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“Levavi Oculos” An Institutional Study of Hollins University

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“Levavi Oculos”
An Institutional Study of Hollins University
Roanoke, Virginia

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Doctorate of Ministry – Educational Leadership
Virginia Theological Seminary
Table of Contents

Introduction .................................................................................................................................................. 3
Institutional Study Team ............................................................................................................................. 6
History ......................................................................................................................................................... 9
Campus ....................................................................................................................................................... 19
Curriculum .................................................................................................................................................. 26
Literature .................................................................................................................................................... 29
Demographics .......................................................................................................................................... 33
Narratives .................................................................................................................................................. 37
Social Network Analysis ............................................................................................................................ 44
Family Systems Analysis ............................................................................................................................ 46
Leadership Self-Assessment ...................................................................................................................... 50
Summary ................................................................................................................................................... 54
Bibliography ............................................................................................................................................... 55
Appendix .................................................................................................................................................... 57

List of Hollins Chaplains and Ministers ...................................................................................................... 58
Map of Hollins

Campus ..................................................................................................................................................... 65

Map of Roanoke ........................................................................................................................................ 66
Survey Data ............................................................................................................................................... 67
Admission Brochures ................................................................................................................................. 71
Interview Questions .................................................................................................................................. 75
Introduction

It is an interesting time to be in higher education. News in the *Chronicle of Higher Education* addresses schools’ decreased funding while student debt skyrockets. There are debates over tenured faculty versus adjuncts, and court cases over school governance. One hears more about scandals than scholars. An undergraduate degree seems to have less value as a larger percentage of high school graduates continue to college, and many students assume that they will need graduate degrees in order to be competitive.

It is a particularly challenging time to be part of a liberal arts school as students and their parents worry about the likelihood of getting a job after graduation in a market that is still recovering from a recession. Professional and specialized schools promote their STEM programs and promise that they better prepare students for the workforce, and liberal arts schools face the fallout from decreasing enrollments.

It is a tenuous time to be employed by a women’s school as Sweet Briar, another all-female college close to us, similar in size and mission, just announced they will be closing at the end of the academic year, leaving our school as one of two women’s colleges in the state and one of fewer than fifty in the country. Fifty years ago, Virginia had fourteen women’s colleges.¹ It is a difficult time of transition, but the challenges also provide opportunities for growth and reevaluating the ways in which we have always done things.

As I am relatively new in my position, I have a different perspective from many of my colleagues that have been at this institution (or in higher education) for decades. Part of my motivation to begin this doctoral program was to be able to have the space and time for reflection as this is my first foray into higher education, although I have served as a chaplain and minister in other settings. In the fast-paced schedule of academia, there is little opportunity to think about how the systems are working as there are constant demands to meet. I was looking for the tools and the framework for me to be able to assess my work as a minister and the needs of the institution I am serving. I am now three-quarters of the way through my fourth academic year at Hollins, and like many of our graduating seniors, I am almost as perplexed and overwhelmed as when I began. The more you learn, the more you realize you don’t know. This institutional study has been an opportunity for me to step onto the balcony (like Heifetz et al. describe in *The Practice of Adaptive Leadership*)² and get a different view of my place and role within the system.

As I have researched and interviewed others about their experience, I’ve learned that my confusion is not unique or necessarily a function of my newness. Hollins is undergoing a rebranding process that began organically years ago as our population and its needs began to shift. Last year, the process became intentional with visits from consultants and a marketing firm to help us discover our niche and advertise it more effectively in an effort to boost our declining enrollment. There were several feedback sessions where we were asked how we


would describe Hollins, and the answers were ambiguous and imprecise, which reflects our broad focus and the ways our community has changed over the years.

While Hollins has never been a finishing school, many all-female institutions unfairly gained that reputation through the decades when wealthy debutantes wore their pearls and boarded their horses on campus. Now, our diversity has increased and most students require financial aid to cover the cost of their $47,000 a year education. We do still have a popular riding program, but we are known for our creative writing and pre-vet programs as well. We draw in international students from 17 countries, and although we are in a small suburban area of southwestern Virginia, we have students from 44 states.³

It is hard to describe our community in a few words because it is a diverse group with many different areas of interest. Instead of specializing, it seems our programs have multiplied to meet many different needs. It is an often stated truism that we never take away programs or responsibilities, but continue to add new programs to the mix along with the old. Perhaps this is why with a student body of fewer than 600 undergraduates we have nearly 30 student government association sponsored clubs and organizations (making a dozen students a “good turnout” for any given program or event).

Our mission statement is a clear example of our numerous and disparate goals:

Hollins is an independent liberal arts university dedicated to academic excellence and humane values. Hollins University offers undergraduate liberal arts education for women, selected graduate programs for men and women, and community outreach initiatives. The Hollins curriculum and cocurricular programs prepare students for lives of active learning, fulfilling work, personal growth, achievement, and service to society.

The Hollins community sustains talented students engaged in challenging study, and productive scholars and artists devoted to teaching and to the advancement of knowledge. Experiential learning, study abroad, and internships enhance the academic program. The hallmarks of a Hollins education are creativity and effective self-expression, problem solving and critical thinking skills, and independent inquiry and the free exchange of ideas.

Hollins nurtures civility, integrity, and concern for others, encourages and values diversity and social justice, and affirms the equal worth of women and men. Our university motto, *Levavi Oculos*, calls us to leadership and service in accord with the Hollins values and traditions.⁴

Our motto, “*Levavi Oculos*,’ points to our Christian heritage. Taken from Psalm 121, it means “I lift my eyes up”, and continues, “to the hills, from whence does my help come? My help comes from the Lord”. It is an appropriate choice as we are in the Roanoke Valley and Tinker Mountain is the scenic backdrop for our campus. We lift our eyes up to the mountain that we

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³ [http://www.hollins.edu/who-we-are](http://www.hollins.edu/who-we-are), accessed 3/16/15
⁴ [http://www.hollins.edu/who-we-are/history/](http://www.hollins.edu/who-we-are/history/), accessed 3/16/15
climb for our Tinker Day tradition and also are reminded of the metaphorical mountains we all climb in our times of difficulty and the pinnacle of our successes. Our founders would have been struck by the spiritual imagery of mountains as the place where God’s people could communicate with God in the Hebrew scriptures. While the religious on our campus (including our president and myself) still hold on to the religious significance of our motto, more often than not, *Levavi Oculos* is used as an inspiration to lift ourselves up to be the best we can be, to set our sights on the goals of higher education instead of placing it within the context of faith. Although the choir’s rendition of Mendelssohn’s “Lift Thine Eyes” from *Elijah* is an often-requested alumnae favorite, I wonder if our current students grasp the religious significance of the text.

Interestingly enough, although we were founded by a minister, and though the man we credit as our founder helped to start a church across the road from campus and served the function of chaplain for his 55-year tenure as president of the college, we have been non-sectarian from the beginning. However, there has also been an explicit connection with religion from our founding. Chapel was mandatory until 1970 and we continue to have prayers at most convocations and at commencement⁵. The chaplain’s job description stipulates that he or she be ordained as a Christian minister while serving the interfaith needs of the campus.

The most prevalent faith on our campus in recent years seems to be the spiritual but not religious or the “nones”, although Christians remain the majority on paper in the religious preference surveys that new students submit. Conservative Christians often share with me that they feel isolated and alone on our campus and don’t feel comfortable speaking about religion. They have complained that there are not enough opportunities to engage them in their faith. On the other hand, non-religious or spiritual (but not Christian) students have shared frustrations that “everything” is geared towards Christian students when, in their view, our campus is not that interested in the Christian faith.

Much of my role confusion comes in the tension between our history and our changing reality. It’s hard to know how to serve a diverse campus, respecting our tradition, and yet embracing plurality. It is a struggle personally, as though I grew up in a fundamentalist Christian background, I grew away from that in seminary to embrace a more moderate faith. Now I’m in a very liberal setting and feel comfortable there, but have difficulty connecting with our more conservative evangelical students. While they are the ones who are most likely to practice their faith, they don’t feel comfortable attending the types of services and studies I like to lead. The chapel draws a small, eclectic, and interfaith gathering of those who tend to be more progressive and lean towards the spiritual side of religious.

It has been my goal in this study to look at how this tension of serving a diverse and changing community has been addressed in the history of the chaplaincy. I also sought to understand more about the spiritual climate of our campus. Through analyzing history alongside current faculty, staff, and student narratives, I hope to get a sense of the spiritual needs of our community and how I can minister more effectively in this calling.

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⁵ The exception is Honors Convocation, which is put together by academic affairs.
Institutional Study Team

In selecting my institutional study team, I wanted to gather representation from different areas and programs on campus to give me insight into how the system operates, while also helping me to form new connections. My secondary goal was to connect different departments into a functioning team and hopefully break down some of the perceived barriers between departments and between faculty, staff, and administration.

My team included two long-time faculty members, one administrator who is involved in finance, one alumna that works with alumnae relations, another alumna who works in development, our archival librarian, a staff from my student affairs team, and a staff from academic services who measures institutional effectiveness (and is another Hollins graduate). Their demographics reflect the predominant demographics of Hollins: most are white women, one is in her late 20s, another is in her 30s; and the rest range from their 40s to 60s. Two are men; one young, the other middle-aged; both white. They have a combined experience of over 120 years, with the newest being in his second year and the most tenured serving 36 years. The two faculty have each been here for more than twenty years, although I wouldn’t consider them among the “old guard” that was referenced in some of my interviews and conversations. It was implied that this old guard (mostly older and well-tenured men) stick together and work to maintain the status quo and prevent change.

The team met twice in December, twice in January, once in February, once in April, and corresponded via email (due to weather cancellations) in March and in the time between meetings. Our first meeting was spent getting to know one another (as some of the team members had not previously interacted). I shared the outline of my project and the goals I hoped to accomplish which included:

- to understand the context (historically and present) of the chaplaincy at Hollins, a secular institution with a strong tradition of Christian influence
- to work together, sharing our experiences, to gain insight into how Hollins functions as a system
- to learn together as a team and to gain skills that will help us in our mutual work across departments and boundaries.

At each meeting, I asked an icebreaker question that helped us to get to know one another and to help us to reflect on our connection to and experience at Hollins. Questions included:

- What brought you here and what has kept you here?
- What is your favorite place on campus? Why?
- What stories are told about your building/department/program? Which stories are not shared?
- What does our campus lack that would help us to better serve our mission?
- How would you define Hollins?
- What do we do well?
- What is your favorite memory?
- What are our greatest challenges?
The team served as a sounding board for me as I decided the questions that would be used in my interviews and helped me to determine how I would select my subjects. They were a resource in learning more about our history and the campus, and we enjoyed taking a walking tour with our archivist, who shed light on the history of our physical campus. It led to stories of how each member had reacted upon first setting foot on campus, which was interesting to note as so many of our students share about how their visit to campus led to their decision to enroll. Many of these stories sound like stories of vocational call and I like to refer to these as our “holy ground” experiences of Hollins.

The team participated in many of the modules; filling out the social networks survey, adding to my history timeline (and also helping me to share it at a faculty meeting), and discussing some of my narrative questions. We had a guest speaker come and share about Family Systems Theory so that we could all learn about it together and then discuss what we could learn about Hollins through using this model.

One of the team members has a lot of knowledge of the Enneagram and talked about how sharing about it with the President’s Cabinet helped to improve their communication, understanding, and group functioning. I thought it might be interesting for us as a group and to also help me with my leadership self-assessment. We individually took an online test and shared our results with one another, noting what we agreed with and what had surprised us. One member refused to take the test on the basis of his general repulsion of personality tests. The Enneagram-lover in our group was quick to suggest a type for him, though, based on his resistance!

I spent a lot of time in the university archives, so the archival specialist was a great resource in helping me to dig through many files to begin to sketch out a history of the chaplaincy. Our director of institutional effectiveness had suggestions about designing studies, selecting participants, asking good questions, assessing programs, and also linking me to data such as the National Survey of Student Engagement (NSSE) and Your First College Year (YFCY). The two faculty members helped me with curriculum questions and also gave me a better picture of how faculty work and their connections (and disconnections) from the rest of campus. The staff from alumnae relations and development were able to give me a picture of departments that I only working with peripherally, and they were able to share from their experiences as alumnae more than 30 class years apart. The student affairs staff has the closest connection to my work, and it was interesting to get another perspective on our system within the system.

Throughout our journey together, it was reassuring to me to know that I had people to turn to for support and to point me to resources and contacts. There was slight worry when I proposed this study to the administration that it could raise concern to have a relatively new chaplain asking questions when our campus has a history of defined boundaries and a lack of trust. There were questions about how the data would be shared. It was understood that some of the material shared would likely be negative, and although the administrators were intrigued about what could be gleaned from it that could help us to move in positive directions, they knew that not everyone would see it that way. So it was helpful for me to have a group that I could share with in confidence, and a space for them to build trust in order to share with me. It
has made me somewhat hesitant, though, in what I share in this paper as I want to protect their confidentiality and trust.

It was interesting to hear their experiences through the years at Hollins as employees (and former students in some cases) and to hear how things had changed (and remained the same) over the years. It was encouraging to see them chatting with one another and engaging with the questions I posed, and I do hope it has built some new connections that will continue past this project. There are a couple members that I view as mentors, and a couple that I hope were mentored through our work together. I am confident that the relationships that were built will continue to grow in ways that will positively affect our community.
History

The land on which Hollins University was built was once a resort called Botetourt Springs, a popular stop for travelers coming down Route 11, the main road through the area at that time. The grounds contain hot springs and our oldest building is the remains of a springhouse that was once part of the resort property (dated around 1820). After the owner, Charles Johnson, died in 1833, the property and buildings were sold in 1839 to his nephew, Edward Williams Johnson, who reopened it as The Roanoke Female Seminary at Botetourt Springs. The school was a failure and the property was once again put on the market several years later.

In 1842, Baptist minister Joshua Bradley established Valley Union Seminary, a coeducational and nonsectarian college, at the site. Financial difficulties plagued the school from the beginning, and Charles Lewis Cocke, a 26-year-old mathematics professor at Richmond College, assumed the leadership role of the fledgling institution in 1846. Although Valley Union Seminary had been co-educational, it became Virginia’s first chartered women’s college in 1852 and was renamed the Female Seminary at Botetourt Springs. Due to Cocke’s work in saving the school and his many years of work and financial assistance to the institution, he is given the founding credit for the college, which sets its founding date in 1842.

We were renamed Hollins Institute in 1855, in recognition of the generous gifts from John and Ann Halsey Hollins of Lynchburg, Virginia, and became Hollins College in 1911. In 1958, Hollins added co-educational graduate programs. It gained university status in 1998 (although alumnae and locals often refer to it as Hollins College to this day).

Our focus has always been on liberal arts and our course of study was modeled on the curriculum at the University of Virginia, a fact that was proudly stated in early course catalogs. We are known nationally for our writing program. Well-known alumnae include writers Margaret Wise Brown, Lee Smith, Natasha Trethewey, Annie Dillard, and Jill McCorkle.

Traditions
An important part of many women’s colleges are the traditions that have been created over the years to build community. Here are the ones we hold at Hollins:

First Step:
Following Opening Convocation at the beginning of each academic year, seniors take their first official steps onto Front Quad. Tradition stipulates that seniors are the only students permitted to walk on the grass on Front Quad.

The Rock:
By tradition, seniors can paint colorful messages on this large chunk of shale located near the

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7 Niederer, p. 9.
8 Hollins website (http://www.hollins.edu/who-we-are/history/), accessed 4/2/15
9 These are the “official” ones listed on our websites; students would probably list others and would strike a few from this list (http://www.hollins.edu/on-campus/student-life/traditions/), accessed 4/7/2015
science building. It is used to welcome visitors, to express grief and celebration, and has been the site of at least a few marriage proposals.

**Faculty Caroling:**
Faculty and administrators surprise students by singing favorite holiday songs outside the residence halls.

**Founder’s Day:**
Before the campus convocation, seniors walk to the Cocke family cemetery and place a wreath on the grave of Hollins’ founder, Charles Lewis Cocke.

**Golden Rule Dinner:**
The chaplain’s office and the Spiritual and Religious Life Association co-sponsor this simple meal of soup and bread with the dining hall. The dining hall makes a food donation equivalent to the amount of money saved to local hunger relief organizations.

**Holiday Tea:**
A festive gathering full of good cheer and delicious treats.

**Hundredth Night:**
100 days before graduation, seniors have a party and reflect on their Hollins years.

**Miss Matty’s Birthday:**
Activities honor Matty Cocke, daughter of Hollins’ founder and the first woman to head a college in Virginia. She served as Hollins’ president from 1901 to 1933.

**Pancake Study Breaks:**
Faculty and staff make pancakes for students during late-night study breaks on the reading day before fall and spring finals.

**Passing Of The Robes:**
Seniors decorate and wear personalized robes to their senior year convocations and events. Before graduation, the pass their decorated robes to juniors.

**Ring Night:**
Juniors take part in skits and other silly antics to earn their class rings and discover the identity of their senior sisters.

**Senior Class Banquet:**
Sophomores host a banquet honoring the senior class.

**White Gift Service:**
A celebration of Advent and Christmas through music, scripture readings, and dance co-sponsored by the chaplain’s office and the music department. The offering collected goes to a local charity.

**Tinker Day:**
On a surprise day in October (always after the first frost), the president cancels classes with an
official decree and students, faculty, and staff don crazy costumes and hike Tinker Mountain for skits and a picnic of fried chicken and Tinker Cake.

As the list shows, we have a number of official traditions, and many more could be added by students even though the university may not uphold them. The joke is that if you do anything twice at Hollins it becomes a tradition. Students are surprised to learn that the painting of the rock does not go back to our founding, but only to the 1980s. Meanwhile, it’s hard to know what activities occurring today may one day become tradition. Students create their own rituals in the hopes of being known and accepted on campus, and they often connect with traditions that remind them of home (such as our White Gift Service and the annual Easter egg hunt). I have offered a strawberry shortcake celebration on the last day of classes for the past few years and was amused to hear a student talking about this “tradition” just last week.

Traditions are common at women’s institutions in forming community and a sense of “sisterhood”. In reading a Huffington Post article that many of our students were sharing this past year, I was surprised by the similarity between some of the traditions at different women’s colleges. We often explain our traditions as a way of making ourselves distinct, enjoining prospective students to join in the experience of Hollins. And yet, in truth, they serve to connect us to the traditions of other women’s institutions and to our southern culture. Some of them may seem outdated (such as the celebration of Miss Matty’s birthday and the Holiday Tea), but they remind us of our heritage.

Traditions have a way of creating our narratives of who we are and what we value. In Hollins’ case, our traditions point to the importance of gathering our community and marking our creativity (whether it be messages painted on rocks, silly skits, or decorated robes). Traditions connect our students to the legacy of alumnae before them and setting up a hope that it will continue. There is the question of whether our focus on tradition roots us in the past and “the ways things have always been done.” It’s easy to lose the meaning behind rituals and to keep doing them just because that’s what we do.

There are some traditions that we look to change. As we have been talking about our history this year, there have been entreaties from students that we need to address the injustices in our legacy (such as our history of slaves on campus) instead of revising the story to make a more pleasant picture (e.g. calling them “servants” in the archival records).

There is also a push to move out of the traditions that mark us as a women’s institution. While we once referred to our community as a “sisterhood” and automatically used female pronouns, students are educating us on gender fluidity and the need to be careful in the language we use and the policies we create. Hollins is known to have the most restrictive transgender policy of

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10 [http://campushistorytour.press.hollins.edu/?page_id=121](http://campushistorytour.press.hollins.edu/?page_id=121) (accessed 5/6/15)
11 This came up in the narrative section.
the single-sex schools.\textsuperscript{13} The policy was created in 2007, although it became contested in 2011.\textsuperscript{14} There is a movement on campus to encourage the use of they/them pronouns instead of the gender-specific he/she, and to encourage the addition of gender neutral restrooms. Some students protest our policy that may require a student to leave at the end of a semester if the student self-identifies as male and begins the transitioning process to male (including hormones, surgery, or a legal name change). Others argue that our mission is as a women’s institution, and to identify as male goes against that and may threaten our students that have chosen Hollins as a safe haven due to its single-sex population.

As these discussions continue to play out, we continually reevaluate our mission in light of our history and our changing context, much as the Church struggles today to redefine its mission in a time of transition. Hollins has felt this shift, too, in its own unique way as a non-sectarian academic institution with a Christian heritage.

\textbf{Religious Life and the Chaplaincy}

Although our school was started by a Baptist minister (Rev. Joshua Bradley), it was intentionally created as a non-sectarian institution. This was rare for the mid-1800s, when most American colleges were church-affiliated training centers for clergy.\textsuperscript{15} The first course catalogues state that admittance to the school was dependent on “correct moral habits, without distinction of religious views.”\textsuperscript{16} But Hollins’ Christian heritage has been evident through the years in the religious life of the college. As with many schools of its time, religion was a required part of the early academic requirements. Our first president functioned as a chaplain, leading worship services and religious education. As time went on, the role shifted to religion faculty and local ministers. With the exception of the current chaplain, all chaplains also served as faculty in the religion department. A list of chaplains and ministers to the college can be found in the appendix.

Chapel services were originally held in Main, and a bell was rung to wake the students for morning worship. They were initially required to attend services daily (in the mornings and evenings). Students attended chapel on campus or church in Salem and Fincastle until Enon Baptist Church was built across from the college in 1855.\textsuperscript{17} Charles Cocke was one of the founding members, and Hollins had given the land upon which the church was built. There are also stories of how he educated his slaves and took them to church. The church and the school maintained a close relationship for many years, and a number of Enon’s pastors are listed as ministers and chaplains at Hollins. The parsonage on our campus (which hasn’t been used residentially for decades) was built for Rev. George Braxton Taylor, who served as resident chaplain.

\textsuperscript{14} http://chronicle.com/article/Womens-University-to/129490/?key=5z0mkFlwvSIEZn1lNzoWZT1QYCNhMk17YyYdPl0nbltUfg== (accessed 5/6/15)
\textsuperscript{15} Article in Hollins Magazine, Spring 2008, by Jan Fuller (missing title), p. 20-23
\textsuperscript{16} Niederer, p. 10.
\textsuperscript{17} Niederer, p. 10.
chaplain at Hollins and pastor of Enon between 1903 and 1940. Enon was the site for early commencement ceremonies, and the church used the Hollins chapel during its own building renovations. It is written that students attended services at the church for decades and had a regular spot in the galley.\(^\text{18}\)

The chapel was initially located in two stories of the Main Building (built between 1856 and 1858); the first service was held on May 20, 1870.\(^\text{19}\) Bradley Chapel (named after Joshua Bradley) was constructed in 1883 during a time of campus expansion that included the construction of East, additions to Main, and the rebuilding of West.\(^\text{20}\) With these three buildings, front quad was almost complete. Covered walkways between the buildings ensured that the students “could have no excuse for avoiding classes or chapel services in inclement weather.”\(^\text{21}\)

In the 1920s through the 1940s, the YWCA was actively involved in campus religious life, providing Bible studies and sponsoring the White Gift Service. They were part of the Committee on Religious Activities, made up of chaplain, student, and faculty representation, and worked to provide weekly Wednesday services (with student speakers) and alternating Friday evening services.\(^\text{22}\)

In the 1950s, students were required to attend Wednesday and Sunday services. Our current chapel was built starting in 1957 and was dedicated in 1959. George Gordh, the chaplain at the time, earned the nickname “spiritual architect” of the chapel. His thoughtful decisions about designs and materials were meant to evoke awe and to connect with the beauty of the surrounding area; the use of materials such as pine, slate, greenstone, marble, and brick accomplish this well. The exterior is colonial to fit with the older campus buildings, but the interior was a modern design for the time.\(^\text{23}\) George Gordh went on to write a book that addresses the theology of architecture in sacred spaces and uses the DuPont Chapel as one of his examples.\(^\text{24}\)

The 1960s were an active time in the religious life of the college. Frances Niederer, who in the foreword to his history of Hollins states that he only included “social activities that grew into traditions and also those of which the majority of students were aware,”\(^\text{25}\) devotes an entire page to the activities of the Religious Life Association (RLA) of the 1960s, saying the following:

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\(^{19}\) Niederer, p. 26.

\(^{20}\) Niederer, p. 31.

\(^{21}\) Niederer, p. 32.

\(^{22}\) Archives, Beardslee files, E-7e.

\(^{23}\) Niederer, 164-168.


\(^{25}\) Niederer, v.
“An active R.L.A. continued to offer through the 1960s a wide variety of worship programs and service projects. From 1964 on, it sponsored intercollegiate conferences as well as intramural study programs focused on general student concerns. In the words of a pamphlet on religious life, ‘highly controversial speakers on black power, student protests, women’s liberation and the drug culture have been brought to campus...Marxism and magic, abortion and revolution are analyzed and criticized.’ White Gift monetary contributions were made in 1971 to Planned Parenthood World Population, to the American Mental Health Foundation, and to Trust, the Roanoke Valley Student Trouble Center. For weekend recreation, R.L.A. provided the coffeehouse, ‘Purgatory,’ in DuPont Chapel’s basement. R.L.A. also organized the visits of the Red Cross bloodmobile, for which Tayloe Gymnasium assumed a new function. In 1968 students, faculty, and staff contributed blood so generously that Hollins set a new women’s college record for western Virginia.”

Yet even with this activity, there were already questions about the role of the chaplain and the place of religious life on campus. In one document, Chaplain Alvord Beardslee tackled a question that was often asked of him, “What is the religious position of the college? Is it secular or Christian?” He noted the following:

“Up to 1936, the college catalogue described Hollins as ‘non-sectarian, but distinctly Christian in atmosphere and influence.’ In 1936, ‘distinctly’ was dropped, in 1944 ‘atmosphere’ vanished and in 1950, ‘Christian’. Now the college is ‘non-sectarian’.”

This question and distinction continued to play out in implicit and explicit ways throughout our history and into the current era. The archives contain a series of documents that followed Beardslee’s temporary resignation in 1969, ten years after the beginning of his tenure. He voluntarily stepped down so that the college could determine whether there was a need for a chaplain and religious program without respect to his particular role in the institution. During a chapel discussion and vote on the matter, Cindy Houston said, “Thus as he has done so often before, Mr. Beardslee has forced this college to a reevaluation of another situation which the community would have preferred to avoid.” The talk discussed the problems of one man ministering to the needs of 1000 students, the decreasing worship attendance (even though it was required), students arguing against mandatory attendance, and the increased counseling load for the chaplain (who was the sole counselor at the time). The stated benefits of having a chaplain included the person “maintaining several professional identities at the same time” (as minister, faculty, and member of the community), making it such that the chaplain was an

26 Niederer, 209.
28 Archives, Memo from Alvord Beardslee dated April 24, 1969
29 Archives, Chapel talk by Debby Scott with introduction by Cindy Houston, April 23, 1969
integral part of the community, and yet separate so that he or she could function in the
prophetic role when needed.\textsuperscript{30} For example,

\begin{quote}
“He can berate the faculty as no one else dares, he can berate the students and be
listened to as no one else would and he can even take the liberty of berating the
president of the college and be acknowledged because he is a minister. The community
listens not because there is doctrinal agreement but because there is unconscious
recognition that the Chaplain has no overriding loyalty to any group or idea, and
because the community feels the need for such a voice. There is no position within this
community or outside of it which could fulfill this uncomfortable but necessary role.”\textsuperscript{31}
\end{quote}

The college voted in favor of a chaplain, and specifically for Mr. Beardslee, who continued to be
involved in discussions about the place of chapel on campus. In 1970, mandatory chapel was
abolished; a change that had been proposed by students since shortly after the current chapel
was built. Beardslee wrote that by 1958, compulsory chapel was the most hotly protested issue
on campus, even though 85\% of students identified as Protestant and the same percentage of
students claimed to be regular church attenders.\textsuperscript{32} Students then, as today, resisted the
unsolicited intrusion of religion into their personal and academic lives.

Weekly chapel continued, drawing big name speakers, and students continued to attend,
although in smaller numbers. In the 1980s and 1990s, denominational groups ministered on
campus under university chaplain Jan Fuller’s direction, but the “spiritual but not religious”
transition was underway. The service component of the RLA was separated into a new secular
group called SHARE, and the RLA became the Spiritual and Religious Life Association (SRLA) in
1997.\textsuperscript{33}

Jan shifted the focus to ecumenical and interfaith ministries. A multifaith prayer room was set
up in the chapel and interfaith dialogue began through a series called “Ask a...” (e.g. Ask a
Pagan, Ask a Christian, Ask a Jew, etc.) Another transition came in 2003 when the chapel choir
moved out of the building and was renamed the concert choir. Campus worship was
discontinued in 2006, although it has been revived in different forms since then, and there has
been a weekly interfaith gathering called Sanctuary since 2011. The student chaplain program
was also started in 2006 to mentor students in ministry skills such as empathetic listening,
worship planning, and prayer, so that they could be peer mentors on the campus.

I came to Hollins as interim chaplain in 2011, and became full university chaplain in 2012. I am
the first chaplain to not have teaching responsibilities; thus I am not faculty. The decision to
separate the teaching duties from the chaplaincy was a deliberate decision on the part of the

\begin{footnotesize}
\begin{enumerate}
\item Ibid.
\item Ibid.
\item Jan Fuller, “Letting go of the familiar: changing religious practices on college campuses.” \textit{Hollins Magazine},
Spring 2008, p. 22.
\end{enumerate}
\end{footnotesize}
faculty to ensure no conflict between the academic study of religion and the personal practice of religion. Their goal was to hire an additional faculty member for the religion department in addition to a chaplain, but this was not realized. There remains one full faculty member in the religion department (along with a local pastor who serves as a visiting professor). Due to the declining size of the department and its majors, the religion department became part of an interdisciplinary department called Global Politics and Societies (GPS) in 2014 along with the sociology, political science, and international studies departments. Students can major in any of the areas or receive a minor in social justice and faculty collaborate to cover the required course load, sometimes teaching across disciplines (such as the Philosophy of Religion class, a history class on Earliest Christianity, and a Spiritual Activism class that is cross-listed with gender and women’s studies). I occasionally serve as a visiting lecturer in sociology, philosophy, and religion classes. I taught a popular J-term class on “Spirituality for Busy People” and have advised students doing independent studies, internships, and graduate theses. Yet I am often reminded that I am not faculty when I have to have a faculty member sign off on grades I have given and work that I have approved.

I am also the first of the full chaplains not to be ceremonially installed. While I’m not sure this slight was intentional, I believe the lack of an installation service points to the decreasing prominence of the role of religion (and the chaplain) in campus life. I often feel grateful (if not a little insecure) to still have a place on a campus where students are quick to express their disinterest in personal religion. While I am supported by the majority of the campus and am affirmed by students and administration for my work, ultimately the security of my position is based on the Board of Trustees’ recognition of the importance of faith and spiritual life.

There has been some tension between my role as staff (as opposed to faculty) and my peripheral role as an administrator (when I perform in official functions of the university such as convocations). I have been told both that I am held to a higher standard as an administrator (by our president) and that I “can’t be treated differently than other employees” (by human resources) when I was repeatedly denied a suitable housing allowance. There are faculty on campus that assume I am faculty (as do most students), but students would likely not see me as an administrator.

While I try not to get caught up in the different roles and classifications, it can be difficult on an academic campus where rank and hierarchy reign (even in a small community like ours). It is difficult, too, as the previous chaplains were faculty and were an accepted part of the academic realm. I’ve had to work to build those relationships and to establish myself with my own individual gifts and calling that are different than those who proceeded me. I had the privilege of following Rev. Dr. Jan Fuller, a chaplain with a 24-year tenure at Hollins, who was also an

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34 Ironically, when I told human resources to forget about the housing allowance and treat me as a regular employee, they said that they did not have to contribute to my social security like other employees because I am a minister and I “can’t have it both ways”. So I’m penalized by paying the higher self-employed tax rate without the offsetting benefit of a housing allowance.
alumna. She was (and remains) beloved and had made her mark in many ways on campus. I was told from the beginning that I had big shoes to fill, and I knew that it would be a good challenge as we have differing styles and gifts. I greatly appreciate Jan’s work and ministry and the support she has given me in my transition.

My ministry is more pastoral in nature as I don’t have the teaching responsibilities. I spend a lot of time offering pastoral care and counseling, particularly as our campus has a high level of mental health needs, more than our counseling staff can cover. I see myself as a mentor and an advocate for students, and a primary role for me is reminding our campus of the importance of holistic self-care. I campaign for them to “find sanctuary”, times of renewal, rest, and spiritual connection, and use this phrase on social media, in meetings, conversations, my writings and sermons, and in our weekly Sanctuary gatherings to encourage them to find their own ways of nurturing their spirit and finding holy time. I’m glad to hear that more people on campus are using this phrase and it becomes a cue for them to be still and seek the sacred moments in their hectic lives. I have also had success in collaborating with faculty and hope to continue to bridge the divide between the world of academia and the places of the spirit.

In my tenure here, the focus has continued to move away from formal chapel services with big-name speakers and choral music and organ. The chapel services now are centered on practices of faith (prayer and other spiritual disciplines, communion and other sacraments, and liturgy) and the sharing of our faith stories followed by interfaith discussion. They are often led by students and our guest speakers include Hollins faculty, staff, students, and administration, and members of the greater Roanoke community. We are working to build a safe space, a sanctuary, in which to explore the challenging and inspiring work of building a diverse community of faith.

Current “history”

As I think about the current course of life at Hollins, I reflect upon what will become our history. As mentioned in the introduction, this is a time for change. We are working to increase our diversity as we also seek to bring our community into better harmony. The current racial tension in our country (sparked by the police killing of Michael Brown in Ferguson, Missouri, among other events) has brought to light racial microaggressions on our campus. Students have been petitioning for change through die-ins, protests, coursework, and conversations with administration. Over the past year, we have been engaged in open forums for discussion between students and their peers and between students and administrators (including an alumna and trustee). Faculty have received diversity training. Our campus partnered with several other local campuses to rent out a movie theatre for a joint screening of the movie “Selma” followed by a discussion.

We are just beginning the conversations that will hopefully help us to connect, heal, and grow as a community. At Founder’s Day this year, two students spoke about Hollins’ unmentioned slave history, as Charles Lewis Cocke was a slaveholder and students brought their personal slaves with them to college before the Civil War. With Cocke Family members in the audience
of the chapel, the students talked about the painful legacy on which our institution was founded, built by the hands of the ancestors of some of the same people that even now serve food in our dining hall and clean the residence halls. In her speech, one student invoked our motto, *Levavi Oculos*. She explained that she did not know that it came from the Bible until someone at Hollins told her. She read the beginning of Psalm 121, “I lift my eyes up to the hills—from where will my help come?” The following verse reads, “My help comes from the Lord”, but the student didn’t read that part. Instead she redacted, “Hollins’ help has come from the unacknowledged slaves that kept our school running.”

Another big event has been the announcement of the closure of Sweet Briar College at the end of this academic year. Sweet Briar is our athletic rival, but our two schools share many similarities, along with joint participation in outdoor sporting events. There had been talk of increasing the partnership between our two institutions, and the news came as a big shock. We are one of the schools in a teach-out agreement and we will be the repository of Sweet Briar’s academic records. Currently, though, a court case is seeking an injunction to keep Sweet Briar open, so we remain in limbo along with our colleagues in Lynchburg. It is easy for us to make comparisons between our school and wonder about the security of our own future. We are reassured by our debt-free status and high endowment, but decreasing enrollment has been a concern for the past few years.

It was striking to me to read about the active nature of RLA in the 1960s as its current form, the Spiritual and Religious Life Association, has been threatened with deactivation for not using its budget this year. I am meeting with the leaders this week who would rather the club go inactive than complete the term and petition for funding for next year’s club leaders (who we still haven’t selected as the club membership has dwindled to the current officers who are all graduating).

As the chapel is now located on the periphery of campus, it has also moved to a supporting role instead of one that is central in campus life. I read about how the chaplaincy historically was involved in some of the pivotal social movements on campus and know that it is no longer seen in this light. While I may wish for more visibility and involvement from students and more authority in my own leadership role, I don’t devalue the supportive role I can play. Throughout the discussions on race and diversity this past year, I have been present; I have been listening. And through these actions I hope to share the love and concern of God who is present, who hears and values our concerns.

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35 Much of the speeches were based on information of slaves at Hollins taken from Ethel Smith’s book *From Whence Cometh My Help: The African American Community at Hollins College*. The students were inspired by a *J*-term 2015 history/sociology class called “Social Movements at Hollins” that had the students doing independent history research and creating a campus history tour website: [http://campushistorytour.press.hollins.edu/](http://campushistorytour.press.hollins.edu/)
Our campus is set on 475 acres in Roanoke, a southwestern Virginia city with a population of 250,000, in the foothills of the Blue Ridge Mountains. Hollins is in a more rural area of Roanoke County and downtown city life is a 20 minute shuttle ride or drive away. As you drive the 1.6 mile circular road that marks the perimeter of our campus buildings, Tinker Mountain can be seen in the background (as shown in the picture above with the chapel in the foreground, the library on the right side, and Pleasants Hall—an academic building—on the left). A campus map and map of the Roanoke area can be found in the appendix.

Carvin’s Creek crosses our campus and ends at the Carvin’s Cove reservoir, the source of most of the area’s drinking water. Carvin’s Cove is a popular outdoors spot with 40 miles of hiking trails and areas for using paddleboats and kayaks. Hollins students, faculty, staff, and administration worked with others in the surrounding community to extend access to the Tinker Creek Greenway trail which now connects to Carvin’s Cove. You can access this greenway from the Hollins campus via a three mile walking trail. Entrance to this area (which usually requires the purchase of a day pass) is now free to Hollins University employees and students, and has increased our outdoor classroom space and provided new educational and experiential opportunities for our biology, physical education, and Hollins Outdoors Program (HOP) departments.

36 More campus photographs can be found in my shared Google docs folder: https://drive.google.com/folderview?id=0B5kt-BYfx7ndjE1zZkM0eXN1ZUE&usp=sharing

In addition to our buildings, the campus has a lot of open green space that evokes the sense of the resort and retreat it once was. There is a large area with a barn, stables, pasture, and indoor riding rings for our horses and equestrian program. There is also access to a road that goes through a neighborhood and leads to a trail that climbs Tinker Mountain, which is the site of one of our more popular traditions, Tinker Day. Hollins owns much of the land that surrounds the entrance to campus on both sides of Williamson Road. They own the land for Community School, a private preschool through middle school, which was started on campus by faculty in 1971. They also rent out a store building and a restaurant (Hollywood’s) that sit on university property, and once owned the land upon which Enon Baptist Church was built.

Our buildings are a mix of classic revival and contemporary architecture. One member of my team said that his wife, upon seeing the campus for the first time, pronounced it “very southern” in appearance.

![Front Quad](image)

Our front quad (in the photograph above) is flanked by West on the left, Main in the center, and East on the right. West is built where the original Botetourt Springs Hotel would have stood. It now houses residential halls and our Career Services department. Main includes the Green Drawing Room, a popular site for receptions and small lectures, and the Admission Office on the first floor, and residential halls above. East contains several specialty residential halls such as the Spanish House; Near East Fine Arts (NEFA); and Mind, Body, Spirit. It currently houses our Center for Learning Excellence (a tutoring center), but there are plans to move the CLE next year.
Across the quad from Main is the Cocke Memorial Administration Building.  

Bradley Hall, containing Talmadge Recital Hall, our Batten Leadership Institute, and offices for our Special Events staff, is located between East and Main. As you can tell from its shape, it previously served as the chapel before the current chapel was built in 1957.
3 Bradley Hall Chapel (picture of a picture displayed in the Botetourt Building on campus)

4 Bradley Hall
While front quad should be a central gathering spot on campus, it is often as empty as depicted above. Visiting prospective students talk about how quiet our campus is and wonder if we are on a break. Our students tend to gather in their rooms and residential common rooms more than in the open spaces on campus. One faculty member remarked that the death of communal gatherings on campus was when cable TV came to the dorms. Now student rooms are wired with cable and wireless internet and many students prefer to find their community online. Unless they live on the quad, students don’t have reasons to pass through the space, and are instead seen walking the sidewalk in front of the quad or on back quad (behind Main) to get to the academic buildings (Presser and Tayloe) and other residence halls (Tinker and Randolph). As one of our traditions, only seniors are allowed to walk on the grass of front quad, although they can give permission to other students. The front and back quad as well as the Chapel lawn are used regularly for outdoor events, however.

Residential buildings include Main, East, and West on the quad; Tinker and Randolph (on back quad), the Hill Houses (Rose Hill, Rath Haus, Carvin, Sandusky, and the French House), and the apartments that are across Williamson Road from campus.

There are guest cottages used for visiting lecturers, alumnae, and friends (Barbee Cottage, Alumnae Cottage, and Duchouquet). Faculty Row contains apartments and houses for a number of faculty and staff, including our president, and our vice president for academic affairs lives in another of the Hill Houses, Malvern Hill. The previous chaplains have lived on campus (which created some of the confusion with my housing allowance request) but I appreciate the freedom of living off campus as the hours are already long and would have the potential to be endless if I didn’t have the option of physically leaving campus at the end of the day.

Our academic buildings include Pleasants (the humanities), Turner (international studies and the health and counseling center), Dana (the sciences), Swannanoa (English), Presser (music), Tayloe (athletics), and the Richard Wetherill Visual Arts Center (visual arts and museum).

Botetourt Hall is an octagonal building that was once the dining hall but now houses the post office, campus security, dance studios, and offices. Cromer-Bergman Alumnae House has served as an infirmary but now houses the institutional advancement, development, and alumnae relations offices.

We have a cemetery, power plant, laundry center, paint center, recycling center, Eastnor building (graduate program and Horizon offices), Moody Student Center, theatre, the Wyndham Robertson Library, the Eleanor D. Wilson Museum, an equestrian riding center (with stables, a riding ring, and pasture land), and the Jessie Ball duPont chapel.
The chapel contains a large sanctuary that seats over 600, and within it, a choir rehearsal room, choir assembly room, and choir loft with organ. The larger chapel (as we call it) is used for university convocations, music performances and popular lectures, and for special services like the White Gift Service for Advent, and the alumnae reunion worship service in the summer. There is a smaller meditation chapel that seats 55, and is used for our weekly services and regular activities. The bell tower and carillon chime for special occasions, and a recording of the bells toll on the hour.

The chapel houses offices for the chaplain, the associate dean and director of cultural and community engagement (CCE), and our shared secretary. There is an office for our work study students and for the CCE graduate assistant. There is a multifaith prayer room, a sacristy, small kitchen, and the Gordh Room (a lounge area named after the former chaplain). The chapel patio is used for events in nice weather, and the chapel is adjacent to the Beale Garden, a lovely spot for quiet studying, relaxing, or for chapel events such as prayer stations, yoga, and meditation walks. Biology classes frequently visit the garden to identify trees and plants and to take samples from the creek that runs through it.

On the back side of the chapel is a scatter garden with a memorial plaque for those whose ashes have been spread there, and there are a couple of memorial markers in the garden as well. There is an old parsonage, built in 1888, that hasn’t been in residential use for many years. It was once the residence of George Braxton Taylor, who was pastor of Enon Baptist and the resident chaplain of Hollins in the early 1900s. But he moved out in 1923 as it didn’t have electricity or indoor plumbing. It was used as faculty apartments beginning in the 1930s and has been used as studio space and storage for the art department since the 1990s.  

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What is our campus lacking?

When I asked this question to my team, they mentioned an updated science center and student friendly gathering spaces. Fortunately, a gift was just announced that will update the Dana Science Building. Our student center contains our dining hall, a bookstore (which no longer sells textbooks but has a coffee cart and merchandise), a snack bar, offices, meeting rooms, and a basement lounge area. But the building is dark and doesn’t have much to draw students other than at mealtimes and for occasional meetings and events. It is scheduled for renovation in the upcoming year, when the bookstore will be moved upstairs into part of the dining hall (cutting down on seating), and its current space will be remade into student government offices. It remains to be seen if the new plan will draw more students to gather.
Curriculum

Hollins is accredited by the Southern Association of Colleges and Schools Commission on Colleges and offers a four-year liberal arts curriculum for undergraduates. Our undergraduate program is for women and our graduate programs are co-educational.

Our small size allows for much personal attention and customization in a student’s academic studies, which is one of the greatest benefits of a Hollins education. The student/faculty ratio is eight to one and 90 percent of the classes have fewer than 20 students. Entering students compete for the chance to be Batten Scholars, which offers a full four-year tuition scholarship to our top students. Our Batten Leadership Institute is a specialized program that culminates in a leadership certificate. Hollins began an honors program in 2014 that is open to first and second year students. Our Horizon program provides the opportunity for non-traditional aged students (adults ages 24 and over, students with children, and veterans) to receive support and aid in attaining their baccalaureate degree.

A number of students choose to do interdisciplinary majors and many double major, create specialized concentrations, and incorporate research, internships, and study abroad into their experience. The sociology, religious studies, political science, and international studies departments recently combined to form an interdisciplinary Global Politics and Societies (GPS) department and to offer a minor in social justice.

Popular studies include English (especially with a concentration in creative writing), sociology, gender and women’s studies, and the arts (dance, theatre, and studio art), although the sciences are gaining in popularity (particularly due to our pre-vet program).

Each fall and spring term is 13 weeks, and an intervening January “Short Term” offers students the chance to do research, work an internship, or take a specialized class for four weeks. Students are encouraged to participate in study abroad opportunities in our own programs in London or Paris, or at affiliated programs in Argentina, Cuba, Germany, Ghana, Greece and Italy, Ireland, Japan, Mexico, Puerto Rico, South Africa, Spain, and at the School for Field Studies (Costa Rica, the Caribbean, Australia, Kenya/Tanzania, or Panama). It was just announced that we will be the new host of Sweet Briar College’s junior year study abroad programs in France and Spain (JYF and JYS). Part of our strategic plan is working towards having the majority of our students complete a research experience, internship, or study abroad program during their time at Hollins.

Undergraduate Program

Hollins offers the following undergraduate degrees with the required credit hours noted below each:

39 Information taken from the Hollins Student Handbook
### Bachelor of Arts (B.A.)
- 128 semester credits plus 4 Short Terms
- Art history, studio art, biology, business (with tracks in finance, general, international, and marketing), chemistry (with concentrations in biochemistry and business), classical studies (with concentrations in ancient studies and classical philosophy), communication studies, dance, economics, education (though not a major, but teacher preparation and licensure is offered), English (with concentrations in creative writing, multicultural U.S. literature, and literature and performance), environmental studies, film, French, gender and women’s studies, history, interdisciplinary, international studies, mathematics, music, philosophy, physics, political science, psychology, religious studies, sociology, Spanish, theatre.

### Bachelor of Science (B.S.)
- 140 semester credits plus 4 Short Terms
- Biology, chemistry, environmental science, mathematics, and psychology

### Bachelor of Arts and Fine Arts (B.A./B.F.A.)
- 150 semester credits plus 4 Short Terms
- Dance

Our curriculum is guided by an education through skills and perspectives (ESP) general education program consisting of designated perspectives and skills in which students must demonstrate proficiency. The skills include:

- Writing (8 credits; 4 of which must be taken the first year; one must be expository)
- Oral communication (one course by the end of junior year)
- Quantitative reasoning (between 4 and 8 credits, depending on placement test)
- Information technology and applied research techniques (4 credits by the end of senior year)

Students are also required to take classes that meet the following perspective requirements:

- Aesthetic analysis (one 4-credit class in the visual, performing, or literary arts)
- Creative expression (one 4-credit class)
- Premodern worlds (one 4-credit class)
- Modern and/or contemporary worlds (one 4-credit class)
- Scientific inquiry (one 4-credit lecture and lab or 4-credit lecture and 2-credit lab)
- Social and cultural diversities (one 4-credit course)
- Global systems and languages (one 4-credit course)

In addition to skills and perspectives, two physical education courses are required, and students must complete four Short Terms (16 credits). Incoming students are enrolled in a first-year seminar that helps to integrate them into the life of the university. Each seminar has an Orientation Team Leader (O-Team) and a Student Success Leader (SSL) that helps to connect the students with resources, answer questions, and facilitate communication between faculty and students. Faculty serve as their initial advisors as they prepare to register for classes. The seminars also focus on the necessary writing and research skills that will serve students throughout their academic career. First year students and their faculty jointly read a selected book over the summer before their first fall term, and part of the class time is spent discussing the book. The book’s author generally presents a campus lecture on the book as well.

A normal course load is four courses per semester (or 16 credits). Full-time students must carry at least 14 credits per term. There is an accelerated program for students wishing to complete their degree in three years in some cases.

**Graduate Program**

Hollins offers the following graduate degrees:

<table>
<thead>
<tr>
<th>Master of Arts (M.A.)</th>
<th>children’s literature, liberal studies, screenwriting and film studies, teaching.</th>
</tr>
</thead>
</table>

Hollins offers certificates of advanced studies in children’s book illustration, new play directing and new play performance, and a post-baccalaureate certificate in dance.
Literature

As a university, we produce a plethora of literature, from reports to books, from articles to promotional materials. For this study, I focused on the newest admission office brochures which have been produced over the past year after a consulting firm and a marketing firm worked to produce a study of our campus and developed a targeted plan to better advertise our services. While our older materials generally used our motto, “Women who are going places start at Hollins,” the new material reworks our cumbersome mission statement into this:

“At Hollins, we ignite the creative mind with challenging academics and real-world experiences, all to develop in students a strong sense of self, a clear path to success, and a sisterhood of support that lasts a lifetime.”

The new campaign includes a streamlined color scheme, specific fonts, and more pictures of current students engaged in academics and social life. They have also incorporated large posters to display around campus using the photos with specific descriptions used in the brochures such as:

- where you'll take the first step toward a fulfilling future
- where you'll be pushed to do your best work and encouraged to take charge
- where bold thinkers dream even bigger
- where diverse passions give rise to rewarding careers
- where preparation is measured in life experiences
- where it all comes together
- where activities build character and full calendars

These brochures have on their covers: “Choosing a college comes down to a simple question” and “Where bold thinkers dream even bigger.”
I created the word cloud below using the most often used phrases from the brochures:\footnote{41}

It makes sense that “experiences” stands out as one of the more frequent words. It surprised me that “challenging” was used as often as it is, but it goes along with our strategic plan goals to make our academic programs more competitive and our admission process more selective. I feel that we have a lot of work to do to make this a reality. Many of our students come unprepared and struggle academically and we are not in a financial position to be very selective, although the quality of our applicant pool has improved. I expected to see more of a focus on our small size and our individual approach to student needs, which are the advantages that many faculty, staff, administrators, and students tout. It is addressed with the word “intimate” (which refers to the size of our campus). But the greatest focus seems to be where the education will take you (“far”, “success”, “path”, “lasts”, “future”, real-world”). This is a response to those who fear that a liberal arts education will not adequately prepare them to be competitive in the workforce. Perhaps the greatest surprise is the decreased emphasis on “woman/women”. But as a faculty member said, perhaps this is looking towards the future.

\footnote{41}{A list of phrases from the brochures plus links to the brochures themselves are found in the appendix.}
\footnote{42}{Word Cloud created at \url{http://www.jasondavies.com/wordcloud/#} using words from Hollins Admission brochures.}
Others might say that it reflects our students’ concerns to reduce the emphasis on single gender (or a dual gender model) and embrace a more gender fluid and inclusive language.

I appreciate the use of more student images and narratives that reflect the diversity of experiences our students have through their different engagements on campus. The website highlights many students’ stories of what their Hollins education has meant to them. It is inspiring to see pictures of current students on posters around campus to remind us all of why we do the work we do, and to celebrate the community of which we are a part.

The choice of words on the brochures is interesting, and it makes me wonder how much comes from what we aim to be versus what we are. Throughout my research for this project, there have been many signs that point to our struggle with our stated identity. As employees, we have a difficult time putting into words who we are and what we do best. Our mission statement is not focused, but instead shows our attempts to engage in many different areas. Perhaps this is a factor of being a liberal arts school, or maybe it is a necessity in this time of decreasing enrollments. There is a definite tension on campus felt by employees and students alike that we do and expect too much.

My concern is that while these ideas sound appealing on paper, they don’t address what is distinctive and advantageous about Hollins. When surveyed, my institutional study team said that what makes Hollins special is our focus and collective concern for all of our students and our ability to be being flexible and accommodating diverse needs, while making the most of limited resources. We talk about developing leaders (which is one of the demonstrated advantages of single-sex education) and have a leadership institute, and yet “leadership” wasn’t one of the top choices. Our outdoor program is one of our growing areas and something that makes us distinct (and draws people to Roanoke), but “outdoor” is one of the smaller words. Students connect strongly with our traditions and the potential for finding community (although some would argue that community remains a challenge).

There were targeted brochures that provided information about our career services department and study abroad programs, which are two of the main areas of focus for our current strategic plan. I did not use these brochures in my analysis, but stuck with the more general ones. These programs and services are becoming increasingly more publicized.

My largest concern is that the printed material contains no mention of spiritual or religious life (although it does mention building character). Our picturesque chapel is sometimes used in images, but there is no mention of the services or programs offered. I was pleasantly surprised to find the chapel on the front page of the newly developed website on the day it went live, only to be disappointed when it was moved off after a couple of days, requiring more clicks to find it. This was not a surprise, though, as religion is often downplayed on our campus. The admission office refers prospective students and their parents to me when there are questions. In my first year, I had to request to get the chapel back on the admission office campus tour after watching a tour guide walk right past the immense building without even commenting. After developing positive relationships with many of the admission counselors (some of whom
are recent alumnae), I’m being invited more often to admission events and continue advocating for the inclusion of religious life in promoting Hollins. I’m encouraged that I’m receiving more inquiries from prospective students about how Hollins provides opportunities to nurture and grow their faith.
Demographics

Hollins by the numbers:
325 Hollins employees

750 students from 44 states and 17 countries\(^{43}\)

8:1 student/faculty ratio

$180.6 million endowment\(^{44}\)

$0 debt, and operating with a balanced operating budget of $32.5 million

$47, 300: traditional student tuition plus room and board costs for 2015-2016

97% of students receive financial aid\(^{45}\)

$19 million: amount awarded annually in financial aid and scholarships\(^{46}\)

$32,300: the amount of total aid that an average first-year student receives (and an admitted traditional-aged full-time Virginia undergraduate entering in 2015-2016 is guaranteed at least $15,000 per year)

$26,503: the average grant to first-year students

Rankings:\(^{47}\)

#112 ranking in *US News and World Report* for National Liberal Arts Colleges

*Forbes* gives Hollins a 4.013 financial GPA (out of maximum 4.5) for their financial standing and ranks us 76\(^{th}\) in the country and 3\(^{rd}\) in Virginia for financially fit colleges.

Religious affiliation data

1. Chapel survey:

**Religious preference, class of 2018** (186 survey respondents)
Christian 55.4%
Other 12.9% (Pagan, Muslim, Quaker, Mormon, UU, Sikh, Hindu, Jewish, Buddhist, Taoist)
Spiritual 2.7%
one 29%

Those who marked a religious preference were also asked how involved they currently were in their faith (i.e. Do they attend religious services at least occasionally? Do they want to be involved in spiritual life on campus?). Of those with a stated religious preference other than “none”, 64% percent indicated that they were at least moderately involved in their faith and planned to continue practicing it or exploring another faith during their time in college.

2. Hollins surveys:

Two of the surveys that entering students take are The National Survey of Student Engagement (NSSE) and Your First College Year (YFCY). The NSSE survey is also taken by seniors. The relevant questions for religious life were analyzed and include the following (the data in included in the appendix):

**NSSE 2014 asks:**

- “During the current school year, about how often have you had discussions with people with religious beliefs other than your own?” (1-never, 2-sometimes, 3-often, 4-very often). In the 2014 survey, our first year students’ mean was 3.5, which was significantly higher than our comparison groups (both other women’s colleges and our Carnegie class of other private liberal arts schools). Our students are exposed to religious diversity and engage in discussions with students from different religious backgrounds.

**YFCY 2013-2014 asks:**

- Since entering this college, have you strengthened your religious beliefs/convictions? 36% answered yes, and 64% answered no. Our affirmative responses were slightly higher than our comparison schools (at 27.9%, 35.9%, and 28.7%, but was slightly lower than a comparison to a second group of religious women’s colleges at 36.5%)

- Since entering this college, how often have you attended a religious service (frequently, occasionally, not at all)? By combining the frequently and occasionally answers, 50.9% of students responded that they attend some church. This is higher than our comparison nonsectarian and women’s institutions (41.8% and 42.4%) but lower than students at religious institutions (51.4% and 52.6%).
For the following question, students were surveyed in early fall and again in the spring for comparison:

- Rate yourself on your spirituality as compared with the average person your age (highest 10%, above average, average, below average, lowest 10%). Between the fall and spring, each category decreased with the exception of average, which increased 20.4%.

**Analysis:**

It is somewhat surprising to see the high percentages of those who mark a Christian affiliation as well as those who mark that they are active and plan to remain active in their faith on campus. In actuality, there are between six and twelve students who attend weekly service on campus on a regular basis, and I know of fewer than fifty that are regular church attenders. Our Easter service drew twenty students, which was a good turnout. It is highly likely that students are involved in ways of which I am unaware, but I also believe that there is a tendency to overestimate their actual involvement. This happened with a survey I conducted in 2012, when I could not match the names of the respondents who marked they were regular attenders at chapel events with the actual sign-in sheets from the events they supposedly attended. There is also pressure as the students fill out religious preference forms in the presence of their parents during check-in, and many parents are quick to try and give the students the “acceptable” answers to what their religious preference and involvement should be.

However, I can also understand the disorientation of students that come from conservative, homogeneous areas and are then exposed to the diversity of college life (particularly at a liberal campus like Hollins). I remember my own shock in college that not all Christians, not even all Baptists, believed and practiced their faith like I did. This can be a scary and alienating prospect for some students. I’m meeting more and more evangelical students who tell me that they don’t want to be challenged in their beliefs (in their classes or in chapel) but want to hold on to what they know to be true. They tend to not participate in chapel events, either because they are unaware of them, or because they judge them to be out of the realm of their own practice and belief. I had one student who told me that she never came to the weekly Sanctuary service because the name sounded “new-agey”. This results in them isolating themselves and then despairing that there is no Christian community on campus.

According to the Pew Forum’s U.S. Religious Landscape Survey (2014), 70.6% of the population identified as Christian, 5.9% as other faiths, and 23.4% were unaffiliated or did not answer. Based on this data, our campus is much “less Christian” than the U.S. population as a whole.

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But our students rate themselves high in spirituality, with 44.4% reporting in the first semester of their first year that they are above average or in the highest 10% of their peers in this area. This falls to 37% in their second semester. I believe that there are multiple reasons for this. Some of our students come in planning to put faith on the back burner or to disconnect from their family’s faith. More and more students (particularly our LGTBQ students) have been hurt or excluded by the church and are carrying anger and scars. Others intend to make faith a priority, but get lost in the busyness of competing demands. Some have difficulty finding a faith community or knowing how to get involved (several students have recently told me that the number of opportunities was overwhelming and confusing). A few have come to me struggling with a crisis of faith after academic course perspectives on religion did not match their personal beliefs.

I would agree that we do have a very spiritually open campus. They are interested in exploring practices and faiths outside of their background, and particularly those outside of the mainstream (discussions on Native American spirituality are popular, and our pagan club draws moderate interest). I get regular requests to do room blessings when students fear their rooms are haunted. Most are open to learning about other faiths and are quick to support our Muslim, Jewish, Hindu, and Buddhist students on campus. I fear that our conservative Christian students have the most difficult time finding their place and finding acceptance, particularly in some classrooms. I have a handful of such students that share with me that they are afraid to speak up about their faith due to fear of being belittled or silenced. They get labeled with being closed-minded and judgmental just for being Christians. This makes them feel like a minority on our campus.

As our school continues to focus on diversity and respectfully living in community with those who are different than us, I want to ensure that we do not overlook the importance of religious diversity. I can have an important leadership role in this by bringing the issue to administration and by continuing to provide opportunities for education and discussion for faculty, staff, and students. In particular, I need to focus on programming that reaches our often overlooked conservative students as well.
Narratives

My goal for the narrative section was to get a sense of the spiritual climate of our campus by interviewing students, alumnae, and employees about their spiritual journey. I hoped to understand what drew them to Hollins and whether or not their faith has been nurtured in their time here. In particular, I wanted to discover why our Christian students are not more involved in the ministries on our campus. They often express feelings of isolation and believe they are in the minority, when in reality, 55% of this year’s entering class marked “Christian” on their religious preference form. Even though there are many opportunities for them to build community and practice their faith, many do not take advantage of them (our weekly service and Bible studies draw fewer than ten students each week). Is it because they are unaware of the ministries offered? Are they less committed in practice than what they marked on their preference form? Or are there unmet spiritual needs I need to address through new programming?

Information for this section comes from interviews with five current students (three of which have been marginally to moderately involved in chapel programs, and the other two have rarely attended), one alumna that was very involved, and two administrators that support the work I do while being somewhat reserved about their personal faith. I also interviewed the previous chaplain about her combined 28 years of experience as a student and chaplain here. The interview questions are included in the appendix.

In addition, I also used comments from a survey I issued in the fall following our annual religious preference fair, and comments shared regarding various chapel services.

Conducting the interviews was a reminder of my passion for this job. I love hearing others’ stories and it is such a holy responsibility and gift. I was surprised that it was so meaningful for the subjects as well. Each one thanked me for asking the questions and commented on how they had never thought through some of them and the opportunity to reflect was wonderful. My concluding question asked how I could help support their spiritual journeys at Hollins, and most all of the students responded that having a space to reflect on similar questions and hearing the stories of others would be really helpful.

Other themes that emerged included:

- Many felt a sense of calling to Hollins; a connection with the physical place.
- They find meaning in life through connections/relationships with others.
- Most are not currently church attenders, although they have attended in the past.
- They rate their involvement in chapel programs more highly than I would; but they feel connected and that their spiritual needs are being met.
- Hollins is a difficult place for Christians (feel like they are in the minority, find it hard to speak about faith without fearing judgment from non-religious people, and have a hard
time finding/forming Christian community). There has been talk on campus this year about how some voices are silenced and some of our more conservative students don’t feel comfortable or able to share their opinions. One said, “Hollins embraces the liberal, the radical. If you raise one up, it’s to the detriment of another. Republicans and Christians on our campus don’t have a chance. The voice of some have silenced the voices of others.”

Another commented, “I said that ‘Hollins takes the liberal in liberal arts seriously’ and feared that people would look down on me because of my beliefs (mostly political). I found friends that are open-minded. There are times when I’ve felt like I should keep my mouth shut when I disagree. I don’t always have to be heard or agreed with. There are other quiet voices like mine.”

- An obstacle to their involvement is time management.
- Some have experienced hurt/disillusionment from faith/religion, leading to a break from church or religious programs.
- One student had a personal conflict within SRLA (another student accused her of being anti-Semitic) and caused the subject to retreat from her Christian faith for a while. The interviewee saw herself as being a victim of “religious persecution”.
- One shared that she hasn’t taken advantage of spiritual opportunities at Hollins because of the vulnerability required.
- The current students I interviewed are wrestling with what they have known about the Bible and what they are now being taught, sometimes leading to a crisis of faith. One had an experience with a faculty member that she believes belittled her faith. Now as a philosophy major, she thinks that faith contradicts what she is studying and no longer calls herself a Christian.
- A couple people commented that our campus is not religiously inclined. There are a lot of opportunities, but students don’t take advantage of them. A student added, “The atmosphere (students and faculty) are not supportive of it.” Another said that students approach spiritual life at Hollins “like a band-aid. They only want it when it serves their needs, when they are drowning.” Religion is seen as a “bad word” and “spiritual is the way to be.”
- Community is either a draw for students, or something they feel is lacking.
- Meaningful programs for students included Sanctuary, Art+Soul, and a J-term class I taught on “Spirituality for Busy People”.


I was amazed at how the students were able to articulate the challenges they face at this transitional and identity-forming time of their life. A student eloquently spoke on this:

“My sister says you have to put on wading boots when you talk with me. I get deep fast. My challenges have been how to be honest about myself and take care of myself; finding intimacy in friendship; balancing honesty with the responsibility and confidentiality aspects of being a leader; being honest in doubt (as a pastor’s daughter), honest about sexuality; honest about emotions and how I’m really feeling. It’s trial and error, communicating; understanding it’s ok to not be sure. I’m getting worse about normalizing [my façade] now that my problems are getting bigger.”

The same student spoke on the spirituality of Hollins:

“We all believe in something—the ethereal version of Hollins keeps us believing in something; busyness prevents and discourages us. We want to be spiritual but we are exhausted by life. The spirituality of Hollins is waning. It’s not that we’re not interested, but we are burned out on religion; the presence of an organized spirituality is waning, but the interest is not. We care about diversity (of beliefs).”

As a past student leader of our Spiritual and Religious Life Association (SRLA), her suggestions for how to help in their spiritual journeys carry weight with me:

“But of the club culture, there are too many events. Perhaps things could be more streamlined? It’s about figuring out how to engage curiosity/interest: through Carvin [an internationally-focused specialty residence hall], the Black Student Alliance, and intercultural/international studies...but don’t ignore Christianity or white culture. It needs to be about promoting the chapel as an intercultural/interfaith place for deep discussion and learning from one another.”

The importance of traditions and ritual

Our love of traditions has been mentioned, and I believe they meet a need for ritual that is often missing in our post-church culture. My favorite tradition is the White Gift Service (our traditional festival of lessons and carols service for Advent). I love the beauty and the meaning of this service and how it draws our community together. I’ve often had students tell me, “I’m not religious, but there is something powerful about the White Gift Service.” I was encouraged when a faculty member shared some reflections that her students had written about the service. The reflections affirmed that students, too, connect with the ritual, symbolism, and communal aspects of this tradition:

“I really loved when we lit the candles. I really enjoy how the single flame spread to create a fire of sorts. I felt that this is particularly applicable at this period of time as our campus experience somewhat of a turmoil. I think that it sort of symbolizes the spread of a single action and exemplifies how much impact it can have. Not only that, but it also can symbolize the spreading of love on campus. Even though it is the Holiday time,
when love seems to flow abundantly, I think that we can take the message of these candles to heart. We must continue to spread love and understanding all over campus.”

“When attending the White Gift Service on Sunday December 7th I realized that the Hollins community is truly unique. Not only did the students performing blow their performances out of the water but also having the faculty and staff come together with students and other members of the community was remarkable. Attending the service made me feel like I was back home attending the same type of service that I usually attend on Christmas Eve. I felt that I was in the presence of a family. My favorite part of the service was the candle lit singing of Silent Night, as well as the ending where everyone was so involved and showed the unity of the Hollins Community [singing the Hallelujah Chorus].”

**Growth and transition experiences**

After reading Marcia Baxter Magolda’s *Authoring Your Life* for the Visions of Transformation course, I have thought a lot about our student’s journey to self-authorship, the maturation process where they will hopefully attain and attune to their own inner voice for decision-making instead of relying on external authorities. She writes about the crossroads where we are confronted with the tension of conflicting information and expectations and must make a decision. In their interviews, students talked about challenges and experiences of transition and shift (e.g. suffering and uncertainty) as being transformative. As ministers we know that these events are critical stages for faith growth.

One student was baptized at a local church during her time at Hollins. She was not very involved in chapel activities, but was a part of my J-term spirituality class. She shared about her experience in speaking at our Baccalaureate Service and her growth since graduation:

> “Two months ago I gave a speech at my school’s Baccalaureate that highlighted the following things: God has a plan for me; no, I don’t know what it is; my friends, family, and mentors help shape the various paths I’ve been on; the paths are not always straight, nor are they always the paths I plan on taking or want to take; and, no matter what, in the end, it’s all going to be okay. Since giving this speech I have graduated from college, moved across the country twice, started a blog, moved into my own apartment, and started a full-time job that I love with amazing co-workers. I know all of this would not have been possible without God, my family, friends (new and old), and mentors. I

49 A brief overview of the model can be found at [http://orgs.bloomu.edu/tale/documents/TT_2_SelfAuthorship.pdf](http://orgs.bloomu.edu/tale/documents/TT_2_SelfAuthorship.pdf)
don’t know where this current path will lead, but I do know one thing: I couldn’t have made it this far without the support and love from everyone that has helped guide my different paths. I can’t express in words how much this support and love means to me and all I can do is be grateful to everyone and everything that helped shape me to be the person I am today. So thank you!”

**Survey qualitative responses:**

In the fall, I created a survey to measure the effectiveness of our Religious Communities Fair (where local houses of worship are present on campus for students to learn how to connect with and engage in local faith communities). I also wanted to see how well chapel programs were meeting the needs of the students. Three of the questions generated feedback that seemed representative of the spiritual climate of Hollins:

1. How can the chaplain help you to find connection, explore spirituality, and serve in faith?

<table>
<thead>
<tr>
<th>Text Response</th>
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</thead>
<tbody>
<tr>
<td>You do a great job already!</td>
</tr>
<tr>
<td>no, thank you</td>
</tr>
<tr>
<td>-</td>
</tr>
<tr>
<td>Sanctuary not at 4:30--science labs never get out that early!</td>
</tr>
<tr>
<td>She is a lovely woman and I am glad that she is not forcing religion on me.</td>
</tr>
<tr>
<td>I think this is something I need to do myself.</td>
</tr>
<tr>
<td>Keep campus updated about the Roanoke Valley and its spiritual events and activities, as well as on-campus events</td>
</tr>
<tr>
<td>I usually explore my faith alone or in very small groups.</td>
</tr>
<tr>
<td>Just being here is great.</td>
</tr>
<tr>
<td>I want to be able to volunteer at the local Catholic church because I did so at home for a long time.</td>
</tr>
<tr>
<td>n/a</td>
</tr>
<tr>
<td>I don't want a connection or to explore any spirituality.</td>
</tr>
<tr>
<td>N/A (I've already found a home church, etc.)</td>
</tr>
<tr>
<td>I prefer to do things on my own, but thank you very much for your offer. I will stop by if I have any questions. :)</td>
</tr>
<tr>
<td>If I need her I will contact</td>
</tr>
<tr>
<td>Help gather other students who have beliefs rooted in Taoism</td>
</tr>
</tbody>
</table>

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50 Shared by a 2014 graduate on Facebook and used with permission.
2. Why have you not gotten involved in chapel activities?

<table>
<thead>
<tr>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>I'm not religious and most of them are bible study and such</td>
</tr>
<tr>
<td>I am more of a privately spiritual person</td>
</tr>
<tr>
<td>Because religion is the root of all evil and is worse than money. Examples: Spanish Inquisition, Westboro Baptist Church, ISIS, churches getting tax cuts that they shouldn't be, etc, etc.</td>
</tr>
<tr>
<td>I've never felt compelled to go.</td>
</tr>
<tr>
<td>I don't consider myself religious and even though I've been interested in going to some events to learn more about others' religions, I simply don't have the time.</td>
</tr>
<tr>
<td>I really struggle with time management, and usually I don't have enough free time to participate in activities outside of class. However, I did receive help for this over the summer so I feel like I'm in a better place to start participating in more Hollins activities.</td>
</tr>
<tr>
<td>I don't want to.</td>
</tr>
</tbody>
</table>

3. Is there anything else you would like to share with the chaplain?

<table>
<thead>
<tr>
<th>Text Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>I appreciate the support, but I'm not religious</td>
</tr>
<tr>
<td>She makes me smile and I am glad to know her. I do not judge her for her religious beliefs, just as I know that she does not for mine (which is very nice). I am glad to see that those who have other faiths besides Christianity can find a place in the chapel. (It's their choice.)</td>
</tr>
<tr>
<td>(This is Kyri. I thought I should mention that since the Pagan/Wiccan is probably a buzzword you'd notice quickly.)</td>
</tr>
<tr>
<td>I don't participate much on campus but from what I've heard many of my friends love the religious and spiritual life here and feel very supported.</td>
</tr>
<tr>
<td>Thank you for your senate updates.</td>
</tr>
<tr>
<td>n/a</td>
</tr>
<tr>
<td>just want to say thank you</td>
</tr>
<tr>
<td>n/a</td>
</tr>
<tr>
<td>No</td>
</tr>
</tbody>
</table>

More survey data is shared in the appendix.

While there were a few suggestions, the majority of students seem satisfied with where they are spiritually and with the religious opportunities offered (or are content to avoid them). Many students seem to be private about their faith, which may be due to our introverted community. Due to comments I received in the interviews, I wonder if it also could be because they feel that they cannot share about religious belief on campus for fear of being belittled or seen as small-minded or judgmental. As our campus struggles with diversity issues, I believe religion is one area of diversity that hasn’t been addressed. This is one of my goals in the upcoming year. As the interviews I conducted turned out to be surprisingly spiritually engaging and reflective, it makes me wonder how I can create more opportunities for reflecting on faith.
and challenging students to think about their lives in ways that connect with deeper meaning. Our story-sharing Sanctuary gatherings and an “Ask a Muslim” discussion panel event this semester are good examples of how interested students can be in matters of faith when a safe space is created for discussion.
Social Networks Analysis

Twenty faculty and staff were asked to fill out a survey with the following questions:

1) To whom do you turn when you are seeking deeper insight into what is happening in your work setting? (i.e. Who are the “wisdom-bearers” at Hollins?)

2) To whom you turn when you want to gather people from Hollins together? (i.e. Who are the “social gatherers” at Hollins?)

3) To whom you turn when a decision needs to be made or moved forward? (i.e. Who are the “decision leaders” at Hollins?).

These first responses comprised round one. The people they named were asked to fill out the survey and became round two of the exercise. This was completed a third time for round three. The names that were listed more than three times for each category are listed in the tables below along with their job title and the number of times they were named in parentheses. An asterisk is placed by their name if they were listed by people that don’t officially report to them.

Wisdom bearers
45 names were listed in total

| *Patty O’Toole (12) dean of students | Nancy Gray (5) president | Kerry Edmonds (4) vice pres. finance and admin. |
| Nickie Smith (4) dir. HRL, asst. dean of students | Audrey Stone (3) vice pres. of institutional advancement | *Jenny Call (3) chaplain |

Social gatherers
37 names were listed in total

| *Patty O’Toole (12) dean of students | *Lauren Miller (4) former acting director of international programs | *Vladimir Bratic (3) prof. of communication |
| Nancy Gray (5) president | Nickie Smith (4) dir. HRL, asst. dean of students | *Jill Webber (3) prof. of communication |
| Brook Dickson (4) exec. asst. to president | Student leaders/student groups (4) | Student affairs staff |
Decision makers
28 names were listed in total

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kerry Edmonds (10)</td>
<td>vice pres. finance and admin.</td>
</tr>
<tr>
<td>Trish Hammer (10)</td>
<td>vice pres. for academic affairs</td>
</tr>
<tr>
<td>*Patty O'Toole (9)</td>
<td>dean of students</td>
</tr>
<tr>
<td>Nancy Gray (8)</td>
<td>president</td>
</tr>
<tr>
<td>Nickie Smith (6)</td>
<td>dir. HRL, asst. dean of students</td>
</tr>
<tr>
<td></td>
<td>SGA Roundtable (3)</td>
</tr>
</tbody>
</table>

- For decision making, people generally turned to their supervisors; for social gathering and wisdom, people were more apt to look beyond their own departments.

- Although there were a lot of different names generated, there were a handful that received multiple nominations and these were generally the expected names (administrators). I was surprised to see myself listed as a wisdom bearer.

- Faculty were only named twice, although the perception is that they have a lot of power and influence on campus. This could be because many of my round one subjects were student affairs staff, and faculty were not named until round two. Faculty were much less likely to return the surveys.

- There is a heavy emphasis on administration. We had interesting conversations about whether there are middle managers at Hollins (everyone seems to be the director/administrator of some program). We also talked about our very skilled and engaged leader, Nancy Gray, and her incredible energy and involvement. She sets a high standard for taking on many differing responsibilities and working tirelessly. But we also wonder if this is part of the reason for our broad focus and the institution’s tendency to get distracted and focused on reacting to crises instead of staying the course of our strategic plan.

- Most of those listed have been here twelve years or fewer in contrast to many of our faculty who have served for twenty years or more.
Family Systems Analysis

One of the first conversations I remember having with a staff colleague early in my tenure was her warning that faculty at Hollins is unwilling to collaborate with staff. She spoke of her 24 years of experience with the barriers between the two factions with bitterness. Otherness echoed the sentiment to a lesser degree. I was told that how I approached people was essential to how they would receive me and help facilitate my requests, and I was advised of the helpful channels to go through in getting the information I needed. My institutional study team discussed this rhetoric and the self-fulfilling (and defeating) prophecy it becomes. New employees may hear the narratives of Hollins’ lack of cooperation and either neglect to reach out or reach out impersonally through email, receive no response, and conclude that the narratives are true.

When I interviewed administrators for this project (and even when I was seeking permission to carry it out), they spoke of some of the tension, disconnection, and distancing that can happen between faculty, staff, and administration. One talked about the “history of mistrust” that still lingers between faculty and administration due to conflicts with past leaders. There was some concern that having the “new” chaplain poking around and asking questions might incite suspicion. While the response to me towards my study has been positive, I’m more cautious now than when I began with thinking about how to protect confidentiality and how to share my data with the institution. I value the way the institutional team has managed to create a safe space for dialogue. One colleague, whom I regularly have meetings with as part of other teams, noted to us in our final institutional study team meeting about how much more frequently he spoke up in these meetings compared to the others we attend. As a new staff in an intense and controlling department, it was a much needed outlet for him and I don’t want to put him or others at risk because of what they have shared. While I don’t believe this information would be overly surprising or incendiary, I realize that there is vulnerability in even agreeing to be part of such a project in our system.

I asked an administrator (and former faculty) for her thoughts on how Hollins functions as a family system, and her thoughts went immediately to the segregation of our constituent groups. I’m not sure she was aware of how it exemplified our boundaries as she had previously talked about the power of our community. Her response was, “I know from working with them that the faculty is a family in itself. They will always be a family. They care about one another and work together with one another. I’m not sure if students function as a family, or if the administration does.” When I asked how the three groups interact and deal with conflict, she paused for a while, before acknowledging that they do work together, usually with faculty bringing in administration to deal with student issues and concerns. I had the sense that faculty would prefer to avoid this triangle altogether if possible, and be autonomous (others commented that conflict avoidance is an issue for both students and employees). This administrator admitted that she was viewing this through the lens of her own family, and they were uncommunicative with one another. Some would say that this is true of Hollins as well.

From the student affairs side, triangles are viewed as a needed support for our students. There is a tendency from our side to expect faculty to be harder to reach and we sense the power that
they have over the decision-making processes on campus. There is a team consisting of representatives from the chapel, housing and residence life, academic affairs, athletics, and health and counseling that meets weekly to discuss student concerns. Different members of the group are tasked with following up with the students who are mentioned so that the students are aware of the resources and care that surround them. It is difficult for students to fall off the radar due to our small size and the nature of our involved staff. It is more likely for some attention-seeking students to use this to their advantage, bouncing between different staff with repeated and highly dramatic concerns and playing them off one another.

We place a lot of value in being a supportive community for our students, which sometimes goes to the extreme of protecting students from failure (a problem that we recognize and admit). Many of our students have been so micromanaged and protected by their helicopter parents that they have not developed the coping skills or independence they need for differentiated selves and a successful college life. Staff have fallen into the role their parents played of “rescuing” them from failure. For example, when student leaders plan an event but forget to take care of major details, we (staff advisors) too often step in and do the forgotten work for them. Instead of learning from their failure and being empowered through learning the processes, they have learned that they can rely on us to get them out of a jam (and not hold themselves responsible or accountable). Staff complain about the problem but seem stuck in trying to remedy this cycle.

We are discovering that the students’ view of community often diverges from what we as staff and administration envision. This year, through some conflict, some students have expressed their frustrations that Hollins is no longer a “safe place” for them emotionally (meaning that it is not without challenge or conflict). This is not the type of community that we hope for; instead, we want our students to be transformed by wrestling with issues, clarifying their values, and learning to respectfully live with those who are different than themselves. We believe that community is often difficult, but it is important and meaningful as we work through our conflicts. Our student affairs statement on community states that:

“Our community is a group of individuals brought together by a shared belief in the mission of Hollins University. When all members support and foster an environment built on inclusivity, mutual respect, civil discourse, openness, accountability, and care, a dynamic community emerges.”

Yet our students are highly resistant to conflict as some are more comfortable in online communities that don’t require as much vulnerability, and conflict can be easily ended by “unfriending”. When we had vocal disagreements about race relations on our campus this year (fueled by anonymous comments on YikYak, a social media app), some students expressed concern that they no longer felt emotionally safe on campus and felt like administration was “not listening” as nothing was being changed. This has created a shift in student governance and the way student leaders are relating within the system. Instead of all students working together to collaboratively problem solve, empower students to find their own solutions, and build our community, a few student leaders are serving as the mediators between students and administrators. This continues to reinforce the boundaries (and triangulation) between students, staff, and administration.
Our campus struggles with an increasingly high level of student mental health and academic services needs as more students enter college who would have been unlikely to attend a decade ago, and many have had a high level of parental involvement and little personal accountability. The number of students with mental health diagnoses and those on the autism spectrum are increasing as well. Students express a high level of stress from academic and emotional concerns and state that our campus exerts a lot of pressure for students to be involved in many things. Staff complain about the same pressures and our overly busy campus even as we rush to plan more programs. In the past year, there were two student suicide attempts, one thwarted attempt, and several suicidal ideations that required hospitalization. There have been two “unexpected” faculty deaths in my three years here.

A faculty member said, “anxiety in the system here is translated as an enthusiasm for overfunctioning.” Another referred to it as our “culture of never enough”, meaning that we must continually be adding new programs and finding new methods of outreach. I agree that our faculty, staff, and administration present an operant model of busyness and overfunctioning even though it contrasts with our spoken warnings to students to not get overwhelmed and take on too many responsibilities and activities. Staff have an adage that nothing ever gets taken away at Hollins, even as new programs and responsibilities are continually added. As staff to a small community, we wear many hats and address the crises as they come whether or not it is an official part of our job descriptions. When I mentioned this in our institutional study meeting, it was met with knowing nods, but one faculty responded, “I don’t understand what you mean by overfunctioning.” We chuckled, thinking he was joking, but by the serious expression on his face, I’m not so sure. This faculty member teaches at two other institutions in addition to Hollins while also conducting research, writing, and serving as an analyst to the local media in his “spare time”.

There is also a sense by some of how older faculty have used their positions abusively and as tools of control. More than one person spoke of the “old boys’ club” (also referred to as the “old guard”) image that pervades the faculty. While many of these older faculty have begun retiring in the past couple of years, they have spent decades preventing proposed change and keeping the system stuck in “the way we’ve always done things.” I was told the story of how a previous chaplain stayed on a Hollins as a faculty for a number of years after his chaplaincy tenure ended, yet he never turned in his chapel keys until his retirement 20 years later, even though his office was no longer in the chapel. He was unmarried, lived on campus, and attended practically every event on campus (lectures, concerts, student events, and chapel services), taking copious notes. When I did my research in the archives for this project, there were ten file boxes full of his notes, and this was only part of the collection he donated. When the new chaplain arrived to replace him, he presented her with a 50-page single spaced typed and indexed “memo” on chapel procedures with many suggestions of how things should be done.51 And he stuck around to make sure they were done that way. The files show that she “became ill” after a year and had to go on leave, resigning shortly after. The illness was a

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mental breakdown, and a past chaplain attributes it to the “abusive and OCD” nature of this man and others that worked with him, which the chaplain relating the story knew all too well.

I am grateful that I have not experienced these controlling and abusive elements in my work, and that my experience at Hollins has not been like my colleague warned me it would be when I arrived. I set out trying to build relationships across the barriers and across departments and was met with overwhelming support and enthusiasm. I have regularly had staff lead in my weekly Sanctuary services, and as a result, several staff have asked me to guest lecture in their classes. I have rarely been turned down when I have asked faculty or staff to collaborate on a project, and I recently had a faculty ask me how I go about selecting faculty to present in Sanctuary because she would love to be involved.

There has been a sense of hopefulness from many on campus that the hiring of new, younger, and more diverse faculty recently will bring in new energy, and the removal of others from the system will allow changes to take place. However, this history and this system have been operating for many years and resistance and anxiety will be unavoidable. Being aware of how we function is a good first step towards differentiation and progress.
Leadership Self-Assessment

Embracing my role as a leader hasn’t come naturally to me, at least not in adulthood. Throughout childhood and adolescence, I took on many different leadership roles in church and school and I assumed the title “leader” because it was given to me. But upon my call to ministry, the pastor of my home church (fundamentalist Southern Baptist) said that God doesn’t call women to be pastoral leaders; that role is only for men. Although I was affirmed and given many models of female pastoral leadership in seminary, I believe that my view of my own leadership shifted in negative ways because of that pivotal ministerial encounter.

Given the theological justifications I had to make, and while comparing myself to the most outspoken leaders in my evangelical church world (which were all extroverted, charismatic men), I found myself lacking in many regards. I realized that this is a concept I still struggle with when I was sitting in classes at Virginia Theological Seminary last summer, being asked numerous questions regarding my leadership in my setting. I found myself getting frustrated, thinking, “What does that have to do with anything? Why is this about me? I am not a leader at Hollins.” And then I had to chuckle at the irony that I had enrolled in a program in educational leadership thinking that the “leadership” part was external, about the institution itself, instead of on my role as a leader within the system. I realize that one of my goals must be to claim my role as a leader in my setting. In fact, I was affirmed in this regard by our president who reminded me that in my role I am both an administrator on our campus and an ambassador of Hollins to the community.

My gifts for leadership include my creativity, my work ethic, and my collaborative nature. I’m very organized and task-focused, and I like to complete projects. I am self-motivated and can work independently, while also being able to function well as part of a group. One of my passions is hearing people’s stories and making space for people connect with their spirituality.

An area of growth for me would be long-range planning and better scheduling my tasks for a more efficient use of my time. Although I am able to dream and set a vision for the future, I often get so wrapped up in my current tasks that it is hard for me to set manageable goals for the future. While listening to Gretchen Rubin’s “Happier” podcast, she described people who are marathoners in relation to work and those who are sprinters. Marathoners like to take the long view and spread their projects over time. Sprinters get inspired to do their work in intense bursts near the deadline. I realize (especially with this project) that I am a sprinter. While I have spent the better part of the year compiling data, I waited until the final three weeks to start analyzing it and writing the paper. This tendency has worked somewhat well in my academic setting as the demands are constant. I am always dealing with upcoming events and unplanned crises. I am able to bounce from project to project and get things completed, but I have not done well at long-range planning and evaluation, which is my goal. I’m hoping through this D.Min. program to evaluate the needs of my ministry, set a vision for the future, and break it up into realistic goals with a reasonable timeline of implementation. However, I

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52 Happier Podcast with Gretchen Rubin, “Are you a marathoner or a sprinter?” March 18, 2015
know it will need to remain flexible to changing demands and my own proclivity to work in focused bursts.

I am an introvert, and while I have often viewed that as a liability, I’m starting to see it as a strength. While I don’t mind speaking in front of groups, my inclination is not to gather a group of people on my own. I prefer to process internally and quietly. Reading Susan Cain’s book *Quiet* about the leadership of introverts was a wake-up call for me in realizing that my style of leadership may look different, but it doesn’t limit me from being effective in leadership roles. In fact, my introversion allows me to connect in powerful ways on our campus. I am known on campus for my skills of building relationships with students, and my quiet nature allows me to be a good listener. I am able to be a support and advocate for students because I am a witness to their needs and struggles.

The shadow side of this is that I have a difficult time holding people accountable. I want to be an encourager (i.e. a people pleaser), and when things don’t get done the way I had hoped, I keep my frustration to myself instead of using it as a teachable moment. We often talk about this tendency among our student affairs team staff. We’ve created a culture where we want students to have positive experiences, and they come to us often unprepared for independent living and overly protected from failure. Sometimes to reach our own individual and team goals (since they are evaluated as part of our accreditation reviews), we “rescue” students when we see that their plans will not work out. This includes stepping in and taking care of forgotten details in a student club’s event planning process and not holding them accountable for defaming and harassing comments that they post online. My student chaplains sign a covenant of how they will work towards their own spiritual growth and what type of support they commit to provide for our community. Yet, more often than not, these expectations and promises fall through the cracks of their busy schedules, and I have a difficult time confronting them about it.

This has created a lot of tension for me as I am also a perfectionist. It’s much easier for me to do something by myself and do it my way than go through the worthy (but difficult and time-consuming) process of mentoring others. This was confirmed for me when I had my institutional study team take the enneagram test. I took the test multiple times and was confused as my results were repeatedly a four-way tie even though I took a variety of tests. It wasn’t until I read something about type 1 perfectionists that it made sense to me: perfectionists often have a difficult time being typed as they are always trying to pick what they consider to be the “best” answers instead of the ones that are true for themselves.

I am pushing myself to have more difficult conversations, offering feedback as part of mentoring, and holding students accountable (e.g. letting them suffer the natural consequences when they fail). It is complicated as it is not just my struggle but one that the

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54 We took the basic test at this site: [www.enneagraminstitute.com](http://www.enneagraminstitute.com) (and I paid to take a full test on this site). We used the book *The Enneagram Made Easy* and this blog post ([http://www.shaunaniequist.com/the-enneagram-my-favorite-thing/](http://www.shaunaniequist.com/the-enneagram-my-favorite-thing/)) as references for interpreting our results.
system has reinforced. I would like to spend some time in our Batten Leadership Institute as they work with students to address their weaknesses, provide opportunities for them to engage in conflict, and offer challenging feedback. They use some of the texts referenced in our classes at VTS last summer, so it would be a good “laboratory” for me to continue to develop my skills in this area and to better define and accept my leadership role.

Because I have no desire to be in the limelight getting the attention, I like to work collaboratively with groups, and I prefer not to be the decision-maker. It has been a positive experience on campus as I have reached out to faculty, staff, and students seeking ways in which we might work together. I had been warned by colleagues when I first arrived that this was just not done; no one works together at Hollins. I was told there was a big divide between faculty and staff, and since I am staff, I wouldn’t get any help and would be on my own. But this was not my experience at all. Most everyone I reached out to was enthusiastic and willing to help. In fact, most expressed gratitude that I had asked for their involvement and were grateful for a chance to share. In return, I have been invited to participate in multiple classroom discussions and have been asked to co-sponsor events with academic departments. As younger and newer faculty replace many who have retired in the past few years, it seems that the dynamics are changing and there is more of a desire to work together across departments and programs.

It is interesting how my role keeps me connected to multiple areas of campus life as well as being somewhat separate from it. It makes me think of the discussion during Chaplain Beardslee’s tenure of a need for a chaplain that can go between faculty, staff, students, and administration and yet remain separate. I feel that is both a gift and a challenge in my leadership. I have most strongly connected with my role towards students, and am actively engaged in creating programs and services for them as well as advising several student organizations. I am available to students for pastoral care and counseling (which takes up a good portion of my week) and I serve as an advocate for students to faculty, staff, and administration. This is my favorite role and the one I’m most comfortable in filling. I want to keep working on my mentoring role, however; being a leader than can encourage as well as challenge students, empowering them to make their own decisions and keeping them accountable to their commitments.

As a staff, I appreciate our collegial connections and the way we all work so hard for our students and our shared mission. The downside is that we can easily be pulled into complaining about the system and about frustrations with students. It can be a place where I feel stuck and it can deteriorate into an “us vs. them” mentality. There are times when I am caught in the middle between staff and students. Staff will share with me confidentially about issues with a particular student, and oftentimes the same student will come to me to talk about her frustrations with staff. I am challenged in maintaining confidentiality and understanding my supportive role with different constituents. I’m in the unique position of hearing different perspectives of the same story, and it makes me wonder how we could do better about communicating our experiences and collaboratively working through conflict. This would help break down a lot of our barriers...but those barriers are what prevent the dialogue from taking place. Perhaps this is the gift of my role as administrator, understanding the two sides and...
perhaps encouraging mediation. As I’m less familiar with my role as an administrator, this is something I hope to explore further as I grow in my understanding of my leadership here and continue to develop my skills.

The separation in my role is demonstrated in the way that the chapel is physically removed from the busyness of academic life. It is peaceful, quiet, and often empty. Students rarely come to the chapel as they say it is “too far” (even though our campus is relatively compact and it is located next to the library) or they don’t consider themselves religious and see it as a space for only committed Christians. I worry about its fading from importance in the life of our campus, but it also provides a nurturing space for me as an introvert and a peaceful place for me to meet with students in need. I use it as a reminder to our community of the need to “find sanctuary” from the noise of our outer world to find peace and stillness to connect with the inner spiritual world. It is also a space in which our community can gather for worship, community meetings and conversations, convocations, large lectures, small study groups, public and campus events, and for private prayer and meditation for individuals of all faiths. It is a reminder to me that the need for such spaces (both in the physical building and in the space we create in our busy lives) will always be essential, as is the leadership of a chaplain to help facilitate and encourage this priority in our planning and programs.

There is also separation in the ways in which I am disconnected from campus due to uncertainty in my role. I joke about being a department of one in the chapel, and sometimes lament and sometimes celebrate how the office of the chaplain is left out of some meetings and emails. Sometimes this is an unintended oversight and sometimes I believe it is intended to maintain the distinction between academic and spiritual life on a nonsectarian campus. Other times, I think that some faculty and staff aren’t clear on my duties or place. My supervisor, the dean of students, is quick to bring me in to conversations where my viewpoint could be helpful and to remind our campus that I’m available as a resource. Part of my job will be to continue to advocate for the chaplaincy and to reach out to a campus that is more and more unlikely to come to me on their own.
Summary

This study has been an interesting one for me, and one that will provide material for reflection in the years to come. I’ve been encouraged by the way my team has come together and learned from one another, just as I have received support from a great percentage of campus for this project. It reaffirms the supportive nature of our community despite narratives of a more disjointed relational history of our system. I see more and more progress each day of new collaborations and integrative methods of education, both socially and academically.

I’m encouraged daily by the enthusiasm of our students and the ways they are helping us to reframe Hollins’ identity with their evolving gifts, challenges, and vision. I am inspired by their leadership capabilities and their courage in speaking up and I truly believe that Hollins is a supportive community in which students can discover and nurture their identities and passions. Our faculty, staff, and administration display a deep sense of compassion and connection to our students and are highly engaged in providing for their holistic needs.

I am concerned about the high demands of our community that creates an unhealthy level of stress. But I also see that as support for the continued presence of a chaplain to be a reminder of holistic self and community care. My catchphrase has been “find sanctuary”, which is an advertisement for students to come to our weekly service, but also an injunction for them to find rest, renewal, and connection (in essence, Sabbath) in whatever ways are meaningful for each individual. I regularly check in with the members of our community to ask how they are finding sanctuary moments in their busyness and providing program opportunities for them to explore spiritual practices to help them center and grow in faith. I have tried to set boundaries and practices to maintain my own health as well, knowing that in my tendency to overwork and to take on others’ concerns I risk burnout.

I am challenged by the chaplaincy’s more visible role in earlier college history and how silent and peripheral it seems now. But I’m realizing that the silence is not always passive and not always a limitation. I have been quietly listening and learning about the system. I have worked to be a presence on campus, to advocate for the spiritual needs and concerns, and to be an empathetic listener for our community. I see the positive results as I am included more often in different areas of campus life and in how I am accepted, even if many remain skeptical about the place or need for religious life.

But the most meaningful part of the process for me has been in hearing the stories shared by our community, and how reflecting on the questions I posed was a spiritual experience in itself for many of those I interviewed. As I move forward as a student and as a chaplain, I want to find new ways to encourage the sharing of our stories and connecting them to the bigger Story of God’s loving and redemptive work in our lives, in our campus, and in our world. I am sure that this will play a big role in my project thesis and my continued calling and ministry at Hollins. Levavi Oculos!
Bibliography

2014-2015 Hollins Student Handbook

Archives files: (Beardslee, Gordh, and Fuller files; Course Catalogs) and chapel files


Websites:

Hollins demographic information: [www.hollins.edu](http://www.hollins.edu)


History information from student theses: [http://digitalcommons.hollins.edu/](http://digitalcommons.hollins.edu/)

Social movements class campus history tour website: [http://campushistorytour.press.hollins.edu/](http://campushistorytour.press.hollins.edu/)


The Enneagram: [www.enneagraminstitute.com](http://www.enneagraminstitute.com) and [http://www.shaunaniequist.com/the-enneagram-my-favorite-thing](http://www.shaunaniequist.com/the-enneagram-my-favorite-thing)


[http://chronicle.com/article/Womens-University-to/129490/?key=Sz0mKFlwYSJl4NzoWZTZyYCNhMk17YyYdPi0nbItUFg==](http://chronicle.com/article/Womens-University-to/129490/?key=Sz0mKFlwYSJl4NzoWZTZyYCNhMk17YyYdPi0nbItUFg==)
[https://transitioninghollins.wordpress.com/](https://transitioninghollins.wordpress.com/)
Appendix

Materials included:

- List of Hollins Chaplains and Ministers
- Map of Hollins Campus
- Map of Roanoke
- Survey Data:
  - 2013-14 Your First College Year (YFCY) Survey Responses Regarding Spiritual and Religious Life
  - 2014 National Survey of Student Engagement (NSSE) Responses Regarding Religion
  - Information from fall 2014 chapel survey
- Admission Brochures:
  - Phrases Commonly Used in Admission Brochures
  - Links to brochures:
    - “Where bold thinkers dream even bigger”
    - “Choosing a college comes down to a single question”
    - “We’re committed to making a Hollins education affordable”
- Interview Questions
List of Hollins Chaplains and Ministers:

In the early years of the college, the president functioned as a chaplain, leading worship services and religious education. As time went on, the role shifted to religion faculty and local ministers (which are noted below with their denominational ties in parentheses). George Braxton Taylor was the first person named “resident chaplain”. He served from 1902-1933 (and chaplain emeritus from 1933-1942). Rev. George Gordh (1951-1960) served an important role in the transition of religious life with the building of our current chaplain. With the exception of the current chaplain, all chaplains also served as faculty in the religion department. Here is a list of those who have served in chaplain/ministerial roles according to the annual course catalogues and archival records:\(^{555}\)

<table>
<thead>
<tr>
<th>Year</th>
<th>Chaplains</th>
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</thead>
<tbody>
<tr>
<td>1846-1873</td>
<td>Charles Lewis Cocke, president (along with other local ministers)</td>
</tr>
<tr>
<td>1874-1877</td>
<td>none listed (likely Charles Lewis Cocke, as his tenure as president continued to 1901)</td>
</tr>
<tr>
<td>1878-1879</td>
<td>Rev. E.C. Dargan</td>
</tr>
<tr>
<td>1883-1885</td>
<td>Rev. R.A. Goodwin (Episcopal), Rev. G.W. Beale (Baptist),</td>
</tr>
<tr>
<td></td>
<td>Rev. E.C. Gordon (Presbyterian), Rev. L.R. Greene (Methodist)</td>
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<tr>
<td>1885-1886</td>
<td>Rev. R.A. Goodwin (Episcopal), Rev. G.W. Beale (Baptist),</td>
</tr>
<tr>
<td></td>
<td>Rev. E.C. Gordon (Presbyterian), Rev. J.W. Shoaft (Methodist)</td>
</tr>
<tr>
<td>1886-1887</td>
<td>Rev. E.V. Jones (Episcopal), Rev. G.W. Beale (Baptist),</td>
</tr>
<tr>
<td></td>
<td>Rev. E.C. Gordon (Presbyterian), Rev. J.W. Shoaft (Methodist)</td>
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<td>1887-1888</td>
<td>Rev. E.V. Jones (Episcopal), Rev. G.W. Beale (Baptist),</td>
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<td></td>
<td>Rev. E.C. Gordon (Presbyterian), Rev. Collins Denney (Methodist)</td>
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<td>1888-1889</td>
<td>Rev. E.V. Jones (Episcopal), Rev. G.W. Beale (Baptist),</td>
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<td></td>
<td>Rev. J.R. Bridges (Presbyterian), Rev. Collins Denney (Methodist)</td>
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\(^{555}\) The names in bold signify the a change in chaplains, or the beginning of a chaplain/minister’s tenure.
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<tr>
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<tr>
<td>1889-1890</td>
<td>Rev. E.W. Hubbard (Episcopal), Rev. G.W. Beale (Baptist),</td>
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<td>Rev. J.R. Bridges (Presbyterian), Rev. J.S. Hutcheson (Methodist)</td>
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<td>1890-1892</td>
<td>Rev. E.W. Hubbard (Episcopal), Rev. G.W. Beale (Baptist),</td>
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<td>Rev. J.R. Bridges (Presbyterian), Rev. J.S. Hutcheson (Methodist),</td>
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<td></td>
<td>Rev. E.V. Painter (Lutheran)</td>
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<td>1892-1894</td>
<td>Rev. E.W. Hubbard (Episcopal), Rev. G.W. Beale (Baptist),</td>
</tr>
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<td></td>
<td>Rev. R.C. Anderson (Presbyterian), (occasional Methodist services),</td>
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<tr>
<td></td>
<td>Rev. E.V. Painter (Lutheran)</td>
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<td>1894-1895</td>
<td>Rev. E.W. Hubbard (Episcopal), Rev. Pollard and Rev. J.B. Taylor (Baptist),</td>
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<td>Rev. R.C. Anderson and Rev. W.C. Campbell (Presbyterian),</td>
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<td>1895-1897</td>
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<td>Rev. W.C. Campbell (Presbyterian), (occasional services Methodist and others)</td>
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<td>1897-1898</td>
<td>Rev. E.W. Hubbard (Episcopal), Rev. F. Martin (Baptist),</td>
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<td>Rev. W.C. Campbell (Presbyterian), (occasional services Methodist and others)</td>
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<td>1898-1900</td>
<td>Rev. E.W. Hubbard (Episcopal), Rev. F. Martin (Baptist),</td>
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<td>Rev. W.C. Campbell and Rev. H.C.V. Campbell (Presbyterian),</td>
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<td>Rev. E.V. Painter (Lutheran), Rev. W.H.H. Joyce (Methodist),</td>
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<td></td>
<td>(other ministers occasionally)</td>
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<td>Year</td>
<td>Pastors and Ministers</td>
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<tr>
<td>1900-1901</td>
<td>Rev. H.T. Cocke (Episcopal), Rev. F. Martin (Baptist), Rev. W.C. Campbell and Rev. H.C.V. Campbell (Presbyterian), Rev. E.V. Painter (Lutheran), Rev. W.H.H. Joyce (Methodist), (other ministers occasionally)</td>
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<td>1901-1902</td>
<td>Rev. Plummer (Episcopal), Rev. F. Martin (Baptist), Rev. W.C. Campbell and Rev. H.C.V. Campbell (Presbyterian), Rev. E.V. Painter (Lutheran), Rev. W.H.H. Joyce (Methodist), (other ministers occasionally)</td>
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(occasional services by ministers of other denominations)

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<tr>
<td>1909-11</td>
<td>Rev. George Braxton Taylor (resident chaplain, Baptist)</td>
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<td>Rev. W.C. Campbell (Presbyterian), Rev. E.V. Painter (Lutheran), Rev. W.H.H. Joyce (Methodist)</td>
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<td>1911-12</td>
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<td>1912-13</td>
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<td>Rev. W.C. Campbell (Presbyterian), Rev. R.K. Nevih (Methodist)</td>
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<td>1913-24</td>
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<td>Rev. Otis Mead (Episcopal)</td>
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<td>1924-26</td>
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<td>Rev. Thomas Young</td>
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<td>1926-27</td>
<td>Rev. George Braxton Taylor (chaplain)</td>
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<td></td>
<td>Pres. Charles Smith (Roanoke College), Rev. Block, Rev. Berkeley</td>
</tr>
<tr>
<td></td>
<td>Rev. Smith, Rev. Edmunds, Rev. Melton</td>
</tr>
<tr>
<td>1930-33</td>
<td>Rev. George Braxton Taylor (chaplain)</td>
</tr>
<tr>
<td></td>
<td>Rev. Otis Mead</td>
</tr>
<tr>
<td></td>
<td>Rev. Leroy Greshaw</td>
</tr>
<tr>
<td>Period</td>
<td>Religious Leader(s)</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1933-1935</td>
<td>Rev. Z.V. Roberson (chaplain)</td>
</tr>
<tr>
<td></td>
<td>Rev. George Braxton Taylor (chaplain emeritus)</td>
</tr>
<tr>
<td></td>
<td>Rev. Otis Mead</td>
</tr>
<tr>
<td></td>
<td>Rev. Leroy Greshaw</td>
</tr>
<tr>
<td></td>
<td>Rev. Thomas Young</td>
</tr>
<tr>
<td></td>
<td>Rev. W.C. Campbell</td>
</tr>
<tr>
<td></td>
<td>Pres. Charles Smith (Roanoke College), Rev. Block, Rev. Berkeley</td>
</tr>
<tr>
<td></td>
<td>Rev. Smith, Rev. Edmunds, Rev. Melton</td>
</tr>
<tr>
<td>1935-1936</td>
<td>Rev. Z.V. Roberson (chaplain)</td>
</tr>
<tr>
<td></td>
<td>Rev. J.F.W. Feild</td>
</tr>
<tr>
<td></td>
<td>Rev. J.M. Trimmer</td>
</tr>
<tr>
<td></td>
<td>Pres. Charles Smith (Roanoke College), Rev. Block, Rev. Berkeley</td>
</tr>
<tr>
<td></td>
<td>(Hollins College)</td>
</tr>
<tr>
<td>1936-1937</td>
<td>Rev. Z.V. Roberson</td>
</tr>
</tbody>
</table>
| “Religious Services” | **Dean Leslie Blanchard**  
<p>|             | <strong>Dr. Kathleen MacArthur</strong>                                                          |
| 1936-1941   | Dr. Kathleen MacArthur (Asst. Prof. of Religion)                                    |
|             | Rev. Z.V. Roberson (local minister)                                                 |
| 1941-1947   | <strong>Rev. Mary Frances Thelen</strong> (Asst. Prof. of Religion)                              |
|             | Rev. Z.V. Roberson (local minister)                                                 |</p>
<table>
<thead>
<tr>
<th>Year Range</th>
<th>Professor/Minister Details</th>
</tr>
</thead>
</table>
| 1947-1948    | Rev. Grace Edwards (Asst. Prof. of Religion)  
               Rev. Z.V. Roberson (local minister)  
               Rev. Richard Beasley (local minister) |
| 1948-1949    | Rev. Grace Edwards (Asst. Prof. of Religion)  
               Rev. Richard Beasley (local minister)  
               Rev. Herman C. Inge (local minister) |
| 1949-1950    | Rev. Grace Edwards (Asst. Prof. of Religion)  
               Rev. Herman C. Inge (local minister)  
               Rev. Frank K. Efird (local minister) |
<p>| 1951-1959    | Rev. George Gordh (chaplain); was professor of religion 1951-1977 |
| 1960-1973    | Rev. Alvord Beardslee (on leave 1966-1967, Thomas Champion Traylor filled in; Beardslee filled in as chaplain at other times when there were vacancies in the chaplaincy and he served as chaplain emeritus and faculty member until his retirement in 1993) |
| 1974-1975    | Sister Bridget Puzon (Prof. of English, filled in during Beardslee’s sabbatical) |
| 1975-1977    | ? (perhaps Alvord Beardslee?) |
| 1977-1979    | Rev. Kathleen (“Katie”) Finney |</p>
<table>
<thead>
<tr>
<th>Period</th>
<th>Chaplin</th>
</tr>
</thead>
<tbody>
<tr>
<td>1980-1981</td>
<td>Rev. Alvord Beardslee (filled in for Katie Finney when she became ill; she resigned in 1980)</td>
</tr>
<tr>
<td>1987-2011</td>
<td><strong>Rev. Dr. Jan Fuller</strong> (came in as acting chaplain, then became full chaplain in the next year; took a semester leave in 1991 and Alvord Beardslee filled in; took a sabbatical in 2003 and Rev. Jonathan Harris and Rev. Natalie Kline filled in)</td>
</tr>
<tr>
<td>2011-present</td>
<td><strong>Rev. Jenny Frazier Call</strong> (was interim chaplain the first year, and became university chaplain in July 2012).</td>
</tr>
</tbody>
</table>
Hollins Campus Map

1. Alumnae Cottage (Robbie Hunt Burton) (guest housing)
2. Athletic Complex (gymnasium, Northen Swimming Center, Funkhouser-Fox Fitness Center)
3. Banke House (guest housing)
4. Batten Leadership Institute (Bradley Hall)
5. Batten Tennis Center
6. Beale Garden
7. Betelsburg Hall (security, human resources, Betelsburg Reading Room, dance studio, U.S. post office, plant facilities)
8. Bradley Hall (Talmadge Recital Hall, Batten Leadership Institute, events planning)
9. Carvin House (student residence)
10. Cocke Memorial Building (president, vice president for academic affairs, vice president for finance and administration, business, marketing, public relations)
11. Cromer Bergman Alumnae House (vice president for institutional advancement, alumnae relations, development)
12. Dana Science Building (Babcock Auditorium)
13. Duchouquet Cottage (faculty residences)
14. duPont Chapel (chaplain, cultural and community engagement)
15. East Building (Center for Learning Excellence, student residence)
16. Eastnor (graduate and continuing studies, Horizon Program)
17. Eleanor D. Wilson Museum (faculty residences)
18. Hill Building/Old Parsonage
19. La Maison Française (student residence)
20. Main Building (vice president for enrollment and marketing, academic services, registrar, undergraduate admission; scholarships and financial assistance, printing, mailing, and shipping services; Green Drawing Room, student residence)
21. Malvern Hill
22. Moody Center (Ballator Gallery, bookshop, dining room, Rathskeller, Roanoke Times Conference Room, snack bar, student affairs)
23. Pleasant Hall
24. Pressor Hall (music)
25. Power Plant
26. President's House
27. Roanoke Center (student residence)
28. Roanoke County Recyling Center
29. Rock House (student residence)
30. Riding Center (Kirby Riding Ring, stables)
31. Swannanoa Hall (English, Jackson Center for Creative Writing, graduate program in children's literature)
32. Theatre (theatre arts)
33. Tinker House (student residence)
34. Turner Hall (health services, education department, international programs)
35. West Building (Cower Center, student residence)
36. Wyndham Robertson Library (Hollins Room)
Roanoke, Virginia Area Map

The Greater Roanoke Valley

Points of Interest
1. Downtown City Market
2. Valley View Mall
3. Towne Square Shopping Center
4. Towers Mall
5. Tanglewood Mall
6. Roanoke College
7. Hollins
8. Salem Civic Center
9. Roanoke Civic Center

Hollins is located on U.S. Route 11 (7916 Williamson Road), just off Interstate 81 at Exit 146.

» Coming from the north on I-81, take Exit 146, turn left onto Plantation Road, go approximately one mile and turn left onto Williamson Road (Route 11 north), go approximately ½ mile, turn left into the campus entrance.

» Coming from the south on I-81, take Exit 146, turn right onto Plantation Road, go approximately one mile and turn left onto Williamson Road (Route 11 north), go approximately ½ mile, turn left into the campus entrance.

» From Roanoke Regional Airport, turn right on Hershberger Road, take I-581 north for 2.6 miles, until it intersects with I-81 north, bear right and take Exit 146, turn right onto Plantation Road, go approximately one mile and turn left onto Williamson Road (Route 11 north), go approximately ½ mile, turn left into the campus entrance.

» From Greensboro, N.C., take Route 220 north until it runs into I-581 north. Travel 5.4 miles on I-581 until it intersects with I-81 north, take Exit 146, turn right onto Plantation Road, go approximately one mile and turn left onto Williamson Road (Route 11 north), go approximately ½ mile, turn left into the campus entrance.

» From Fincastle, Covington, or Hot Springs, Va. (Route 220 south), take Route 220 south until it intersects with Route 11, turn right at the stoplight and follow Route 11 for 3.5 miles, turn right into the campus entrance.

» From Lynchburg, Va. (Route 460 west), turn right onto Alternate 220 and travel approximately 5 miles to the intersection of Alternate 220 and Route 11, turn left at the stoplight and travel south on Route 11 for 3.5 miles, turn right into the campus entrance.

* Please note: This is not a mailing address. Use only for GPS and online map sites.

6/2014
## 2013-14 Your First College Year (YFCY) Survey Responses Regarding Spiritual and Religious Life

### YFCY 2013-14 Survey Responses

**First-time, Full-time Freshmen Only**

<table>
<thead>
<tr>
<th>QUESTION STEM</th>
<th>HOLLINS</th>
<th>COMP1ALL</th>
<th>COMP2ALL</th>
<th>HOLLINS WOMENONLY</th>
<th>COMP2 WOMEN ONLY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since entering this college, how often have you: Attended a Religious Service</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequently</td>
<td>10.9%</td>
<td>13.5%</td>
<td>18.7%</td>
<td>10.9%</td>
<td>14.3%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>40.0%</td>
<td>28.3%</td>
<td>32.7%</td>
<td>40.0%</td>
<td>28.1%</td>
</tr>
<tr>
<td>Not at all</td>
<td>49.1%</td>
<td>58.2%</td>
<td>48.6%</td>
<td>49.1%</td>
<td>57.6%</td>
</tr>
<tr>
<td>Total (n)</td>
<td>55</td>
<td>2329</td>
<td>4179</td>
<td>55</td>
<td>1395</td>
</tr>
<tr>
<td>Mean</td>
<td>1.62</td>
<td>1.55</td>
<td>1.70</td>
<td>1.62</td>
<td>1.57</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>0.68</td>
<td>0.72</td>
<td>0.76</td>
<td>0.68</td>
<td>0.73</td>
</tr>
<tr>
<td>Significance</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Effect Size</td>
<td>0.10</td>
<td>-0.11</td>
<td>-</td>
<td>0.07</td>
<td>-0.13</td>
</tr>
</tbody>
</table>

### Two Groups of Comparison Institutions

Comparison 1 Institutions: Nonsectarian 4yr Colleges

Comparison 2 Institutions: Nonsectarian, Catholic, Other Religious 4yr Colleges

---

### YFCY 2013-14 Survey Responses

**First-time, Full-time Freshmen Only**

<table>
<thead>
<tr>
<th>QUESTION STEM</th>
<th>HOLLINS TFS</th>
<th>HOLLINS YFCY</th>
<th>CHANGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rate yourself on each of the following traits as compared with the average person your age: Spirituality</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Highest 10%</td>
<td>22.2%</td>
<td>18.5%</td>
<td>-3.7%</td>
</tr>
<tr>
<td>Above average</td>
<td>22.2%</td>
<td>18.5%</td>
<td>-3.7%</td>
</tr>
<tr>
<td>Average</td>
<td>18.5%</td>
<td>38.9%</td>
<td>20.4%</td>
</tr>
<tr>
<td>Below Average</td>
<td>22.2%</td>
<td>11.1%</td>
<td>-11.1%</td>
</tr>
<tr>
<td>Lowest 10%</td>
<td>14.8%</td>
<td>13.0%</td>
<td>-1.8%</td>
</tr>
<tr>
<td>Total (n)</td>
<td>54</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>3.15</td>
<td>3.19</td>
<td>0.04</td>
</tr>
<tr>
<td>Standard deviation</td>
<td>1.39</td>
<td>1.24</td>
<td>-</td>
</tr>
<tr>
<td>Significance</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Effect size</td>
<td>0.03</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

### Two Groups of Comparison Institutions

Comparison 1 Institutions: Nonsectarian 4yr Colleges

Comparison 2 Institutions: Nonsectarian, Catholic, Other Religious 4yr Colleges
## 2014 National Survey of Student Engagement (NSSE) Responses Regarding Religion

### NSSE 2014 Frequencies and Statistical Comparisons

**Hollins University**

#### First-Year Students

<table>
<thead>
<tr>
<th>Variable description/variable name</th>
<th>Hollins</th>
<th>Women's Colleges</th>
<th>Carriage Class</th>
<th>NSSE 2013 &amp; 2014</th>
<th>Mean Mean</th>
<th>Std Dev Std Dev</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. If you are a member of a religious group, how important is religion to you?</td>
<td>0.8</td>
<td>0.8</td>
<td>0.8</td>
<td>0.8</td>
<td>0.8</td>
<td>0.8</td>
</tr>
<tr>
<td>b. During the current school year, about how often have you had discussions with people from the following groups?</td>
<td>5.5</td>
<td>5.5</td>
<td>5.5</td>
<td>5.5</td>
<td>5.5</td>
<td>5.5</td>
</tr>
<tr>
<td>c. This year, how important is religion to you?</td>
<td>3.3</td>
<td>3.3</td>
<td>3.3</td>
<td>3.3</td>
<td>3.3</td>
<td>3.3</td>
</tr>
</tbody>
</table>

### Notes
- *p < .05, **p < .01, ***p < .001 (2-tailed)*
- Refer to p. 2 for key to triangle symbols
- NSSE 2014 FREQUENCIES AND STATISTICAL COMPARISONS - 9
### NSSE 2014 Frequencies and Statistical Comparisons

#### Hollins University

#### Seniors

<table>
<thead>
<tr>
<th>Variable</th>
<th>Hollins</th>
<th>Women's Colleges</th>
<th>Carnegie Class</th>
<th>NSSE 2013 &amp; 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>%</td>
<td>Count</td>
<td>%</td>
</tr>
<tr>
<td>a. 11 papers or more</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>10</td>
<td>24</td>
<td>16</td>
<td>27</td>
</tr>
<tr>
<td>1-3</td>
<td>14</td>
<td>33</td>
<td>18</td>
<td>30</td>
</tr>
<tr>
<td>4-7</td>
<td>13</td>
<td>30</td>
<td>19</td>
<td>30</td>
</tr>
<tr>
<td>8-10</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>11-15</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>16-20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>More than 20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>67</td>
<td>100</td>
<td>108</td>
<td>100</td>
</tr>
</tbody>
</table>

Estimated number of expected papers of student writing

#### 8. During the current school year, about how often have you had discussions with people from the following groups?

<table>
<thead>
<tr>
<th>Group</th>
<th>Hollins</th>
<th>Women's Colleges</th>
<th>Carnegie Class</th>
<th>NSSE 2013 &amp; 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>16</td>
<td>24</td>
<td>16</td>
<td>24</td>
</tr>
<tr>
<td>1-3</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4-7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>8-10</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>11-15</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>16-20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>More than 20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>100</td>
<td>16</td>
<td>100</td>
</tr>
</tbody>
</table>

93.2

#### Statistical Comparisons

<table>
<thead>
<tr>
<th>Group</th>
<th>Hollins</th>
<th>Women's Colleges</th>
<th>Carnegie Class</th>
<th>NSSE 2013 &amp; 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>16</td>
<td>24</td>
<td>16</td>
<td>24</td>
</tr>
<tr>
<td>1-3</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4-7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>8-10</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>11-15</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>16-20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>More than 20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td>100</td>
<td>16</td>
<td>100</td>
</tr>
</tbody>
</table>

* - 0.05, ** - 0.01, *** - 0.001 (2-tailed). Refer to p. 2 for key to triangle symbols.
Information from fall 2014 chapel survey:
(created in Qualtrics and shared online, 49 respondents)

How would you describe your religious faith and spiritual practice before you came to Hollins?

![Chart showing responses to the question: How would you describe your religious faith and spiritual practice before you came to Hollins?]

<table>
<thead>
<tr>
<th>Category</th>
<th>Response</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active (attended worship twice a month or more or engaged in a spiritual practice at least weekly)</td>
<td>11</td>
<td>44%</td>
</tr>
<tr>
<td>Occasional (less than monthly involvement in worship or other faith practices)</td>
<td>14</td>
<td>56%</td>
</tr>
<tr>
<td>Not at all involved</td>
<td>2</td>
<td>0%</td>
</tr>
</tbody>
</table>

Total: 25 (100%)

Have you been involved in chapel activities in previous years (e.g. SRLA, Sanctuary weekly worship)?

<table>
<thead>
<tr>
<th>#</th>
<th>Answer</th>
<th>Response</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>11</td>
<td>44%</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>14</td>
<td>56%</td>
</tr>
</tbody>
</table>

Total: 25 (100%)

Do you plan on being involved in religious and spiritual life on campus this year?

![Chart showing responses to the question: Do you plan on being involved in religious and spiritual life on campus this year?]

<table>
<thead>
<tr>
<th>Category</th>
<th>Response</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>I want to be involved in on-campus religious and spiritual events</td>
<td>10</td>
<td>40%</td>
</tr>
<tr>
<td>I want to be involved in an off-campus religious community (i.e. attend a church or other house of worship)</td>
<td>15</td>
<td>60%</td>
</tr>
<tr>
<td>I do not plan on being involved in religious and spiritual life while at Hollins</td>
<td>10</td>
<td>40%</td>
</tr>
<tr>
<td>I'm not sure</td>
<td>0</td>
<td>0%</td>
</tr>
</tbody>
</table>

Total: 25 (100%)
Phrases Commonly Used in Admission Brochures:

find your future
where learning outside classroom enhances everything you do in it
see the world change your life
igniting the creative mind with challenging academics and real-world experiences
develop in students a strong sense of self
clear path to success
sisterhood of support that lasts a lifetime
unparalleled leadership training
lively and supportive community
how far are you willing to push yourself
you'll see just how far you can go
commitment
engagement
top-notch instruction
life-changing opportunities
inspiring setting
education that builds confidence
a close-knit community
an ideal location
an intimate campus brims with inspiration
Brochures used:

(click on the images to open the pdf documents)
choosing

A COLLEGE
COMES DOWN TO A
SIMPLE QUESTION...
Interview Questions
Institutional Study
Rev. Jenny Frazier Call

What brought you to Hollins?
Have you found community at Hollins? (How or why not?)
What has been your favorite memory during your time here?
What has been a challenge you’ve faced? What helped you to get through it?
If you were to write your autobiography, what would it be titled?
What would be the title of your current chapter?
What is your biggest dream?
How do you find meaning in life?
In what do you place your faith?
What is your image of God (or how do you view the Divine)?
What, to you, is the difference between religion and spirituality?
What is your religious background?
How would you classify yourself now in terms of faith or religion?
How have you experienced spirituality in your life?
What helps you to feel connected to others?
How do you find sanctuary (What renews your spirit)?
What are your unanswered questions about God (the Divine) or faith?
How have you experienced spiritual life at Hollins?
What has gotten you involved in spiritual life at Hollins (or kept you from being involved)?
Have you participated in our weekly Sanctuary services? If not, why? If so, what has been meaningful to you? What are you looking for in a weekly service?
What would help you grow in your spiritual journey while here at Hollins?