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(Interviewee, print) (Interviewer, print)

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Diane Manous
(Interviewee's signature)

Address 1187 Chris Lane
Mableton, Ga.

Phone 770-944-8203

Date 3-10-96

Cynthia R. Noble
(Interviewer's signature)

Address 503 Mountain St.
W.W. # C3

Phone (205) 435-7335

Date 3/9/96

Interviewee Background Information

Name: Diane Manous

Address: 1187 Chris Lane Mableton, Ga 30059

Phone Number(s): 770-944-8203

Approximate age or date of birth: June 26, 1954

Mother's name: Dolores Estes Collier

Father's name: Ray Collier

Places lived and when: BORN in Columbia, SC. 6-26-54
'54 to '58 Atlanta, Georgia, Mableton, Ga.

Education: High School

Religion: Baptist / Christianity

Business, political and social memberships (past and present): _____

Present occupation: Sales Representative - Industrial

Former occupation(s): Sales Representative - Office Supplies
Home maker

Special skills: play piano

Major Accomplishments: raising & raising 4 great kids - family

Local events, in which you have participated: Campus for Crusade for Christ

State and/or regional events in which you have participated: _____

National events in which you have participated: _____

International events in which you have participated: Teaching International to read English

Natural born U.S. citizen? Yes/No

Naturalized Citizen: Yes/No Date: _____

Country from which you emigrated: _____

Documents, photographs, and artifacts which are in your possession: _____

Individuals you recommend who might be candidates for an oral history interview: _____

Additional information: _____

Table of Contents

Part I. - Family Background

- A. Father's ancestors
 - came from Ireland
- B. Mother's ancestors
 - part Cherokee

II. Parents

- A. Father - born in Barnsville, Ga.
- B. Mother - " " Atlanta, Ga.
- C. Married - July 11, 1953 / Methodist Church
- D. Religion
 - Mother - Methodist
 - Father - Baptist
- E. Economic Class - Middle

III. Early Life and Religion

- A. Christened Methodist
- B. Changed to Baptist Church
 - when she was around 5 yrs. old
- C. Baptized when she was 8 yrs. old
- D. Father was a Deacon
- E. She was opposed to the teaching of Evolution

Part IV. Social Issues

A. Segregation

1. She was too young to remember too much
2. She was kept by a black-woman. So she never felt differently about blacks.
3. None of her Churches were segregated.
4. She did hear derogatory statements by older people.

B. Assassinations

1. Martin Luther King Jr.
 - She remembers it made the news.
2. JFK
 - She remembers being sent home from school.
 - She watched events on TV.

3. Bobby Kennedy

C. She went to Atlanta to see L.B. Johnson in the 4th grade.

D. Churches Reaction

1. "Jesus Freaks"

- jumped on the band wagon

2. Church started becoming more tolerant.

E. Rock and Roll

- Her parents listened to it.

Part II. Vietnam

A. She didn't believe in the war.

- didn't believe in the lottery

B. Never talked about in church

C. Older generations looked at younger as deserters!

D. She believed no one could win war!

E. A lot of protests in Atlanta.

Part III. Hippie Movement

A. Around 14th Street, near University in Atlanta.

B. Newspaper - The Great Speckled Bird

C. In her church - they were tolerant

D. She thought they had no morals

Part IV. 1970's

A. She witnessed drug abuse

B. Never discussed birth control

C. Abortion - against it!

D. Pregnancy

1. Girls weren't allowed to finish school.
2. When they did, they were always tired!

Part VIII. Marriage / Children

- A. met Richard when he was 19.
- B. He was a Baptist
- C. Wouldn't have dated a more Christian / same belief's
- D. Wanted to raise her children as Baptists

Part IX Feminist Movement

- A. Hurt her / Helped her
- B. Jesus helped Women
- C. Roles in Churches have expanded

Part X 1980's and Present Day

A. Children

1. OK for children to change religions (Methodist, Presbyterian)
2. If they changed she would want to discuss it with them

Part XI Divorce

- A. Accepted by Baptists
- B. She believes ^{the} church doesn't preach to them enough

Part XII Politics

- A. She is neither a Republican or Democrat.
- B. Some believe in some Republican issues.
- C. Believes moral issues are most important.

Part XIII Religious Figures

- A. Billy Graham
- B. Doesn't put too much stock in humans / can let you down.
- C. Prayers / God — best things to get you thru rough times

Notes - Initial Consultation

~~Mar 1~~ Mar 1

- ~~She's~~ She's ~~lived~~ lived in Mableton almost her whole life.
- Very Religious - Baptist / though first was Methodist
- lived thru the '60s
- was against Vietnam (didn't protest though)
- against drinking, ~~abortion~~ abortion, pre-marital sex, drugs
- Four Children:
 - Rachelle - married 1995
 - Stephanie - engaged Christmas 1995
 - Brent } still at home
 - Ryan }
- Considers herself a ~~Rep~~ Conservative
 - doesn't trust political candidates
 - 1976 voted for Jimmy Carter because he was from Ga.

Jacksonville State University

An Oral History
Of The Life of Diane Manous

Department of History

By

Cynthia Noble

Jacksonville, Alabama

March 1996

Noble 1

In the 20th century religion went through many changes and hardships. Everything from rock and roll to abortion had some sort of effect. In the south religion remained very important. One reason was because of the conservative beliefs of most churches. Southerners traditionally had strict standards so these beliefs were very appealing! Another reason people were attracted to churches was because of all the turbulent events (Vietnam, assassinations of JFK, Bobby Kennedy, and Martin Luther King Jr.). People in a time of need tend to look toward God as a source of strength and guidance. Not surprising, one of the churches people turned to was the Baptist church! The Baptists had always been strong in the south. However, in the 20th century they became very popular. As a matter of fact the Baptists did so well that they "became the leading denomination in the south in the early twentieth century."¹ One woman who exemplifies Southern Baptist morals in the 20th century is Diane Collier Manous. Mrs. Manous is a 42 year old mother of four who has spent her whole life in the south. She credits her high moral standards and success to Jesus Christ and the Southern Baptist faith.²

Mrs. Manous, whose original name was Diane Collier, was born on June 26, 1954. Her parents Dolores Estes Collier and Ray Collier, originally lived in Columbia, South Carolina. But because they were originally from Georgia, they moved to Atlanta, a few months after Diane was born. Four years later they then moved to Mableton, a suburb of Atlanta. To this day her parents still live in Mableton.

Diane's father Ray was a middle class worker who held many different jobs throughout his life. His side of the family had always been Baptist, while Dolores had been a

Methodist. As a result they were married in a Methodist Church and Christened their children Methodist.

Methodists like Baptists were very popular in the south. In the early 20th century "Baptists and Methodists alike became increasingly militant about public piety, or proper public behavior."3. So it was not surprising when her parents changed to a Baptist Church when she was around five years old! Diane states because the two churches were so similar her family, "experienced no changes" 4 when they switched. However, one must remember when talking about Baptist Churches that each individual church is different. The idea of the Universal Church is rejected. The church is found in the local organization of churches."5. So as a result the church the Colliers switched to was a middle class, conservative Baptist Church!

In 1961 when Diane was eight years old, she accepted Jesus Christ as her savior and was baptized!6. During this time her family's relationship with the church increased. Her father Ray served as a Deacon for a number of years.7. Diane also became more aware of her churches beliefs, like the rejection of the teaching of evolution (the origin of man from a lower species). She believed then and now that it is "an unproven theory."8. Like many other Christens, Diane thought she should have been taught about Creationism (the creation of man by god). 9. However other issues like school prayer, Diane believes should "stay out of public schools."10. She and many other Southern Baptists "take their stand on the principle of separation of church and state.

During the 1960's Americans found themselves challenged by many radical social issues. The race issue had an extreme effect on the south. Prior to the Civil Rights Bill

of 1964, Jim Crow Laws were enforced throughout the south. Though many southerners kept their traditional view of separate but equal, some Southern Baptists were taking radical positions. In 1954 when the Supreme Court declared the segregation of races unconstitutional the Southern Baptist Convention adopted a resolution. It read partially read as:

1. That we recognize the fact that this Supreme Court decision is in harmony with the Constitutional guarantee of equal freedom to all citizens, and with the Christian principals of equal justice and love for all men.¹²

2. That we urge Christian statesmen and leaders in our churches to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples.¹³

The Colliers also took this stand. They had a colored woman who worked for them and the church. And they also attended supported radical equality. Diane believed "it was not the Baptist way to segregate." Though she does admit she remembers hearing "derogatory statements"¹⁵ by older people, but never at her church!

At this time violence in our nation increased. Diane remembers watching on TV., the news about the assassination of Dr. Martin Luther King Jr. She also remembers being sent home from school when John F.

Kennedy was shot. She describes "[feeling] sad when seeing his children on T.V."16. She especially felt close to Carolyn Kennedy because she was about the same age as her! As a result of the assassination of Martin Luther King Jr. and the growing violence in America some prominent Southern Baptist leaders drafted "A Statement Concerning the Crisis in our Nation." This statement was endorsed by most of the executives and electors of state Baptist bodies. Some considered it the "strongest statement on racism ever adopted" 17. It read in part:

We are a nation that declares the equality and rights of persons irrespective of race. Yet, as a nation we have deprived millions of black Americans, and other racial groups as well, of equality of recognition and opportunity in the areas of education, employment, citizenship, housing, and worship. Worse still, as a nation, we have condoned prejudices that have damaged the personhood of blacks and whites alike. We have seen a climate of racism and reactionism develop resulting in hostility, injustice, suspicion, faction, strife, and alarming potential for bitterness, division, destruction, and death.18.

The Vietnam War escalated to great proportions during the late '60's. Diane remembers the war quite well. She herself, "didn't believe in the War."19. She felt it was a war "no one could win?"20. Though the issue was never brought up in her particular church, many Southern Baptists were against the war effort. Some believed that the war was "politically and morally universe and should be stopped."21. However, many older Southerners, especially

War Veterans felt loyal to the government and military. As a matter of fact Diane remembers "older people looking at the younger generation as deserters!"²². Up to this point the United States had always had support in wars. So when Diane describes how many young Southerners protested over the lottery for the draft it is not surprising how older generations felt!

In the late 1960's another group of people known as the Hippies or flower children became controversial. Their movement started in California and spread across America. These people followed the philosophy of peace and love. Diane remembers in Atlanta that they centered themselves on 14th street near the Varsity.²⁴ One newspaper The Great Speckled Bird spread their message around Atlanta.²⁵ In Diane's church, members were quite tolerant of the hippies. However, looking back Diane believes that their "free love and sex ideals were wrong!"²⁶. She is convinced that today's problems in society were caused by these hippies "lack of morals and their inability to pass proper behavior to their children!"²⁷. Diane also believes the hippies use of drugs was wrong. However, by the early 1970's drugs weren't united to the hippies. By 1972 they had made their way from California to the deep South! At her particular school in Mabelton, Diane "witnessed every type of drug used."²⁸ Like alcohol, the church was against drug use! Diane herself never used drugs, but saw many friends overdose on them. She said it was a "very scary thing to see!"²⁹.

The early '70's also marked an increase in the belief of sexual freedoms! Pregnancy rates were increasing for unwed mothers. In Diane's high school, she remembers those who became pregnant "weren't allowed to finish

school."30. Girls who were pregnant ended up being sent away to have their babies. Most didn't come back after to finish. However, by the time Diane graduated, the school allowed them to stay during their pregnancy. Diane even described a friend who became pregnant. She said the girl was sick all the time and "slept during class."31.

As a result of the increase in the pregnancy rate, many young women sought out ways for birth control! In Diane's particular church "they never discussed birth control" 32. The church instead "discussed morals."33. They believed abstinence until marriage was the best way!34. However, some Baptists do believe that "God made males and females for companionship and mutual society as well as procreation, the restriction of sexual activity to procreation alone is unjustifiable."35. As well some Baptists also believe "planned parenthood can be practiced and the population explosion controlled."36. Of course those who believe this only believe this for married couples only!

The biggest controversy having to do with birth control though would have to be abortion. Ever since Roe vs. Wade in 1974 abortion has been highly debated! Diane ever believed like most Southern Baptists that "abortion was wrong!"37. She doesn't even believe in it in rape cases, though when she was younger she did.38. In medical cases when an abortion is needed she is understanding.39. Though she has never publicly protested against abortion, to this day she is still very vocal about her belief's!

In 1971 Diane met Richard Manous. Richard too came from Mableton. Though his family had always been Southern Baptist, he didn't a Christian till he was 19 years old! This was important to Diane! She said that if Richard

hadn't "shared her belief's she probably wouldn't have dated him."40. However Richard and Diane did share the same religious belief's! As a result they were married on September 3, 1972!41. After the wedding they found a little house in Mableton and started their future!

Only a few years after their marriage the Manous' started their family. The first child born was Rachelle in 1975, followed by Stephanie in 1976, Brent in 1980, and Ryan in 1984! 2. Before she even had a child she knew she was going to raise her children as Southern Baptist! Now that her children are older they are still Southern Baptist. Diane states, "It would be alright for them to change religions, but [she] would want to discuss it with them."43. She also believes that "They would not be as close because they would have different belief's."44. For Diane the most important thing is that her children "believe in God and that they practice their belief by attending church."45.

Today Diane is a sales representative for an industrial company.46. For a mother of 4, in her early forties she is quite successful! She believes the Feminist Movement of the 1970's and 1980's has "helped [her] and hurt [her]!"47. From the time "[she] was 16 years old, [she] knew [she] was going to be outgoing!"48. However, Diane believes that "the reality of the world is that it's a man's world!"49. For this reason she is accepting of things that have kept her back. However, from a religious point of view she believes that "Jesus was for helping women. In the bible he was the first to help them."50. Diane also points out that the Feminist Movement has expanded the role of women in the church."51. But there is still a long way to go before equality of the sexes occurs----- especially in the conservative south!

Another topic that was brought to light in the 1970's and 1980's was divorce! Across America divorce has become very common. Part of the reason is that it is more acceptable than before. People tend to look down on it less. Another reason is because of societies inability to deal with its problems! Rather than trying to work through their problems, people would rather get a divorce and go their separate ways! In the Southern Baptist Church divorce is accepted. Diane states, "There are many people divorced in [her] church."⁵² Dianas only problem is that she believes the church doesn't help them to much. She believes, "Baptists don't preach out too much to them (people who are divorced)."⁵³.

Another issue Southern Baptists are dealing with today is politics. Diane classifies herself as a conservative person, but would not label herself as a Republican or Democrat.⁵⁴ She does believe that in today's politics a person can't tell where a candidate stands.⁵⁵ Because of this she looks for candidates that represent belief's like her own such as "strict moral issues"⁵⁶. As a result she "leans toward the Republican Party!"⁵⁷. Though she does admit that when Jimmy Carter ran in 1976 "she voted for [him]."⁵⁸.

Diane has also been influenced by many religious figures. Like many other Southern Baptists, Billy Graham has been a big inspiration to her. She has read many of his books and even attended one of his crusades in Atlanta!⁵⁹. However, her true influence is Jesus Christ. Diane believes putting any human individual on a pedestal one will be disappointed.⁶⁰ "God is the only one who won't let [her] down."⁶¹. She also believes "God is omnipotent- all knowing

past, present, and future!" And that he created "all men as equals."⁶² So Diane puts her faith in God!

Today Diane and her family still live in Mableton. Her children are growing up. Rachelle, the eldest was married in 1995. Stephanie, the second child, is engaged and attending college.⁶³ For now she and all her children are still Southern Baptist. Every weekend they get together and attend church. Those are Diane's happiest times- her family all together expressing their faith. Diane hopes one day that her grandchildren will too attend church with her and that they two will follow the way of Jesus Christ.⁶⁴

Like all Americans, Diane Collier Manous has seen some turbulent times! However, through these difficult moments, she has remained strong. One would have to believe that her strength is partially due to her faith in God and the support she has been given from the Southern Baptist Church! In the future we can only hope that organizations like the Southern Baptists will be there to guide people in their times of need!

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Chronology Sheet

- 1920's- New technology and modern ideas lead many Southerners to reform their churches and new religious movements.
- 1930's- The Depression hits and many Southerners lose their homes. As a result many people blame the effects for the 1920's for their problems and turn to religion for comfort.
- 1940's- WWII sends many sons off to war. Women try to hold down the homefront. Southern economy gets a boost from War production.
- 1950's- A decade of prosperity for the nation. Rock and Roll starts to become popular. Many Southerners find the music obnoxious and the dance moves associated vulgar. As a result many Churches ban the music and try to stop teenagers from dancing. Many popular singers like Elvis Presley get drafted into the Army in hopes of controlling them.
- 1960's- The time of Peace and Love;
-Robert F. Kennedy assassinated;
-Martin Luther King Jr. brings the nation's attention to the Civil Rights movement. Result was the Civil Rights Act of 1964 was passed. Life in the South changes greatly with the end of segregation! His assassination sends horror into the nation and many riots.
-The conflict in Vietnam becomes a rising debate among U.S. citizens. Protests occur everywhere followed by violence like at Kent State University.
-The Hippie culture becomes popular among the nation teenagers and young adults. Along with the movement comes outrageous clothing, long

hair, drugs, alcohol, and rock and roll. Southern Conservativists are horrified about this new culture and preach against it!

- 1970's- Abortion becomes legal;
-Nixon becomes the first President ever to be brought up on a possible impeachment. The nation becomes suspicious of the Republican Party. The result was a Democratic Candidate nominated for President. Jimmy Carter from Georgia, brought many Southern traditions to the White House including a good, all-clean cut American family image.
- 1980's- Carter unable to decrease inflation, loses the 1980 Presidential election to Ronald Reagan, a strict Conservative. Southerners like him and his Vice-President George Bush for their Conservative political and moral beliefs.
-Reagan/Bush are nominated to a second term
-In 1988 George Bush is nominated to the Presidency. Southerners again like him because of his beliefs.
- 1990's- Bush is unable to control rising prices in the economy and gets ousted from the White House again for a Southern Democrat, Bill Clinton.
-The nation unhappy with the economy and the government's lack of ability to balance the budget votes a Republican Congress and Senate.
-As rising problems occur socially and morally people look to strict conservativists for the answers. Time will only tell what will happen in the next Presidential election.

Chronology of the Life of Diane Manous

Parents married: July 11, 1953

Born: June 26, 1954 in Columbia, S.C.

To Dolores Estes Collier and Ray Collier

Moved: Atlanta, Ga. 1954

Moved: Mableton, Ga. 1958

Change to Baptist Church: 1959

Started school: Clarkdale Elemaentary 1959

New School: Mableton Elementary 1960

Baptised: 1964

Middle School: Floyd Middle School 1965

High School: South Cobb High School 1968

Graduated: 1972

Married: Richard Manous Sept. 3, 1972

Childrens Births: Rachelle Mar. 14, 1975

Stephanie Aug. 15, 1976

Brent April 15, 1980

Ryan Oct. 15, 1984

Rachelle married: April 29, 1995

Stephanie engaged: Dec. 1995

Influences

- Billy Graham
 - read many of his books
 - attended ~~many~~ 1 of his Crusades
- however she doesn't put much stock in people — can let you down!
- faith in Jesus Christ

Doesn't remember too much about
segregation / separate bathrooms

- remembers Martin Luther King Jr.
assassination
- JFK + Bobby Kennedy assass.
- shown on t.v.

Family

Husband - Richard Manous

- married Sept 3, 1972
- he was Baptist
- lived in Mableton

Questions asked:

Part I - Family Background

A. Ancestors

1. Where they came from?
2. When they came to U.S.?
3. Where did they settle?

B. Parents

1. Where were they born?
2. When did get married?
3. What religion ~~were~~ they?
4. What economic class?

Part II - Early life + The Church

A. Changing of Religion

1. Why did your parents change?
2. Did this change have any great effects on your family?

B. Family-life and the Church

③ When were you baptized?

4. Do you remember any events from this early time having to do with your Church that

Part III Childhood and Teenage life

During your childhood and teenage life in the 50's and 60's, America~~s~~ was challenged by some radical issues. Southerners especially found some of these very difficult to deal with!

A. Social Issues

1. Segregation

- a. Do you remember any ~~parts~~^{aspects} of life under the old Southern Society of Segregation?
- b. Do you remember any reactions by the Church to it's end?
- c. Do you remember anything about Martin Luther King~~s~~ and his assassination?
- d. Did the Church react in any way?

Do you remember how your church reacted?

- b. How did your parents feel?
- c. How did you feel?

3. Vietnam

a. In the 1960's the United States' involvement in Vietnam increased greatly! Did you or your family know anyone who served there?

b. Do you remember if it was ever discussed at church (did your religious figures take a stand)?

c. Many protests occurred over this war however they mostly occurred on college campuses and in large cities. ~~Do you feel~~

4. Hippie Movement

- a. The Hippie/Grunge Movement also was occurring this time. It seemed as though most of these culture centered around the West Coast ~~and~~ The North and East especially on college campus. Do you think that one reason is because the Southern Culture is so conservative and religious?
- b. Was anything ever mentioned about them at church?
- c. Did it seem as though any effects wore off on any of your friends?

Part IV 1970's

- A. In the early 1970's you were ~~at~~ ~~in~~ ~~at~~ in high school, at this time sexual freedom was

2. ~~Sexual~~ ^{Devices} ~~flowers~~ ^{for} birth-control were becoming widely accepted and used during this time. Do you remember the Church ever describing their stand on this matter? (in the early 70's!)
3. Obviously, in the 70's the abortion matter became very much talked about after the "Roe vs. Wade" decision.
- a. ~~Would~~ Because of your belief's how did you react?
 - b. Without giving me any names did you ever know or hear about any of your peers ~~being~~ ^{being} ~~pregnant~~ ^{Pregnant} ~~aborting~~ or having an ~~ab~~ abortion?

B. Marriage

~~The~~ During the 70's you were married, did Ym, YManous share your religious

you had children you wanted
to raise them as Baptists?

~~3. The Southern Culture, @ ^{USA}
Conservative, including the Baptist
Beliefs Denomination,~~

3. The Southern Culture is very
conservative and old fashion.
You seem like a very successful
outgoing woman. When you
just got married were
you this way?

4. In 70's the Feminist movement
started to bring to light
Women's concerns and issues.
Do you feel this helped you?

5. How did the Church react
to the changing roles of
women?

college. They seemed to have followed in your footsteps having the same belief's! Was there a time when you knew you wanted them to be Southern Baptists?

Q. If one of your children were to decide they wanted to become another denomination, what you say?

3. Divorce (a rise in numbers - how does the church react)

B. Today's society here in the South is highly conservative. Economically, it seems that Southern Baptist represent the Upper and Middle Class here in the South. ¹ Would you classify yourself in that?

2. Many Southern Baptists belief's such as on Abortion, Creationism are becoming important issues in the election of public officials. When ^{you} ~~you~~ ^{have chosen} ~~elect~~ a

C. Religious Figure's

1. What one religious figure has effected you the most?
2. Why?
3. The past couple of decades have been marked by many cults, ~~and~~ obscure new religions and a rise in t.v. evangelists.
 - a. How do you feel about them?
 - b. Has the church ever commented about them?

~~Part II~~ ~~The Future~~
A. ~~the future for the family~~
1. ~~What hopes do you have for your children and grandchildren religiously?~~

Part III Southern Baptist Future
With an ever changing world