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Recommended Citation

Hollins College, "Hollins Columns (1973 May)" (1973). *Hollins Student Newspapers*. 1015.
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MAY, 1973

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Allena

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May, 1973

Vol. 48, No. 9

HC HOLLINSCOLUMNS



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All offices P.O. Box 10154, Hollins College, Va. 24020
Subscriptions: 60c per issue
Published once monthly during the school year.

The Hollins Columns
Vol. 48, No. 9
Member College Press Service, Intercollegiate Press;
Alternative Features Service; National Educational
Advertising Services, Inc.

Printed by Progress Press, Roanoke, Va.

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Hollins College.

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FROM THE EDITOR



When the idea of devoting an issue of "HC" to "Women at Hollins and women's education" first came to mind, my first thought was that it was so obvious as to be absurd. After all, what is there to be said about women's education at a women's college? That was my second thought: What indeed?

We have all heard the rhetoric about the special opportunities available at a single-sex institution like Hollins, about the strength-giving, supportive atmosphere which readies women for the outside world, about the chances here for women to assume positions of leadership, about an overall institutional dedication to the education of women. We have heard it, yes; but have we seen it? I think not -- at least not to the extent to which it is advertised. And so perhaps there is something more to be said on the subject of women's education at Hollins, and that is why this issue of "HC" deals with the most basic concern of this campus.

To say that women's education is a basic concern is not to say that it is simple. As I found upon formulating the structure of this edition, it is more complex than I could previously have conceived. It is not, to be sure, an issue that can be presented and discussed adequately by one edition of "Hollins Columns." I anticipated, of course, that the matter at hand would be complicated, but I was not shy of opening one single can of worms. What I did not realize, but certainly learned, is that in no way is it possible to delve into a topic like women's education without being thrust into dealing with matters like admissions, continuing education, diversity within the student body, and financial considerations, not to mention coeducation. And that list is hardly complete.

So why has "HC" plunged ahead? Well, essentially, we have worked from a stance of limitation. We have not, in short, attempted to present more than we were equipped to

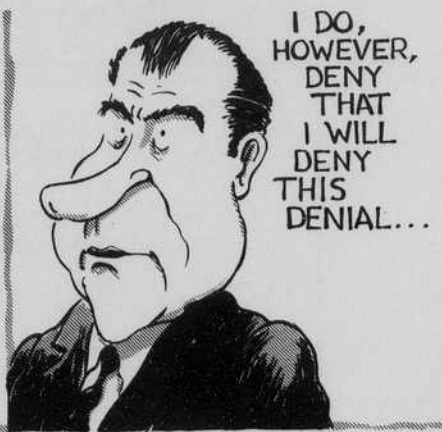
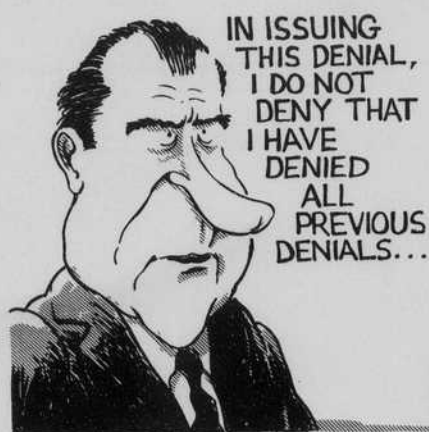
deal with. We have instead compiled articles which we deemed representative of prevalent attitudes. We have tried within these articles to be as comprehensive as possible but needless to say, we have not managed to present all points of view or all factors for consideration.

Furthermore, even while trying to put forth a balanced survey of considerations, we have worked out of an obvious editorial stance. We do not pretend to have retained complete journalistic objectivity. Simply put, we favor a stepping-up of concentration on women at Hollins. We would like to see more attention given not only in the form of special Women's Studies, but also in the form of support and interest in women from the faculty and administration at large.

We feel that Hollins needs to offer more in the direction of raising the consciousness of its women. This is not to say that it must necessarily turn its women against the social roles which they may well want to fill, but rather that it should provide a clearer awareness of what strengths and potentials the women here possess.

I offer this explanation of any bias which may have directed "HC's" reporting, not as an apology, but as a clear statement of fact. I personally feel that "HC" has taken a defensible stance on the question at hand. I would, however, like to make clear the fact that we have not tried to force our own conclusions onto our readers. In fact, we have not reached conclusions at all in many cases. We do not suppose we have the answers to the questions we have raised. All told, in fact, our purpose and our hope in producing this special edition of "HC" is not to answer questions, but to ask.

Barbara Burge



COMMENT AND OPINION

Dear Hollins Students:

I am writing this letter out of a concern for you, for the future of America, and for myself. My concern is for the way in which Hollins exists which you apparently see no fault in.

Hollins exists as an institution for higher learning. What I question is the type of higher learning that one receives here. I cannot understand the standards by which you judge this higher learning. It is evident that the only type of learning that exists here is that which can be received through standard textbooks. That is, the only learning that the students here at Hollins are interested in is that which has already been set up as the rule. There is no room for the expansion of knowledge, for new ideas, or for the ideas of a diversity of peoples. I can site many examples of such but I would specifically like to point out the education, if you will, that each student at Hollins would have gained at the events of the "Black Happening" weekend.

Hollins has a lot to offer me as a Black student by way of understanding White culture. All that is offered here is an expansion of my knowledge of other cultures whether it be White American culture, Russian culture or European culture. However, there is no education offered to me or any student that deals with Black culture with the exception of one very broad history course, and stereotypes about Black people in sociology classes. Because of the lack of education in the area of Black people, the Concerned Black Students Assn. has set as one of its purposes, to offer some education to the Hollins Community about Black people.

I am baffled and concerned about the lack of interest that Hollins students have shown by not wanting to take part in the learning about Black people and their cul-

ture. My deepest concern is that you as future leaders of our country, are not concerned about Black people. What kind of justice could ever evolve from your apathy?

You, as White students, have a lot to offer Black students. Do you doubt that we have as much, if not more, to offer you? Too many of you have exclaimed that there is no difference between our races, only that our skins are of different pigmentations. This is the biggest farce of the century! If this were true, the English dept. would include such people as Nikki Giovanni, Langston Hughes, Leroi Jones, Mari Evans, Gwendolyn Brooks, Paul L. Dunbar, (and the list goes on) in their teaching process. The Philosophy and Religion dept. would include the philosophies of such scholars as Malcom X, Marcus Garvey, David Walker, and Sojourner Truth. The History dept. would not have a separate Black History course which only skims the surface of the contributions of Black Americans. No department at Hollins can be excluded, for Blacks have made numerous contributions in all fields.

I do not understand your lack of concern here. As students, your primary endeavor is to learn. Why are Black people excluded from your learning process? Thus my greatest concern is your lack of concern. Your lack of concern leaves me nowhere. If you do not care about what Black people have to offer you by way of education, then why are you enrolled at an institution of higher learning? Then, too, why is Hollins classified as an institution for higher learning if it is not concerned with the learning about Black people and their culture? Until this situation is clarified, I will remain

a very concerned Black student,
Furma Bridges

Facts About ERA

"Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex."

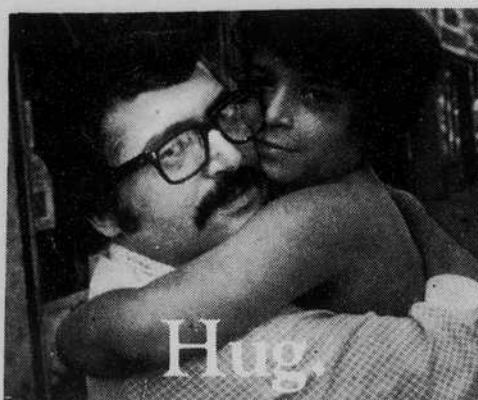
The philosophy behind the Equal Rights Amendment (ERA) is that sex should not be a factor in determining the legal rights of men or of women; each person should be seen as an individual. The ERA will prohibit discriminatory practices by federal, state, and local governments, but it will not affect private action, social customs or personal relationships between men and women.

Although arguments have arisen that the ERA is not necessary since the 5th and the 14th Amendments imply women's rights, court decisions have upheld sex inequities in the law. For example, state laws regulating the employment of women, but not men, have been upheld as recently as 1968 by the Supreme Court. Even when a law is found to be unconstitutional, the burden of proof lies on every individual woman to show that government action perpetuating sex discrimination is "unreasonable." The ERA would extend equal rights to *all* women.


The ERA would eliminate laws discriminating against women in civil responsibilities and criminal liabilities. Laws in several states require women but not men to register specially for jury duty. Discriminatory prison sentences would have to be revised. In one state a man can receive up to 30 days for "habitual drunkenness", while a woman can receive up to 3 years for the same offense. Some states have "passion killing" clauses for men but not for women. Laws where women are de-

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defined as "persons in need of supervision" until age 18, but men until age 16, are present in several states.

Discrimination in admissions and in hirings by educational institutions receiving public funds would end through the ERA. The Amendment would not require quota systems, but consideration on the basis of ability. A state university's admission catalog stated recently that "admission of women on the freshman level will be restricted to those who are especially well qualified." In 1968, 18% of freshman men in four year colleges receiving government assistance had a high school record of "B+" or better, while 41% of the freshmen women had attained such high school grades. As the level of job prestige and salary rises, the number of women decreases. The ERA would attack this in two ways: by offering an equal chance for admissions in training institutions women will have the necessary skills and by eliminating discriminatory hiring and promoting policies.

Discriminatory business and labor laws such as those prohibiting women from holding certain jobs would be eliminated. Married women often have special restrictions on their rights to hold property, make contracts, and establish independent businesses. "Protective" labor legislation such as limiting the number of hours a woman can work makes it extremely difficult for women to obtain higher paying and higher ranking jobs. The ERA would require equal opportunity in employment by the government.

The ERA would not eliminate alimony, but would bar a court from imposing a greater liability on one spouse than on the other, merely because of sex. Where one spouse has been out of the job market for a period of time, his or her capacity to earn will be taken into account as well as nonmonetary contributions such as housecleaning, cooking, and child care. The ERA would improve the alimony situation for both sexes.

Opponents of the ERA have painted a picture of pregnant women on the front line as soon as the ERA is passed; in actuality, Congress already has the power to draft women

and almost did so during World War II. The ERA would require women to register for the draft if it is reinstated. Exemptions would extend equally to men and women. Women were denied the right to say "no" to unjust wars in the past and have contributed greatly in other wars. Women would also be able to enjoy the benefits offered by the military such as educational benefits and medical services. Presently there is a quota on the number of women volunteers the military will accept and the requirements for enlisting in the military are higher for women than for men.

The ERA would give the states 2 years after ratification to revise discriminatory laws. This can be accomplished frequently by changing the word "male" or "female" to "person". Laws restricting or denying opportunities of women or men would be declared unconstitutional. Laws which cannot apply to both sexes due to different reproductive capacities, such as rape laws, would not be affected. The right to privacy guaranteed by the Constitution would insure separate sleeping and washroom facilities in public institutions.

If you are interested in helping ratify the ERA which is in grave danger of defeat, write your legislators. Some legislators have said that the pro-ERA mail has been largely from organizations, while anti-ERA mail has come from individuals (this may or may not be true). Support groups such as the National Organization of Women, the Women's Political Caucuses (State and National), and Common Cause. These groups are working very hard to ratify the ERA. Learn all the facts that you can about the ERA so that you can clear up some of the misconceptions that Phyllis Schlafly and her crew have caused. One source of information for the ERA is on the shelf on the women's movement on the second floor of the library. Anyone interested in working for the ERA can get in touch with me, with Nancy Raley, or with Carmen O'Brien (342-3696).

Cyndy Martin 362-6447



BOOK REVIEW

THE WRITER'S VOICE CONVERSATIONS WITH CONTEMPORARY WRITERS

conducted by John Graham
edited by George Garrett
Morrow Paperback Editions 294 pp.
\$3.50

I am from the Midwest. I don't suppose that fact is of much interest to anyone except me; it certainly doesn't belong in a book review. Reviewers shouldn't have personalities, they shouldn't be confessional, and they should never, never say things like "I loved the book because, you see, when the hero's wife left him I cried because my wife left me."

So, why do I violate the rules? Because I'm not going to review *The Writer's Voice*, I'm just going to talk about it. What, after all, is a good interview? We all know what a bad interview is: it's when Johnny Carson is seated next to the grandmother truckdriver from Biloxi, Mississippi (the celebrities are getting harder to come by, you see, they've gone for gags), and she's in her prim Sunday blue best, smiling for the friends and family she hasn't quite got the guts to wave to, and the camera is packaging her smile like a TV dinner, and Johnny is saying, brightly, inquisitively, "I understand you drive trucks," and she says, that smile getting more frozen by the minute, "Yes, that's right, I do," and Johnny puts on that same TV-dinner smile (only his has a touch of ptomaine), and no one laughs except a wise-guy cameraman offstage, and no one can think of much else to say, and then, thank God, a commercial. That, folks, is a bad interview, and I can assure you there are no such bad interviews in this book.

So: are they all good interviews? What if the interviewee thinks of lots to say and it all makes him sound like a pompous jerk, and you can hardly read him without wanting to throw up, but the fact, is that he is a pompous jerk and you've been let in on the secret? Is that a good interview because it's the truth? I don't know, and I think the reason

I don't know is that no one has ever really decided what the interview is for or why we should read it. Curiosity? Well, then, if you are curious about R. V. Cassill, William Peden, Margaret Sayers Peden, Fred Chappell, Brian Moore, Richard Wilbur, Shelby Foote, Henry Taylor, Michael Mewshaw, William Manchester, James Seay, James Whitehead, Sylvia Wilkinson, Jonathan Baumbach, Ralph Ellison, James Dickey, David Slavitt, William Harrison, and R. H. W. Dillard, this is your book!

The interviews were taped during the Hollins Conference in Creative Writing and Cinema, summer, 1970. Back to the Midwest -- the point is, we didn't have anything like that there (except maybe in Iowa, but that's not where I'm from), and I, as a Midwesterner, am a little bit awed by all this seeming Southern literary enclave. Well, that's one of the nice things about reading this book, loss of an intimidation I ought not have had, discovery that there is no real Southern literary enclave, and that in fact many, many of the writers I suspected of belonging aren't even from the South. Discovery that it's just a lot of very different writers talking about their work, and, if you write yourself, or even if you're just interested in literature, it's a nice book to read because you hear the writers speak in voices they don't use when they write, you find out something about that creative process we do (but ought not) let scare us.

What else? George Garrett tells you what the writers look like. You find out that he finds Fred Chappell "looks like he's just getting ready to knock over a gas station," but that he's honestly gentle and full of love. You find out that he thinks Sylvia Wilkinson is sexy. You find out that Richard Dillard is almost impossible to describe, except as "half hillbilly, half Nabokov." You can also find out and might want to know, if you're going to be around next year, when his birthday is (and how old he is).

Well, why read the book? I don't

know that you should; if biology is your field and you hate literature, you probably shouldn't, but that, I'm sure, you've guessed by now. And maybe even if literature is your field and writing your game you needn't read it cover to cover. It is an awfully nice reference book, I'm glad to have it sitting on my shelf so that I can refer back to the interviews with the writers I'm especially interested in. It is, after all, unlikely that anyone is going to be equally interested in all of them. Maybe you're going to Arkansas next year and want to find out as much as you can about James Whitehead and William Harrison, or maybe you'd like to know that Richard Dillard would have you believe you can terrify him by masquerading as an old lady and grabbing him by the sleeve, whispering, "You look just like Edgar Allan Poe."

The point is, it's a book well worth looking through, worth sampling, even if you don't want to read every word. And if you do look through it, don't miss Garrett's introduction. It's delightful.

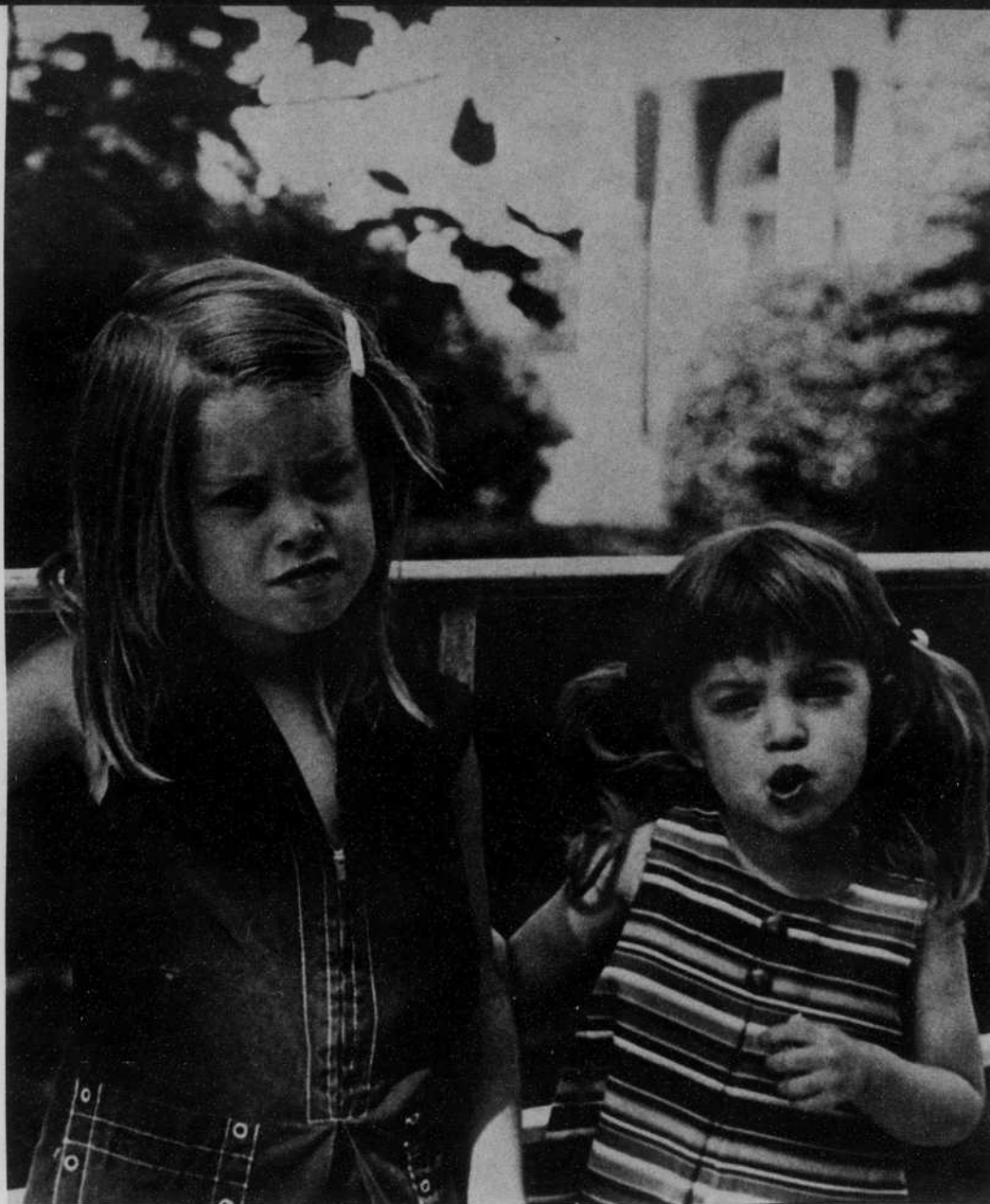
Lee Zacharias

For the Record

John P. Wheeler has tended his resignation as Dean of the College effective June 30, 1974. Mr. Wheeler plans to take a sabbatical leave for the year 1974-75 and return to Hollins as professor of politics the following year.

Present administration plans call for male exchange students to live in Turner next year. As on-campus residents, they will be subject to the same social regulations as the rest of the community.

The Boxwood property, now utilized for the exchange students, is being considered as a new site for the Community School. Arrangements have been all but formalized.



Sexism and Racism at Hollins

Debra Abbott
Emily Seelbinder
Marcia Wade

Editor's note: The following survey was compiled as a project for the Sociology of Women course -- not for HC. Though the authors' introduction is explanatory of the data it precedes, I would like to re-emphasize that the date published here is preliminary. In the editor's opinion, however, the data is of sufficient import and reliability to be brought to the attention of the student body even in this incomplete state. I would like to note additionally that for reasons of space some of the questions whose answers have not been computed have been omitted from this printing.

Our questionnaire presented many problems for us. It is obvious that we are not sociologists and that there are flaws in the questions asked and answers given. However, our experience was that the people who were in sympathy of the goals of our study were cooperative and supportive in answering the questionnaire, despite its many imperfections; those who were in basic disagreement with the study itself were much less cooperative. This was especially true of the faculty. Many of the responses to questions are confusingly or incompletely tabulated. We apologize for this.

the questions had been coded for IBM cards, at the last minute the card-sorter became dis-functional, and we had to hastily compute the results ourselves. It was not possible to do this in all cases, nor was it possible for us to undertake the fairly extensive analysis of the responses that we had planned on. We hope to continue this work at a later date.

The results of the questionnaire are fairly self-evident; several interesting facts, however, are worth mentioning.

Although the smallest percentage of our sample of students intended to get married and do nothing but *be* married, many more students (close to half) expect *most* Hollins students to do just that when they leave. A larger group expected to go to graduate school when they left than those who had other plans -- but only 4% of the sample expected *most* Hollins students to do what they intended to do. And yet more students felt that the average Hollins student was being adequately prepared to pursue her future plans than they felt they themselves were. Apparently, most Hollins students have a low estimate of the rest of the student body, and view themselves as an exception to the average. This low esteem of their peers is "the only Jew in the club syndrome" that feminists speak of, right here at Hollins.

More students said that their parents expected them to get a job and get married than actually expected to get a job and get married; slightly more expected to get a job than whose parents expected them to get a job (as opposed to getting a job *and* getting married) when they left Hollins. And more students were planning on going to graduate school than those who replied that their parents expected that they would do so. The influence of parental and faculty expectations upon each other, and upon the students, will be delved into a bit later.

The contrast between many of the faculty and student responses is both interesting and disturbing. The majority of faculty expected that most students would get a job and get married when they left, although, only 10% of the students questioned planned to do this. When asked what the professors who advised them or knew them best expected to do, the largest student response (35%) was, "They have never asked." Only 4% of the students thought that their professors expected them to do what the majority of faculty turned out to actually expect -- get a job and get married. 24% of the students thought their professors expected them to go to graduate school -- only 5% of the faculty verified this expectation.

Where then, one wonders, do these faculty expectations come from? If the expectations of

the faculty and the expectations of the students are not only different, but are perceived by the students to be the same, and if many professors never ask their students what they want to do, what are they talking about? And how many of the students will actually carry through with their present plans for their futures? It is demonstrable that, although over half of the classes of '60-'70, with one exception, took postgraduate courses, a tiny percentage actually earned degrees. Perhaps this failure to achieve the kinds of things that involve competition, struggle, and independence is partially explained by the faculty's rather low estimation of the Hollins student's intelligence and motivation, and rather high estimation of the amount of influence her parents have upon her plans.

For example, the largest responses of students to the question "Why did you come to Hollins?" were the curriculum, size, etc., and the fact that they like the idea of a women's college. The faculty was basically in agreement with these as being important reasons for women coming to Hollins. But, more faculty thought that students came because their parents wanted them to than for any other reason (79% as opposed to the students' 23%).

Approximately half of both the students and the faculty questioned thought a Hollins education adequately prepared students for their future plans, but twice the number of students disagreed here than did faculty, and more faculty were undecided than were students. This indecision *could* be related to the fact that the faculty really do not have a clear conception of students' future plans, and are therefore unable to judge whether or not they are preparing them well. (When asked what they had planned to do on leaving Hollins when they first came, the largest number of students indicated graduate school. Only 5% of the faculty thought most students planned on graduate school when they first came. Seventy-nine percent, however, thought that most students expected to get a job and get married. 10% of the students replied that those indeed were their plans.)

In response to the question, "How much attention has been given to the work of women in most of the courses you have taken?" (for faculty, the question read, "to the work of women in courses at Hollins?"), the majority of students and faculty agreed that the subject is touched on occasionally. Over a third of the students, as opposed to 11% of the faculty, said that the subject of women is ignored in most courses. Twenty-six percent of the faculty did not respond to this question. A higher percentage of faculty said the work of both women and Blacks was covered in courses at Hollins than in their own courses --

perhaps naive, perhaps a rationalization. And while 37% of the faculty said that the work of Blacks was touched on occasionally in their courses (58% said this about courses at Hollins), and 11% said the work of Blacks is covered extensively in both their own and other courses, 76% of the students replied that they had never taken a course where the work of Blacks has been covered extensively. Sixty percent said they had never taken a course where the work of women was covered extensively. Interestingly, 60% also said they had never taken a course where the work of women has been ignored, and 62% said they had never taken a course where the work of women had been ignored. Apparently, Hollins students -- and professors -- have virtually no idea of the achievements that women and Blacks have accomplished in any one of a number of fields. A women's college, and our experience in the classroom seems to teach us that women have nothing to contribute to a study of art, or music, or history, and are *therefore* ignored.

A list of courses pertaining to the experience of women and Blacks was offered. Students and faculty were asked to indicate which ones should be a part of the Hollins curriculum. In some cases faculty and student response was closely in agreement, but in no case did the faculty's perception of the need for these courses exceed that of the students. This is when we all may wonder just how dedicated the present Hollins faculty is to the education of women.

However, more faculty than students thought the small number of women and Blacks on the faculty is a problem -- and a larger number of both groups thought that the small number of Blacks was a problem. Maybe this is due to the fact that there are even fewer Blacks on the faculty than there are women -- this year, for the first time, one Black woman. She is leaving after this semester. More faculty than students thought the small number of Black and foreign students was a problem. However, more students than faculty perceived interracial relations, gynecological care, the degree to which students are encouraged and motivated to achieve in their fields by professors, and the attitudes and behavior of the security police as problems. And a large number of faculty refused to answer many of these questions on the grounds that they did not know whether these things are problems at Hollins. (They work here, many of them live here -- why don't they know what the problems of the place are or are not?)

Is there a valid purpose to be served by women's colleges? The majority of both students and faculty think so -- although more students agree, and more faculty are undecided.

Should Hollins remain a women's college? Half the students said yes; 16% of the faculty agreed.

Faculty Survey

1. What is your department?
2. To the best of your knowledge, why did most of your students come to Hollins? (Check all that apply)
 - 79% parents wanted them to come
 - 5% didn't get in anywhere else
 - 5% it was far away from home
 - 16% got financial aid
 - 74% liked the curriculum, size, etc.
 - 53% liked the idea of a women's college
 - 32% other (specify)
3. What do you expect most of your students will do when they leave Hollins?
 - 5% get a job
 - continue education and graduate from another school
 - get married
 - 68% get a job and get married
 - 5% go to graduate school
 - 21% other (specify)
4. What do you think most of your students expected to do when they first came to Hollins?
 - get a job
 - 5% continue education and graduate from another school
 - 5% get married
 - 74% get a job and get married
 - 5% go to graduate school
 - 11% other (specify)
5. What do you think the parents of most of the Hollins students expect them to do when they leave Hollins?
 - get a job
 - continue education and graduate from another school
 - 16% get married
 - 58% get a job and get married
 - go to graduate school
 - 26% other (specify)
6. Do you think Hollins is adequately preparing the students for what they want to do?
 - 53% yes
 - 16% no
 - 21% undecided
 - 11% other (specify)
7. What do you think a Hollins student should do when she leaves Hollins?
 - 5% continue education and graduate from another school
 - get married
 - 11% get a job
 - 11% get a job and get married
 - 5% go to graduate school
 - 68% other (specify)
8. Which of these do you think best describes the average Hollins student?

high intelligence and motivation
 58% average intelligence and motivation
 37% high intelligence and low motivation
 low intelligence and motivation
 low intelligence and high motivation

9. How much attention has been given in your courses to the work of women?
 5% it is ignored
 58% it is touched on occasionally
 21% it is covered extensively
 too much attention is given to the work of women
 16% not applicable

10. To the best of your knowledge, how much attention is given to the work of women in courses at Hollins?
 11% it is ignored
 63% it is touched on occasionally
 it is covered extensively
 too much attention is given to the work of women
 26% no answer

11. How much attention is given to the work of Black people in your course?
 21% it is ignored
 37% it is touched on occasionally
 11% it is covered extensively
 there is too much attention given to it
 34% not applicable

12. To the best of your knowledge, how much attention is given to the work of Black people in courses at Hollins?
 11% it is ignored
 58% it is touched on occasionally
 11% it is covered extensively
 there is too much attention given to it

13. Check the following courses which, to the best of your knowledge, should be a part of the Hollins curriculum:
 42% Self-defense
 26% Accounting
 42% Public Speaking
 5% New Trends in Day Care
 16% White Racism
 47% Women in History
 26% Women's Literature
 37% Women in Literature
 53% The Black Experience in White America
 32% other (specify)

14. Are any of the following problems at Hollins:
 63% the small number of women on the faculty
 is this a serious problem? 26% yes 37% no
 37% no answer
 79% the small number of Black people on the faculty
 is this a serious problem?
 42% yes 37% no 47% no answer
 53% the small number of black and foreign

students in proportion to the rest of the student body
 is this a serious problem?
 42% yes 11% no 47% no answer

58% inter-racial relations
 is this a serious problem? 53% yes 5% no
 26% the degree to which the students are encouraged and motivated to achieve in their fields by professors
 is this a serious problem? 21% yes 5% no
 16% attitudes and behavior of the security police
 is this a serious problem? 16% yes no
 21% gynecological care
 is this a serious problem? 16% yes no

15. Are there any other problems you feel are serious in terms of the way students are treated as women and/or as blacks?
 16. What is your race?
 black
 100% white
 other (specify)

17. Do you feel informed as to the purpose and goals of the Women's Movement?
 84% yes
 16% no

17. Do you feel informed as to the purposes purposes of the Black Movement?
 16% yes
 84% no

20. Which of the following best characterizes the Black Movement to you?
 making the black race superior
 getting back at the whites
 68% unifying the blacks into a power causing trouble and stirring up agitation
 32% other (specify)

21. Which of the following best characterizes for you the Women's Movement?
 burning your bra
 not getting married
 42% being a human being first, a woman second
 16% equal pay for equal work
 58% other (specify)

22. Do you think that there is a valid purpose to be served by the existence of women's colleges?
 63% yes
 11% no
 16% don't know
 21% other (specify)

23. Do you think that Hollins should remain a women's college?
 16% yes
 37% no
 26% don't know
 21% other (specify)

Student Survey

1. What is your class?
44% freshman
33% sophomore
23% senior
2. What is your major (or intended major) field of study?
3. What do you expect to do when you leave Hollins?
22% continue education and graduate from another school
17% get a job
5% get married
10% get a job and get married
31% go to graduate school
13% other (specify)
4. What did you expect to do when you first came to Hollins?
18% continue education and graduate from another school
18% get a job
7% get married
10% get a job and get married
27% go to graduate school
17% other (specify)
5. To the best of your knowledge, what do your parents expect you to do when you leave Hollins?
16% continue education, graduate from another school
16% get a job
12% get married
15% get a job and get married
23% go to graduate school
15% other (specify)
6. To the best of your knowledge, what do those professors who advise you and/or know you best expect you to do when you leave Hollins?
10% get a job
24% go to graduate school
8% get married
35% they have never asked
4% get a job and get married
16% other (specify)
7. Do you think a Hollins education is preparing you adequately for what you want to do?
50% yes
31% no
14% undecided
3% other (specify)
8. To the best of your knowledge, what do you expect most Hollins students to do when they leave?
18% get a job
3% continue education, graduate from another school
40% get married
29% get married and get a job
4% go to graduate school
4% other (specify)
9. To the best of your knowledge, is a Hollins education adequately preparing them?
62% yes
16% no
17% undecided
2% other (specify)
10. Which of these do you think best describes the average Hollins student?
16% high intelligence and motivation
45% average intelligence and motivation
35% high intelligence, low motivation
1% low intelligence and motivation
low intelligence, high motivation
11. To the best of your knowledge, which of these do you think best describes the average Hollins student in the eyes of most professors?
15% high intelligence and motivation
41% average intelligence and motivation
38% high intelligence, low motivation
1% low intelligence and motivation
low intelligence, high motivation
12. How much attention has been given to the work of women in most of the courses you have taken?
26% it is ignored
6% it is covered extensively
6% there is too much attention given to the work of women
64% it is touched on occasionally
13. How many courses have you taken where the work of women has been covered extensively?
60% none
6% some
32% few
1% all
15. How many courses have you taken where, when applicable, the work of women was ignored?
60% none
6% some
26% few
6% all
16. What departments were these courses in?
17. How much attention has been given to the work of black people in most of the courses you have taken?
48% it is ignored
2% it is covered extensively
3% there is too much attention given to the work of black people
35% it is touched on occasionally

18. How many courses have you taken where the work of blacks has been covered extensively?

- 76% none
- some
- 20% few
- 3% all

20. How many courses have you taken where, when applicable, the work of Blacks was ignored?

- 62% none
- 4% some
- 14% few
- 11% all

22. Check the following courses which you think should be part of the Hollins curriculum:

- 60% Self-defense
- 56% Accounting
- 58% The Black Experience in White America
- 43% New Trends in Day Care
- 38% White Racism
- 58% Women In History
- 54% Women's Literature
- 57% Women in Literature
- 58% Public Speaking
- 44% History of the Women's Movement
- 52% Home Economics
- 19% Others

23. Check the following courses which you would take:

- 51% Self-defense
- 27% Accounting
- 39% The Black Experience in White America
- 30% New Trends in Day Care
- 24% White Racism
- 39% Women in History
- 30% Women's Literature
- 37% Women in Literature
- 35% Public Speaking
- 22% History of the Women's Movement
- 27% Home Economics
- 10% Others

24. Are any of the following problems at Hollins:

- 40% the small number of women on the faculty
- is this a serious problem? 15% yes 4% no
- 57% the small number of black people on the faculty
- is this a serious problem? 38% yes 18% no
- 47% the small number of black and foreign students in proportion to the rest of the student body
- is this a serious problem? 34% yes 12% no
- 66% inter-racial relations
- is this a serious problem? 52% yes 14% no
- 47% the degree to which students are encouraged and motivated to achieve in their field by professors
- is this a serious problem? 32% yes 16% no
- 62% attitudes and behavior of the security police

is this a serious problem? 45% yes 17% no

68% gynecological care

is this a serious problem? 50% yes 17% no

25. Are there any other problems you feel are serious in terms of the way students are treated in an equal way as women and/or as Blacks? Are these serious problems? How serious are they?

26. What is your race?

- 6% black
- 93% white
- 1% other (specify)

27. Do you feel informed as to the purposes of the Women's Movement?

- 65% yes
- 24% no
- 11% other

28. Do you feel informed as to the purposes of the Black Movement?

- 56% yes
- 35% no
- 9% other

29. Which of these best characterizes the Black Movement to you?

- 4% making the black race superior
- 45% unifying black into a power
- 1% causing trouble and stirring up agitation

4% getting back at whites

39% other (specify)

30. Which of these characterizes the Women's Movement to you?

- 2% burning your bra
- 41% equal pay for equal work
- 34% being a human being first, and a woman second

3% not getting married

15% other (specify)

32. Do you think that there is a valid purpose to be served by the existence of women's colleges?

- 71% yes
- 17% no
- 11% don't know
- other (specify)

33. Do you think Hollins should remain a women's college?

- 49% yes
- 27% no
- 17% don't know
- 7% other (specify)

34. Why did you come to Hollins? (Check all that apply)

- 23% my parents wanted me to
- 22% it was far away from home
- 57% I liked the curriculum, size, etc.
- 42% I like the idea of a women's college
- 17% I got financial aid
- 7% I didn't get in anywhere else
- 29% other (specify)

The President's Perspective

Barbara Birge

"To put all our eggs in one basket would reduce our potential clientele further. We've got to take all kinds of women and make the most of their opportunity here. Right now, we're probably not making the most of that opportunity . . ."

The "one basket" of which Dr. John Logan was speaking is a curriculum based almost exclusively on Women's Studies. As an apparent majority on this campus, the president sees such a program as holding great potential for Hollins, but not holding the secret for our survival as a women's college.

Dr. Logan elaborated on the nearly unique opportunity available to Hollins as a women's college. "We could make more of it in the course of study. We give it a glancing reference now. I don't think it's been discussed since I've been here. We tend to take it for granted. New professors rapidly lose the perspective that they're teaching a special group -- before long, they're just teaching people, not women. To change this, we'd have to come out four-square in favor of women's education. I'd be very much in favor of doing just that.

"But this kind of innovation generally moves from the extracurriculum into the curriculum. It might be well to try to organize college-wide programs to discuss every aspect of women's situation in our society. This would allow people to take advantage of the situation we have as a women's college. If that sort of thing begins to be important, to rub-off generally, to be emphasized, it could charge the atmosphere here with special concern for women. In turn, the curriculum would respond to student needs. But if that need isn't felt, we cannot force the curriculum in that direction. We've got to realize, too, that it would be a distortion of reality to make the entire curriculum a consciousness-raising course of study."

The question rises whether or not the kind of student body which Hollins has traditionally seen would be receptive to women-oriented studies, or indeed to any specifically-stated direction for the college. One can further consider whether a departure from the traditional student composition would preclude a departure from staid academic aspirations. On obtaining more diversity, Dr. Logan said, "At present we visit all kinds of schools in all kinds of places. There's more diversity here than people know. It's not as great an ethnic diversity as a regional diversity. Hollins, to a much greater extent than any of the Seven Sisters, offers a meeting of regional cultures. Even though you may come from suburbia, you bring different attitudes with you." As for greater economic diversity, Dr. Logan cited the fact that, "Most private colleges are populated with the relatively poor and the relatively wealthy. There are no substantial programs for financial aid to the middle class. There is a great vacuum of middle income students -- they are the ones forced to attend state institutions.

"Considering such a gap, we've got to ask how much ethnic diversity we can have. We've got to have eighty-five percent full-paying customers or we can't survive. Ideally, you'd charge tuition on a sliding scale at \$5,000 for those who could afford it and lesser amounts according to less family income. At present, we can't move to that kind of system. Nor is the proposition of large-scale loan programs very bright."

One other source of student diversity is increasingly cited in older women students and a continuing education program. According to Dr. Logan, "The mature woman student is for Hollins an untapped resource. We've made almost no effort to recruit such people, although we have certainly not discouraged anyone from coming. This is certainly one of the prime

possibilities for future security of more students."

Not to be overlooked in the picture of future students is the standard admissions procedure. While dealing with the possibilities for continuing education or other admissions expansions, Hollins obviously cannot neglect the pool of prospective students in the high schools. Furthermore, it is not Hollins as an institution, but Hollins as its students who can effectively recruit among "the girls back home." "The average student who comes here," Dr. Logan illustrated, "first hears about Hollins from a peer. The least likely source of interest is a guidance counselor."

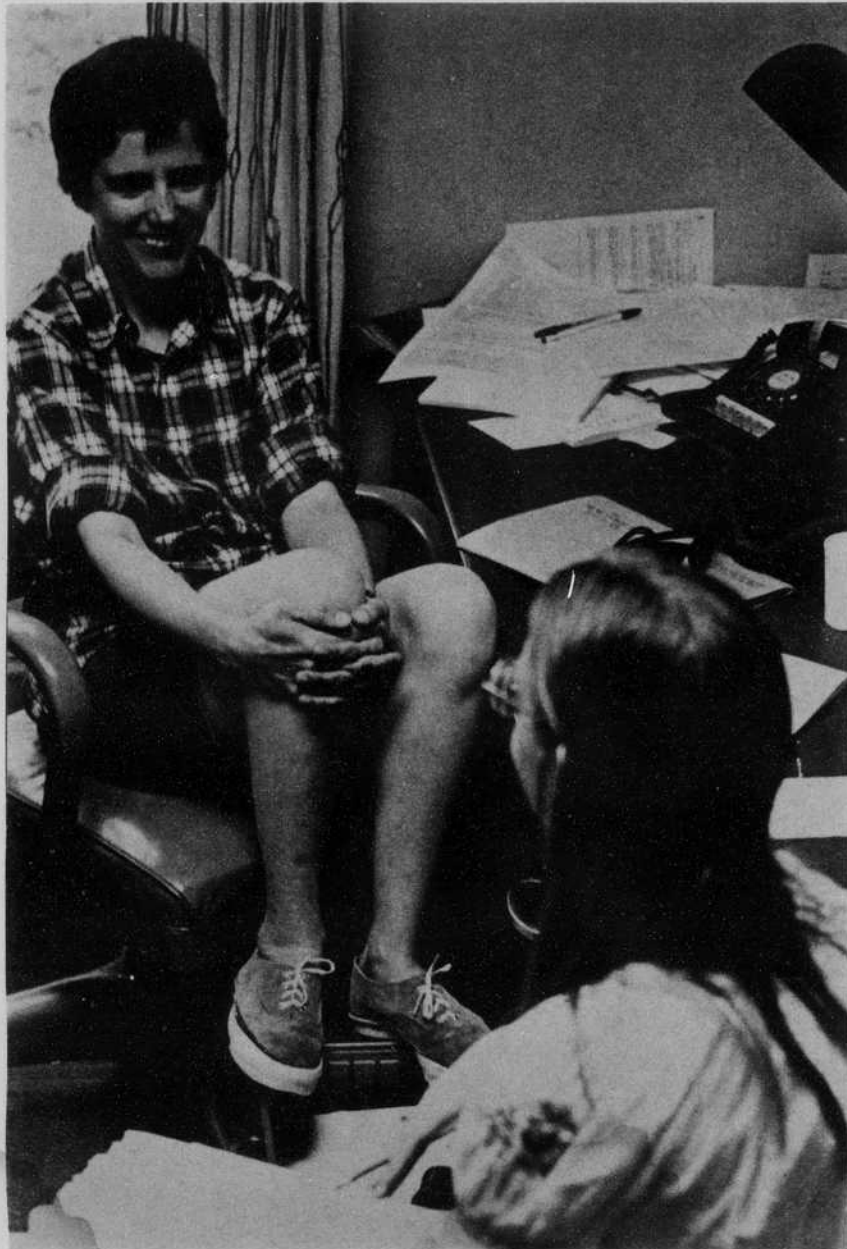
Needless to say, admissions is a primary consideration in curriculum direction, and clientele-appeal may well determine whether Hollins will concentrate more intensively on women. At present, this appeal has not been estimated and according to Dr. Logan, "We don't know enough yet about the reasons people come here. There seems to be great variety in the reasons. The big question, therefore, is how to maintain a program of high quality that attracts the students of high caliber we're accustomed to having."

Does the fact that admissions (and, according to some, caliber) are dropping in spite of Hollins' high-quality program indicate that something more is needed here? Assuming that we remain a single-sex college, will we not, in fact, have to offer some synthesis of academic excellence and emphasis on women?

In all fairness, the question is not so dramatic as to be a matter of survival; Hollins can (as in the past) function on a smaller scale. If the issue boils down to offering such a synthesis as mentioned above or offering the traditional Hollins on a smaller scale, the real question is which kind of institution offers more to its students.



Dr. Logan discusses what Hollins does for its women



Women in education

On Monday afternoon, April 30, women faculty members Ms. Mary Atwell, Ms. Sandra Boatman, Ms. Mary Houska and Ms. Esther Vassar met with students Debra Abbott and Barbara Birge to talk about what women's education means at Hollins. With a topic like that before them, it is not surprising that the group touched on a wide assortment of considerations ranging from coeducation to continuing education.

Because their talk offers a relatively extensive overview of such vital concerns, it is published here as nearly in its entirety as possible.

(Editor's note: Because of class interference, Ms. Boatman had to join the group late, hence her participation in the latter part of the discussion.)

Birge: I'd like for us to deal with the argument used so often: that Hollins shouldn't go coeducational because we have such a great opportunity to do so much as a women's college. I want to know what it is precisely that we think we are doing as a women's college. I can offer the statement that if Hollins doesn't make more of what it is right now, then it might as well go coeducational. What do we do with a statement like that? I want to know what you think! Hollins can be as a women's college -- what it can do for its students.

Houska: It's very good preparation for housewifery right now. That's about all. An intelligent housewife who can run a good cocktail party and keep the conversation going. Very good at the women's club book reports. Period. I don't think the college does anything to build up the confidence of the girls to prepare them for being equal and independent. There's

--etcetera

nothing that I see. Just as the Blacks have discovered the need for -- I don't know whether I should call it compensatory education since I don't really mean compensatory education in the sense of making-up, rather in restoring confidence in one's own sex or race -- a perspective that indeed there has been and there is greatness there. And there is none of this here.

Birge: Do you think there's any promise that there will be some of this here?

Houska: Well, there are some new courses . . .

Birge: The American Woman?

Atwell: I don't think that's going to be the panacea. I would hate to have anyone think that it is going to be, but I do think certainly that's one reason for teaching it -- to give a realization that women have been important in history which the ordinary American history course pretty much neglects. Even when I teach it, because you have to be selective; you have to decide what you're going to cover, and you find that in a survey you're covering broad things and so you give a little bit of time to what women are doing, but I think in this case it is necessary to be compensatory as Mary said. I think if courses like this are regarded in that way, it's a chance for us to understand a little bit more what we are and what people like us have been and what they've done. I think that kind of thing can be a positive improvement. I don't think that's enough, but I think it's certainly a step in the right direction.

Abbott to Atwell: I know you feel strongly about coeducation. Do you feel more strongly about coeducation for this particular school, or this school deciding that it is to remain a women's college and trying to build itself on premises like it is dedicated to the education of women? Do you think it's more important that we have a women's college, or that Hollins go coed?

Atwell: Well, I think it's more important that we be the best we can, which is a very broad kind of statement, but I wouldn't want to see us remain a women's college just because to be something else would mean making a change. I would hate to have that be the reason and I expect that in some quarters that might be. If the decision to be a women's college because a women's college can offer something unique is a consciously-made decision, then I'm in agreement with that. If we think we have a unique kind of women's education to offer, then that's fine. But I don't want to see us just be a women's college because that's what we always have been. And I'm afraid that there are elements of that.

Houska: Yes, I find that the arguments for retaining this as a women's college are very weak. Yes, there is leadership on campus and it's leadership among women, but that's not that world out there at all. I talked to a student who had to do part of her last year's work at a coeducational university, and she discovered something she hadn't known before, having gone through the traditional background for women here -- girls' preparatory school followed by Hollins College -- she competed very well with the men. Very well. And this was to her an incentive to do things she had not otherwise planned to do. And again, when you have a single-sex existence you don't know that. You're likely to accept what you always felt was there, even though perhaps your parents never said it (maybe they did) that papa always knows best, that brother always makes the decisions, and so on.

Birge: So in other words, coeducation would give women the opportunity to try out this kind of equality.

Houska: Indeed.

Abbott: But what happens when the power positions are immediately taken over by the men?

Houska: But this hasn't really happened. Not that much. They've been shared in my observation. I don't think that you could really point to any situation where automatically all the leadership positions have gone to the men. For example, the editor of the newspaper at VPI this year is a woman. There are women leaders in a good part of VPI although the ratio of women to men is still about one to three. They are very much in the minority and they have a much larger position in student leadership than that would represent. So I don't think that that argument, if you really did a careful statistical analysis, would come through. If a boy occasionally becomes head of the student government, well fine.

Abbott: I agree with you, I don't think it's a valid argument. My argument for remaining a women's college is more along the lines of giving an alternative to culture, that women have the opportunity to live with each other, to learn with each other, to learn what it means to be a woman amongst each other, to have a sisterhood -- which is not here. It is amongst some women, and a lot of women feel very strongly that there's a real need to remain four years amongst your peers.

Houska to Atwell: Mary, did you go to a single-sex college?

Atwell: And preparatory school.

Houska: So did I . . . I went to a coed high school. I didn't see that at all in my experience.

And I don't know about Mary, but this was not there.

Abbott: It is not here. I'm saying it's ideal . . .

Houska: I don't know whether you can so change human nature.

Abbott to Vassar: You didn't attend a single-sex college, but you did go to Howard which is basically Black. Do you see a necessity for a basically Black institution?

Vassar: Simply because of admissions policies in schools. As long as those admissions policies are racist, where else would Black kids go? As long as integration is not raising the ten percent of honor students among the Booker T. Washingtons of the country -- they don't exist in integrated school systems, not because the kids aren't smart, but because of their poor teachers, the system's screwed up and those kids won't ever get a chance for an education.

Houska: This was the basic reason for women's colleges, too. In Virginia there was hardly any other place to go.

Vassar: You had the University of Virginia, for example. It was a one-sex state institution.

Houska: And essentially so was VPI. And at William and Mary the quota on women was so low, there was no place else to go.

Birge: Do you all think that if indeed there is the opportunity for Hollins to do something unique for its women that it should do this?

Atwell: I've heard the idea of emphasizing Women's Studies as something Hollins could do that would be unique. I really wonder if that is grasping at a straw in a way. I see the necessity of courses in this area and the things that we've been saying about filling in the gaps that have been left for so long, but I'm afraid that to build your reputation on something that I'm not sure is academically valid -- to try to build a school's existence around something like this, and that's the only thing I've heard mentioned that Hollins' could offer that would be unique. I don't know what other things you might have in mind that Hollins could uniquely offer as a women's college. Did you have something else in mind?

Birge: Not really. I think in terms of the things that the administration could put in it would have to be academic. Unfortunately, what I'm talking about is a general atmosphere about the place, which isn't something which you can suddenly institute.

Houska: No. In fact, how do you flush out three quarters of your faculty? There's no way. Or indeed do you want to . . . people who are

perfectly fine in the academic area, but they don't really have a sympathy with women as a professional, women as an independent person? Very few do. I wonder whether there would be a market for it, really. Just as, well I'm sure there would be a market for a school that has Black Studies, but not Black Studies alone. I think a Black student wants to be trained to do something out there and to be able to achieve out there. And just coming through with Women's Studies -- that's zilch.

Birge: I agree. I think right now if Hollins could make its pitch in the direction of being so strong academically and also being so strong for its women students . . .

Houska: I think that's the pitch they've been attempting to make . . .

Birge: I think somehow we've fallen short of it.

Houska: Partly it is (some recent studies that have been done suggest) that of the girls that who are in the top third of their class, the least thing they would like to do is go to a single-sex college. So this is why we've fallen short. They have the opportunities now to go to the best schools. A school can only be as good as its student body, and this has been a problem here. I think we have all seen some of our classes decline, because, yes we still get some very bright students, but we get some dregs, too.

Abbott: Sara Lawrence went this whole year discussing whether to go back to being a women's school and decided to remain coed, but be dedicated to the education of women in particular. To do that there are certain things that have to support that kind of premise. An example is Women's Studies; another example is a continuing education program, where women of all ages (18 and above) can come back to learn. I think that if Hollins were to go coed, that might be a smart way to do it -- to emphasize that women are very important around here and with that emphasis maybe when men do come upon the college campus, if they do, positions of power won't automatically go to the men. All of a sudden the only kind of life around here wouldn't be a social life, there would be an academic life.

Houska: If you keep your academic standards high -- in the experience again of women's colleges which have gone coed -- the men they have brought in have, the studies would suggest, been higher academically than the women. And they have been attracted to the places because of the academic standards. So I don't think this is really a fear, providing this institution can keep its standards up, but the danger of not is that our student body will decline so that we'll do the other kind of com-

pensatory education. But I do think we have a real market in the Roanoke area among the housewives which we have not made well-known at all.

Birge: This opens up another aspect of the whole thing -- providing role models or what have you for the students. Founder's Day was, I think, an example of a great kind of program on this campus. But then you get the student response which is also very typical. I feel that we can scream all we want for more women images for the students to see, and if the students aren't going to pick it up, well, there you go. Just as much as three-fourths of the faculty are guilty here, three-fourths if not more of the students are either apathetic or anti . . .

Houska: Well, what you're doing is trying to change a lifetime of patterning. Many come from very conservative homes, and I think part of the problem is that so many come from the South, with a more traditional conviction.

Birge: Is there any way to get around that?

Abbott: I think a way to get around it is to set priorities. In a study on Racism and Sexism at Hollins which some of us have been working on, we're proposing a very strong stand for this place to remain a women's college. The kinds of things we feel that should be instituted to change that around include more female faculty. There are seventy-five percent men. There's a real problem about the attitudes, about courses that should be here, the career counseling which should be here, an ethic variety that should be here of women of all backgrounds -- economic, racial, religious. And none of that exists here. I don't think this community parallels any other place in the country. It's White Anglo-Saxon Protestant female basically, and that's sick.

Houska: That's right now who's applying, because we're taking everyone who applies.

Atwell: Yes. This is where I think one step would have to do with a more vigorous recruitment policy which is something I really wonder about. I don't think the recruitment methods are as effective as they can be, and I don't think for the most part they have gone outside the areas which have traditionally sent people to Hollins. I think going to other parts of the country and not flying in for twenty minutes and speaking, but something that we were talking about as a possibility would be sending perhaps young faculty members back to their home areas to talk to people they know in schools to talk to schools where they're acquainted about Hollins and what it's doing, what kind of a place it is. I would be very de-

lighted to go back to St. Louis and talk to some people in high schools about that. Places where I know they have the kind of students I think that Hollins would like to attract. But I think this kind of thing perhaps, just looking at our recruitment, would be a big step, and that's an area which I don't see much examination of at this point. We're talking about falling off applications and the quality of people we traditionally hoped would apply and more variety, and nobody's really doing much about looking for more people and more varied people.

Birge: That is, in fact, the defense being used at the moment for accepting everyone who applies -- that they are of the same high caliber that they have always been because they are coming from the same places they've always come from.

Houska: The same families they've always come from. One of the problems here, though, is Hollins' reputation, (not its academic reputation) of being a WASPish place and of being a wealthy school. I don't know of anything we can do to change this image of Hollins.

Vassar: It's a circle. The only way to change it is to change the student body. You have to start somewhere, so you can begin to get different kinds of people. You're not going to get different kinds of people when you have meetings where you tell scholarship students they can't participate in an exchange program to American University. There is almost second-class-citizenship for a student who agrees to come here and is not told they cannot participate in these programs because they are scholarship students. That's dishonesty to me. To get a diverse kind of student body, there has to be a scholarship. I wouldn't come here and say, "You can come, but . . . You're lucky to have the opportunity for an education." The scholarship kids who get accepted here, and I know particularly the Black students, compare favorably or higher than the White students who are accepted. One student expressed the fear that the standards were being lowered, and she saw the standards being lowered because of scholarship students. The standards are being lowered for people who can pay the \$4,000. And she didn't see that. She didn't see that the people who are getting scholarships have very high standards to meet, whereas if you've got \$4,000 you can come here. She had reversed the whole kind of thing. You're not about to get people

-- as I said, I wouldn't come here if I were told that as a scholarship student I could not participate in activities which are educational experiences. That's why a lot of kids are leaving, because they could have gone to U. Va. and had \$1,000 less loan and a higher education as far as standards are concerned. That's going to be a problem here, because what would attract students here if you honestly tell them, "You can't do this because we're giving you financial aid."

Houska: And furthermore, another aspect of all this is not only the home situation and all that, but it's kind of hell for one of these kids to be on the same floor with a bunch of gals from St. Catherine's or St. Anne's who can dress beautifully and who flaunt their money around. They don't feel comfortable. There is no means of communication. It's a different world.

Birge: Well, we're saying that the image of Hollins needs to change if we're going to get a new brand of student. At the same time, I'm afraid that the image of Hollins right now is accurate. If you turn it around, then you've got the kind of dishonesty we're saying is so wrong. So you get to the point again of not changing the image, but what Hollins actually is, and like you said, it's a circle. There has to be another way.

Vassar: I think if students made their voices heard. For instance, what I'm told in meetings is that it's bad public relations for a scholarship student to be an exchange student.

Boatman: Why is it bad public relations?

Vassar: Because students actually go and complain to Jake Wheeler if they see a scholarship student dressing too nicely. The other side needs to be told. As it is, it's bad P.R. for a scholarship student to go on Hollins Abroad or to have a car. How does it look to the people who are paying? You need to tell that everybody doesn't feel this way. Why is it that if you're on scholarship you're supposed to look differently from the rest of the student body?

Houska: And be treated differently.

Vassar: And furthermore, nobody's supposed to know who's on scholarship. That's confidential information unless the student tells you. Of course it's obvious at times at a school like Hollins where it's history to know that most minority students are on scholarship. But people make those kinds of statements and the students have to live with hearing those things, that they can't look nice because of what the clothes cost because they've got a

\$2,000 loan at the bank and through National Defense. Of course it's a fact that twenty-five percent of the student body is on scholarship and there's only about two-and-a-half percent minority students on campus, but nobody even considers that.

Houska: You get back to the point that with our present clientele, the paying people are going to be this WASPish group, and I suppose that would be one of my arguments for turning into a coeducational institution, because you may be more likely to mix the group.

Vassar: If you could change your recruitment efforts, because a lot of kids don't want to come because of the reputation -- I hate to use terms like liberal and conservative -- but most students who want to be at a real educational institution that does have a diverse student body wouldn't come to Hollins. And these can be the best students. So the recruitment effort is going to have to be changed in the private schools from going to Rock Hill Academy in Charlottesville to public high schools. And a lot of it has to do with face to face presentation of your college and aggressiveness. You have to know how to talk to people. How to push the positive things, but be honest at the same time. I really don't care if Hollins says that scholarship students can't be a part of the exchange students, but I'll tell students when they ask, because they'll appreciate it when they find out. It's all in honesty and the key people you get to go and represent your school. Whether you like it or not, these people who sit behind the desks at these recruitment conferences represent you, a thousand students. All balled-up into one recruiting officer. And if you don't make a positive impression through that officer, nobody's going to come to you.

Boatman: What became of the effort to get alumnae involved in this?

Birge: They're doing a good bit of the recruiting.

Vassar: Are they employees of the college?

Houska: It's done voluntarily.

Boatman: Why could they not go to public high schools?

Birge: They can, and I know of some who do.

Vassar: You know it's just as important to try to get different kinds of White students as it is to get ten Black students to come here so you'll look integrated.

Abbott: A diverse student body is not a priority here. It's not a priority of the Admissions Office, the administration, or the Board of Trustees. You've got a power structure here, and it's not a priority to have a humane pop-

ulation here.

Houska: Hollins as a commuting institution is not that costly.

Atwell: There's another possibility that seems untouched.

Houska: And there is, I'm sure, a fair resource of people in the Roanoke public high schools who can afford perhaps with minor financial aid to come here and to commute. But again, there are no facilities for these commuters.

Birge: The Moody Center is supposed to alleviate that.

Atwell: I think it the same way as with the reason we remain a women's college is because that's what we've always been (at least that's how it seems to me), the reason we remain a residential college is because that's what we've always been. Where is the investigation to say, "Let's look at the possibilities of our local area." I haven't even heard anybody talking about that in any serious way.

Vassar: That's right. Nobody talks about Roanoke people coming to Hollins.

Boatman: And that sounds like the best bet.

Houska: I think a number of these kids just don't consider the alternative of coming to Hollins.

Vassar: Most of them have never been out here.

Boatman: How about adult education, too?

Birge: I think that's very important in the eyes of the students 18 to 22. We have to face it, a great number of the graduates of Hollins are going to be housewives, and think their education is over and done with.

Vassar: And this is wide-open territory. Hollins could do so much, especially since Hollins still has a good academic reputation.

Houska: You know, both of those policies, making older women welcome here and making commuting students welcome here would alone change the class distribution and the social distribution.

Abbott: Another reason I see for continuing education is to expose the women from 18 to 22 to older women and to women who have been mothers, who have been in careers, just different kinds of women.

Atwell: And there can be a very stimulating effect from having those people on a campus. Their motivation is generally so great.

Abbott: Those women aren't doing time. A lot of women here do time. They don't know why they're here and they're not here to learn.