

## APPENDIX A

### SAMPLE INTERVIEW ANALYSIS NOTES

**Note:** The selections below are all abbreviated and are meant only to indicate the various kinds of observations I made as I reviewed and compared interviews.

#### **Interview #1—Rose Cox Kirby—Nov. 19, 2001**

Cooperation on various levels—

Women and girls developed ability to cooperate with one another

Local school system and church school

School and community

KTS and IMLS

Importance of preservation of KTS story and the building itself

Sense of family mentioned

Desire to give back

MANY references to spiritual growth—aura of communal spirituality—all in the process of growth together

Cleanliness of the building and beauty of the chapel

Responsibility—personal; doing one's part, taking action, living Christian life

Says hard to remember

#### **Interview #2—Virginia Whittaker—November 28, 2001**

KTS—training for life, living a committed life—training ground for Christian workers

Family—family style meals; older sister figure; mother figure; family rules

Like Rose, emphasized the fun group had together

Also emphasized cooperation

Within school

With community

With local and national church

Difficulty remembering

Interviews are triggering additional memories for narrators

**Interview #3 –Rose Cox Kirby—December 28, 2001**

Noticed that both Rose and Virginia emphasize the moral education and idea that students would take training they gained back into their communities to improve life there

Amazing to me that the two women had very difficult experiences at times, but have such positive attitudes and memories—are the romanticizing the past?

Don't seem to be leaving out harsh details—or what seem harsh to me—yet their “spin” on them is positive, affirming the whole life of the school

Again, says she has difficulty remembering

Can't help wondering about teacher turnover—was life more than most could take?

**Interview #4—Rose Cox Kirby—January 12, 2002**

Idea of being part of something worthwhile—belief that school made a difference—giving back to the community

First time anyone used terms *matins* and *vespers*

Frequent use of words *nurtured*, *nourishing*, *blossomed*, *encouraged*

Con't to ask self questions about agenda in interviews; can be frustrating and rewarding to follow narrator's lead

**Interview # 7—Geneva Blevins Shepherd—March 12, 2002**

Cooperation on all levels

Opportunity—gratefulness for experience

Developing sense of responsibility

First to express idea that time and memory are disjointed “Either they are confused, or I am; I don't remember it that way.”

Even though narrators express frustration that they can't remember many things, I am amazed at the wealth of details they do supply—50+ years!

Again, interviews have all been very positive toward KTS experience—a good, happy place

## APPENDIX B

### Participant's Informed Consent

“An Analysis of Oral Histories of Konnarock Training School”

Investigator: Jean S. Hamm

The information provided here is to help you decide if you would like to voluntarily participate in the study listed above.

The purpose of this qualitative study is to investigate the perceptions alumnae and faculty of Konnarock Training School have of their experiences at the school and of how these experiences have affected them. You are being asked to participate in three semi-structured interviews and to share textual data with the researcher. Interviews will be scheduled at your convenience and will last no longer than ninety minutes each. Tape-recorded interviews will be transcribed, and the tapes and transcripts may be archived in oral history collections. The data collected from tapes and texts will be analyzed, will appear in a doctoral dissertation, and may be used in articles written for publication.

You may withdraw from the study at any time without affecting your relationship with the investigator. If you choose to withdraw from the project at any point, the tapes and any transcripts that have been made will be destroyed.

There will be no compensation for your participation in the project but you will receive a copy of the transcripts for your own records or for your family.

If you should choose to remain anonymous, you will be assigned a pseudonym to use in all data analysis and reporting. In that case, only the researcher will know your identity. If you choose to use a pseudonym, the researcher will make every effort to use only general terms in descriptions relating to your information, but you should be aware that preserving anonymity may be difficult since you are identified with Konnarock Training School. In addition, instead of archiving the tapes of your interviews, they will be destroyed or given to you after the completion and acceptance of my dissertation.

There are no known risks involved in this study. However, you should know that engaging in oral history research can trigger negative as well as positive memories.

The expected benefits of this study are that you will be enabling historians, scholars, students, and your own families to learn about historical events from a first-hand perspective. You will also be aiding in the preservation of the history of Konnarock Training School and in the history of an era.

Do not hesitate to ask any questions you have before, during, or after the data collection. Any findings from the research will be shared with you if you wish.

This project has been approved, as required, by the Institutional Review Board for Research Involving Human Subjects at Virginia Polytechnic Institute and State University. If you feel you have not been treated in accordance to the descriptions in this form, or that your rights as a participant have been violated during this project, you may contact Dr. David Moore, Chair, IRB, Research Division, Virginia Tech, or Dr. Pat Kelly, the chair of my dissertation committee at Virginia Tech, at the phone numbers listed below.

Please check one statement in each group below and sign your name if you consent to be a part of this study with full knowledge of the purpose and nature of the research. You will receive a copy of this consent form for your records.

- \_\_\_\_\_ I wish to remain anonymous in any transcript, tape, and reference to any information contained in the interviews in which I participate.
- \_\_\_\_\_ I choose to be identified by name in the transcripts, tapes, and references to any information contained in the interviews in which I participate.
- \_\_\_\_\_ I understand and agree that the interviewer may donate any and all materials to an archive during or upon completion of her research. I authorize the archives to use the tapes, transcripts, and related papers for such scholarly and educational uses as the curator(s) of the archives shall determine.
- \_\_\_\_\_ While I wish to be a part of this research project, I do not wish to have tapes and transcripts of my interviews archived. I prefer that the interviewer destroy the tapes upon completion of her research.

I voluntarily agree to participate in this study and agree to be interviewed according to the terms outlined above. I have read and understand the Informed Consent and the conditions of this project. I have had all my questions answered. I hereby acknowledge the above and give my voluntary consent for participation in this project.

\_\_\_\_\_  
Signature of participant

\_\_\_\_\_  
Date

Should I have any questions about the research project or procedures, I may contact:

Jean Hamm, Interviewer	276-686-5560
Dr. Patricia Kelly, Dissertation Committee Chair	540-231-5174
Dr. David Moore, Chair, IRB Research	540-231-4991



## APPENDIX C

### **“TRENDS OF NEEDS IN MANY MOUNTAIN SCHOOLS” from *A MOUNTAIN SCHOOL: A STUDY MADE BY THE SOUTHERN WOMAN’S EDUCATIONAL ALLIANCE AND KONNAROCK TRAINING SCHOOL***

1. Records, based on home data and mental and physical tests, should be established for each child, and maintained as long after his school course is completed as possible.
2. There is need of much more attention to levels of individual mental ability and to vocational aptitude. The simpler mental tests, carefully administered and safely interpreted, could be of much service here.
3. The old method of “teaching the text book and not the child” still has its clutch on most of the mountain schools, apparently.
4. The text books are almost entirely those written from the urban point of view. The vocabulary is often bewildering to the mountain child and there is little or nothing in them to be linked to the child’s experience or used in it.
5. The teacher in many of the smaller mountain schools, if not in many large ones, are in great need of knowing modern educational methods or interpreting curricula subjects in terms of local environment, of knowing how to translate the school civics, geography, history and other subjects into media for making pupils understand their own communities more fully. Health, and wholesome recreation and social life need to be stresses much more fully than they are now stressed.
6. The project method, giving a child something interesting to work out in relation to his environment, and giving him or her a pleasurable responsibility in the undertaking can be very helpfully used in all the schools.
7. Every private or public school should be provided with catalogues and other information about institutions of higher education and about professional schools. Information about agricultural colleges should be included, but so should that about teachers’ colleges, art school, and about training for nursing. Although all the teachers should cooperate in giving the children the type of guidance needed, it is usually best for one teacher to have charge of the formal vocational information.
8. Simple, clear, vital interpretations to parents and pupils, in their own terms, of the value of education—why it is worth the trouble—are greatly needed. Most of them do not understand why it is so important as is claimed.
9. The question as to whether the child ultimately stays or goes to the city should be far more clearly stressed in terms of the needs of the individual boy or girl. Information and counseling which stimulate rather than stifle independent thinking and initiative, are what is needed.
10. Training for occupations to be followed in the mountain often needs more simplification of equipment, and also of techniques than it receives for adapting it to mountain possibilities. This is especially true for girls, and in relation to the teaching of home economics. Equipment should be of the sort which can be duplicated easily later. The need of careful guidance applies also to craft work, which many schools in the mountain sections teach; the pupils side needs to be studies as well as the school’s since the question of marketing is still problematic.

Closer correlation of demand with supply, better standardization of articles made for selling, greater variety in design, and other adjustments are urgently needed. If articles made by the pupils for selling are not sold, there is a sense of frustration and futility.

11. Children of average and above average intelligence need to be provided with information about both urban and rural occupations.
12. Teacher training institutions should take account to the fullest extent practicable of the acuteness of educational, sociological and economic aspects of the problems of mountain school children, and the result of all research in this connection should be passed on to them.

(Hatcher, 1930, pp. xxii-xxiv)

## APPENDIX D

### From faculty papers in the Virginia Synod Archives Salem, Virginia

#### THINGS WE WANT IN OUR CURRICULUM

##### I. Skills:

Homemaking: e.g. Carpentry & Repairs  
 Cooking, sewing, care of clothing, cleaning  
 Child care  
 Nursing & sanitation  
 Care of person  
 Management of finances  
 "Social aspects of Homemaking"  
     contacts of members of family  
     guests  
     family leisure; play  
 Reading (for information, for directions, for pleasure)  
 Writing  
 Citizenship, community consciousness  
 Any other?

##### II. Traits:

Right Social or Group Relations, e.g.,  
     self control, honesty, decency, resp. of property,  
     fair play  
 Work Habits, e.g., love of work, sense of dignity of labor,  
     perseverance, finish what you start;  
     self reliance, initiative  
 Thinking Habits, e.g.  
     Straight, clear, thoro  
     Clean  
     Intellectual curiosity  
 Right Use of Leisure  
     Appreciation of music, nature, art, drama  
     Love of play (alone; with others)

(Format, spelling, and punctuation from original.)

## APPENDIX E

### SAMPLE “CONDENSED CASE HISTORIES” OF KONNAROCK STUDENTS From faculty papers in the Virginia Synod Archives

#### Salem, Virginia

\*Note: All the names below are pseudonyms. I have used names common in the area for both given and surnames, but none is of an actual person from the school.

\*Smith, Ann, daughter of Will and Sarah Smith, Whitetop Gap, Va. We have been in contact with this family for five years or more, thru Vacation Bible Schools and Mothers' Club work. They are leading citizens of their little community, members of the Lutheran congregation there. Ann could attend two or three more years at Whitetop Public School, but their upper grades are poorly taught. She is not about ready for the top section in our middle grades room, and there is a vacancy there to be filled. She appears eager for the chance. I have not examined her thoroughly, and do not know all her potentialities, but judge she can profit by several years of our training, both personally and the community thru her. There is now a good community spirit behind most of the students we have taken from Whitetop, and they are proud of the girls' accomplishments.

\*Myra Downs—Comes from a most unpromising background, but needs our training so desperately. She is the first of her mother's four illegitimate children. Apparently, however, the mother is now trying to lead a better life and her neighbors say that since she became a Christian they have no complaint to make concerning her conduct. She and all four children were baptized by Mr. Killinger a year or two ago. Myra is not of high mental caliber and her previous school attendance has been very irregular and of poor quality. However, she had this year again attempted school, walking over two miles there each day, and having her books furnished by the county. She is a large, overgrown child of fourteen or fifteen, working now on about 4<sup>th</sup> grade level and even there quite weak in some subjects, but trying hard to improve. She seems willing to do her share and more in the work of the household. Naturally her relations with the students are a little difficult, because so many of our girls from her home section know her background. I believe, however, they are meeting the situation in a Christian way and being helpful to her. Some of our best girls from that section can have a very good influence over her, for she admires them very much. Having tonsils out this week thru kindness of Dr. Cox in Bristol, and may also need glasses, tho she is not having the trouble with her eyes that she reported having in previous years, no doubt due in large part to poor lighting at home. Can make a more just report on her later in the year, but think she deserves the year's chance at least. Has only been here since Oct. 1.

\*Osborne, Lura and Eva—grandchildren of John and Maude Sizemore of Middle Fork community, Rugby, Virginia, whose daughter June married Charles Osborne but who has come back to her parents (with her six children) since he has been put

into the State Mental Hospital. They claim it is a case of drink, but from other background I judge there is naturally some emotional and mental instability in the family anyway. Sometimes I think the children's only claim on us is the grandparents' good community and church record. They are members of Mr. Killinger's Helton congregation, and they told me when I visited the home recently that they had had all these children baptized. These two girls themselves are likable and bright-looking, tho inclined to be careless. Too, their background, until two years ago, was West Virginia mining camps rather than our own mountains; but their speech and ways are those of mountain children. Eva is the oldest, 14, Lura, 13, the more aggressive. I liked her initiative in having someone introduce her to two of our teachers the day she came over with the Helton church group for Light Brigade Friendship rally. Both children need considerable physical attention—glasses, probably tonsillectomies, and the like, and will need to be thoroughly examined by the physician before finally admitted (but this is the case with all applicants, of course). Naturally the question of a home for the greater part of the year enters into the matter quite as much as the need for schooling, although they are quite far up the creek there at the grandfather's, for regular attendance at the public school there. The grandparents have been doing the best they could for this family which descended upon them over a year ago, but naturally they are very much crowded and for this reason as well as their wish that the girls might have more training they are urging that we take Lura and Eva. They would place somewhere in our middle grades room, although they have been rated higher by the little local school there. However, that is the only place in which there is a vacancy, and from my examination of their school performance I think it would be doing them no injustice to place them with the middle grades group, for there are many wide gaps in their knowledge and attitudes. A sister of the grandmother, who has been much concerned about the pitiful state of this family, has offered to pay the "tenth tuition" (in work) which the parents are usually asked to assume. We have employed her several summers to help with the heaviest of our canning, and it is this work which this summer she would give for the sake of the children. All factors considered, I think the children deserve a trial here, with the definite understanding with their grandparents that we are assuming no responsibility for the rest of the year for them if they do not fit in during the first few weeks.

\*Hazel Parsons—Takes suggestions very seriously and is not quite so flighty as at first, but needs to learn to control her quick little tongue. Has been quite ill with sore throat because of her bad tonsils. Thru kindness of Dr. Cox of Bristol she is having them removed this week-end. Has also been supplied with glasses at minimum rate thru Dr. Cox, and her eyestrain is entirely gone now. About 4<sup>th</sup> grade.

\*Priscilla Williams—daughter of Sam and Nettie Williams, Konnarock Virginia. Both Priscilla and her parents are very eager that we take her. The family is very poverty-stricken, and Sam has at times "meddled with liquor" and neglected his family. There are numerous children, Priscilla being the eldest. She is twelve or

thirteen, and only in third grade, largely because of irregular attendance. Much of the time this was because of insufficient clothing, books, and the like; other times, her mother needed her to help with the housework, for the mother has been in poor health for some years. She feels she could not do without Priscilla, if Priscilla could have a chance at school here. During one of her illnesses from which she felt convinced she would not recover, Mrs. Williams wanted baptism and made her husband bring her to our chapel. In the absence of the pastor, Mr. Cassell, Rev. Miller baptized her. I do not believe she has united with the congregation; she rarely comes even this far down the creek to meetings or for any other purpose. I believe thru Priscilla we might be able to help this family even more in so many ways. She appears eager for the chance, and while her general ability is probably low-average, I think she will try hard.

## APPENDIX F

### Letter from Catherine Cox Umbarger To Women's Missionary Society Published in *Lutheran woman's work*, March 1929

Dear Miss Kemp:

I have appreciated your letters during our scarlet fever epidemic. I am happy to say that all our girls are well now and we do hope that we can keep them well. To be sure we have learned many things during this epidemic—it takes a crisis to bring some folks out and also to show some folks up! But please give me another kind of “testing,” rather than being either patient or nurse for another thirty cases of scarlet fever!

Our scarlet fever seems to have been of a very mild form, but very contagious—four out of five persons are supposed to be immune from scarlet fever, you know, but not so with us. Thirty out of thirty-three girls had it here, and two of the three remaining had had scarlet fever several years before. Only one teacher had it, and surely all of us had as good a chance for “three weeks’ rest” as she did! We had one very serious case, in fact we feared for days that Kate would not get well. We are so happy that she did.

An epidemic of any kind here without a doctor is a very serious thing. We had a doctor from Marion, twenty-five miles across the mountain. But at ten dollars a visit we could not have him as often as we would like to have had him, and ten dollars is five dollars less than any other doctor will charge for the trip. Our expenses have been running so high for the past months that we called the doctor only when necessary, absolutely necessary, but while Kate was so sick he came every day. But if we had been Mrs. C. or Mrs. P., living within a mile of our building, we could not have had the doctor even then, for Mr. C. and Mr. P. seldom make more than \$10.00 a week, and with this food and clothing must be bought for all the family, and there are eight and ten members in each family. There is no money for doctor bills in nine-tenth—oh, more than that!--of the homes in our community.

But there is another question in addition to money. Our roads are so dreadful in the winter time and the distances are so great that even if we had the money the services of a doctor from Marion or Chilhowie or Damascus (the nearest points) are almost impossible. There is only one telephone line across the mountain, and when that is down, as it often is during the winter when the winds are so high. It is impossible to get a message to the doctor in less than a day, unless by telegraph. I often think that I would like to write another paragraph to the little pageants, “Waiting for the Doctor” and “Hanging the Sign.”

Just now the “flues” are raging in the community, according to the way our people pronounce flu. Perhaps we are not so much more unfortunate than other communities, for “you get well of the flues or you don’t” according to mountain philosophy! In the meantime we treat them with all kinds of teas and poultices, from herbs and barks and leaves.

Then again we have more serious things than scarlet fever and flu. Only three weeks ago a woman across the road from us was dreadfully sick—the doctor had said several times before that an operation was necessary. Finally they took her to the nearest hospital, and our insistence. Now they owe a hospital bill of over two hundred dollars and absolutely nothing to pay it with! Then there is the little crippled girl, our nearest neighbor. The doctor said (at the orthopedic clinic at Marion) that with several operations and a few months' time the child could be given the use of the foot again—but if not attended to now, in a few years she would not be able even to hobble around as she does now. He (the doctor) would perform the operation free, the hospital (in Roanoke) would charge nothing for the care of the child. The parent would have to pay railroad expenses, etc., buy braces later on. But even this the family was not able to do. We sent our nurse with the child to Roanoke, paid the necessary travel expenses, etc. We brought her home. We will take her back for the second operation in about two weeks. We didn't have the money—but we couldn't measure fifty dollars or so with the having or not having of a little crippled girl. We didn't have the money for the daily visits from the doctor while Kate was so sick—my accounts that month were \$600.00 over my regular budget—but we could not stop to count money when a girl was so sick! And there is the little girl we have had in a tuberculosis sanatorium, we paid for her bed until a free bed could be obtained, eight months. And so it goes on. When the family cannot pay, we have been doing it. But the time is almost here when we cannot do it. Each month our total expenses are above our monthly budget and this state of affairs cannot go on indefinitely.

I wish that it might be that we could have a certain sum of money, say \$1000 a year, for sole use of the Dispensary. Then we could go on helping in cases like the above mentioned. Then we could arrange to have certain doctors here at our dispensary on certain days for certain types work. We could have all these clinics which we so much need for our people, child welfare clinics, dental clinics, tuberculosis clinics, prenatal clinics, tonsil clinics and all those clinics which would do preventive work as well as instruct and care for the present cases. On \$1000 per year we could not send many patients to the hospital, or many to a sanatorium, but we could do a great deal of clinic work and we could help some in sending some of the more serious cases away, as mentioned above. This would allow us to help with glasses for children when they need them; to send a child to a doctor in Marion when a leg has been broken, in order that it may be set correctly; to pay for X-rays when necessary, in addition to the suggested clinic operations. All this, and more we could do on about \$1000 a year.

Of course, it would be ideal if we might have a doctor here, at the head of this work. "Hitch your wagon to a star" is our motto, but we are willing to come to it by degrees. We have a very splendid nurse and we feel that all this work can be very efficiently handled by her for the time being. How I wish I could present the pictures as I see them, and then I know that you would agree with me that no better investment could be made in human life!

We all have great dreams for Konnarock. We must have a boys' building—I want the husbands of my girls to be started on the same road as the girls. And we must have an

industrial building, not for boarding students only, but also for the services of the community—our whole economic situation will change now that the Hassinger Lumber Mill is closed. We need more room to carry on our present operation, we hardly have bedroom space enough even now, and there are other needs about the present building. But most of all just now, I feel the need of a health program which will touch not only the girls in our building, not only the people of our own community, but the people of the community for miles and miles around us as well. We can be the center of all this mountain section, and now is our opportunity. It is untouched by any other church or organization, and it needs our ministrations and love.

Most sincerely,  
Catharine Cox Umbarger, Principal  
(Original punctuation)

## APPENDIX G

### Sample Letter to Board of Trustees of Lutheran Theological Southern Seminary

224 Estate Drive  
Rural Retreat, VA 24368  
February 17, 2003

The Rev. \_\_\_\_\_  
751 D\_\_\_\_\_ Avenue  
\_\_\_\_\_, SC 31\_\_\_\_\_

Dear Rev. \_\_\_\_\_:

I am writing to you concerning a matter that is under consideration by the Lutheran Theological Southern Seminary Board of Trustees. It is my understanding that the Board will decide whether or not to the reclaim the building that once housed Konnarock Training School and renovate it for use by the seminary and church.

It is my sincere prayer that the Board will undertake this work. As you are aware, the school building is recognized by the National Registry of Historic Landmarks for its unique construction including its use of bark of the American chestnut as siding. As significant as its architecture is, there are also other reasons why I feel the church should recover this part of its history.

It is hard for those of us today who travel so easily and so frequently to understand the isolation of the mountains of Virginia, North Carolina, and Tennessee in the 1920s. It is hard for those of us today who have access to so much information from every quarter to understand the hunger for learning the mountain people had at that time. It is not hard for us to understand their yearning for spiritual fulfillment, to grow closer to God. Konnarock Training School made it possible for mountain girls to see a world beyond the mountains, to dream dreams of lives and places they did not even know existed, but more importantly, it filled their spiritual hunger; it helped them to know whose they were.

During the last year and a half, I have been working on a doctoral dissertation at Virginia Tech. My research has centered on oral histories of alumna and faculty of KTS. With each new bit of information, with each new interview, I am awed by the work the church accomplished through this mission. Konnarock Training School and all the accompanying ministries of the Southern Mountain Mission were a united effort by the national church, the Women's Missionary Society, Lutheran Brotherhood, and the Luther League. They have left a legacy that is impossible to measure. I pray you will not let the opportunity to regain such a significant part of Lutheran history pass by.

I also know many personal things about KTS because my mother and her sister were graduates of the school. Until you see the eyes of those who were a part of the school when they talk about it, until you hear their voices break with emotion as they sing their alma mater, it seems impossible to believe that such a small school in such an insignificant corner of the world could have made so much difference in people's lives. Among the women I have interviewed, perhaps the most striking theme to emerge is the conviction that the school constituted a critical part of their lives, one that dramatically affected the lives they lived then and that molded their personal identities, especially their identities as Christians. The women and girls who came to KTS for one reason or another were individuals with unique personalities, goals, and understandings of themselves, but each feels she was transformed by her connection to the school. Learning about the scope of the work done by the school has continually amazed me. Konnarock Training School is a marvelous example of doing theology.

I truly believe this building should be saved. If there is anything at all that I can do to aid this work, I would be happy to be of service. I know you will find many other individuals who would be willing work in a variety of capacities to aid the efforts if Southern Seminary undertakes the project. In this area alone, there are so many people who would want to see the school returned to the church and restored that I feel sure it would be possible to raise the money necessary. The extent of the school's influence is not, however, limited to Southwest Virginia. Teachers, nurses, deaconesses, and ministers from throughout the United States were part of the mountain work. I believe there are many family members of these people who would also be interested in seeing that the building is not lost.

I know the Board has studied the matter in great depth, but if I can provide additional information on the history of the school and the wonderful story of how it fulfilled its mission to bring God's love and a better life to the people of the mountains, I will be happy to share anything I have gathered with you or other members. Please feel free to contact me at the above address, at [jeanhamm@yahoo.com](mailto:jeanhamm@yahoo.com), or at 276-686-5560.

Thank you for your time as you prayerfully consider the fate of this unique part of our Lutheran heritage.

Yours in Christ,

Jean Hamm

## APPENDIX H

### INTERVIEW GUIDES

#### Interview Guide for Konnarock Training School Alumnae

Begin by reading the following information for recording:

Today is \_\_\_\_\_, 200\_\_\_. This is Jean Hamm and I am (at/in) \_\_\_\_\_ (place of interview) to conduct an oral history interview with \_\_\_\_\_ concerning her memories of the years she spent at Konnarock Training School.

I would like to thank you for your participation in this research project. Your recollections of Konnarock Training School and of your youth will be a valuable addition to the knowledge we have about the school and about society in general. With your permission, your tapes will be archived for historians and scholars to use in the future.

Please remember that if at any time you would rather not answer a question for any reason, you are under no obligation to do so. Let me know, and we will move on to the next question. Most of my questions are very general, and I would like for you to feel free to talk about the things you feel are important.

Do you have any questions before we begin?

#### **Childhood, earliest memories**

1. Because I would like to understand some of the background of the girls who attended Konnarock Training School, would you tell me about your childhood before you went to Konnarock?
2. Can you describe your school experience before KTS?

#### **Konnarock Training School**

3. What are your earliest memories of the school?
4. Tell me about the time you spent at KTS.
5. What do you remember about your teachers and the way you were taught at KTS?
6. What specific qualities do you think made KTS the unique place it was?
7. Compare your home life and your life at KTS.
8. Since Konnarock Training School, later Konnarock Lutheran School, was founded and supported by the Lutheran Church, religion must have had some influence on the education provided there. Tell me about religion at KTS.
9. What do you see as the central mission of the education you received at KTS?

#### **Life after KTS**

10. Tell me about your life after you left KTS.
11. How do you think your life is different because you attended KTS?

**Last Interview: Reflections**

1. What would you like your grandchildren (or future generations) to know about Konnarock Training School and your experiences there?
2. If you could change anything about your years at KTS, what would you change?
3. If you could change anything about your life since KTS, what would you change?
4. Are there additional memories we have not talked about that you would like to share in your oral history?
5. Could you talk about your feelings about your participation in this project? How have you been affected by telling your story?
6. What have been your reactions to reading the transcripts of your previous interviews?
7. What advice can you give me as I continue to interview other Konnarock Training School alumna?

## Interview Guide for Konnarock Training School Faculty

Begin by reading the following information for recording:

Today is \_\_\_\_\_, 200\_\_\_. This is Jean Hamm and I am (at/in) \_\_\_\_\_ (place of interview) to conduct an oral history interview with \_\_\_\_\_ concerning her memories of the years she spent at Konnarock Training School.

I would like to thank you for your participation in this research project. Your recollections of Konnarock Training School and of your youth will be a valuable addition to the knowledge we have about the school and about society in general. With your permission, your tapes will be archived for historians and scholars to use in the future.

Please remember that if at any time you would rather not answer a question for any reason, you are under no obligation to do so. Let me know, and we will move on to the next question. Most of my questions are very general, and I would like for you to feel free to talk about the things you feel are important.

Do you have any questions before we begin?

### **Before KTS**

1. Would you share with me something about your life before you came to KTS to teach?

### ***Konnarock Training School***

2. Tell me about how you came to KTS and about the time you spent teaching there.
3. What specific qualities do you think made KTS the unique place it was?
4. What do you see as the central mission of the education provided at KTS?
5. Since Konnarock Training School, later Konnarock Lutheran School, was founded and supported by the Lutheran Church, religion must have had some influence on the education provided there. Tell me about religion at KTS.

### ***Life after KTS***

6. Tell me about your life after you left KTS.

### **Last Interview: Reflections**

8. What would you like your grandchildren (or future generations) to know about Konnarock Training School and your experiences there?
9. Are there additional memories we have not talked about that you would like to share in your oral history?
10. Could you talk about your feelings about your participation in this project? How have you been affected by telling your story?
11. What have been your reactions to reading the transcripts of your previous interviews?
12. What advice can you give me as I continue to interview other Konnarock Training School alumna?

**APPENDIX I**  
**FEMINIST THEOLOGY:**  
**AND GOD CREATED THEM MALE AND FEMALE**

*“There is no longer Jew nor Greek, there is no longer slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” (Galatians 3:28).*

I identify myself as both a feminist and a Christian. Christian theology and feminism theory have much in common, both in their dedication to improving present conditions and in their vision for the future. Feminist theory denotes “the horizon of ‘women’s becoming’ by denouncing the forces that diminish our lives and calling us ahead to a future where we flourish” (Jones, 2000, p. 77). While few would deny that historically Christianity has been one of the principal oppressors of women, even to the point of misogyny, the oppression has been and continues to be carried out by a distorted vision of the Christian message (Collins, 1974; Daly 1985; Finson, 1995; Haney, 1994; Isherwood, 2002; Johnson, 1998; Schaab, 2001; Tamez, 2001). The male Jesus as Christ, around whom Christianity centers, has caused many feminist theologians to ask the question first put forth by Mary Daly (1985): Can a male savior save women? For many reasons, other feminists have found Jesus’ male body to be less of a problem than the fact that his message of redemption has been misinterpreted and misrepresented. The difficulty lies not in the maleness of Jesus Christ as much as in the maleness of Christianity as it has been formulated by church “fathers.” The male hierarchy of the church, says Isherwood (2002) erred by purporting to have found, and then imposing, “the answer” for all people when God “is alive in the questions” (p. 43).

Christian theology, like the field of psychology, has classically based its presumptions on male experience, not on human experience (Finson, 1995; Haney, 1994; Isherwood, 2002; Johnson, 1998; Schaab, 2001). Even the language of the church encourages a patriarchal view of the world through worship of Lord, King, and God the Father, following the faith of our fathers (Collins, 1974; Hochman, 1994; Johnson, 1998). The way we speak of God is indicative of our highest values. When we see God in purely male images and terms, it is obvious that the male is privileged, and such language in turn influences culture. “Exclusive speech about God serves in manifold ways to support an

imaginative and structural world that excludes or subordinates women” (Johnson, 1998, p. 5). Yet neither the Christian Bible, nor the language within it, was delivered from the hand of God in its entirety, but is largely a product of the invention and intervention of those in power—men, and men who did not hesitate to appropriate and adapt those aspects of the message that would best preserve their own position of authority while suppressing those aspects that would not (Collin, 1974; Daly 1985; Isherwood, 2002; Johnson, 1998). The underlying message of Christianity is much the same as that of feminism: growth and liberation for all people. Both feminism and Christianity assume that for one group of people to prosper, all must prosper (Haney, 1994; Jones, 2000). The oppression of any group is harmful to all. Jesus Christ lived a life of rebellion against oppression and strove for justice for all people. He not only tried to break down barriers of racial and religious division, but in numerous ways, he actively encouraged women’s participation in the new order he sought to establish. When Christian theology and feminist theory become feminist theology, Serene Jones (2000) says, “High theory and local wisdom make wonderful companions.” Other feminist theologians agree there is a high degree of compatibility between Christian gospel and promotion of women’s issues (Russell, 2001; Schaab, 2001).

What is feminist theology? Why should one bother to make a distinction between many fields of human knowledge, including theology. In a 1993 article positing “what feminist methodology might be,” Renate Duelli Klein says that above all, feminist methodology should eschew “becoming static, rigid, and dogmatic,” instead of continuing to challenge and transform (p. 89). The same might be said for feminist theology.

Feminist theology is as diverse as the many feminisms. It is not my purpose here to discuss the many threads that are woven into feminist theology, but to simply give an overview of the field as it might apply to Konnarock Training School.<sup>1</sup> Theology is the way humankind speaks about God and constructs the spiritual, based on individuals’ real-

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<sup>1</sup> Lisa Isherwood’s (2002) *Introducing Feminist Christologies* is an excellent discussion of the fullness of feminist theology.

world experiences (Collins, 1974; Finson, 1995). Even though women have in the past fought to maintain a position within the church at large, the recognition of the need for women to talk about their experiences with God, the discourse in feminist theology, did not gain force until about thirty years ago (Daly, 1996; Finson, 1995; Isherwood, 2002; Schaab, 2001). This force grew out of the conviction that anyone can “do” theology, women as well as men, the ordinary person as well as the trained theologian (Collins, 1974). According to Mary Catherine Hilker (1995), “Feminism is a comprehensive ideology, rooted in women’s experience of sexual oppression, which engages in a critique of patriarchy, embraces an alternative vision for humanity and the earth, and actively seeks to bring this vision to realization” (p. 327). Feminist theology seeks both to reclaim the principles of religious faith in light of women’s experience and to find ways to integrate those principles in the ongoing struggle for justice. Eleanor Haney (1994) believes the goal of feminist theology is to peel back the built up layers of patriarchal teaching and re-expose what is good; the good for all people—“nurture and friendship” (p. 6). Feminist theology does not seek to replace the human aspect of our conception of God, but to expand it to include both male and female humanity. Elizabeth Johnson (1998) looks forward to a time when the perception of God will not be that of a white male but will instead be closer to the “Greek etymology, which according to ancient interpreters, meant to take care of and cherish all things, burning all malice like a consuming fire” (p. 44).

Reflecting on the relationship of women to the church, Yale divinity professor Letty M. Russell (2001) says the “dehumanization of women in the life of the church ... [is] the reason for the development of a feminist ecclesiology which can help us think about the church from the perspective of advocacy for the full humanity of all women together with all men, and in harmony with all the creation” (§ 5). The concerns of such an ecclesiology are “not simply reactive or negative; they are also constructive.... envision[ing] a different world, one in which patterns of domination and subordination, of hierarchy, of injustice are replaced by reciprocity, coalition, and justice” (Daly, 1994). Although Mary Daly (1985) has generally been critical of the traditional church, and KTS was formed as part of that church, much of what Daly describes as her “sisterhood

of cosmic covenant” could apply to the school. KTS exemplifies what Daly (1985) identifies as a

space set apart . . . a province of the mind—where it is possible to be oneself, without the contortions of mind, will, feeling, and imagination demanded of women by sexist society. But it is important to note that this space is found not in the effort to hide from the abyss, but in the effort to face it . . . Thus it is not ‘set apart’ from reality but from the contrived nonreality of alienation. (p. 156).

Feminist theology, like feminism, privileges experience as knowledge (Finson, 1995; Haney, 1994; Johnson, 1998; Schaab, 2001). *Experience* is not, however, a singular noun, indicative of one perception for all women. Women especially are aware of the dangers of shutting out difference and diversity and encourage multiple dialogues, “a symphony of voices,” about the nature of God (Johnson, 1998, p. 11). Feminist theology is not doctrine chiseled in stone, forever static, but a process of becoming. Katie Cannon (1998) says “womanist ethics empowers us, through experiential wisdom, to wrestle some form of order out of the crude chaotic ore of life, so that we embody a Gospel that equates the knowing of God with the doing of justice, morning by morning and day by day” (¶ 31).

When I began to research Konnarock Training School, I did so as a feminist researcher desiring to use feminist methodology, but I did not go into the study thinking that I would find a feminist theology and women whom I might identify as providing feminist role models. My conceptions of the research, of the women, and of feminist theology in practice have evolved; this is not the project I started out to do. The more I heard the stories of my narrators and heard words such as *family*, *community*, *sisters*, *cooperation*, *nurture*, and *care* repeated, the more I came to believe that KTS was a community that embodied both Christian and feminist ideals, one that looked toward the vision of a just, equitable world but that persisted in the real and imperfect world. “A vision encapsulates the life we desire, not the life we live” (Tamez, 2001). Theologian Serene Jones (2000) says,

At the heart of feminist theology lies the belief that God wills that women (along with all people) flourish, and that as a people of faith, Christians are called to follow God's will and seek out conditions for that flourishing, all the while recognizing the limits of sin and the need for the Holy spirit. Feminist theologians thus affirm that God's grace has transformative power. They believe that human beings can be converted, changed, redeemed, reborn, remade. Thus, women's oppression in the broader culture (as well as in the Christian tradition) can be altered, new being is possible, selves and communities can be truly recrafted in grace. (p. 52)

The women of KTS kept the vision of Christian hope for a just world in the forefront, but were "grounded in the nitty-gritty present-day life," with all its imperfections (Jones, 2000, p. 132).