate occasions to discuss and develop plans of operation and promotion. In the six or eight months interim between the time the committee was appointed and the program accepted, it had worked out the details and prepared the way for the launching of the first Community Improvement Contest.

The "Rural Community Improvement Contest" program presented by the assistant District IV agriculture agent in April 1944[4] was adopted by the Central Committee and launched July 1. Sixty-four communities in fifteen East Tennessee counties completed the six months program. Fifteen communities received $1,800 in awards with Shady Valley community, Johnson County, winning number one honors. The first award dinner, with sixty-four community representatives in attendance,

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[3]See Appendix B, p. 159.

[4]See Appendix B, p. 155.

was held jointly with the Junior Chamber of Commerce Annual Award Meeting at the Andrew Johnson Hotel, February 9, 1945. At this meeting the initial year's activity received a solid stamp of approval, and the group voiced the desire to move ahead, expand and improve in 1945.

Much had been accomplished the first year, but most important of all the program had borne fruit. Even in the short space of six months, significant results had been achieved. The program had real merit and promise. From a hesitant attitude of "Let's see what happens," in 1944, the program took on a more confident and positive note. The maiden voyage had been a success and an increasing number of supporters were ready to "sell" and "spread" the new project. The task ahead shaped up as one of promotion, publicity, and enlistment on all fronts.

Not only had a change in attitude taken place, valuable experience had been gained, and a basic organization and program framework set up, tried, and found to be essentially sound. The Central Committee of the nine cooperating organizations: Rotary, Kiwanis, Civitan, Exchange, Lions, Optimists, Tourist Bureau, Chamber of Commerce, and Junior Chamber of Commerce, with the consultation of representatives from the College of Agriculture, was found to be an effective working unit. Bulletins had been prepared and distributed, sources of income located, county sponsorship promoted,

newspaper publicity developed through a special award, the contest framework established, judging procedures outlined, communities touched, interest aroused, and new horizons opened.

"Reared" in Tennessee.

1. 1945 - Nashville. The second year of the Community Improvement Contest found its influence spreading and expansion taking place. Representatives of the Chattanooga area "dropped in" for a visit with the Central Committee, word was passed along through the channels of sister civic organizations, the Tennessee Tourist and Development Association and Southern Highlands Association were actively promoting the program, the Dean of the College of Agriculture appeared before the Nashville Chamber of Commerce, other speakers were appearing before interested groups, and the Extension Service was disseminating information through its statewide network.

At Nashville, primarily through the efforts of the Extension Service, the Farmers' Club of the Chamber of Commerce was "sold" on the Community Improvement Program. As a result, the Chamber of Commerce sponsored a Community Improvement Contest for the Middle Tennessee area. Except for the sponsoring organization, which in this case was the Chamber of Commerce, the program was practically the same as that in the Knoxville area. In Nashville, the contest became

one phase of the total program of the Chamber of Commerce; whereas, in Knoxville, the contest was an independent program, with a sponsoring organization established solely for the purpose of promoting community improvement. In addition, the Nashville program, at the outset, was assigned the part-time service of an extension specialist whose specific duty was to promote community improvement.

In Knoxville a new sponsor, the Tennessee Valley Agricultural and Industrial Fair, was added to the original group of nine, representation on the Central Committee was fixed at two members from each sponsoring organization, and a new name, "Community Improvement Contest," with the slogan "For Better Homes on Better Farms," replaced the old "Rural Community Improvement Contest." The "Rural-Urban Relations Committee" of the Knoxville civic organizations became the Central Committee of the Community Improvement Contest sponsored by the Knoxville civic organizations. The change in name was indicative of the broadening concept of the program of community improvement. A publicity chairman was appointed on the Central Committee, and an intensive, continuous program of publicity and promotion pursued. The annual press award was strengthened and regular monthly meetings were instituted by the Central Committee. Awards were increased to $2,475 and allocated more equitably. The judging period was increased from one to two weeks, and close attention given to

the constructive report and suggestions of the judges for improving the contest. The annual award dinner, held independently for the first time, was made the high point in the year's activities. One hundred and thirty-five attended the annual award dinner held at 12:00 noon, December 12, 1945, in the First Methodist Church. In attendance were representatives of communities, county and home agents, and sponsoring organizations. The Community Improvement Contest was on the move and gaining monumentum!

2. 1946 - Chattanooga. Continued expansion keynoted the Community Improvement Program throughout 1946. Chattanooga, following Nashville, launched a Community Improvement Contest sponsored by the Chamber of Commerce. The Chattanooga contest covered the tri-state service area of Tennessee, Georgia, and Alabama. Unlike Nashville, the Chattanooga program did not have the part-time service of an extension specialist.

In the meantime, the Knoxville area experienced its biggest year of the contest. One hundred and two communities in twenty counties actively participated in the program during the year. The campaign to improve, promote, and publicize was bearing fruit. Twelve local sponsoring organizations were active in eight counties and sixteen newspapers were giving publicity. Regular county meetings of local leaders were promoted by the Extension Service with at least one member from the Central Sponsoring Committee participating.

The Tennessee Valley Agricultural and Industrial Fair had assumed full sponsorship of the Knox County Contest and set the annual fair theme as "Community Development." Community report forms had been revised, a judges' school planned, and another constructive report submitted by the judges. It was the opinion of the judges that improvement in farms, homes, and communities would follow wherever a sound community program was actively pursued. Community improvement was a direct function of community activity. As such, they recommended that the contest emphasize: local sponsorship, good publicity, better information on completing community reports, better informed public agencies, uniform judging standards, and consideration of an optimum time for judging.

In addition to steady growth and expansion along the three "fronts" in Tennessee, inquiries regarding the program had been received from more than thirty states.

3. 1947 - community specialist. The fourth year of community improvement activity found the program continuing to expand and growing stronger internally and externally. At Nashville the program had grown to the point where the part-time services of the extension specialist were no longer adequate. As a result, a full-time specialist in community work was appointed by the Extension Service.

In the Knoxville area the program continued to progress, be refined and intensified. One hundred and fifty-eight communities, representing all of the twenty-five counties in

the area, participated in the annual contest. County meetings between local leaders, extension personnel and Central Committee representatives were held in all of the twenty-five counties. Plans were laid for a Negro phase of the contest. $3,400 in awards were distributed, and 10,000 new eight-page bulletins reflecting area distinctiveness were prepared, bearing the name "East Tennessee Community Improvement Contest." The date of entry was moved up to May 15, and slight changes were made in the scoring. The first annual tour (open house) was held at Leesburg community, Washington County, and the annual award dinner was a great success. The judges reported that this was the first year they had judged twenty-five county winners! They further reported that the caliber of work done during the year was the best yet, and recommended that at least one judge be carried over from year to year to give the process perspective and comparative continuity.

4. 1948 - Jackson. The fifth year of the Community Improvement Program found four active area contests covering all of Tennessee. The West Tennessee area had for a number of years been participating in the "Plant-to-Prosper" and "Live-at-Home" individual farm and home contests. An overture on the part of the Extension Service to the sponsor of these programs to enter into sponsorship of the Community Improvement Contest received a negative answer. The Jackson Chamber of Commerce was then approached. Following a visit

to Nashville, the Chamber led the way in setting up a program patterned after the Knoxville plan. This made statewide coverage complete; a voluntary self-help program of community improvement covered every county in Tennessee. Few, if any, of the 1943 Rural-Urban Relations Committee of the Knoxville Rotary Club would have believed that which was to transpire in the brief span of five years. An idea had become a movement.

In the Knoxville area activity continued at a high pitch. One hundred and ninety communities participated in the contest, vying for $7,000 in local county awards and $3,450 in area awards. A Negro contest, sponsored by the Central Committee, had been inaugurated with nine communities from four counties participating. An exchange of ideas had taken place with leaders of the Chattanooga and Nashville contests. Plans were considered for enlarging the sponsoring group. A delegate attended the Washington, D. C. meeting of the National Council for Community Improvement. A permanent Central Committee meeting room was located and a second annual tour and open house conducted. County councils of community organizations were developed, and four judging schools were conducted at strategic points throughout the area. Special attention was directed toward assisting low-scoring communities and reducing variation in county judging.

5. 1949 - statewide contest. The entry of West

Tennessee into the Community Improvement Program set the stage for the inevitable statewide contest. From the Nashville area came a plan for judging the four area winners and selecting the top community in Tennessee. A state contest committee was set up, composed of one representative from each of the four area sponsoring groups and two representatives from the Extension Service. This committee approved the judges for the state contest and planned the state awards meeting. A state sponsoring committee composed of two representatives from each of the four areas was established to set up awards and represent each of the respective areas at the state level. Milton community,[5] Rutherford County, of the Middle Tennessee area, became the first community to be recognized as top Tennessee community and fly the coveted flag of state championship.

In the Knoxville area well-organized activity marked the sixth year of the East Tennessee contest. New streamlined bulletins were issued, assistance was rendered western North Carolina in establishing a community improvement program, the Negro contest entered its second year, a full-time extension agent in community work at the county level was appointed in Knox County, and the annual award dinner was limited to 350 members.[6] County representation at the award

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[5]See Appendix B, p. 153.

[6]See Appendix B, p. 165.

ceremony was fixed at two sponsors, two extension representatives and three members from the top county community.

6. 1950 - State Advisory Committee. The need for coordinating community activity at the state level was recognized in 1950 by the creation of a State Advisory Committee on community work within the Extension Service. The committee of thirteen was composed of two representatives (county and home agent) from each of the five extension districts, and three extension specialists: farm, home, and community. The committee's chief function was in the field of policy formation. It served in an advisory capacity to the Extension Service on community work, and was responsible for the publication of several pamphlets.[7] Regular meetings were held in January and July. With the formation of the committee came the broader recognition of the role of community activity.

Activity in the East Tennessee area hit an all-time high with 225 communities in twenty-five counties participating during the year. The program was marked by intensified activity in encouraging low-scoring communities, promoting the entry of new communities, and reemphasizing the importance of initiative, resourcefulness, and self-

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[7]Agriculture Extension Publications 332, "Projects of Organized Rural Communities"; 338, "Champion Rural Communities," and Leaflet 127, "Community Club Meetings."

reliance in the local group. Groups from Texas and North Carolina were oriented on the program and further scoring changes were introduced. The Negro program reported excellent progress. Open house and the annual tour became a traditional affair. The area winner competed in the state contest, and neighboring Bristol, Virginia, inaugurated a program which affected five counties in northeast Tennessee. The decision as to which contest they would participate in was left in the hands of the individual counties.

7. 1951 - an era of change. The tenor of the eighth year of the Community Improvement Program was one of change. The infant program which had successfully weathered its formative years on a year-to-year basis was now statewide and still growing. What did the future hold for the growing movement? In what direction was it going? What was its specific role? The State Advisory Committee struggled with these issues as it attempted to give perspective, meaning, and purpose to the movement in a statement of policy.[8] The Experiment Station made a study of twenty-six communities. The term "community" was seen in its broader concept, outgrowing its original agricultural connotations. Within the area sponsoring organizations, steps were being taken to enlarge the representation and provide greater permanency to the movement.

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[8] See Appendix B, p. 166.

The year-to-year short-time approach was being supplemented by a longer range outlook. The Tennessee Rural Community Newsletter, a statewide quarterly publication, was inaugurated under the auspices of the State Advisory Committee. The four Community Improvement Contests had evolved into the Tennessee Community Improvement Program. The movement was taking root!

In East Tennessee the word "contest" had been replaced by "program" in the official title. A new organization, the Sertoma Club, became number eleven in the list of Knoxville sponsoring organizations. Terms of representatives on the Central Committee were staggered to provide better continuity, and six sub-committees had been set up. Renewed emphasis was placed on spreading interest through sister organizations, and an attempt to commercialize the community program had been stifled. Award dinners were promoted on the county level. A community workshop had been conducted for extension agents and county sponsors. A group of Japanese statesmen and other overseas visitors had been oriented on the program. A brief history of the East Tennessee contest had been compiled and Central Committee representatives were delegated to attend all area award meetings. Cherokee community, Grainger County, became the first East Tennessee community to walk off with top honors in the state contest. The judges presented a report stressing the need for a better understanding of the meaning of community organization, the importance of communities promoting and sponsoring the

development of new communities, and the importance of improving sponsorship on the county level. The basis of scoring was revised to place 100 per cent emphasis upon improvement during the current contest year, thereby restressing the primary emphasis of the contest: to select the most improved community, not the best.

8. 1952 - Department of Community Development. Acting upon the advice of the State Advisory Committee on Community Work, the Department of Community Development was created within the Agricultural Extension Service. Late in the year two men were appointed to serve as specialists in the newly-created department. One man, having served as full-time community specialist in the Middle Tennessee area was reassigned the same area with an office in Nashville. The three remaining areas, Jackson, Chattanooga, and Knoxville, were assigned to the other specialist, with the office in Knoxville. Community work in Tennessee was assuming a more permanent role in the Agricultural Extension Service.

The element of permanency was also reflected in the East Tennessee area. The activities of the Central Committee were marked by better organization, more and better records, use of records to plan action, and an enlarging sponsoring group. All civic and service organizations in Knoxville had been extended an invitation to share in the sponsorship of the East Tennessee program. As a result, seven new

organizations, Pilot, Quota, Fountain City Civitan, Northside Kiwanis, West Knoxville Kiwanis, South Knoxville Rotary, and the Business and Professional Women's Clubs joined the other eleven, raising the total number of sponsoring organizations to eighteen. A more comprehensive slogan appeared on the Central Committee's letterhead--"Better Living in Better Communities,"[9] and delegates participated in the six-state Southeastern Community Development Association meeting at Cherokee, North Carolina. Community Development Day was featured at the Tennessee Valley Agricultural and Industrial Fair, and enthusiastic communities were telling their "story" before civic organizations. Another successful workshop was conducted bringing in sponsors, extension agents, and members of county councils from twenty-three of the twenty-four area counties.

With An Eye On the Future

The Tennessee Community Improvement Program is not only soundly grounded in the past, and aimed at the present, it has a firm eye on the future. The original intent of the program, its design and operation, overall effect, and trends within, during its decade of history, bear ample testimony to its forward look. 1953, especially, was a year of "taking stock," thoughtful study, and clarification of purpose and function with an eye on the future.

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[9]See Appendix B, p. 160.

In the East Tennessee area the function of the newly-created Department of Community Development was outlined. It was to coordinate all community work throughout the state. Specific areas of operation were clarified for the Sponsoring Committee and the Extension Service. The Central Committee was to work with county sponsors only. Extension was to train qualified extension workers in community work, and local community leaders, in cooperation with Vocational Agriculture, churches, schools, and other educational agencies. Its main purpose was to locate and develop rural leaders, furnish them information, and keep them working. As such plans were laid for a heavy program of leadership training, a program designed to keep community work on a sound basis, not only in the present but in the future. The Extension Service was building for the future.

A total of 917 attended the first series of ten group meetings of the Extension Leadership Training School. The Central Committee, in a series of meetings with county sponsors, stressed the importance of judging schools, the composition of judging teams, annual award dinners on the county level, and special recognition to newly-organized communities. Delegates attended the annual meeting of the Southeastern Community Development Association. The community report form was revised to allow greater freedom and flexibility,[10] and

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[10]See Appendix B, p. 163.

significant changes were made in the system of awards.

The original purpose of the founders of the Community Improvement Program had the forward look: "To help Agriculture Extension and the University of Tennessee promote a program of regional development that will help agriculture keep in step with industry and maintain a balance between the two." This was to be a dynamic, ongoing program. The forward look has been a part of the program from the beginning.

Throughout the ten years of the program's history, significant internal changes have been taking place which may be interpreted as trends. All of these bear common testimony to the forward look.

Scoring and awards. Originally the scoring and awards section of the contest was set up to stimulate improvement over a two or three year period. This was changed in 1951 to stress improvement during a single contest year. In 1953 it was revised to provide an additional incentive for continuous high performance. The program now provides awards for the most improved community during the year and recognition for continuous high quality of work over a period of years. These changes have developed out of need and have the tendency to encourage the forward look on the part of participants. Emphasis on improvement during a single year tends to encourage erratic intense splurges of activity which will make a big "show" over short periods. This type of activity is usually well above the normal level of community

action, and as a result is short-lived. A relapse automatically sets in as soon as the award is attained and artificial incentive lost. On the other hand, slower, steady development over a longer period of time is eclipsed by the "big splurge" type of activity, and stands little chance of appropriate recognition due to the smaller increment of progress from year to year. Changes in scoring have been made and the trend indicates that further changes can be expected. Adjustments were necessary to overcome the less healthy effects of: (a) "splurging" for quick results and loss of interest after the summit is reached; (b) progress only in "things" purchased by cash expenditure rather than local resource development; (c) the "squeezing out" of the more difficult areas of society which fail to respond to quick treatment making a good "show," yet which need the benefits of the program the most; (d) the monopoly of top county position by one or two communities, thereby stifling interest and development of others; (e) variations in judging; (f) the disappointment of close-running communities edged out by only a few points, without recognition; and (e) strained relations between competitors. The program continues to take on more of the forward look as these problems are adjusted, and emphasis moves from quick to a combination of short and long-time results.

Education. The importance and effectiveness of the community as an educator has long been recognized by the

Extension Service. The role of the Extension Service has been one of administering a community program of adult education. People themselves create the environments in which they live, therefore adjustments are best developed out of their own action. To set up a program of community improvement that would reach and enlist the support of all the people in putting into practice better methods of farm and home living was the goal of the Extension educational approach. However, it did not stop here; it sought to embrace every facet of community life for all the people--church, school, farm, home, recreation, health, welfare, and all that is a part of the totality of life. The community organization was designed to coordinate and interrelate all the activities of life for all the people in a given area.

Sims,[11] reflecting the "Common Mooring," states,

> From the beginning, it was recognized that the key to a community betterment program rested on the problem of bringing about a better understanding of the relationships of people, the schools and other agencies and the churches to the basic factors involved in the right use of the land and other natural resources of the community for better living.

At this point the program ran into difficulty. Extension personnel had not been trained to embrace the whole total-life community approach to a better way of living.

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[11]Almond J. Sims, Building A Better Tennessee, Extension Service Publication 321 (Knoxville: College of Agriculture, University of Tennessee, March 1950).

Their practice had been to concentrate on farm and home study groups. As such, they reacted in various ways; some saw the community organization as an added burden and handicap to an already heavy load, while others found it a new and effective means of reaching more people with better results.

As the original artificial incentive of prizes grows less pronounced, and the spirit of competition is seen as a part of the broader spirit of sharing, the educational process begins to take over. The prize is no longer an end, but assumes its intended role as a reward for cooperative endeavor. The importance of things gives way to the importance of the better use of things, of healthy attitudes, sound motives, and the satisfaction that comes from sharing and working together. As community work reaches the deeper levels of educational development, the program takes on the permanent and lasting forward look. To educate today is to prepare for tomorrow.

The growing emphasis on community leadership training and better training of extension agents in community work, is another testimony to the forward look of the Community Improvement Program.

Arts. Another aspect of the forward look is the growing emphasis on the arts: the change from spectator to participant activities, from external changes to inward development. Plays, pageants, recreational activities, folk-

dancing, community chorus, craft and handiwork are long-time developments. A healthy beginning has been made in this direction.

Community. The forward look is also reflected in the broadening concept of community. Recognition of the fact that many rural communities have greater numbers of rural non-farm, and part-time farm workers than farmers, and that less than 30 per cent of Tennesseans are engaged in farming is found in the broadening of one slogan from "Better Homes on Better Farms for Better Communities," to "Better Living in Better Communities." The program is broadening its scope to reach a larger segment of the population. The growth of special interests related to occupation, wild life, fishing, recreation, young people, fire protection, and hobbies, as well as farm, home, school, and church are eliciting broader response. The fringe area and small towns, as well as the open country, need the opportunity to share in the process of community improvement.

Studies. Two studies of the Tennessee Community Improvement Program lend further testimony to the forward look.

The first study, Rural Community Clubs and Area Demonstrations in Tennessee,[12] set out to determine some of

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[12]Howard J. Bonser, Rural Community Clubs and Area Demonstrations in Tennessee, Bulletin No. 234 (Knoxville: Agricultural Experiment Station, The University of Tennessee,

the long-time effects of the program, particularly as related to agriculture. The results were most encouraging. A direct relationship was found to exist between active community organization and better farm and home practices. The community was an effective educator as farmers and homemakers in active organized communities were following better practices, operating more intensively, more quickly adopting improved methods, and better acquainted with available resource services. The study served to fortify the position of the advocates of the program and enlist the support of others in promoting further constructive action.

The second study, "Process and Action in Organized Rural Communities,"[13] was an intensive study of the six top-ranking communities in the Chattanooga and Knoxville areas in 1952. The purpose of the study was to determine the factors entering into the successful operation of a community organization. Although incomplete, the preliminary report indicates a number of significant items: the important role played by women and extension agents, the effect of industrialization,

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June 1953). See also: H. J. Bonser, "Organized Communities Show Improvement," Tennessee Farm and Home Service, No. 4 (Knoxville: College of Agriculture, University of Tennessee, October, November, December 1952), pp. 6-7.

[13]H. J. Bonser and B. B. Maurer, "Process and Action in Organized Rural Communities," Preliminary Report (College of Agriculture Experiment Station, University of Tennessee, 1953). (Mimeographed).

the role of the church and school, participation and interest of the members, methods of action, motivation, publicity, types of projects and programs, and effect of the organization upon the lives of the people.

Both studies testify to the impact and importance of the program. One to the external accomplishments via community action, and the other to the internal "workings" of effective organization and action. As such, both point to the future.

These trends, plus the establishment of the Department of Community Development, the period of evaluation and study, a greater interest in records of present and past activity, an increasing emphasis on leadership training, the experiences and achievements of local communities, the strengthening of sponsoring groups, the soundness of the original purpose, and the method of program operation unite in a chorus of forward "looks" to the future.

As it is the mark of wisdom to keep the forward look in sound perspective, let us take a brief summary glance at the first decade of the Tennessee Community Improvement Program.

From a beginning of sixty-four communities in fifteen counties, with an expenditure of $3,000, the program has grown to over 700 communities[14] reaching all of the ninety-

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[14]See Appendix B, p. 152.

five counties of Tennessee, with an annual expenditure near $60,000. Conservatively, the program directly touches the lives of over 250,000 people. In addition, sponsoring organizations have been organized in each of the four areas and in numerous counties, and a Department of Community Development established in the Agriculture Extension Service. Little is known of the extent of program overflow into neighboring states or its indirect influence. It is sufficient to note that the program is nationally and internationally known.

Has the program achieved its purpose? Born out of the recognition of the interdependence of agriculture and industry and a genuine concern of man for his fellowman, the basic purpose was to aid Agriculture Extension establish a program of regional resource development that would help agriculture keep in step with industry, maintain a better balance between the two, and promote better rural-urban relationships. Utilizing the three-pronged cooperative approach of business, agriculture, and education, a total, whole-life program of community improvement was launched. The basic thought behind the program was to provide stimulation and counsel to help local communities organize and develop local resources, natural and human, in solving their own problems. A minimum of control and a maximum of freedom promoting creative, cooperative group action at the local level

characterizes organization. The entire structure rests upon the foundation belief that man in community, given the opportunity and counsel, has within himself the desire and power to creatively develop a better way of life. The results of the program bear testimony to the validity of this fundamental premise.

That the program has created better rural-urban relations is found in the popular acclaim and support of the program by both rural and urban groups; that resource development, both human and natural, is being achieved is borne out by the two studies, in addition to the noticeable change in communities themselves. A greater number of people are being reached. That agriculture is being helped to keep in step with industry and a better balance established, is seen in the better homes, farms, communications, and social institutions of the community. The program in ten years has grown beyond the fondest expectations of its founders.

A vast road lies ahead, the program is yet in its infancy. Only 25 per cent of the estimated potential communities have been reached. The tremendous achievements in the first decade of the Tennessee Community Improvement Program are exceeded only by the challenge and opportunities of the future.

Structure and Function

The Community Improvement Program, as previously stated, is a voluntary, total-life program of group education at the community level designed to stimulate local resource development. Based upon the fundamental premise that man in community can best inaugurate a plan of action to solve his own problems, the program has been characterized by a minimum of central control and a maximum of freedom necessary for creative, cooperative activity. The program design is sufficiently flexible to adapt itself to most any set of conditions.

Reflecting this basic premise and purpose, and the manner in which it has developed, the Tennessee Community Improvement Program stands today as a loose federation of independent, autonomous units. It is a voluntary organization through which local communities unite in a cooperative program of self-improvement. The common concern for local community well-being, and recognition that such is achieved only as a part of the cooperative whole, is the bond of strength of the organization.

Three is the symbolic index to the structure of the program. A threefold program of business, agriculture, and education is carried on at three levels of operation--local, area, and state, by three independent but interrelated groups --sponsors, communities, and Agriculture Extension.

Sponsors

Sponsors of the Tennessee Community Improvement Program are active at three levels: local, area, and state.

Area. The four area sponsoring groups are the hubs about which the statewide program revolves. Completely independent of each other, the four groups operate their own separate and distinct programs. As the hub and nerve center of the area, much depends upon the interest and spirit of the group. They are the centers from which the program spreads. Their function is to finance and promote the area programs, and to develop sponsoring groups at the local county level.

At Knoxville eighteen civic and service organizations are bound together through a Central Committee whose specific purpose is promotion of the East Tennessee Community Improvement Program. Representation on the committee is composed of two members from each of the sponsoring organizations, seven members of Agriculture Extension, and one member of the Tennessee Valley Authority. Committee representatives are rotated in such a manner as to provide continuity and spread interest throughout the sponsoring organizations. Within the Central Committee eleven sub-committees carry on specific functions: finance, publicity, state contest, steering, decorations, annual award banquet, conference arrangements, local demonstration and community visitation, visitations with area judges, Negro contest, and liaison. Officers of

the Central Committee are president, vice president, secretary, and treasurer, who are elected annually. Regular monthly luncheon meetings are held to conduct the necessary business. An average annual budget of $5,000 is raised through voluntary subscription and expended as awards in the area contest and underwriting the annual awards banquet. The annual awards banquet, the high point of the year, is sponsored by the Central Committee for delegations from the county winners, county sponsors, extension workers, area winners, and area sponsors. The district winners receive their awards, the winning community "stories" are told, and an evening of food, fellowship, and inspiration is enjoyed by all. The annual open house at the winning district community is another grand occasion of food, fellowship, and education for everyone interested in community work.

As Tennessee is divided into four areas around four large urban centers, by the very nature of the Community Improvement Program's organization and development it falls into this same pattern.[15] Knoxville area is composed of twenty-five counties, Nashville, thirty-seven, Chattanooga, eleven (Georgia and Alabama counties not included), and Jackson, twenty-one. One county (Sullivan) participates in the Bristol, Virginia program. Two of the areas, Knoxville and

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[15]See Appendix B, p. 151.

Jackson, follow the same organization plan in the Central Sponsoring Committee; while Nashville and Chattanooga carry their programs through the Chamber of Commerce. There are evident advantages in both methods; however, the Knoxville-Jackson Central Committee system does promote singleness of motive and purpose, greater personal contacts, and elicits better response.

Recognizing the fundamental importance of local sponsorship, one of the chief functions of the area sponsoring groups is the promotion and development of local sponsors.

Local. Local sponsors at the county level, like the area groups, are made up of civic and service organizations, farm organizations, banks, newspapers, business organizations, and interested individuals. Sponsors vary with the county. Some counties have active sponsoring groups; other counties are without sponsors. A direct relation has been found to exist between community activity and sponsor interest. Out of this has evolved the basic principle of local sponsorship. At Knoxville, the Central Committee strongly emphasizes and promotes local sponsorship, active meetings of sponsors, and annual county award banquets. As a result the annual total county contest awards are approximately twice the amount of the annual district awards. No formal organizational relationship exists between the county sponsoring groups and the district sponsoring group. Each county group is an independent, autonomous unit in itself. Some indirect ties, however, do

exist between sister civic organization and individuals on the two levels. The county sponsoring group performs the same general pattern of functions as the area group, adapted to local conditions. The area annual award banquet, special meetings, open house, and workshops are the usual means for personal contact between district and county sponsors. There is no exchange of funds between sponsoring groups on the two levels. As one would expect, greater variation in the quality of community activity exists between counties than between areas.

State. At the state level, the State Sponsoring Committee was established, composed of two representatives from each of the four areas and two representatives of the Extension Service. The function of this group is to sponsor the state contest, approve the judges, and conduct the awards dinner. Funds for the state function are provided by the four area groups. Other than the state committee, no formal organizational relationship exists between the four area groups. An informal exchange of visitors at the annual area awards dinner, the state awards banquet, sister civic organizations, and individuals constitute the primary informal means of personal contact. The authority of the state committee is a delegated one for a specific purpose only. The real base of authority in the program rests with the area sponsoring groups.

Communities

The local community is the basic foundation unit of the program. It is the center about which the entire program revolves. The local community is the battleground, or scene of action, where the program is carried out. Community is a nebulous concept and no attempt is made to limit it for the program.[16] Wherever a group of residents feel they live and work in community and desire to cooperatively do something about their local situation, the doors of the Community Improvement Program stand invitingly open. In general, the communities participating in the program are socio-geographical units of fifty to two hundred families in a natural area characterized by a feeling of belongingness and personal relationships that contribute to a common way of life. There may be a common bond of occupation, and/or one or more religious, educational, economic, or social institutions in the area. The area may be open country, centered in a hamlet, or a part of the urban fringe. Residents may be classed as farm, part-time farm, or non-farm. In general, community applies to the neighborhood or combination of neighborhoods characteristic of the South. The term is purposely left undefined to permit the entry of any and all groups of families who feel they live and want to work together in community. The limiting

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[16]See Appendix B, p. 154.

term "rural" has been dropped in recognition of changing conditions and the broadening character of the program. The community organization itself is designed to function as a coordinating organization for all community activities--to provide the framework within which all activities may be integrated in a total whole-life cooperative approach to community improvement.

Local. As the area is the hub of sponsoring activity, so the local level is the center of community activity. The annual drama of community improvement takes place within the framework of the county contest as local communities vie with one another for county awards and the opportunity to participate in the area contest. Many counties have organized county community councils to guide the local program, coordinate cooperative activities, exchange information, and for mutual strength and encouragement. The county council, made up of delegates from the communities and county extension workers, acts as a clearing house of community activities. Fairs, 4-H shows, fund-raising campaigns, health activities, and other county-wide activities are readily channelled through the community organizations.

In Knox County, the County Council of Community Clubs is composed of four representatives (two men and two women) from each of the thirty-two active communities in the county. In addition, a representative of the Knox County Improvement Contest Sponsoring Organization and the County Extension

Community Specialist meet with the group. The council holds regular bi-monthly meetings throughout the year. Officers of the council consist of: president, vice-president, secretary-treasurer, publicity chairman, and chaplain. Sixteen sub-committees of four to eight members each function regularly. They are: community improvement, chorus, civil defense, family living, library, parade, projects and planning, public relations, program, recreation, public utilities, resolutions, reception, religious and educational activities, welfare and health, and youth activities. All participating communities are represented on the sub-committee. The annual Knox County Christmas parade, leadership training, schools, fair exhibits, bi-monthly newsletter, and rabies vaccination are county-wide projects which have been effectively handled through the council.

The organization of the local community is relatively simple. Officers consisting of a president, vice-president, secretary-treasurer, and committee chairman, are elected annually. Representation on committees is spread as widely as possible throughout the community. Specific projects and goals of community improvement are selected annually as the program for the year. Regular meetings designed to support the annual projects are conducted monthly or semi-monthly as needed, following the general scheme of business, education, and recreation.

Another function of the community organization is promotion. Successful communities have been found to be one of the most effective means of promoting the program. Intercommunity visitation, sponsoring of new communities, and appearances before sponsoring groups have been noteworthy methods of spreading interest and enthusiasm.

In addition to the County Council, the annual awards dinner, where conducted, has greatly contributed to local interest and activity.

Except for the area contest, area award dinner, open house, and area workshops, formal contacts of local communities beyond the local county level are quite limited.

Area. The area contest and awards dinner is limited to county winners only. Likewise, appearances before area sponsoring organizations are, in the main, limited to area winners. As such community representation and voice in the program for all practical purposes ends at the local county level. There is no area community council. On the area level, conduct of the program rests mainly in the hands of the area sponsoring committee.

State. The state contest is limited to the four area winners. One of the four is judged the top Tennessee community of the year. Unlike the county and area contests, no cash awards are made at the state contest. The symbol of championship is a flag awarded to the winning community. In addition,

the state winner has the honor of conducting the traditional open house for visitors from all over the state and beyond.

Agriculture Extension

Agriculture Extension is the only continuous organizational link on all three levels of the community program. Through the Extension Service a unified organizational structure touches all phases of the program providing continuity, a basis of common policy, and a degree of integration and direction. The Extension Service does not control or attempt to control the Community Improvement Program. Its function is that of a ready consultant at all levels of activity. Education is the main interest of Extension. Of necessity, the Extension Service must have a common policy toward the community program as a means of education. This it has formulated, recognizing the local community as one of the most effective vehicles of group adult education. Through the community organization, the Extension educational program reaches a larger segment of the population.

Community development is but one phase of the total Extension program. As such the emphasis and effectiveness of this part of the program varies with district and county personnel. The Department of Community Development must continually seek to keep its hand on the pulse of the program, interpret this activity in the light of the whole, and provide sound guidance and information at all three levels of

action.

Local. On the local level, Extension activity rests in the hands of the county extension agents. The home agent usually finds the home emphasis of the community organization and the objectives of the home demonstration club coinciding with the area of outreach broadened. The county agent normally finds demands (opportunities) for greater service on his part. Similarly, 4-H work is brought into a closer relationship to other phases of activity and often receives greater support. Many agents, with an adequate understanding of the function of the community organization, have found it an effective means of reaching greater members and increasing local group responsibility and initiative. The training and understanding of the local agent seems to be a major factor at this level. The local agent also finds himself in an advisory position with both the County Council and the local sponsoring group. He is also an effective link and means of communication with the area level. The local agent is a key man in the structure of the community program. Much depends on his activity.

Area. Close cooperation between sponsors and Extension personnel characterizes area activity. At Knoxville seven representatives of the Extension Service are members of the Central Committee. Specific area of responsibility are clearly drawn and the entire committee acts as a clearing house and final authority in all matters pertaining to the

program. Extension representatives act in a dual advisory and service capacity. They bring matters before the commitee, make recommendations, provide information and, when in their line of action, carry out measures through the Extension organization. The combined resources, services, and experience of the Extension Service are thus made available to the area sponsoring groups. As such, Extension plays a fundamental role in the guidance and direction of the program at this level.

State. At the state level, the Department of Community Development and State Advisory Committee act as a top-level coordinating unit which completes the continuous link connecting all levels of activity. Coordination of activities, planning, publication of materials, and a quarterly periodical are functions of this group. As 1953 is the first year of the newly-organized Department of Community Development, its role in the total program has not been clearly established in practice.

Judging and Scoring

Scoring in the Community Improvement Contest is so designed as to emphasize the basic objectives of the program. Full details are outlined for contestants in the program bulletin.[17] Based upon a perfect 1000-point community, the

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[17] See Appendix B, p. 154.

three basic areas are: (1) community organization, planning, and development - 400 points; (2) developing a sound system of farming and/or other industries and resources, and sound use of income - 300 points; (3) development of a sound system of home management, home improvement and family living - 300 points. Scoring is based upon improvement made during the current contest year.

Judging of improvement during the year takes place on three levels by different teams of judges. In the local county contest, communities in each county submit written reports of improvements made during the year to the office of the county agent. Individual and summary forms[18] are provided for this purpose. In addition scrapbooks, minutes, pictures, and other records having to do with the year's activity are submitted. The local team of judges, selected by the county sponsoring committee and Extension, then study the reports and follow up by a visit into each participating community. Using a standard evaluation card[19] a decision is rendered on the work accomplished. As the judging process is a subjective one, much depends on the ability of the communities to enthusiastically present their work and impress the

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[18] See Appendix B, pp. 161-2.

[19] See Appendix B, p. 164.

judges in the few hours allotted for the judging tour. The judging procedure is an educational process in itself. Suggestions on the part of judges while in the community are very important and carry great weight with the residents. Many times members of neighboring county communities are appointed as judges. Judging is a valuable educational experience for them. In addition the evaluation cards, completed by the judges, are filed in the county agent's office for future use. At the area level, recommendations of judges have been particularly valuable in strengthening the program.

Judging and scoring are based upon the broad objectives and underlying principles of the program. The program has purposely refrained from establishing a detailed scorecard as such would tend to dictate and standardize the activity in each community. The judging procedure is set up to help develop local initiative and provide the freedom necessary for creative activity. Cash awards are presented to winners as established by the local sponsoring group. Blue, red, and white ribbons and certificates of placement are awarded to communities as ranked by the judges. Blue ribbons are awarded communities making exceptional improvement, red ribbons to those making good improvement, and white to those making medium improvement during the contest year.

As each county contest is limited to communities within the county, so the area contest is limited to county winners

of the area counties. A new group of three judges is selected by the area sponsoring group. At Knoxville the Central Committee appoints one of its members and the Extension Service appoints two. The area judging team then makes a tour of each of the top county communities, selects the winner, and classifies the rest in blue, red, and white ribbon groups. Certificates of placement, ribbons, and cash awards are then awarded the communities at the annual awards dinner commensurate with their ranking. Sweepstakes cash awards, ribbons, and certificates are likewise awarded communities who are past first place winners and who are, as a result, ineligible to participate in the area contest for a period of three years.

The resultant area winners are eligible for entry in the state contest. The award in the state contest consists of a plaque and flag symbolic of outstanding achievement in community improvement during the contest year. The state contest does not award cash prizes. A new team of three judges is selected by the Extension Service, and approved by the State Contest Committee. They, in turn, select the top community from the four area winners. In this manner a new top Tennessee community emerges and is crowned at the annual state awards banquet.

CHAPTER III

A WORKING CHURCH PROGRAM

The Holston Conference of the Methodist Church covers the territory of East Tennessee and Southwest Virginia. Since 1944, the Conference has conducted its Rural Church Program through the Commission on Town and Country work. Two phases of this program, the Pilot Charge, and the Rural Life Conference were at work in the communities studied: the Rural Life Conference at Solidvale, Distantdale, and Churchland, and the Pilot Charge at Churchland. The Rural Life Conference is a part of the Town and Country Life Program at Hiwassee College under the direction of Dr. Aaron H. Rapking.

Dr. Rapking is a representative of the Division of National Missions of the Methodist Church who was sent to Hiwassee College, a Methodist institution, to establish a Department of Rural Work. He has been instrumental in establishing the Commission on Town and Country Work of the Holston Conference, on which he serves as a member of the Executive Committee, setting up the Pilot Charge Program, and directing the program of rural work at Hiwassee. Dr. Rapking is the link uniting all the phases of rural work of the Holston Conference.

The Pilot Charge and Hiwassee Program are treated briefly later in the chapter. Our primary concern in this study is with the annual Rural Life Conference, an effective church-community program. To fully understand the Rural Life Conference it is necessary to look into the life of Dr. Rapking.

Aaron H. Rapking -- "An Exponent of Religion and Life in the Countryside"[1]

Home Training

Aaron H. Rapking was born April 15, 1886, on a sixty acre hillside farm near Hannibal, Ohio, the elder son of a family of ten children, eight girls and two boys. His father was first generation German and his mother first generation Swiss. When he was seven years old his father died, leaving the entire burden of raising the family to his mother. Lasting impressions of these early formative years were: (1) the influence of his pious and devout mother who taught him that worship is prayer plus work; (2) cooperative endeavor of farm life and community activities; (3) the humble character and life of service of Ernest in Hawthorne's The Great Stone Face; (4) conversion experience at the age of ten.

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[1]Clyde N. Rogers, "Aaron H. Rapking, An Exponent of Religion and Life in the Countryside" (Unpublished M. A. thesis, Drew Theological Seminary of Drew University, 1948).

Academic Training

At the age of eighteen, strengthened by his mother's counsel, the decision was made to enter the Gospel Ministry.

Academy and college. In September 1905, at the age of nineteen, Rapking entered Baldwin-Wallace College at Berea, Ohio. Lacking high school training he began his work in the academy. Working his way through college, he worked on a dairy farm, did odd jobs, was for two years manager of the farm at the Berea Orphanage, and student pastor at the Oehlhof Mission in Cleveland.

During this time he: (1) preached his first sermon (prepared by meditating in the evening out in a hayfield under the open sky); (2) joined the Student Volunteer Movement, a growing missionary movement among college students; (3) met his future wife; (4) decided that the Kingdom required more than preaching; (5) found five outstanding personalities: John R. Mott, Bishop F. J. McConnell, E. Stanley Jones, Albert Schweitzer, and Kagawa.

Seminary. In 1912, the same year college was completed, he enrolled at Garrett Biblical Institute. While at Garrettt, he was called to the pastorate at Pearl City, Illinois, 120 miles from Chicago. Commuting back and forth between school and the parish, he completed his academic work in 1914. While at Garrett he: (1) married Emma Poorman; (2) was presented with his first son; (3) wrote weekly messages, "Letters to Unknown Friends"; (4) deepened understanding of the Bible;

(5) dedicated himself as a missionary to Africa (plans later changed by World War I).

Work

The pastorate, 1914. Work in the pastorate covered the years 1914 through 1919, during which time he served two Ohio charges: Huntington and Haverill.

1. Huntington, 1914. Upon graduation, a call was accepted from the pastorate at Huntington. His work was marked by a growing community outlook as he organized a Grange, a Scout Troop, helped organize the Farm Bureau, and spearheaded the drive to clean up the township cemetery. Though raising the ire of some of his church members with his community activity, his salary was doubled by those who appreciated his work. A year of post-graduate work was pursued at nearby Oberlin College.

2. Haverill, 1917. At Haverill, Ohio, Rapking's growing concept of the Kingdom began to materialize more clearly. In meditating upon the relationship between "preaching and planting potatoes," he was led to a greater awareness of the meaning of that part of the Lord's Prayer, "Thy Kingdom come, Thy will be done in earth as it is in heaven." "A Program for Building the Kingdom of God in Haverill" was the title of a sermon delivered to his Charge, indicating the central thought that was to possess his life activity: Building the Kingdom. At Haverill he had

the privilege of participating in a program of rural rehabilitation under the guidance of Dr. Paul L. Vogt of the Methodist Episcopal General Division of Home Missions, which was to have lasting significance. His community outreach expressed itself in organizing a Young People's Society, conducting a community survey, organizing the Haverill Cooperative, which operated a test demonstration plot in cooperation with the College of Agricultural Extension Service, helping to organize the Scioto County Farm Bureau, participating in the fair, and aiding to obtain better roads.

West Virginia County Life Program, 1922. From West Virginia Wesleyan College, where he had been sent in 1919 by Dr. Paul L. Vogt to set up a Rural Life Department, Rapking was called to the full-time job of Extension Specialist in Rural Organization, under Director Nat T. Frame of the Agriculture Extension Service of West Virginia University. In this capacity he served for sixteen years as Director of the Country Life Program in West Virginia. While in this position, the week-end Community Life Conference and a community score card were developed to their fullest use in promoting the movement. Extension Circular 255, "Lifting the Community by Its Own Bootstraps"; 265, "Helping the Community Saw Wood on Its Community Program"; 277 and 291, industrial and urban score cards, "A Challenge That Arouses Country Communities"; and 307, "Education Through Community Activities," were published to explain and promote the

program. In the period ending in 1935, 350 communities in fifty-two of the fifty-five counties had participated in the program and had gone through the scoring and planning process from one to fifteen times.

In 1926, the communities of West Virginia which he served "passed the hat," raising two-thirds of the funds necessary to send him as a representative of the American Country Life Association to the International Country Life Conference at Brussels, Belgium. During the three months' tour he studied country life in Denmark, Germany, England, Ireland, and Scotland. One month was spent in Denmark where he was deeply impressed with the Danish folk schools.

Growing out of the Country Life Movement the Central West Virginia Recreation and Art League was organized, a Country Life Jubilee was held annually, the West Virginia Life Study Institute was formed in cooperation with the colleges, and a State Ministers' Conference was established.

In 1924 Rapking began to write and publish weekly messages entitled "Religion and Life in the Countryside." These were carried regularly by the Extension Division and seventy-five weeklies throughout the state. Writing and publication of these messages continues unabated to the present day.

In recognition of his contribution to the Country Life Movement, Salem (West Virginia) College, in 1932 conferred the honorary Doctor of Divinity degree. Tribute

to the program in West Virginia was paid by Cornell, Ohio State, and Wisconsin universities and the National Recreational Association as being the most significant community work in America at that time.

In line with his beliefs, Rapking, in 1927, left the town of Buckhannon, West Virginia, to settle on a farm in Good Hope Community. Here he established a home to provide his children the advantages of 4-H and other rural life training.

Testimony to the close relationship maintained with the church throughout his extension years is borne out by his various official church offices: Conference Director of Christian Education (1935), official conference delegate to the General Conference of the Methodist Episcopal Church (1928), and for seventeen years Executive Secretary of the West Virginia State Council of Churches.

In addition he was able to do a year's graduate study at West Virginia University (1923).

National Town and Country Church Program, 1937. In 1937 Dr. Rapking was called to succeed Dr. Mark A. Dawber as superintendent of the Department of Town and Country Work of the Methodist Episcopal Board of Home Missions. He remained in this position until 1940 when the union of Methodist bodies occurred. With the consolidation of boards, agencies, and personnel, and the resultant ecclesiastical adjustments, he

became associate superintendent of the Town and Country Department of the united Methodist group.

At the time he assumed office, Rapking felt there were four areas needing special attention in the rural church program:

a. Development of a more adequate philosophy of country life;

b. An improved plan of meeting the needs of rural people through the church;

c. A clearer picture of the role of laymen in the rural church program;

d. A better understanding of the relationship between the church and other agencies working with rural people.

In 1939 he came out with a rather extensive program for the Department of Town and Country Work. One of the major emphases of this program was "The Group Ministry Plan." Designed to overcome the shortcomings of the Larger Parish Plan in meeting critical rural church needs, "The Group Ministry Plan" was "an attempt to unite the efforts of pastors and laymen in a natural area for the evangelization and Christianization of the total life of the communities and neighborhoods in that area."[2] In addition to this, he

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[2]Aaron H. Rapking, The Group Ministry Plan (New York: Department of Town and Country Work, Board of Missions and Church Extension of the Methodist Church, 1940), p. 1.

was instrumental in establishing Town and Country Commissions at the local conference level throughout the church, conducted pastors' schools and conferences on the church and the land, and participated as a member of the Federal Council of Churches' Committee on the Church and Land Tenure. This latter group was responsible for the establishment of loan funds for young farmers within his church. He regularly attended the annual meetings of twenty-eight conference boards, promoted a plan of church cooperative farms, made extensive contacts on the national level with town and country church leaders, and continually sought to drive home the deeper spiritual meaning undergirding soil conservation work.

College Rural Life Program, 1919, 1945. On two different occasions, Dr. Rapking was called to establish departments of rural life in church-related colleges of his denomination.

1. West Virginia Wesleyan College, 1919. In 1919, Dr. Paul L. Vogt, then Superintendent of the Department of Town and Country Work of the Methodist Episcopal Church, called Rapking from the pastorate to go to West Virginia Wesleyan College, Buckhannon, West Virginia, to establish a Department of Rural Leadership. His uncharted job was two-fold: (1) to teach courses on the rural church and community life; (2) counsel the student pastors in training for the parish ministry.

In the process of appraising the needs of the people and establishing a program to effectively meet them, he came across the "Community Score Card" developed by Extension Director Nat Frame of West Virginia University. In cooperation with Frame, he laid plans for his first week-end Country Life Conference (1920). The conferences began on Friday night, continued throughout the week-end, and closed on Sunday night. The program of week-end conferences developed and grew to the point where Director Frame called Rapking to a full-time position as State Extension Sociologist (1922).

During this period (1920) Dr. Vogt requested him to prepare a series of lectures on "The Church and Rural Community Life" for a pastors' school at Tennessee Wesleyan College, Athens, Tennessee. It was at this time that he developed the chart presenting his philosophy of the "Kingdom of God." After using the chart in 125 communities throughout West Virginia, he sat down and put his thoughts on paper. This was eventually published by the Methodist Episcopal Church in 1938 under the title, Building the Kingdom of God in the Countryside.

In addition to counseling student pastors and conducting Country Life Conferences, he taught three courses at the college. In 1920 he conducted the first summer school for rural pastors on the campus. He was elected president of the Upshur County Sunday School Association, and in 1920 began writing a weekly message entitled "Sunday School Notes,"

which was carried by the three county papers. These "Notes" later evolved into "Religion and Life in the Countryside."

2. Hiwassee College, 1945. In 1945, Dr. Rapking, in his sixtieth year, was sent by the Town and Country Department of the Methodist Church to Hiwassee College, Madisonville, Tennessee, in the heart of the Tennessee Valley, to establish a Rural Training Program. This move was effected primarily through the action of Dr. H. A. Morgan, Chairman of the Board of the Tennessee Valley Authority. In 1941, Dr. Morgan brought Dr. Rapking to Knoxville to address the Rural-Urban Relations Committee of the Knoxville Rotary Club. It was on this occasion that a memorable five hour meeting took place between Rapking the minister and Morgan the scientist in the latter's office. The "meeting of the charts" ("The Common Mooring" and "Building the Kingdom") had a tremendous effect upon the thought of each man. The life thoughts of each blended harmoniously, giving a new and fuller meaning to both. In the meantime, Morgan, an ardent Methodist, was instrumental in laying plans for a new educational program at Hiwassee College involving the concepts of the "Common Mooring" within a religious framework.[3] Dr. Rapking was the man called in to establish the Rural Training Program.

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[3]Minutes of Conference on the Common Mooring, held in the office of Dr. H. A. Morgan, Knoxville, Tennessee, March 8, 9, 10, 1945, pp. 16-17. Reported by Constance P. Burnett, Personnel Relations Staff, and Zula B. Phifer, Commerce Department, Tennessee Valley Authority, Knoxville, Tennessee.

The primary objective of the program was to develop an appreciation of the relationship of natural and human resources to the Divine Resource in the process of living. To achieve this Dr. Rapking set out to: (1) make the educational program more realistic and practical (one aspect of this was to produce on the college farm, in so far as practical, all the food needed by the college); (2) train community leaders; (3) establish an extension program embracing youth caravans, fellowship teams, rural life seminars, and community life conferences.

Dividing his time equally between the college and the field, his work included conducting classes, counseling students, guiding chapel services, administering and carrying out the extension program, and serving on the Executive Committee of the Conference Commission of Town and Country Work in establishing Pilot Charges.

The college built homes for both him and his son (director of arts and crafts). Now in his sixty-eighth year, he continues to vigorously pursue his program of work, his chief concern being how to best utilize his remaining two years of service before retirement.

This brief and hurried sketch of the life of Dr. Aaron H. Rapking has, as its purpose, setting the stage for an understanding of the function, working, and purpose of the Rural Life Conference as found in three of the communities

studied. The Rural Life Conference has evolved out of the life, study, and work of Dr. Rapking, and can best be understood in the light of his personality. Quiet spoken, purposeful, and with untiring energy, he inspires confidence and attracts local leaders to cooperate in a program of "Building the Kingdom of God in the Countryside."

The Rural Life Conference

The Tennessee Valley Community Development Program is the name of that phase of the extension program at Hiwassee under which Dr. Rapking, as Director of the Town and Country Life Program, conducts annual week-end Rural Life Conferences. As an integral part of the overall program at Hiwassee, the purpose of the Rural Life Conference is twofold:

1. To develop well balanced, creative personalities.
2. To aid in the achievement of healthy family and community life.

The Rural Life Conference is fundamentally a process of community adult education undergirded, permeated, and motivated by a basic religious philosophy. The two keystones upon which the conference is built are:

1. A Rural Life Philosophy
2. The Community Score Card.

Rural Life Philosophy (Building the Kingdom of God in the Countryside)[4]

The key for understanding the philosophy of Dr. Rapking is found in a portion of the Lord's Prayer: "Thy Kingdom come, Thy will be done in earth as it is in heaven." Two interrelated goals have possessed his life:

1. To understand what kind of a Kingdom his Lord had in mind when He prayed "Thy Kingdom Come."
2. To do all in his power to help fulfill the prayer--to bring about the coming of the Kingdom here on earth. As such his philosophy embraces:

a. God

God is the divine artificer of the Universe--the Eternal. He is the Creator, Sustainer, and Redeemer of all Life. It is by His Power that the ongoing, creative processes of Life continue, and in His Hands rests the Destiny of the Universe. God is the Heavenly Father of all mankind.

b. God's Kingdom

The Kingdom of God is referred to in several different ways all seeking to express the same meaning. The Kingdom of God is the Master Blueprint of the

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[4]Aaron H. Rapking, "My Growing Conception of the Kingdom of God" (an uncompleted, unpublished autobiographical five chapter manuscript in the possession of its author, Madisonville, Tennessee), Chapter 4.

process of Creation, the Master Plan of the Universe, the Master Design and Master Program of Life. It concerns not only man as an individual, but the totality of life. It applies to individuals, communities, man's relations to his environment, and to all of creation. The Kingdom of God is spiritual, but out of the spiritual comes action. It is the spiritual that gives meaning to the material. The Kingdom brings about the right relationship between the spiritual and the material. The Kingdom comes on earth to the extent that men understand and do the Will of God in all their daily relationships.

c. God's children

Man is the summit of creation, a child of God. Man is created by God, the Father, for fellowship with Him, here and in Eternity; for man to have fellowship with God, and the consciousness of sharing in the process of creation, of doing His Will, achieving His plans and purposes is the Abundant Life--the Kingdom of God. Man, the son of God, is created for the Kingdom of God.

d. Building the Kingdom

The Lord prayed "Thy Kingdom come. Thy will be done in earth as it is in heaven." As to what the Lord meant by the Kingdom, and how to bring it

about, Dr. Rapking has symbolically portrayed in chart form and codified his understanding. This he uses at each Rural Life Conference to explain how individuals and communities can embark on the glorious advanture of "Building the Kingdom of God in the Countryside."

(1) Kingdom chart[5]

At the center (the hub) of the chart is God. The process of building the Kingdom is theocentric. All other activities revolve about God, the hub of activity. Man comes to learn what is meant by the Kingdom out of a personal relationship with God. It is God in this intensely close personal relationship who reveals His Divine Will to man, and gives man the power to carry it out in everyday life. A knowledge of the Kingdom comes from living in harmony with God and His Will.

At the outer circle (the rim) of the chart is the Kingdom, that which is desired by man. It is the goal for which man strives.

The spokes linking the rim to the hub are the needs of people. Here the philosophy is

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[5] See Appendix C, p. 174.

brought to bear on concrete, meaningful needs in terms of everyday living. A realistic picture of his concept of Life in the Kingdom, as it comes on earth, is painted in simple, understandable terms of everyday activities and needs. Moving clockwise around the chart, the needs are taken up one by one in detail, showing what they are now and what they would be like in the Kingdom. Christ, the role He would have in the Life of the Kingdom; the Church, what it would be like in the Kingdom; Fatherhood; Brotherhood; the World's Work; Education; Recreation; what Social Life would be like; Beauty; Music; Health; Roads; Farms; Homes; Citizenship; Missions; Love; and Vision, what part all of these would play in the Kingdom come here on earth. A vacant space is left in the chart to represent those unknown needs which would be fulfilled in the Kingdom, to testify that man does not know or have all the answers, and to indicate that there is ample room for growth.

After Dr. Rapking has presented what he feels the Lord had in mind when He prayed "Thy Kingdome Come," he then turns to the very practical

aspect of what man can do in a community to bring about the Kingdom in his area--to realize his deepest desire to bring Heaven and Earth closer together until they are one.

(2) Community organization chart[6]

Two factors are basic to the chart which outlines the organization for community action:

(a) The definition of man as the created child of God, who was created for fellowship with the Father, to share in His ongoing creative process of Life (the Kingdom of God).

(b) It is by the power of God working through men possessed of His Spirit (living in personal fellowship with Him and doing His Will) that the way is made clear and all things work together for progress in building the Kingdom.

It is to be noted that without the power of God the process will not function. It progresses only by the Power of God. And in the same light, men by virtue of wholeheartedly taking part in the process are brought into a fuller vision, a new under-

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[6]See Appendix C, p. 175.

standing (as attitudes, outlook, and purpose change) of the meaning of Life and the role they are playing in Building the Kingdom in their own community. The successful operation of the process is in proportion to the number who are possessed by the Spirit of God and devote themselves to Building the Kingdom.

The community action chart diagramatically states: In the beginning God planned the basic factors for creative living: natural resources, family, religion, education, and relationships, for the purpose of developing healthy, creative personalities and communities in achieving the Kingdom of God by living, growing, and working together with others and God. Here in graphic form is outlined the five-point organizational structure for creative community action.

With the goal of building the Kingdom of God in the countryside firmly fixed in mind, and the organizational structure for community action established, the next step is to map out a concrete program of action. In the Rural Life Conference this is accomplished by use of the community score card.

The Community Score Card[7]

The community score card is an educational instrument developed and refined through practical use over a period of years. It is designed for the rural agricultural community. In 1945, the community score card, as used in the West Virginia Country Life Program,[8] was redesigned around the newly developed community organization chart. The chart and score card, reflecting the ideas of both Dr. Morgan and Dr. Rapking, were first utilized at Distantdale community in November 1945. The score card has two very practical purposes:

1. It provides a guide for community self-analysis through which a community can be awakened to its resources and needs. By its use a community can develop a realistic program of self-improvement.
2. It provides continuity, a means by which the community can check its progress year after year and re-evaluate its program.

The score card is designed upon the basis of a thousand-point community. In line with the organizational chart, it is broken down into five parts, each with a top score of 200 points: natural resources (200); family (200); religion (200); education (200), and relationships (200). Over the years a

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[7]See Appendix C, p. 176.

[8]Aaron H. Rapking, Education Through Organized Community Activities, Circular 307, Second Edition (Morgantown, West Virginia: West Virginia University, Extension Division, College of Agriculture, December 1935), pp. 13-39.

750 point score has proven to be a rating of excellent.

Continuity of the process for measuring growth is provided by setting up the score card on a five-year basis. The scoring process is a recurring part of the annual Rural Life Conference. Each successive year the new score is placed beside the previous years' scoring, indicating progress or regression from year to year over a period of years. At the close of the five-year interval, a new base is established and the process is repeated.

Carry-over from year to year is achieved by the monthly meeting set up to carry out the program of action decided upon at the Rural Life Conference. Monthly programs utilizing local talent are educational and recreational, built around themes geared to support the overall annual objectives.

The standards of the score card thus act as a set of ideals or signposts pointing the way to achieving the objective of "Building the Kingdom of God in the countryside."

The community score card used in this manner adds a practical instrument of community adult self-education to a basic working philosophy to form the backbone of the Rural Life Conference.

Program of Operation

The Rural Life Conference is a community-wide meeting conducted annually on a special week-end set aside for the occasion. Normally it is held in the spring or fall of the

year. The meeting place varies from the community building or school house, if available, to local churches or other places designated by the community.

The conference, flexible in nature, is designed to open on Friday evening and close Sunday night. While the length, time, and program of the conference vary with local conditions, customs, and demands, the following general outline presents the scope and content of a typical initial conference:[9]

Friday: 7:30 p.m.

Opening Devotions

Address: "Purpose of Conference"

"Advancing the Kingdom of God in the Community"

Saturday: 2:00 p.m.

Studying and scoring the community

counselors in attendance

7:30 p.m.

Devotions

Address: "Our National Resources"

Sunday: 9:30 a.m.

Sunday School at individual churches

Worship Service

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[9]Also see Appendix C, p. 194.

12:30 p.m.

Community dinner

1:30 p.m.

Panel Discussion: "Church and Community"

Community leader and representatives of:

Church

School

Health Department

County Agent

Home Agent

Soil Conservation Agent

Farm Bureau (and other agencies)

Report on community score

7:30 p.m.

Devotional

Plans for the year's program and raising the score

Community challenge

Subsequent conferences, built around themes selected by the respective communities, usually follow a somewhat abbreviated pattern, dropping the Friday and Sunday evening sessions.

The Seventh Annual Rural Life Conference at Solidvale community is a good example of the flexible nature of the

meeting. Beginning on Saturday afternoon, April 18, 1953, at 2:30 p.m., it closed on Sunday afternoon at 4:00 p.m.

The conference opened in the auditorium of the community elementary school which serves as the community center. The stage in the auditorium was flanked with dogwood for the occasion. The first phase of the conference consisted of scoring the community, using the community score card. Present were the chairmen of the five committees: Natural Resources, Family, Religion, Education, and Relationships, and their members. These committees, plus the Film and 4-H committees, were responsible for the program of the community throughout the year. Under the guidance of Dr. Rapking, the scoring proceeded informally, taking each committee and section in turn. All present participated freely in the scoring with the chairman of the particular committee in question assuming the major responsibility for his area.

At the conclusion of the scoring, and after some discussion of portions of the program needing emphasis and improvement, the group adjourned at 4:50 p.m.

At 7:55 p.m. (scheduled for 7:30 p.m.) a sizeable crowd gathered for the second session of the conference. Since this was the regular meeting night of the community organization, the president conducted the regular business session consisting of Devotions, minutes, and announcements.

The business session was followed by an address by the county agent: "Contributions of Solidvale to the Overall County Program." After some additional announcements, Dr. Rapking addressed the group on "Building Our World." The meeting adjourned at 9:25 p.m. for refreshments and fellowship.

Since Solidvale Community has but one church within its bounds, most of the community turned out for Sunday School at 10:00 a.m., and the Worship Service immediately following. Dr. Rapking preached the sermon entitled, "Building Our Church." Announcements of community activities were made at Sunday School and church.

At the close of the service, everyone gathered at the school for the community dinner. The table was soon laden with an abundance for all.

At 2:00 p.m. the group assembled for the fifth and final phase of the conference. Devotions were conducted by a student from Hiwassee College. (It is the practice of Dr. Rapking to bring several students to each conference to conduct Devotions, present special singing numbers, and assist the conference in general. Their presence and participation is greatly appreciated by the local folk.) An address, "Continuing Creation," by W. M. Landes of the Tennessee Valley Authority, illustrated by colored slides, followed. Following the address, the results of the community scoring

were announced. Solidvale rated 691½ points out of a possible 1000 (rated second (1952) in the Knoxville District of the East Tennessee Community Improvement Contest).

The conference closed with prayer at 3:30 p.m., following a fifteen-minute challenge by Dr. Rapking on "Looking Ahead."

It is to be noted that the Rural Life Conference, originally designed to include a program-planning session for the year's work, as well as an evaluation of the past year's activities, demonstrates its flexibility by fitting in as a part of the total program planned and carried out under the Tennessee Community Improvement Contest. Here it is serving in the role of a mid-year check-up, and inspiration for the remaining five months' stretch leading to the fall judging in October.

Further flexibility is indicated in the manner in which the conference is planned. The community sets the time and place of meeting as well as making preparation and assuming responsibility for a large share of the program. At times the community sets the conference theme and specifies and arranges for the speakers. On other occasions this is left in the hands of Dr. Rapking. Such was the case at the Solidvale conference. Dr. Rapking prepared the program, arranged for the speakers, and provided the mimeographed programs.

Some Contributions of the Rural Life Conference

It is not the purpose of this paper to analyze the Rural Life Conference as to its strong and weak points, but rather given the Rural Life Conference as a program of the church at work in organized rural communities, to understand it, describe it, and determine as far as possible its effect upon the community. It is to be noted at the outset, as would be expected, the conference has not been equally effective in all communities for various reasons. This is true in the case of these three communities: Solidvale, Distantdale, and Churchland; however, certain common characteristics prevail in each of them which are not found in the remaining three communities (Teeterton, Select Valley, and Displayvale).

Some of the more important contributions of the conference to community life are:

1. It provides a basic philosophy of rural life. A philosophy of life is seldom formed overnight. The Rural Life Conference has been active but seven years (annually) in any of the communities. As a result, the full meaning of the philosophy, sown in the soil of community life, has not had opportunity to mature and bear fruit. Most men live by a code which, while not systematically formulated, is nevertheless active in guiding action. Upon questioning regarding it, the

usual answer was, "Hadn't thought much about it," and after some reflection, "Guess it's pretty much like Dr. Rapking says." Another resident observed at the close of the Seventh Rural Life Conference, "I'm beginning to see what he means. I've understood more this time than all the other conferences." The people come, sit, and listen as they seek to find understanding, meaning and purpose to life. One of the basic contributions of the Rural Life Conference is a philosophy of rural life.

2. It presents life as a unified whole. In opposition to the fragmentizing influence of the complexity of special interests of living, each voicing its demands, competing for the loyalty and support of the individual in an ever-increasing swirl of confusion and chaos, the Rural Life Conference presents life as a unified, meaningful whole. It seeks to synthesize, to "add up," to integrate all the activities of life around a basic, meaningful religious purpose as set forth in the rural life philosophy. The panel phase of the conference brings together representatives of church, school, county, state, and federal service agencies and other organizations interested in rural life, to demonstrate how they all "dovetail" together, each in its own niche, working cooperatively side by side as a part of a unified total life picture rather than

individually and unrelatedly competing with each other for loyalty and support to their own fragmental program.

3. It elevates common work to a religious plane and links together church and community. "This Holy Earth," "Soils and Souls," "Work is Worship," "Stewards of the Soil," "Heaven and Earth," all signify the high calling of the tiller of the soil and the close relationship between the "seen and unseen," "material and spiritual," and the "temporal and the eternal," when viewed in the light of religion. In elevating daily work to a religious plane, it brings to bear the power of religion on everyday activities. It ties together church and community. The church is concerned not only with "future things" but present activities. As this has taken place the church has not only given sanction and status to the community organization, it has given the full active support of its organization and resources providing rootage, manpower, communication, strength, and other advantages as well as disadvantages of an established institution. In several cases the community organization became a new program of action superimposed upon an existing church organization.
4. It establishes an ongoing program of creative action and a measure of growth. The use of the community score card with adequate counsel, coupled with the

power of religious motivation, provides a double-edged sword of community action. The motivating power of religious belief now finds an acceptable vehicle for creative action through the community organization and score charts. This combination has proven to be a powerful force in community improvement. Not only does it provide a vehicle for action but it provides for ongoing continuity and a measure of growth over an indefinite period of time.

The program is basically an educational one, providing for ample freedom of expression, creativity, and operation by the people of the community. It is designed so they can operate as they see fit to meet their own felt needs and desires.

As stated previously, the Rural Life Conference can best be understood in the light of the personality of Dr. Rapking. It developed out of his life and experience. As such, the effectiveness of the conference is in a large part due to the leavening influence of his personality: his love and understanding of country folk, his years of experience as a pioneer in the Country Life Movement, his humble, sincere manner, his simple, down-to-earth presentation, and the depth of his spirit, permeate the entire conference, making the country folk glad to sit and listen. As one lady put it, "He brings heaven and earth closer together." His conferences are religious as well as educational experiences. His

ecumenical spirit embraces others as well as his own denomination. His message is heard by all, regardless of church affiliation. He inspires people to action. He lives what he proclaims and the country folk are moved to do likewise. The highest tribute awarded him in any of the communities was by a minister of a different denomination.

It is more than a coincidence that three out of the twelve communities in which he conducts Rural Life Conferences ranked among the top four of the East Tennessee Community Improvement Contest in 1952, with one being top community in Tennessee in 1951. The contribution of Dr. Rapking and the Rural Life Conference in the communities served has been of inestimable value to the community improvement program in Tennessee.

The Pilot Charge

The Pilot Charge, at work in Churchland Community, is an experimental plan of the Commission on Town and Country Work of the Holston Conference of the Methodist Church for "Adventuring in Christian Rural Life."

The plan is fivefold:[10]

A. To provide adequate pastoral leadership by rearranging circuits and/or rendering temporary

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[10]Review of the Commission on Town and Country Work, Holston Annual Conference of the Methodist Church, Knoxville, Tennessee, September 20, 1950, pp. 1-2.

financial assistance if needed.

B. To provide an adequate parsonage for the pastor and his family.

C. To provide adequate facilities to carry out a program of religious education and worship tailored to community needs.

D. To develop a strong lay leadership.

E. To cooperate with other constructive agencies in lifting the total life level of the community.

Established in 1946, it now embraces thirteen charges in the Holston Conference. Insofar as possible, the charge is established as a sociological unit. The pastor is free to work with his charge, taking advantage of all resources available, in setting up a total life program designed to meet the needs and raise the total level of life in his parish. Reports thus far have indicated the experiment to have a great deal of merit.

In Churchland, the Pilot Charge, Rural Life Conference, and Community Improvement Contest combined to create a powerful force for improving the total life of the community.

Hiwassee College Program[11]

Hiwassee College, Madisonville, Tennessee, is a

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[11]Aaron H. Rapking, "Basic Christian Educational

junior college of the Holston Conference, Methodist Church. In 1944, the present educational program of Hiwassee was organized around a central objective of developing an appreciation of the relationship of natural and human resources to the Divine Resource in the ongoing process of creative living. As such it involves the development of (1) well balanced, creative personalities, and (2) healthy family and community life.

To achieve this objective, a practical, interrelated program of campus study courses, on the farm training at the college farm, and community life, was set up encompassing the basic factors of creative living.[12] In this manner students can experientially participate in a balanced total life program of educational activity.

In 1945, the present Town and Country Program was established under the leadership of Dr. Rapking. This intensified and extended the program of the college beyond the campus into the Tennessee Valley area. Chapel services featuring visiting leaders in the rural field, courses designed to build an adequate philosophy of rural life, and personal student counseling were added to the campus program,

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Philosophy of Hiwassee College" (Unpublished manuscript, Hiwassee College, Madisonville, Tennessee, 1953).

[12]See Appendix C, p. 175.

while rural life conferences, rural life seminars conducted in cooperation with The University of Tennessee, Tennessee Valley Authority, and interested church groups under "The Tennessee Valley Community Development Program," weekly articles on "Religion and Life in the Countryside," student week-end deputation teams, participation in church conferences, and cooperation in the development of the Holston Conference Pilot Charge, have been carried on under the extension program.

As such the program at Hiwassee, together with the Pilot Charge, represents the "Working Church Program" of the Holston Conference of the Methodist Church. A program broad in scope and purpose effectively and understandingly ministering to the needs of its rural constituency.

CHAPTER IV

CHURCH-COMMUNITY RELATIONS

Churchland Community

Background

The area. Churchland Community[1] is located in Grainger County, Tennessee, on State Route 92, midway between the towns of Rutledge and Jefferson City. The community is bounded on the east and south by Cherokee Reservoir, on the west by Buffalo Springs Community, and on the north by Central Point Community. Cherokee Dam lies at the southernmost point of Churchland Community.

The terrain varies from rolling to hilly; most of the land can be farmed with machinery.

The people. Approximately 147 households are located in the community area, which has a population approaching five hundred. Population in the last decade has remained relatively stable, showing a slight increase.

Settlers of English, Scotch, and German ancestry moved into the area immediately following the Revolutionary War. The famed Wilderness Trail of frontier days crossed the

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[1] See Appendix D (map in pocket).

Holston River at the "flats" on the present site of Cherokee Dam. The first Grainger County courthouse (1796-98) still stands on the original site at Mitchell Springs, now in use as a dwelling house. Many of the present residents trace their lineage back to this early period and till the same soil as their forebears.

Churchland Community was organized on May 3, 1949. It was the outgrowth of consolidating four older neighborhoods: Shiloh, Mitchell Springs, Oakland, and May Springs. The impounding of the waters of the Holston River behind Cherokee Dam destroyed the old neighborhood lines of May Springs and Oakland. Relocation of the people from these areas on higher ground set the stage for the new community. Old neighborhood feeling, while less pronounced, continues to persist, centered in the churches of the community.

Occupation. Historically, the area, now in a period of economic change, has been agricultural. Forestry and general farming have been the backbone of the economy. Land resources are poor, requiring heavy fertilization for economic productivity. Though agriculture has declined in importance, it is still the largest single field of economic activity. Occupationally, the structure of the community is:

Full-time farmers	46 per cent
Owners	35 per cent
Tenants	11 per cent
Part-time farmers	22 per cent
Non-farmers	32 per cent
Active	27 per cent
Retired	5 per cent

Farming trends reflect the change from row crops to grasses, and livestock. Except for tobacco and corn, hillsides, not wooded, are covered with soil protecting sod crops and small grains.

The impact of surrounding industrial activity in Knoxville, Oak Ridge, Morristown, and Jefferson City is strikingly reflected in the growth of the non-farm and part-time farm classifications.

In addition, there are six grocery stores, one auto repair shop, a planing mill, and two portable sawmills in the community.

Communication. Churchland Community, only thirty-four miles northeast of Knoxville, falls within the greater Knoxville trading area. All the mass media of communication, radio, television, newspapers, and periodicals have ready access to the area. Electricity and telephone service are available to all. All-weather black-top and gravel roads facilitate front door clothes cleaning service, mail and milk routes, and ease of access to school, churches, and service centers.

Organizations and institutions. In addition to the basic family, informal friendship, and neighborhood groups, Churchland Community has a number of active, special interest groups. They are: a Parent-Teacher Association of thirty-three members; a Home Demonstration Club of forty-four members; and a Boy Scout troop of eighteen members. Sixteen

families are active in the Rutledge Masonic Lodge and Eastern Star, and twenty-five members in the Farm Bureau. Churchland also possesses a community organization, an elementary school, and three churches. Primary relations characterize all group behavior.

The elementary school is a modern, six-room, centrally located building. Five teachers instruct 150 pupils in grades one through eight. Graduating classes are characterized by a low percentage of "drop-outs." In 1950, 100 per cent of the graduates transferred into high school.

No single factor has contributed more to the immediate organization of Churchland Community than the school. The school is an integral part of the community's origin and growth. In 1920, the one-room schools of Oakland, May Springs, and Mitchell Springs-Shiloh were consolidated to form the largest elementary school in Grainger County. By 1949 the outmoded, two-story frame structure was in a bad state of repair. The Parent-Teacher Association initiated a movement to have the building replaced. Community-wide meetings were held, a petition drawn, and the need successfully presented to the School Board. As a result, a new school building was erected in 1950. The old school building was given to the community, provided they would tear it down and clear the site within a ten-day period. This was done by voluntary labor, and the lumber later used in erecting a community center. Out of this activity came community-wide

recognition of the need for a community organization.

Churchland Community, in the brief span of three years, established a rather phenomenal record of accomplishment. Organizing in 1949, it entered the East Tennessee Community Improvement Contest, won the county contest and placed third in the area. In 1950, it placed second in the area. In 1951, it not only placed first in the area, but went on to be selected over the other area winners as top Tennessee community--the first East Tennessee community to receive this recognition.

The community boundary, growing out of activity leading to the new school building, was drawn identical to that of the area served by the school. Several leaders active in the school project became leaders in the new community organization. Sixty-one per cent of the families within the community actively attend community meetings, while 100 per cent cooperate in some project during the year.

Factors influencing community development. Several factors have combined to exert a strong influence in the growth and development of Churchland Community.

The program of the Tennessee Valley Authority ushered in a period of change. The construction of Cherokee Dam and relocation of residents, the unit-test and area-test demonstrations' effect upon farm practices and community interest, the arrival of electricity in 1949, with resultant changes in farms and homes, and the increased urbanizing influence resulting from better means of communication, grew out of

Tennessee Valley Authority activity.

Agricultural Extension has provided ready counsel and assistance to the organization. The county agent regularly carries on a program of adult education through the community organization. He is a constant source of information, stimulation, encouragement, and guidance. The home agent, through the Home Demonstration Club, prepared the way for meeting the avalanche of home improvements precipitated by the arrival of electricity. Changing farm practices, methods, and mechanization have also exerted their influence.

The school has been a source of social integration.

The Community Improvement Program has provided strong incentive for growth. The stimulus of competition and awards, broadened outlook and contacts, newly awakened interest, the sense of satisfaction resulting from cooperative group endeavor, the enthusiasm of playing on a winning team, recognition and acclaim from visitors and the press, new experiences, a new sense of importance, and the joy of telling the "story" to others, have exerted tremendous influence on a winning community.

The church has been a constant source of power and strength.

Church-Community Interaction

The outstanding characteristic of Churchland Community is church loyalty. Ninety-one per cent of the families are

churched. The remaining 9 per cent do not attend church in the community; or their religious affiliation, if any, is unknown. A breakdown of religious affiliation by families shows:

Baptist	62 per cent
Methodist	24 per cent
Mixed	5 per cent
Unchurched or unknown	9 per cent

A further breakdown according to church membership at the three churches indicates:

Baptist

Oakland		31 per cent
Members	27 per cent	
Non-members attending	4 per cent	
Mitchell Springs		24 per cent
Members	21 per cent	
Non-members attending	3 per cent	
Membership outside community		7 per cent

Methodist

Shiloh	24 per cent

Eighty-four per cent of the families attend church within the community.

Faithfulness in church attendance is a further indication of church loyalty. Average Sunday School attendance in all three churches is 60 per cent of the estimated five hundred residents in the community.

The first chairman of Churchland Community, recognizing the strong influence of the church, took immediate steps to enlist its support. One of the first projects of the community organization was the construction and installation of attractive church signs at all three churches.

The church has been a dominant factor in the success

of Churchland Community.

Church resources and community orientation.

1. Shiloh Methodist. Shiloh Church is the only Methodist church in Churchland Community. It is one of four churches in the Rutledge Pilot Charge. The Pilot Charge (p. 84) is a plan of the Holston Conference of the Methodist Church for "Adventuring in Christian Rural Life," a program of rural church rehabilitation. Shiloh Church is an excellent example of how the rural church can respond to adequate pastoral care. In 1952 Shiloh was selected as Tennessee's Rural Church of the Year and its pastor, Tennessee's Rural Pastor of the Year. That both church and community have been recognized as outstanding examples of successful endeavor in their respective fields is not a mere coincidence. Something bound the two together. The Rural Life Conference was the instrument that united church and community activity and paved the way for success in both.

Shiloh Methodist Church was founded in 1827. It has been rebuilt twice in approximately the same location. The church roll shows 192 members. A short time prior to the organization of Churchland Community, Shiloh was embroiled in an internal upheaval which transferred leadership from the older to the younger group. This set the stage for the ensuing development. The congregation entered into a building program culminating in the dedication of a new church building in 1950. The present edifice is an attractive, modern, brick

building, complete with basement, kitchen, auditorium, balcony, and classrooms for a graded educational program. Of the four churches in the Rutledge Pilot Charge, Shiloh is the largest in membership, the best equipped, and contributes the largest share of Charge finances. The church budget calls for an annual expenditure of $2,500, exclusive of special projects. In addition, a modern, five-room parsonage with bath and latest conveniences has been completed this year. Prior to this time, a home in Rutledge had been rented for the Charge parsonage. Two cemeteries are maintained in connection with the church.

Church facilities have continually been available for community use. During the building of the new school, the basement of the church served as a school for half the pupils. During the same year, the community organization met regularly in the church. Today the church continues to serve the community, providing its facilities for community dinners, the annual Rural Life Conference, and other activities as needed.

The first pastor of the newly-formed Rutledge Pilot Charge arrived on the scene in 1949. Prior to this a long succession of aged ministershad served Shiloh, the average length of pastorate running around three years. The new pastor was a young man in his early thirties, married, and the father of one daughter. A graduate of the University of Tennessee and Yale Divinity School, he had been well trained.

One previous pastorate of four years, plus several courses in the rural church, had prepared him for the task at Shiloh. He arrived in the midst of the growing enthusiasm of the Community Program. The new school was under way, the community had won first place in the county, and was centered in the area contest. Although living in Rutledge, seven miles from Shiloh, he quickly sized up the situation and spent a great deal of time with the Shiloh congregation. He moved slowly in the church, working through rather than changing the existing institutional structure. "Seed" thoughts were planted through the face-to-face contacts of a strong pastoral program. After sizing up the situation for a year and a half, he began to institute changes, and by the third year had developed a program more specifically addressed to the needs and problems of the congregation. During the spring of the second year of the Community Program, he brought in Dr. Rapking and the Rural Life Conference. This brought new vision, inspiration, and experience to the church-community program. A new channel of expression of the Christian faith was opened. In essence the Community Program was seen as a church program, and the entire weight of the church thrown behind it with the pastor leading the way. The pastor never forgot that his chief function was to shepherd his congregation. "Community action is an outgrowth of Christian faith," and "Church and community are one in building a better life." He served the community readily when called

upon, attended as many meetings as the pressure of his duties would permit, but refused to hold office in the community organization. The role of the church was to provide motivation, inspiration, and meaning to life. The community organization was an effective way to practice Christian service. His course was to put Christian content and meaning into community work through existing church channels so that members could carry it into the community organization. This he accomplished through the church program.

The church program at Shiloh was an ambitious one. Weekly worship services and Sunday School were conducted each Sunday morning. The pastor and laymen alternated Sundays in conducting the service. An eight-class Sunday School provided a graded program of Christian education. Attendance at both averaged ninety to ninety-five. A thirty-member men's and twenty-member women's organization conducted monthly programs. A twenty-member young people's organization met weekly on Sunday evenings. Prayer meetings were conducted every Wednesday evening. An eighteen-member Boy Scout troop was sponsored by the men's organization, and an annual Bible School and Day Camp was conducted during the summer.

The church program was oriented to the community through the pulpit, special services, study groups, and projects. From the pulpit the pastor emphasized the stewardship of all life, the holiness of the common calling, the sacredness of the soil, the spiritual meaning of community, man's

co-creator relationship with God, and the fundamental importance of the family group. Special services involved Rural Life Sunday, a Soil Blessing service and Harvest Festival, Community Thanksgiving, Christmas and Easter services, Family and Home Week, Mother's Day, Homecoming, weddings, funerals, music festival, 4-H Sunday, Boy Scout Sunday, Talent Sunday, and a graduation service for the local school.

Special projects emphasizing community outreach were the Daily Vacation Bible School, Day Camp, and Lord's Acre Project. A community Christmas program with gifts for underprivileged, and service projects originating in the men's organization, were also developed. The men's projects included a barn "raising," cutting and harvesting the tobacco crop of a blind resident of the community, chopping a winter's wood supply for a sick member, and "face lifting" a newly-bought section of land for a World War II veteran "on-the-farm" trainee. The Daily Vacation Bible School and Day Camp were open to all children of the community. Each church in the community conducted a Daily Vacation Bible School. The time of each school was staggered to permit interested children to attend not only one but all three of the schools.

Not only are the pastor, facilities, and program of Shiloh strongly oriented toward the community, its greatest contribution has been through its members. The members of Shiloh are the media through which the church and community

are linked together. The Rural Life Conference, through its philosophy and program, brought about a new understanding of the meaning of community. As a result, the church accepted the community program as a new way of expressing its faith. Church and community programs in many cases have become so interrelated that it is difficult to separate the two. The church, through its members, has entered into the community program with enthusiasm. This is indicated by the proportion participating:

40 per cent Strong Interest
29 per cent Medium Interest
9 per cent Little Interest
22 per cent No interest

Interest in community club was designated as strong, medium, little, or none, by the community chairman. Strong interest designates those active participants who display initiative and assume active roles of leadership. Medium interest indicates those who actively participate but do not assume roles of leadership. Little interest designates those whose participation is sporadic and partial. No interest designation is attached to those completely indifferent to the program.

A further indication of the close interrelation of church-community interest has been graphically portrayed on p.198. Church and community interest of members of Shiloh were matched. Church interest of members was designated by the local pastor. These in turn were given values. The mean

of the values thus determined was then plotted graphically. The results indicate a close relationship existing between church and community interest. The straight line thus drawn indicates that in general, among the members of Shiloh, strong church interest means strong community interest, medium church interest means medium community interest, and so on down the line.

Shiloh Church, from the standpoint of its pastor, program, use of facilities, and its people, has a strong community orientation and has been a primary factor in the development and success of Churchland Community.

2. Oakland Baptist. Oakland Baptist Church is the largest of the three churches in Churchland Community. Church records indicate a membership of two hundred. Like Shiloh, Oakland is an unusual church carrying on an ambitious program. Organized in 1870, Oakland struggled along until the mid-forties when an internal upheaval at Mitchell Springs resulted in the transfer of several families into Oakland congregation. The infusion of "new blood" presaged a period of new life and activity. Located but seven miles from Carson-Newman College, a Baptist institution in Jefferson City, Oakland has had the advantage of well-trained resource leadership. For two years the Dean of Carson-Newman College supplied the pulpit at Oakland. During this time a new church was erected and the entire congregational program revamped.

A friendly rivalry exists between Oakland and Shiloh. Both completed new church buildings about the same time, and both are engaged in building parsonages for their respective pastors. Like Shiloh, the basement of Oakland Church was used for conducting school during the building of the new community school building. Each congregation vies with the other for a mythical top position in the community.

Oakland supports a full-time pastor. Presently living in Jefferson City, he will move into the new parsonage upon its completion. Thus both Oakland and Shiloh will have pastors residing in the community.

Church facilities are modern, providing classroom space for a graded program of Christian education as well as worship services. The new church building is an attractive, masonry edifice, complete with six-room basement and auditorium. The parsonage also is an attractive building reflecting good taste. Except for the year church facilities were used for school purposes, the Rural Life Conference, joint Thanksgiving service, and Daily Vacation Bible School are the only occasions when they are used for community activities. The joint Thanksgiving service, like the annual Rural Life Conference, rotates among the three community churches. Church facilities are available for community use when desired. A new cemetery, adjoining the church, has recently been opened.

The pastor of Oakland is a thirty-year veteran of the ministry. He has spent a lifetime serving three charges in

the Jefferson-Grainger County areas. Residing in his own home in Jefferson City, he serves Oakland Church from that point. For twenty-five years he has faithfully attended the month-long Short Course for Rural Pastors conducted annually at Carson-Newman College. This training, plus his long experience in the pastorate, and his farm background, serves him well in his present position.

As to community work, he is a great admirer of Dr. Rapking and thoroughly believes in his philosophy. "The church should play a leading role in the community." His position is one of being ready to serve when called upon. His attitude has been one of cooperativeness and he usually supports joint community activities proposed by the pastor of Shiloh. He feels there is a growing spirit of cooperation among community churches. There is also much room for improvement between churches, and church and community. He expressed the opinion that community organizations are all right if they have the "right leaders." His experience with the Churchland Community organization has been very good. He feels that more of his congregation should be active in the community organization, as it broadens their outlook.

The church program at Oakland is very similar to that at Shiloh. Regular Sunday worship services and church school, with an average attendance of 120, Wednesday evening prayer meetings, monthly meetings of a thirty-member men's and twenty-five member women's organization, and weekly Sunday

evening meetings of a fifty-member young people's society are held. In addition, the church conducts an annual Daily Vacation Bible School, Leadership Training School, and Missionary Institute.

From the pulpit the pastor emphasizes stewardship and the importance of the family unit. Special services are conducted at Thanksgiving, Easter, Christmas, Mother's Day, and Memorial Day. In addition, weddings, funerals, and reunions have somewhat of a community outreach. From Shiloh, Oakland has learned the value of a Lord's Acre program, and has embarked on one of its own. The Daily Vacation Bible School and Christmas baskets for underprivileged are other community-oriented projects.

The effect of pursuing a more traditional type of church program lacking a strong community orientation is reflected in the interest of the church members in the community organization. Again using the rating of the pastor as to church interest, and the community chairman regarding community interest, Oakland shows:

0 per cent	Strong Interest
37 per cent	Medium Interest
25 per cent	Little Interest
38 per cent	No Interest

This is further amplified in the graphical presentation of matched interests (p.198). While the trend does show a corresponding rising relationship between interests, it falls much lower than the 45° line of Shiloh, indicating that direct matching of interests does not exist.

Oakland, while the largest church in the community, and a primary influence, is not providing the community support of which it is capable.

3. Mitchell Springs Baptist. Mitchell Springs is the oldest of the three churches in Churchland Community. Organized in the 1790's, and reorganized in 1881, it has remained in approximately the same location. Church records indicate 108 resident members, with an average weekly attendance of ninety at Sunday School and church. The building is an out-moded one-room, frame structure, wholly inadequate for the task at hand. A campaign is under way to raise funds for a new church.

The least progressive of the three churches, Mitchell Springs has suffered from the lack of adequate pastoral guidance. On the other hand, to all outward indications it has the greatest opportunity for growth.

The present pastor, a young man in his early twenties, had been in the parish only six months at the time of the study. Married, and the father of a year-old son, this was his first experience as a parish minister. Reared on a farm of limited means, his education was cut short at the sixth grade when he was big enough to work and help support the family. Only part time is devoted to the ministry. He holds a full-time weekday job in a Knoxville knitting mill. The home of this minister is approximately twenty-three miles from the church. As such, he has little opportunity to

participate in community activities.

Church facilities are used for community activities on the occasion of the Rural Life Conference, Thanksgiving service, and Daily Vacation Bible School.

The church program consists of regular Sunday morning church service and church school, Wednesday evening prayer meeting, Friday evening cottage meetings, and Sunday evening young people's society. All meetings are well attended. In addition, an annual Daily Vacation Bible School is conducted each summer.

From the pulpit community outreach was emphasized through the importance of the family, and the holiness of the common calling. Special services with community emphasis were confined to Thanksgiving, Easter, Christmas, funerals, and an annual singing convention.

Like Oakland, the lack of community emphasis in the church program is reflected in the lack of interest in the community organization:

0 per cent	Strong Interest
19 per cent	Medium Interest
45 per cent	Little Interest
36 per cent	No Interest

Correspondingly, the graphical matching of church and community interests indicate little relation between the two.

Mitchell Springs, like Oakland, though a primary force in the community, is doing little to support the community program.

Effect of church-community interaction. Church support made possible the outstanding accomplishments of Churchland Community. The working church program of the Rural Life Conference and Pilot Charge played a central role. Through the Rural Life Conference a new meaning was given to community activity. Church and community were linked together. Life was presented as a unified whole. An ongoing, practical plan was outlined supplementing the Community Improvement Program. In essence, the Community Improvement Program was undergirded by a working Christian philosophy. In addition, a year-round community oriented church program at Shiloh provided continual inspiration and guidance. While Shiloh was the only church taking an active role of leadership, greater church cooperation between churches and community organization was developing. Much remains to be accomplished in this direction. Negative attitudes on the part of two of the churches prevents the development of an adequate and sorely-needed community recreation program.

The influence of the church upon community activity is clearly portrayed in the monthly meetings. Each meeting is opened with devotions consisting of the singing of a hymn, reading of Scripture, and prayer. This portion of the program is the responsibility of the community chaplain, one of the elected officers of the community organization. Community, church, and other organizational meetings are coordinated through the community organization to eliminate conflicts.

In the past community meetings have been postponed so as not to conflict with church activities. Strong emphasis is placed upon the Christian character of individuals appointed and elected to official positions in the community organization.

The church exerts a positive influence upon the community organization. It also may exert a negative influence, as has been mentioned previously regarding recreation. The community center, in the eyes of some church stalwarts who possess a negative understanding of Christian outreach, verges on the brink of being a "dance hall" and an "eating place." As such, "it's alright for them that wants to go there." This attitude, while still outspoken, is slowly being overcome. In addition, the community organization, while reaping the benefit of the churches' support, also reaps some of its failings. Rivalry between churches at times handicaps cooperative community activity.

Relations between Shiloh and Oakland, and Shiloh and Mitchell Springs are much better than those existing between Oakland and Mitchell Springs. These feelings are of long standing and cannot be eradicated in a day. The Rural Life Conference and joint community services on Thanksgiving, Christmas, and Easter, as well as other activities, are developing a new spirit of cooperation and understanding.

Community projects further indicate the effect of church-community interaction. A good proportion of

community activity has involved church projects:

1949

1. Churches cooperated in full-page newspaper advertisement.
2. Oakland Church dedicated.
3. Cleaned Shiloh Cemetery.
4. Constructed church signs.
5. Worked on new Shiloh Church.
6. Cooperative bus transportation to Daily Vacation Bible School.

1950

1. Joint Easter Sunrise Service.
2. Rural Life Conference.
3. Christmas Cheer Committee.
4. Daily Vacation Bible Schools.
5. Community Fair in Shiloh Church basement.
6. Joint Thanksgiving Service.
7. Tree-pruning at Shiloh.
8. Boy Scout Troop organized by Shiloh men's organization.

1951

1. Joint Easter Sunrise and Thanksgiving Services.
2. Daily Vacation Bible Schools.
3. Rural Life Conference.
4. Shiloh dedication (debt free).
5. Homecoming.
6. Cleaned cemetery and hired caretaker and equipment.
7. Community choir.

8. Oakland and Shiloh Church basements used for school.
9. Began work on parsonages at Shiloh and Oakland.
10. Community meetings in Shiloh basement.

1952

1. Church booth at County Fair.
2. Rural Life Conference.
3. Participated in Hiwassee Rural Life Seminar.
4. Joint Thanksgiving and Easter Services.
5. Lord's Acre Project at Shiloh.
6. 4-H program at church.
7. Eighth-grade graduation program at Shiloh.
8. District Scout meeting in church.
9. Pilot Charge presented pastor a new automobile.

The attitude of the residents toward church-community activity, as revealed in a 20 per cent sample (every fifth family) of the community was favorable to cooperation. The members of Shiloh felt that their church was strongly community conscious, that it should cooperate in the community program, and that such cooperative activity was mutually beneficial to church and community. Recommendations for improving church-community cooperation varied from obtaining better trained pastors and moving them into the community, to a better representation of leadership throughout the community, and intensified participation in the community program.

The members of Oakland, likewise, felt that their church should participate in the community organization, but

were divided as to whether it was mildly or strongly community conscious. They agreed that cooperation had been mutually beneficial to both. One member felt that community work had gone too far, that some leaders were "drunk with community activity," and that such was detrimental to the church. On the question of improving church-community cooperation, answers varied from "don't know," to increasing participation in both.

The members of Mitchell Springs were also in accord that the church should participate in community activities. They felt that their church was mildly community conscious, but were divided as to whether it was cooperative or indifferent toward the community program. One member expressed the opinion that Mitchell Springs would cooperate when the community activity had to do with the church, but would not show much interest in anything else. They were also undecided as to whether any real benefit had been gained from the community program. They felt that the Rural Life Conference, Easter, and Thanksgiving services had been beneficial. Another member suggested that the chief trouble at Mitchell Springs was their continual bickering among themselves. As to increasing church-community cooperation, the majority answered "don't know." A few suggested that the Lord's Acre Plan, "getting the preacher interested," and "talking it up" would "help get the folks interested."

As one sows, so shall he reap. In the case of church-

community activity, Shiloh has reaped the greatest direct benefits. Membership has been slightly increased (few unchurched in the community), while giving and interest have noticeably increased. How much of this is a direct result of the community program is uncertain. In general, members showing strong church-community interest give more of their talents, time, and resources to the church. Better leadership had been developed, and church facilities have shown marked improvement. A broadened outlook, new ideas, increased attendance, more effective church program, closer pastoral relationship, and more cooperative attitude toward change and improvement are results. One of the most satisfying results was to see two inactive church members brought to a renewal of their faith and a position of top leadership in both church and community through the work of the pastor, the Rural Life Conference, and church-community activity.

Oakland Church has received benefit from community activity, both directly and indirectly. It has created a better spirit of fellowship, broadened the outlook, and increased church giving on the part of five or six families. Oakland has received its greatest benefits indirectly. A growing spirit of community cooperation, and the desire to keep ahead of Shiloh has prompted extensive physical improvements, as well as growth in attendance, enthusiasm, and other aspects of church life. It is most unusual to find rural congregations with an average attendance of one hundred

supporting full-time pastors, pursuing full church programs, and building new churches and parsonages.

Mitchell Springs, like Oakland, has received benefit from the community program indirectly. The spirit of co-operation and improvement is contagious. It is difficult to sit back and do nothing while others move ahead. Mitchell Springs, also, has undertaken a building campaign and is pursuing a regular church program.

In addition to the differences previously indicated in the three churches, the relative newness of the community program at Churchland, and the fact that both Mitchell Springs and Oakland draw a number of their members from outside the community would tend to influence their interest.

Observations

Churchland Community is a good example of church-community interaction in a multi-church community. This study indicates that in Churchland Community:

1. The church is a primary community force.
   The residents possess a strong religious belief and are loyal supporters of their church. Life is strongly influenced and motivated by religious ideas. One of the major reasons for the success of Churchland Community in the Improvement Program was the successful enlistment of the support of the churches. One church played a major role in the community organization, while the others played important supporting roles.

Evidence of the strong religious influence is found throughout the community organization. It permeates programs, projects, leadership, action, and all phases of community activity. At the same time the church provides strength and power to the community program, it also transmits its weaknesses. These, while handicapping various phases of community activity, are slowly being overcome by a new and growing spirit of cooperation.

2. The Community Improvement Program and Working Church Program are mutually complimentary.

The Rural Life Conference and Pilot Charge provided depth and meaning (an undergirding philosophy) which enabled one church to throw its full support into the program, and paved the way for the participation of the others. The church program and community program are not incompatible. They become one and the same through the Rural Life Conference. The church provides leadership, people, facilities, program, and motivation; in return it receives increased interest, support, broadened outlook, improved facilities, and a strengthened program. Church-community cooperation is mutually beneficial. In a multi-church community like Churchland, participation leads to a growing spirit of understanding and cooperation.

3. The people, regardless of denominational affiliation,

believe in church-community cooperation.

The extent of cooperation appears to depend upon the degree of community orientation of the church program.

4. A direct matching of church and community interest takes place under the influence of the Working Church Program.

In general, strong church interest means strong community interest. Church leaders are community leaders. Church and community programs unite, becoming one unified program. Not only does a matching of interests take place, but also an increasing percentage of members are found in the strong interest group. This, as a result of the Working Church Program.

Solidvale Community

Background

The area. Solidvale,[2] a small, open-country, rural community, is located in Jefferson County, six miles northeast of Dandridge, the county seat, and four miles from White Pine, the nearest village. The area is part of a gently rolling valley extending southwest in the direction of Dandridge. All of the land can be farmed with machinery.

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[2]See Appendix D, p. 199.

The community is bounded on the east by the "Rocks," a natural barrier of wooded "outcropped" land, on the north by Bay's Mountain, on the west by Mt. Horeb Community, and on the south by Oak Grove Community. Original community bounds were laid out as a watershed test demonstration area in cooperation with Extension and the Tennessee Valley Authority.

The people. Solidvale is one of those unusual communities where people still take time out to live. Even this is being challenged, as community work leaves little time for neighborly "calling." Seventy-four households are located in the area, with an estimated population of 230. Population, under the pressure of changing farm practices, has shown a decrease in the last decade.

The people are a homogeneous group, all of native, white East Tennessee stock. Primary group relations characterize activities. Eight new families were resettled in the community area as a result of the displacement and relocation of people from the reservoir areas of the Tennessee Valley Authority. Of these, six have become strong community and church leaders.

The community was organized in 1947. Its growth and achievements, while not spectacular, have been steady and of high calibre. At the end of the first year the community placed second in the county. In 1948, it was county winner and placed tenth in the area contest. From 1948 on it has consistently been county winner, placing fourteenth in the

area in 1949, fourth in the area in 1950, third in 1951, and second in 1952. Few communities can boast of a consistently high record over a period of years as can Solidvale Community.

Occupation. Solidvale, historically, has been an agricultural area and continues so today. Agriculture, however, has undergone a number of changes. Eroded slopes once covered with row crops have been changed to grasslands dotted with cows. Dairying is the predominant type of farming.

Occupationally, the community structure is:

Full-time farmers	63 per cent
Owners	54 per cent
Tenants	9 per cent
Part-time farmers	24 per cent
Non-farmers	13 per cent

While the land resources are poor, agriculture continues to stand up well under the competitive pull of industrial activity. As a result of changing farm practices, pressure has been built up between the need of land for homes to maintain a stable population, and the need of increased land for economical farm operating units. This pressure is somewhat alleviated by the growth of the part-time and non-farm occupational categories.

The community has two general stores.

Communication. Solidvale, like Churchland, falls within the greater Knoxville trading area, and is subject to all the mass media of communication emanating from that center. Good roads, electricity, telephone, radio, television, newspapers and periodicals provide ready contact with other

areas and services. Railroad facilities are available at nearby White Pine.

Organizations and institutions. Solidvale possesses a Home Demonstration Club, a 4-H Club, community organization, church, and a two-teacher elementary school.

The school has been a major influence in the origin and growth of Solidvale Community. In 1923, three, one-room schools, Kansas, Ebenezer, and Mansfield Gap, were consolidated into the present Kansas school. A temporary community organization was effected at that time to help finance the building. The community assumed one-half of the cost of the structure. This earlier organization established a tradition of cooperation, while consolidation of the three neighborhoods set the stage for the new community. The building, equipped with four classrooms, library, and science hall, served as an elementary and junior high school until 1930 when the ninth and tenth grades were dropped. Declining enrollment has since been the cause for concern and group action. Community action in maintaining the building, providing materials, hot lunch program, kitchen and playground equipment, has elicited the cooperation of the School Board in changing consolidation plans. As long as enrollment (forty-nine) is maintained above forty, the position of the school is secure.

Factors influencing community organization. Several factors entered into the organization of Solidvale Community.

The program of the Tennessee Valley Authority brought about a period of change: relocation of peoples, establishment of unit test and area test demonstrations, and electrification.

The school, over a period of years, had been preparing the way for the new community organization by integrating the three older neighborhoods. It also provided excellent facilities, centrally located, for community activities.

Agricultural Extension, through the Home Demonstration Club, 4-H Club, and county agent, had been stimulating change and improvement in the home and on the farm. Economic adjustments and changing farm practices were in progress.

The Community Improvement Program had been in operation since 1944. The news was being spread around. Neighboring Oak Grove had won first place in the county and competed in the area.

School, church, watershed, and home demonstration activities covered practically the same area. The stage was set; it awaited the spark to set it in motion.

Church-Community Interaction

The spark igniting the flame of community action at Solidvale was the 1947 Rural Life Conference. The pastor of Ebenezer Methodist Church, from previous experiences with community organizations in Virginia, felt this was what the community needed.

A breakdown by religious affiliation of community families shows:

Baptist	27 per cent
Methodist	52 per cent
Presbyterian	5 per cent
Unchurched or unknown	16 per cent

A further breakdown by church attendance indicates:

Methodist

Ebenezer		49 per cent
Members	36 per cent	
Non-members attending	13 per cent	
Membership outside community		8 per cent

Baptist

Membership outside community	27 per cent

As such, the program of the Methodist Church reaches about one-half of the families in the community. In spite of the fact that it is the only church in the community, the other half of the residents hold church membership elsewhere.

On this basis, an average of 57 per cent of the estimated potential population attend Ebenezer each Sunday.

Church resources and community orientation. Ebenezer Methodist Church is the only church in Solidvale Community. It is one of four churches in the White Pine Charge. Ebenezer, due to its position in the community, and unique relation to the community organization, has taken on somewhat of the characteristics of a community church. Among its staunchest supporters are four Presbyterian families, as well as six

other families who attend but do not belong.

The building is a neat, well-kept frame structure, lacking facilities for a full educational program. Much has been done to renovate the structure since the community was organized in 1947. Plans are now underway for the building of an addition that will provide the needed classroom space. Church facilities, while available for community use, have seldom been used for that purpose. The excellent facilities provided by the school building precludes any need for using the church.

The present pastor, a young married family man in his early thirties, resides at the Charge parsonage in White Pine. He is a graduate of the Divinity School of Duke University, and had been on the job but six months at the time of the study. As time permits, he pursues graduate work at The University of Tennessee. From a Western small town background, he had little specific training for the rural ministry. In full accord with the community program, he serves and cooperates with the community organization as often as time will permit. He is on the Religion Committee of the community, and directs the community chorus.

The church program at Ebenezer consists of preaching service on the First Sunday morning and the Third Sunday evening, and a weekly Sunday School with an enrollment of ninety-five and average attendance of sixty-five. Other

church organizations are an eighteen-member women's organization and an eighteen-member young people's society.

The church program was oriented to the community through the pulpit, special services, and projects. A unique relationship between church and community had developed from the beginning. Solidvale Community had originated out of the efforts of the pastor at Ebenezer. Having had previous experience in community work, he sized up the situation at Solidvale, brought in Dr. Rapking, and conducted the first Rural Life Conference. Through the Rural Life Conference, new channels of action were found. Community work took on a new meaning, and the church put its shoulder to the wheel under the leadership of the pastor. The community organization adopted the five basic committee organizational plan suggested by Dr. Rapking and went to work. As the years passed by, ministers came and went. Continuity in the organization had to be preserved. Often-times ministers were not too favorable to community work. At any rate, the church-community program soon became one of the church laity. In this manner it could proceed without interruption. The Religion Committee became a channel by which church projects could be handled through the community organization. As one member expressed it, "The outreach of the community was wider than that of the church, therefore we worked our church projects through the community organization." As a result, an inseparable organizational link grew up between community and

church.

Special projects emphasizing community outreach of the church are the Daily Vacation Bible School, which originated through the Religion Committee, the Lord's Acre, and the community chorus.

The chief contribution of the church has been its members. From the beginning they have provided the backbone and power of the community organization. Participation of the families of Ebenezer in the community organization is as follows:

58 per cent	Strong Interest
33 per cent	Medium Interest
6 per cent	Little Interest
3 per cent	No Interest

Over half of the families assume a role of leadership in the community organization, while 91 per cent are in the medium or above class. The graph (p. 198) further indicates how closely church and community interests are matched all along the line.

Ebenezer Church, from the beginning, has played a primary role in the origin and development of Solidvale Community.

Effect of church-community interaction. The Rural Life Conference and the leadership of the pastor of Ebenezer Church, provided the motivation, vision, and undergirding philosophy linking the church to the community program. The Conference further provided a cooperative, unified approach to the problems of community life, as well as a workable organizational

structure and guide.

The effect of the close tie of church and community is apparent on all sides. Devotions are a part of every monthly meeting, and the Religion Committee is an integral part of the organizational structure. The Solidvale News, published monthly by the community, contains a column on religion. Two meetings each year are devoted to religious matters, and the Religion Committee provides family devotional booklets for all community residents who desire them.

In the Planning Committee a premium is placed on integrity of character, as indicated by church loyalty. Goals are selected that fit in with the basic philosophy of life as presented in the Rural Life Conference. The minister is always given a role on some committee.

Projects are another indication of the degree to which the community organization devoted itself to religious concerns. In the 1947 report of the Natural Resources Committee the chairman writes, "Man sins against the soil! He likewise sins against his family in poverty, poor education, and poor health; low morals follow poor soil."

1947

1. Re-roofed a portion of the church.
2. Minister appointed chairman of Religion Committee.

1948

1. Devotions officially made a regular part of meetings.
2. Rural Life Conference.

3. Sunday School sponsored Vacation Church School.
4. Installed church sign.
5. Cleaned cemetery--purchased mowing machine; raised $353.00 in the community.
6. Completed roofing job. Paid by community.

In the 1948 scrapbook were found these words, "Our community organization has a spiritual emphasis that gives it strength and purpose."

1950

1. Purchased an oil furnace for church.
2. Conducted Daily Vacation Bible School.
3. Conducted a religious survey.
4. Improved church grounds.

1951

1. Insulated church, $1,374 raised by community.
2. Revival.
3. Religious survey.
4. Graded and stoned church parking lot.
5. Began a Young Adult Class.

1952

1. Purchased register and hymnboard.
2. Added hymnbook racks.
3. Landscaped church grounds.
4. Daily Vacation Bible School.
5. Leadership Training School.

In addition to these, the church has been painted, a church library established, the floor of the auditorium sanded, and a Lord's Acre project launched to provide funds for building additional classrooms.

The members of Ebenezer pride themselves on having a "community" church of Methodist affiliation. On the basis of a 20 per cent sample, the community was unanimous in its belief in church-community cooperation. Several expressed their feeling that the church was a divisive factor in the community. Another resident who faithfully attends his own church as well as Ebenezer, expressed the belief that "Religious division had been overcome." Another resident was against Saturday night community meetings as it "Keeps people away from Sunday School and church."

In addition to the improvements to the church through community projects, the average attendance has been increased 60 per cent, financial support has grown, and new leadership has been developed. Contention within the church has been reduced, and a new spirit of cooperation prevails. Compared with the other churches in the White Pine Charge, Ebenezer is the leader in all phases of work.

Perhaps the most meaningful results of church-community cooperation are the thoughts embodied in the words of two residents: "It's alright to have better homes and green fields, but they're empty without the philosophy," and "The

best preaching is that done in everyday life."

Observations

Solidvale is an example of church-community interaction in a small, single-church community. It must be kept in mind, however, that only 50 per cent of the residents attend Ebenezer.

The study indicates in Solidvale, as in Churchland Community:

1. The church is a primary community force.
   Church and community are one for 50 per cent of the community. The church, from the beginning, has been one of the strong "stays" of the community program.
2. The Community Improvement Program and Working Church Program are mutually beneficial.
   The renewal of life in Ebenezer, its relationship to the remainder of the churches in the Charge, and the continuous high ranking of Solidvale in the area contest are convincing demonstration of this.
3. The people, regardless of denominational affiliation, believe in church-community cooperation. Even the most rabid of "denominationalists" in the community felt that church-community cooperation was sound.
4. A direct matching of church and community interest takes place under the influence of the Working Church Program.

The members of Ebenezer not only match church and community interests, the majority fall in the strong interest category. Church and community are one at Solidvale for the members of Ebenezer Methodist Church.

CHAPTER V

CONCLUSION

By way of summary, several observations may be drawn concerning the two communities studied.

1. The church is a primary force in the community. Religion exerts a strong influence in community life. This is indicated by church membership, attendance, financial support, and improvements, and influence on the community organization, i.e., meetings, projects, goals, leadership, planning, interest, and participation.

This is an important factor. Instead of being deplored, ignored, or circumvented by those working with communities, religion is to be recognized, faced, and utilized. Religion and the church are powerful forces which can be harnessed and utilized in creative, community activity. That such can be done is ably demonstrated by Churchland and Solidvale Communities.

2. Few churches have community oriented programs. In the six top communities of the 1952 East Tennessee Community Improvement Program, only three of the six communities, and two of the fifteen churches and four preaching places (11 per cent) had community oriented programs. In both of these cases, the basic program was not developed locally, but came from outside the community.

Indications are that a number of factors contribute to

the lack of an indigenous program on the part of the churches. Inadequately trained ministers were the rule rather than the exception. While five of the nineteen men serving the church were graduates of both college and theological seminary, only one had been specifically trained for the rural field. Short-time pastorates (three years or less) further aggravated the situation. Incomplete data on this pointed to a frequent changing of pastors. In addition, all but one of the pastors lived outside the community. These, and a number of other factors, are related to the problem of an adequate rural church program. It is sufficient, for the purpose of this study, to point out that only two of the churches had community oriented church programs, and that both of these came from the same source outside the communities.

3. Church-community programs are mutually beneficial. Church and community, as indicated in this study, are not mutually exclusive or incompatible. On the contrary, a sound church-community program appears to be an effective way of meeting both the problem of the rural church and the changing rural community. This is not to say that all situations will respond equally well to treatment. It does mean that here is a double-barrelled approach to a very important problem. Each situation will require individual treatment, but the underlying concept of church-community cooperation, as found in Churchland and Solidvale Communities, is fundamentally sound.

4. Church leaders and community leaders are one and the same individuals. This study indicates that the community-oriented church programs in both communities not only increased the percentage of leaders in church and community, and raised interest and participation, but also, in general, matched interests all down the line. This means a church leader was also a community leader, and vice versa.

It also indicates that even in those churches lacking a community oriented program, a rising relationship exists between church and community interest (p. 198). In general, greater interest in church means greater interest in community. This is a significant relationship. The difference in the slope of the lines on the interest chart clearly indicate the effect of the community-oriented church program.

5. A church-community program can function in a multi-church community. Churches can and will cooperate in a community program. The members of the churches in both communities believed that church-community cooperation was sound and good. Participation, while influenced by denominational feeling, created greater understanding and opened the way for a growing spirit of cooperation.

Denominations are the hallmark of American Protestantism; however, this does not mean they are synonymous with divisiveness. Many realize there is a sound and valid reason for denominations in the American Way of Life, and that the underlying common Christian faith is a strong bond of unity.

While the single-church community often presents less problems, even here, the study indicates, denominationalism is not inactive. The task again becomes one, not of hoping for a situation that does not exist, but recognizing and taking advantage of the situation that does exist. Residents of these two communities, irrespective of church membership, believed in church-community cooperation. This, plus their common problems and experiences, and the basic oneness of the Christian faith, form the foundation upon which a sound church-community program can be built in a multi-church community.

The above observations indicate the close relationship of church and community programs in community improvement. They concern the same people. In Churchland and Solidvale Communities, church and community leaders are one and the same individuals. This points out the need for ministers, lay leaders, and representatives of agencies interested in community improvement to get together, exchange ideas, and discuss problems of mutual concern. Both the church and the community stand to benefit from such action. It is not enough to serve half of a man, or set up a fragmental program, when the whole man is in need. Agricultural, educational, religious, and other interests are best served in relation to one another.

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APPENDIX A

THE CHURCH

I. ORGANIZATION

A. Pastor

1. Name _____ 2. Age _____
3. Family _____
4. Residence _____
5. Churches in Charge _____
6. Entered Parish _____
7. Training _____
8. Special Training for Rural Pastorate _____

_____

9. Previous parishes served _____

_____

10. Background _____
11. Full or part-time devoted to Ministry _____

_____

12. Other _____

_____

B. Parish

1. Name _____ 2. Affiliation _____
3. Location (ever moved?) _____
4. Founded _____
5. Parish area (delineate on map) _____
6. Single or Multiple Parish _____
7. Membership: Total ____, Child ____, Adult ____

8. Parsonage _____

9. Average age and experience of Pastors _____

_____

10. Average length of Pastorate _____

11. Plant condition and facilities _____

_____

12. Comparison with other churches in Parish _____

_____

13. Cemetery _____

_____

14. Other _____

_____

C. Program (and participation)

1. Worship Services

Time ____, Membership ____, Av. Attendance ____

Program _____

_____

2. Sunday School

Time ____, Membership ____, Av. Attendance ____

Program _____

3. Men's Organization

Time ____, Membership ____, Av. Attendance ____

Program _____

_____

4. Women's Organization

Time _____, Membership ____, Av. Attendance ___

Program _____

_____

5. Young People's Organization

Time ____, Membership ____, Av. Attendance ____

Program _____

_____

6. Other (Vacation Bible School, Leadership Training, etc.) _____

_____

_____

D. People (leaders and members)

1. Church Officers (Stewards, Trustees, Deacons, Elders, Councilmen, etc.)

Name	Position	Tenure

2. Sunday School Officers and Teachers

Name	Position	Tenure

3. Men's Organization

Name	Position	Tenure

4. Women's Organization

Name	Position	Tenure

5. Young People's Organization

Name	Position	Tenure

6. Other Organizations

Name	Position	Tenure

II. COMMUNITY ORIENTATION

A. Pastor

1. Attitude toward community organization _____

_____

2. What is (should be) the role of the church in the community? _____

3. How is the Church Program designed to interpret and give meaning (undergirding philosophy) to community life? _____

4. Leadership and participation (role) in community activities _____

5. What has been the existing relationship between church and community organization? _____

_____

6. What has been the effect of the community organization on

a. Institutions

Church _____

School _____

Home _____

Farm _____

b. People _____

7. What are the chief problems in the community?

_____

can they be solved through the community organization? _____

8. What is the relationship existing between churches? _____

9. Who gives greater support to the church (time, talent, money)

   a. Community members _____

   b. Non-community members _____

10. What has been your experience with the community organization? _____

_____

11. Other _____

_____

_____

B. Parish Facilities

1. Does the community organization use church facilities? _____

_____

2. Other _____

_____

C. Program

1. Special Pulpit Emphases

   a. Stewardship of all Life _____
   b. Holiness of the Common Calling _____
   c. Enduring Values of Rural Life _____
   d. True Meaning of Community _____
   e. Co-Creators _____
   f. Family and Home (Basic importance of the family unit) Family altar, Pew, Work, Recreation _____

_____

g. Other _____

_____

_____

2. Special Services

a. Rural Life Sunday _____

b. Soil Blessing Service _____

c. Harvest Festival _____

d. Thanksgiving _____

e. Christmas _____

f. Easter _____

g. Mother's Day (Family and Home Wk.) _____

h. Home Dedications _____

i. Weddings _____

j. Funerals _____

k. Reunions _____

l. Memorial Day (Other National Occasions) _____

m. Music Festivals _____

n. Other _____

_____

_____

3. Special Study Groups

a. Forums _____

b. Health and Recreation _____

c. 4-H _____

d. Scouts _____

e. Music _____

f. Co-ops _____

g. Crafts _____

h. Aged _____

i. Other _____

_____

4. Special Projects

a. Church Farm _____

b. Lord's Acre _____

c. Library _____

d. Community Vacation Bible School _____

e. Church Camp _____

f. Leadership Training School _____

g. Joint Projects With Community
Clothes _____
Toys, Baskets _____
Other _____

h. Other _____

_____

D. People

1. Church leaders who are community leaders _____

_____

_____

2. Number of Church Members

a. Strongly interested in community organization _____

b. Mildly interested in community organization

_____

c. Little interested in community organization _____

d. Inactive (non-members) in community organization _____

e. Hostile to community organization _____

Planning Leaders

1. Are devotions included as a part of every program? _____

   _____

   Describe _____

2. Are there any programs during the year which especially emphasize the church? _____

   _____

3. What role does Christian teachings play in the selection of projects and goals for the year? _____

   _____

4. Is being a Christian a requirement for community leadership? _____

   _____

5. How often is the local pastor called upon to participate in the community program? _____

   _____

   Does he attend meetings? _____

   Hold office? _____

6. Any religious feeling among members that handicaps community work? _____

   _____

7. How has the community affected the church and vice versa?

   _____

   a. Members _____

   b. Facilities _____

Individual (Church)

1. Are you a member of a church? _____

   a. Name, location, and denomination _____
   b. Frequency of attendance _____

2. Is the church community conscious?

   Strong _____ Mild _____ Little _____ None _____

3. Do you think the church should participate in the community organization (Explain) _____

   _____

4. What role does the church play in the community organization?

   Hostile _____
   Indifferent _____
   Cooperative _____
   Dominant _____

5. What has been the relationship between church and community in the past? (Explain) _____

   _____

   _____

6. What has been the effect of church on community and vice versa? _____

   _____

   _____

7. How can church-community cooperation be improved? _____

   _____

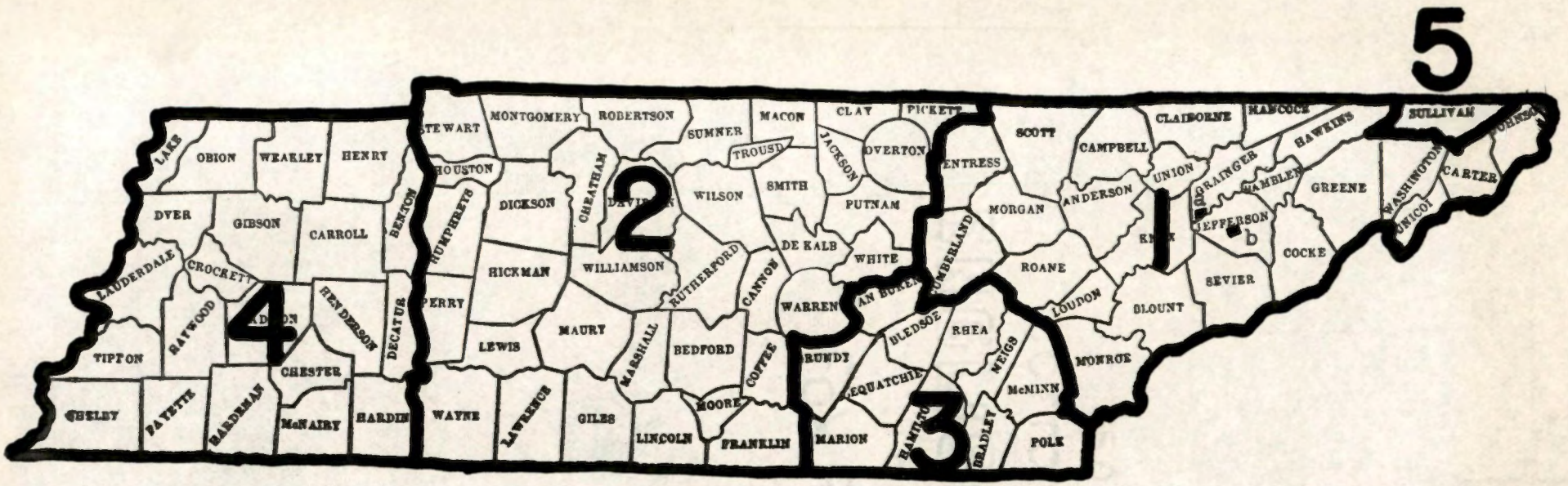
   _____

   _____

   _____

   _____

APPENDIX B



TENNESSEE COMMUNITY IMPROVEMENT PROGRAM

AREA CONTESTS

1. Knoxville (East Tennessee)
   a. Churchland
   b. Solidvale
2. Nashville (Middle Tennessee)
3. Chattanooga
4. Jackson (West Tennessee)
5. Bristol, Virginia

Tennessee Community Improvement Program

Total Statewide Participation (1953)

Area	Counties	Communities White	Communities Negro
Knoxville	25	154	16
Chattanooga	11	47	32
Nashville	37	256	58
Jackson	21	150	0
	94	607	106
Bristol, Virginia	1		
	95		

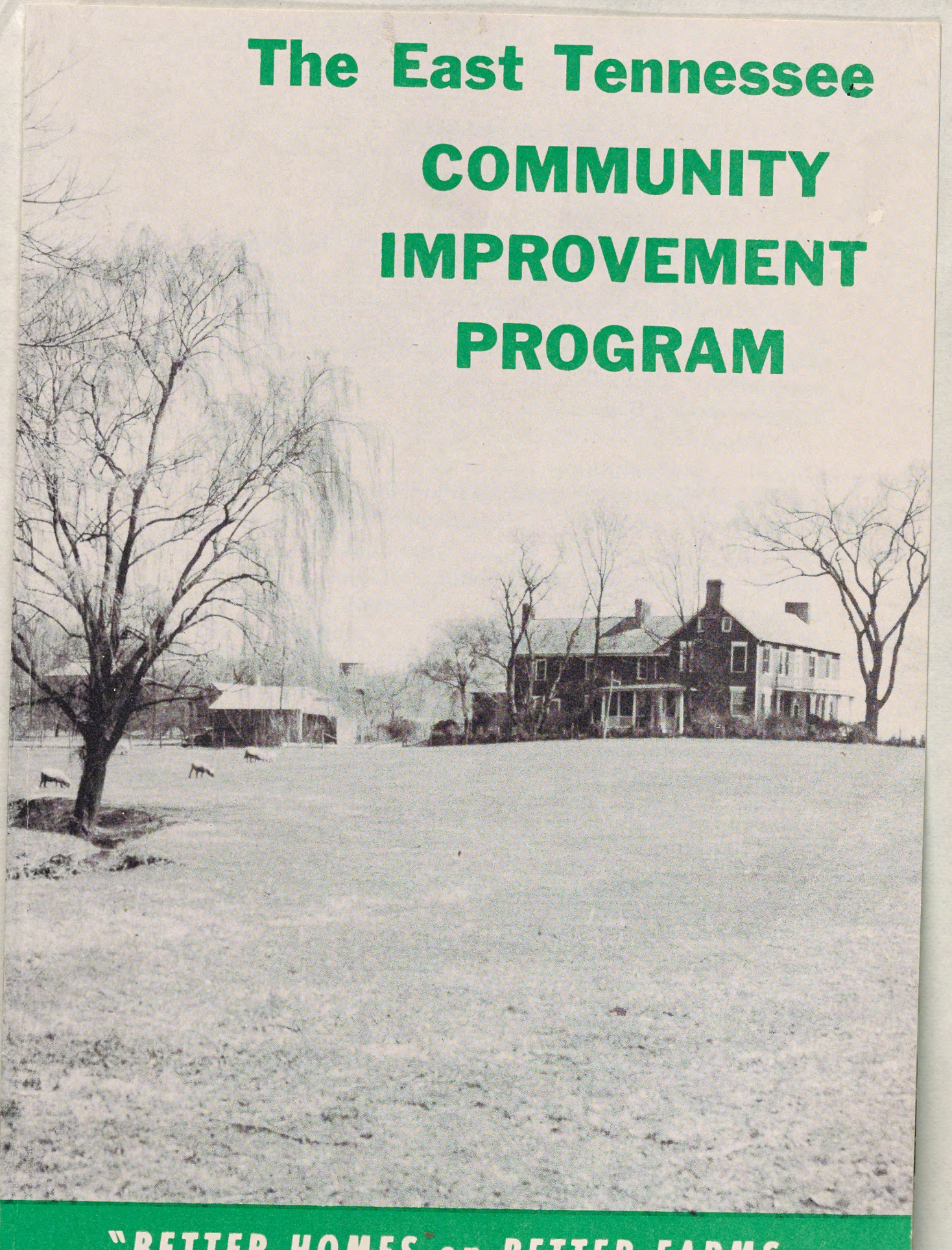
East Tennessee Area Participation

Year	Counties White	Counties Colored	Communities White	Communities Colored
1944	15		64	
1945	15		30	
1946	20		102	
1947	25		158	
1948	21	4	190	9
1949	22	4	157	12
1950	25	3	225	6
1951	23	3	155	9
1952	24	4	154	8
1953	25	3	154	7

Top Communities

Year	East Tennessee Area		State	
	Community	County	Community	County
1944	Shady Valley	Johnson		
1945	Leesburg	Washington		
1946	Buffalo Springs	Grainger		
1947	Boones Creek	Washington		
1948	Doe Valley	Johnson		
1949	Holston Institute	Sullivan	Milton	Rutherford
1950	Mascot	Knox	Kirkwood	Montgomery
1951	Cherokee	Grainger	Cherokee	Grainger
1952	Powell Valley	Claiborne	Powell Valley	Claiborne

The East Tennessee COMMUNITY IMPROVEMENT PROGRAM



"BETTER HOMES on BETTER FARMS FOR BETTER COMMUNITIES"

FOREWORD

As East Tennessee's communities prosper, so prosper all its people.

That is the principle supported by business and civic leaders of Knoxville, who, realizing the mutual benefits from closer ties between rural and urban communities, initiated the East Tennessee Community Improvement Contest in 1944 in cooperation with the Agricultural Extension Service, University of Tennessee.

Many business men and firms, clubs, and civic and service organizations of Knoxville give both funds and time to this program. A committee composed of two members from each cooperating club and organization is responsible for the operation of the contest.

The success of the Community Improvement Program depends first of all on action by rural communities themselves, and on the encouragement of this action by sponsoring groups within each county. Organizations sponsoring the East Tennessee program recognize the importance of giving all possible assistance and encouragement to county and community leaders in organizing and operating County Community Improvement Programs.

Your County Agricultural and Home Demonstration Agents can give you full information.

SPONSORING ORGANIZATIONS

Knoxville, Tennessee

Junior Chamber of Commerce
Exchange Club
Chamber of Commerce
Tourist Bureau
Civitan Club
Sertoma Club
Quota Club
West Knoxville Kiwanis Club
Optimist Club
Tenn. Valley A & I Fair
Rotary Club
Kiwanis Club
Lions Club
Pilot Club
South Knoxville Rotary Club
Northside Kiwanis Club

Fountain City Civitan Club
Business and Professional Women's Club

OBJECTIVES

"Better Homes on Better Farms for Better Communities" is the broad objective of the Community Improvement Program. This program is designed to encourage and stimulate rural families in East Tennessee to work together in organized groups for the development of farms, homes, and communities. Specifically, it encourages:

Provision of needed food for an adequate diet for each family.

Development and improvement of sound systems of farming and other sources of income.

Development and improvement of appearance, comfort, and convenience of farms and homes.

United effort of all people in the community to solve mutual problems, and to plan activities for improving community life and providing wider opportunity for the physical, mental, and spiritual growth of all.

HOW TO ENTER

The contest is open to any East Tennessee community working on an organized program for community development.

Application for entry should be made to the County Contest Sponsors, or to the County Extension Agents, on or before May 15.

Reports of County winners must be submitted not later than October 15 to Mr. Pat W. Kerr, Secretary, East Tennessee Community Improvement Contest Committee, P. O. Box 6066, Burlington Branch, Knoxville, Tennessee.





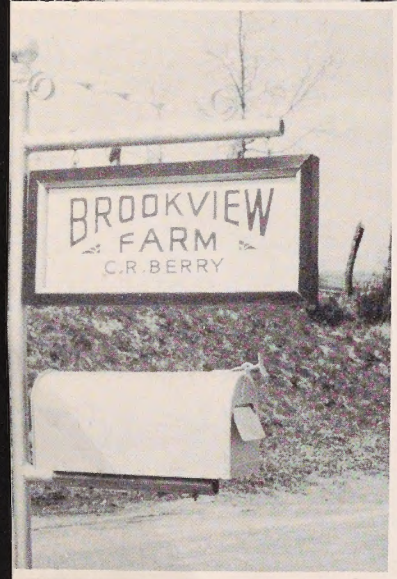




SCORING

Scoring is based upon progress made during the current year only.

Total score possible for a community is 1,000 points, divided into three classifications:



I. COMMUNITY ORGANIZATION, PLANNING, AND DEVELOPMENT

400 Points

Such as:

Development of social, economic, educational, and religious activities.

Improvement and development of schools, churches, roads, communications, electric service, etc., through cooperative effort.

Development and utilizotion of leodership.

Active support of youth organizations and activities.

Beautification of the community.

Utilization and conservation of all natural and personal resources, including health.

Development of good citizenship, public interest, neighborliness, and good will.

II. DEVELOPING A SOUND SYSTEM OF FARMING AND/OR OTHER INDUSTRIES AND RESOURCES, AND SOUND USE OF INCOME

300 Points

Such as:

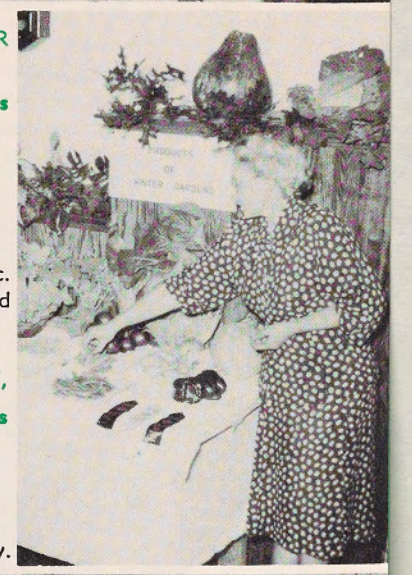
Development of a balanced system of farming.
Soil improvement.
Crop improvement.
Livestock improvement.
Improvement in farm buildings, fences, and mechanization, etc.
Improvement and development of sources of income, farm and non-farm.

III. DEVELOPMENT OF A SOUND SYSTEM OF HOME MANAGEMENT, HOME IMPROVEMENT AND FAMILY LIVING

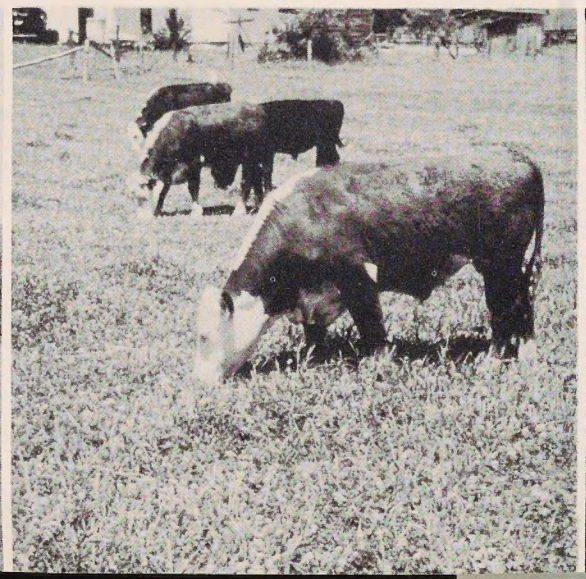
300 Points

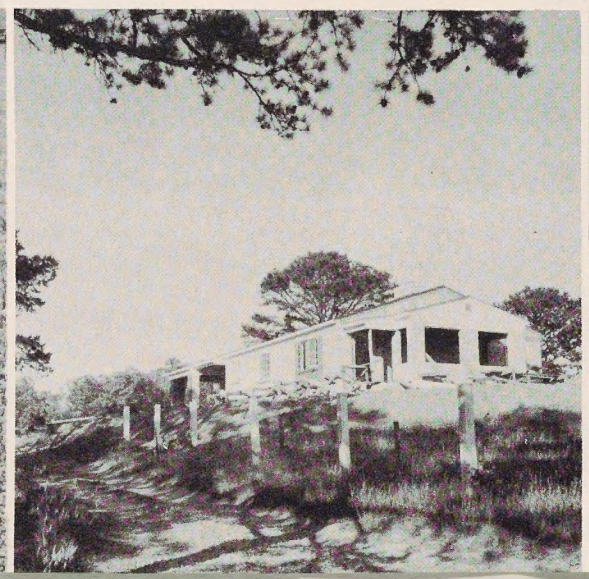
Such as:

Family food supply and nutrition for vigorous health.
Beautification and maintenance of home and surroundings.
Home conveniences, comfort, sanitation, and general livability.











REPORTS AND JUDGING

Communities in each county contest will be judged by a committee designated by the County Sponsoring Committee.

Each community must submit a written report in advance of the judging. These reports should show the community plan of work, objectives, and summary of improvements made. Material such as minutes, scrap books, pictures, etc., may also be submitted. Only improvements made in the current year should be listed or shown.

The county judging committee will study these reports and data; then make inspection visits to the communities and select the highest-scoring community in the county.

The winning community in each county may then be entered by the county sponsors or the county agent for competition in the final East Tennessee Contest. These communities will be visited by a committee of impartial judges to select the winner of the area contest.

PRIZES

The community from among the county winners judged to have made the greatest improvement in the current year will receive a cash award of

$500.00

and will be eligible for entry in the contest to select the State Champion community.

Other communities will be placed in blue ribbon, red ribbon, and white ribbon groups. A total of $2,700 in prizes will be awarded these groups, along with ribbons and certificates of placement.

Communities making exceptional improvements will be placed in the blue ribbon group. Each blue ribbon community will receive one and one-half times as much prize money as those in the red group.

Communities making good improvements will be placed in the red ribbon group. They will receive one and one-half times as much prize money as those in the white group.

Communities making medium improvements will be placed in the white ribbon group.

The community winning first prize is eligible for the next three years for competition with past winners in the Sweepstakes only.

Sweepstakes prizes will total $375, and will also be awarded on the basis of blue, red, and white groupings.

NEGRO PROGRAM

Competition among Negro communities with organized community improvement programs is sponsored by the East Tennessee Community Improvement Contest Committee.

Judging and reporting procedures are the same as those outlined elsewhere in this bulletin.

The highest-scoring Negro community in each county is eligible to enter. Entries must be filed by October 1 with Mr. Pat W. Kerr, Secretary, East Tenn. Community Improvement Contest Committee, P. O. Box 6066, Burlington Branch, Knoxville.

Reports of county winners must be sent to Mr. Kerr by April 1. County and area contests will be judged in April. Prizes will be awarded in May at the East Tennessee Negro Farmers' Institute, University of Tennessee.

PRIZES

Prizes in the Negro area contest total $375.

The community making the most outstanding improvement in the current year will receive a cash award of

$50.00

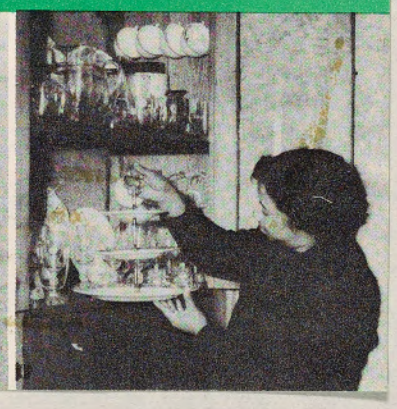
Other communites will be placed in blue ribbon, red ribbon, and white ribbon groups, on the same basis as that for the East Tennessee Contest.

Awards to each community in the blue group will be one and one-half times the amount received by communities in the red group. Awards to the red group will be one and one-half times the amount received by communities in the white group.

The community winning first place is eligible to compete with past winners for Sweepstakes prizes only for a period of three years.

Sweepstakes prizes total $85, and will also be awarded on the basis of blue, red, and white ribbon grouping.





RURAL COMMUNITY IMPROVEMENT CONTEST

SPONSORED BY

THE RURAL-URBAN RELATIONS COMMITTEE

OF THE

KNOXVILLE CIVIC ORGANIZATIONS

COOPERATING ORGANIZATIONS:

CHAMBER OF COMMERCE	CIVITAN CLUB	EXCHANGE CLUB
JUNIOR CHAMBER OF COMMERCE	KIWANIS CLUB	LIONS CLUB
TOURIST BUREAU	ROTARY CLUB	OPTIMIST CLUB

RURAL COMMUNITY IMPROVEMENT CONTEST

Purpose

The purpose of the Rural Community Improvement Contest is to encourage and assist farm families in East Tennessee in working together in organized community groups for the purpose of establishing on individual farms and in rural communities a system of farm, home, and community management that will:

1. Provide needed food for the family.
2. Maintain and improve soil resources and production; provide food for livestock.
3. Develop and improve the homes and farms both as to livability and appearance.
4. Encourage farm families with common interests to come together to solve problems through community planning. Through such an organization may be channelled the activities affecting the welfare of all the people living within the community.

Eligibility

The competition is open to any and all farming communities working on an organized program for community development. Any community in East Tennessee which is organized on or before July 1 is eligible to enter the contest. Application for

competition should be made in writing to the chairman of the County Agricultural Planning Committee or County Extension Agents on or before July 1.

Judging

A disinterested county judging committee designated by the County Agricultural Planning Committee shall judge the communities entering the contest. The high scoring community in each county may be entered for competition in the final East Tennessee Contest.

It is suggested that the county judging committees first inspect the community plans of work, the minutes of community meetings and a short progress report for the year submitted by the competing communities. When the best plans and reports have been selected, the committee should, if it thinks necessary, make inspection visits to the high scoring communities and select the best community in the county to compete in the East Tennessee Contest.

Scoring--1000 Points Basis

1. Home food supply--200 Points. To consider the production, conservation and use of adequate amounts of right kinds of food to provide an adequate food supply for the families.

2. Maintain and improve the fertility of the soil and production; provide feed for livestock--200 Points.

3. Development and improvement of appearance of homes and farms--100 Points.

4. Conveniences and livability of homes and farms--100 Points.

5. Community organization and development--400 Points. To consider social, economic, educational and religious activities of the community.

(In scoring, 75% should be based on improvements made in the current year and 25% on previous 2 years' improvements.)

Prizes

First prize--$500.00 and trophy
Second prize--$300.00

Third prize--$200.00
Fourth and Fifth prizes--$100.00 each
Sixth, Seventh, Eighth, and Ninth prizes--$75.00 each
Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth prizes--$50.00 each.

Recognition and trophies will be awarded to newspapers and radio stations of the area who give outstanding publicity and support to this project.

A community winning first prize in the East Tennessee Contest is not eligible for competition except for sweepstakes, for a period of five years.

Sweepstakes Contest. When a community has won first prize, it automatically becomes eligible for competition in the Sweepstakes Contest for the next five years.

Prizes in the Sweepstakes Contest will be in the form of a trophy or loving cup and shall be a revolving prize but when won by a community for two successive years shall become the property of the community.

SOME ACTIVITIES TO BE CONSIDERED IN SCORING COMMUNITIES

Home Food Supply--200 Points. To consider the production and conservation of adequate amounts of the right kinds of food to provide an adequate food supply for the family. The production, conservation and use of the following are some of the points to be considered in Home Food Supply score:

Vegetables	Meat Supply	Dairy Products
Poultry Products	Storage	Food Preservation
Grains	Potatoes	

Maintain and Improve Fertility of the Soil and Production; Provide Feed for Livestock--200 Points.

The following are some of the things to be considered in scoring:

1. Erosion Control Measures:

Cover crops	Contour farming	Subsoiling
Soil treatments	Strip farming	Terracing
	Reforestation	

2. Soil Improvement Practices:

Legumes	Green manure	Fertilizer
Use of stable manure	Rotation used	Livestock used on farm
Utilization of pasture	Limestone	

3. Producing Feed:

Roughage	Pasture	Grain
High protein hay and pasture crops		

Development and Improvement of Appearances of Home and Farms--100 Points.

Following are some of the things to consider:

Repairs on buildings	Fences and gates
Paint	Cover crops
Landscaping and beautification	General clean up

Conveniences and Livability of Homes and Farms--100 Points.

Health and sanitation
Interior comfort and arrangement
General appearances

Community Organizations and Development--400 Points.

To consider social, economic, educational, and religious activities of the Community. Cooperation of families in the following are some of the things to be considered:

Churches	Schools
Community Organization	Home Demonstration Clubs
4-H Clubs	F. F. A.
Marketing Facilities	Electric Lines
Telephone Service	Locker Refrigeration
War Activities	Community Libraries
P. T. A.	Recreation
Farm Organizations	Elimination of objectionable activities

THE RURAL-URBAN RELATIONS COMMITTEE
OF THE
KNOXVILLE CIVIC ORGANIZATIONS

COOPERATING ORGANIZATIONS

ROTARY CLUB
FRANK CHANCE
Chairman

KIWANIS CLUB
G. A. SHUEY

CIVITAN CLUB
W. W. COWAN

LIONS CLUB
TERRY HORNE

EXCHANGE CLUB
DR. B. T. DRAIN

JUNIOR CHAMBER OF COMMERCE
CLAUDE WAHLI
Vice-Chairman

OPTIMIST CLUB
WILSON NEW

CIVITAN CLUB
ALBERT KERN

TOURIST BUREAU
B. A. LAWRENCE

CHAMBER OF COMMERCE
J. G. JOHNSTON
Secretary

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EAST TENNESSEE
COMMUNITY IMPROVEMENT PROGRAM COMMITTEE
FOR
"BETTER LIVING IN BETTER COMMUNITIES"
KNOXVILLE, TENNESSEE

Sponsored by
KNOXVILLE CIVIC ORGANIZATIONS

JUNIOR CHAMBER OF COMMERCE
Charles L. Bower
Woodson Young, *Chairman*

T. V. A. & I. FAIR
Pat W. Kerr, *Secretary*
Dr. J. B. Naive

EXCHANGE CLUB
Robert E. Mapes, *V-Chairman*
Brooks D. Drain

W. E. Luttrell, *Treasurer*

BUSINESS & PROF'L WOMEN'S CLUB
Ann Helmer
Aubrey Scott

CHAMBER OF COMMERCE
J. R. Smith
Leonard Rogers

CIVITAN CLUB
Clyde O. Carpenter, Jr.
Howard E. Sprankle

FOUNTAIN CITY CIVITAN CLUB
Gregory J. Ashe
Arthur Rodgers

KIWANIS CLUB
Bert C. Capper
Chas. Herd

NORTH SIDE KIWANIS
James Pearson
I. E. Schmidt

WEST KNOXVILLE KIWANIS
John Wesley
Frank DeFriese

LIONS CLUB
M. H. Seagraves
Terry Horn

OPTIMIST CLUB
Hop Bailey
L. M. Parry

PILOT CLUB
Margaret Morton
Ada Pettie

QUOTA CLUB
Agnes Cooper
Dorothy Nuckolls

ROTARY CLUB
Frank S. Chance
R. M. Murphy

SERTOMA CLUB
W. H. Maynard
Wilbur Roos

TOURIST BUREAU
John Anderson

A COOPERATIVE RURAL-URBAN PROGRAM

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INDIVIDUAL REPORT FORM

TENNESSEE RURAL COMMUNITY IMPROVEMENT CONTEST

Contest Year _____

Name _____ Community _____ County _____

No. in family: Adults _____ Children _____ Boys _____ Girls _____

I. COMMUNITY ORGANIZATION, PLANNING AND DEVELOPMENT

How many members of your family:

		195_	195_
1.	Attended Community Organization Meetings	_____	_____
2.	Participated in Community Improvement Activities by contributing labor, cash, or materials to Community Projects; cooperating in various community campaigns; attending farm-home tours; serving on Community Committees; etc..	_____	_____
3.	Attended Church & Sunday School	_____	_____
4.	Were members of 4-H Club, Junior Wildlife Club, or other youth activities	_____	_____
5.	Cooperated with County Health Unit	_____	_____
6.	Held membership in farm organizations	_____	_____
7.	Assumed citizenship responsibilities such as, Qualified and voted; Assisted in securing school improvements, library service, better roads, improved telephone and electric service, etc., for community . . .	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____

II. DEVELOPING & IMPROVING SOUND SYSTEM OF FARMING & OTHER RESOURCES

(This section to be filled out only by farm owners or operators)

Acres in farm Acres cropland Acres permanent pasture

		195_	195_
1.	Acres protected by terracing	_____	_____
2.	Acres protected by strip cropping or contour planting . . .	_____	_____
3.	Tons lime used	_____	_____
4.	Tons fertilizer used	_____	_____
5.	Acres alfalfa and red clover seeded	_____	_____
6.	Acres improved permanent pasture seeded	_____	_____
7.	Acres small grain harvested	_____	_____
8.	Acres cover crops seeded, including small grain	_____	_____
9.	Tons hay harvested	_____	_____
10.	Acres corn harvested, open pollinated	_____	_____
	Hybrid	_____	_____
11.	Acres other row crops (cotton, tobacco, truck crops, etc.) .	_____	_____
12.	Acres green manure crops plowed under	_____	_____
13.	Number of beef cows kept for breeding	_____	_____
14.	Number of beef calves raised	_____	_____
15.	Number of beef cattle bought for grazing	_____	_____
16.	Number of dairy cows kept	_____	_____
17.	Number of dairy calves raised	_____	_____
18.	Did you use a purebred bull? . . . . . (yes or no) .	_____	_____
19.	Number of sows kept	_____	_____
20.	Number of swine sold	_____	_____
21.	Did you use a purebred boar? . . . . . (yes or no) .	_____	_____
22.	Number of lambs raised	_____	_____
23.	Number of chickens raised	_____	_____

COMMUNITY STATISTICAL SUMMARY FORM

TENNESSEE RURAL COMMUNITY IMPROVEMENT CONTEST

CONTEST YEAR _____

(Each question on this form is a summary of all families reporting. This information is determined by adding together the answers to corresponding questions on all the individual family reports turned in.)

Community _____ County _____ No. families living in community _____
No. families making report No. farm families No. non-farm families
In families making reports there were; _____ Adults _____ Boys _____ Girls. _____

I. COMMUNITY ORGANIZATION PLANNING AND DEVELOPMENT

How many people reporting:

		195	195
1.	Attended Community Organization Meetings		
2.	Participated in Community Improvement Activities		
3.	Attended Church & Sunday School		
4.	Were members of 4-H Club, Junior Wildlife Club, or other youth activities		
5.	Cooperated with County Health Unit		
6.	Held Membership in farm organizations		
7.	Assumed citizenship responsibilities		
8.	_____		
9.	_____		

II. DEVELOPING AND IMPROVING SOUND SYSTEM OF FARMING AND OTHER RESOURCES

Acres in farm _____ Acres cropland _____ Acres permanent pasture _____

		195	195
1.	Acres protected by terracing		
2.	Acres protected by strip cropping or contour planting		
3.	Tons lime used		
4.	Tons fertilizer used		
5.	Acres alfalfa and red clover seeded		
6.	Acres improved permanent pasture seeded		
7.	Acres small grain harvested		
8.	Acres cover crops seeded, including small grain		
9.	Tons hay harvested		
10.	Acres corn harvested, open pollinated		
	Hybrid		
11.	Acres other row crops (cotton, tobacco, truck crops, etc.)		
12.	Acres green manure crops plowed under		
13.	Number of beef cows kept for breeding		
14.	Number of beef calves raised		
15.	Number of beef cattle bought for grazing		
16.	Number of dairy cows kept		
17.	Number of dairy calves raised		
18.	Number of purebred bulls		
19.	Number of sows kept		
20.	Number of swine sold		
21.	Number using purebred boars		
22.	Number of lambs raised		
23.	Number chickens raised		

COMMUNITY IMPROVEMENT PROGRAM INFORMATION REPORT SHEET

Community _____ County _____

Number of Farm Families ..... _____ No. of Non-farm Families ..... _____

Total number of families in community ..... _____

Approximate number of boys and girls in community ..... _____

How many families are members of Community Club? ..... _____

How many times did the Community Club meet this year? ..... _____

What was the approximate average attendance at meetings? ..... _____

At how many regular meetings was there an educational feature? ..... _____

At how many regular meetings was there some entertainment or refreshments? ..... _____

Did the Club make a Plan of Work with projects and goals for the year? ..... _____

How many families had a part in reaching the goals? ..... _____

For our principal community-wide improvement projects this year:

Our Community planned to:	Our Community actually did the following:

Signed: _____
Chairman, Community Projects

Form 389

	E	G	F	W	L
5. Improvement and development of sources of income, farm and non-farm.					
6. Use of farm resources for good living (vegetable and fruit production, fish, game, livestock, poultry, bees).					

III. DEVELOPMENT OF A SOUND SYSTEM OF HOME MANAGEMENT, HOME IMPROVEMENT, AND FAMILY LIVING

	E	G	F	W	L
1. Beautification, appearance and maintenance of home surroundings.					
2. Livability of the home. (Conveniences, furnishings, storage, etc.)					
3. Home sanitation and health practices.					
4. Family social and recreation facilities. (Reading materials, radio, games, playgrounds, space for entertaining friends).					
5. Evidence of sound family planning for essentials.					
6. Quality of home improvements.					
7. Family food conservation and nutrition for vigorous health, (quantity, quality, and variety).					
8. Sufficient and convenient storage space for food.					

Note: E means "excellent"; G means "good"; F means "fair"; W means "weak"; and L means "lacking" (not shown)

PURPOSE OF THE EVALUATION CARD

The evaluation card is not a score card. Its purpose is to direct attention to the phases of community improvement work on which a community can profitably give more time and consideration. The card would be checked by judges and given to county extension workers. It is intended as a part of the county extension workers file.

On items evaluated as "E" or "G" a community should continue the present standard of work. On items evaluated as "F" some effort should be made to improve the work. Items checked "W" or "L" should be given primary consideration since weakness or the absence of these items will reduce the score given by the judging committee.

COMMUNITY IMPROVEMENT EVALUATION CARD

Name of Community _____ Date _____

I. COMMUNITY ORGANIZATION, PLANNING AND DEVELOPMENT (EVIDENCE OF COOPERATIVE GROUP ACTION)

	E	G	F	W	L
1. Long-time planning and establishment of definite goals.					
2. Cooperation of all families in improvement program and attendance at meetings.					
3. Development and utilization of leadership.					
4. Proportion of membership assigned and participating in committee work.					
5. Development and improvement of community activities and facilities: (social, economic, recreational, educational, religious, communication, transportation, and other services.)					
6. Assistance rendered in development of other communities.					
7. Active support of youth organizations.					
8. Cooperation of all organizations in community.					
9. Regular educational and planning programs to help achieve goals.					
10. Development of activities in good citizenship, public interest, neighborliness and good will among the people of the community.					

II. DEVELOPMENT OF A SOUND SYSTEM OF FARMING AND USE OF OTHER RESOURCES AND SOUND USES OF INCOME

	E	G	F	W	L
1. Soil improvement through soil tests, land use according to adaptation and proper fertilization and liming.					
2. Crop improvement including use of hybrids, certified seed, dusting, spraying, etc.					
3. Livestock improvement through use of selected animals, more care in feeding and management.					
4. Improvement and care of farm buildings, fences, and farm machinery.					

Ninth Annual
EAST TENNESSEE
COMMUNITY IMPROVEMENT
CONTEST AWARDS MEETING

★

WHITTLE SPRINGS HOTEL

Knoxville, Tennessee

☆

December 6, 1952

Afternoon Session.....2:00 to 5:00 P.M.

Awards Dinner.....6:00 P.M.

Afternoon Session

WHITTLE SPRINGS SUPPER CLUB

Dr. J. B. Naive, Chairman, Presiding

2:00 Inspection of Community Improvement Reports and Displays

2:20 Call to Order.....Dr. J. B. Naive

2:30 Forum Meeting.....All Communities Participating

Group Singing, led by.....Mrs. Maurice Hodge

Invocation.....Rev. Taft Andrews

2:50 High Points in Communities, led by Area Judges: Mrs. Maurice Hodge, Cliff Allen, Ralph C. McDade

4:50 Announcement of 1953 Program.....Crosby Murray

5:00 Adjournment

Evening Session

6:00 Dinner in Main Dining Room

"America," led by.....Mrs. Chas. Pack

Invocation.....Rev. Bill T. Rogers

Dinner Music.....Jerry Collins

6:45 Recognition of Guests.....Dr. J. B. Naive

7:05 Music.....Sevier County Chorus

7:25 Reports of three selected communities

7:45 Address.....Dr. Andrew D. Holt

8:05 Awards.....Dr. J. B. Naive

8:30 Plans for 1953.....Woodson Young

COUNTY WINNERS IN THE 1952 CONTEST

Anderson ..... Dutch Valley
Blount ..... Brick Mill
Campbell ..... Valley View
Carter ..... Range
Claiborne ..... Powell Valley
Cocke ..... Forest Hill
Cumberland ..... Pomona
Fentress ..... Allardt
Grainger ..... Joppa
Greene ..... Mt. Pleasant
Hamblen ..... Witt
Hancock ..... Midway
Hawkins ..... Pleasant Hill
Jefferson ..... Kansas
Knox ..... Boyd
Loudon ..... Greenback
Morgan ..... Pine Orchard
Roane .....Abel's Valley
Scott ..... Pine Hill
Sevier ..... Boyd's Creek
Unicoi ..... Limestone Cove
Union ..... Hubbs Grove
Washington.....Boones Creek

AREA WINNERS

Johnson .....1944.....Shady Valley
Washington .....1945..... Leesburg
Grainger .....1946.....Buffalo Springs
Washington .....1947..... Boones Creek
Johnson .....1948.....Doe Valley
Sullivan .....1949.....Holston Institute
Knox .....1950.....Mascot
Grainger .....1951..... Cherokee

East Tennessee Community Improvement Contest Committee
— For —
"Better Homes On Better Farms"

is sponsored by Knoxville civic organizations and is composed of two representatives from each of the following clubs: Business & Prof. Women's Club, Chamber of Commerce, Civitan Club, Exchange Club, Fountain City Civitan, Junior Chamber of Commerce, Kiwanis Club, Lions Club, North Side Kiwanis, Optimist Club, Pilot Club, Quota, Sertoma Club, South Knoxville Rotary Club, TVA & I Fair, Tourist Bureau, West Knoxville Kiwanis Club.

SUGGESTED POLICY STATEMENT FOR TENNESSEE AGRICULTURAL EXTENSION SERVICE ABOUT COMMUNITY DEVELOPMENT WORK

I. Background and Present Situation

During the first World War Extension Agents began to work with organized groups, canning clubs, corn clubs, home demonstration clubs, and community clubs. The emphasis on the use of the community club declined in a few years and was not revived until the late 1930's. Then it came back into prominence through the influence of test-demonstration work in small watersheds and other rural areas.

From the area demonstration, interest grew in an all-over community improvement program, and in 1944 the civic organizations of Knoxville organized a community contest sponsoring committee for the Knoxville trade area. The influence, interest, and financial aid of this committee became an important stimulus to community organization work in the entire area. From their example, experience and success, civic leaders in Nashville, Chattanooga, and Jackson organized themselves into similar sponsoring groups to promote and support contests in their areas, so that contest stimulation is now a factor in community development work in every county of the State.

The early community clubs were used by County Extension workers to project and promote desired farm and home practices. The recent contest interest with awards and recognition for outstanding community improvement has focused attention on improving and developing basic community services such as schools, roads, health, communications, etc.

The experience of Extension workers, especially during the past ten years, has shown that the community approach to Extension work, the work with community club planning committees, community club activity project committees, and with community leaders offers Extension agents one of their most effective teaching vehicles. Because of the successful experience in some counties, community work is looked upon as an integral part of the whole Extension program and is carried on with confidence and enthusiasm. In contrast there are counties where no successful community work has been done and the agents regard this approach to their program with something akin to fear and outright hostility. Similarly with the Specialist Staff and Administrative personnel there are widely divergent attitudes toward the community organization as an Extension implement. They range from strong enthusiasm and support to indifference. However, it should be remembered that Extension workers generally have received little or no formal training in group

psychology or in working with and using groups in an informal educational program. This is a serious handicap and little has been done thus far to improve it.

In view of the situation as stated above the following major objectives seem to be justified.

II. Major Objectives

1. To make greater and increasing use of the community organization as an improved vehicle for the diffusion of information in agriculture and home economics, recognizing the need for such a vehicle and the educational potential within the community group.
2. To develop greater numbers of both youth and adult people in citizenship and leadership.
3. To build and maintain good public relations with both urban and rural people. This is now more important to Extension than ever.
4. To make the most effective use of public funds expended for Extension work. As our work is broadened through the use of community groups this objective can be attained.

III. General Methods to be Used in Attaining Objectives

1. Self examination by all Extension personnel to further develop right attitudes toward community

work its place in the whole Extension program.

District and group meetings in which county personnel, Specialists, and Administrative Staff, attempt to get better acquainted with the philosophy and values of the community approach, might be appropriately suggested.

2. Training for Extension personnel in the methods and techniques of using and working with groups. This training should be both formal or systematic as well as the less formal types of training.
3. The Training, Development, and Use of Community Leaders
   (a) County leader clinics are suggested for early action.
   (b) County Councils of Community Clubs may be encouraged to organize and function.
4. Community Program Planning
   (a) Better techniques and basic information should be used in making community plans.
   (b) Programs of meetings should be included in the planning.
5. County Extension Planning
   (a) Should show evidence of the community approach.
   (b) Community representatives should be used with others in making plans.

(c) Community planning should precede county planning.

No program carried on by Extension Service in its whole history in Tennessee has received more favorable support and notice from urban people and from the press and radio. Moreover, farm people where successful community work has been done, recognize it as one of the best methods of bringing about the changes in the rural scene which they most desire to see. It seems certain that if Agricultural Extension Service should attempt at this stage to withdraw its interest and support of community development work, its own reputation and prestige would suffer severely among both urban and rural groups. An activity which has received such excellent urban support, such enthusiastic acceptance by rural people, and which offers so fine an implement for Extension education deserves diligent study and careful analysis by all Extension workers. It should enlist their wholehearted support without exception in an effort to utilize its full potential for Extension education.

The Tennessee Agricultural Extension Service recognizes that this statement of situation is essentially true, that the organized community offers excellent opportunities for carrying out the general Extension program, and it commits its personnel and resources to

the active support of community work. In pursuing this commitment it pledges its best efforts toward making the community organization a key instrument in Extension education.

Publication 348

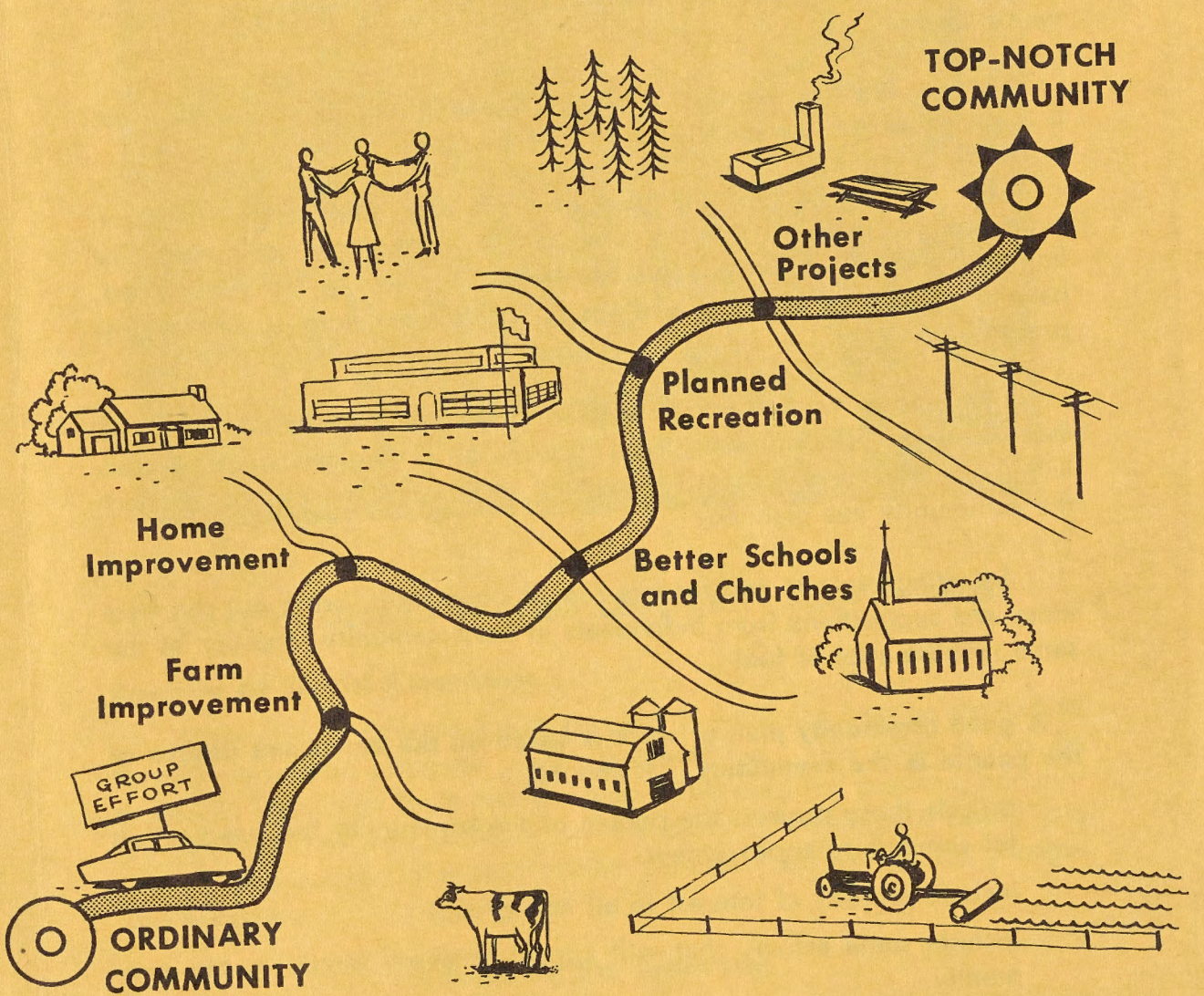
Community Leaders

LET'S PLAN OUR YEAR'S WORK

by

CROSBY MURRAY

Community Development Specialist



SUGGESTIONS FOR COMMUNITY LEADERS INTERESTED IN PLANNING FOR COMMUNITY IMPROVEMENT

AGRICULTURAL EXTENSION SERVICE
UNIVERSITY OF TENNESSEE

Members of the planning committee should also be selected for their ability to analyze the community situation and suggest plans for improvement. This is a specialized job and needs people who can and will give it time and thought.



Developing the Plan

To develop the best possible plan for the community, the program planning committee will get suggestions from members of the community about projects which might be included in the plan of work. These suggestions can be obtained through personal contact, through such devices as the questionnaire or suggestion box, or by a combination of these methods.

The questionnaire works well in getting suggestions from the entire membership as a basis for planning by the program planning committee. It has been used effectively by a number of communities in developing their plans of work.

The questionnaires are prepared by a committee and placed in the hands of each family in the community. Results have been good where the questionnaires have been carefully stated and based on local situations and problems.

Here is a sample of a questionnaire which might be used:

_____COMMUNITY

Information for 19____ Plan of Work

1. Is your community like you want it? Yes____ No.____
2. What, in your opinion, was the most successful project in this year's Plan of Work? _____
3. List the projects in this year's Plan that you would like to see continued next year: _____
4. List at least one new project in farm improvement, home improvement, and community improvement that you would like to see continued in next year's Plan of Work:

   Farm project _____

   Home project _____

   Community project _____
5. Would you as a member of the community cooperate to help make improvements in the community? Yes____ No.____.

The Suggestion Box is another way of getting ideas from the entire community as a basis for program planning work.

Members of the club are asked to write their suggestions for projects to be included in the plan of work, and drop them in a conveniently located box.

These suggestions are asked for at least a month before the planning committee is to start its work on the coming year's plan. When the membership is interested and cooperates in using the suggestion box, this device works well in getting the ideas and thinking of the membership before the planning committee.

After studying the suggestions and appraising the local situation, the program planning committee then develops a suggested community plan of work. This suggested plan is then presented to the community at a general meeting. The chairman of the planning committee explains



the reasons for the recommendations of the committee and leads discussion of the plan.

The community club can then make any changes it thinks would add to the plan, and adopt it as amended.

The program planning committee should also recommend specific persons to act as leaders or chairmen of project committees for the projects included in the plan. The committee chairmen, working with the Executive Committee of the community club, will then select the membership of the various project committees.

Planning by Group Action

Some communities have followed the plan of getting suggestions for inclusion in the community plan of work at a meeting of the entire membership of the community. This procedure works well in small communities, and places the responsibility for planning on each member of the community.

The questionnaire and/or suggestion box might be used prior to such a planning meeting to stimulate consideration of desirable projects.

Two different methods have been used in making community plans of work by group action. Both of these methods use the "buzz session," dividing the membership present into small groups for discussion and recommendations to the entire membership.

One method is to divide all people present into small groups and ask one-third of these groups to list the things they liked about last year's plan; one-third to list changes they would like to see made in the plan for the new year; and one-third to suggest new projects to be included in the plan for the new year.

An alternative method is to ask one-third of the groups to make recommendations on that part of the plan which deals with home improvement and family living projects; one-third to make recommendations for projects to establish sound systems of farming; and one-third to make recommendations on projects of a community-wide nature.

Whichever method is used, the group recommendations should be presented to the meeting as a whole and discussed and revised by the entire membership. Details of selection of project chairmen and committees should be worked out by the Executive Committee or Club Officers soon after the plans for the year have been agreed upon.

Many communities may find that a combination of planning by special committees and group planning will be more satisfactory in their specific situations than will either method alone.

MAKE A GOOD PLAN — THEN CARRY IT OUT!

Planning the year's work is only the first step. Carrying through with the plans and completing the projects decided upon is the test of good planning and good community work.

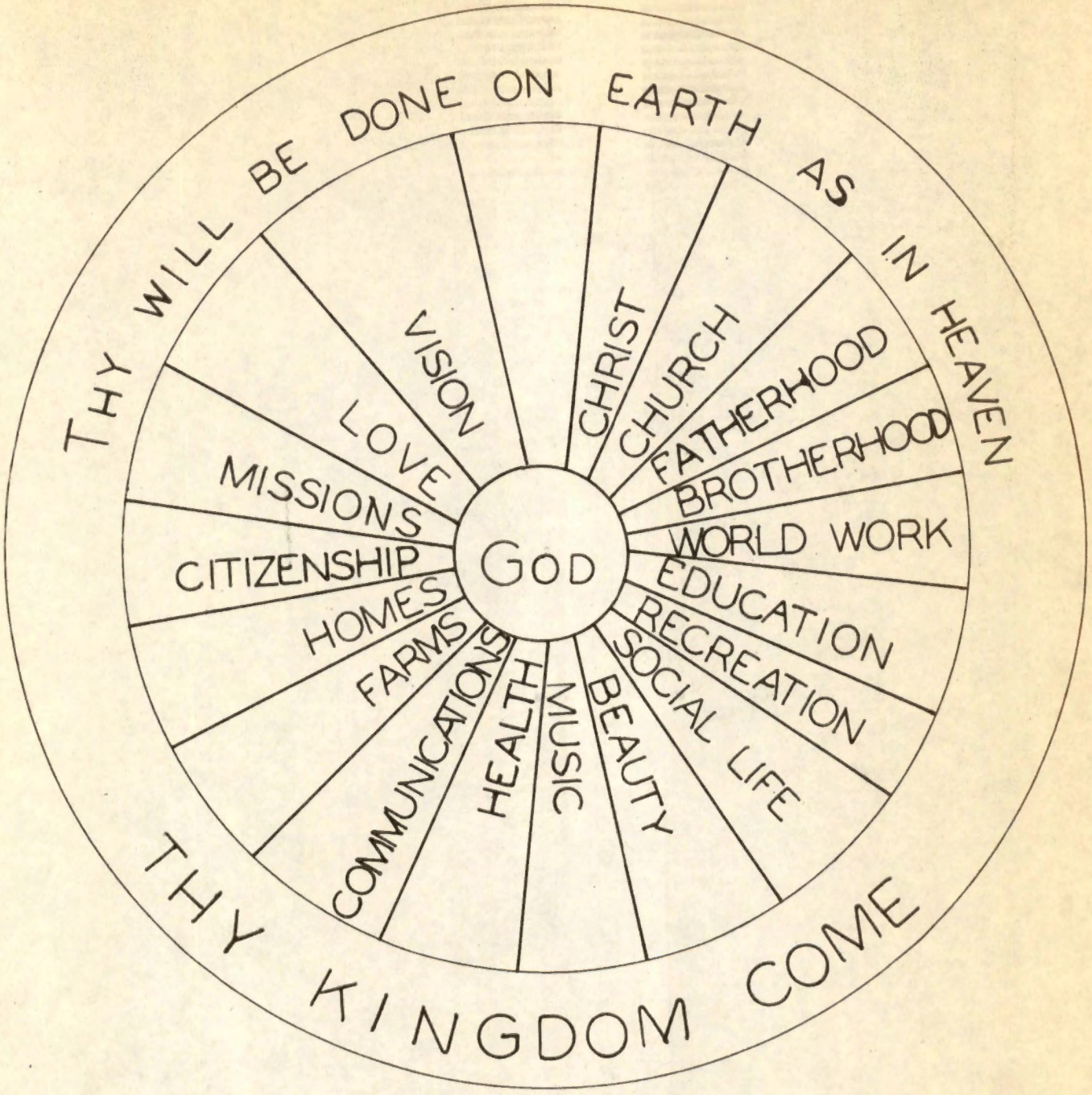
After the plans are made and adopted, the next step—a most important one—is selecting a leader or a committee to be in charge of each project. These leaders or committees have the responsibility for planning and carrying through the year's work on the project for which they have accepted leadership.

The guidance and direction of the project work is the responsibility of the project leader or committee, but the success or failure of the project will be measured by the cooperation and work of **all** the people. If the officers and the entire membership of the community give the project leaders whole-hearted cooperation, success of the projects is certain.

No project should be considered completed until the leader or committee has made a report to the club of the results accomplished.

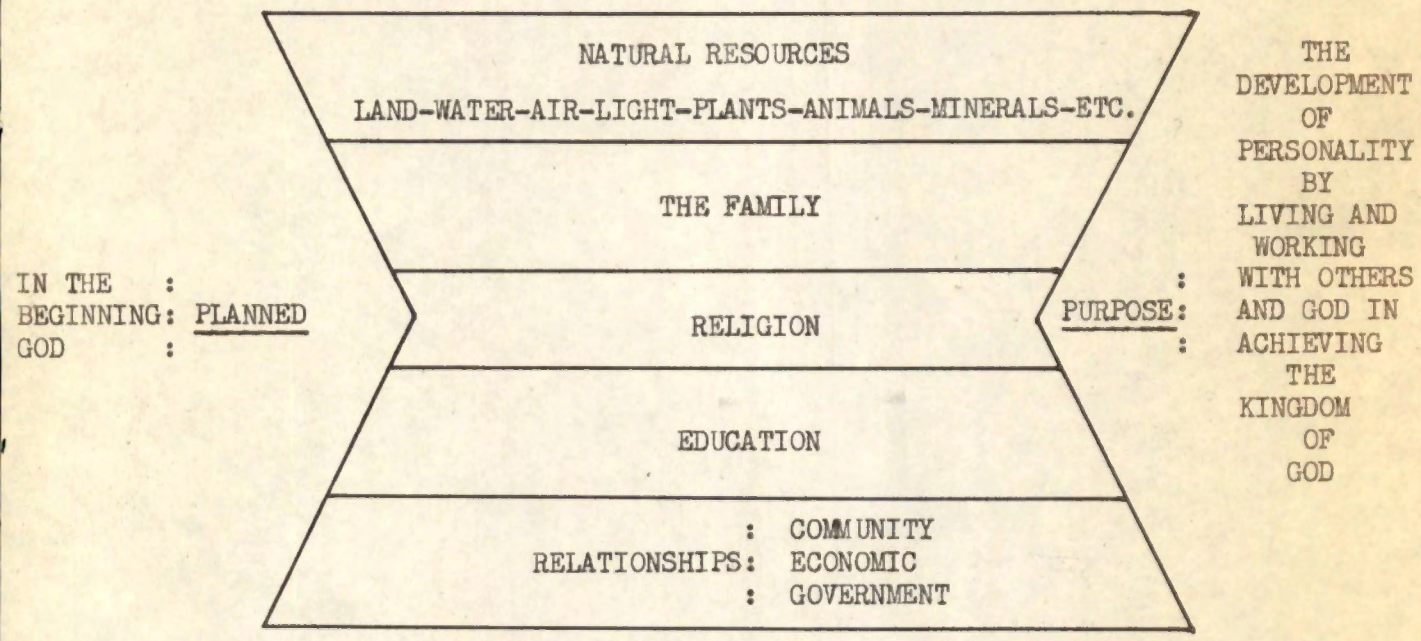
When the community shows its activities and accomplishments to visitors or to contest judges, project leaders or project committee members will be the best prepared people in the community to explain the project for which each is responsible.

APPENDIX C



Aaron H. Rapking
Hiwassee College
Madisonville, Tennessee

BASIC FACTORS
for
CREATIVE LIVING
and for
BUILDING A BETTER COMMUNITY



Aaron H. Rapking
Hiwassee College
Madisonville, Tennessee

* *
* *
* This Community Score Card was prepared by *
* Dr. A. H. Rapking of Hiwassee College. *
* It has been developed out of his many *
* years' experience working with rural com- *
* munities in West Virginia and Tennessee. *
* *
* The purpose of the Score Card is to get *
* the people of a Community to grasp more *
* completely the problems and needs of their *
* own community by the simple device of *
* scoring themselves and their community on *
* certain fundamental items. It focuses *
* attention on conditions and problems ex- *
* isting within the community and will be *
* found useful for this purpose. *
* *

COMMUNITY SCORE CARD

When a doctor examines us, he has in mind a normal, healthy person, and in examining us, he compares our temperature, our heart-beat, etc., with that of a normal person. This process helps him diagnose the case as a basis for writing a prescription. The Community Score Card is a teaching device to help Community Leaders and Committees develop a picture in their minds of a healthy, progressive Community, as a basis for making constructive plans for improving community life. The scoring process helps Committees discover the strong and weak points in the life of the Community. Re-scoring the Community about the same time each year furnishes a basis for measuring progress.

The desirable attainments listed in the following Score Card under Natural Resources, The Family, Religion, Education, and Relationship call attention to the more important items that go to make up a satisfying community life.

In scoring on any point, a general agreement should be reached as to how nearly the community measures up to the ideal or standard. In case the ideal has been fully attained, the score given for that point would be the full amount printed under the item in the Score Card, but if the community has, for example, attained approximately 60 percent of the goal and 5 points are allowed for the ideal or the standard, the score would be 3 points. The five blanks in parentheses

after the printed figure are for entering the scores at successive scorings so as to show the progress made from year to year, as well as standards once attained are maintained or the Community is allowed to slip backward in any particular.

The institutions and agencies sponsoring the Community Development Program are interested in cooperating and helping communities with their Community Development activities. Help can also be secured from the various Regional, State and National Missionary and Educational Board of the churches, and the Soils Conservation Service, the Health units are also interested in making help available.

SCORE CARD

Natural Resources

1. Soil Conservation: (19) (19) (19) (19) (19)
   A. Rotation adjustments to soils.
      1. Row crops: Minimum acreage grown only on land best suited for row cropping.
         (10) ( ) ( ) ( ) ( ) ( )

      2. Small grain or winter legumes: All row crop acreage sowed to winter cover crop to be used for pasture, grain, or winter legume.
         (10) ( ) ( ) ( ) ( ) ( )

      3. Hay: Grow perennial sod hay crops such as alfalfa, red clover, clover and grass mixtures, or serecia according to soil conditions; avoid annual summer legumes that leave the land bare in Winter. (10) ( ) ( ) ( ) ( ) ( )

      4. Pasture: Steeper slopes or land otherwise unsuited to crop rotation in permanent pasture with legumes as a basis for the pasture mixture.
         (12) ( ) ( ) ( ) ( ) ( )

      5. Forest: Steep slopes, highly erosive, stony or otherwise undesirable soils to timber; all timber protected from fire and over grazing; practice selective cutting.
         (6) ( ) ( ) ( ) ( ) ( )

   B. Soil Amendment practices.
      1. Mineral:
         a. Lime: Entire farm limed, including pasture, to meet the needs of the crops grown as soil tests and crops indicate.
            (10) ( ) ( ) ( ) ( ) ( )

         b. Phosphate: Apply liberally to all land that is limed.
            (10) ( ) ( ) ( ) ( ) ( )

         c. Potash, Nitrate and other fertilizers: Apply to crops as soil tests and crop growth indicate the need.
            (10) ( ) ( ) ( ) ( ) ( )

2. Organic:
   a. Stable manure: Stored and spread in a recommended manner and used on responsive crops. (8) ( ) ( ) ( ) ( ) ( )

   b. Green manure: Fit into the rotation to provice winter pasture and avoid bare land. (4) ( ) ( ) ( ) ( ) ( )

C. Erosion Control practices
   1. Farm adjustments for erosion control: Fence and field arrangements, land use, and soil management to prevent soil erosion; proper grazing management to prevent over grazing. (16) ( ) ( ) ( ) ( ) ( )

   2. Mechanical erosion control: Practice terracing and terrace maintenances, strip cropping, contour furrowing or contour planting according to conditions on the farm. (20) ( ) ( ) ( ) ( ) ( )

II. Livestock:
   A. Livestock such as dairy cows, beef cattle, sheep, poultry, and hogs kept that are best adapted to the type of land, method of farming, and market requirements. (25) ( ) ( ) ( ) ( ) ( )

   B. Only good grade or purebred livestock kept. (15) ( ) ( ) ( ) ( ) ( )

   C. Maximum amount of crops grown are fed in balanced rations. (12) ( ) ( ) ( ) ( ) ( )

III. Buildings, fences and equipment:
   A. Adequate and suitable buildings for the type of farming practices. The farmsteads present a pleasing appearance, are in a good state of repair and well painted. (12) ( ) ( ) ( ) ( ) ( )

   B. Sufficient machinery, equipment and fences available and kept in good repair for the type of farming practiced. (10) ( ) ( ) ( ) ( ) ( )

Total points possible - (200) ( ) ( ) ( ) ( ) ( )

THE FAMILY

I. Home Grounds -

A. Homesteads are well arranged; paths of gravel, flagstone, or other suitable walks to driveways, barns, or other outbuildings; open lawns, good shade trees, massed shrubbery tying down the buildings and screening undesirable views; perennials blooming throughout the growing season.
(10) ( ) ( ) ( ) ( ) ( )

B. Home grounds are clean and neat and sanitary. No trash is scattered about. Hog pens, stables, etc., are back and at a sufficient distance from the house.
(10) ( ) ( ) ( ) ( ) ( )

II. Houses

A. Houses are suited to the needs of the family, well constructed and painted. They are equipped with suitable water, light, heating, and laundry facilities; have sufficient porches; windows and doors are screened; sufficiently strong and well insulated for climate. Houses are architecturally suited to the surroundings. They blend naturally into the landscape. (15) ( ) ( ) ( ) ( ) ( )

B. Interiors:

1. Wall finishes are simple in design, restful, and sanitary; sunshiny colors are in dark rooms and duller colors in bright rooms; pictures are of real worth and are not too numerous. The floor finish is durable, attractive, and easily kept clean; rugs and carpets are suited to room in size, color, design, and durability. The furniture is strong, usable, of good design, and suited to the rooms.
(10) ( ) ( ) ( ) ( ) ( )

2. Rooms are not cluttered up with novelty furnishings, cheap bric-a-brac and souvenirs. The furniture is arranged for convenience and attractiveness. Rooms are orderly, clean and restful.
(6) ( ) ( ) ( ) ( ) ( )

III. Foods:

A. A good part of the family food supply is raised at home. Sufficient meats, fruits, and vegetables are canned for a balanced year-round diet. Other foods are economically bought and consumed. Adequate

supply of dairy products available and used.
(15) ( ) ( ) ( ) ( ) ( )

B. Meals have sufficient variety and are suited to the needs of the family. They are carefully planned, prepared, and served. When packed lunches are necessary, they are attractive, balanced, and include at least one hot dish.
(14) ( ) ( ) ( ) ( ) ( )

IV. Clothing:
A. Clothing is chosen with regard to becomingness, uses, and wearing qualities; all garments are in keeping, easily made, and laundered; styles are not extreme.
(10) ( ) ( ) ( ) ( ) ( )

B. Clothing is carefully and economically bought and used. It is kept clean, neat, in good repair, and good storage space available.
(10) ( ) ( ) ( ) ( ) ( )

V. Home Management:
A. Home makers all belong to some society or club that meets at least once a month to study home problems.
(12) ( ) ( ) ( ) ( ) ( )

B. Kitchen is conveniently arranged with modern labor-saving equipment; had good light and ventilation. Height of working surfaces are suited to worker.
(10) ( ) ( ) ( ) ( ) ( )

VI. Financial Management:
A. All families have incomes adequate to maintain a reasonable standard of living. They are providing through savings, such as life insurance for contingency needs. (10) ( ) ( ) ( ) ( ) ( )

B. Family incomes are budgeted in family council for necessities, savings, education, travel, churches, etc. (6) ( ) ( ) ( ) ( ) ( )

VII. Giving:
A. Liberal giving to church, schools, Red Cross, etc.
(10) ( ) ( ) ( ) ( ) ( )

B. Sharing with neighbors (Food, equipment, work)
(10) ( ) ( ) ( ) ( ) ( )

VIII. Home Training:
A. In all homes the housework is carefully planned so that all do their proper share of the work. There are no families in which the daughters are growing

up without learning to do the things they will have to do when they have homes of their own.
(10) ( ) ( ) ( ) ( ) ( )

B. The children are carefully taught in the home to be courteous and thoughtful of others. Table manners and other forms of social etiquette are given special attention. (10) ( ) ( ) ( ) ( ) ( )

IX. Family Relationships:
A. Parents and children fine real companionship at home. Good books and magazines, music, and special interests give opportunity for advancement, self-expression, rest, and recreation of each member of the family.
(14) ( ) ( ) ( ) ( ) ( )

B. A spirit of loyalty, unity and unselfishness prevails in the homes.
(8) ( ) ( ) ( ) ( ) ( )

Total points possible (200) ( ) ( ) ( ) ( ) ( )

RELIGION

I. Individuals
A. Daily read and study the Bible.
(4) ( ) ( ) ( ) ( ) ( )

B. Have communion with God sometime during the day through prayer. (3) ( ) ( ) ( ) ( ) ( )

C. Are growing in their appreciation and understanding of the meaning, significance, and purpose for living.
(3) ( ) ( ) ( ) ( ) ( )

II. Homes:
A. All homes have grace before meals.
(4) ( ) ( ) ( ) ( ) ( )

B. Have planned program for family worship.
(6) ( ) ( ) ( ) ( ) ( )

C. Members are loyal to each other and sincerely share each others joys, hopes, disappointments, and sorrow.
(10) ( ) ( ) ( ) ( ) ( )

III. The Church:

A. Membership

1. Seventy-five percent of members in regular attendance at the church worship service.
(7) ( ) ( ) ( ) ( ) ( )

2. Annual ten percent increase in membership. Membership is large enough to put on a well-rounded program.
(3) ( ) ( ) ( ) ( ) ( )

3. One Church paper for every 5 Church members.
(2) ( ) ( ) ( ) ( ) ( )

4. Up-to-date constituency roll. Well made map of the parish. (2) ( ) ( ) ( ) ( ) ( )

B. Organization and Program

1. Active boards and committees recommended by the denomination and regular attendance at denominational meetings outside the local church.
(5) ( ) ( ) ( ) ( ) ( )

2. At least one well planned worship service each week besides the church school. Good choir cooperating with the Pastor in making worship programs effective.
(10) ( ) ( ) ( ) ( ) ( )

3. An effective Youth Fellowship, B.T.U., Christian Endeavor, or other youth organization. Competent adult leadership for youth organizations.
(5) ( ) ( ) ( ) ( ) ( )

4. Cooperation with other churches and organizations in meeting the spiritual, social, recreational, educational, economic, and other needs of the community. (7) ( ) ( ) ( ) ( ) ( )

5. An active organization for men and one for women.
(3) ( ) ( ) ( ) ( ) ( )

6. A definite program of evangelism, using the personal visitation, revival and other methods during the year. A definite interest is taken in each convert, thereby helping him to grow in Christian experience. Pastor teaches all who unite with the church the meaning of church membership through a membership class.
(10) ( ) ( ) ( ) ( ) ( )

7. Vacation Church School held for at least two weeks each summer. Youth and boys and girls attend Summer camps.
(2) ( ) ( ) ( ) ( ) ( )

8. A leadership training school attended by each person who holds an office or place of responsibility in the church.
(6) ( ) ( ) ( ) ( ) ( )

III. Finances:

A. Contributions for ministerial support, current expenses and missions are proportionate to the income of each member, the proportion being 10% or more.
(5) ( ) ( ) ( ) ( ) ( )

B. Budget system and every member canvas are in use. The Lord's Acre Plan is in use. All obligations are paid monthly. (3) ( ) ( ) ( ) ( ) ( )

C. Minister is paid adequate salary so that he may do full time church work and take advantage of good books, Pastors' schools, and other training opportunities. (3) ( ) ( ) ( ) ( ) ( )

D. All church property is insured.
(1) ( ) ( ) ( ) ( ) ( )

IV. Building and Equipment:

A. Physical appearances of church good and well kept inside and outside with adequate heating, and ventilation. Organ, piano, hymn books, and good pulpit furniture. (10) ( ) ( ) ( ) ( ) ( )

B. Church yard beautiful with trees, walks, shrubbery, flowers, and out lawn with adequate parking space and bulletin board or sign with name of church.
(5) ( ) ( ) ( ) ( ) ( )

C. Church School rooms with proper chairs, tables, pictures, maps, charts, song books, and other necessary equipment. (5) ( ) ( ) ( ) ( ) ( )

D. Equipment for social and recreational needs in church or otherwise provided.
(3) ( ) ( ) ( ) ( ) ( )

E. Home for minister and family in good condition with modern conveniences, garage, garden space, and landscaped lawn. (3) ( ) ( ) ( ) ( ) ( )

V. Objectives:

A. Members study scriptures and apply them; know neighbors and love them; have knowledge of needs of community and serve it.
(7) ( ) ( ) ( ) ( ) ( )

B. Members have continuous interest in their government and are good citizens; they study world problems and help solve them.(6) ( ) ( ) ( ) ( ) ( )

C. Church produces youth who dedicate themselves to full time Christian work, such as ministers and missionaries. (2) ( ) ( ) ( ) ( ) ( )

D. Members have a continuous and growing experience of God and do His will for their lives.
(7) ( ) ( ) ( ) ( ) ( )

VI. Public Schools

A. Teachers are interested in the activities of the Church as evidenced by their participation.
(4) ( ) ( ) ( ) ( ) ( )

B. Ministers, teachers, the School Board, and Church officials work together in planning and coordinating the training program for children and youth. They meet at the beginning of the school year and plan a schedule of activities to avoid conflicts.
(8) ( ) ( ) ( ) ( ) ( )

C. The community is providing religious instruction in the school in accordance with the provision made in the laws of the state.
(6) ( ) ( ) ( ) ( ) ( )

VII. Community:

A. A Christian spirit of neighborliness pervades the community. Neighbors help each other in time of need, and are vitally interested in each other's welfare.
(6) ( ) ( ) ( ) ( ) ( )

B. Swearing and the tendency to magnify the evil in each other's lives is discouraged.
(4) ( ) ( ) ( ) ( ) ( )

C. There is a growing appreciation of the Brotherhood of man and consistent efforts are being made through the church, school, and all organized groups to bring about more brotherly relationship between individuals, families, countries, and all members of God's family

around the world.
(10) ( ) ( ) ( ) ( ) ( )

D. A keen sense of stewardship prevails in the Community, evidenced by the way the natural resources are conserved and used.(10) ( ) ( ) ( ) ( ) ( )

Total points possible. (200) ( ) ( ) ( ) ( ) ( )

EDUCATION

I. Individuals:

A. A large percentage of those over 18 and under 40 years of age have had high school training.
(5) ( ) ( ) ( ) ( ) ( )

B. At least 5% of the Community have had college training. (5) ( ) ( ) ( ) ( ) ( )

C. There are a number of individuals in the Community who are especially interested in birds, flowers, history, music and literature and are trying to create a larger interest in those and other cultural activities. (5) ( ) ( ) ( ) ( ) ( )

D. A large percentage of the adults in the community participate in the educational program of the church, Parent-Teachers Association and in promoting community activities. (5) ( ) ( ) ( ) ( ) ( )

II. Homes:

A. All homes have a daily or weekly paper, a religious paper and one or more of the standard magazines in the home. (9) ( ) ( ) ( ) ( ) ( )

B. A fair proportion of homes have a radio, and home influence is toward a planned and intelligent listening in. (6) ( ) ( ) ( ) ( ) ( )

C. Friends are frequently entertained in the home. Young friends of the children are made to feel welcome in the home and the children are encouraged to have them call. Guests, such as visiting ministers, teachers and other leaders are entertained in the home and children are allowed to share in the conversation.
(10) ( ) ( ) ( ) ( ) ( )

D. In all homes the house work is carefully planned so that all do their proper share of the work. There are no families in which the daughters are growing up without learning to do the things they have to do when they have homes of their own.
(5) ( ) ( ) ( ) ( ) ( )

III. Schools:

A. Buildings and Grounds:

1. The buildings are kept clean, painted, sanitary, equipped with fire protection, heat, light, sanitary toilets, towels, soap, etc.
(15) ( ) ( ) ( ) ( ) ( )

2. Library facilities are provided with enough suitable volumes and current periodicals to meet the recommendations of the State Department. There are adequate supplies of needful apparatus and laboratory equipment and a well-equipped gymnasium, playroom or playground.
(8) ( ) ( ) ( ) ( ) ( )

B. Program of Study

1. The programs of study for both elementary and high school show reasonable attention to the needs of the community, and the needs of individuals. Physical education, music, home economics, vocational agriculture, etc.
(10) ( ) ( ) ( ) ( ) ( )

2. The schools show a realization of their part in the changing affairs of the community, state, and nation by giving study and revision of the offering of the school.
(6) ( ) ( ) ( ) ( ) ( )

C. Teacher's Status:

1. All grade school teachers have at least two years of normal school or college work and all high school teachers meet state requirements for first class high schools and give evidence of intellectual growth by reading educational material, attending workshops, taking correspondence or Extension courses.
(10) ( ) ( ) ( ) ( ) ( )

2. The patrons insist on teachers of experience and ability. Political preferment or other "pull" has no part in the selection of teachers. A salary schedule is maintained that assures experience and

tenure. (8) ( ) ( ) ( ) ( ) ( )

D. Classroom work and Supervision:

1. Teachers are interested in children and are able to secure active cooperation through carefully planned lessons and provisions for purposefully organized pupil activity.
(10) ( ) ( ) ( ) ( ) ( )

2. Teachers are securing help in carrying on their work through close cooperation with the County Administration, frequent and well-planned teachers' meetings, and inter-visitation for purposes of helpful observation.
(7) ( ) ( ) ( ) ( ) ( )

E. Teacher, School, Community:

1. Teachers are interested in and active in general community programs. The schools foster a number of entertainments of interest to the entire community and keep patrons informed, through bulletins, news-articles and so on, concerning activities of the school.
(9) ( ) ( ) ( ) ( ) ( )

2. The people in the community cooperate with the State Department of Education, the County Superintendent of schools, the principal and the teachers in carrying out school policies.
(8) ( ) ( ) ( ) ( ) ( )

F. Pupil Activities:

The pupils' attitude toward school property and school life is such that there has been no intentional breakage, defacement of buildings, stealing or cheating during the year. They are proud of the reputation and spirit of the school.
(10) ( ) ( ) ( ) ( ) ( )

G. Transportation and Janitor Service:

1. All children are within walking distance of the schools or are provided adequate transportation. The buses are carefully scheduled and are handled by a competent driver.
(9) ( ) ( ) ( ) ( ) ( )

2. The school is kept in sanitary order and heating system, water supply, service rooms, and all surroundings are maintained in first class

condition by a janitor selected on the basis of qualifications and willingness to cooperate.
(6) ( ) ( ) ( ) ( ) ( )

IV. Community:

A. There is a large 4-H Club, active, under capable adult leadership, meets regularly, is properly represented at county camps and by exhibits. Members have earned a reasonable number of 4-H pins. (10) ( ) ( ) ( ) ( ) ( )

B. The schools are such as to meet all reasonable needs. The people are doing all they can to make the school administration efficient.
(7) ( ) ( ) ( ) ( ) ( )

C. Cooperation with County Agricultural Extension Program, Court Court, Farm Bureau, County School Program, County Health officials, and cooperation on the part of churches in the community in meeting the spiritual needs of the people.
(7) ( ) ( ) ( ) ( ) ( )

D. A fully organized, active community council or community club that sponsors the holding of at least ten monthly meetings during the year. At this meeting programs are presented by local people and outside help, that help the people of the Community grow in their understanding and insight of the relationship of the schools, churches and the homes to each other and to the conservation and use of natural resources to each other.
(10) ( ) ( ) ( ) ( ) ( )

Total points possible. (200) ( ) ( ) ( ) ( ) ( )

RELATIONSHIPS

I. Community:

A. History: The people of this community know and appreciate their local history. A well written history of the community has been prepared and copies distributed to all families living in the community. (5) ( ) ( ) ( ) ( ) ( )

B. Community consciousness: A spirit of unity prevails and a community consciousness exists as evidenced by

the interest taken in making the community a more beautiful and better place in which to live. Real progress is being made in bringing about better personal and group relationships.
(12) ( ) ( ) ( ) ( ) ( )

C. Community Council: A fully organized and efficient community council; sponsoring at least ten well-planned community meetings with participation of youth as well as the adults; promoting a spirit of cooperation and understanding between the churches, schools, and other constructive agencies at work in the community; takes the leadership of working out a community calendar at the beginning of the year to avoid conflicts between church and school and other character building agencies.
(20) ( ) ( ) ( ) ( ) ( )

D. Boundary line, Map and Mailing List: A definitely established and accepted community boundary line; a large well-made map is on display in the Community Building, schools or place of regular Community meetings; a complete mailing list of all residents of the community, revised and as changes occur, kept up to date. (5) ( ) ( ) ( ) ( ) ( )

E. Noted Sons and Daughters: Natives of the community (who went elsewhere to live) have received special recognition for success in business, politics, education, ministry, etc. Among the people who have spent most of their lives in the Community, some have held positions or rendered services that gained for them reputations at least county-wide.
(5) ( ) ( ) ( ) ( ) ( )

F. Recreation: The community has satisfactory baseball and softball diamonds, tennis, croquet and volley ball courts; and a grove of picnic grounds. The community makes use of such natural recreational opportunities as boating, hiking, hunting, fishing, etc. The people of the community put on a number of plays and sponsor several community sings during the year. Old fashioned family visiting is still carried on in a neighborly spirit. Dominoes, checkers, quilting, etc., are a part of the life of the Community.
(15) ( ) ( ) ( ) ( ) ( )

G. The Community Beautiful: This community is pleasing to the eyes; architecture fitting into the landscape; attractive roadsides, fences, pastures, yards,

buildings, etc., no unsightly advertisements; no tumbledowns anywhere.
(10) ( ) ( ) ( ) ( ) ( )

II. Economic:

A. Ownership and Income:

1. The people own their homes, not more than 20% owned by others or by outside individuals and corporations. Owners not too heavily burdened with debt. (4) ( ) ( ) ( ) ( ) ( )

2. Each average family makes and spends sufficient money to maintain an adequate standard of living.
(7) ( ) ( ) ( ) ( ) ( )

3. Sufficient records of costs and returns are kept on the different farm enterprises to locate the money makers and the money losers.
(4) ( ) ( ) ( ) ( ) ( )

B. Home Industries: All families put up for home use adequate quantities of canned fruits and vegetables from well-planned gardens. Little or no bacon, oleo, condensed milk, dried fruits, canned tomatoes, etc. are purchased from the store.
(15) ( ) ( ) ( ) ( ) ( )

C. Cooperative Buying and Selling: Feeds, seeds, fertilizer, etc., are purchased cooperatively where possible; potatoes, livestock, etc., are sold cooperatively where possible. There is a growing interest in cooperative activities.
(12) ( ) ( ) ( ) ( ) ( )

D. Communication and Business Enterprises:

1. The community has its proportionate share of hard roads. Its dirt roads are well-drained, graded, and kept in good condition. There is good mail and telephone service.
(6) ( ) ( ) ( ) ( ) ( )

E. Natural Resources: Great care is taken in conserving, developing, and in using the natural resources. There is a growing appreciation and understanding of the relationship of soils and all other natural resources to the physical and spiritual welfare of the people.
(10) ( ) ( ) ( ) ( ) ( )

III. Government:

A. Elections: All qualified citizens in the Community registered in the last general election. A large

majority of them voted in the last primary and general elections.
(5) ( ) ( ) ( ) ( ) ( )

B. Familiarity with Government matters:

1. All adults know the principal sources from which our taxes derive and the chief means by which they are disposed.
(5) ( ) ( ) ( ) ( ) ( )

2. Adults can name a reasonable number of county, state and national officials and tell what they do, and can tell location of and explain the work done at a reasonable number of our state, educational, corrective, hospital, and other public institutions.
(5) ( ) ( ) ( ) ( ) ( )

3. All citizens are vitally interested in our relationship to other nations and in the establishment of a work organization to help achieve a just and durable peace.
(7) ( ) ( ) ( ) ( ) ( )

C. Law Enforcement:

1. Public opinion uniformly condemns such infractions of the law as hunting out of season, truancy from school, etc. Public health laws are enforced.
(5) ( ) ( ) ( ) ( ) ( )

2. All toilets are constructed according to public health regulations. Villages and towns have a satisfactory garbage and sewage disposal. Homes and stores are screened.
(6) ( ) ( ) ( ) ( ) ( )

3. The people of this community are making full use of all public health doctors and nurses.
(6) ( ) ( ) ( ) ( ) ( )

4. Public opinion uniformly insists upon the careful observance of all quarantines and other public health regulations.
(3) ( ) ( ) ( ) ( ) ( )

5. A large majority of the people in the community are immune to such diseases as typhoid, diptheria, smallpox, etc., through vaccination, immunization, serums, etc.(5) ( ) ( ) ( ) ( ) ( )

6. A good doctor, nurses and hospital facilities are available without excessive cost.
(5) ( ) ( ) ( ) ( ) ( )

Total points possible. (200) ( ) ( ) ( ) ( ) ( )

COMMUNITY LIFE CONFERENCE

DISTANTDALE COMMUNITY

Concord, Tennessee
November 2-3-4, 1945

FRIDAY - 7:30 P. M. - DISTANTDALE SCHOOL

Devotional - Rev. D. C. Kerley, Pastor Shady Grove Baptist Church

"Purpose of Conference" - R. M. Murphy, County Agent

"History of the Community of Distantdale" - S. T. Harvey
A. Early
Miss Sallie Holder

"Building the Kingdom of God in the Community" -
Dr. Aaron H. Rapking, Hiwassee College.

SATURDAY - 2:00 P. M. - DISTANTDALE SCHOOL

Locating the Community Boundary Line.

Begin studying the Community with "The Tennessee Valley Development Score Card," as a guide.

Counselors: Dr. Aaron H. Rapking, Hiwassee College
Miss Ruby McKeel, Home Demonstration Agent
H. P. Wood, Soil Erosion Agent
R. M. Murphy, County Agent

SATURDAY - 7:30 P. M. - VIRTUE PRESBYTERIAN CHURCH

Devotional - Rev. T. R. Taylor, Pastor, Concord Presbyterian Church.

"Our Natural Resources" - W. M. Landess, Agricultural Relations Div. T.V.A.

"Building the Kingdom of God in the Community" - Dr. Aaron H. Rapking, Hiwassee College.

SUNDAY

Sunday School as usual (at different churches)

Morning Worship - 11:15 - DISTANTDALE SCHOOL

Sermon: Dr. Aaron H. Rapking, Hiwassee College.

Community Dinner.

SUNDAY - 1:30 P. M.

Panel Discussion - Dr. Aaron H. Rapking, Leader

Church - Dr. J. A. Bays, Pastor, Church St. M.E. Church

School - Dr. Mildred Dawson, College of Ed. U.T.
L. H. Brickey, Supt. Knox County Schools

Health - Miss Dorothy Huskey, Health Ed. Co-ordinator

A.A.A. - S. G. Dalton, Chrm. County Committee

F.S.A. - Robert R. Bond, District Supervisor

T.V.A. - Fred McFee, Agricultural Relations

Agriculture - R. M. Murphy, County Agent
H. P. Wood, Soil Erosion Agent

Home - Miss Ruby McKeel, Home Demonstration Agent

"The Church and the Community" - Dr. J. A. Bays

"Plans for Raising the Score" - Walton Williams, Sec'y
Distantdale Community Club.

SUNDAY - 7:30 P. M. - DISTANTDALE SCHOOL

Devotional - Rev. J. V. Banning.

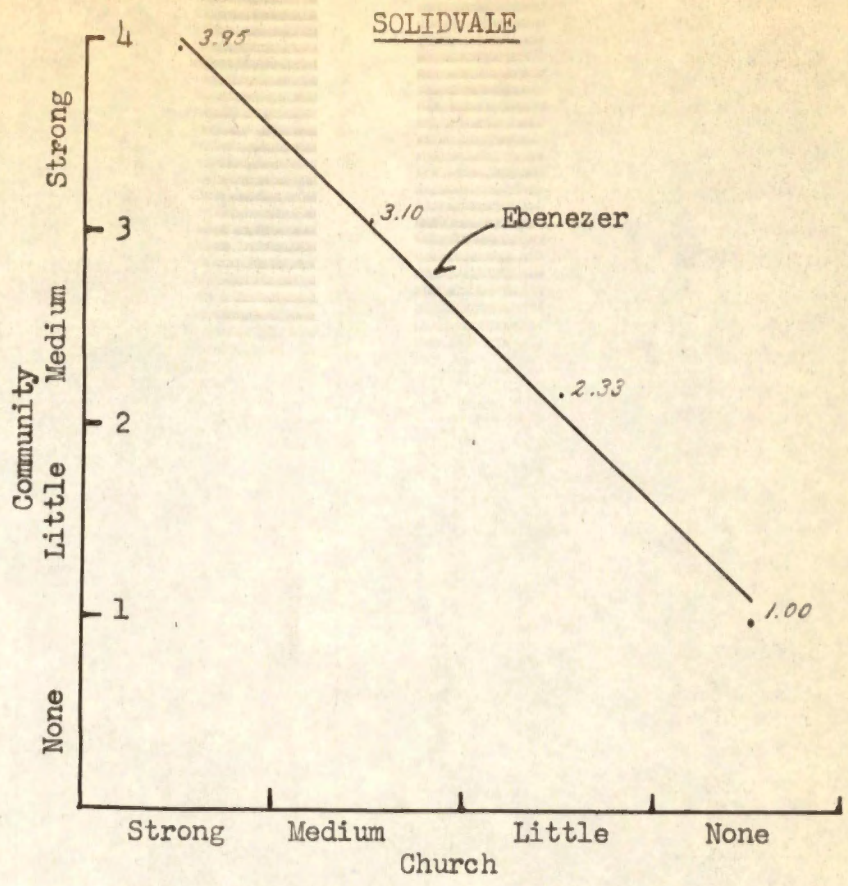
"Report of the Community Score" -

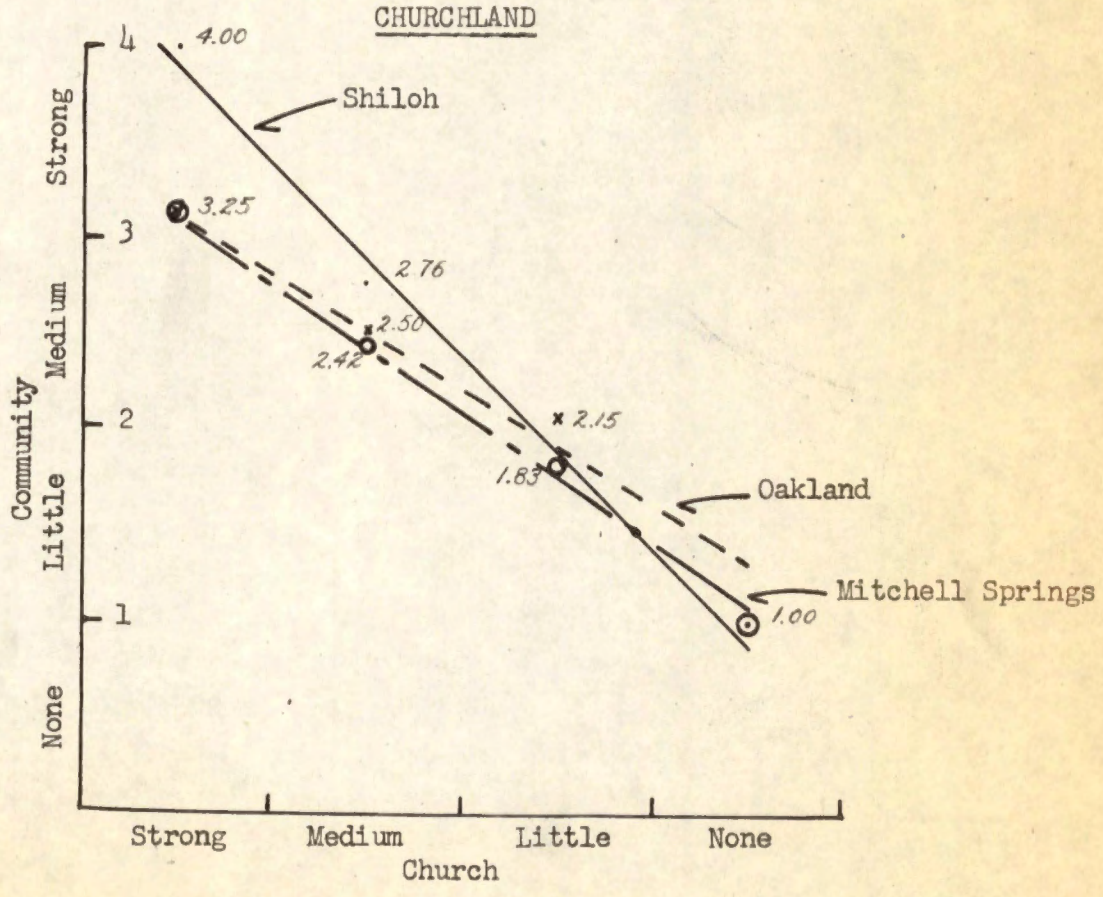
"Suggestions for the Year's Program" - Clarence Miller, President Distantdale Community Club.

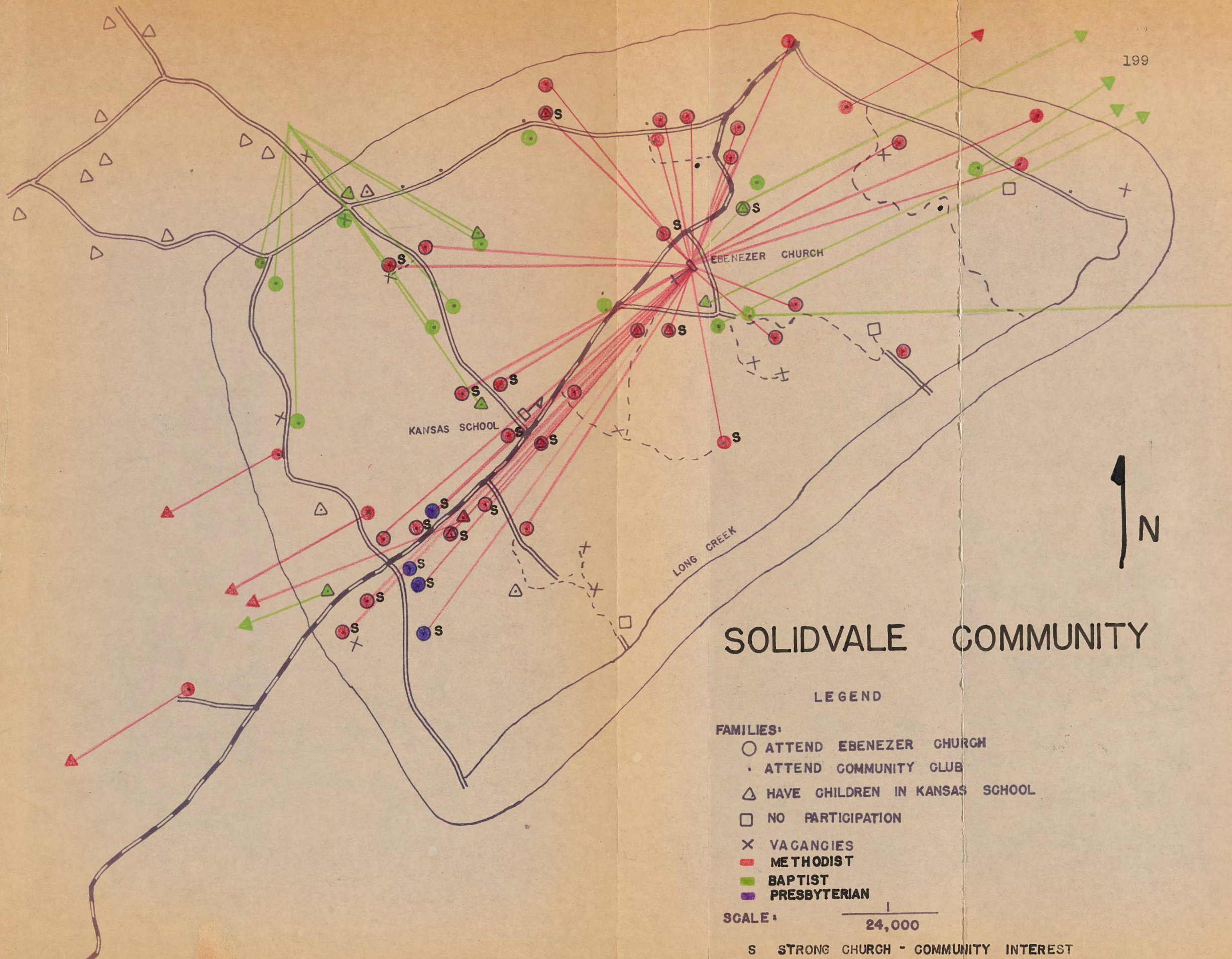
"Building the Kingdom of God in the Community" - Dr. Aaron H. Rapking, Hiwassee College.

APPENDIX D

CHURCH - COMMUNITY INTEREST







SOLIDVALE COMMUNITY

LEGEND

FAMILIES:

- ○ ATTEND EBENEZER CHURCH
- · ATTEND COMMUNITY CLUB
- △ HAVE CHILDREN IN KANSAS SCHOOL
- □ NO PARTICIPATION
- × VACANCIES

METHODIST
BAPTIST
PRESBYTERIAN

SCALE: 1 / 24,000

S STRONG CHURCH - COMMUNITY INTEREST