
Voices From the Capstone

A Reflective History of the Student Experience at

The University of Alabama

1945-2000



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Introduction

Neal Hutchens

How does one tell the story of a university? A number of methods come to mind such as providing a detailed institutional history. The following project, however, involves looking at the history of a university from the perspective of student life. Specifically, the collected chapters examine diverse aspects of student life at The University of Alabama from, roughly, the years since the mid-1940s. An interest in this period stems from the dramatic changes in higher education that occurred not only at Alabama but also at institutions across the nation during this time. The end of World War II and the impact of the GI Bill significantly expanded the opportunity for returning veterans to take advantage of higher education. The post-war years also witnessed the Civil Rights Movement and a fundamental change in the opportunities available to black individuals such as the right to attend colleges and universities that had previously only admitted white students. Revolutionary shifts also occurred in the treatment of and avenues available to women in relation to higher education.

An examination of student life at The University of Alabama during this period contributes to a better understanding of how larger national trends impacted the university. Exploring the development of student life at the university also provides a tool for comparison to patterns at other institutions of higher education during these years. Finally, a better understanding of events and trends related to student life following World War II at the school

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potentially contributes to discourses concerning contemporary issues related to higher education at The University of Alabama and elsewhere.

In choosing to examine student life at The University of Alabama from the 1940s onward, the authors recognize that they leave much untouched concerning not only the history of higher education at The University of Alabama but of the state in general. The historical landscape of higher education in Alabama is rich in detail and includes many noteworthy institutions, both public and private. The decision to focus on The University of Alabama, however, allows an in-depth case study of how student life developed at a single institution in light of the significant changes that would come to higher education following World War II.

In addition, The University of Alabama represents a historically significant barometer from which to consider changes in student life since the 1940s. A dramatic moment in the life of the school also represented a significant episode in American history when George Wallace chose to make his defiant stand in the school-house door on June 11, 1963, at the university (Rogers, Ward, Atkins, and Flynt, 1994, p. 573). Wallace made his infamous speech, promising segregation now and forever, and then gave way to federal marshals to enroll two black students, Vivian Malone and James Hood, who had successfully sued to gain admission to the university (Rogers et al, p. 573). The story of student life at Alabama during these years involves consideration of an institution connected with some of the more turbulent and exhilarating changes that took place during this era and held national attention. The following chapters contribute, then, to the understanding of a university that already holds a unique place in historical inquiry.

At its broadest level, however, this project represents an endeavor to tell the story of the life of one institution from a unique vantage. Pursuing the historical inquiry of higher education

in the context of student life provides an additional lens to better understand the story of higher education in the decades following World War II. The authors hope the following chapters not only document important aspects of the history of The University of Alabama but also contribute, in general, to the history of higher education following the 1940s and suggest additional avenues of inquiry for future research.

References

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Bama Bound: Policies, Practices and Procedures of Undergraduate Student Recruitment and Admissions at the University of Alabama During the Second half of the Twentieth Century

Wendy F. Jones

Public opinion changed in almost every aspect of everyday life during the period of 1945 through 2000. The basic American ideal of work has undergone a significant change. Who works, how they work, how they prepare for work have been among the many questions asked. The answers to some if not all of those questions have come in the form of a college education. In turn, the whole idea of going to college changed dramatically during the second half of the twentieth century. This change has affected the students, the institutions that they attend, and the people whose job it is to connect the two.

There have been significant changes in the process of recruiting students to and admitting them into the University of Alabama. The message that the University of Alabama is an excellent place in which to continue your education has not changed, but the means through which that message is conveyed have. The amount and type of information available to students, the influence of outside constituencies and the basic requirements for admission have grown and evolved through the years.

Should I go to college vs. How do I get in to the college of my choice

As long as there have been institutions of higher education, there has been advice on how to get in and be successful in them, whether that be in the form of wise words from a family

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member or elder, handbooks, or flashy websites. In covering this time period, it is useful to set the tone and it is interesting to compare two such guides from 1950 when college enrollments were still feeling the surge after World War II and had reached the two and a half million mark (Havighurst & Warner, 1950, p. 5), and from 1980 when the number of 18 year olds and therefore number of high school graduates had decreased by half a million (Breland, Robertson & Wilder 1986, p. 1).

The difference in titles sets the tone for our comparison. The guide published in 1950 is entitled Should you to go to college? and the 1980 manual is entitled Getting into the college of your choice. The tone in Should you to go to college?, as the title suggests, is a questioning and non-encouraging one. Take this excerpt for example:

Although every high school student has some voice in the question of whether or not he goes to college, his decision has, to a large degree, already been made for him. This can be explained by examining the types of people who go to college. The figures show, and you may have noticed yourself, that whether a person goes to college is decided, not so much by his intelligence and ability as by the financial and social status of his family (Havighurst & Warner, 1950, p. 8).

The guide then goes on to show photographs of typical middle class houses and a city apartment building with the caption, “Some people live in expensive residences; others in run down apartments” (Havighurst & Warner, 1950, p. 8). This idea is reinforced a few pages later with the statement, “Accident of birth too often determines who can afford to be educated. Too many young people are forced by financial circumstances beyond their control to end their education when they complete high school” (Havighurst & Warner, 1950, p. 10).

Havighurst and Warner answer the question of who should go to college themselves with their list of qualifications that a student should meet before being considered worthy of a college education: “1. Students who plan on entering a profession (not just a vocation); 2. Students

whose intelligence and personality indicate they may become a success in executive and administrative positions in business and industry” (1950, p. 11).

Another sign of the times in this 1950 guide is evidenced by what Havighurst and Warner have to say about females going to college. “Many girls who have no particular vocational interest are not interested in pursuing a career plan to go to college because of the cultural and social advantages. They hope to make friends of a high social level, and perhaps eventually marry into a family of wealth and social position” (1950, p. 14).

The guide does offer some practical advice to students who have decided, despite all of Havighurst and Warner’s warnings, that they do want to pursue a college degree. This is the only similarity between it and the 1980 guide to getting into the college of your choice. In fact, this younger guide focuses almost exclusively on practical advice. The question of whether or not a student should go to college is not even addressed. The whole focus has shifted to being informed and successfully navigating the admission process.

One finds some very interesting differences in advice on the same subject from the different guides. For example, Havighurst & Warner encourage students to meet and get to know the traveling college representatives (1950, p. 18). Zuker and Hegener, on the other hand, warn students against losing their objectivity with college recruiters. “They naturally present a viewpoint that is biased in favor of the college that they represent. Furthermore, they make an impression on you that you must try to distinguish from the impact of the information you are learning about the college itself. A recruiter’s looks, facility with words, or amiability have no bearing on the quality of the curriculum his or her college offers, the tenor of campus life, or – most important – the way that you would get along at that college” (1980, p.32). This is especially interesting advice during this time period because colleges and universities were

drastically increasing their recruitment efforts and a great deal of the people doing the recruiting were young, attractive, recent graduates of the institutions that they represented.

Zuker and Hegener go on to encourage students to be mindful of flashy, well-produced view books or brochures. “Students should remember that a view book is probably an institutions most subjective portrait of itself and is not intended to be used as a sole reference source” (1980, p. 37). They also explain mailing lists and mass marketing gimmicks to students. “...you must keep in mind that colleges are looking for student just as actively as you are looking for a college. If you are particularly attracted to a college because of something that you read in mailing piece, be sure that in your follow-up research you look closely at whatever intrigues you and acquire a complete picture of the institution” (1980, p. 37).

The fact that the 1986 college comparison worksheet is four pages long as compared to the short list of guidelines offered in the 1950 guide simply reiterates that students and their parents are much smarter consumers and that colleges have been forced to be much smarter marketers.

Tom Davis, who retired from the position of Associate Director of Admissions after over twenty-five years of service expands on this idea, “It used to be the that the high school diploma was your terminal expectation and there were a lot of jobs that you could do. As the technology and the country have changed, we are now at the point that you need a degree to do some of these things. The baccalaureate degree became what you needed to have and the expectation was that everyone ought to get one” (personal communication, October 25, 2001).

“In the second half of the 20th century, you were going to need a college degree. You were not going to go back to the farm; you weren’t going to work in the family business. In many instances, the family business was becoming a corporation. It wasn’t the family hardware

store or grocery store anymore, it was ACE Hardware and Brunos, and unless you were a Bruno, you were going to be the cashier. College became very, very important. We invented the computer and all the technology that fell out of that. We went to the moon and all of the technology that fell out of that. As all of this was developing, the idea evolved that you really need to have a college degree. But we didn't necessarily improve the gene pool. Many people felt like if I am going to make a living, I am going to have to go to college. That's when we really began doing a lot of recruiting in the early 1970s. When the competition for the students grew, our effort grew" (personal communication, October 25, 2001)..

Higher education is no longer considered a privilege for the socioeconomic or academically gifted, but a right for the masses. It is for this reason that the focus has moved from admissions to recruiting.

Available Information

Recruitment Materials

Society has experienced an information explosion during the second half of this century and that is definitely evidenced in the evolution of recruitment materials. Bobby Ray Hicks spent twenty-seven years working in the area of student recruitment at the University of Alabama, and has seen many things change drastically over the years. “When I first started (in 1969), we had one piece. It was a facts folder. A very plain, small, little, folded piece, it actually had the words facts folders written across the front. We passed those things out by the millions. It was absolutely necessary to do that (send recruitment pieces to the students). You have to keep your name in front of them” (personal communication, October 11, 2001).

“Someone thought I coined a phrase one time, but it actually came from the front page of the Atlanta Journal-Constitution, I believe. ‘Covers Dixie like the dew.’ That’s what we had to do with our recruitment materials in Alabama” (personal communication, October 11, 2001).

Edwina Crawford graduated from The University of Alabama in 1976 and went straight to work in the admissions office. She has held various duties including admissions counselor and most recently the position of Assistant Director of Admissions for International Admissions and Recruitment. She can remember having very few different recruitment pieces available even in the mid to late 1970s (personal communication, October 10, 2001).

Today the office of undergraduate admissions is constantly trying to stay in front of their prospective students, whether that be in the form of thousands of monthly mailers that are sent out every month, the university run website, the interactive cd rom, the upcoming DVD or even the personalized birthday card that they receive from Big AL, the university’s mascot.

David Jones, a 1996 graduate of The University of Alabama is a graphic designer who spends the majority of his time designing pieces for prospective students. “The university is essentially a business and they have to target their marketing effort in the same way that any

other corporation would” (personal communication, November 1, 2001). Just as a corporation researches their target audience or likely consumers, so too does Jones.

“We very often make associations with things. For example, I just designed a t-shirt for University Day (a campus wide open house) and the design was inspired by a logo that I saw in Men’s Health 18. We also subscribe to magazines such as Teen People, YM, and Cosmo Girl. It’s my job to figure out how to get these kids’ attention and get them paying attention to Alabama” (personal communication, November 1, 2001).

Jones’ division of the university, Marketing Communications, even conducts focus groups at local high schools to find out what students like and want to see more of. “We already knew that young people don’t read all that much, so photography is very important. They want to see real life, not just pretty people in pretty pictures. They want to know things like, where will I live and what will I eat. Basically, it all boils down to, will I fit in. That’s what we have to represent graphically” (personal communication, November 1, 2001).

When questioned about whether or not he has a student in mind while designing a piece, he said, “There is no such thing as a typical student. We generally try to hit the middle. We are really trying to appeal to a wide, varying group and yet each one is very individual. It can be tough. What one person considers really cool could be offensive to someone else. There is a whole level of political correctness that we have to consider” (personal communication, November 1, 2001).

“I think our work is important because we may be the only source of information for some of them. Some may never set foot on campus before they decide (to come to Alabama or not). We are usually the first line of information that a student will receive” (personal communication, November 1, 2001).

Despite the seemingly new emphasis on getting inside the student's head and marketing the university to them in the same way that you would market any other product or service, some would argue that student recruitment really has not changed all that much.

Hicks recalls, "Years ago during the first real national conference that I attended, there was a workshop that was done by someone from American College Test and he had done a lot of research on recruitment and the comment that he made that I remember very, very well was that there has been nothing new in last fifty years in the recruiting of students to colleges and universities. I would say that when I was in the office in the mid-90s that was still a true statement" (personal communication, October 11, 2001).

"People would probably argue with that and say, oh you have computers. Computers have just facilitated some of the same things that were being done. I know of nothing new that has been done in student recruiting and admissions in terms of the philosophies of the overall types of things except the way that it is done. It just has a different twist on it. Sure you can reach more people now because of technology. What is the Internet? It's high-speed letter. We have been writing letters... Lord, I got letters in the mid 50s when I was a high school student from the University of Alabama and a lot of other schools. It's just a different way of doing it. It's a high-speed letter. The message is the same; it's just the delivery that is different" (personal communication, October 11, 2001).

The amount and types of information available have grown, but the question of whether or not it is effective remains unanswered. For example, Kent Henslee a 1956 graduate of the University of Alabama doesn't remember much about the letters that he received from UA and other schools, but he does remember the mistake the schools made. "I probably got some letters. I am almost positive that I did. I remember because everybody got my name wrong. I had filled

something out for high school students. My last name is Henslee and the two e's on the end of my name looked like a "u," so all of mail from colleges said Henslu" (Personal communication, October 28, 2001).

Personal or not so personal contact

The idea of college representatives reaching out to the students in their hometowns is not a new one. Presidents of colleges in the later portion of the nineteenth century spent a good deal of time going beyond the gates of the college in hopes of acquiring both students and funding. What is new however, is the systematic way in which it is done. This process has experienced some growing pains.

Prior to the 1960s, most of the contact that the university had with students was through visiting their high school. Hicks vividly recalls receiving a visitor at his high school in the mid 1950s. "I was fortunate enough to be president of my senior class in high school. We had no college day program. The principal that we had at the time was a big Auburn fan. He had played football there. He knew that I was headed to Alabama and he never pushed me. He wanted me to be exposed to a lot of things. We would have these various people come by from the different colleges, and he would call for me to come down and meet the representative. The senior class would then be assembled and I would introduce the representative to the class. I remember (the University of Alabama representative) very well, I won't give the lady's name, but she looked as old as Methuselah. She was probably only in her forties; no really, I think she was quite elderly. Because I can see her today. She had on a black dress. It was a long black dress, and she was just an older lady that came. I was just really disappointed in that. I don't know if she was an alum or if she was on the staff or what" (personal communication, October 11, 2001).

Crawford, a 1972 graduate of Greensboro High School, recalls how she felt when university representatives visited her school. “I do remember that two people from the admissions office came and did a presentation on the university. We thought we were very special to have them there. They were true celebrities” (personal communication, October 10, 2001).

Crawford goes on to say that the perception of admissions representatives has changed somewhat over the years. “Even when I recruited back in ‘76, I think you still felt like you were a celebrity when you went to the schools, and you were somebody really special. Now I don’t know if it’s because I was young then and now that I am older, I don’t think that they think of you as being that special. They are more accustomed to seeing people like you. They are more accustomed to talking with them, and being contacted by a number of different schools. It’s not so special” (personal communication, October 10, 2001).

University of Alabama admissions representatives still visit individual schools although that is becoming more difficult due to block scheduling in the state of Alabama and also due to the fact that there are an increasing number of colleges, schools and military organizations that request time with the students. This is part of the reason why college fairs have become increasingly popular over the last couple of decades. Fortunately these fairs are much more organized than they once were.

“(These programs in the late 1960s) were a mess because there may be a program in Mobile on Monday, one in Huntsville on Tuesday, and then you would be back in Bayou LaBatre on Wednesday. There was no organization whatsoever. Between the two of us (the other person in the office that traveled at the time), we were criss-crossing the state like mad” (Hicks, personal communication, October 11, 2001).

Davis echoes that frustration. “When I first came on board, (in the early 1970s) Lord have mercy, the programs were whenever the schools wanted to have them. You rarely got more than a week’s notice” (personal communication, October 25, 2001).

Obviously, these early attempts left much to be desired and even when students were privileged to take part in an organized college fair, the information that they were likely to receive is much different than would they have come to expect today. Crawford recalls her time spent at college fairs. “I am trying to remember what I would have had on my table when I recruited. You really didn’t have as many different types of information. Financial Aid was something that we never really had any information on. Students always had to contact that office. We didn’t do scholarships then; they were handled through Financial Aid. So the admissions people were not as knowledgeable by any means about the scholarships and aid area as they are now” (personal communication, October 10, 2001).

Fortunately for the students of Alabama and admissions office personnel, organization did come in the form of the Alabama Association of College Registrars and Admissions Officers (ALACRAO). “It wasn’t until ALACRAO’s high school relations committee really got going that we were able to get organized. I believe that was around 1981, because I was the chair of that committee for several years” (Davis, personal communication, October 25, 2001).

According to Davis, the college fairs began to be regionalized, which not only helped tremendously with scheduling, but also allowed the admissions office to assign a certain admissions counselor to a territory in hopes that they would be able to establish a relationship with the people, especially the high school counselors in that area. Davis believes that those types of relationships are very important in recruiting.

Unfortunately, the very same set-up that allowed those relationships in the beginning has in fact made them harder to achieve. “You see so many students at these fairs and in many cases it’s a grab and go deal, so you really don’t know if you have made a connection with them or not,” says Miranda Carlisle, a 1993 graduate of the University of Alabama who served as an admissions counselor for several years and is currently the Southern Company Coordinator of the Multicultural Engineering Program at the University of Alabama. “There are a few students that I know very well before they come to campus, but not nearly as many as I would like” (personal communication, November 8, 2001).

Students may not in fact be looking for beginnings of relationships at college fairs. Their primary function is to gather as much information from as many schools in the least amount of time. Peterson’s guide to college admissions also suggests that they welcome their parent’s assistance. “Even if you are able to visit each booth yourself, you may gain some important information by having your parents make the rounds independently. Representatives often stress certain aspects of their college to parents (traditions, career guidance, distinguished faculty) and other aspects to students (opportunities for independent study, active social life, access to major cities), and you may be able to draw a more complete picture of an institution by pooling your family’s impressions” (Zuker and Hegener, 1980 p. 33).

Outside Influences

Parental Involvement

Parental involvement today goes way beyond attending college fairs and asking questions, and that is a major change that has occurred only in the last twenty years or so.

“We went through a period of time where students did not want their parents involved at all, to a time when these kids now are perfectly willing to let their parents fight every battle for

them. The people that did not trust anyone over thirty are now the parents. Whereas they did not want anybody involved in their lives, they have totally become involved in their children's lives. I don't know why that has happened. I don't know that they necessarily know more about it (the admissions process). Most of them are college educated, and in previous generations parents were not" (Davis, personal communication, October 25, 2001).

Davis goes on to say, "I first began to see it in the 80s. We did this thing during orientation one time, when the students were doing some things, and at night we had these parent forums, and we had someone from campus ministry and someone from admissions, student affairs and so on. We were sitting there on night and this woman was going on about, we this, we that, and I finally chimed in and said hang on, whose dream is this? We are not going to be a Deek, and we are not going to major in this, and so on. It became very clear for the first time for me how it had changed and where it was now a family event for a Johnny to come to college. I think it took us a while to adjust, to regroup and adjust the marketing within the office of admissions. We were not just writing to Mary and Johnny and Sally and Joe, but we are writing to their parents. The parent nights became much more important in the process, and we began expanding them" (personal communication, October 25, 2001).

Carlisle echoes that sentiment, "In many instances, the student's mind will be made up and you have to sell mom or dad. There have been several times when I spent thirty minutes or so with a family and the parents did not allow the student to ask more than a couple of questions" (personal communication, November 8, 2001).

Parental involvement doesn't just start in the students' junior or senior year in high school. Henslee exposed his three children to UA early on. "I have been such a rabid Alabama fan. I have been involved in every type of organization that the university has. We talked

Alabama, they went to football games, basketball games and we had the student recruitment team talk to them. That's all they were exposed to. I think they thought that they would have to bury their father if they thought about going to another school" (personal communication, October 28, 2001).

Other Players in the Game

In addition to parental involvement in the students' college decision, there are also many other individuals who exercise influence such as the student recruitment team, alumni, and even football players.

Jennifer Fields, a 2000 graduate of the University of Alabama, participated in the Student Recruitment Team as a student at the University of Alabama and is now an admissions counselor and in charge of the team. "I saw the student recruitment team as an opportunity to travel and meet new people and as a way to give back to the University." When asked if she thought that it made a difference, she said, "Well, not so much on the road when we go to schools, but definitely here when students came on campus. It is comforting for them to have someone their own age to ask questions of, basically a friendly face." In addition to accompanying admissions counselors on visits and to college fairs, the members student recruitment team now write students personal post cards and call every admitted student in the spring to see if they have any questions concerning any aspect of the university. "This type of personal attention is now common in the recruitment practices of even large state universities such as the University of Alabama" (Fields, personal communication, November 13, 2001).

As an active member of the Etowah County Alumni Association, Henslee often has the opportunity to speak to prospective students. When asked what one thing prospective students need to know about the University of Alabama, Henslee replied, "Actually there's two things.

One is academics and the second is Alabama social circles. I have statistics on the number of scholarships, (National) Merit scholars, Rhodes Scholars, the rankings of different schools. Also statistically, about two-thirds of Alabama has an allegiance to University of Alabama athletics. The other third is divided among Auburn, Troy State, etc. So if you go to the University of Alabama and you graduate, you have a communicative interest with two-thirds of the people in state, whether they went there or not.” Henslee goes on say that type of bond can be very beneficial when interviewing for jobs etc. (personal communication, October 28, 2001).

Henslee made his decision to attend Alabama based solely on its academic merits. “Well, the school of accountancy at Alabama was rated tops in the country, probably the top in the Southeast. I was interested in accounting and the school of business administration. It was rated so high, obviously it was the place to go” (personal communication, October 28, 2001).

When asked what the major point of attraction of students to the University of Alabama over the years, Crawford replied, “I hate to say this, but looking back to the 1970s, what was so special about Alabama was the football program. Having Bear Bryant, that name was just amazing. The publicity, that national recognition that UA got was almost exclusively for football” (personal communication, October 10, 2001).

“Now Auburn has always been a formidable foe. They have always been recognized, and so you chose either the Auburn prestige or the Alabama prestige. You kind of grew up back then, even if you weren’t planning on going to UA, you were wither going to be pro Alabama or pro Auburn,” said Crawford. “There were other smaller schools that I could have gone to, but they didn’t carry the prestige that going to UA would have carried. That prestige is part of what attracted me here in the early 1970s” (personal communication, October 10, 2001).

“I think we used that (the prestige of Alabama football) in recruiting. That was identification for us. I do think that it makes a difference. I think if we are under a NCAA investigation, we’re losing and not going to bowl games, I don’t want to say that has a negative impact as much as if we are doing well, that has a positive impact. The more you are on television, the more publicity you get, the more people see that and hear about it. Everybody wants to be a part of a winning program. So let me say that I don’t know if not being good hurts us as much as being good helps us” (Crawford, personal communication, October 10, 2001).

Hicks said that he based his decision to attend the University of Alabama on the 1945 Rose Bowl. “Actually it was January 1, 1946. I had already become a big Alabama football fan even though I was just in elementary school. I went to the principal and asked him to let us out because the football game was going to start at 2 pm. As far as I knew, when it was 2 o’clock in North Alabama, it was 2 o’clock in the rest of the world. I didn’t understand about time zones. The principal said, ‘Ah, don’t worry about it Red.’ (Later that day) I was out in the yard playing and mother came screaming out of the house about 4 o’clock saying that the game was on the radio. I decided then that I was coming to Alabama. My dream was always to come to Alabama. I have always jokingly said that 500 students in the state of Alabama determine where they were going to school based on who wins the Alabama versus Auburn game. Now, I am not so sure that I am not correct” (Hicks, personal communication, October 11, 2001).

Davis agrees that Alabama sports can play an important role in a student’s decision. “There are several things that draw students here. One is family history and one is Alabama athletics, no matter what the sport. Ones that play and ones that just want to be a part of the mystique. In many cases, UA is what he or she has always heard about. Mothers and daddies

brought them to games and things. It has always been a part of their lives, in some way, shape or form” (personal communication, October 25, 2001).

Money

Influencing factors do not always come in human or super human form, in the case of college athletes. As the saying goes, “Money talks,” and its voice had gotten louder and louder over the years.

One of the most frequently asked questions that students and parents have is “What scholarships do you offer?” There is much more emphasis on scholarships now there has ever been before. There are whole books and websites devoted specifically to guiding students in the pursuit of scholarships from both the institution itself and outside sources. As mentioned earlier, the question of should a student go to college has now been replaced with the assertion that everyone should be able to go to any college they want and have help doing it. In most cases, students prefer that help come in the form of a scholarship.

Davis tells of a specific example of this. “I remember one of Tier One scholars from Virginia. We had to sell his dad as what was the best financial deal for him. I am not so sure that this student made an academic career decision, but a financial decision and that has become much more of an indicator. That has happened really over the last eight to ten years” (personal communication, October 25, 2001).

Davis goes on to say, “Scholarships have become an entitlement to these students. (They think that)If you do well, if you take AP (advanced placement) classes or if you are in the IB (International Baccalaureate) program, then you are entitled to have a university pay for your post secondary education. I think the parents (and students) are looking at the financial end and not the academic end” (personal communication, October 25, 2001).

As Davis mentioned, the entitlement idea has not always been an issue. Crawford recalls her role in scholarships as an admissions counselor in the 1970s. “There is so much pressure now to have a scholarship. The whole scholarship area is something that gets a whole lot more attention. For us, it was so rare for someone to get a scholarship. It was a good thing if you got it, it just didn’t happen that often. (Now), the students that are in the top of their class are insulted if we don’t offer them the big bucks. That’s a major change” (personal communication, October 10, 2001).

Hicks explains how that has affected recruitment. “There is a lot of information out there about scholarships and everyone thinks that they should have a scholarship of some sort. They don’t understand the realities of what it take so get a scholarship. It takes different things in different schools (within UA). And that doesn’t help our public relations efforts in many aspects” (personal communication, October 11, 2001).

Scholarships are not a new concept. They have always had an influence on a student’s decision to attend a school or a parent’s decision to send them there. Henslee says that the only thing that would have changed his mind was a scholarship, but in those days, scholarships were generally athletic and he played tennis, which was not s scholarship sport (personal communication, October 28, 2001). What has changed, however is the boldness with which they are pursued and the expectation that a scholarship will be waiting on any student that would like to attend college, whether that be the University of Alabama or elsewhere.

Admissions Process

Requirements

Since the 1940s, admissions requirements and the admissions process has become much more streamlined. Hinckely’s 1941 Handbook of College Entrance Requirements charts the

admissions requirements for several colleges and universities within the state of Alabama. It is interesting to note that the University of Alabama had more specific academic achievement requirements than did any other school and fewer personal and character requirements than did any other school (1941, p. 6-7). During this time, prior to the American College Test (ACT), there was no standardized measure and colleges and schools relied on a number of different criteria. The ACT changed that dramatically.

Hicks is glad that he was admitted prior to the ACT being required. “Because if there had an ACT (requirement), I would have probably never made it! The ACT came in just about the time that I was graduating. My feeling was that the university was pretty much on the cutting edge with going to an admissions formula based in the ACT” (personal communication, October 11, 2001).

When comparing current admission requirements it is interesting to note that several schools, such as the University of Alabama and Auburn University ask for certain pieces of information from their students, but few, if any, give students concrete guidelines to go by. For example, the University of Alabama’s Office of Undergraduate Admissions website gives the following information. “We expect our student to be adequately prepared to succeed academically at The University of Alabama as evidenced by their admissions test scores, high school grades and educational preparation. We generally admit a student with a 20 ACT or 950 SAT score and a 2.5 academic grade point average. However if you meet at least one of the above requirements, we encourage you to apply. We consider all applications on an individual basis” (University of Alabama, 2001, undergraduate admission requirements section, paragraph 2).

Auburn University's website gives students more of an explanation of why there are no absolute requirements. "Exactly what SAT and grade point average will it take to earn freshman admissions? The answer will depend on the number and quality of students who apply this year. It also depends on our evaluation of each applicant's credentials. Plus, we have to take into account the limited number of places in the Freshman class of 2002. Competition for spaces will ultimately set the standards" (Auburn University, 2001, undergraduate admissions section, paragraph 7).

Neither the University of Alabama nor Auburn University requires prospective students to write essays or to have on campus interviews for admissions purposes. The University of Alabama does encourage interviews, however for a few students who credentials are border-line.

Crawford believes that interviews were very helpful and that we have lost something but not having as many as in the past "We did use interviews more than we do now. There was probably more flexibility then than we have now. I feel that we are moving to a very tight, restricted, cut and dry kind of program" (personal communication, October 10, 2001).

"My personal opinion, and everybody may not agree with this, but I think there is a lot to be said for that interview and that student that wants to do well. I am not sure that an ACT or a SAT always tells you everything you need to know about a student. I can understand that it is important to measure. I think too that grading scales were so different. I understand that there is such a difference in the grading practices in high schools that an ACT or SAT serve a purpose to measure what knowledge you have earned, but I not sure that every kid that does not do well on the ACT or SAT couldn't do well in college. That's my personal opinion" (Crawford, personal communication, October 10, 2001).

“When I first became an admissions counselor, we had a sliding scale with more of a wider range of scores and a wider range of grade point averages that you could use for admission. Now that has gone up and become a much tighter group. I guess this is happening to meet the goals of the university. I suppose it is to gain control over the numbers that we have here in our freshman class and to have a more qualified freshman group” (Crawford, personal communication, October 10, 2001).

Application Process

Just as admissions requirements have changed, so too has the admissions process. Students and parents are assuming a much more active role in this process than in the past and technology has both help and hurt in these areas.

When Crawford spoke of the role that technology and especially computers have played in the admissions process and the attitudes of students, she pointed out that there is a difference in expectations. “I think that is something different about kids, they expect everything to be immediate. Where as we were satisfied to send our application in and cross our fingers” (personal communication, October 10, 2001).

Hicks recognizes the importance of a timely decision on a student’s application. “If you are sitting out they’re waiting on a decision, it’s forever. If you want to go to Alabama and you drop you application in the mail today, you expect an answer tomorrow. Well, the longer you wait, the more disenchanted you get with the whole thing” (personal communication, October 11, 2001).

During Hicks’ days in admissions, he set a goal for the office to have decisions made within seventy-two hours of receiving all of the student’s credentials. He tells the story of a student from Demopolis who was lucky enough to meet the seventy two-hour turn around time

in the late 1970s. “It just so happened that his mother dropped everything in the mail just perfectly for it to get into our office and in one day we turned it around and sent it back. The mom called me to tell me that she couldn’t believe it” (personal communication, October 11, 2001).

Cases such as that are few and far between. According to Bryan Bradford, Associate Director of Admissions for Operations, “During peak times, it may take us two to four weeks to get back to a student once we have received all of their credentials” (personal Communication, November 13, 2001). Part of the delay is caused by the increasing numbers of applications that come in. Students are now able to apply online for admissions and scholarships. The process is so quick and painless for the student that many of them apply for schools that they have no intention of attending. This in turn slows down the admissions processing within the office. Even with more staff and more technology, the admissions office staff is seldom able to meet the expectation of immediate response from students and parents.

Conclusion

The University of Alabama, the capstone of higher education, as it has often been called, has been offering the same educational invitation for years. The style, the words and the image of the speaker have changed but the genuine extension of an excellent educational opportunity to prospective students is still alive and well.

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The Cost of Obtaining an Education at The University of Alabama from 1945-2000

Martha J. Key

Financial aid has helped many students make his/her educational goals come true. Money may have been awarded in the form of scholarships, grants, loans, or employment. The 2000-02 University of Alabama Undergraduate Catalog defines financial aid as “money or some other form of financial assistance made available to students to help pay for his/her college education.” According to Mr. Richard Moton, a retired Financial Aid Director, students and parents always wanted to know basically three questions whenever they visited his office. “First, what are the costs involved with attending college, second, is there any help to cover these costs, and finally, what do I need to do to receive this help?” (R. Moton, personal communication, October 12, 2001).

Every student enters the University with different needs and requirements. While some students require very little outside financial assistance, others would not see his/her educational goals fulfilled without some type of help.

Identifying the Need for Financial Assistance

Fortunately for America, the educational level of the work force increased substantially in the 20th century. Before World War II, many individuals received high school credentials. After the war, college attendance increased abundantly. In the 1940's, about half of the young

people were completing high school, and about 5 percent graduated from college (Kosters, 1999).

Today, the number of high school graduates or completers of a high school equivalency program is much higher. Enrollment in college has also increased, especially among the generation that became adults during the 1970's and 1980's. Kosters (1999) explained that the proportion of young adults with four years of college or more has ranged between 20 and 25 percent for the past twenty years. The pronounced increase in the proportion of the work force with college-level credentials in the 1970's temporarily reduced the relative wages of young college graduates.

By the 1980's, the growing importance of college for attaining higher real earnings was becoming increasingly apparent. The difference between wages earned by workers with high school credentials or less and wages earned by college graduates widened substantially. In 1997, for example, college graduates earned an average of \$40,508 versus just \$23,970 for non-college graduates. Based on these income levels, the economic return to a college education was approximately 69 percent, the difference between the two income levels (Rubenstein 2001).

The rise in the college wage premium encouraged more individuals to enroll in postsecondary schooling, but college enrollment rose less quickly for low-income families. As enrollment rose, the difficulty that students and parents experienced in paying for a college education attracted attention. Additionally, as tuition cost continued to increase yearly, out-of-pocket costs for attending college were rising more rapidly than family income and other expenses. Families began searching for ways and means to pay for education. Derek Bok, President Emeritus of Harvard University, noted, "If you think education is expensive, try

ignorance” (Bok 1999). Many individuals believed in this same principle and many made sacrifices to pay for his/her education.

A former University of Alabama graduate remembers skipping meals frequently because of low funds. Although he worked a part-time job, the money he made was needed to pay tuition, purchase books and pay living expenses. He remembered that food was the last thing that he would buy with what was left over from his small paycheck. He believes that the sacrifices he made as a student made him appreciate his education more than if he had not worked or contributed financially toward his education (Anonymous, personal communication, October 2001).

Students attending college at The University of Alabama may apply for assistance in several different ways. The University of Alabama has a very impressive scholarship program based on academic achievement, leadership, and/or financial need. Offered to undergraduate students pursuing his/her first bachelor’s degree, a grant, provides money that does not have to be repaid. The University also participates in the student loan program, which provides long-term, low-interest loans for students. Students begin repayment of the loans after graduation.

Although, the majority of the students spend many years working to pay back the loan, a small number of students found ways to beat the system in the repayment of the student loans. A former graduate of The University of Alabama, who chose to remain anonymous, boastfully bragged that she received loans to pay for all of her educational expenses while attending UA. After graduation, she simply declared bankruptcy and never repaid a dime back to the government. (Anonymous, personal communication, October 2001).

Some students utilize programs such as the Federal Work-Study Program, the Veterans Services, private sources for funds, the student employment service, cooperative education

opportunities, and the Police Officers and Firefighters Survivors Educational Assistance Program, to help pay educational expenses (University of Alabama Undergraduate Catalog 2000-2002).

The educational expenses and the opportunities to receive financial assistance have changed drastically during the past 50 years. Annual increases in tuition (see Table 1) and the transformation of financial aid programs for students at The University of Alabama verify that the college progressed along with the changes. Lawrence E Gladieux, discusses college enrollment in the article, *Federal Student Aid Policy: A History and an Assessment*.

The democratization of college opportunities in the United States can be traced through two centuries—from the land-grant college movement and the establishment of state universities in the 19th century to The Servicemen’s Readjustment Act (GI Bill), establishment of community college systems, and explosion of enrollments following World War II (Gladieux 1995).

Although the financial assistance program aids thousands of students every semester, Betty Brown, Financial Aid Director at a community college, stated that she thought that an even larger number of students might actually be eligible than apply for help. When questioned further on the subject, she replied, “Some students think of financial aid as a hand-out or for only “poor people.” Parents also have a role in helping his/her child receive financial aid such as the Pell Grants. Brown noted that she did not understand why some parents thought of the Pell Grant as charity or as a reflection on the parents themselves if his/her child receives a grant. Also, she said that some parents do not wish to show his/her income tax records to the financial aid officials at the school. She remembers having one student crying and pleading to her mother over the telephone to “please bring the tax papers to help fill out the forms.” The daughter needed the documentation to apply for the Federal Pell Grant. The mother said that it was not

anyone's business how much money the family made and refused to help her daughter fill out the forms (B. Brown, personal communication, October 8, 2001).

To appreciate exactly where we are today, perhaps we should look to see how the tuition system and the financial assistance system evolved throughout the years in regards to The University of Alabama.

Table 1

TUITION COSTS AT THE UNIVERSITY OF ALABAMA 1945-2000

YEAR	BASIC FEE/TUITION	STUDENT ACTIVITIES FEE	OUT-OF-STATE TUITION	AUDITING FEE
1944-1945	\$28.00 ^a or \$32.00 ^b per quarter \$25.00 ^c	\$5.00	\$61.34 ^a per quarter or \$65.34 ^b per quarter	\$5.00 per quarter
1954-1955	\$60.00 ^d or \$65.00 ^e per semester	\$7.50	\$125.00 per semester	\$5.00 per semester
1965	\$135.00 per semester	\$15.00	\$310.00 per semester	\$10.00 per semester
1975	\$297.50 per semester	\$16.50	\$595.00 per semester	\$30.00 per semester hr.
1984-1986	\$574.00 per semester	\$36.00	\$1,231.50 per semester	\$44.00 per semester hr.
1995	\$1,130.00 per semester	\$73.00	\$2,821.00 per semester	\$306.00 per semester hr.
2000	\$1,436.00 per semester	\$89.50	\$3,861.00 per semester	\$386.00 per semester hr

^aStudents enrolled in the following colleges or schools: College of Arts and Sciences (except pre-medical, pre-dental, or pre-pharmacy students and other students majoring in biology, chemistry or physics.)

^bFor students enrolled in the following colleges, schools or courses of study: School of chemistry, metallurgy and ceramics, College of engineering, Pre-medical, pre-dental, or pre-pharmacy students and students majoring in biology, chemistry, or physics.

^cTuition not required of Alabama residents except in the school of law.

^dFor students enrolled in the following colleges or schools: College of Arts and Sciences, School of Commerce and Business Administration, College of Education, School of Home Economics, School of Nursing, Graduate School.

^eFor students enrolled in the following colleges or schools: School of Chemistry, College of Engineering.

Figure 1

Increasing Cost of Tuition at The University of Alabama for Alabama Residents 1945-2000

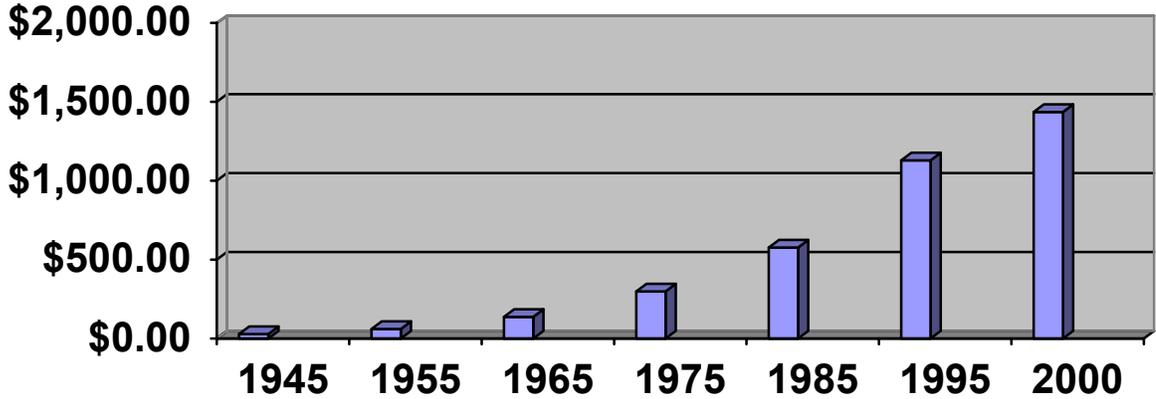
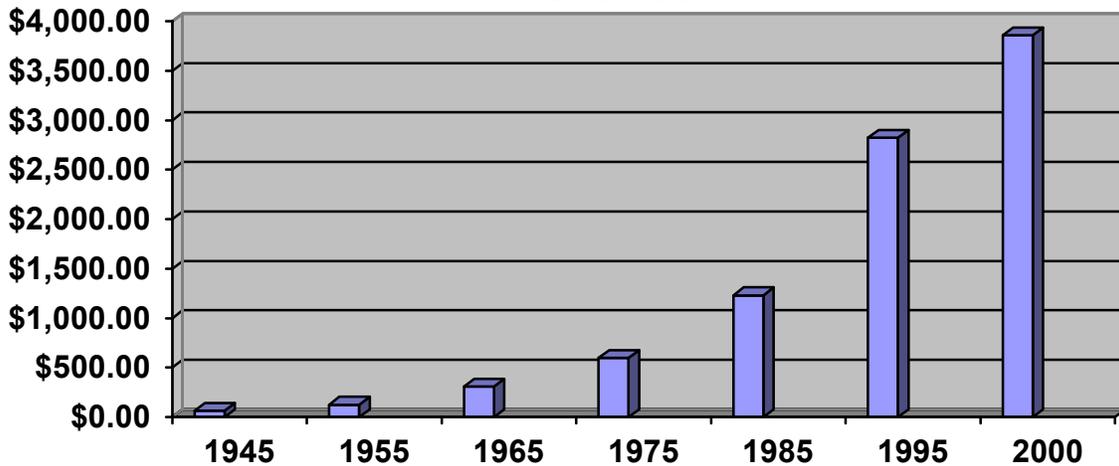


Figure 2

Increasing Cost of Tuition at The University of Alabama for Non-Residents 1945-2000



The 1940's Era

According to the 1945 University of Alabama Catalog, a full-time student enrolled at The University of Alabama paid \$28.00 per academic quarter for in-state tuition or \$33.33 out-of state tuition. An additional four dollars was added to tuition if the student was enrolled in The School of Chemistry, Metallurgy, and Ceramics or The College of Engineering or in pre-medical, pre-dental, or pre-pharmacy. Students enrolled in less than eight quarter hours and graduates enrolled in less than six quarter hours were considered part-time and charged a registration fee of \$2.50 each quarter, a college credit fee of \$2.00 per quarter hour for the work taken and, in addition any course fees involved.

The 1945 Catalog reported that each student taking a laboratory course was required to make a deposit of \$5.00 to cover breakage or damage. This deposit covered all laboratory courses for which the student enrolled. Each student received a card that was to be shown to the instructor at the beginning of each semester. If the student broke something in the lab, the amount of the breakage was punched on the card. If a student did not break anything during the school year, the card could be returned to the Treasurer's Office for a full refund (Alabama 1944-1945).

For a fee of \$5.00 per quarter, individuals not enrolled in The University of Alabama had the opportunity to audit lecture courses, or the lecture part of a combined lecture and laboratory course, with the approval of the instructor of the course and the dean of the college or school concerned. If the person started class after the first four weeks of the quarter, a reduced rate of \$3.00 per course was charged (Alabama 1944-1945).

Students received one copy of his/her transcript free with a charge of \$1.00 per transcript thereafter. Late registration fees and late penalties ranged from \$1.00 to \$5.00. Students were required to go to the Treasurer's Office and submit an official copy of his/her approved class

schedule within one week of the first day of registration. Failure to do so, resulted in a penalty of \$2.00. All fees and other charges had to be paid within two weeks of the first day of registration. Otherwise the student incurred a penalty for late payment amounting to \$1.00 for each two days delinquency with a maximum penalty of \$5.00 for ten days delinquency. Students with delinquent accounts were subject to suspension from the University (Alabama 1944-1945).

In addition to paying tuition costs, many students had the added costs of food and boarding on campus. The charge for room rent, table board and dues at the sorority, fraternity or private homes averaged \$40-\$50 per month (Alabama 1944-1945). Students could use government issued ration books to take meals at the dining hall. When nationwide food rationing was instituted in the spring of 1942, households became part of the World War II home front effort. Each member of the family was issued ration books. Ration stamps became a type of currency, and students were required to turn in his/her ration book to the dietitian at the dining hall. A student failing to turn in ration books during this period was fined \$1.00, and an additional fine of \$1.00 for each week thereafter that the ration books were late (Alabama 1944-1945).

In the 1940's many students worked part-time jobs to offset the cost of his/her education. The University offered a job placement service to any student looking for work. Some of the jobs were on campus but some were with local firms off campus.

The University received many students receiving financial assistance through the GI Bill. Enacted by Congress in 1944, the GI Bill made the first steps of providing financial aid to students. C. R. Prieto reported in his article, *The Higher Education Act: Access into the 21st Century*, the main focus of the bill helped veterans who had served his/her country during wartime and helped them catch up with his/her peers whose lives had not been interrupted by

military service. The Act provided education and training allowances for all World War II veterans for periods up to 48 months. Nationwide the response was explosive. As early as October 1946, barely fourteen months after the surrender of Japan, 4.8 million veterans had applied for education benefits, with 1.1 million of these enrolling in colleges and universities. In the nine years subsequent to the Act's passage, 2.5 million GIs enrolled in college. During the 1940's, the GI Bill benefits extended higher education to many young men and women who otherwise might never have gone to college. The GI Bill also made college assessable to more non-traditional students, non-traditional in terms of age and income level. The result of this entire socioeconomic educational process was an unprecedented economic spurt in the United States that increased the standard of living for a majority of the population for the first time in history (Prieto 1997).

The 1950's Era

In 1955, an Alabama resident would have spent approximately \$455 for a year of education at The University of Alabama. Room and board was included in this amount, along with fees, books and supplies. Out-of-state students needed an additional \$250 per year (1954-55).

Many veterans of World War II and the Korean War took advantage of the G.I. Bill of Rights provisions to pay for his/her education. The opportunity to receive college credit for military training also helped to reduce the cost of a veteran's education.

Meal tickets were issued to women students desiring to eat in the college's dining hall. The cards were non-transferable, and anyone caught using a card not issued to them paid a fine of two dollars.

A student withdrawing officially before attending a class but after his/her class schedule had been processed, paid a fee of \$7.50, to cover the cost of registration. If a student wanted to officially withdraw within ten days after classes started, he/she would receive 80% of fees paid and nothing after ten days (1954-55).

The University of Alabama helped to offer students, The National Defense Student Loan Program of 1958, the first program of general assistance to undergraduate students. The National Defense Education Act of 1958 provided low-interest loans for college students, with debt cancellation for those who became teachers after graduation. It was need-based, a concept incorporated into later student aid programs as federal aid to higher education continued to expand in the 1960's and 1970's.

Before the National Defense Student Loan Program (NDSL), the primary reasons for financial assistance programs such, as the GI Bill was economic development. In the 1950's, the reasons for federal support of education changed. The (NDSL), initiated in 1958 in response to the Soviet Union's launching of Sputnik in 1957, was sponsored by the U. S. government who wanted to encourage more Americans to pursue career in math and science to keep up the Soviet Union technology.

In this period, a "Cold War" began between the United States and the Soviet Union, which was characterized by a competition in nuclear arms, and an American defense policy based on nuclear deterrence. The Soviets exploded an atomic bomb in September 1949, approximately three years earlier than American experts had thought possible. In 1952, the United States exploded a still more powerful weapon, the hydrogen bomb, and this time the Soviets had a similar device only a year later. When the USSR launched Sputnik in 1957, before the United States space program could do the same, it became apparent that America had a rival on the most advanced scientific and technological levels. The following year, Congress passed the National Defense Education Act, as an attempt to regain global technological leadership (Prieto 1997).

The 1960's Era

In 1965, estimated expenses for a male Alabama resident averaged \$1090 for a year. Females expected to pay an average of \$990 for her education. The estimated amount covered room, board, fees, books, and supplies. The rooming cost was slightly higher for the men, because some men had to pay a military uniform deposit.

In the 1960's the payment process for tuition changed from the 1950's. During registration each student received a Fee Master Card to complete, and return to the Bursar's Office for computation of the amount due on fees and tuition. The Fee Card would then be mailed to the student's home address. According to the 1965 University of Alabama Catalog, students were instructed to "make sure that his/her parents know to make proper disposition of bills before the deadline" The bills were mailed in order to eliminate the students having to stand in line to pay his account. Even though the bills were sent home, the student still had the responsibility for getting his account paid on time. To prevent losing his/her scheduled classes, many students alerted his/her mom and dad to watch for the mail carrier delivering the Fee Bill.

A former University of Alabama graduate in the late 1960's recently recalled her college days at the University of Alabama. A first generation college student, her mother started to work at a garment factory to help finance her daughter's education. Looking back, she realizes the sacrifices her parents made to pay for the tuition, and expenses. The much loved daughter stated, "I never worked while I was in school, my parents asked only that I make good grades, and get my degree. I think the degree was as much an accomplishment for them as it was for me" (Anonymous, personal communication, October 13, 2001).

In the 1960's the United States experienced many changes. As a change agent, the Kennedy legacy, the Civil Rights movement, and the Johnson Administration's War on Poverty

contributed greatly to the changes. The Civil Rights movement gave rise to a broad social consciousness in the nation, which led to the Great Society programs to help assure equity, and access to education for underserved populations. Now there was an additional rationale for a federal role in higher education: to create educational opportunity, and assist all those who have been disadvantaged through color, economic background, physical disability, or limited ability to speak English to obtain a better life through higher education.

John F. Kennedy, former President of the United States once stated, "Let us think of education as the means of developing our greatest abilities, because in each of us there is a private hope and dream which, fulfilled, can be translated into benefit for everyone and greater strength for our nation." (Cyber Nation International, Inc., 2000) Clearly, the need for individuals to continue with his/her education was being heard all across the country.

Along with breakthroughs in civil rights came large-scale aid to education, including the HEA. The Higher Education Act of 1965 (Prieto,1997), created to provide a comprehensive framework for federal postsecondary assistance to both students, and institutions of higher education, supported programs such as Upward Bound, Talent Search, and College Work-Study. Colleges wishing to receive an allocation of funds under the new Educational Opportunity Grants program were required to make a genuine effort to identify, and recruit students with exceptional financial need. The Higher Education Act represents the charter that Congress defined for the nation, expressing the national purpose that higher education should be accessible to all qualified persons regardless not only of the traditional "race, creed or national origin," but also of economic status (Prieto 1997). The Guaranteed Student Loan (GSL) program helped many students belonging to middle-income families that otherwise may not have been eligible for a grant.

Helen Leathers, Assistant Director of Counseling and Information Services at The University of Alabama, admits that at times she feels the need to negotiate between parents and students to help students fill out the Pell Grant Application. She is amazed at some parents who simply refuse to provide the documentation required for a student to receive financial assistance for education expenses. One of the most troubling situations to her is when parents send freshmen students from out-of-state to attend UA, and then the parents are not willing to help pay for college. She said that some parents just tell the students that they are “on their own” so they had better find a way to survive. Usually, these students arrive in Helen Leathers office, pleading for any type of assistance. Lucky for the student, they may rely on Helen Leathers to help make the adjustment from the nudge “out of the nest” as smooth as she can (H. Leathers, personal communication, November 27, 2001).

By the United States assumption of shared costs, parents are assumed to be responsible, up to the limits of their ability to pay, for a portion of the costs of undergraduates education, or until the child (student) has reached the age of 24 or 25. An upper limit is reached when parents are no longer willing to sacrifice, and when opportunities for their children are thus significantly curtailed. Students are also assumed to be responsible, through summer and term-time earnings and indebtedness, for a portion of the costs of their higher education, including the considerable costs of student living. An upper limit would begin to be reached on this share either when access begins to be significantly impaired, or when major life choices, such as marriage or choosing an occupation, begin to be significantly impacted by indebtedness (Gladieux 1995).

Considering the number of applicants for financial aid, students continued to seek other methods aside from their family for support to pay college expenses (see Table 2).

Table 2

<u>Average Trends in Financial Aid 1970-1999</u>			
Type of Aid	1973-1979	1980-1989	1990-1999
Pell (formerly BEOG) ^a	\$1,166,394	\$3,453,402	\$ 5,295,498
State Aid	68,087	187,535	162,073
Federal Work Study	1,170,059	164,656	1,550,610
Federal SEOG ^b	306,071	442,492	741,580
NDSL ^c	1,493,368	1,575,718	0
Federal Perkins	0	0	1,576,400
Federal Stafford	0	0	25,345,382
Federal PLUS, SLS, and Other ^d	0	0	5,754,309
LEEP	170,995	5,121	0
Scholarships ^e	1,200,000	2,340,652	7,504,978
Total	N/A	\$21,243,386	\$47,949,767
Total Applicants	5,966	8,197	9827

^a Basic Education Opportunity Grant

^b Supplemental Education Opportunity Grants

^c National Defense Student Loans

^d Includes Plus and University long term loans only due to elimination of SLS

^e Includes only funds distributed by the Office of Financial Aid and Scholarships. Does not include athletic scholarships.

Source: The University of Fact Book(s)

The 1970's Era

In the 1970's, The University of Alabama underwent changes in many areas. Among those, where adjusting to a new college president, Dr. David Mathews (1969-80) new programs started at the University, such as New College, Weekend College, and the External Degree Program, and the Capstone College of Nursing. With the increase in college course offerings, the cost of education also increased. The estimated cost for an academic year expenses according to the 1975 University of Alabama Bulletin was \$1,929 for an Alabama resident, and \$2,534 for a non-resident. Choosing to auditing a course cost a student \$30 per semester for each course plus the registration fee of \$15.

As the nation experienced turbulence in the 1970's, The University of Alabama had its own turmoil on campus. Students held candlelight vigils to protest the killing of four Kent State students by National Guardsmen, to protest against the fighting in Vietnam, and to protest the attempted assassination of George Wallace (Mayer 1995). Marie Sanders, who was the Secretary to the Director of Financial Aid during the 1970's, chuckled as she recalled one incident that frightened the entire Financial Aid Office at the time it happened.

One afternoon, a man entered the Financial Aid Office demanding that we give him some money. He said in a loud voice, "I know you have money here because this is the Financial Aid Office." The receptionist explained that actually we did not keep money in the office but if he would like to apply for financial aid she would give him the proper forms. She tried to give him the Financial Aid application. Upon hearing her reply, the man became even more agitated and snatched up the time clock sitting on the receptionist desk. He stuffed the clock into his coat pocket and ran out of the office. His next stop was the Admissions Office where he announced in a booming voice, "I have a bomb in my pocket and I am going to blow up this building (Rose Administration Building) if someone in here does not give me some money. No one came forth with money so the man ran out of the building only to be arrested outside (M. Sanders, personal communication, November 7, 2001).

According to Ms. Sanders, the students for the majority of the time presented very little problems but sometimes one would encounter a student difficult to help such as the one mentioned above.

A major change to the federal student aid programs took place in the 1970's. The Nixon Administration had proposed Basic Educational Opportunity Grants (BEOG) to replace three existing federal student aid programs administered through the colleges: Educational Opportunity Grants, National Defense Student Loans, and Work-Study. Congress refused to go along with Nixon's request but did adopt Basic Grants. Basic Grants, later changing its name to Pell Grants, became a foundation for all forms of aid and one that students would apply for directly to the federal government (Prieto, 1997).

Initially authorized at a maximum of \$1,400, the Basic Grant provided a minimum level of resources to help assure access to higher education and provided supplemental aid to help assure student choice among programs and institutions. The Basic Grant gave students the freedom to transfer from one college to another and his/her federal financial assistance would go with them. For the 1975-76 academic year, 1,040 students at The University of Alabama received \$1,000,000 from the Basic Educational Opportunity Grant. During the same year, 2000 students received \$1,500,000 from the National Defense Student Loan program at the University (University of Alabama Fact Book, 1976).

Richard Moton, who retired after a military career and also a career working as a Financial Aid Administrator, noted how some changes in the G.I. Bill after the Vietnam era made an impact on the number of students applying for Basic Grants. Previously, veterans received funds to cover fees, books, and some expenses. Under the new G.I. Bill regulations, veterans were required to make contributions themselves to receive the Veteran Benefits.

Veterans realized that they might be eligible for the money from the Basic Grant. If a veteran met the requirements for a Basic Grant, the veteran received the money to pay for education expenses, and did not have to pay any money out of his/her own pocket. Many veterans never applied for the Veteran Benefits but did apply for the Basic Grant (R. Moton, personal communication, October 12, 2001).

A former University of Alabama graduate in the early 1970's stated, "that he received G.I. Benefits to help pay for his education." He started attending the University of Alabama after he returned from his tour in Vietnam. The student was attending Auburn University and in the process of transferring to The University of Alabama when he received his draft notice. Although, spending time in the military was not in his original plans, he replied "he was thankful for the money from the Federal Government to help finance his education." He remembered that the G.I. Bill had certain stipulations attached to the money, such as making good grades and enrolling in a full course load of classes. The student also worked while attending school in a field that he received his degree in. When he graduated from The University of Alabama, he remembers having several job opportunities willing to pay him a nice salary. He attributed that to his experiences in the classroom, his military training, and his job training. He said, "that if I had attended school without the job experience or the military training I may not have been as marketable to the job market (Anonymous, personal communication, October 13, 2001).

Also in the 1970's, federal support spilled over to the community college student. Now, students had the option of attending a less expensive community college and also receive federal aid. The student then could transfer to a four-year college and continue to receive the federal funds. Deborah Bonner, a transfer student to The University of Alabama, attended a community

college for two years and then transferred to complete her degree at The University of Alabama. Bonner states, "I do not know if I would have completed my degree if I had to pay the higher tuition costs for all four years. I have two children, who were in college at the same time, and we all three attended the community college first" (D. Bonner, personal communication, October 12, 2001).

The federally funded work-study program help to provide a "valuable service" to the institution, according to Marie Sanders (M. Sanders, personal communication, November 7, 2001). Every student applying for financial assistance brought tax papers from his/her parents along with all of the other forms for applying for aid. The work-study students helped tremendously with the filing of this mountain of paperwork.

The scholarship program at The University of Alabama provided 935 students scholarships for the 1975-76 academic year. The money totaled \$1,200.00 for these scholarships. During the same academic school year, 7,582 students received some type of financial assistance at The University of Alabama (Analysis 1976).

The 1980's Era

According to the 1985 University of Alabama Catalog, a student should have planned to spend an average of \$1,798.00 to pay educational expenses per semester. Out-of-state students needed \$2,456.00 to pay for his/her educational experience. These costs included tuition for 12-18 hours and personal living expense.

Students registering for three hours or less had the option of waiving the Activity/Recreation/Athletic fee of \$36.00. In 1985, many students did not mind giving up the right to order football tickets because of the football teams 5-6 losing season in 1984.

In the 1980's, Bama Dining Service offered several on-campus eating locations offering options from full dinners to fast food service. Students purchased a meal plan for 15 meals a week with Bama Dining. Another option was the cash card that students place money in an account and received a card to purchase late night meals or weekend snacks.

In the early 1980's, after Ronald Regan became President of the United States, many changes occurred in the domestic social programs established in the 1970's among them the student loan program. Need was reintroduced as a condition of eligibility for guaranteed loans, and an origination fee of 5 percent was imposed on borrowers as a cost-cutting measure. As noted in the Federal Student Aid Policy: A History and an Assessment,

In the mid-1980's, in the face of continued Reagan Administration threats to the programs, congressional advocates of student aid adopted a damage control strategy. A reauthorization that was basically status quo was the result. Legislators voiced concern about the increasing reliance of students on loans, but they came up with no effective remedies to combat this trend as tuition at both public and private institutions spiraled well ahead of inflation. Federal borrowing ceilings were increased (Gladieux 1995).

According to Richard Moton, financial aid rules and guidelines for applying for financial aid became stricter in the 1980's. To be considered for financial aid, an applicant needed to be a accepted for admission, in good standing, enrolled for at least six semester hours, a United States citizen or in the United States for other than a temporary purpose and fill out several forms and applications. Mr. Moton recalled "when the economy dropped, more students applied for some type of financial assistance than when the economy appeared stable" (R. Moton, personal communication, October 12, 2001).

Published in the 1985 The University of Alabama Fact Book; UA distributed \$18,213,2488 among 8,002 students to provide some type of aid for the 1985-86 academic year. The aid came in the form of the Pell Grant, State Aid, work study, loan programs, and

scholarships. The \$2,468,000 contributed by the scholarship program, did not include athletic scholarships.

Before her retirement, Marie Sanders took on the job as Scholarship Coordinator at The University of Alabama. Sanders explained how some of the changes in the scholarship program took place especially with the athletic scholarships. “When I first started working with the athletes, the student would receive a full scholarship for four years. Then the NCAA started the process of having to renew scholarships every year. This change increased the paperwork in our office tremendously.”

Sanders enjoyed her work with the scholarship program. She especially delighted in working with the luncheons awarding the scholarship letters to the recipients such as the Paul Bryant Scholarship Award luncheon. The scholarship is open to children of former football players at The University of Alabama who played for Coach Bryant. Sanders said that she met numerous former football players returning to the Capstone to see their children receive the scholarship award (M. Sanders, personal communication, November 7, 2001).

The methods students may have used to pay for his/her education covered a wide spectrum of requirements. For some lucky recipients of scholarships, the only requirement was to register and attend classes. For others, the requirement may have some added responsibilities. Alicia Taylor, Chairperson of the Math Department at a community college and a University of Alabama graduate, explained some of the requirements attached to the scholarship she received from The University of Alabama. Taylor stated, “I received a scholarship to help with my tuition expenses and in return I agreed to teach math in a school system when I graduated” (A. Taylor, personal communication, November 10, 2001).

In 1989, a new program began to help pay for college education called The Alabama Prepaid Affordable College Tuition (PACT) program. The plan offered an excellent method for saving for college. Participants in this program were allowed to purchase contracts, which entitled the enrolled children to receive benefits when they went to college. The amount of benefits paid was based on the amount charged for tuition and fees at the time of enrollment.

Since PACT's establishment in 1989, thousands of Alabama families have selected it as a way to prepare for funding college expenses. Presently, 51,608 children are enrolled and PACT paid benefits totaling \$19,800,000.00 last year (Baxley 2001). Dr. Lisa Harris, employed by The University of Alabama, reports, "that a large number of current students enrolled at The University of Alabama pay for his/her tuition with the PACT plan (L. Harris, personal communication, September 26, 2001)."

The 1990's Era

In 1995, the estimated cost for an Alabama resident full-time tuition for an academic year totaled \$6,526 and \$9,908 for an out-of-state student (1995). Tuition, a boarding room, a meal plan, telephone service, books, and supplies were all included in the estimated costs. The charge to audit a course costs a student a one hour of tuition, either \$173.50 in state or \$318.50 for out-of-state. The University offered students and parents some relief to avoid making a single large payment each semester by offering the BAMA Plan (Bama's Affordable Monthly Alternative) to pay tuition. The plan, an interest-free method of payment, consisted of ten monthly installments beginning each June. The BAMA Plan helped to pay for all or part of tuition, residence hall charges and basic telephone charges for the fall and spring semesters.

Deferment of registration expenses, another payment option offered to students, allowed students to pay one-half of tuition expenses at the beginning of the semester and the other half at the mid-point of the semester. Students taking advantage of the deferment paid a \$25 fee (1995).

In 1993, Presidential candidate Bill Clinton promised to completely overhaul the student aid system if he was elected. He called attention to defaults, excessive bank fees, high government costs of the loan program, and the aid system's overall lack of effectiveness in

making college affordable. President Clinton kept his campaign promise when he became elected. He won passage of the Student Loan Reform Act of 1993, altering the way students loans are financed, originated, serviced, and repaid. The act also called for more flexibility in how borrowers repay his/her loans including an income-contingent plan that calibrates monthly repayment to a percentage of the borrower's income for up to 25 years (Gladieux 1995).

One of the promises President Clinton struggled with was the promise to streamline the regulatory process for student aid programs. The complexity of the new rules under the Clinton Administration caused the regulatory process to continue as confusing as before the changes (Gladieux 1995) .

Marie Sanders worked in the Financial Office at The University of Alabama from 1969 through 1993. Mrs. Sanders recalls, "the process of filling out financial aid forms was confusing for the students. There were always lots of forms for them to fill out. Often times, the student brought the forms into the office for help with the process."

Students also complained about the stress of filling out the forms for federal assistance. Failure to fill out the confusing form exactly to federal regulations could result in one's form being rejected or returned for more information. Often the registration deadline may have passed before a student receives approval for a grant or loan (M. Sanders, personal communication, November 7,2001).

In the late 1990's, parents and students received a tax credit on education expenses. The Hope Scholarship and The Lifetime Learning Tax Credit offered taxpayers paying education expenses the opportunity to subtract up to \$1,500 for The Hope Scholarship and up to \$1,000 for The Lifetime Learning credit. Regina Nichols, a University of Alabama Education major, is thankful for any help with tuition. She states, "My parents both work, and I am not eligible for

the Pell Grants, just the loans. The tax credit helps my parents get back some of the money they have paid for my tuition” (R. Nichols, personal communication, October 7, 2001).

The University of Alabama awarded \$53,018,309 in financial aid to 10,540 students for the school year 1994-95, as stated in the 1999 University of Alabama Fact Book (1999). The assistance offered to students came in the one of the following programs, Federal Pell Grants, state aid, work study, loans and scholarships.

The 2000’s Era

The cost of education at The University of Alabama continued to increase in the year 2000. The estimated cost for an in-state, full-time student for 2000 amounted to \$7,896 and \$12,746 for an out-of-state student (2000-02). Tuition, a boarding room, a meal plan, telephone service, books, and supplies were all included in the estimated costs. If a student chose to participate in the BAMA Plan, the installment option, the fee to participate increased to \$45 from the \$25 1995 fee. The costs to audit a course cost an Alabama resident \$386 per semester hour and a non-resident \$595.

All new undergraduate students paid \$200 per semester to establish a Dining Dollars account. Dining Dollars allowed the account to be used as “cash” at all dining locations on campus, Domino's pizza delivery, and the Crimson Café coffee carts and main location.

Students receiving federal financial aid assistance at The University of Alabama needed to follow the regulations issued by the U.S. Department of Education. First, the students must have maintained a minimum GPA. Next, they must have successfully completed 67% of all UA credit hours attempted and finally, they should have completed the degree program within a reasonable length of time.

The University of Alabama offered an increasing number of scholarships and financial aid packages during the 2000 school semester (see Table 3). Academic, leadership, talent-based, need-based, ROTC, alumni and individual school scholarships, all helped to support thousands of students’ education every semester. Merit-based scholarships, such as the academic and

leadership, went by explicit guidelines for recipient consideration. To be considered for these scholarships, students needed to maintain a certain grade point average and/or scores on the PSAT, SAT, or ACT, as well as be admitted to The University of Alabama. Some merit-based scholarships required applicants to show evidence of other scholarly achievements. Alumni and the other mentioned scholarships each had specific criteria guidelines for offering the scholarships.

Conclusion

Dr. Rick Rogers, current President of Shelton State Community College and a former Director of Financial Aid, expressed his thoughts on how he believes the financial aid program contributes to today's society. Rogers stated that financial aid has and will continue to play an important role to students, the institutions and the economy. The students benefit from the money to help cover expenses. The work study jobs paid for by the financial aid allow students to gain valuable work experience that sometimes leads to permanent employment. At the same time, the student workers are building self-esteem while they are learning new skills. For some students, the work study job may be the first job they have ever had. The college benefits from students receiving the financial aid because the students have the funds to attend college. The economy receives a boost also from the financial aid. Students put back into the local businesses money they receive through Pell Grant and loans. (R. Rogers, personal communication, November 27, 2001).

Throughout the years the amount of financial aid provided to students attending The University of Alabama has totaled millions of dollars. What cannot be expressed in a dollar amount is the impact the financial aid made to the individuals. Many students, after receiving a helping hand from UA or from other sources, leave the University with an entire world full of career opportunities. Successful University of Alabama graduates may be found around the globe.

Helen Leathers, Financial Aid Counselor at UA, said that one of the things that makes her job special is working with students. A student may come into her office and tell her that he/she absolutely does not have the financial resources to attend The University of Alabama. After talking to the student, Leathers helps the student see all of the possibilities for financial assistance he/she may qualify for. A special thrill happens when the Counselor sees the excitement and vitality come alive within the student as she explains the financial aid package the student will receive. At that point, she can see a light of hope flicker in the eyes when the student realizes that “yes indeed” he/she is actually going to be a student at one of the greatest colleges in the nation, “The University of Alabama” (H. Leathers, personal communication, November 27, 2001). May the light continuing burning for many years in the future.

Table 3

2000 University of Alabama Financial Aid Statistics

	First-year students	Total undergraduates
<u>Need-based aid</u>		
Students who applied for financial aid	68%	65%
Those determined to have financial need	36%	38%
Students whose need was fully met (excluding PLUS or other private loans)	26%	20%
Avg. financial aid package (% receiving aid)	\$6,226 (35%)	\$6,669 (37%)
Avg. gift aid, such as scholarships or grants (% receiving aid)	\$2,597 (21%)	\$2,578 (22%)
Avg. self-help aid, such as work study or loans (% receiving aid)	\$3,498 (26%)	\$4,285 (31%)
Avg. need-based loan (excluding PLUS or other private loans)	\$3,054	\$3,905
% need met (of those who received need-based aid)	73%	70%
<u>Non-need-based aid</u>		
Avg. merit award (% receiving aid)	\$3,680 (25%)	\$3,315 (18%)
Avg. athletic scholarship (% receiving aid)	\$9,324 (2%)	\$10,604 (2%)

Note. (Fact Book 2001)

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A History of Student Integration at the University of Alabama as Seen Through the Eyes of Some Pioneering African American Students 1945 – 2000

Samory Pruitt

Survey Shows Students Oppose Civil Rights, Admission of Negroes

The Crimson White
Tuesday, August 17, 1948

The headline from the 1948 *Crimson White*, the student newspaper, forewarned of what was to come of looming efforts to integrate the University of Alabama. The survey concluded that 76% of the 835 student polled opposed civil rights and the admission of African Americans. Those opposing the admission of African Americans gave several reasons why they thought African Americans should not be admitted. Their reasons included (1) separate schools should be provided for African Americans, (2) admission at this time would be too radical or untimely, and (3) racial antagonism would lead to violence. Those approving the admitting of African Americans offered ethical, moral and religious reasons to support their stance and felt that the improvement of the African American would ultimately benefit society as a whole.

The themes outlined above would prove to be somewhat consistent throughout the process of integrating the University of Alabama in the decades to come. The elements common to each decade were (1) a resistant traditional majority white culture- including the students, staff, faculty, and local community, (2) a talented, pioneering and courageous African American

(s) who decides to challenge a traditional social norm, (3) the African American(s) found support not only among their African American peers but through non African American mentors and supporters as well, and (4) the individual succeeded and the success reemphasized the fact that legally, ethically, morally all individuals should be afforded the same opportunities and when that happens society benefits as a whole. For the purposes of this particular paper, these themes were primarily established through oral interviews with AA students from the decade beginning in 1950 and ending in 2000.

The attitudes reflected in the 1948 Crimson White survey would play out in 1952 as the University of Alabama admitted its first two African American students, Pollie Anne Myers and Autherine Juanita Lucy. Pollie was born to Alice Mae Lamb and Henry Myers on July 14, 1932, on the Naman Lamb plantation near Robinson Springs, Alabama, northeast of Montgomery in Elmore County. Her family moved to Birmingham in the 1930's and Pollie attended Cameron Elementary School, started Ullman High School and eventually finished Parker High School. (Clark, pg. 3) Ullman and Parker were the only city high schools in Birmingham for Negroes. Pollie and Autherine met as students at Miles College in Birmingham.

Autherine grew up in the Shiloh community of Marengo County in southwest Alabama. She attended Shiloh Elementary School and Linden Academy in Linden, Alabama, about twelve miles from her home. After two years at Selma University in Selma, Alabama, she moved in with her sister in Birmingham and decided to attend Miles College. Of the two, Myers was the natural leader. Although their decision to apply for admission into the University of Alabama emerged from a combination of ambition and circumstances, by most accounts, Myers initiated the decision to that eventually led to the crisis that now bears the name of Autherine Lucy. (Clark, pg. 6)

The year 1952 was not a “target” for the NAACP in Alabama nor were Lucy and Myers hand-picked candidates. A lawyer by the name of Thurgood Marshall, who was the head of the NAACP Legal Defense fund, would ultimately represent them. Perhaps because of his success in forcing the University of Maryland law school to accept Donald Murray, graduate of Amherst, in 1936; because of his triumphs in getting the Supreme Court to order the University of Oklahoma to admit G.W. McLaurin and Ada Lois Sipuel Fisher in 1948; because he had forced the University of Texas to admit Herman Sweatt in 1950; and because the NAACP had helped to pressure the University of Arkansas to admit blacks without court order, when Silas Hurst was admitted to the law in 1948,. Thurgood Marshall would eventually present a formidable challenge to George Wallace, the future governor of Alabama, who vowed “segregation today, segregation tomorrow, and segregation forever” as it related to the affairs of the state of Alabama. (Rowan, pg. 252)

But when Lucy and Myles showed up at the University of Alabama to register on September 20, 1952, they were told that an error was made in the admissions office-and someone was apparently not aware that state laws forbade the University to admit African Americans. The two young black women went to the NAACP, which took their case to the United States District Court in Birmingham. It was not until October 13, 1955, that the University of Alabama was told by federal Judge Hobart Grooms in Birmingham that the University had to admit African Americans. But on January 31, 1956, officials in the University notified Miss Myers (she was know Mrs. Pollie Anne Myers Hudson) that the trustees had rejected her application because “her conduct and marital record have been such that she does not meet the admissions standards of The University. Miss Lucy was notified that she could register February 1 and begin classes

on February 3. On the morning of February 1, both Miss Lucy and Mrs. Hudson went to campus, but Mrs. Hudson was turned away immediately. (Clark, pg. 93)

The following day, Miss Lucy commuted sixty miles from Birmingham to class because she had been denied on-campus housing. When she arrived for her first class at Smith Hall, she found campus police stationed around the building. When she left Smith Hall for her next class in Graves Hall, campus police went with her. She recalls a student in her second class leaning over and wishing her good luck. That night as the Associated Press was reporting that the first African American student had attended class at the University of Alabama, a crowd of some twelve hundred students gathered on campus to sing Dixie, burn crosses, and march on the home of university, president Oliver Carmicheal to protest the presence of Aurtherine Lucy on the University of Alabama campus. On February 5, Miss Lucy arrived at Smith Hall to find that some fifty men, night-shift workers from the local tire plant and from a nearby foundry, were waiting for her. She slipped in past them and got in to Smith Hall. But as she left, escorted by then Dean of women, Sarah Healy and assistant to the president, Jim Bennett, the car they were traveling in. Because of the angry mobbed that assembled outside of Graves Hall, she was held up there until late in the afternoon. She eventually escaped when a highway patrolman whisked her out to an automobile, where she lay on the floor of the car as the care moved through the angry mob. Three days later as the mob violence continued, university trustees voted to exclude Lucy until further notice. (Clark, pg. 96)

On February 9, 1956, NAACP lawyers asked Judge Grooms to order the university to reinstated Miss Lucy, claiming university officials intentionally plotted and participated in “a cunning stratagem” to have the mob create an atmosphere of danger and thus give the university an excuse for expelling the black woman. The board of trustees quickly seized this as an excuse

for expelling Lucy, claiming she had made “false, defamatory, impertinent, and scandalous charges.” (Rowan, pg. 256) At a February 29th meeting of the board of trustees, Autherine Lucy was permanently expelled from the University of Alabama. Although the NAACP would appeal this decision, it signaled the end of the effort by Autherine Lucy and Pollie Myers to integrate the University of Alabama. Autherine Lucy was successful in integrating the University of Alabama and official records indicate the total black enrollment in 1956 as 1. That one represented the courage of Autherine Lucy. What she and her good friend had embarked on would not end with her expulsion.

Although University of Alabama records do not know show any other African black student being enrolled at the University of Alabama, there seemed to be serious consideration of several applicants in years to follow. The next official enrollment of African American students occurred on June 11, 1963 when Vivian Malone and James Hood registered to attend the University of Alabama. The decade of the sixties would see African American enrollment grow from 2 in 1963 to 290 by the fall of 1969. The 1960's not only brought about change nationally as it related to civil rights but saw the enrollment of African American students grow from 10 in 1964, 31 in 1965, 79 in 1966, 119 in 1967, 200 in 1968, and finally 290 by the end of the decade. (University of Alabama Office of Academic Affairs) Interviews conducted with African American students and faculty that were attending and teaching at the University of Alabama during this decade provide some insightful observations about the evolving life of these African American students.

June 11, 1963 was a critical year in this decade. In the glare of a national television audience, Alabama National guard troops, and in defiance of then Alabama governor, George C. Wallace, Vivian Malone and James Hood were allowed to enroll as student at the University of

Alabama. Widely known at the “stand in the schoolhouse door”, this incident remains one of the most visible incidents that occurred during the civil rights movement of the 1960’s. Two significant sidebars to the event that took place on June 11, 1963 were the tragic murder of NAACP regional director, Medgar Evers in Mississippi on the night of June 11th and the enrollment of Robert Muckel, a twenty-nine year old white male from Utica, Nebraska, at predominantly black Alabama A&M in Huntsville, Alabama on the morning of June 11th. (Clark, pg. 236)

Coming on the heels of the admittance of James Meredith at the University of Mississippi, twenty-two year olds, Vivian Malone and James Hood were primed to try to enroll at the University of Alabama. Vivian Malone, of Mobile, Alabama, first considered attending Alabama A&M University. But because the school did not offer a degree in accounting and given her background growing up around community activist in her native Mobile, the idea of applying to the University of Alabama was appealing. James Alexander Hood was a native of Gadsden, Alabama and was in his second year at Atlanta’s Clark College when he was persuaded by Andrew Young, future UN Ambassador and mayor of Atlanta. While Vivian Malone went on to graduate in 1965 and become the first African American to graduate from the University of Alabama, James Hood withdrew after controversy engulfed him regarding fabricated stories about his plans to play football at the University as well as an incident involving the confrontation on June 11th with George Wallace. (Clark, pg. 177)

The black students on campus during this decade were a close knit group. According to Larry Palmer, a student who entered the University of Alabama in 1968, the students were very supportive of each other and were serious about their studies. “The students were some of the most focused and motivated individuals I had ever met in my life. A number of us are still good

friends”, he said. Several of the students interviewed from this decade recall meeting at the Student Union, currently the College of Communications, to socialize, play pool, and play bid whiz-a card game. Socially, the student protested the administration to have a cultural center built on campus for black students. The center was located near University Blvd north of the University Strip. The office, operated by officers the African American Association, sponsored parties, picnics, and various social outings for the students. (L.Palmer, personal communication, October 24, 2001)

John England, now a local judge in Tuscaloosa, was a married law school student at University of Alabama in 1968. He recalls his days living in Rose Towers – a set of on campus apartments near River Road. He remembers being flattered by the notion that he was being recruited by several white law students to school attend the University of Alabama. England, a 1968 graduate of Tuskegee Institute, remembers being recruiting by Ivy League and northern schools but not the UA initially. He was very aware that he along with Michael Figures, Ronald Jackson, and Booker Jackson would potentially be the first class of African Americans to graduate from the UA law school. Michael Figures would go on to be the first Speaker Pro tem of the Alabama Senate while Ronald and Booker are prominent lawyers in Birmingham Alabama. John expresses very fond memories of his experience at the University and his opportunity to attend school with those who would be future policy makers on both the state and national level, one of those being legal expert, Ralph Knowles. While he does not recall any specific physical threats being directed at him, he was very aware of the implied racial hostility that was prevalent during this decade and vividly recalls the assassination of Dr. Martin Luther King in April of 1968 during his senior year at Tuskegee Institute. A native of Uniontown, Alabama in Marion County, the now Tuscaloosa County circuit Judge John England, recalls his

proudest moment in his entire experience with the University of Alabama being the graduation of his son from the University of Alabama Law School. (J. England, Jr., personal communication, October 29, 2001) Judge England, appointed to the Alabama Supreme Court in 1999, is also one of three African Americans that serve on the University of Alabama Board of Trustees.

Art Dunning, currently a vice president at the University of Georgia in Athens, attended undergraduate school at the University of Alabama in 1966, also recalls the closeness and sense of purpose felt by most students attending school here at that time. A native of Dixie Mills, Alabama in Marengo County, Art Dunning attended the University of Alabama from 1966 to 1970. He earned his bachelor degree in 1969 and his master's degree in 1970. He came to the University as a 21- year old freshman after serving 4 years in the Air Force. He later earned his PhD in East Asia while serving in the Air Force. He recalls choosing the University because of its affordability and its broad curriculum. He fondly recalls Retired Air Force Colonel Springfield encouraging him to attend the University. He also recalls their candid conversations about the racial climate of the 60's and the advise of Colonel Springfield to wear his Air Force uniform as much as possible. Colonel Springfield felt that this would lessen some of the racial hostility he would encounter as an African American attending the University of Alabama. Art, like John England, does not recall any direct physical threats but vividly remembers constant covert events that reinforced the fact that he was not welcomed on the campus. Those actions included students choosing not to sit near him in class, student crossing the street so that they would not get close to him as he walked across campus, and cars speeding up or raring their car engines as he walked through crosswalks.

Socially, he spent quite a bit of time at traditionally black Stillman College, located in west Tuscaloosa and attended First African Baptist Church. The pastor, TY Rogers, was a hand picked associate of Dr. Martin Luther King and was very active in the Civil Rights movement of the 60's. He remembers some initial resentment by some African Americans students at Stillman College who questioned his choice to study with whites (at UA) but socialize with African Americans (at Stillman). He also felt that some African Americans in the general Tuscaloosa community felt that his choice to attend the University made Whites even more hostile towards them.

Two significant events involving national figures occurred while Art was a student. One was the assassination of Dr. Martin Luther King and other was the visit of Robert Kennedy to the UA campus in 1968. Both events moved and motivated Art to work even harder and become more involved in campus activities. He is very proud of the fact that he, along with fellow students Jerome Tucker and Harold Curry after meeting with then UA President Frank Rose and assistants David Mathews and Richard Thigpen, founded the African American Association (AAA) in 1968. Harold Curry was elected the first president of AAA and Jaffrey T. Whisetant was recruited from the Stillman College staff to serve as the group's advisor. Jaffrey Whisetant would enroll in a doctoral at the University of Alabama and became the first African American student to receive a PhD from the University of Alabama. The organization over the proceeding decades would become one of the most influential groups in lives of African American Students attending the University of Alabama. They provided mentoring, social activities, and served as an advocate for the needs of African American students. Although AAA continues to exist, its role in the lives of African American students has diminished substantially.

Art Dunning would not trade anything for the education and life lessons he learned while attending the University of Alabama in the 1960's and cites the mentoring of professors O.B. Emmerson-English and Don Muir-Sociology as keys to his success as a student. He also felt that the "mission-oriented" nature of the African American students of the 60's served as positive peer pressure and also contributed to his success. The foundations established by the African American students in the 1960's would blossom in the 1970's. (personal communication, November 21, 2001)

The decade of the 1970's saw the largest increases in the number of African American students on the University of Alabama campus. The enrollment grew from 344 at the beginning of the decade to 1716 by the end of the decade in 1979. The decade not only saw tremendous growth in the African American student population but was a time when the students were taking a more active role in campus life. African American Greek letter organizations were founded in this decade which also saw the first African American faculty member hired, Dr. Archie Wade, in the college of education in 1970, the first African American homecoming queen in 1973, Ms. Terri Points, football player John Mitchell in 1973 Jackson in 1973, basketball player Wendell Hudson in 1974, Brenda McCampbell in 1974, the first SGA vice president, Sylvester Jones, in 1975 and the first SGA president Cleophus Thomas, Jr. in 1976. Although the black students were having tremendous success at the UA, a number of those interviewed had concerns about how the increasing number of black students and black student organizations would ultimately divide and diminish their effectiveness as a group.

Black students were now a mainstay in all areas of campus. Those areas included athletics, Greek life, and the student government. Although the African American Association still was one of the most powerful group representing African American students, many could

observe its diminishing role in the lives of black students. Several incidents such as “Who rides the bus” where a Greek sorority dressed in black face to imitate blacks riding buses and the Kappa Alpha broad display of confederate flags and black plantation dolls place in front of their fraternity house during “Old South” day, were often reminders that the hostility towards the presence of African American students was still prevalent.

Several students and the first African faculty member during this decade agreed to offer their reflections from this period. Dr. Archie Wade, a Physical Education professor who served as a faculty member in the College of Education from 1970 to 2000, describes the campus climate in the early 70’s as “very tough”. Although it would prove to be a decade of advancement for African American students, as the lone AA faculty member, he felt “tolerated rather than accepted by his colleagues”. As a committee chair, other faculty members would often not show up for his meetings or tend to “go out of their way to avoid contact with him”.

He recalls being asked in the early 70’s by legendary Coach Paul “Bear” to assist in the recruiting of the first African American football and basketball players, John Mitchell and Wendell Hudson, respectively. He remembers having mixed emotions about the experience. He was proud to be a part of bringing AA athletes to Alabama but fought memories of how he along with two friends, Jaffrey Whisetant and Nathaniel Howard were chased from an Alabama game in 1964. Eventually that memory would cause him to withdraw from assisting the athletic department in recruiting AA athletes. The treatment of AA quarterbacks over the decades has also been very uncomfortable for Dr. Wade. Even the current situation with quarterback, Andrew Zow, are reminders to Wade that AA are not truly welcomed unless you demonstrate that you “know your place”, which is the environment he describes as currently existing at UA.

Although Dr. Wade is not bitter about his experience at the University, he points to his lack of promotion in the College of Education as his biggest disappointment. He is especially proud of the fact that his decisions to “kept his head”, attend all faculty meetings, and give unselfishly to his discipline probably made it possible for other AA faculty members to have an opportunity to teach at the University of Alabama. (A.Wade, personal communication, October 23, 2001)

Although things were moving along slowly for AA faculty in the 70's, AA student enrollment numbers were at an all time high and the students in this decade were primed to challenge many of the traditional social norms that had previously existed. One of the first significant breakthroughs in the 70's was the election of Terri Points as the 1973 Homecoming Queen. Points, a native of Birmingham, Alabama attended the University of Alabama from 1970 to 1973. She was very active on campus serving as dorm president of both Tutwiler and Fitts Halls during her tenure at UA, participated in the SGA, and made a point to socialize with a diverse group of students. She was also elected President of the Industrial Relations Board in the College of Commerce and Business Administration and fondly remembers attending that group's national meeting with faculty member Minnie Myles, who she describes as being a truly inspirational mentor to her.

She describes the decision to run for Homecoming Queen as something that happened by chance. At a dorm meeting at Fitts Hall, members of the dorm committee asked her to represent them in the homecoming elections. Even though she did not truly see herself as the “homecoming queen” type, she agreed to have her name put on the slate. She remembers not telling her parents that she was on the homecoming slate because she really did not think she would win. On the night that the announcement was made at the homecoming bonfire, she

recalls being excited and remembers the cheers she received from the crowd and that she shared the stage with then Governor George Wallace, who was in attendance at the bonfire.

As she reflects back on the Homecoming Queen election of 1973, she does understand its significance. In fact, she remembers being invited to the 1973 Sugar Bowl where NAACP protests surrounded the game. A representative from a national media outlet interviewed her at the game and asked her about her thoughts about the protests and the fact that she was the first AA Homecoming Queen at The University of Alabama. Alabama. To this day, while she understands the significance of what she accomplished, she does not believe it compares to the verbal racial hostility she experienced in choosing to go from predominantly black Washington Elementary in Birmingham to predominantly white John Carroll High and participate as a member of the school band in the late 60's.

She does recall several experiences at UA that served as reminders of the racial prejudice that existed during those times. One involved her first room assignment in Tutwiler Hall during the fall of 1970. She remembers meeting her white roommate when she brought her initial items into her dorm room and the fact that the white roommate had move out before she could get the remainder of her items from her car. A second involved another of her white roommates, whose uncle was then the Dean of Arts and Sciences at UA. She recalls the roommate sharing with her the fact that her parents were not comfortable with her having an AA roommate. But after consulting with her uncle, the Dean, her parents found out the Terri was "OK". This was significant to Terri because it appeared to be the first time her white roommate had to reconcile the fact that her parents harbored these racial prejudices. Ms. Points, who now resides in Texas, was invited back to campus this year to participate in a Homecoming Queen reunion. She enjoyed that experience and would not trade anything for her experience as a student at the

University of Alabama in the early 70's. (T. Points Boney, personal communication, November 26, 2001)

Brenda McCampell-Lyons, a native of Eutaw in Greene County, became the first AA cheerleader at UA in 1974. Ms. Lyons, now a retired school administrator, who attended UA from 1972 to 1976, recalls choosing the University of Alabama because she had a brother there, it was close to home, and it was affordable. She lived in Tutwiler, Adams-Parker, Harris Hall and loved dormitory life. She remembers being welcomed to campus by members of AAA during freshman orientation and how much that organization played in the lives of AA students. The AAA cultural center was a place where students gathered for parties, workshops, and various forums. AAA also operated a breakfast program in the community where AA students volunteered to help out. AAA members arranged carpools to transport AA student off campus to assist in this project. Because most students did not own cars, many students had no choice but to carpool or just stay on campus.

Her decision to try out for cheerleader began her freshman year. She had been a cheerleader in high school and decided to give it a try. The head cheerleader at the time, Connie Griffith, told her that she would never make the squad unless she totally reformed her style to accommodate the more rigid demands of collegiate cheerleading. To her surprise, Connie agreed to work with her outside of practice to help her gain these skills. Although she did not make the squad her freshman year, she did make in her sophomore year. In typical 70's camaraderie, she remembers AA students coming out to her try-outs and rooting her on. The students included members of AAA, athletes, and others.

The news of her making the squad was all over campus before she could get back to her dorm. It was then that she began to realize the significance of what had just happened. As she

began to travel with the squad to football games, she remembers an incident that occurred in a Holiday in Miami as the team was preparing to play the University of Miami. A white couple came up to her and said that they had met Martin Luther King, Jr. before he was assassinated. Brenda remembers not knowing exactly what to say to them. Another incident involves a black couple who told her that they were proud that a dark complexion AA was selected instead of someone who “they” could pass as white was selected. Again, she recalls not knowing exactly how to respond to such comments. It was clear by these remarks that what she had done was not going unnoticed. Reflecting back she understands the significance of what she did and enjoyed being invited back on the field as part of a cheerleader reunion in 1995. She values her experience as a student in the 70’s is extremely proud of what accomplished by her peers during this decade. (B. McCampell Lyons, personal communication, November 3, 2001)

The final student interviewed from the 70’s one who probably pulled off the most shocking feat of this decade. Cleophus Thomas, Jr., of Anniston, Alabama, became the first AA SGA president of the University of Alabama in 1976. Currently, a University of Trustee, this Harvard-educated attorney, recalls that he came to the University of Alabama to become SGA president. Having political ambitions and studying Alabama politics, he knew that SGA presidents from UA had gone on to become significant political figures. Cleo had the political savvy to survey the campus landscape and map out a strategy that would allow him to accomplish his goal. By garnering the support of white female sorority members who were disenfranchised by the white male fraternity members, he was able to accomplish what no other AA has been able to do since 1976.

Cleo credits the “climate of expectation” fostered by AA students during this decade along with the support of faculty member William Stewart-Political Science, community leader

Hezekiah Carstaphen - Pastor of Elizabeth Baptist Church in Tuscaloosa, and mentor Dorsey Blake-Brown University Department of Religious Studies as being critical to his success at UA. The election of Cleophus Thomas, Jr. as SGA president in 1976 raised the bar in terms of future expectations of AA students in campus life. (C.Thomas, Jr., personal communication, November 12, 2001)

The 1980's signaled the largest enrollment of African Americans in the history of the University of Alabama at 1782 during the fall of 1980. That enrollment number would not be equaled again until 1991. In fact, the enrollment of AA students steadily declined from 1981 to 1990. As a student of this decade, I recall extensive dialog in the newspapers about the UA raising the admissions standards so that they could attract a "better quality of student". Many of us interpreted that as a politically correct way of saying that they needed to decrease the minority population. Even if it was not the intent, the net affect of these changes caused a steady decline in AA enrollment from 1981 to 1990.

The 1980's have been characterized as an era of self-indulgence and greed. This attitude was reflected in the AA student body. Black Greek letter organizations were becoming more of a force on campus and began to be a force that divided the AA student body. In addition, the number of AA athletes increased and these students were somewhat separated from the general AA student population. The division between Black greeks, athletes, and the general AA student population has continued to grow and is given as one explanation as to why with the increased presence of AA students in the 1980's and 1990's their activism in mainstream campus life seems to have diminished.

The decade of the 90's not only saw an increase of AA student population but also saw some of the pioneers such as Aurtherine Lucy, Vivian Malone, and James Hood return to the UA

campus. In 1992, forty years after she first applied to the University of Alabama, Aurtherine Lucy Foster received her Master of Arts degree in education from the University of Alabama. Her daughter, Grazia, who obtained her bachelor's degree in finance, joined her in commencement. (Clark, pg. 260). In addition, a group of AA alumni organized to establish the Aurtherine Lucy Foster Endowed scholarship as well.

In 1995, Vivian Malone Jones returned to campus to commemorate 30 years since her graduation from the University of Alabama. The three-day event sponsored by the UA Black Faculty and Staff Association and The University of Alabama received national attention and an endowed scholarship was also established in her honor at the conclusion of that weekend. As a member of the UA Black Faculty and Staff Association and coordinator of this event, I must admit that the time I spent with Mrs. Malone-Jones changed my life. She clearly articulated to all of us the responsibilities, expectations, vision, and courage that are required of anyone endeavoring to blaze new trails. (V. Malone-Jones, personal communication, April 1995)

And in 1996, James Hood returned to UA and earned a PhD in Interdisciplinary Studies. The UA Black Faculty and Staff Association in an effort to endow a scholarship in the name of James Hood launched a campaign in 1996. The project is ongoing and the scholarship should reach endowment level this year. Ironically, one of the things that caused Mr. Hood problems during his original tenure at UA resurfaced in the midst of the drive to solicit funds his endowed scholarship. He had to admit publicly that a story he had been telling for years about witnessing his uncle being lynched was not true. In 1965, his embellishing of stories relating to his role on the UA campus lead to serious creditability problems for him that eventually caused him to withdraw from school.

The occurrence of the events involving these pioneers coincided with a renewed increase in AA student enrollment. AA student enrollment reached 2000 for the first time in 1994 and remained constant until 2000 when it jumped to 2561. (UA Registrar 2001) The current crop of AA students represents some of the brightest in the history of the University of Alabama. Their retention rates and graduation rates rank only 3 to 4 percentage points lower than the number for the general campus population, at 55 and 59, respectively. The graduation rates for African American students in 2000 ranked higher than those of any Historically Black College or University (HBCU) except Spellman. (UA Office of Academic Affairs 2001). Porcia Bradford, a second-generation student who was the daughter of Cedric and Audrey Bradford 76, represent the new a talent breed of AA students on campus. Among her many accomplishment, two included being recognized with as the recipient prestigious Sullivan Award given to the outstanding Junior in the entire student body and also the Bloom Award given to the outstanding senior in the entire student body.

In conclusion, the pattern of AA student integration, particular among students who could be identified as pioneers, appears to have similar components. There was the presence of a talented courageous AA who decided to challenge a social norm, who was supported by their AA peers along other non-African Americans as mentors or advocates, whose eventual success reinforced the assertion made by some students in the 1948 Crimson White article, which provided ethical, moral, and religious reasons why all individuals should be afforded the same opportunities and that by affording these opportunities society as a whole ultimately benefits.

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The Machine and Campus Politics and The University of Alabama

Neal H. Hutchens

Introduction

In looking at student life at The University of Alabama, one of the more notable, or infamous, aspects of student life at the institution involves the existence of a group known, among other things, as the Machine, which has exerted a decades-long influence over campus politics and is credited with beginning the careers of many prominent political figures in the state. The organization is currently regarded as consisting of members from elite white fraternities and sororities who select candidates to receive bloc votes from the member Greek organizations in the election of student government officers. In the mid-1990s, the alleged activities of the Machine prompted university officials to suspend elected student government at the school for a time.

While an appealing topic of discourse to those intrigued by clandestine midnight meetings or conspiracy theories, on a more substantive level, an examination of the group also contributes to a better understanding of the evolution of student life at the university. Tracing the origins of the Machine and then examining its exploits in the decades following World War II provide a useful perspective from which to consider the development of student life at the university since the 1940s. Consideration of the Machine also informs current understanding of

contemporary patterns of student life at the school and serves as a source of comparison for other institutions.

One way to understand the Machine is as a holdover, a relic from student life as it existed at colleges and universities before the dynamic changes that came to higher education following World War II. Like other institutions, The University of Alabama underwent significant changes in the years and decades following the war. These changes went far beyond a numerical increase in the number of students and extended to the inclusion of African American students into university life, an increase in equality and opportunities for female students, and the accessibility of higher education to a much greater portion of society. Amid all these changes, the Machine continued and represents a remnant of another time when higher education was open to only a select few and reminds us that, instead of fading away, established patterns of thinking and acting often stubbornly persist alongside social change.

Origins

As a "secret" organization, research on the Machine involves sorting, to the extent possible, historical fact from campus myth. As an initial matter, little doubt exists that some organization within the Greek system has sought to influence campus life and politics for decades (One and All, 1998). The late Senator Lister Hill generally receives credit for founding the organization as part of his becoming the first student government president of the university in 1914 ("UA Machine," 1993; One and All).

In forming the Machine, Hill reportedly capitalized on the existence of the university's chapter of Theta Nu Epsilon, a secret society that consisted of secretly chosen representatives from fraternities at the institution (One and All, 1998). Theta Nu Epsilon was a secret society designed to benefit the elite of Greek organizations and prepare them for future leadership roles.

In the early twentieth century, the organization was influential in pushing for student governance at institutions of higher learning like The University of Alabama (One and All). The Greek letters for Theta Nu Epsilon spell θ NE in English, likely some sort of acknowledgment or designation of the organization as a kind of umbrella fraternity, a fraternity of fraternities (One and All; Weiss, 1992). A 1992 expose of the Machine stated that the organization supposedly enjoyed common "roots" with the Skull and Bones secret society at Yale University (Weiss, p. 102).

The historical roots of the Machine, then, extend to the influence and prominence of fraternities in student life at The University of Alabama in the decades before World War II. Scanning articles in the student newspaper, The Crimson White, from the turn of the century through the 1940s reveals how the activities of Greek organizations permeated many aspects of student life at the university. An indication of the importance of Greek organizations in relation to student life appeared in a 1913 article in The Crimson White detailing some of the grievances of non-fraternity students concerning the influence of Greek organizations at the school that came out of a meeting between fraternity and non-fraternity students ("Non-Fraternity and Frat Men Hold Joint Meeting," 1913). One complaint from the non-fraternity members concerned the fact that "the fraternities have elected their men to office to the exclusion of the non-fraternity men. Out of 120 leading offices in student organizations since 1892, statistics show that only [a few non-fraternity students] have been elected." ("Non-Fraternity and Frat Men Hold Joint Meeting," p. 1). Other criticism included the exclusion of non-fraternity students from select editorial positions in university publications and discrimination in relation to clubs, athletics and sports ("Non-Fraternity and Frat Men Hold Joint Meeting"). A student newspaper article in 1914 even discussed the formation of an organization that sought the dissolution of

fraternities at Alabama as well as "at kindred institutions in the state" ("Anti-Fraternity Men," 1914, p. 1). The supporters of the organization complained that wealthier students organized themselves into fraternities to "the effect of which has been that the school has been dominated by these organizations and the poorer students are disbarred from many privileges" ("Anti-Fraternity Men," p. 1).

In looking at the Machine in a historical context, the group developed at a time when higher education at The University of Alabama served a narrow student population. As noted by James (2000), "[m]ost college social fraternities were formed when higher education catered predominantly to white Protestant men" (p. 304). As discussed, articles in the campus paper demonstrate how fraternal organizations exerted tremendous influence over student life at Alabama before World War II. The formation of an organization such as the Machine is not surprising when viewed as the progeny of Greek life. Rather, the group represented a predictable outgrowth of Greek activities that was part and parcel of the kinds of ritual and secrecy commonly associated with fraternal organizations. In addition to meeting emotional and social needs, the fraternity movement, which began around the mid-1800s, also drew from the secret practices and rituals of Freemasonry. (Rudolph, 1990, p. 144, 147). The origins of the Machine, grounded in elitism and secrecy, represent an expression of the practices and values of the fraternal organizations that created it.

The Machine Endures Despite Dramatic Changes in Student Life

Student life at Alabama, as at other institutions across the country, changed dramatically in the decades following World War II. Despite shifts in student population and campus life in the years following the war, the Machine, representative of the pre-war dominance of fraternities on the campus, would persist. The group would compete against new visions for the ordering of

student life. Adapting as needed, such as eventually supporting women for high level positions in student government, the organization would survive. And despite alterations, the organization retained its core identity as promoting the interests of a narrow group of students.

The ending of the war resulted relatively quickly in a large upswing in enrollment at the university. In March 1945, enrollment at the university for the spring quarter stood at 2,225 students ("2,225 Students Register," 1945). The number had increased to 3,069 students by the following fall ("3,069 Register," 1945). Some 400 veterans were included in the student body in fall 1945 ("Over 400 Veterans," 1945). The student population kept climbing so that enrollment reached almost 4,100 by January 1946, with veterans accounting for more than 1,400 of that number ("Enrollment Nears 4100," 1946).

Growing enrollment and changing social conditions would create opposition to the Machine, but its dominance in campus politics continued. An April 1945 editorial in The Crimson White, urging students to vote in upcoming campus elections, offered an approving view of the Machine ("Stay Away from the Polls"). The editorial, chiding the student body for turning out in too few of the numbers required to enact proposed amendments to the student government constitution, criticized voter apathy blamed on "machine politics" ("Stay Away from the Polls," p. 2). In discussing the group, the editorial stated that "[t]he machine should be commended for at least putting up candidates and seeing that their people vote. That is probably more than any other group will do. For that they should be commended" ("Stay Away from the Polls," p. 2).

Benign sentiments from the campus media toward the machine would not last, however. In January 1949, an editorial appeared in the school paper entitled "The Machine and its Cranks" (p. 4). The editorial called for the election of "some candidates" on "merit and platform, rather

than secret promises." ("The Machine and its Cranks," p. 4). As an example of the pitfalls of Machine dominance, the editorial alleged that a former student elected to a publications post had "neither remembered nor bothered to learn, anything about journalism – but defeated a capable candidate because he wore the right fraternity pin" ("The Machine and its Cranks," p. 4).

According to the editorial, fraternity and sorority members loyal to the Machine would distribute ballots listing who Greek members should support in campus elections ("The Machine and its Cranks").

An editorial the following February advocated a "Convention Plan" as a means to dilute the Machine's control of campus politics ("Bama's Rule of the Few," 1949, p. 4). The editorial, noting no problem per se with a minority group gaining the election of its candidates, found fault, however, with "Theta Nu Epsilon or machine within [the] machine" for not basing such minority success on democratic principles ("Bama's Rule of the Few," p. 4). The article described threats and "attempted coercion" of members of fraternities and sororities as the mechanism that had "kept the inner-machine in power here for many years." ("Bama's Rule of the Few," p. 4). The student paper's criticism roiled the SGA president, who, though he withdrew the motion, initially called for the resignation of the editor for the paper's criticism of the student government (Lee, 1949).

Assault against the Machine by the campus paper flared again in spring 1961 when The Crimson White ran a series of articles and editorials detailing the workings of the group. In one article, with information coming from an alleged former member of the group, the paper contended that a handful of independent students, in addition to fraternity and sorority representatives, were included in the Machine's activities ("Grad Tells of Group," 1961). The article also pointed out that, while the Machine counted on the support of sororities, women were

not allowed to join the group ("Grad Tells of Group"). Describing the organization as having roots in Theta Nu Epsilon, the article stated that that the organization later changed its name to "The Group" ("Grad Tells of Group," p. 1). The article also stated that in 1957 seventeen fraternities belonged to the organization and that it refused to accept members who belonged to the school's Jewish fraternity, although Jewish independent candidates, like other independent candidates, could receive support from the Machine ("Grad Tells of Group"). The article also stated that the Machine would penalize fraternities – such as blocking their members from backing for political office – that refused to support the Machine ticket ("Grad Tells of Group"). In an interview with The Crimson White, a university official stated that the newspaper's activities represented "a good healthy sign that our students are thinking" ("Administration Gives Views," 1961, p. 1). Interestingly, the official also stated that he did not know of any campus without its own version of the Machine ("Administration Gives Views").

In March 1968, the campus paper again launched an expose of the activities of the Machine. The paper noted that following the 1961 articles and editorials about the Machine that several "Anti-Machine" candidates had won offices but contended that since that time the organization had "built back into power" (Crowe, 1968, p. 1). In its coverage, The Crimson White listed the individuals it alleged comprised the Machine ("Roots of the Machine," 1968). In discussing the history of the Machine, the paper described the organization, in addition to the 1961 crisis, as having experienced difficulty in 1947 ("Roots of the Machine"). At that time the Machine was supposedly composed of an almost equal number of fraternity and independent representatives, but independent students, according to the paper, became dissatisfied with prominent positions going to fraternity members ("Roots of the Machine").

By the end of the 1960s, the reality of the Machine, whose existence even represented a point of contention in earlier years, appeared an accepted issue. In April 1968, a student government candidate, "an admitted member of The Machine," contended that his opposition had left the group because he could not get its backing ("No Machine ties," 1968, p. 1). Neither candidate, both fraternity members, sought to deny the existence of the organization ("No Machine ties"). While individuals affiliated with the Machine often seemed to continue to deny their direct involvement, the organization appeared to lose interest in strict adherence to secrecy.

During the 1960s, the Machine at times backed candidates, such as Bill Baxley, who would become lieutenant governor of Alabama, who promoted a degree of racial tolerance unusual for the state during this time (One and All, 1998). Despite such flashes, the Machine undoubtedly played a key role in ensuring that student government at Alabama continued to be all white and predominantly male throughout the 1960s and into the 1970s (One and All). Eventually, the resistance of the Machine to support sorority members as officers in the student government would result in a backlash in 1976. During that year, white sorority members aligned with African American students to elect an African American student, Cleo Thomas, as student government president (One and All).

During the election, white fraternity members burned crosses in the yard of a sorority supporting Thomas (One and All, 1998). The incident marked the kind of Machine intimidation and harassment that appears more common in the 1970s and 1980s and which helped lead to the temporary disbandment of student government elections in the 1990s. The response of the Machine to the election of Thomas also demonstrated that the Machine could adapt to the extent necessary to maintain its influence over campus politics. After the 1976 election, the Machine

adjusted its structure to allow women the support of the Machine as student government officers (One and All).

In 1983, another independent candidate, John Bolus, successfully challenged the Machine (One and All, 1998). The campaign was marked by some serious acts attributed to the Machine such as the tapping of Bolus' phone (One and All). An investigation by the FBI resulted in two arrests (One and All). Several years later, another non-Machine candidate for student government president, John Merrill, again successfully defeated the Machine. Merrill, who was not in a fraternity during his undergraduate career, had been backed by the Machine in a successful bid for student government vice president but had not accepted the group's endorsement (J. H. Merrill, personal communication, November 8, 2001).

In sharing his experiences, Merrill stated that prior to arriving at the university he had "no clue about the Machine" (J. H. Merrill, personal communication, November 8, 2001). He discussed that twice in high school he had the opportunity to meet an individual active in the student government at Alabama. During his freshman orientation, Merrill found out the person was now student government president. Merrill, interested in becoming active in student government, accepted a casual invitation to meet with the president. In describing the encounter, Merrill stated that the meeting left him feeling that the president felt he was not student government "material." The comments illustrated Merrill's later statement that the Machine "greatly reduces" the opportunities of those not in a fraternity or sorority affiliated with the Machine to become active in campus politics. He estimated that while he was in school that probably 15 to 20 people were "told" by the Machine that they could aspire to become student government president. Merrill related how at a freshman forum he once told the students present that most of them would not benefit from the Machine. He pointed to one of the individuals at

the meeting, who was a member of the Jewish fraternity at the school, and told him that "the best that you can ever hope for is vice president" because the Machine would not support a Jewish student for president.

Merrill's involvement in student government had roots in the success of another independent candidate, John Bolus (J. H. Merrill, personal communication, November 8, 2001). According to Merrill, Bolus' campaign resulted in the distribution of a lot of information about the Machine, and during the campaign Merrill introduced himself to Bolus and expressed his appreciation and support for his candidacy. Bolus successfully defeated the Machine in spring 1983, and later that year Bolus appointed Merrill to the student government senate. Upon his appointment to the senate, Merrill "realized just how few people were involved" in student government. The lack of participation motivated Merrill to remain active and work for the improvement of the student government.

Following his election as a male residence hall senator, Merrill successfully ran, in 1985, for student government vice president (J. H. Merrill, personal communication, November 8, 2001). In the months preceding his official candidacy, Merrill learned that the Machine appeared ready to endorse him for vice president, and in fall 1985 several individuals associated with the Machine visited him to ask how he would feel about the group's endorsement. Merrill told the individuals he was "happy" to take anyone's vote but informed them he was not accepting formal endorsements from any organization. When asked why the Machine wanted to support him, Merrill stated that he believed the group, wary that Merrill's possible support would aid another independent student's campaign for president, calculated that limiting opposition to Merrill would induce him to run a less vigorous campaign and result in reduced voter turnout.

While Merrill did not cooperate with the Machine in his winning the vice presidency, the Machine candidate won the race for student government president.

As with the group's decision to support sorority members for higher level student government positions following the election of Cleo Thomas, the Machine's dealings with Merrill demonstrate its flexibility and adaptability through the years in working with individuals or groups that threatened the organization's dominance over campus politics. The Machine appeared to employ a "bend but don't break" mentality that allowed it to deal, to a degree, with changing conditions of student life. With sororities, for example, the Machine found itself willing to let go of one component of its elitism. After the election of Thomas, the Machine would drop gender as a hallmark of its elitism, and, with its newfound gender egalitarianism, focus on maintaining elite, white control over campus politics.

Merrill's later experiences with the Machine also demonstrated how incarnations of the group would turn to harassment and bullying to maintain dominance over campus politics (J.H. Merrill, personal communication, November 8, 2001). According to Merrill, when the Machine determined that he intended to run for student government president, it began to engage in varying levels of harassment. He described how people left harassing calls on his answering machine such as threatening his wife with rape and told how he had to start hiding his vehicle because "people would let the air out of the tires." In one startling instance, Merrill surprised individuals who were breaking into his student government office. Merrill, who had two friends with him, got one of them to go to the office of the campus paper, and a reporter came to Merrill's office while one of the individuals was still there. The campus reporter photographed the individual and wrote an article about the incident.

The attempted intimidation failed to distract Merrill, who conducted a well-organized campaign (J. H. Merrill, personal communication, November 8, 2001). His activities included purchasing space on two billboards in the community and running advertisements in the campus paper that included endorsements from well-known student athletes at the university. Merrill discussed how he openly defied several of the general election rules stipulated by the student government such as purchasing advertisements in the campus paper larger than the rules permitted. He joked that he would have defied the rules even more but ran out of campaign funds. Merrill viewed the rules as purposely restrictive in order to benefit Machine candidates and stated that he would have pursued legal action if attempts had been made to remove him from the ballot based on the rules. Due to the candidacy of another independent candidate, Merrill trailed in the general election by about 100 votes to the Machine candidate. In the run-off election Merrill ended up winning, however, by about 110 votes out of approximately 5,000 votes cast.

In analyzing the success of Merrill, a better understanding emerges of the Machine's dominance. As shown by his success, a determined, well-organized candidate can manage to defeat the group. In the world of campus politics, however, an exceptionally well-organized and sufficiently funded and supported candidate likely represents an exception rather than the general rule. Independent candidates such as Merrill carry a high burden in motivating enough students to vote in student government elections. The Machine's strength, in contrast, rests on low levels of voter turnout in relation to the general student population. The group relies on an automatic constituency that support its candidates. A non-Machine candidate, however, must motivate disparate pockets of student groups to vote in elections.

In the 1980s and 1990s, the antics of the Machine demonstrate that, rather than a sophisticated political entity, the group often operated in a crude and sophomoric fashion. In 1989, for example, the Machine backed a sorority member for president but the election was marred by alleged voter fraud (One and All). As a result of the election, students were no longer allowed oversight of future student government elections (One and All). During that same year, another example of the Machine's tactics of bullying surfaced again. In retaliation against the non-Machine candidate, whose father owned a local pizza restaurant, the Machine initiated a Greek-organization boycott of the establishment that resulted in its closure (One and All; Weiss, 1992).

During the 1990s, university officials began to wrestle with containing the activities of the Machine. Due to persistent problems related to the Machine's involvement in campus politics, university officials took the step of suspending the student government in 1993 for three years following an incident in which a non-Machine presidential candidate was allegedly threatened and cut by a man wearing a mask and wielding a knife (One and All). In addition, the candidate was also reportedly the target of threatening notes and had a cross burned in her yard (One and All).

Following the return of elected student government, the Machine continued its involvement in students politics. William Hankins, who served as student government president during the 1998/99 school year and received the Machine's backing, discussed his involvement with student government (personal communication, November 20, 2001). He stated a belief that the group did not engage in the kinds of activities during his years of involvement with student government that had occurred in the past. Stating that the mention of the Machine stirs images of "negative connotations from the past," Hankins described its operation during his student

government tenure as an organized unit that promoted the election of its candidates. While serving as president, Hankins stated that he sought to overcome the "elitist view" held by many students of student government.

Discussing the Machine, according to Hankins, involved "talking about a lot of things" (personal communication, November 20, 2001). He described the entity as "nebulous mix" between Greek organizations and the formation of secret societies decades ago. In relation to campus politics, he stated that one way to conceptualize the Machine is as "a very organized group of individuals in the Greek system." Hankins freely admitted that leaders from fraternity and sorority houses got together to decide which candidates would "represent the Greek system well." He described the Machine as a natural outgrowth of a democratic system: "If you can effectively get your message out, and [get] a message that draws people, and you can mobilize those people in large numbers, you're entitled to win." While stating that the Machine is not necessarily a "bad thing" for the campus, he noted that he did not like it if people were discouraged from getting involved in campus politics because of the influence of the Machine and spoke approvingly of independent voters organizing strong coalitions to influence student government. Hankins stated that he believed bloc voting would take place no matter how elections were structured on campus since "that is just how you win" elections.

The Machine has adapted to changing conditions in the past, and the comments from Hankins indicate that the suspension of student government may have prompted the curtailment of the kind of harassment documented previously (W. R. Hankins, personal communication, November 20, 2001). Time must elapse, however, to determine if the Machine, recognizing a low tolerance on the part of the administration for intimidation, will refrain from such activities. The coming years will also gauge if the group, with its commitment to white elitism, manages to

maintain its control over campus elections. In the past, its greatest asset has been minimal interest on the part of many students in campus elections. An upsurge in interest, from whatever source, or some kind of alteration in the selection of student government officers could perhaps overcome the historically effective but simple tactic of relying on the bloc voting of fraternities and sororities.

Larger Relationship to Student Life

The continued existence of the Machine will also depend on broader developments in campus life at the university. As suggested earlier, one perspective of the Machine is to view it as a remnant of campus life at colleges and universities prior to World War II. As an organization committed to white elitism, it represents, in some ways, a vestige of the racism that once openly permeated the university and the state. James (2000), in discussing post-World War II movements to end segregation in America's colleges and universities, described how though "the incorporation of racial and religious minorities in the extracurricular life of American campuses guaranteed fundamental civil rights, it also challenged accepted patterns of interpersonal relationships" (p. 303). By the twentieth century, many fraternities had formal or informal rules excluding racial minorities as well as certain religious adherents (James, p. 304).

Many fraternal organizations around the nation engaged in debates and controversies in regards to expanding membership along racial and religious lines following World War II. In many places, public exposure of the discriminatory practices of fraternity chapters helped spur members to advocate greater inclusiveness (James, 2000, p. 314). A number of institutions also sought to end discriminatory practices on their campuses (James, 315). Efforts to integrate, however, were confined to schools in New England and larger institutions in the Midwest and

West Coast, and "[a]lthough fraternities in southern schools were keenly aware of the issue . . . the rigid social segregation of the South precluded fraternity integration"(James, p. 323).

The kind of movement and debate involving integration of Greek life described by James (2000) that began at many campuses decades ago had not begun to take place at Alabama until recent years. For several years, school officials have placed increasing pressure on the white Greek system to integrate and the continued segregation of the system has garnered national attention (Hoover, 2001). While four black fraternities and four black sororities exist on campus, the white organizations claim a membership of almost 3,000 (Hoover). To many, a troubling aspect of university support for Greek organizations is that they lease land owned by the university for token amounts (Hoover).

The Machine, with its fundamental connection to the white Greek organizations, will likely remain committed to values of white elitism unless a corresponding alteration in Greek life takes place at the school. In addition to perpetuating patterns of racial discrimination and divisiveness, the image of the university also will likely continue to suffer in terms of national perception. The current negative images raised by the recent controversy over integration of fraternities was echoed several years ago in an article in Esquire magazine about the Machine when the author stated the following:

The blacks I saw inside the white Greek houses over ten days at Alabama were blowing horns in the band at a fraternity party or carrying boxes of frozen vegetables to the kitchen. It's an embarrassing situation in a state that is more than 25 percent black. The university is trying to force integration, but it has met enormous resistance from . . . [those] who justify their segregation by invoking the great traditions of Greek life at Alabama. (Weiss, 1992, p. 104)

Still, the issue of mandating integration among white fraternities and sororities is not a simple issue. A Chronicle of Higher Education article from 1997 (Gose), relating the persistent efforts of one English professor to force white fraternities and sororities to accept black members,

discussed that many African American students, professors, and administrators felt that African American students did not wish to join organizations that had practiced discrimination even if they could.

A consideration of the Machine, rather than a cloak and dagger story, really ends up leading to broader issues of race and equality. The organization represents the persistence of traditions relating to a much different time in college and university life. The groups shows that established beliefs and prejudices can manage to remain influential in campus life, especially when a minority can capitalize on its built-in organizational strengths stemming from its historical ties to an institution that are not available to other segments of the student population. While the Machine has shown flexibility, especially in relation to the role of white sorority members, it has remained an organization committed to promoting the interests of elite white students. Drawing upon the advantages bestowed to Greek organizations through their historic ties to the university, the Machine has managed to exert a substantial influence over campus politics for decades. Despite all the changes to campus life at the university in recent decades in response to larger changes in the social fabric of the nation, the Machine demonstrates that the process of social change often traverses an uneven and long, winding road.

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Support: The Transfer Student Benefit

Melissa Stowe

Transfer students are those students who transfer from their original or home institution to another institution, either to pursue or continue their baccalaureate studies. The transfer student varies in age, culture, and academic backgrounds. Transfer students tend to experience “transfer shock” which is a decline in quality point average during their first semester at their transfer institution (Malone, 1976). According to a study conducted by Carlan and Byxbe (2000), they acknowledged the fact that students do experience transfer shock, however, their grades improve and become comparable to those of natives student at graduation time. The transfer shock does not occur because of under preparation but due to the transition, factors that transfer students face at the new institution. Transfer students typically face the following transitions from a two-year college to a four-year college:

1. Class Size Adjustment
2. Faculty Interaction
3. Larger Campus
4. Leaving the nest- “nurturing environment“

Eggleston and Laanan reiterated Sandeen’s and Goodale’s (1976) perspective on the issues that transfer students must deal with at their transfer institution. Those issues included negative attitudes toward transfer students, new student program issues, problems with academic advising, problems with student activities involvement, and adjustment to institutional changes.

Transfer students must learn to adapt themselves to an environment, which is most times contrasting their previous environment. They must develop new connections with students, faculty, and staff. Schlossberg's Transition Theory (Evans, Forney, and Guido-DiBrito, 1998) seems to be appropriate in the transfer student situation, especially involving the two-year college transfer student. A major change occurs and these students must learn their way around a strange campus, meet new friends, begin to familiarize themselves with new professors, and the exposure to an array of new things and ideas. The student's anticipated transfer becomes their transition and the support of friends new and old and the assistance of the institution are the tools that move them through their transitional period.

Transfer students come from two-year colleges, four-year colleges, and foreign institutions. They come from diverse backgrounds and yet they make the decision to leave the habitat that they have become so accustomed to either pursue or continue their academic studies. According to Rhine, Milligan, and Nelson (2000) the two-year college serves as a "safe haven" for student exploration. Two-year college students have the flexibility to explore different majors, which tend to ultimately shape their career goals. According to Shrof (1993) students are taking a second look at attending community colleges.

By way of the The University of Alabama as a model, the transfer student experience evolves from 1945-2000. This paper will take you through the admission process that transfer students faced and the make-up of the University of Alabama transfer student body. I will utilize two-year college transfer students' personal experiences as a transfer student at the University to express the climate during these times. These students serve as the voices for the support of the two-year college system. Their experiences acknowledge the benefits of support, whether it is from friends, family, or the institution.

Transfer Student Admission Policies

The University of Alabama's admission policies in regards to transfer students has remained the same with the exception of placing a higher standard on the transfer process. With the increase of two-year colleges in (need the year) in Alabama, the process of transferring credits from the two-year to four-year college became a great focus. Knoell and Medsker (1964, pg. 1) stated, "some authorities predict that by the year 2000 all college work at the lower division level will be taken in junior colleges and that baccalaureate institutions will concentrate on upper division and graduate education." Not purely accurate but it does convey the attitude of the four-year college as it faces the rapid growth of two-year colleges and the increase in transfer enrollment at the junior level.

In the 1943-44 and 1954-55 The University of Alabama Bulletins, the admission of a transfer student was based upon the official transcripts from all institutions and a statement of honorable discharge from the institution previously attended. It also noted in the 1954-55 Bulletin that transfer students were encouraged but not required to attend pre-registration sessions. The use of the words "honorable discharge" plays upon the military aspect of education during this period.

In the 1965 Bulletin and 1974 The University of Alabama Catalog, the admission policy for transfer students stated that a transfer student must be in good standing and eligible to return to the last institution attended. The Bulletin and Catalog also stated that if the student was not in good standing the student was not admissible to the University. During this period, you will note that there was a transition in the use of the words "honorable discharge" to "good standing." During the 1950s, there was a great focus on military education.

The 1984-86 University of Alabama undergraduate catalog stated that the admission of transfer students was done only if official transcripts from all institutions attended were received at the institution. However, there were additional criteria if the student possessed less than 24 semester hours (or 36 quarter hours). That student must in addition to college transcripts, provide official copies of their ACT or SAT scores and official high school transcript. Also in order to be admitted in good standing with The University of Alabama the student must have an average of "C" or higher on all college-level work.

In the 1994-96 undergraduate catalog, the transfer admission policy remained the same as in previous years. Students were still required to be in good standing at their previous institution. However, one significant requirement was that a transfer student would be required to attend an orientation/registration session for new transfer student. I presume that this requirement came about through the recommendations of former transfer student who did not participate in an orientation session that was specific to their needs. Additionally, I imagine that foreign students need addition orientation sessions, which are specific to the foreign student.

Statistical Information

In the University 's 1982-83 Fact Book, during the fall semester of 1982, six of the top ten Alabama colleges that students transferred from to the University of Alabama were two-year institutions. The top institutions consisted of Shelton State Community College, The University of Alabama in Birmingham, Brewer State Junior College, Walker Junior College, University of North Alabama, Gadsden State Junior College, John C. Calhoun state Technical Junior College, Jacksonville State University, The University of Alabama in Huntsville, and Jefferson State Junior College, respectively. These colleges contributed to a total of 701 transfer students from Alabama colleges for the fall semester of 1982.

Ten years later in the 1992-93 University Fact Book, the top ten Alabama colleges with transfer students at the University consisted of nine two-year colleges:

- Shelton State Community College- 224 transfers
- Beville State Community College- 56 transfers
- Calhoun State Community College- 46 transfers
- Walker Junior College- 37 transfers
- Snead State Junior College- 36 transfers
- Jefferson State Junior College- 34 transfers
- James H. Faulkner State Junior College- 31 transfers
- The University of Alabama at Birmingham- 30 transfers
- George C. Wallace State Technical Junior College (Hanceville)-26 transfers

All of these colleges contributed to a total of 879 transfer students from Alabama Colleges for the fall semester of 1992. Continuing in the fall of 1999 there were 985 total transfers from Alabama Colleges, an increase of 106 transfer students from Alabama colleges.

Personal Experiences

Lana Sims Whitehead, 1986 Transfer from Brewer State Junior College

Lana Whitehead transferred from Brewer State Junior College in Fayette, Alabama in 1986 to pursue her baccalaureate degree in Education at The University of Alabama. Lana chose to attend a two-college, before attending a four-year, because she felt she was “not ready to go straight to a four college.” (L. Whitehead, Personal Communication, November 7, 2001). She stated that living eight miles from the college was a convenience. Attending a two-year allows students to adjust to college life in a similar setting as their previous high school atmosphere. It

allows them to be close to home while attending college, not a complete leap from the nest just a foot.

Preparation. When asked how did she feel that attending a two-year college helped prepare her for the four-year college experience, Lana stated that attending a two-year college allowed her to get her “academics out of the way.” (L. Whitehead, Personal Communication, November 7, 2001). Smaller classes and more attention were key issues for her attendance at Brewer State. She also stated that by attending Brewer State it was as if she was “going to a four-year school with a bunch of strangers.” (L. Whitehead, Personal Communication, November 7, 2001). Lana mentioned that without attending Brewer she would not have met her future roommate for Alabama. Lana constantly stated that she had a good time at Brewer State and that it was not like the current atmosphere. They were involved in campus activities all time.

Transfer students typically face anxieties about transferring to a bigger place, sometimes referred to as “the unknown.” They are excited to move on, but scared to leave the security of the faculty and home base feeling that they have when attending a two-year college. Lana, however, did not state any of these anxieties. She just felt nervous about learning her way around a new and bigger campus. Lana had a comfort zone; there were several students from Brewer State that transferred to Alabama in the College of Education, including her roommate.

Student Life. When asked who were the other transfer students at The University of Alabama when she transferred, she quickly answered that there were several who transferred from Brewer. In looking back on her experience, she stated that had she not had “these other people it would have been a lot more stressful.” In other words, her comfort zone was not compromise by the situation of leaving a group of friends and go away to college to have to meet

new friends. Even though, through her experience she gained new friends, she did not experience the shock of being alone. Even a lot of Freshmen go through a period of being alone, even when they have friends from high school that they transferred with they may be in different departments. Lana did not feel any differently being a transfer student than if she had been at the University during her first two-years.

Lana was not involved in the student life experience at the University; she was currently engaged and remained among friends for her social life. She felt that she had her fun at Brewer and that UA was about getting her education. Had she gone straight to the University she state that she “would not have pledged a sorority or any of that.” (L. Whitehead, Personal Communication, November 7, 2001). The two-year college gave her an opportunity to enjoy life with the securities of home nearby, unlike the university experience.

Special Programs. Lana did not recall any special orientation or programs that were specifically for transfer students. Upon recalling her experience with the transfer process, she mentioned that the University at this time was transitioning to the core curriculum system. When she began her classes at Brewer State she spoke with an advisor in the college of education regarding the transferability of all her courses. She worked very close with this advisor during her two-year stay at Brewer State. The advisor expressed a willingness to assist her even though she was not a student at the University currently. As a current Talent Search Advisor, Lana expresses the need to her students to make an effort to speak with an advisor at the four-year institution before attending the two-year college. However, with the new STARZ articulation agreement the ease of transfer and the transferability of transfer courses has been somewhat removed.

When asked if the University of Alabama actively recruited transfer students when she attended, Lana responded with a resounding, “No.” She felt that scholarships were non-existing for transfer students. She did not recall the Alumni Scholarship as being an option. Lana stated that with the assisting of a local contact from Fayette, she was able to obtain a scholarship.

Overall, Lana felt that her experience as a transfer student at The University of Alabama was a great one. For her attending a two-year college gave her a nice transition to the four-year. She felt that she would not have done as well if she had went straight to the University. Lana also felt that the College of Education needed to have had a departmental orientation program for their students to create unity among their students. She can understand that a student without the support that she had from friends could have had a uniquely different experience with the transfer experience at the University.

Synopsis of Lana’s Experience. Lana was a typical two-year college transfer student. She attended Brewer State Junior College just to get her first two years of her baccalaureate degree requirements. Her intentions after high school were always to get her teaching degree. Lana never deviated from her goal. She currently works with Beville State Community College’s Talent Search Program. She visits area schools talking with students. She stresses the benefits of attending college whether the choice is a two-year or a four-year college. Lana obviously knows the benefits of the knowledge and the support she gained by attending a two-year college. Lana situation was unique in that she gained so much support from her peer at Brewer State that she transitioned exceptionally well into the four-year college environment.

Martha J. Key, 1997 Transfer Student from Shelton State Community College

Martha Key transferred from Shelton State Community College in Tuscaloosa to pursue her baccalaureate degree in Business Management. Martha chose to attend a two-year college

because the campus was small and it was not as intimidating as the four-year college campus. Also receiving a scholarship to assist her in attending Shelton State was a great factor in her decision. After completing her studies at Shelton State, Martha waited one semester before making the decision to attend The University of Alabama.

Preparation. Martha felt that attending Shelton State helped prepare her to go on to her four-year college experience. Martha stated “it was an easier adjustment going from a junior college to a four-year.” (M. Key, Personal Communication, November 10, 2001). She felt that Shelton State also helped prepare her academically for what she would face at The University of Alabama. When transferring to the University, Martha was worried that she would not know where to go on campus or possibly enroll in the wrong classes. Her perception of the University was one of being on your own with little or no assistance from the institution. She stressed the importance of the support that she had received from her academic advisor at Shelton State. Martha anticipated that at the University she would be on her “own to make curriculum type decisions.” (M. Key, Personal Communication, November 10, 2001). After experiencing The University of Alabama, she came to the realization that she could receive the same support at The University of Alabama, just in a different manner.

Student Life. Martha transferred to the University with many of her classmates from Shelton State. Some of those friends were high school friends of her children. She recalled experiences where her children’s friends would call her to ask about homework or a study group. She thought this was very ironic that she would be helping her children’s friends in college. However, we understand that these types of things occur with non-traditional students. Non-traditional students sometimes become the authority figure in the classroom and they are called upon for assistance. The two-year college is an appropriate setting for non-traditional students to

become familiarized with the great educational demands upon students. Martha stated that she attended a lot of night classes and that transfer students typically blended with other students. However, she also stated that most of the students attending the night courses were older students, non-traditional.

As far as her indoctrination into the student life experience, she did not get involved in the student life experience at The University of Alabama. Martha strictly went to class. However, at Shelton State she was very involved with the student organizations. She served as the Vice-President of the Phi Theta Kappa honor society. Phi Theta Kappa participates in several community service projects of which Martha was very involved. Martha being a non-traditional student with a family and a job, she had to balance all of these aspects of her life with her education. Martha worked at Shelton State while she pursued her education. She went from work to class and managed to juggle all the aspects of her family life. Martha completed her Bachelor's degree in Business Management in the year 2000.

Special Programs. When asked about whether there were any special orientation or programs for transfer students, Martha stated that she was required to attend an orientation for transfer students. Because Martha worked in the registrar's office at Shelton State, she was excused from parts of the orientation session. Her advisor suggested that she was already aware of the admission process through her work experience at Shelton State.

Martha expressed that she did not experience any problems with her transfer process at The University of Alabama. However, she stated, "Had I not worked in a educational setting, the process would have been a lot more intimidating." (M. Key, Personal Communication, November 6, 2001).

Synopsis of Martha's Experience. Martha was a non-traditional transfer student to the University of Alabama. When attending Shelton State she also worked on campus. When she decided to pursue her bachelor's degree, she continued to work at Shelton State. The non-traditional student faces the difficult task of juggling family, work, and education. With determination and support of family, friends, and the institution, Martha achieved her Associate Degree and then her Bachelors Degree. She acknowledged the fact that her work experience in education and her two-year college education gave her the confidence to succeed. Martha is currently working at Shelton State Community College as the Placement Coordinator and she is continuing to pursue her Masters education in The University of Alabama's Higher Education Department.

Conclusion

In conclusion, I have observed that transfers students seek the same environment in four-year college as they encountered at the two-year college. This not the neither case nor norm of course. Transfer students typically face a period of transition to the four-year college campus. However, they do adjust and continue to succeed. Accordingly, the support that they receive during their transition is the key to a successful transition.

Administrators should develop programs that assist transfer students early in the process of transferring. College should institute transfer admission one semester before transfer and enrollment at the University. This process would allow transfer students a semester at their home institution to become comfortable with the University at a distance.

Community Colleges have to make some changes, also. We must seek to encourage the pursuit of baccalaureate studies. We at the Community College level tend to just push graduate and then leave students hanging regarding the transfer process. Of course, we assist with

transferring transcript and conduct transfer days on campus, but are these services really enough. Persistent students will continue to a university. However, at the community college we have some students with great potential, but with little persistence on their part. We must push and push a little more.

I recall talking with a student who was majoring in a two-year terminal degree program with no intentions of pursuing a bachelor's degree. After a few semesters and some personal contacts with this student, they decided to pursue a transfer program. Some students just do not feel confident enough about themselves in the beginning. However, after they have their feet wet and see that they can do it, their eyes open.

Personally, if when I attended two-year college I had someone encouraging me to transfer to a four-year I would have done it immediately, rather than later. It is never too late to start, but the aspects of life become greater with time. I encourage every administrator to seek out ways to enhance the transition for transfer students to four-year colleges and to generate a support mechanism within the institution.

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THE NONTRADITIONAL STUDENT

LaTanya Hatter

With the current rapid technological and structural economic changes affecting all segments of today's society. This brings society into the growing need for understanding the change and by being able to adapt and cope with it. Among the new constituencies are the nontraditional students who seek to enhance knowledge and skills in liberal arts and their professionals who seek to maintain and update their professional knowledge and skills. The structure of education for nontraditional students is one that has taken a long and winding road to reach the point where it is in the present day. From its start the stereotyped image of the traditional college student is one who is 18 – 23 years old in residential, full-time study and is being challenged by the new reality of life itself. So with the steady arising economic rates working adults who wanted to keep up with steady rising economic climate sought to pursue a college education. Working adults had to now handle all the matters “they didn't have time for”. The definition of a working adult in college is now referred to as many names such as special student, adult student and a nontraditional student. Many definitions on conceptions of nontraditional students have been put forth in this country and abroad in the past decade. They generally are focused on adults only. The National Center for Education Statistics (NCES) identifies eight characteristics that typically define nontraditional students:

1. have delayed enrollment into post-secondary education

2. attend school part-time
3. are financially independent of parents
4. work full-time while enrolled
5. have dependents other than a spouse
6. are single parents
7. lack a standard high school diploma (GED)
8. 25 years of age or older

The National Center Education Statistics identifies the estimate trend of 14 million (43%) students in United States higher education to be 25 years or older. They estimated this trend by identifying the age of students. The University of Alabama is in accordance with the national trend used by the National Center Education Statistics. (see appendix A) According to the Digest of Education Statistics, the number of students over the age of thirty has risen by more than a million in the past ten years alone.

In defining nontraditional students The University of Alabama also uses the criterion of age to define adult students. Over the years, the “aide” to adult students as referred to as nontraditional grew into an entire division encompassing such areas as continuing studies and distance education. Realizing the vigorous change of today’s student many colleges and universities have struggled to adapt to change as noted by the National Center for Educational Statistics. College and university officials have had to adapt and balance classroom curriculums and traditional and nontraditional teachings.

However, in order to understand the whole that is the division of nontraditional students, college and university officials should first try to understand what the sum of the parts are.

According to the Council for Adult and Experimental Learning they identified eight educational principles that work for nontraditional students that are employed.

1. Outreach
2. Life & Career Planning
3. Financing
4. Assessment of Learning Outcomes
5. Teaching-Learning Process
6. Student Support Systems
7. Technology
8. Strategic Partnerships

In the following few pages, we will cover the unique needs, especially but not limited to employed nontraditional students, the organizational climate under which nontraditional students advance and are promoted within the profession, the challenges that they face, the barriers to success as well as how morale and motivation impacts the field of study, the professional development opportunities that are available and to lead to achievement in Higher Education.

Nontraditional students have very unique needs as discussed by interviews and the National Center for Education Statistics. Different kinds of information about their educational option, institutional flexibility in curricular and support services, academic and motivational advising supportive of their life and career goals and recognition of experience and work-based learning that have already been obtained. The roles of nontraditional students are varied, but many students do have some consistency to them. At The University of Alabama there are at least the following functional areas: Continuing Education, Distance Learning, Health Services and Counseling and Women/Minority concerns. Within these individual functional areas, each

provide resources to people by improving their professional skills. Professionals continuing education anywhere is a fairly recent phenomenon. The need for this branch of university continuing education was brought about by the accelerating expansion of knowledge in all professional areas since the Second World War (Kulich). Today, it is required that professionals update their skills regularly, if they are to remain effective. In 1983 as stated by the History of The University of Alabama website The College of Continuing of Studies was then established. The services provided “learning opportunities that transcend the barriers of distance, time, and accessibility (and) education in technology based formats that nontraditional learners need, offering courses by satellite, videotape, and the Internet.” (Website 2001) Also mentioned was Extended Services in which today we call The Division of Continuing Education, this named change occurred in the 1970’s.

Reports from interview sessions also indicated that distance education has shown that convenience of home based study is a major reason for choosing study in the higher education field. According to Holmberg (1981) literature indicates that the time factor and the possibility to continue to earn an income are among the most important reasons for choosing distance education. William (1981, p51) found that it would have been impossible to study had this opportunity not been there. Henderson (2001) stated that distance education at The University of Alabama has mainly aimed at helping those adults who want to pursue some form of resources in higher education to overcome situational and institutional barriers they face daily.

Roles

The role of the nontraditional student has varied, but many have become essential in higher education by using the gift of wisdom. In The University of Alabama a process of change took place to give nontraditional entrants a choice of successful experience of higher

education. Within these individual functional areas of educational choices, the nontraditional student normally rushes to class after a long day on the job and while in route attempts to recite his/her presentation before arrival. This is where the untouchable part of inherited wisdom comes in and where the change towards improvement of work prior to submission began to emerge. This is not always made in recent proliferation of writing on lifelong long learning. Consider this a distinction between learning and education. Learning is a natural instinct process which occurs throughout life and which most of the time is incidental, unplanned, left to chance. Education is a conscious, planned, systematic and sequential process, based on defined learning objectives and using specific learning procedures; such objectives and procedures are designed by an external agent (such as an institution or a teacher) in a mutual agreement between the agent and the learner, or by the learner himself. Learning can and does occur in the natural societal setting, but it is enhanced in more formal instructional setting where the element of chance is minimized (Verner and booth, 1964; Cropley, 1979). Nontraditional students are dedicated to learning, and aware that it occurs formally and casually, create time to contribute to academic endeavors they see as worthwhile. Sometimes nontraditional students tend to consciously seek out issues and activities where their talents can be applied for the good of others. Completing achievements of goals is the most important obstacle for a nontraditional student. They become more persisting. Despite the feeling of disempowerment, nontraditional students are at times not easily discouraged.

Again, personal ambitions gave them motivation, as does a yearning to keep abreast the psychological mission that informs them that education may not be so limitless as it once seemed. For some nontraditional students this internal clock may be one of the last chances to finish a personal realization that they started decades earlier. In an interview with 1994 Alumni

Henderson, stated “for those who were enrolled in this study, including myself to experience warning situations characterized by such conditions went some way to repairing severely damaged confidence and self-esteem, and to compensate for previously negative experiences of higher education.” Henderson was basically referring to her counter experiences and the previous effects of factors dealing with higher education. The University of Alabama has taught her these elements of trust and not submission.

Other interviews touched on the experiences of life at first, meaning that nontraditional students normally provided the class with needs of education versus the aspects of life itself. Many nontraditional students give traditional students the gist of life and what the meaning of student leadership is all about. Nontraditional students have provided the student leadership forum for the most part of higher education. Also, nontraditional students are not oblivious to the fact that is a combination of responsibilities – studying, working, and family limits the prospect of experiencing other aspects of campus life.

Decision Making

The way one determines his/her fate is by attempting to make accurate and fair decisions. With today’s society looking at college as an investment in their (nontraditional students) future, large portions of this depends on economic security and the standard of living. When entering into college and detecting strategies of security one of the overwhelming items affecting the decision to heighten one’s ability to reenter higher education tends to be finances. Without solid financial support no decisions can be made and the goal becomes paralyzed. Williamson & Mamarchev (1990) identified four key components of financial management that could possibly assist with one’s ability to enroll in higher education. The key components identified are:

1. Long Range Planning
2. Accountability

3. Evaluation

4. Budgeting

The development of long range planning provides a clear and concise decision making process. Direct accountability for all decisions as well as for financial decisions precludes thought before action. Evaluation of all decisions allows the individual to review past mistakes and make clearer decisions in the future toward a goal. Last but not least proper budgeting allows for accurate decisions not made in a snap and the avoidance of non-negotiations. By applying these financial principles to decision making, nontraditional students can have a guided focus and make profitable decisions for themselves and most important their families. Prewitt 2001, state that education is an “advantage”. When he returned to school the best decision he could have ever made was advancing toward his education at The University of Alabama. When asked why he felt that this advantage was to the utmost of importance to him he replied, “because companies value education.” Undoubtedly, many adults do indeed participate in learning to improve a job situation and ultimately their upward mobility (Dillman, Christenson, Salant, and Warner, 1995). With a majority being self-supporting or head of household, this makes perfect sense. Although Prewitt had to overpower the barrier to study during fixed hours and worked days, from Monday to Friday, he accomplished his educational goal by completing his undergraduate degree. Henderson stated after graduation she received many job offers. She chose to remain in her current position where there were more opportunities for advancement in her department division. Henderson ended her review of job opportunities by saying “There is an immense sense of satisfaction when you are finished, with whatever your educational expectations are.” She continued by saying “there is a long moment in your career where you can reflect on how far you’ve come and how far you can go.”

Barriers

The barriers to a nontraditional student's success are multiple and those barriers can lead to decreased morale and education is left unchecked. The profession of adult education as a whole started out as a reactive service but has since progressed into an application of interventions to maximize development and growth in education. The major barrier to success is the lack of a solid structure to encompass adult education. If the idea of going back to school is vague and fuzzy, instead of being concrete and on a solid foundation, the morale and motivation of its participants will naturally be lowered. In conversation with an professor that have taught nontraditional students he revealed that they need introductory level courses in order to learn to think sociologically and politically. He also stated that nontraditional students benefited more from tutoring in writing and intensive practice with comprehension and basic study skills. They favor interactive, rather than didactic, teaching styles, especially when coupled with opportunities to work collectively in small groups with others of the same age. With this in mind; however, there need to be an emphasis on critical thinking (see Brookfield, 1987) to open up and re-examine experience.

While I interviewed the nontraditional graduate, I purposed the purpose by stating studies that have been done to access the educational needs and interest of adults. Simply by asking interviewees what they wanted, needed and what barriers prevented them from learning what ever they wanted to learn. Some of the questions were left open ended. As noted after the interviews some nontraditional students frequently enrolled in college to offset a career or personal crisis having negative economic effects, may be regarded as so disadvantaged. One interviewee stated that her education was financed through school loans. Being a middle class family there was no way for her and her husband to save money for her to return to college. Also she noted her eligibility for grants were negative. Ms. Henderson stated that the barrier of

cost was considered a situational barrier for some nontraditional students. Henderson then shared a story about a person who she really admired in the way they dealt with completing their education. She told the story of a woman who had just got married and who wanted to continue her education by going back to school. She recalled her friend stating, “I was amazed at all the expenses that started to pour in. They were so different when I lived on my own.” Henderson stated that they had a long conversation about getting a good education so that they don’t live in poverty for the rest of their lives. They ended the conversation by her friend saying to her “school is my way out, I’ve got to go to every class- for myself, for my child, and for our future.” Many nontraditional students will acknowledge that Henderson’s friend has overpowered something she once considered a barrier, which has instilled her to be more responsible through her struggle.

As we move toward the 21st Century we still face the same challenges by substantial margins where some would say they have the time but not the money for a good education. Whereas the educated that want to continue their education class have the money but not the time. With nontraditional student being self supporting and must assume the cost of semester tuition cost and meet other additional financial obligations such transportation, food, rent or mortgage, or maybe even child care fees. One interviewee ended this section of the interview by saying “with me working, I can’t just could not focus only on my education. I had to work to pay for my tuition, mortgage and other bills.” Clearing the channels of communication and encouraging dialogue can lead to the break down of this major barrier and lead to student success. Thus, it is obvious that distance education helps to also overcome situational barriers.

The need to continue learning is not seen as a result of inadequacy of a nontraditional student but is borne out of a fundamental confidence and pride in one’s ability to face new

challenges successfully and out of the desire to continuously improve upon their previous best. As noted by one interviewee she noted the achievement of this type of position to be represented as self-fundamental change in self-conception. Her replies stated that with her coming from a background where education was a non-starter for her, she achieved something, and succeeded. Her self-esteem is improved and she feels as if she can make more things happen. The confidence in her career has made her capable and more skill oriented to achieve more things. She feels that she can now compete with the rest of the professionals in her career field for employment promotions.

But perhaps aspirations alone cannot deliver such a final, the barrier of change is also important and using the skills shared by Strange, a nontraditional student can realize high morale and motivation.

Admissions

Elements for recruitment of nontraditional students differ from traditional students. The University of Alabama's enrollment of nontraditional students continues to escalate. Although, one of the most important hallmarks of any institution is its accreditation to offer the development and teaching of adult education, The University of Alabama continues to have a steady enrollment of nontraditional students. (See Appendix B) According to The University of Alabama Catalog 1943/44 nontraditional students were at the time referred to as special students. They had to be at least twenty years of age to be considered as an enrolled special student. The School of Law and Medicine were the only two programs that didn't have a special admission policy for a special student. In the early part of the 1940's The University of Alabama did not enroll any students into English or mathematics until the specific requirements had been met. Other programs that were limited toward special students were the basic and advanced courses

offered by the Military Department. According to The University of Alabama Bulletin the basic courses were covered in the first two years of enrollment in the Military Department where the requirements were based on enrolled male students under twenty-three years of age. Scoggins (228), stated that in March 1941 for draft and recruitment purposes the administration scheduled physical education classes for men twenty years of age and older who might be drafted that June.

In review of research one interviewee revealed that he started college after the War veteran. A 19??graduate, he said that he gives thanks to The University of Alabama for pointing him in the right direction. He also stated when enrolling into college and you are already grown up there are some challenging obstacles. He constantly stated that he questioned himself all the time with the following phrases:

1. "Where do I begin?"
2. "Am I too old for college?"
3. "When I return to school who, will advise me of what to do?"

As college is usually considered the province of the young and strong social norms reinforce this belief, adult students are not always welcomed by younger colleagues. Sensing the antipathy directed toward them in addition to coping with self-generated doubts about academic ability (Chism, Cano, and Pruitt), adults often spoke unflatteringly of youthful classmates. Prewitt stated that he had "sat in class sometimes with traditional learners who are there right from high school and know how different it is for me than for them. They seemed not to want the explanation of class materials as I did." Prewitt and Henderson both stated their beliefs on differences in psychological and life stages account for the disparity. Henderson added to say "If one is familiar with the work of developmental psychologist from Piaget to Erickson, as well as adult educators from Knowles to Cross, this belief conjecture was very near the mark." Many of the interviewees recalled hearing the traditional student talking about partying, road trips, or

football games, while at the same time planning to delay competing assignments to attend the planned arrangements. Henderson recalled one traditional student making statements toward class attendance. “Good gracious, I hate when it rains. I hate coming out at all when it rains especially to class – it’s is so gloomy and sad... If it’s doing this tomorrow, I’m not coming outside at all and especially not coming to class.” Henderson stated she just wanted to scream, and say “Missy your college education is not based on your convenience.”

One wistful interviewee stated her opinion about not being accepted by stating, “with age comes wisdom, confidence and self-reliance. On the other hand, age also brings the realization that life is not all fun and games.” To nontraditional students, traditional students appear to be less concerned about their studies, being present in class without workable materials, and contribute to little or no class discussions. For its part, the research (Jacobs, 1989; Lynch and Bishop-Clark, 1994) show that younger students frequently see adults as monopolizing class and instructor time, are combative philosophical points in class discussion, and are preoccupied with recounting life experiences as learning examples. The wistful interviewee also believes “that her physical presence and transference issued might be factors compounding misconceptions that nontraditional and traditional students holds about the other.” She also stated “being maternal in appearance many students that was younger than myself, have not resolved issues with their own parents and are suspicious of interaction with me. Cognizant of the experiential bond that nontraditional and traditional students share, indicate a preference for learning activities where other adults participate. With the guidance of distance education and continuing studies at The University of Alabama it makes nontraditional students feel comfortable being with students their age and younger from feeling out of place.

Henderson also stated her first experience in the Career Center at The University of Alabama. She said the positive answers she received were remarkable towards her current job stability. The Career Center assisted her with interview skill enhancement and taught her how to recruit for a higher job opportunity within her own corporate world of employment.

Structure for Academic Success

The initial reason for nontraditional student to strive towards a life's missions was the commitment to change. They all had verbal commitments to change their way structuring toward education. The structure of this commitment seemed to have had positive reinforcement towards their performance academically. They also challenged the special effort towards the prediction of obstacles and fears faced throughout their enrollment. One interviewee stated she anticipated one barrier by taking breaks to talk to her family, apprise them of the scheduled night's class assignment and asked them for cooperation in minimizing distractions. Structuring the class assignments was a success to the nontraditional students interviewed; one of them stated, "balance plays the queen to all spades of heart."

Positive reinforcement from family members also added to the success of nontraditional students completion of education. Some reported that they received rewards for making the grades. All of them stated that they kept their families involved through family discussions. They also noted that the family involvement aided in the possibility of retention and positioned them to be rewarded with "I'm proud of you," "I can't believe you have completed all of that." It gives nontraditional students the power to strive more for their families as well as themselves.

All of the interviews stated that the good part about the recruiting strategies was that they received student support. Even though challenges existed toward academic mindsets these nontraditional students became more accustomed to entry protocols based on high school

learning qualifications. While on the other hand, The University of Alabama accepted that access to nontraditional students do not end at the point of entry, these precious needs are to be taken under the guidance of necessary changes in assessment, curriculum and student support.

Closing

In conclusion, it has been shown that it is possible to formulate predictive models of success in higher education. A person's decision whether to participate or not, will to a large extent depend on earlier socialization, the hierarchial structure of work values of member and reference groups and the way the demand governs the supply of adult education. However, the profession of education as a whole has to agree on the fundamentals and the achievement of barriers by nontraditional students in higher education, and this chapter is an attempt to grasp some of those fundamentals. The nontraditional student self – identified areas where differences and difficulties existed. Interestingly, they listed the hardships of psychological, and social, cultural dimensions, unknowingly substantiating the assumptions take multiple forms within the academic organization.

APPENDIX A

**The University of Alabama's enrollments of nontraditional students are in accordance
with the National trend.**

FALL 1999

18, 750 (total enrollment)

4, 600 (adult students enrolled)

Adult student enrollment = 25%

FALL 2000

18,708 (total enrollment)

4,238 (adult students enrolled)

Adult student enrollment = 23.5%

APPENDIX B

Nontraditional Undergraduate Enrollment

Fall Terms 1987 – 2001

Year	Age 25 and older	Undergraduate Enrollment	Percent Nontraditional
1987	1620	13052	12.4%
1988	1816	15317	11.9%
1989	1844	15805	11.7%
1990	1903	16080	11.8%
1991	1890	15932	11.9%
1992	1766	15309	11.5%
1993	1867	15339	12.2%
1994	1918	14970	12.8%
1995	1894	14812	12.8%
1996	1880	14082	13.4%
1997	1858	14419	12.9%
1998	1785	14410	12.4%
1999	1729	14649	11.8%
2000	1731	15323	11.3%
2001	1763	15206	11.6%

 William H. Hughes

Office of Institutional Research The University of Alabama

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Student Organizations and the Changing Role of Women

Pam Parsons

World War II marked a turning point both for American higher education and for Southern colleges and universities, bringing the latter into a new relationship with the federal government, setting in motion forces that would permanently reorder their priorities, remake their institutional culture and alter their relationship with society at large (Mohr p.34). World War II was also served as a turning point for women and organizations in the nation's institutions of higher education, including those at The University of Alabama, Women's roles as students and in campus activities began to change dramatically. Those changes grew over time and became solidified in the last two decades.

During the Depression years and prior to World War II, the University of Alabama was a small, male dominated, segregated institution. The depression years had seen some growth at the University, from a student population of about 2,500 to 5,000 for two main reasons: first, because there was no work, turning young people to education; second, because of the efforts of legendary President George Denny. The University of Alabama was a bargain, and Denny took a personal interest in all the new students who got off the bus that stopped on University Boulevard. Not only would he help them enroll in school, but he would find them employment, a boarding house and write progress

reports to their parents during their time on campus (J. Caddell, personal communication, October 25, 2001).

During these years, the strongest clubs and organizations included the Cotillion Club, a powerful dance committee, and the Student Government Association, both all-male or male-dominated. Women had created their own student government association. Popular activities included being involved in UA publications such as the *Corolla* yearbook, *Rammer Jammer*, the student humor newspaper, and the *Crimson and White*. Activities involving ROTC were popular, since two years of ROTC was compulsory for all males.

Not only did organizational make up show that the campus was essentially run by the men, where and how the students lived also revealed this characteristic. As there were few or no apartment buildings, men lived in local homes and boarding houses, free to come and go as they pleased. The women resided in the sorority houses or dormitories, both of which had strict rules including a 10 p.m. curfew. All rules governing the women's lives were strictly enforced by Mrs. Gunter, the Dean of Women (J. Caddell, personal communication, October 25, 2001).

Also during these pre-World War II years, there were two student governments – the traditional, male-dominated Student Government Association, and the Women's Student Government. All student problems were referred to the SGA, and it served as the final authority in student affairs. The SGA was vested by the student body with the authority to govern student affairs and was responsible for maintaining student affairs in a manner fitting with the traditions of Alabama and beneficial to the student body. This control was exercised by legislation and rulings passed in the sessions of the committees.

The SGA held all student body elections, including for female cheerleader, and for the male Cotillion Dance Committee members. The Cotillion Dances were held quarterly for the students.

Women students at the University of Alabama managed most of their own affairs through the Women's Student Government Association, composed of the entire co-ed student body. The WSGA, in addition to enacting and enforcing laws concerning the conduct and welfare of women students, also encouraged cooperation between faculty and students in matters of college governance.

These traditional roles and enclaves all changed with the coming of World War II. During the War years, women took over campus activities, a trend that was occurring throughout the nation as the men left for war. It was during the war that the University saw its first woman as SGA President, Libby Anderson Cater. The campus would not see another woman in this capacity until the 1989 when Lynn Yeldell was elected. Women held top positions on the staffs of various publications except the *Corolla*, which was edited by Willis Darby. *The Crimson -White* was almost entirely edited by women students. Since many student organizations became almost inactive because of the lack of male students, various women's organizations turned the Alabama Union game room into a place of entertainment for Uncle Sam's G.I.'s (*Corolla*, 1944, p. 113).

Following the war the make up of the student body grew quickly as a result of the GI bill. The number of men grew from 1,000 in 1945 to 3,000 in 1946 and the make up of the male population was older and many returned as married students. Suddenly, women were forced back into their previous roles. While one would have thought they would have fought giving up their leadership roles the women were glad to see the men back

because they could now focus on the work of their organizations which were neglected during the war. (R. Bealle, personal communication, November 8, 2001).

Unprecedented liberality was granted to female students during 1948. Through their organizations, the female students cooperated with the administration and were allowed to abolish the “compulsory voting” requirement. Formerly, no girl was allowed to leave the dance floor during dances at Foster Auditorium; but with 1948 came the “open” dance policy and an enlightened picnic chaperone system (Corolla, 1948, p. 53).

With a record enrollment of about 10,000 students in 1948 came unprecedented need for the work of student organizations. A large portion of the general expansion of the Capstone during 1948 was guided by student activity (Corolla, 1948, p.53). Social fraternities and sororities fed members in shifts and the demands placed on organizations of every sort increased. Service organizations were called out to help with the problems faced by the administration. Organizations had to increase their number of initiates to meet the abundance of eligible candidates, and the religious organizations worked overtime. The greek system was an important part of campus life, but independent students were also able to find their place in leadership roles within campus.

While SGA governed the campus, the Cotillion Club was the most prominent and prestigious organization. Cotillion was made up of a small group of men who organized the dances on campus. Being president of the Cotillion Club was more prestigious than being SGA President, primarily because the Cotillion Club President received the profits from the dances (R. Bealle, personal communication, November 8, 2001). The female students also wanted to date the Cotillion Club members so they could be a part of the lead-outs (J. Caddell, personal communication, October 25, 2001). It is said that the only

race George Wallace ever lost in his life was when Conrad Fowler defeated him for president of the Cotillion Club (R. Bealle, personal communication, November 8, 2001).

Student concerns of the post-War forties were not much different than the concerns of students today. John Gallalee, serving as president of the University in 1946, became the subject of statewide publicity on several occasions due to his methods of dealing with various student groups. His efforts to prevent fraternities from serving alcoholic beverages in their on-campus houses were not well received by the students. Neither was his attempt to prevent a group of students from destroying a fraternity-owned Confederate flag (Wolfe, 1983, p. 184).

Except for these brief episodes of student unrest in the late 1940's the campus remained calm during this period. By 1953, when enrollment had returned to a more manageable level (dropping from nearly 10,000 in 1948 to 6,500 in 1953, President Gallalee noted that "the combination of decisive disciplinary action and strong helpful student leadership appears to have brought results" (Wolfe, 1983, p. 185).

The University would now face a period of controversy surrounding segregation, beginning in 1952. That year, two African American women, Autherine Lucy and Pollie Ann Myers, were refused admission into the all-white University. In 1955, following years of appeals from their attorneys, Myers was finally denied admissions due to marital status. Lucy, however, was enrolled.

Lucy attended her first day of classes on a Friday with no problems, leading University administrators to have confidence that there would be no problems. On Saturday, she again attended class with no incident. Nevertheless, Dr. Carmichael assembled a group of student leaders to seek their assistance with any crowds that might

assemble. By Saturday evening a group of rowdy students burned a cross on University Boulevard.

SGA leaders, led by SGA president Walter Flowers were unable to disperse the crowd who then marched on the Mansion to boo the President. Leonard Wilson, a UA student, encouraged local rednecks and townspeople to meet at Lucy's class on Monday (Wolfe, 1983, p. 202). Sara Healy, Dean of Women, who was waiting in a car to accompany Lucy to her next class, was met by the mob, which came to throw rocks and attempt to overturn the car. While Healy and Lucy were able to escape unharmed, the Board of Trustees made the unfortunate decision to expel Lucy, citing her own safety as the reason.

It should be noted that the students, working with the administration, tried to facilitate the enrollment of Lucy, even though many did not agree with the University's decision to enroll African Americans (R. Bealle, personal communication, November 8, 2001). Following the incidents, both the SGA and WSGA sent notes to Dr. and Mrs. Carmichael apologizing for the actions of a few students. While Wilson was a UA student the majority of the participants of the riots were townspeople and not students. Leonard Wilson was expelled for his actions and began traveling across the state on behalf of the Citizens' Council, a racist organization (Wolfe, 1983, p. 203).

While attempts to integrate the University created turmoil, other aspects of campus life involving student organizations co-existed peacefully with the strife. Students enjoyed swimming in Palmer Lake, for example. The WSGA still governed women students. As Dean of Women, Sarah Healy oversaw the social activities of the women. Women held no leadership positions on campus except in the traditional female

organizations such as YWCA, Girls Spirit Committee, Triangle and Mortar Board. The women's curfew was still 10 p.m., although many would sneak out (J. Caddell, personal communication, October 25, 2001). Mortar Board was the only honorary to which women were admitted. In spite of the male-dominated environment, Dean Healy was light years ahead of the women's movement (Guyton, personal interview, November 19, 2001). Through the WSGA and Panhellenic she encouraged women to develop their leadership skills and to voice their opinions on issues. While women only held leadership roles within their single sex organization they were outstanding leaders.

The most prominent men's honoraries were Omicron Delta Kappa and Jasons. The University had a large Jewish population due to low tuition and living expenses and they found their home at the Hillel House. Other religious organizations included the Wesley Foundation, Baptist Student Union, and Presbyterian Student Union.

Fraternities and sororities continued to be a strong part of the campus community. However, independents were involved as a result of a unique organization known as Rho Alpha Tau. This organization consisted of one representative for every fraternity, and for every fraternity member there was also an independent student member, resulting in increased involvement of the independent students. Sports were an integral part of the social life on campus with basketball being the winning sport. It was during this time that Ears Whitworth coached football, becoming known as the coach with the most losses in the Crimson Tide history.

A turning point in the history of The University of Alabama came in 1958. Following years of losing records on the gridiron, Coach Paul Bryant was recruited to the

University to turn around the football program. He brought the program and the University into national prominence.

At the same time John L. Blackburn was recruited as the Assistant Dean of Men with the charge to develop a plan to integrate the University (J. Blackburn, personal communication, October 30, 2001). Following the unfortunate incidents in the attempt to enroll Autherine Lucy, the administration felt it important to move forward. Dr. Blackburn was charged with developing a plan for a peaceful integration when the time presented itself. His plan to integrate included using students to facilitate this important goal. He encouraged students to develop their leadership skills and to be role models for the other students. Using the SGA and the residents of the dormitories, he began challenging the students to be the leaders in the integration of the University.

In a letter to Dr. Blackburn, recounting his role in the integration, Burt Jones recalls the summer leading to the integration. Residence hall preparation for dealing positively with the process of integration began by training all resident hall directors with the assumption that their hall might be chosen. Along with this, students that would be in the residence halls during the summer were prepared for receiving the first black man or woman to attend the university. The directors of the residence halls began screening, selecting, and training every student that would live in the halls. The residents participated in long discussions and multiple meetings getting ready for the integration. Through these sessions students began to see this as a historically significant event and were keenly aware of the Ole Miss tragedy and the stigma associated with the events that occurred on that campus (B. Jones, personal correspondence, April 2001).

The opportunity for the students to shine presented itself in 1963 when two African Americans, Vivian Malone and James Hood, were admitted to the University. Governor Wallace, who had been elected Governor of Alabama on a racist platform, pledged to keep the University segregated. In spite of Governor Wallace, the enrollment of Malone and Hood was peaceful due to the planning and staging of the event by University administrators and the federal government. While these plans assisted in the peaceful enrollment, the student leaders are to be credited with a major role in the successful integration.

Rusty Goldsmith recalls standing across the street from Foster Auditorium and being approached by a cameraman from CBS who asked “You aren’t going to let those niggers go to school with you, are you?” Goldsmith ran to Blackburn’s office to report the incident and someone immediately returned with a policeman who hustled the cameraman away (R. Goldsmith, personal communication, June 30, 2001).

The men and women student leaders, trained and encouraged by Dean Blackburn and Dean Healy, deserve the credit in making Hood and Malone feel welcome. They surrounded the two in class and on campus, keeping outsiders from being able to get to close to them. While this is the official summary of the events, one can only wonder how these two young people must have felt being the only two African Americans and in the spotlight no matter where they went. Unfortunately James Hood left the University prior to graduating but Vivian Malone went on to be the first African American to graduate from the University.

The University mirrored the events of the country during the sixties. While the University had successfully integrated, the Vietnam War was heating up and the students

were becoming much more independent in their views of society. During this time the women protested the wearing of raincoats over shorts and a separate student government for women. No longer were there a Dean of Men and a Dean of Women but instead there was a Dean of Students.

The student government, which had previously been manipulated by the fraternities, found itself run by an independent, Jim Zeigler. The Cotillion Club, which had been organizing formal dances, found itself replaced by Union Programs, bringing rock stars like Janis Joplin and the Rolling Stones to campus. While the campus remained about 25 percent Greek affiliated, the students were much more independent minded and demanded a more liberal curriculum, looser rules and the freedom to bring speakers with more liberal views to campus. As student protests across the country were growing they were also happening at the Capstone. Following the shootings at Kent State University, a group of students on The University of Alabama campus burned down former military housing that were slated to be demolished (B. Jones, personal communication, November 5, 2001). This was an unsettling and challenging time for administrators and faculty but it would also soon pass and out of the ashes of the former military housing units we now find the student union building, Ferguson Center.

Women and African Americans found their place on campus in the 1970s. Following the Vietnam War peaceful times returned to the campus but the environment was different. The University had a young president in Dr. David Matthews, a University graduate and former Executive Vice President under President Frank Rose. No longer were there single-sex honoraries, student organizations and Student Government Associations, with the exception of Jasons, a men-only honorary.

The African American population grew considerably during this time and established the Afro-American Association to provide a voice for the African American students. Mortar Board, one of the top academic honoraries on campus, took its first African American woman, Delores Boyd in 1971.

Women were now involved in leadership roles across campus-- but not as presidents. Women students still lacked that voice but were discovering that as a group they could make changes. Tired of the male domination of student politics, the women joined together in 1976 to elect Cleo Thomas as the first African American president of the SGA. This event, along with the passage of Title IX in 1972, signaled the turning point for women on campus. The machine, which at the time did not include representation from the sororities, chose their candidate for the election. In response to the exclusion, the women joined forces with the African Americans and independents to get their voices heard. Not only did the women prove they had power by electing Cleo, they also received inclusion in the male-dominated machine.

The previously single-sex organizations were forced to integrate or be forced off campus due to Title IX, which made it illegal to discriminate based on gender. While some campus organizations had been open to men and women, the top student organizations on campus, Mortar Board had only women members and ODK had only men. One of the unfortunate consequences of this legislation was that the same men and women filled the slots in both organizations (G. Guyton, personal communication, November 23, 2001).

The only group not complying with the ruling was Jason's, an all male honorary established in 1918. Today, the University does not recognize Jasons as a student group

because they still refuse to admit women. While they are not recognized, they are an active and ongoing organization.

During the seventies the University returned to a peaceful environment. While the percentage of Greeks remained constant at about 25 percent, one would have thought it was about 75 percent. Where the campus had been full of unrest, long hair, independents and drugs in the sixties, it was now full of Izod shirts, penny loafers, pearls and duck shoes.

The atmosphere was one of ultra conservatism. The term GDI was used by the independents to identify themselves in a predominately Greek world where the first question a person asked was, "What are you?" meaning what is your Greek affiliation?

The strongest organizations on campus, other than Panhellenic and Interfraternity Council were Student Government, Union Programs, Circle K, Residential Housing Association, Mortar Board, and ODK.

Women, still upset at their exclusion in Jasons, the top leadership organization, formed their own honorary in 1987 called XXXI. Dr. Lonnie Stickland, a former advisor to Jasons, assisted three young women, Allison Alford, Kristy Ellis, and Sandra Chung, in founding an organization that would represent outstanding women on the University campus. At Honors Day in 1987, members of Jasons knew the women were planning to tap their first order so they announced to the crowd that the tapping ceremonies had ended. The three young women and a handful of others were left on the mound to tap their first group of members. XXXI is also not recognized by the University because they discriminate based on gender. This has not deterred these women. They hold all meetings off campus and silently do good work to benefit the University community.

In 1993, in celebration of the centennial of women being admitted to the University, XXXI recognized the thirty one women who represented the most talented women graduates of the University. It should be noted that the University had no role in this endeavor but reaped huge benefits as a result of the good will this created. To commemorate the event, XXXI erected an historical monument and planted thirty one October Glory Maple trees at Palmer Lake.

The nineties brought turmoil once again. Women found themselves struggling to gain recognition as leaders within the Machine, which still controlled campus politics, especially SGA elections. The machine had conceded in 1989 by nominating Lynn Yeldell for SGA president. Yeldell, a Chi Omega, from Louisiana, became the first elected female SGA president in the history of the University. Libby Anderson had served during WWII but had not been elected.

The men thought they were being visionary but in reality they hoped that if they gave the women what they wanted, they would back off for a while. Several years later, in 1994, Minda Riley, who had worked as an SGA vice president and leader during her years on campus, decided she wanted to pursue the presidency of SGA. Her sorority, Phi Mu, was told to get control of Minda and if she did not withdraw from the race, Phi Mu would lose their seat in the Machine. Minda did not back down and as a result her off campus home was broken into and she was physically assaulted. As a result of this incident the SGA was disbanded in 1994 and the Coordinating Council for Student Organizations was vested as the governing entity for the students. The SGA remained off campus until 1997 when Jessica Medeiros was elected president.

Many of the most active student organizations of the eighties and nineties were the same as in previous years with some new ones. Union Programs, Mortar Board, ODK, Phi Beta Kappa, Circle K, and Triangle to name a few.

The SGA controversy was not the only one faced during this time. The University became increasingly concerned with the Greek system. University administrators were forced to address the problems in the system. The faculty senate also started to voice concerns about discrimination in the Greek system. While other organizations on campus had integrated the Greek system remained segregated. Several task forces were established to provide a method of integration, but real progress has been slow.

The Office of Student Life, working with leaders in Panhellenic and the Interfraternity Council, are encouraging, not mandating, integration of the Greek system. In 2000 and 2001 African American women participated in the traditional rush but none were invited to join. In November 2001, the University learned that a fraternity, not yet recognized on campus, initiated its first black member. While this is a step in the right direction there is still a long way to go before the University sees real changes in a system that has been segregated since its inception on the University campus.

Drugs and alcohol were an increasing problem on campus, forcing the University to address these problems. Several young men were arrested for selling cocaine in a fraternity house. Following an investigation, Sigma Alpha Epsilon was suspended from campus and their charter was taken from the national office as a result of widespread drug use. Because of changes in the drinking age, along with the legal ramifications of serving alcohol on campus, the University established strict guidelines on the social activities of the fraternities and sororities.

Student organizations remain a strong influence on campus and continue to develop the leaders of tomorrow. Today's students are community minded, resulting in the establishment of an office for Community Service with a full time staff person to assist in guiding and mentoring the students. The strongest organizations are the same ones that developed the leaders from the forties forward. SGA continues to govern the campus and today there are as many women in the leadership roles as men. Mortar Board, ODK, Phi Beta Kappa, Circle K, Triangle, and Anderson Society continue the tradition of training leaders for the future of our state and region.

The campus ministries, made up of Hillel House, Baptist Student Union, St. Francis Catholic Center, Canterbury Episcopal Center and others, remain a vital part of the religious life of our students. Today, as in the past, faculty and staff, serve as the advisors and mentors to these organizations. When asked what was the greatest contribution of student organizations, John Caddell replied, "To broaden students' educational opportunities, preparing students to be educated people. There are two theories about education. One is to produce an educated man and the other is to teach a man to earn a living. Student organizations blend these two, educating and training them to be prepared" (J. Caddell, personal communication, October 25, 2001).

Women's roles on campus have probably changed the most since World War II. What is ironic is that today they are much more like the women of the forties than of any other generation. Because of the war, women were forced to take on leadership roles both on campus and in the communities. As the war ended women returned to their traditional roles but continued to develop leadership skills through their single sex organizations. With the advent of television, the women's movement and Title IX

women took their place both on and off campus. No longer do you see women in only the traditional occupations of teaching and nursing but also in the previously dominated colleges of engineering, business, law and medicine. Both men also run our student organizations and women with the most qualified selected for the leadership roles.

The students don't look at gender but at abilities. As a result there is equality on the University campus. We cannot forget those administrators like Dean Healy and Dr. Blackburn who encouraged students to be the leaders not only on campus but also in life.

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Residential Living at the Capstone - 1945-2000

Amanda Al-Betar

Kacie Davis

Living opportunities for University of Alabama students have not changed much over the years. There have been dormitories and off-campus housing since the founding of the university (Wolfe, 1983). Fraternity and sorority houses and on-campus apartments have been around almost as long. Although there have been nearly no changes to the types of housing opportunities available to students, there have been many changes within those types of housing. In particular, there have been changes to the rules and regulations for students living and visiting the on-campus housing facilities. This chapter will give a timeline summary of residential living at the Capstone, and will discuss the changes, and lack thereof, that have taken place over the years. Although the focus of this book is 1945-2000, it is important to look back further than 1945 to see how residential living began, and how it has evolved.

Capstone Living Preceding 1940

After the Civil War and the burning of most university buildings, work began on the rebuilding of the campus. The dormitories were rebuilt “to ensure proper military discipline,” which means rooms could easily be monitored by guards standing outside. Because all rooms faced one side, the men could not go out of their rooms, turn on any lights, or even have unnecessary noise without the guards immediately noticing (Wolfe, 1983). Comfort was not a

factor when building the dormitories. Rooms consisted of an iron bed and a small table.

According to a committee asked to inspect and report on the conditions of the barracks in 1886,

There were no closets in the cadets' rooms used as sleeping apartments and no wardrobes. The bedsteads and work stands were not satisfactory. It was almost impossible for a cadet to keep his clothing in a small trunk and if hung on nails about the room it gave the room an untidy appearance which was not in keeping with military discipline and which impaired the formation of habits of neatness and orderliness (p. 456-7).

Even back then, students were responsible for their own sheets, blankets, and pillowcases.

Students had to work together to get chores done. They had to carry coal to the rooms for heat, carry out the ashes, bring in buckets of water, scrub the floors, and carry mail to and from the post office (Sellers, 1953). During the late 1800s, the University was run more like a military facility instead of a place of higher learning.

Daily regimen was also strict during the last part of the 1800s. Journals tell of the exact schedules expected to be adhered to at all times. One journal entry describes a typical day of a student. It consisted of room inspection at 6:30 a.m., breakfast at 7:00 a.m. for 30 minutes, followed immediately by prayers, then five hours of quiet study time. The afternoon consisted of lunch at 1:00 p.m., followed by the continuation of study for two hours, a daily military drill, and finally a brief time for students to go outside and visit the campus. Dinner was served at 6:00 p.m., and was followed by yet another two and half-hours of study. At 9:30 p.m., the students encountered another room inspection, and had an hour of free time before "lights out" at 10:30 p.m. Eight hours of sleep, and the cycle continued (Sellers, 1953).

A woman's place.

The campus atmosphere changed somewhat when in 1893, women were admitted to The University of Alabama. They lived off campus until 1898, when a male dormitory was converted into a female dormitory. Julia Tutwiler is known to be the main advocate for both of

these accomplishments (Wolfe, 1983). Mrs. Glenda Guyton, who came to the University in 1959 as an assistant to the Dean of Women, has a copy of the letter sent to several women from President Powers in the summer of 1901. It begins,

My Dear Young Lady,

You are about to become a student in the Julia Tutwiler Annex of the State University. I wish to give you, before hand, a few words of friendly advice and some necessary information.

The admission of young women to this University is comparatively a new measure, and is still in the experimental stage. The slightest imprudence committed by one of the young lady-pupils—even with the most innocent intentions—would put an end to the movement, certainly for many years, perhaps forever.

The letter continues by asking that these women “submit cheerfully to some restrictions.” These restrictions include wearing “a simple black uniform consisting of Oxford cap and gown, in all public places.” This was justified by the idea it would save money because the women would be able to wear simple, homemade dresses beneath the gown, and perhaps more importantly, to be “inconspicuous,” so as not to be accused of “dressing with the view of attracting the attention of the young men.” The women were also requested not to attend dance parties, or “in fact any social gatherings of both sexes.” The women were to receive visits from men only on Friday and Saturday nights, and they were to never walk alone. They should not allow men to join them on these walks either. The women were instructed to “simply say to those who offer to join you that you have been requested not to appear in public with young men, and they will respect your wishes.”

In order to counterbalance these regulations, the letter reminds the young women that “you receive here advantages that are open to no other girls in the United States.” Again, they are asked to “cheerfully comply” with these rules. The undertone of this letter signifies that although women were allowed to attend the university, they were seen by some to be a negative

impact, and capable of causing distractions. (Guyton, personal communication, November 1, 2001).

Tutwiler Hall, named for the women's advocate Julia Tutwiler, was built in 1914, and was the first building on campus built "exclusively for women." A women's dormitory, it saw two expansions in the 1930's due to a rise in female enrollment, before it was torn down in 1968. Another Tutwiler Hall was built almost immediately, only this time it was 13 stories, in order to better accommodate female students (Wolfe, 1983).

The original Tutwiler Hall was built in 1914 at the current site of Rose Administration Building. It was torn down in 1968 in order to make way for Rose, and reconstruction began almost immediately in its current location on Bryant Drive. Tutwiler Hall was named for Julia Tutwiler, a women's advocate.

Greek housing.

As more female students enrolled at the University, there had to be more places for them to live. Families close to campus agreed to rent rooms to these women, and sorority houses began to develop as well. The first sorority house made its debut in 1904, with many others close behind. During the 1920s and 30s, sororities were actually encouraged to build their houses on campus, in order to slow the need for dormitory space (Wolfe, 1983).

Another big step in housing at the campus took place in 1914, when fraternity houses began to show up on campus. Before this time, fraternities were located off campus, often in private residences. However, this separation of the Greek men from other students was believed to be the cause of some problems and tensions between Greeks and non-Greeks. Therefore, it was believed that if the fraternity houses were located on campus, these tensions would decrease. In 1914, the first on-campus fraternity house was built, and many followed suit. Over the next 20 years, Greek houses flooded the campus. “By 1935 there were thirteen sororities and twenty-four fraternities on campus” (Wolfe, 1983).

A personal perspective.

Mr. Keith Chandler came to The University of Alabama after graduating high school in 1934 in West Palm Beach, Florida. He chose The University of Alabama because it was the closest school to offer a degree in Ceramic Engineering. Ceramic Engineering was located in the School of Mines department. He came to town on a train, with only one footlocker. This footlocker had all his belongings in it. He looks back to that day, then looks at what students today bring to school, and it makes him smile.

Mr. Chandler did not have a place to stay when he arrived in Tuscaloosa. He cannot remember the details, but he believes he probably left his footlocker at the train depot while he went to find a place to stay. He found a boarding house at 52 Thomas Circle. Mrs. Saunders was a widow, and had made her house into a boarding house, which was similar to a bed and breakfast. The payment included the room and meals, and therefore was cheaper than the dorms because the cost included meals. He says, “I can still see her face today. She was a short, petite woman, a perfect southern widow, who always wore black, from head to toe.” Twelve students, all male, lived there, and they slept dorm style.

Campus housing at the time was primarily dorms. He does not remember any married housing. In fact, he doesn't remember any undergraduates even being married. However, he was not familiar with on-campus housing since he lived in the boarding house, which was considered off-campus. He does remember that the men's dorms were not very supervised because he says, "There was a poker game every night."

Mr. Chandler says off-campus housing was similar to motels, in that there were rows of rooms, and each had a private restroom. Students also lived in fraternity and sorority houses.

Another aspect of student life at the University he remembers is that freshmen were hazed - ALL freshmen. For instance, the freshmen had to make a paddle, and the seniors could test out the paddles on the freshmen at any time to see how sturdy they were!

Mr. Chandler attended The University of Alabama for only one year, when he transferred to Iowa State (K. Chandler, Personal Communication, October 14, 2001).

The 1940s

The 1940s brought many changes and forced adaptations to The University of Alabama, mainly because of the war. New dormitories were constructed, enrollment increased and soldiers moved onto campus. The fall of 1942 saw an enormous increase in enrollment. "All dormitory facilities for both men and women students are taxed to capacity" ("Dorms Packed," 1942). The unexpected overflow of women forced the girls to double up in dormitories. In 1942, construction of Harris Cooperative House began. The original plan was to accommodate the rising enrollment of women (Cimorell, 1942). However, plans changed when Army trainees entered the university for special training.

In order to house trainees, dormitory residents had to move. In February of 1943, six men's dormitories were cleared in order to house Army trainees, at which time dormitory residents were displaced to other housing facilities on campus.

In a unanimous agreement, fraternity presidents were quick to answer favorably to the request that they allow men students now quartered in these dormitories to room and board in whatever space will be available in the Greek houses (McCormack, 1943, p. 1).

This was only a temporary solution. It worked until fraternities were informed that a large group of Army engineers would arrive in May 1943. Because fraternity houses were used to house these soldiers, the fraternities had to move their on-campus house into private, off-campus residences ("Fraternities to Remain," 1943).

Surprisingly, there was little argument by dormitory or fraternity house residents. They were all willing to cooperate. When construction of the Harris Annex, the women's cooperative house, was completed in 1943, freshmen boys moved in. "When the Army took over all the men's dormitories, the administration felt that some accommodations should be made for male students, particularly freshmen, who wanted to live on campus" ("New Boys," 1943). As shown, 1943 was an extremely odd year for University of Alabama housing. Students were shifted all over campus. But the cooperation and understanding of students was amazing.

In January of 1944, students were allowed to move back into dormitories and fraternity houses, after Army trainees quartered there were moved to other posts. ("Frats Return," 1944). Females finally moved into the Harris Cooperative house in the fall of 1944. In the cooperative house,

girls are responsible for certain small duties which consist of cleaning their own room and downstairs living room, acting as waitress for meals, and washing dishes after each meal. None of these duties consume more than 45 minutes daily of each girls time ("Females Finally," 1944).

In exchange for performing these duties, girls paid a discounted room and board rate.

The fall of 1944 saw another increase in female enrollments. Since all women students were required to live on campus, men's dormitories were used to house the overflow of women. "Wyman, Powers, Jones, Clayton, Lupton and Lewis Halls became part of the 'Woman's Campus'" ("Girls Take Over," 1944). Women had many complaints about living in the men's dormitory. They were not equipped with the same amenities as female dorm rooms. For example, men's dormitories did not have full length mirrors or shower curtains ("Girls Take Over," 1944).

Required or not required to live on campus.

Although many issues have stayed the same throughout the years, an issue at The University of Alabama that has not stayed consistent is whether students are required to live on campus. According to the 1944-45 University of Alabama Bulletin, all women students were required to live on campus. The 1947-48 University of Alabama Bulletin, states all female students under age 24 were required to live on campus, unless their home was in Tuscaloosa, or they had special permission to live with relatives. This issue is revisited several times to show its inconsistency.

The 1950s

The 1952 and 1956 University of Alabama Bulletins show the difference in administration's views after 50 years. Although it certainly did not occur overnight, the administration began putting more effort into the comfort of the dormitory rooms. Instead of only providing an iron bed and small table, the dormitory rooms in 1952 are "modern, fire-resistant, well equipped and comfortably furnished throughout. Each room is supplied with hot and cold water. There is generous number of baths equipped with both tubs and showers." The

1956 University of Alabama Bulletin goes into detail about just how well equipped are the rooms. It states the rooms are

carefully designed to meet student needs. Furniture in light wood, oak floors, a closet for each student, single beds, dresser, chests of drawers, desks with bookshelves, study lamps and several chairs are features which make dormitory life comfortable and home-like (University of Alabama Bulletin, 1956, p. 18).

The same Bulletin also states,

All University residence halls are modern and meet all the best standards for health, safety, study, and pleasant living experiences. Kitchenettes for social usage are provided. Each building is equipped with laundries for student use. Electrical appliance such as irons, hot plates, etc. are not to be used in student rooms. Radios are permitted in student rooms, televisions and air-conditioning units are not permitted (p. 18).

This is a typical dormitory room in the 1950s, and rooms today look very similar to this.

On-campus apartments.

Originally for World War II veterans and their families, on-campus apartments were also seen on The University of Alabama campus beginning in the 1950s (Wolfe, 1983). From viewing many of the University Bulletins, it can be determined that upon opening, the demand

for these apartments has always been greater than the availability of these apartments. However, they were limited to married students only. The 1957-59 University of Alabama Bulletin describes the on-campus apartments. Secured from the U. S. government, there were approximately 640 apartments. There were three sets of apartments. One set of 172 apartments and one set of 207 apartments were similar to one another, and were the

regulation Army prefabricated type buildings, containing from three to five apartments each. These apartments vary in size from one to three bedrooms. Each unit contains a living room, dining area, kitchen, and bath, in addition to the bedroom space, and can be rented either furnished or unfurnished (p. 37).

The other complex, including 262 apartments, was actually located 1.8 miles from campus. The buildings in this complex of 150 acres were one-story and brick, and were connected via enclosed corridors. These apartments also ranged from one to three bedrooms and could be rented furnished or unfurnished. This apartment complex was more luxurious than the two other complexes because it is described as having paved streets and an athletic field containing “concrete tennis courts, basketball courts, shuffleboard, handball courts, volleyball, baseball field, and a swimming pool” (University of Alabama Bulletin, 1957-59).

This same bulletin also briefly mentions off-campus housing opportunities. A listing of off-campus vacancies was available from the Office of the Director of Men’s Housing (University of Alabama Bulletin, 1957-59).

A personal perspective.

Mrs. MarLa Sayers began attending The University of Alabama in 1956, which was her sophomore year. She was raised in Tuscaloosa, and her family lived in Tuscaloosa, so she lived at home her first semester. The next semester, after making the required grades, she moved into Harris Hall with a friend. The girls lived on the first floor, and shared a bathroom with two other

girls. There was no air conditioning, so everyone kept their windows open. There were no phones in the rooms either, but there was a phone in the hallway. Therefore, the girls went down the hall to use the phone.

For her junior year at the University, Mrs. Sayers lived in her sorority house. The house had tiny rooms, with one small bunk bed in each room, and there was a sleeping porch with rows of bunk beds. Because there were a limited number of beds, most of the time one girl would sleep in the room, and the other one would sleep in the sleeping porch. She laughs and says this sleeping porch would never have passed safety inspection. Because there was no air conditioning, electric fans were hanging everywhere and connected to everything. She says, “We had rigged them up in every imaginable way.” They were connected to the iron part of the bunk beds, hanging from the ceiling, and anywhere else the girls could get them to stay. Mrs. Sayers had a friend in a sorority house whose sleeping porch backed up to theirs. Because the two girls were old friends, they would often yell to one another from their own sleeping porches. “We grew up in the same neighborhood yelling across the street, so then we just yelled back and forth from our sleeping porches.”

On the weekends, some girls would go out of town, or home for the weekend. Therefore, the girls in the sorority house could have guests because there would be extra beds. Because Mrs. Sayers lived in Tuscaloosa, she would often take several girls home for the weekend. The girls liked doing this, “because they could stay out later.” If a girl wanted to leave campus for the weekend, she would need to sign out and state where she would be for the weekend.

For her senior year, Mrs. Sayers lived in New Hall. She was president of the Associated Women’s Students, which was the student government for women, and it was thought to be more

fair if she lived in a dormitory. New Hall was very similar to Harris Hall. Again, she lived in a double room, sharing a bathroom with another double room.

Curfew was 10 p.m. during the week. It was 11 p.m. on Friday and 12 a.m. on Saturday. When living in the sorority house, everyone mostly adhered to the curfew. “What you would do is pull up somewhere around the house about 5 minutes or so beforehand, and in the last minute, everyone would make a mad dash inside and sign in.” However, there were girls who would sign-in, and then sneak right back out the window. “The house mothers were matronly little ladies that took care of meals and oversaw the house cleaning and that kind of thing. They were not in any way policemen.”

Male guests had a specific place to be in both the sorority houses and dormitories. On move-in and move-out days, males could go into the rooms. On those days when males would be in and out of the hallways and rooms, one of the girls would yell, “Man on the hall!” This would alert everyone, and seemed to work very well.

Mrs. Sayers remembers the dress code very well. They could not wear shorts, but if they did, they had to wear a raincoat over their clothes. And they did not wear jeans unless going to the country or riding horses. Some girls who wanted to sleep late would just put on a raincoat over their pajamas and go to class.

The girls mostly wore skirts and sweaters and white bobby socks, either turned down or pulled up, and loafers. There were very few coats, and because there were no sweatshirts back then, so they wore heavier sweaters or raincoats. Men were never seen in sandals, or in loafers without socks. They still had sit-under dryers back then, so those were in all the rooms. The girls did not have curling irons, so they would roll their hair and sit under the dryer. She says as

she drives through campus today, she is very impressed by the way the women look today (Sayers, personal communication, October 29, 2001).

Mrs. Sayers returned to The University of Alabama campus, as her husband, Dr. Roger Sayers, became President. Living in the President's Mansion created many fond memories. One interesting memory shared by Mrs. Sayers is the night a resident from Mallet Hall, located directly behind the President's Mansion, rang the doorbell to ask to borrow a cup of sugar. He said "I'm your neighbor over in Mallet, may I borrow a cup of sugar?" She and Dr. Sayers also remember the many times students would run up and ring the doorbell at 2 o'clock in the morning. Dr. Sayers' says they always knew it was students, so they would not have to worry about getting the door, and if they ever questioned that, they could just look out the front window and see the student running down the driveway (Sayers, personal communication, October 29, 2001).

1960s

Integration.

The most important event of the late 1950s and 1960s was the attempt to and later the successful integration of The University of Alabama. The success of the 1963 attempt to integrate The University of Alabama was greatly influenced by the support of residence hall and student leaders on campus.

Dr. John L. Blackburn, Dean of Men, was the mastermind behind using student leadership and residence halls to help The University of Alabama through a successful integration. He realized "there wasn't an infrastructure that brought the students, independents, fraternities, and sororities—the student body—along in support of the university's integration." So Dr. Blackburn decided to create a leadership program to help with integration. However, he

“didn’t breathe a word of it for fear of being shot or fired or both” (Blackburn, personal communication, October 31, 2001).

In the spring of 1960 just prior to final examinations, I invited 18 faculty members to my home to discuss a new residence hall program for Mallet Hall. I had gone through the faculty directory and identified what I perceived as the faculty persons and significant others. That is, the respected faculty person to whom the general faculty ran to discuss issues and ideas. I thought if four people came, I would go ahead with the program. All came in spite of the fact that they were preparing final examinations. We discussed the Phil Jacob’s book Changing Values in College and I told them we were going to invite 110 students, demonstrating leadership ability, from the freshman class to live in Mallet which would have a special program that would support their objective for coming to The University of Alabama. I asked the faculty to assist by coming to the hall and discussing with the residents their personal values and their professional values of their disciplines and how the two interact in their lives. They agreed to do so. The problem was how to identify these future leaders. We finally decided to use the test scores used for admission and we selected the top men going from the top score down with the assumption that if you’re a good student you have some leadership ability. We sent out about 150 letters and we received about 108 acceptances. It was amazing (Blackburn, 2001, p. 3).

Mallet Hall opened in the fall of 1960, with over 100 student leaders living in the hall.

The Mallet students became quite active in campus affairs and their political support elected exciting new people to critical positions such as the student newspaper and later they organized and supported Donald Stewart to be President of the Student Government for the year of 1963 when we went through integration. Students were politically risking their lives. If they came out on the wrong side they would be okay, but if the George Wallace mentality won, then they would be harmed from ever getting any election in this state (Blackburn, 2001, p. 4).

These students risked everything, and they worked together to ensure the successful integration of The University of Alabama.

Mrs. Glenda Guyton remembers the day of integration very well. Her sole responsibility was to keep all residents of Wilson Hall inside the building. The boundaries of the campus had been barricaded, and therefore the campus was closed to cars. All students, faculty, and administrators had been trained and prepared for the day of integration. Everything surrounding

that day was very dramatic. The very fact there were news reporters and cameras to cover the event made it dramatic, because it was such an uncommon occurrence for news personnel to come onto campus.

The two African-American students were brought, in a limousine, to Foster Auditorium to register for classes. This mode of transportation added to the drama because limousines were rarely seen in those times. The students went inside, registered for classes, and everything went relatively smoothly. However, there was always security around these two students, to ensure their safety. For instance, Mrs. Guyton remembers that Vivian Malone Jones lived in Martha Parham Hall, and stayed in a Resident Assistant suite so her female security guard could be with her day and night (Guyton, personal communication, November 1, 2001).

A personal perspective.

Although Mrs. Glenda Guyton remembers integration very well, she also shared other memories of her time at the Capstone. She came to The University of Alabama in the fall of 1959 as an assistant to the Dean of Women. She was 22 years old, and had just completed graduate school at The University of Oklahoma. There were four assistants to the Dean of Women, and each had their own assignments. She was hired to work with Panhellenic and student activities for women, including Triangle, Women's Student Government, and Spirit Club. An additional responsibility given to her after she arrived was to be the advisor/chaperone to The University of Alabama cheerleaders.

This was Paul "Bear" Bryant's first season at The University of Alabama and Alabama alumni were excited to have even a partial-winning football season. Alabama was invited to play in the first Liberty Bowl, which was in Philadelphia. The alumni association was so excited, they chartered a train to make the trip to Philadelphia. Mrs. Guyton and the

cheerleaders also made the trip via the train. “We stopped at every little whistlestop from Mobile to Philadelphia and by the time we got there, the train was full of very excited Alabama people.” Although this aspect of her job constituted a major time commitment, Mrs. Guyton has many wonderful memories spending time with these athletes.

Another responsibility given to her was to teach Freshman Orientation. One interesting fact about Freshman Orientation at that time was students had to learn and pass tests on the history of The University of Alabama.

At that time, everything was very clearly divided between women’s activities and men’s activities. The Dean of Women and the Dean of Men were two completely separate offices. These two administrators would meet with the President and the three would plan all combined activities of the men students and women students. Mrs. Guyton says when the time came for men and women to finally come together, it was a wonderful thing, but parts of it were not so wonderful. Instead of men and women becoming equal, women were often overlooked and not taken seriously. For example, the Dean of Men became Vice President for Student Affairs. The Dean of Women became the assistant to the Vice President for Student Affairs. This was very sad and upsetting for Mrs. Guyton. However, there were some bright women administrators at The University of Alabama, including the Dean of Women, Sarah Healey and a professor in the Business School, Dr. Minnie Miles. Mrs. Guyton says these women promoted female students, and encouraged, as well as enabled, them to obtain non-traditional women’s roles, and various leadership roles. These two women, and others like them, set the tone and pace of attitudes toward women, and they really got the opportunities out there.

When asked about women’s attitudes regarding the way they were treated and the strict rules given to them, Mrs. Guyton says women did not seem to mind them. That is the way they

were raised and they did not know any different. She says women mostly made curfew and obeyed all the rules. One reason she gives for this cooperation is there was no television or other media sources to influence them. They also did not question authority the way today's students do. There seemed to be an expectation that if their parents were paying to send them to school, they would behave (Guyton, personal communication, November 1, 2001).

Women's rules and regulations.

The strict regimen seen in the late 1800s and early 1900s is far from still being in effect. Although a slow process, students of the 21st century do not have any prayer, study, or curfew rules. Women may come and go as they please, and no one on campus tells men or women when to study and/or pray. However, this was not always the case. The 1960 Alabama Co-ed lists major rules and minor rules for women students of the University. The three major rules that year include absolutely no alcoholic beverages in the residences, no visitation in men's rooms, apartments, or boarding houses, and no visiting or staying overnight in any hotels and motels, unless chaperoned by a parent or older woman. If not a parent, the older woman must be approved by the Dean of Women. Breaking one of these major rules would result in a minimum of two-week restrictions.

The minor rules for that year were lengthier. Rules for signing-out and signing-in were specific. If a female was to be out of the building past 8 p.m., she must sign herself out for the evening. This included being out of the building for any reason, including a date, class, lecture, meeting, concert, library, etc. Doors were to be locked at 11 p.m. Sunday – Thursday, 11:30 p.m. on Friday, and 12:30 a.m. Sunday morning/Saturday night. For every minute the student was late, an accumulation of those minutes was kept on file. After an accumulation of 10 late minutes, the student would receive a weekend of restrictions. To go out of town, the student

must leave before 7 p.m., or must be with her family. She cannot go out of town until Friday or return later than Monday morning without special permission. The students must also sign-out when leaving for holidays and the end of school. If she will be traveling somewhere other than home, she must provide written permission from her parents. The Alabama Co-Ed goes on to explain many other rules and regulations, such as free nights for each class, date nights, picnics and swimming, and quiet hours (Alabama Co-Ed, 1960).

The 1968 Alabama Co-Ed shows a few changes in rules for women. Women were allowed to visit men's apartments, but only with permission of her parents. After gaining that permission, they were required to sign-out. She could also stay in a hotel or motel in the Tuscaloosa area without being chaperoned. However, she did have to present permission from her parents. Most other rules were similar.

Required or not required to live on campus.

It seemed women's students were given rules about every aspect of their life. In 1966, "all undergraduate women students, except those whose families live in Tuscaloosa and those who have special permission...to live with relatives, are required to live in University housing and to have a meal contract." However, "men students may live in University residence halls, in fraternity houses, and in off-campus facilities" (University of Alabama Bulletin, 1966). This requirement did not stay in effect long, because the 1969 University of Alabama Bulletin states, "All single women under 21 years of age must live in University housing; this includes sorority houses. Single women over 21 years of age may live off-campus if they file with the Office of Student Development a statement of intent to live off-campus and provide the University with their off-campus address" (University of Alabama Bulletin, 1968-69). However, once again, this regulation did not remain long.

Other changes.

Not only did rules and regulations change, the 1960s saw the construction of Rose Towers, which was a dormitory consisting of individual apartments for married students (Wolfe, 1983). It had 300 one and two bedroom apartments, a coin-operated laundry facility, a convenience store, day-care center, and study areas (University of Alabama Bulletin, 1972).

Rose Towers was built in the late 1960s, and consists of individual apartments. Originally for married students, Rose Towers now houses graduate students and upperclassmen.

The 1960s also saw an apparent attitude change in The University of Alabama's housing administration. Mentioned in the 1969 University of Alabama Bulletin is the new residence hall philosophy. The Bulletin states,

The residence hall system at the University of Alabama attempts to go beyond the traditional view that residence halls are merely places for students to live. The emphasis is on enhancing and encouraging academic excellence in our residents. Much practical effort goes into striving for this ideal through the careful selection of residence hall staff members and the activities and programs within the individual residence halls (p. 34-5).

The Bulletin continues to discuss the newly developed library-study areas, located in the residence halls and maintained for use by the residents. These areas offer many resources, such as books, newspapers, and national magazines. Another aspect of the new philosophy includes guest speakers and tutorial programs. These speakers present “stimulating ideas and topics for discussion,” which are planned as a supplementation to classroom studies. The tutorial programs, as well as the guest speakers, are held regularly, in order to assist students with classwork.

The 1969 Bulletin also gives specific information for women’s residence halls. It states, “each hall is supervised by the staff of the Assistant Dean for Student Development, University Housing, with a trained director, graduate assistants, and senior advisors living in residence to provide personal counseling services. The fundamental aim of residence hall programs is to provide each woman student a rich experience in personal growth and development at The University of Alabama. The buildings were particularly designed to provide facilities to promote educational and cultural maturity” (University of Alabama Bulletin, 1969).

1970s

The 1970s also brought changes other than rules and regulations for women students. The 1973 University of Alabama Bulletin explains a new program termed “differentiated housing.” This program gave students, along with their parents, a choice of housing option to fit the individual student. Men were given two options, Plan I and Plan II. Plan I was similar to the traditional residence hall, with quiet hours of 7 p.m. to 7 a.m., and an available staff. Plan II involved a “living area for students which will allow the residents a voice in the rules and regulations governing living conditions in the residence halls.” This plan would allow men students to create their own set of rules. Women were given three options. By reviewing these

three options, it is easy to observe the differences in what is right for men and what is right for women in the 70s. Plan I in women's housing included "residence halls with closing hours, required sign-in and sign-out for overnight visits, traditional quiet hours, and no open house." This plan seems to concur with the traditional residence hall of its time. Plan II included "residence halls with self-regulated hours, limited open house, and optional sign-in and sign-out." A female student under this plan could also come and go as she saw fit. Plan III included "residence halls with minimal regulations." A common living area for these students to have a voice "in the rules and regulations governing living conditions in the residence halls" was also included in this plan. The Bulletin states "all women's halls will be locked at the established closing hour, but residents will have free access in the cases of Plans II and III. Although confusing, this differentiated housing showed there was a move toward less strict rules for students.

The 1973 Bulletin also states,

All members of the incoming freshmen class are required to spend their first academic year in residence on campus. This includes any transfer student with less than eighteen semester hours of transferable credit. Exceptions to this regulation are freshman students over twenty-one years of age, married freshman students, veterans, and freshman students living with parents or legal guardians and commuting to campus (p. 34).

The 1970s show a slight change in apartments for married students. The 1972 Bulletin states there were 800 apartments for married students. These include the apartments within Rose Towers, as well as two other apartment complexes. The apartments may still be rented furnished or unfurnished.

The same Bulletin (1972) continues with the procedures for off-campus housing. Single or married students desiring off-campus housing could visit The Office of Family Housing,

which would offer assistance with off-campus housing facilities. As well, the Housing Office contained a notice board where landlords and realtors post off-campus housing opportunities.

A personal perspective.

Mrs. Beth Chandler came to The University of Alabama in 1971, a few short weeks after graduating high school. She stayed in Parham Hall for two weeks during Orientation, and she was fortunate enough to have a room by herself. She remembers the bathrooms down the hall and having a curfew of 10 p.m. during the week and 12 a.m. on the weekends. No males were allowed upstairs at any time.

When Mrs. Chandler returned for summer school that same summer, she was assigned to Tutwiler Hall. She stayed on the second floor. She was supposed to room with a friend from high school, but that girl backed out at the last minute, and she was assigned to someone she did not know. She vividly remembers the feeling of not knowing her roommate at all, and also remembers the girl smelling bad! Fortunately, she was able to change roommates, and moved in with a girl she met at Orientation. She remembers fire drills in the middle of the night, and the constant noise and commotion from living with almost 1000 girls. Again, males were not allowed upstairs.

Mrs. Chandler was married that Fall, and moved into Rose Towers with her husband. Rose Towers was only for married students, and was very new and nice. The bonds and friendships were easily formed here because everyone had at least two things in common; they were married and at least one of them was attending school. It was very common for couples to hang out together.

Mrs. Chandler lived in Rose Towers for one year, and then moved off campus. However, she will never forget the memories made while living on campus (B. Chandler, personal communication, November 3, 2001).

1980s

The early 1980s were a difficult time for residential life at The University of Alabama. Occupancy rates were low, facilities were in bad condition, there were no living options, and there were mandatory meal plans. Students did not want to live on campus. The University decided to make several changes in order to attract more student residents (anonymous by request, personal communication, October 27, 2001).

The first major change was the implementation of living options, in hopes of attracting students. The University was willing to hear practically any suggestion offered by students, and this was one of them. The University wanted residence halls at full capacity, so that meant changing and becoming more flexible (anonymous by request, personal communication, October 27, 2001).

During the early 1980s, the University spent over \$2 million to refurbish its residence halls (University of Alabama Bulletin, 1984-86). Interiors were remodeled, computers were installed, and fitness equipment was added. Renovations continued throughout the 1980s. An additional \$5 million was spend in the late 1980s to update and refurbish residence halls (University of Alabama Bulletin, 1988-90).

The University finally realized that students are customers. In concurrence with this, residence halls offered more services and better accommodations for its residents. The University also changed the marketing plan for residence halls. The 1988-90 University of Alabama Bulletin mentions several advantages of living on campus. They are:

- ◆ Convince to classes and libraries
- ◆ Carefully selected and trained staff to assist residents
- ◆ Secure facilities
- ◆ Programs designed to enhance scholastic achievement
- ◆ Opportunities to meet a diverse cross section of the student body
- ◆ Greater access to information concerning a wide-range of University activities

By the end of the 1980s, the University had turned around its residence halls. They were operating at full capacity, with very few complaints. Overall, students appeared to be satisfied with residential life at the University.

1990s

In order to continue with this success, administrators had to continue with smart marketing. The 1992-94 University of Alabama Bulletin mentions the various residential academic programs, or living options. “Most University of Alabama residence halls include designated academic enhancement floors. These floors feature extended quiet hours, tutorials, and special academic programs.” Students would simply choose, on their housing application, if they would like to live in one of these programs. Engineering, Women’s Honors, and the Mallet Assembly are examples of such academic programs.

This Bulletin also describes the advantages of living on campus.

There are real advantages in living on campus. Campus residents often cite the convenience of campus housing to classrooms, libraries, and student activities; the carefully selected, trained housing staff; the tutorial programs offered to campus residents; the chance to meet all kinds of students; and ready information about University activities. These benefits reflect the University’s commitment to maintain a residential program that helps students develop to their fullest academic and personal potential (p. 29).

A personal perspective.

Mrs. Kacie Davis remembers living in Tutwiler from 1995 to 1997. The day she moved into Tutwiler, as a freshman, she remembers the smell of mildew. However, the smell mysteriously disappeared once all the girls on the hall moved into their rooms. Soon, the smell

turned into a variety of lotions, perfumes, shampoos, air fresheners, etc. Her family lived in Tuscaloosa, and she chose to move on campus to get out on her own. However, she liked the fact that her family was a short 10 minutes away if she ever needed anything. She chose not to live with a roommate, and therefore had a single room. The girls on her hall would often leave their doors open when they were in the dormitory, so it was not difficult to make friends.

One of the most difficult situations for Mrs. Davis was the community bathroom. She was very modest, but had to adjust to going down the hall to use the restroom, take a shower, and even brush her teeth and wash her hands. She also remembers the rules about male visitors. Men were allowed upstairs only during certain hours. During the week, they could come upstairs around 5 p.m. to 10 p.m. On the weekends, they could come upstairs around 12 noon to 1 a.m. All male visitors in Tutwiler also had to sign in and sign out at the 24-hour desk in the lobby. If the resident and her guest were not checked out by the check-out time, the staff of the building would go to the room to “remind” them of the time. However, in the men’s dormitories, females could pretty much go upstairs at any time. There may have been certain “visitation hours,” but there was no one to enforce those hours.

Coming back to Tutwiler as a sophomore, Mrs. Davis was a Resident Assistant (RA). There were two resident assistants per floor, and they were there to monitor the residents of that floor, as well as to offer assistance and to build community among the residents. They lived in special apartments off the lobby of each floor. These apartments had a living room, bedroom, bathroom and large closet, and they made living with freshmen women a little easier.

As an RA, Mrs. Davis was often the disciplinarian. If the residents were not following the rules, she was to instruct them to do so. When freshmen women realize they are no longer under the ruling of their parents, they tend to get a little wild. This part was not particularly fun

for Mrs. Davis. Although she was only a sophomore, she was the authority of the floor, and she was expected to act maturely.

As mentioned previously, the 1992-94 University of Alabama Bulletin states the University has a commitment to “maintain a residential program that helps students develop to their fullest academic and personal potential.” The maintenance of this program was partially fulfilled by RA’s such as Mrs. Davis. She was required to develop and present several programs each semester to residents of her hall. These programs might include a speaker on eating disorders, watching a television show with a fitness theme, or passing out flyers on the various organizations on campus. She was also required to help build community and friendships among the residents. This might include taking a group of residents to a local haunted house, or inviting residents to watch a movie and have popcorn in the lobby. Having an opportunity to spend time with these girls was definitely a positive experience for Mrs. Davis, one she will never forget (Davis, personal communication, November 10, 2001).

Some things never change.

Although rules and regulations often change, some things will never change. The excitement of move-in day has not lost its luster at all. Many Corollas describe move-in day as a very busy, exciting, scary day for everyone. The 1959 Corolla describes the freshmen of the day as “full of excitement, homesick already, and scared to death.” It also talks of “the thrill of having a new roommate, becoming a friend with the people in the dorm and in classes, and making decisions, are all typical of the feelings of the student who is at the Capstone for the first time.” This description sounds as if it could

describe a student in the 20's, 50's, 80's, or even a freshman in 2000. All freshmen worry about making friends, having an acceptable roommate, and being homesick. In personal communication, Beth Chandler says as she was moving her step-daughter into Tutwiler in 1995, it smelled exactly the same as when she lived there in 1971.

Move-in day has always been an exciting time for students and parents alike. Students are anxious to meet friends and get settled into their new homes, and parents are nervous for their children, and sometimes a little sad to let them go.

Living on campus has always been around. The types of housing have pretty much been the same, but the interaction and the living inside those types of housing have changed, mainly for women. Men have pretty much always been able to do as they choose. And now, finally, that is the way it is for women. Instead of having to sign out to be out of the building past 7 p.m., women students may stay out all night without telling anyone. They can have male visitors in their room, and that used to be an absolute no. Now, there are even co-ed dormitories, with men and women living right next door to one another. My, how residential living at the Capstone, as well as opportunities for women, has come a long way!

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The University of Alabama Greek System And Its Inability to Integrate

Cedric Burden, Sr.

For the past 154 years, The University of Alabama campus has been graced with the presence of a social Greek letter fraternity and it has had a social Greek letter sorority for nearly a century. The aforementioned time period has ushered thousands of young white men and women into the world of Greek membership. As in any college or university Greek system, there are defining moments as well as times of dubious distinction. The most dubious distinction of The University of Alabama Greek system is its segregated composition. Despite the fact the university was segregated in 1956 and has adequately sustained African-American enrollment since 1963, the Greek system remains solidly segregated despite the many efforts to integrate it over the last 18 years. The University of Alabama Greek system remains segregated because of a lack of genuine student interest to integrate, organizational and social differences, and undue alumni influence.

Rudolph (1962) states that during the Colonial period of 1636-1800, colleges were primarily training grounds for the elite to become clergymen. The church, as an institution, financially supported the colleges during this time period. Students who attended the colonial colleges were taught to deny self and other materialistic gains in order to receive the spiritual rewards of the world to come. As the Colonial period drew to a close and the antebellum period began to emerge, colleges were transformed into launching pads for student social activity. This

transformation would serve as the foundation for many of the subsequent student led initiatives that would later emerge in the antebellum period.

Colleges of the antebellum period of 1800-1861, according to Rudolph, saw students play a significant role in the shifting of the colleges' balance of power from clergy to trustees, presidents, faculty, and students. The students of the antebellum period sought to supplement the established curriculum with an extracurriculum. The extracurriculum would tend to all the other aspects that were ignored by the curriculum in its single focus to save the soul. Rudolph equates the extracurriculum built by the students to erected monuments that highlighted man as a social and physical being. Little did the students know that their extracurriculum would eventually grow to such proportions as to overshadow the curriculum. In fact, it grew so much that effort was made to control it.

Rudolph (1962) states the Greek letter fraternity evolved as a part of the extracurriculum. Fraternities replaced the literary societies, which respected reason and nurtured intellect. Fraternities, as a whole, were not established to maintain the purpose of the literary societies, but rather to fill the emotional and social void college students experienced as a result of being away from home and to provide a sense of community. Furthermore, fraternities provided an escape from the monotony of college academic life. The fraternities drew the ire of many in this aspect since the escape they provided oftentimes emphasized the pleasures of this world and not the world to come. The fraternity movement, nonetheless, had arrived and it quickly spread across the nation.

The Greek letter fraternity movement arrived on the campus of The University of Alabama in 1847 with the establishment of Delta Kappa Epsilon fraternity. Fraternities exclusively occupied the campus until the dawn of the 20th century, which is when the university

welcomed its first social Greek letter sorority, Kappa Delta (R. Funk, personal communication, Nov. 12, 2001). Since its early beginnings, The University of Alabama Greek system has emerged as a massive, formidable, elitist, and political cog on campus. 20% of the university's 19,000-student body participates in the Greek system (Gettleman, 2001). The system boasts today of 25 fraternities and 19 sororities. Included in this number are four predominantly black fraternities and four predominantly black sororities that have had white members at times. The 21 other fraternities and 15 sororities are entirely white and they have never had an African-American member (Reeves, 2001).

African-American students began sustaining their enrollment at the university in 1963. As a result, there was a little pressure on the white Greeks to grant blacks membership into their organizations. During the 1970's, African-Americans, however, were more interested in bringing their own Greek organizations to campus. Their efforts were overwhelmingly successful. *The Black Chronicle*, the weekly news publication of the Afro-American Association during the mid 70's, reported that the spring 1974 semester brought the first black Greek organization to campus, Kappa Alpha Psi. The fall of 1974 welcomed Delta Sigma Theta, Omega Psi Phi, Alpha Kappa Alpha and Alpha Phi Alpha. All of them are black Greek fraternities and sororities.

The Greek system has received unwanted national attention due to its segregated composition. In a recent article by Eric Hoover (2001) in *The Chronicle of Higher Education*, it was reported that only The University of Alabama and Dartmouth College have segregated Greek systems. The racial past of the university is divisive at best by many accounts. Former Alabama Governor George C. Wallace made his infamous stand in the schoolhouse door in 1963, which briefly kept two African-American students from enrolling. University integration

was finally reached with the assistance of the National Guard. Successful integration of the Greek system, however, remains an incomplete task.

Tuscaloosa News staff writer Steve Reeves (2001) states in an article entitled “In history’s grips,” that The University of Alabama was the last of the South’s public colleges to integrate.

Reeves (2001), in another story for the Tuscaloosa News entitled “All White Greeks not Unique to Alabama,” examined the Greek system at the twelve universities that comprise the Southeastern Conference. He found that only The University of Alabama and the University of Georgia have totally segregated Greek systems. Georgia has since integrated. Southeastern Conference schools do not keep exact numbers of African-Americans in traditionally white Greek organizations but evidence suggests that other Southeastern Conference schools have enjoyed some success in integrating their Greek system. The University of Mississippi, Auburn University, Florida, Louisiana State University, the University of Kentucky, the University of Arkansas, and Mississippi State University have or have had African-Americans in their traditionally white Greek system. Successful integration of the Greek system at The University of Alabama remains a racial delicacy. It is a lock whose secret code is largely unknown by campus administrators, faculty, and students.

One probable reason the Greek system remains segregated is there is a lack of genuine student interest to integrate the system. According to Dr. Pat Hermann, (personal communication, Oct. 31, 2001) English professor and former Chair of the Greek Accreditation Program, only a dozen African-American students since 1983 have sought to join a traditionally white fraternity or sorority. While the number of white students who have sought membership into predominantly black Greek organizations is not precisely known, general belief suggests the

number is small. Rick Funk, Associate Dean of Students, (personal communication, Oct. 24, 2001) in the midst of contemplating the relatively low number of students attempting to join Greek organizations of another race, remarked, “God it would be a lot different if we had four or five people going out for rush.” The fact is the university does not have the annual four or five people and the reasons why vary from person to person.

Students seem very comfortable with the Greek system, as it currently exists. The movement to integrate the system is not of high priority to them. Rick Funk states that “integration of the Greek system is not an issue that students have,” which implies somebody else is pushing the integration issue. One former member of a predominantly black Greek organization on campus who I will call Cory James at his request for anonymity (personal communication, Nov. 13, 2001) stated he has no problem with the way the Greek system operates as it relates to access. “For the most part, the African-American students that I’ve dealt with have no problem with how rush is carried out because we don’t have an interest.” Pat Hermann (2001) says he has found in his efforts to fight Greek integration that “a lot of blacks are very comfortable with segregation and of course a lot of whites are very comfortable with segregation.” Hermann further states he has read countless interviews in many prominent publications in which African-American students on campus have said the current segregated Greek system is not about racism but rather blacks do not feel comfortable around whites and vice versa. As long as students are not interested in integrating the system, the system will remain segregated.

Funk (personal communication, Oct. 24, 2001) attributes the low student interest and reluctance to join Greek organizations of other ethnic backgrounds to an issue of comfort. Students must feel comfortable in their chosen Greek organization. They want to feel

comfortable. Funk said that he noticed that when he arrived at the university in March 1996 that it appeared that most students come from very segregated school systems. Students either went to a predominantly black high school or to a predominantly white high school. Those from a fairly rural area probably attended an academy rather than one of the local public high schools, he surmises. For the black student who comes from a predominantly black environment in terms of school, has attended a black church, and has lived in a black neighborhood, is it realistic to think that when he arrives on the university campus, which is 85% white, that he will choose a group of white kids as his primary social group? For the white student who has been in a white environment his entire life, is it realistic to think that he will pick as his primary social group a group of black kids that only makes up 15% of the 19,000 member student body? Funk thinks the answer to both scenarios is highly unlikely.

A second factor that contributes to the students' level of comfort and which promotes a segregated system is the legacy history that surrounds the potential Greek students. A legacy is one who joins the same Greek organization that their mother, father or grandparent joined when they were in college. Students feel an ingrained sense of comfort in choosing Greek organizations already familiar to them. Asking students to break the cycle of family Greek affiliations is very difficult to do. Even though they might be interested in some other Greek organization, there is strong pressure, whether intentional or unintentional, to choose a Greek organization based on other people's expectations. Funk (personal communication, Oct. 24, 2001) recognizes the role legacy history plays in keeping the Greek system segregated. He states, "the legacy history in the black Greeks is just as strong as it is in the white Greeks. Just as a mother has stood over a little baby girl since she was born and sang "Oh Pat," a Kappa Kappa Gamma song, there is another mother standing over a crib singing a Delta Sigma Theta song and

teaching her daughter what elephants and the colors red and white mean” to a member of Delta Sigma Theta, a predominantly black sorority. There are fallacies to Funk’s argument as he readily admits. At the same time, he says, the argument “is not an excuse. It’s just a fact. You have to realize that there will be times when people are not going to be comfortable going into an environment that is different from what they know best.” Succinctly, the mere idea of joining a Greek organization of another racial makeup for many students is a violation or threat to their comfort level. As a result, there is a lack of genuine student interest to integrate the Greek system.

Hermann (2001) quickly dismisses the student comfort theory as poor justification for a segregated Greek system. In fact, he believes “that one’s level of discomfort around people of another race is proof positive of racism.” This kind of behavior he argues is not good for the State of Alabama and it cannot help in strengthening America. While I respect the spirit of what Dr. Hermann espouses, I do acknowledge that college students will most likely gravitate toward that which enables them to feel most comfortable.

Organizational and social differences between white and black Greek organizations lend themselves to keeping the Greek system segregated. From an organizational standpoint, the traditionally white fraternities and sororities operate as members of the Interfraternity Council (IFC) and Pan Hellenic Council but the predominantly black Greek organizations operate as members of the National Pan-Hellenic Council. IFC and Pan Hellenic organizations use Rush as the primary vehicle to acquire new members. Rush is a selective, intense and arbitrary process according to the Los Angeles Times newspaper (2001). It spans five days and culminates with Bid Day. Rush is typically held during the first few weeks of the fall semester. The predominantly black Greek organizations, although they may hold interest meetings while the

white Greeks are conducting Rush, do not officially participate in Rush activities. Instead, their method of acquiring new members varies from organization to organization. Some, for instance, have intake processes that span a couple of weeks while others may be shorter. None, however, are as short as the five day Rush process. The initiation procedures of black Greek organizations are dictated by the national office of each respective organization and not by the university where the organization is located. Cory James (2001), the black Greek member, said “the UA Greek system is divided into two major systems—theirs and ours.” Organizational differences between white and black Greek organizations have conspired to keep the system segregated.

Melody Twilley, a junior at The University of Alabama who twice sought to join a traditionally white sorority and was unsuccessful, hints that the organizational differences hamper integration of the system. Twilley (personal communication, Oct. 31, 2001) says the current method predominantly black sororities use to gain new members does not allow a prospective member an opportunity to closely look at all of the other black sororities, unlike the Rush process used by the white Greeks. “You have to look at the black sororities in secret because if one of them sees you looking at another organization, they’ll think you didn’t want their organization first. Then, they get all upset and miffed with you.” For some whites who may be interested in a predominantly black organization, this news is potentially disturbing.

In August 2001, the Faculty Senate developed a resolution that called for an end to the university’s segregated Greek system. The resolution (2001) identified a unified Rush process as a means to achieving integration. The resolution stated, “a system of unified Rush ensures that African-Americans are exposed to the white fraternities and sororities and that whites are exposed to the African-American fraternities and sororities. Such a system will enhance appreciation and understanding of the diversity of Greek organizations... broaden choices for

rushees.” The leadership of each predominantly black Greek organization on campus, in protest of the Faculty Senate’s resolution, joined together in unison. Their collective letter of response (personal communication, Sept. 14, 2001) asserted that their intake processes should remain separate from the white Greeks on the basis their intake processes include (1) a pre-induction/orientation period, (2) the final induction ceremony and (3) an in-depth education program, components that are not adequately addressed in Rush. To date, the middle ground in this battle still has not been identified.

The second major difference that contributes to the current segregated Greek system is of a social magnitude. The 1966 Corolla of the university stated that the Greeks emphasized scholarship, friendship, and responsibility. The 1968 Corolla revealed that the Greek system encouraged an astounding social life and lifelong friendships. The principle stated in the aforementioned statements sounds good but the reality is the Greek system has acted irresponsibly and divisively over the years, especially when it comes to minorities. Members of the Kappa Alpha fraternity at The University of Alabama have long displayed the Confederate flag from the windows of their fraternity house. As white students and citizens, the flag represents their heritage and the Old South. Their African-American counterparts view the same flag as a symbol of racism, bigotry, and hatred. Can these two parties harmoniously exist in one fraternity house under the bonds of fraternal brotherhood? I do not think so. As a result, divisive social differences contribute to the segregation of the Greek system.

The University of Alabama’s 1968 Corolla reveals a photograph of the members of Phi Kappa Psi fraternity participating at one of their social parties. The party was called “a redneck party.” What African-American or any other minority would want to associate and become members of an organization that hosts such functions? The term *redneck* is belittling,

insensitive, and it suggests that one group is inferior to another. These kinds of social activities have not fostered the spirit of integration over the years for the Greek system at The University of Alabama.

Auburn University recently garnered the attention of the news media because of the actions of a few whom comprise their traditionally white Greek system. According to a Birmingham News article entitled “2 AU frats suspended over racial costumes,” members of Beta Theta Pi and Delta Sigma Phi fraternities dressed in Ku Klux Klan robes, Afros and blackface at a Halloween party. Furthermore, guests at the Beta Theta Pi party wore the purple jerseys of Omega Psi Phi, a predominantly black fraternity. Auburn University Interim President William Walker called the photos that were displayed on the internet “shocking and outrageous.” Were the actions of these few fraternity members just a prank or do they actually represent the hate and resentment they harbor against African-Americans and other minorities who do not fit into their concept of elitism? I think the answer is a mixture of the two choices but the message clearly sent by the fraternity is their idea of socializing would make any African-American quite uncomfortable.

The ordeal at Auburn University is not an isolated event. The University of Mississippi recently suspended its chapter of Alpha Tau Omega fraternity for one year because a photograph posted on the internet revealed club members dressed as police officers holding a gun to a man in blackface (The Birmingham News, Nov, 9, 2001). Ole Miss Chancellor Robert Khayat called the actions of the fraternity members “outrageous and totally unacceptable behavior that has no place in our society.” Strangely enough, this event too occurred at the fraternity’s Halloween party. Finally, the University of Louisville suspended its chapter of Tau Kappa Epsilon fraternity for its Halloween party activities. Members dressed in blackface at an off-campus

party (Birmingham News, Nov 10, 2001). As long as these type of blatantly racist actions occur in the Greek systems around the country, efforts to integrate the systems will always meet opposition.

It is important to note that not all social differences between white and black Greeks are negative. Some differences are natural and unique although they still lend themselves to keeping the system segregated. Cory James, (personal communication, Nov.12, 2001) former black Greek member, reflected on an occasion when a few members of a traditionally white Greek fraternity invited a few members of his black Greek fraternity to a day at the Talladega 500 Motor Speedway. The black Greeks declined the invitation on the basis most black people do not find auto racing enjoyable or interesting as a sport. While I do not speak for an entire race of African-American people, I can only say I dislike the sport of auto racing and I would have declined the invitation on this reason alone. The important point in the example is not racial but rather it is indicative of some of the social differences that exist between whites and blacks. They are differences that must be addressed if integration is going to be realized at The University of Alabama.

The final major contributor to the university's segregated Greek system is the undue influence and power of the alumni. The individuals that I interviewed were quite reticent to address the alumni's role in keeping the Greek system segregated. Rick Funk (personal communication, Oct.24, 2001) says that he thinks "there is some alumni pressure to not integrate," but he failed to expound on the specifics of his belief. Melody Twilley (personal communication, Oct. 31, 2001) did speak candidly about the subject. She believes "that a lot of the alumni... the most influential ones... were around in the 60's and they have that 60's segregationist, George Wallace mindset." She argues that when you have alumnae that have

been racist all their lives that they are not going to be advocates of Greek integration. In a *Crimson White* article (2001) entitled “Twilley cut from all houses,” Twilley asserts that “the Greek system is elitist and it’s somewhat racist, but that racism is more from the women that are not even in the sorority. Most of that close-mindedness comes from the alums.” There is hope, according to Twilley, that maybe today’s Greeks will come back and lead tomorrow’s Greeks with a more open mindset.

Cory James (personal communication, Nov. 12, 2001), the former black Greek on campus, sees the role of the alumni in a different light. He says the alumni of the white Greeks “play an important role in establishing house foundations and maintaining the houses.” He believes the alumni are great sources of fundraising and other resources. James further argues that if one controls the purse strings, his voice is heard and acknowledged in the decision-making processes. If an organization is dependent on alumni funds for survival, James says, “I imagine that the inner workings of that organization are influenced by the alumni.”

Pat Hermann, (personal communication, Oct. 31, 2001) takes a different approach to examining the Greek alumni. He says that the alumni play a huge role in keeping the system segregated. I found it interesting that Hermann says, “most white Greeks are not racists. Most white Greek alumni are not racist in a strong sense of the word.” The alumni serve to keep the status quo firmly entrenched, he implies. The Greek system is a mighty political force not only on campus but in state politics as well. Current Alabama Governor Don Siegelman, several congressmen, state representatives and prominent businesspeople are products of the machine according to the *Los Angeles Times* (2001). It is generally believed that “the machine” is comprised of representatives of the white fraternities and sororities. The Machine is “a mysterious, ethereal force on campus”, a force bent on keeping things the way they were,

including segregation (Los Angeles Times). The political structure of the Greek system, Hermann asserts, allows the harder racists in the white Greek system to yield undue power and influence. This power and influence was made evident when Dave Washington, who was then president of the campus chapter of the National Association for the Advancement of Colored People, without consulting his membership, publicly supported in a news conference the efforts of the white Greeks to remain segregated. In that news conference, Washington said racism plays little or no role in the fact none of the white fraternities and sororities have ever accepted an African-American member (Tuscaloosa News, Aug. 25, 2001). Several of the Greek alumni view integration of the Greek system as a viable threat to the networking and political power circle that is concentrated within the white Greek system.

While it is clear that the Greek system is still segregated at The University of Alabama, no one seems to have a clear picture of what the system would look like if it were integrated. How do we know when the system achieves integration? Do we attain integration when a handful of African-Americans is allowed every now and then into a white Greek organization? My personal vision of an integrated Greek system is one whereby representative numbers of both white and black aim for membership in organizations of different races. My history course this semester is comprised of eighteen students, 6 of which are African-American. This class, by most accounts, is integrated. Integration of the Greek system will be attained when similar numbers of blacks and whites comprise the membership rosters of fraternities and sororities.

Corey James (personal communication, Nov. 12, 2001), the former black Greek, says it is difficult to quantify and qualify integration. It is a dangerous slope to navigate when we look for numbers or quotas to signify integration, he says. If the university so chooses this route, “we will have Greek organizations only doing that which is nominal to claim an integrated status.”

James says the issue of what is white and what is black is bound to surface in this dispute. If a person is of mixed heritage, are they white or black? This debate, he believes, brings forth the “one drop” theory, which was only designed to oppress other people. “It was never designed to establish anybody as anything of worth but rather to identify them as inferior and to give them unequal treatment.” Those of mixed heritage will probably be viewed as minorities, which may hinder their ability to gain membership in a traditionally white Greek organization. It is quite difficult to quantify and qualify integration.

There are several people who think that if only a few African-Americans are granted membership into a traditionally white Greek organization that the system has embraced tokenism. Pat Hermann is not one of them. Hermann (2001) says, “the current Greek system has a quota of zero. I have long felt that one is an almost infinitely larger number than zero.” He further thinks that his efforts to bring integration have been misinterpreted as an attempt to bring a quota system. To that he says, “there is already a quota system. I think one African-American member is an enormous improvement. It would be a major step for The University of Alabama.”

There are quite a few people who believe the Greek system is already integrated. One such person is Dr. Kathleen Cramer (personal communication Oct. 26, 2001), Associate Vice-President for Student Affairs. Cramer uses the case of two women who were of mixed descent to support her case. These women pledged and were initiated into traditionally white sororities. Cramer says, “to us, that is integration.” I respectfully disagree with Cramer. That is tokenism and not integration. It is important to note that one of the women declared her race as white even though she had a choice of choosing white, black or mixed race before participating in Rush. The sororities thought she was Caucasian according to Dr. Hermann (2001). If Cramer’s theory

were correct, then the greater message is there have only been two African-Americans or other minorities suitable for membership into the white sororities over the last 38 years. There is no merit in this message. The Greek system remains a solidly segregated system.

Emily Craft (2001) in a *Crimson White* article revealed that an African-American has broken the color barrier within the white Greek system. The student, Calvin Johnson, is said to have pledged Lambda Sigma Phi fraternity during Rush 2001. I have significant problems in viewing this event as the ultimate integration of the Greek system. One reason for my resistance is the fraternity is a Christian fraternity, whose values are quite different from the typical social fraternity. It is not a fraternity in which the social aspects play a major role as in the social Greek organizations. In essence, the fraternity is a religious group and whites and blacks have met along these lines over the course of time. My second reason of resistance is Lambda Sigma Phi has not been granted official fraternity status by the Inter-fraternity council, which governs the traditionally white Greeks. If the group is not viewed as an official group on campus, then how can the inclusion of this one African-American be seen as integration of the entire white Greek system? Finally, the fraternity is the newest white Greek organization on campus. When will the organizations that have been established for a century or more begin to accept representative numbers of African-Americans? I will proclaim integration when the older, more established groups begin to accept African-Americans as members with all rights and privileges.

What are the keys that will integrate the Greek system at The University of Alabama? Many believe that integration must be forced. Whenever integration has taken place in the past, it has generally been my force. Hermann (2001) says kick the Greeks off campus if they refuse to integrate. I think this stance is a bit harsh. After all, every Greek organization has freedom of association and we cannot make one associate with another. Social engineering in this regard is

not pragmatic and it is not beneficial to the Greek students involved. Melody Twilley (2001) says the administration could force integration by threats. If the administration says, “you’re going to take a black member now or you’re getting off my campus now, they would integrate” she believes. She further acknowledges that the black person chosen to integrate the Greek system would make their life “a living hell” since they would face the hostility of the Greeks who were forced to integrate.

The University of Alabama will never force integration of the Greek system. Dr. Cramer (2001) says, “you’ll never hear the university or administration say that we will force. Force is a word by its very nature that is detrimental.” Instead, she says, the students need to integrate on their own otherwise new members who are products of a forced integration will never feel sincerely welcomed. Cramer says that what the university aims to do is say “you should” rather than “you must.” They should integrate “for the value of their chapter, for their own education, for The University of Alabama, and the reflection it has on Greek life.”

The State of Alabama largely remains a segregated state in 2001. Whites have their neighborhoods and blacks have theirs. Our school systems are divided along racial and economic lines. In the institution of the church, we are equally divided for rarely do we worship together in equal proportions. It is sad to admit that our graveyards are segregated. I think the segregated Greek system at The University of Alabama is an extension of the segregated state in which we live. Integrating the Greek system will not be an easy task to surmount. In fact, I am not the least bit optimistic that the system will ever truly integrate. I do think it is destined to make tokenism a reality in the very near future. Dr. Hermann says all the white Greeks have to do is extend the right hand of fellowship to a black student. They just need to extend simple, human friendship and fellowship to a black student. Dr. Martin Luther King Jr. (1963) in his

famous “I Have a Dream” speech dreamed of a world “where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.” This part of Dr. King’s dream remains unfulfilled today. When little black boys and girls and little white boys and girls embrace and get to know one another as early as elementary school, then and only then will they be able to join hands in the fraternal bonds of brotherhood and sisterhood at colleges and universities such as The University of Alabama.

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Integration and the Sororities in the Main Greek System at The University of Alabama

Tanji F. Harton

The year 1963 is a year that will forever be etched into Alabama's history. It was during that year that Governor George Wallace tried to prohibit Vivian Malone and James Hood, two African-American students, from enrolling at the all-white University of Alabama. It was only after National Guard troops "forced" Wallace to back down that Malone and Hood were able to become the first black students to successfully enroll at The University of Alabama. In 1956 Autherine Lucy, also a black student, did enroll but she was expelled days later because her safety was thought to be in danger. Though Hood and Malone did not spend their entire undergraduate careers at the University, they made a huge step which opened the door for other blacks to enroll at The University of Alabama. Today the University enrolls students from numerous varying backgrounds, races, and religions, however one aspect of campus life remains to be integrated, the main Greek system. Due to the differences in the cultural backgrounds of students and efforts by some to maintain the University's tradition, integration seems to be an unattainable goal.

Before discussing integration and sororities at UA, it would be imperative to discuss the background of sororities and how they came to be a part of The University of Alabama. According to Rudolph, the Greek letter fraternity movement began in the 1800's because of a

need to fill an emotional and social void of young college men (1962, 1990). When fraternities became popular, literary societies began to decrease in popularity. Fraternities seemed to offer a higher level of brotherhood, loyalty, and fellowship than did literary societies. By the end of the 19th century, fraternities and sororities made their way to The University of Alabama.

Fraternities appeared first on campus. In 1904, women also wanted their part in fraternity life. Professors, seeing no reason why women should not have organizations of their own and that they should have equal rights as men allowed women to form Kappa Delta in 1904 (1953).

When fraternities and sororities first appeared on campus, they were not very popular. Non-Greek students viewed them as elite snobs who received preferential treatment. They did not think it was fair that these groups of people have set the standards for conduct on campus. As a result, there was an anti-fraternity feeling in 1913 (1953).

No matter how others on campus felt about them, sorority members were proud to be a part of a Greek organization. Each group strived to be the best, so there tended to be competition between each sorority. There were competitions to see who could get the best grades and receive the most campus honors. They even competed against each other in such events as bowling, swimming, volleyball, and step-sing competitions. There was even competition when it came to homecoming because each sorority wanted to outdo each other and make the best homecoming decorations.

To get a sense of togetherness, sorority members wished to move into sorority houses, or clubhouses as they were called then. Their male-counterparts already had fraternity houses so women also wanted to experience this same sense of togetherness. However, they had a harder time convincing administrators to let them build and move into clubhouses. In 1915 though,

sororities got their wish because Zeta Tau Alpha was allowed to build the first clubhouse on campus (1953). In 1920, sorority houses began to appear on campus.

During the 1920's, 1930's, and 1940's, sororities had upward leaps and bounds when it came to popularity. Despite all of this, they still maintained their status and seemed to grow stronger. By 1950, almost 20 sororities were on campus. They continued to do very positive things such as raising money for scholarships, charity, and community. They also began to form a higher sense of sisterhood, which to some resulted in forming life-long friendships with one another.

Since the appearance of black Greek letter organizations on campus during the 1970's, it seems that the Greek system at UA consists of two separate entities. One consists of predominantly white fraternities and sororities, and the second of African-American fraternities and sororities. They even have separate governing bodies. It is true that each has its own distinct traditions and rituals, but everyone no matter what race should be able to bond and work towards a common good. After all, Greeks help to enrich the tradition of the University. Their mansions add beauty and a distinct Southern flavor to the campus that is obviously recognizable, and their activities and programs add something to student life that makes most students enjoy being a part of this school.

According to Reeves (2001), The University of Alabama remains one of two Southern universities that have not integrated its Greek system. It is for this reason that the University has received negative media publicity. Even the University of Mississippi, affectionately known as Ole Miss, which is known for its racial unrest and whose students often display the Confederate flag, has already integrated its Greek system. Auburn University does not currently have any African-Americans in its Greek system, but has in the past. The Universities of Tennessee,

Kentucky, and Florida have also admitted blacks to their fraternities and sororities. Only The University of Alabama and Georgia have yet to accomplish this.

The controversy over UA's segregated Greek system came to a head on last year when a young African-American woman by the name of Melody Twilley helped to bring the University into the national spotlight when she tried to become the first black to join an all-white sorority. Twilley, regardless of her personality, grades, and up bringing, was not invited to become a member of any of the fifteen all-white sororities. It was believed that Twilley was rejected because of her race, but sorority members denied this. Twilley said she did not want to cause trouble by seeking admittance to a white sorority, but only wanted to make friends and become a part of a sisterhood. Being the strong-willed young woman that she apparently is, Twilley again sought admittance this year only to be turned down again. "The Machine," which will be defined later is blamed for both of Twilley's rejections.

So why has the University not integrated any of its all-white sororities? I think that the first most prevalent reason is the cultural differences of black and white students. These differences in culture result in the differences in the way that black sororities and white sororities function. For example, rush. Black sororities usually do not hold rush until the second semester of the school year. They also do not allow freshmen to participate in rush. When rush begins, an interest meeting is held. Here women interested in that particular organization attend a program which provides guidelines for rush and general information about the sorority. A few days after the interest meeting, some girls will receive letters inviting them to participate in rush, while others won't. Rush will usually last from one month to several months and during that time period, those on line try to remain inconspicuous until they "come out" at the end of the pledging period. At the end of that time those pledges on line become official members of that sorority.

To celebrate this momentous event, the young girls usually hold a “probate step-show” to introduce themselves to the campus. These step-shows involve sorority members doing sorority chants or songs, along with a variety of dance steps. These dance steps which is often referred to as “stepping,” originated in Africa and involves a series of ritualistic hand and feet movements. Each black sorority has their own “steps” which are exclusive to them only. White sororities on the other hand, hold their rush in the first semester of the school year and freshmen girls are welcome to participate. During rush, interested girls usually go from sorority house to sorority house hoping to make a good impression on sorority members so that they will receive an invitation to join the sorority of their choice. Girls usually only pledge or rush for a couple of days.

Speaking from experience, it is not a common practice among black Greeks to pledge for only a couple of days. I think it goes back to the culture of African-Americans. Over the years, blacks have been discriminated against and have been the target of racism. In the black culture, Greek letter organizations are of the utmost importance and help to create very strong bonds with people of similar interests. These organizations created a means for forgetting about the hardships that blacks often faced in society. Since Black Greek letter organization (BGLO’s) are of such high importance to blacks, which means that pledges have to go through a longer process to prepare them for this strong bond of brotherhood or sisterhood. Unfortunately in the past, and even today, that meant that you were hazed to prove that you were true and loyal to the organization. Hazing sometimes meant that you were beaten or made to do demeaning and embarrassing acts. In recent years, most organizations have prohibited hazing and included other activities in their pledging processes.

Along with pledging, cultural differences also cause black sororities and white sororities to differ in the type of activities and programs that they plan. During Black History Month, black sororities plan programs to celebrate the culture of our people. White sororities plan programs that celebrate their heritage also, but some things associated with the White South's history are offensive to blacks. Also, blacks and whites sometimes differ in such things as the music that they listen to, the food that they eat, and the world views that they share. Being in a sorority means that you have to be with your sisters quite often and sometimes you even live with one another. Knowing all of this, culture often plays a part in which sorority you want to join. An individual would not want to get into an organization in which they would not relate to, feel comfortable in, or not be accepted in.

The second reason that the University's Greek system may never be integrated is the attempt by some to preserve the tradition of the University. This tradition is the "Old South" image, which involves segregation and racism. When speaking of preserving the Tradition of the University, "the Machine" comes to mind. Burger (2001) states that "the Machine" is a secret group of all-white sorority and fraternity alumni who decide who's going to run the student government association. Its members and meeting locations are kept top-secret. The candidate who is back by "the Machine" almost always wins the election. In the past, "the Machine" has used threats and other forms of terror to intimidate those who have tried to defeat it. For example in 1986 when Alpha Kappa Alpha, the first black sorority, moved onto sorority row a cross was burned in their front yard. Today "the Machine" does not use threats or violence, but its presence is still felt on campus.

One does not have to be a part of "the Machine" to be a racist though. Since racism has always existed and been passed from generation to generation, it is no surprise that we still tend

to discriminate against one another. Johnson Publishing (1998) printed in which Gertrud Breir, a former housemother for Alpha Omicron Pi, alleges that she was fired because she let black maintenance workers eat with white sorority members instead of letting them eat in the maintenance room. Breir was told that she was fired because the sorority members did not like her, which to Breir seemed to be suspicious. The most recent story, which was mentioned previously, involves Melody Twilley. Twilley, and a host of others believe that she was not accepted into a white sorority because she is black. The sororities did not give any comment on why Twilley was admitted, which of course left room to make that assumption. Actions such as these do not happen solely on The University of Alabama's campus of course. Roche (2000) reported about an incident that happened at the University of Georgia. When a black student tried to join Alpha Gamma Delta, an all-white sorority many on the campus were stunned. According to Roche the sorority's members felt that if they accepted a black girl then none of the fraternities would associate with them anymore. Ali Davis, a member of the sorority was apparently enraged by her sisters' remarks and filed a complaint with the university's officials. The sorority was temporarily suspended pending investigation. What the investigation found that racism was still alive and well on campus. Alana Young, another member of Alpha Gamma Delta, left the organization in 1998. She says that she heard some of her sisters using the "n" word and that she was criticized for giving out her phone number to a black male student. She also says that one of her sisters, who is Mexican-American, left one of their meetings after the sisters overruled her objection to putting a Confederate flag on a t-shirt. The sorority was not punished, but was required to take its members through some sensitivity training. In November of this year, many were horrified to find out that members of a white fraternity at Auburn University wore black faces, Klan uniforms, and nooses at a Halloween party. They also

ridiculed Omega Psi Phi, a predominantly black fraternity and a black clothing line called FUBU. This also happened at a fraternity Halloween party at Ole Miss. Incidents like these, which happened so close to home make us realize that racism is still a prevalent problem and it is unlikely that it will go away any time soon. This is not to say that some black sorority and fraternity members aren't racist, because to say that would be ridiculous. Racism is something that is present in both races and prevents most of us from trying to join an all white/black sorority or fraternity.

Since The University of Alabama has come under fire for its segregated Greek system, several solutions for diversity have been proposed. Last year, in an effort to make white rush more diverse, the Rush Task Force moved rush back to September; it usually starts the week before the fall semester begins in August. By doing this President Andrew Sorenson hoped to provide an atmosphere that is welcoming to all students. Moving rush to September will hopefully allow students to become familiar and comfortable with the campus, as well as affiliated with the Greek system. It would also be fair to all students to move rush back because when rush started in early August you had to know about it to participate. This move has not been free of criticism because several white parents and students were outraged because tradition was being changed. This change did not affect black Greeks because their national organizations require that pledges have at least one semester before joining and that rush be held in the spring.

After Melody Twilley's rejection, the faculty senate took a strong stand to integrate the Greek system. Some members have come up with such solutions such as forcing white sororities and fraternities to integrate. They think that students will not do it on their own, so they will have to be forced. If some organizations refuse, some think they should be punished by prohibiting them

from participating in campus activities, even student government. Some simply say that they should be kicked off campus entirely.

Colleges across that U. S. have also come up with harsh penalties for those who refuse to integrate. In a recent article, Jonsson (2001) wrote that these punishments have come on the heels of a number of new ideas intended to take the “mystique” away from Greek houses and make them more inviting to all students.

While some say using force is the best method, others think that it should be left up to the students. Dave Washington, president of the campus NAACP, is one example. He feels that students should be the ones to make the first step towards integration. He thinks that the faculty and media should back down and let students handle the matter. To him, the Greeks are doing their best on integrating. Several others agree with Washington.

Although I have focused on the integration, or lack thereof, of white sororities I should point out that although black sororities have admitted white members the number really isn't anything to brag about. Some blacks feel as whites do when it comes to keeping their organizations exclusive to only their race. To Washington (2000), by allowing whites into black sororities is breaking tradition. She thinks that these organizations were created for black women and should remain for black women. She also goes on to say that we (referring to blacks) cannot have anything for ourselves because Whites are trying to invade every aspect of our culture. When a sorority at one of Georgia's historically black universities allowed a white student to pledge, there was an uproar. Those who opposed integration viewed it as disrespect to tradition and the blacks that support these sororities. Washington predicts that if we keep admitting whites, then blacks will not want to join, which in turn will cause the decline of our sororities which we have worked so hard to form.

Washington's article was very blunt and to the point and truthfully some of feel that exact same way. It is sad to say that as long as some individuals feel this way, integration here at the University as well as other colleges and universities won't be accepted. It is amazing to see how something as simple as a social club could cause such a controversy on a college campus. The Greek system here at UA and just about every other college is an integral part of the institution. Some girls come to campus for the main reason of pledging the sorority that their mother or grandmother pledged. They know that Greeks are the "in thing" on campus. They want to be a part of an exclusive organization that is known for having pretty girls with money and high GPA's. They also know that they will be the envy of some girls on campus because they sometimes have access to more opportunities and are able to display those oh so important Greek letters on their shirts, car tags, and key chains. The mystique of sororities is phenomenal.

None of UA's 15 white sororities have ever admitted a black member since the University as a whole has been integrated, although a young woman who is partly of African-American descent has been accepted the University still has a ways to go. Many have come up with solutions but who knows what it will take. When seeking a solution, the faculty and administrators have to be careful because any decision they make will receive criticism. Reeves (2001) writes that Trustee Joe Fine said the board could face criticism if it takes a role in interfering with integration. Fine did not agree with delaying rush and sees related tactics as unsupportive of the Greek system. It is rumored that white rush will be moved to the same time as black rush, to the spring. This of course will probably never come to fruition.

In no way can I compare Melody Twilley with Vivian Malone, James Hood, or Autherine Lucy. However she has taken her place in the University's history by doing what no other black female has ever tried to do. However, Wickham (2001) writes that although Twilley has caught

the attention of the media, her act is by far not the stuff that civil rights protests are made of. He feels that her desire to belong to a white social group is not something that is going to spark a civil rights movement. After all, she is no Aurtherine Lucy, Martin L. King, or even a Rosa Parks. Mary F. Berry, head of the U. S. Commission on Civil Rights agrees by saying that she is sympathetic towards Twilley but we need to focus on more crucial forms of discrimination that are going on in this country.

I do not have any proposed solutions on how the University can integrate its main Greek system. I think that the Faculty Senate and board of trustees are in a bad position. Meaning, they cannot disappoint rich alumni who support the school and they cannot disappoint the students. Delayed rush was a risk because this did upset alumni because I think it threatened tradition. It seemed like a good idea, but blacks still did not want to participate in the rush activities. I think that proposing to take away sorority houses and kicking groups off campus is a little too harsh and at the same time may not be legally feasible. This drastic measure would also enrage anyone associated with the University and also take away a part of student life which is very important to some.

Dr. Sybil Todd (2001) of The University of Alabama puts it simply when she says that there is not simple answer. Since Greeks pick their members, we must trust students to welcome change and “do the right thing” by choosing members from various races. She states that we want students to do the right thing but give them no examples to follow. Meaning that in social settings we are often always segregated, for example on Sundays at church or things such as social events. Having said all of this, Todd still has faith that students will make change, which will take energy and “sophistication” on their part. After this change takes place, Dr. Todd

believes that the University will become an inviting place that gives all students the opportunity to participate in all aspects of the University's campus life.

Doing my undergraduate studies at a historically black university was a much different experience than it is here at the University. On campus, the majority of students are black and the few white students who attend are mostly non-traditional students. The campus is much smaller and there are no sorority or fraternity houses.

We only had "stones" which are each sororities and fraternities painted stone-like emblems. Each was constructed on a hill so that they can be seen as soon as you drive into the campus gates. When I attended rush, everyone there was black which was not a surprise. I have to wonder if a white student had tried to attend rush would she have fit in or been accepted by others? I would have to say no, because it goes back to cultural differences and the racist views of some. Being on the outside looking in, I know that some of my sorors would have alienated her to the point that she would have eventually dropped line. Others would resent her for intruding on a tradition that has been exclusive to blacks. This is not to say that I would have treated someone from another race that way. My upbringing has taught me that I am just as good as someone from another race and that they are just as good as me. There have been situations in which I have been the minority and felt welcome and comfortable, but in others I have not. Since I have been in uncomfortable situations, I know how it feels and I would not want to make others feel that way.

Being the member of a Greek letter organization myself, it saddens me that the Greek system at the University is surrounded by so much controversy. Greek letter organizations were formed with the intent to promote love, friendship, honor, and respect, not discrimination. A sorority should be a sisterhood in which a group of women are united as one to share their goals,

interests, and desire to serve their community. Every member does not have to be of the same race and I think it is appropriate to accept anyone into the sisterhood no matter what the race. Diversity in any organization is a good thing. Diversity, however, should not be forced on anyone because this may result in negative consequences. We do not want to bring up the bad memories of the past by using forces as a tool for integration. I believe that if the University's Greek system is ever going to integrate then the students must speak up and make a heartfelt effort toward change. The students are the active members of the Greek organizations on campus, not the Faculty Senate or the Board of Trustees. For this reason, students should be the first to want change. It is then and only then that something positive will come out of the situation and we can go back to concentrating on the positive things that the University provides such as a comfortable environment for in-coming freshmen, a sense of community, and a faculty who provides the best education possible to their students.

Also the Greeks will be viewed not as exclusive clubs who alienate those different from them, but individuals who promote campus togetherness and fellowship.

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From the Center to the Fringe: Religious Student Organizations Experience Change 1945-2000

Laura L. Savage

March 1948 marked the first-ever Religious Emphasis Week to be held on the University campus and *The Crimson-White* made it headline news. The article included the announcement that all classes and University functions would be dismissed for the religious convocations on Tuesday and Wednesday mornings of “Bama Faith Week” (“Assembly,” 1948, p. 1). The editor even chimed in with a “recommendation” to all University students encouraging them to attend by placing a boxed editorial on the front page right under the guest speaker’s photo.

In a troubled [world], where talk of atomic warfare and diplomatic tangles dominates the mornings [*sic*] headlines, men of every nation have turned to faith. Hence the theme of the University Religious Week—“A dynamic faith for effective living.” The *Crimson-White* believes “a dynamic faith” is the answer to many of the problems of many University students today. Perhaps it isn’t. Perhaps the answer lies in the blood of American youth on foreign fields. We prefer the former solution. . . .

The University Religious Council has issued an invitation to every student to attend these meetings. We believe your attendance will mean much to your [*sic*] as an individual in the formation of your own code of “a dynamic faith for effective living” (“Assembly,” 1948, p. 1).

This first-ever event became an annual event co-sponsored by the various student religious groups on campus and the administration and by 1958, the largest group yet was recorded with 2,000 attendees at Bama Faith Week convocations held in Foster Auditorium (“2000 Attend,” 1958, p. 9). The 1950s were a time of great denominational growth nationwide and certainly in the Deep South, so a religious emphasis week on a secular campus did not seem like an unusual

affair at that time. However, for those who have witnessed the changes in society since the 1960s, the thought of a religious emphasis week being co-sponsored by University Administration in 2001 is a strange thought. When did these changes begin to occur? What were some of the indications that such changes were taking place? These are the questions this chapter will explore in relation to the changing place of organized religion on The University of Alabama campus from 1945-2000. To have a better understanding of the expanse of those changes, a look back at the years prior to 1945 and the history of religious life at the University will give a broader perspective, and that is where we'll begin.

Looking Back Before 1945

James B. Sellers, writer of Volume I of the history of The University of Alabama from 1818-1902, left behind an unpublished manuscript (1954) for Volume II which would have covered the years 1902-1952. From these notes, thesis writer Michael C. Thomas (1966) compiled some historical facts that show the development of the numerous religious organizations on the campus. One of the Sellers (1954) quotes from his unpublished notes reveals just how strongly the religious culture of the region was a part of the University in the 1950s:

Although the University of Alabama is a secular institution, its administration and faculty have never been secular minded. Throughout its long and illustrious history, it has sought to provide an atmosphere conducive to a religious life and has encouraged independent groups to minister as fully as possible to the spiritual needs of students and faculty alike (as cited in Thomas, 1966, p. 38).

Thomas (1966) divided the information he compiled about the development of organized religion on campus into four major periods from the beginning of the University in 1831 to his time of his writing in 1966. To help the reader place the more recent history described in this

book into a context of the more distant past, a timeline follows based on Thomas' four periods and includes some of the highlights of those periods.

First Period: 1831-1910

A period of Protestant Establishment

The University of Alabama began with strong religious roots and had presidents who were ordained ministers. Chapel was a required daily exercise.

As late as 1911 each academic day was initiated with prayer and Scripture reading in Morgan Hall auditorium and sixteen Bible study groups, located in dormitories, fraternity houses and private boarding houses, met regularly. Also, during this period [sometime after 1858] the YMCA maintained a full-time student secretary on the campus.” (Thomas, 1966, p. 39).

Religious activities were not considered unusual at this time and were not distinctly denominational. The Young Women's Christian Association (YWCA) began in 1899, six years after the first women students were allowed to enroll in the University. The YWCA was the first women's organization of any kind on the campus and was for many years the largest women's organization on campus (*Corolla*, 1955). As described in several University yearbooks,

This organization serves to unite women in a desire to realize a full and creative life through a growing knowledge of God. These women take an active part in seeing that their knowledge is available for all people. (*Corolla*, 1955, p. 370).

In the early years of the University, religion was an expected part of life of students and faculty alike. The University simply reflected the religious fervor of its environs. As a matter of fact, university campuses throughout the nation had been the birthplace of some of the religious revivals that swept the nation (Rudolph, 1990).

Second Period: 1910-1933

A period of accelerated local church assistance

During this period, one of the longest-reigning presidents at The University of Alabama came to the office. Dr. George H. Denny took his post in 1912 and would lead the school to

unprecedented growth and national recognition until his departure in 1936. The religious atmosphere—to the point of expectation—was still strong during this period as evidenced by a quote of Dr. Denny's in response to some critics:

The life of the institution is distinctly religious . . . [*sic*] So long as I am president of the [*sic*] University of Alabama, Almighty God shall be the Chief member of its faculty and its Crowned Head (Thomas, 1966, p. 38).

Also during this period, young Christian men found ways to join together to encourage one another to live up to certain standards. In 1919, the Alabama Quadrangle was founded

for the purpose of binding in close fellowship and brotherhood those men who believe in high ideals of college life and citizenship.

From the organization's beginning it has stressed the ideals of scholarship, leadership, religion, and athletics. Each year members are selected from University students who have measured up to these standards (*Corolla*, 1955, p. 340).

In describing the events of this second period from 1910-1933, Thomas (1966) found that the most outstanding characteristic of this period was “the employment of an assistant minister by each of the major churches in Tuscaloosa for the specific purpose of serving students at the University” (p. 39). The Presbyterian, Methodist, and Baptist churches each showed their commitment to university students in this way.

The relationship of these ministers and their churches with administrators of the University was strong and had an impact on the religious practices on the University campus. For example, in 1925, when Dr. Joseph P. Boone became pastor of the First Baptist Church of Tuscaloosa, he soon suggested to Dr. Denny that the University should establish “Bible Chairs” (Thomas, 1966, p. 39). These were established, and courses in religion were taught for credit by the representatives of the religious denominational groups on campus. The representatives received no salary for providing this service for the University. This practice would continue for more than 35 years and will be discussed further in the section on the Fourth Period.

When the University's Student Union Building was completed in 1930, the Methodist, Baptist, and Presbyterian churches' student workers "were given office space in this building to confer with students" (Thomas, 1966, p. 40). This was another indication of how central the workings of the religious groups were to the Administration of the University as a whole. These offices would be maintained until the groups began to purchase or build their own student centers off campus, just on the fringe of the campus.

Third Period: 1933-1950

A period of denominationally sponsored professional student workers

Attitudes began to change in this period reflecting the different approaches to religious activities as held by denominational workers and University officials. The first full-time minister to students was provided by the Methodists in 1933 when Dr. W. G. Echols was appointed the director of the Wesley Foundation. By the end of this third period there would be eight such ministers: Methodist, Baptist, Presbyterian, Episcopal, Church of Christ, Jewish, Roman Catholic, and Lutheran (Thomas, 1966). According to the *Corolla* (1954), the B'nai B'rith Hillel Foundation for Jewish students began on the University campus in 1934 (p. 367) and was headed by a man who was half-time campus minister and half-time synagogue rabbi (personal communication, November 17, 2001).

By 1935, with such diversity now represented among the various ministry groups on campus, the stage was set for a first-time event: an interfaith seminar featuring three clergymen, one Protestant, one Catholic, and one Jew. Dr. Sellers (1954) recorded the positive response of *The Crimson-White* to this event:

This was the first time that a Catholic, a Jew, and Protestant have spoken from the same platform here. . . . Until we have more men of the caliber of these three seminar leaders we cannot hope that the average college student will become very interested in organized religion (as cited in Thomas, 1966, p. 42).

It is during this third period as outlined by Thomas (1966), that this current book's history of student life at the University begins: 1945. Listed in the 1945 *Corolla* were these religious organizations: YWCA, Hillel Foundation (Jewish), The Wesley Foundation (Methodist), The Westminster Fellowship (Presbyterian), and the Baptist Student Union. While others may have existed, they were not pictured in the yearbook. This yearbook also marked the "twentieth annual lighting of the Christmas Trees on Tutwiler lawn" sponsored by the YWCA (*Corolla*, 1945, p. 56) showing how the religious student groups contributed to campus life.

In 1948 there were seven full-time campus ministers. This group formed the University Ministerial Association that year and began holding monthly meetings, which were also frequently attended by the Dean of Students and the Assistant Dean of Students. This group, in conjunction with the Student Religious Association, and the University Administration, jointly sponsored the first Religious Emphasis week that same year (Thomas, 1966, p. 43).

Another event that may have initiated the next period of change was a Supreme Court decision of 1948 in the *McCullum v. Board of Education* case. Even before 1948, President Gallalee of the University had "promoted the idea of the University's leasing a plot of land to the various denominations for the construction of a single interdenominational activities building or for the construction of separate student centers" (Thomas, 1966, p. 43). The 1948 Supreme Court decision stated:

The 'establishment of religion clause of the First Amendment means at least this: Neither a state nor the federal government can set up a Church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another (John C. Bennett, 1958, as cited in Thomas, 1966, p. 44).

According to Thomas (1966), this decision prompted the major change in the religious life of the University by restricting the role and function of religious organizations and by forcing these organizations to function officially outside the University instead of being at the core of the

state-controlled University. This decision probably provided the strong impetus to the organizations to establish themselves in more permanent physical structures off campus.

Fourth Period: 1950-1966

A period of the modern student centers

In 1951, the first new religious student center was the combination of the Canterbury Chapel, Canterbury House, and the Episcopal Chaplain's residence on Hackberry Lane. In 1952, the University Lutheran Church, the B'nai B'rith Hillel Foundation, and the Westminster House [Presbyterian] were completed. In 1954, the Baptist Student Center was completed. In 1957, the Wesley Foundation Activities Building [Methodist] was completed. The Church of Christ purchased a home in 1959 and converted into a student center but later, in 1964, they renovated the Howard Johnson's Restaurant into a student center. Also, sometime between 1959 and 1964, "the Newman Club and Catholic Student Center was the most recent new construction" (Thomas, 1966, pp. 45, 49, 50). Thomas (1966) analyzed this development of permanent buildings off campus as an indication of a broader movement:

The general pattern of change in the relationship of organized religion to higher education, both in the United States and in the University of Alabama, has been that of a movement of organized religion from the center of the university [*sic*] community to the periphery (p. 50).

This movement would continue and would represent one of the biggest changes in the relationship between the religious groups and the University, continuing to illustrate the move of religion from the center to the fringe of campus life.

One of the stories that sheds light on how these permanent structures came to be is about the Hillel Foundation's house now located across the street from the Bryant-Denny Stadium on Wallace Wade Avenue. According to Stan Bloom (personal communication, November 17, 2001), it was his father, William Bloom, a prominent Jewish businessman in Tuscaloosa, that

had been involved with the formation of the Hillel Foundation as an organization at UA in the 1930s to help meet some of the needs of the Jewish students on campus. In the 1930s and 1940s, UA's campus was home to four Jewish fraternities and three Jewish sororities, representing the fact that Jewish students were in significant numbers at the University. William Bloom was very active in several important civic and Jewish organizations and even served in the 1960s as the national vice president of the Anti-Defamation League headquartered in New York City. Bloom had been committed to the success of the Hillel Foundation on campus from the start and traveled around the state to encourage people to give financially to support the building of a permanent structure to provide a place for social and religious activities for Jewish students. The building would also provide housing for a limited number of Jewish students. His strategy worked and the new building was dedicated in a special ceremony led by rabbis from around the state in the spring of 1952. By 1954 the Hillel Foundation had 400 members and the house provided a place for activities such as celebrating Jewish high holy day services, Friday night Sabbath services, lectures, classes in Judaism and Jewish history and literature, beginners' Hebrew classes, an American Jewish Tercentary program, a Song Festival, Sunday night suppers, film discussions, Skit Night, an annual formal dance, Independents Club, Chanukah Charity Ball, a Charity Bazaar, and a Charity Basketball Tournament (*Corolla*, 1955, p. 367).

According to Stan Bloom (personal communication, November 17, 2001), in the 1970s, the Hillel Foundation house was home to the first of a long string of Israeli students who have chosen to come to UA. As the story goes, the first Israeli students who lived in the house were four young men who were recruited to the University by Jim Nabors, the television star, who met them on an airplane on their way to the United States to visit colleges. They chose UA even over some of the more prestigious schools in the northeast.

The Hillel Foundation building has also shared their facility with other groups. When it was first built, the beautiful hardwood floors and stage made a great place for the Catholic Newman Club to hold their St. Patrick's Day dance. Also, while the Unitarians were building their facility, they met for their meetings in the Hillel Foundation building. Stan Bloom commented that when he has tried to explain the purpose of the Hillel Foundation to some of his Christian friends over the years, he has said, "It's the 'Jewish Baptist Student Center'" (personal communication, November 17, 2001). As the Hillel Foundation's building illustrates, the growth of the various religious student centers has depended on the generosity of their respective denominational and sponsoring religious groups in addition to individual donors.

While the various religious groups were beginning to move into their own permanent and separate buildings, that did not imply that the groups were no longer working together. In 1955, the Student Religious Association was alive and well representing the eleven religious groups on campus at the time. An interesting note is that the president of this group was woman—even in 1955! The 1955 *Corolla* noted this growth by picturing the different religious centers and groups on a page entitled "Religious Council" (p. 374). The buildings pictured included the Baptist Student Center, Canterbury Chapel (Episcopal Student Center), Church of Christ Student Center, First Christian Church (Disciples of Christ Student Organization), University Lutheran Church (Gamma Delta), B'nai B'rith Hillel Foundation (Jewish), Newman Club (Catholic Student Organization), Westminster House (Presbyterian Student Center), and the Wesley Foundation (Methodist Student Center). Two other groups were pictured that did not seem to have buildings at the time: the Christian Science Organization and the Unitarian Fellowship. According to the *Corolla* (1955), the Student Religious Association's purpose included contributing "to the religious and inter-faith phase of college life through an understanding and appreciation of

religions” (p. 374). Some of their projects included sponsoring religious seminar open to all students, holding open houses at the various religious centers, sponsoring the annual Religious Emphasis Week, and rendering a service—in cooperation with the Tuscaloosa Religious Council—to Bryce Hospital, Veteran’s Hospital, and other areas of the community” (p. 374).

While the physical placement of the religious groups was moving to the fringe of the campus, religious activity was still central to many students’ experiences on campus. Religious Emphasis Week would draw its largest crowds in the late 1950s. According to Thomas (1966), “This series of services has been held each year with Protestant, Catholic, and Jewish speakers. This annual event has never been free from controversy and has been one of several issues which have [*sic*] focused group conflict and divisions” (pp. 42-43). However, Religious Emphasis Week would not last much past the mid 1960s. This could be seen as an indication of the changing societal views toward organized religious activities sponsored by a state institution.

As mentioned earlier, the various campus ministers were the teachers of the religion courses on campus, and had been since 1925. They provided this service to the University with no remuneration in return, even though students paid tuition for these courses. According to Thomas (1966), the way the eight ministers made up the Department of Religion by 1955 was “an essentially Southern phenomenon but illustrates the relationships possible in such an environment” (p. 40). However, by 1963, that relationship would drastically change. By the late 1950s, University administrators and some of the individual campus ministers were discussing the possibility of hiring a faculty member to head the Department of Religion. This request did not come from the whole University Ministerial Association, but from some individual campus ministers and the Administration. One of the concerns was that some of the religion courses being offered had the reputation of being a way to make an easy grade. Another concern was the

duplication of New Testament courses. By 1963 budget money was allocated to hire a faculty member in the Philosophy Department for the purpose of teaching Religion on an academic basis and would initiate the end of the “Bible Chair” era. This change would further separate the University Ministerial Association from the University Administration. However, according to Thomas (1966), the liberal campus ministers were in agreement with this change and were able to maintain a close working relationship with the Administration as well as maintain close friendships with their conservative fellow campus ministers.

This change was also consistent with two other Supreme Court decisions of the time (*Engle v. Vitale*, 1962, and *Abington School District v. Schempp*, 1963) known as the “prayer and Bible reading cases.” (Jones, 1989). These cases

decided that prayer and Bible study were illegal establishments of religion if sponsored by a state agency or conducted by a state employee acting in official capacity. The court was careful to exclude the academic study of a religion or its literature from this ban. ‘Nothing that we have said here indicates that such a study of the Bible or of history [of religion] when presented as part of a secular program of education, may not be effected consistent with the First Amendment.’ The flowering of religious studies programs within public supported schools in the 1960s and 1970s was thus given legal sanction by the decision in the *Schempp* case (p. 35).

As the courts and society at large were wrestling with religious issues, higher education was looking at religion more as a “phenomenon in the world to be compared, tested, and conveyed like all other phenomena studied in academia” (Butler, 1989, p. 9). In the 1960s there was even an organization known as the Society for Religion in Higher Education (now defunct) which had the purpose to “enable state-supported institutions to build departments of religion within their faculties” (Butler, 1989, p. 9). On a more particular scale, Thomas, in 1966, observed that UA students were moving “from an anti-intellectual, anti-scientific, parochial, rural, Protestant type to an increasingly scientific, intellectual cosmopolitan student type” (Thomas, 1966, p. 37). This

was probably true and a reason for less and less religious activity to have a central or headline-making role on campus into the 1970s.

**Since the 1960s
The fringe is established**

By the mid 1970s there is little mention of the student religious groups in the *Corolla*. As a matter of fact, in the 1975 *Corolla*, there is only one religious group even mentioned or pictured and that was the Baptist Student Union (p. 254). Also by this time, the University Ministerial Association was having fewer meetings and they were seldom if ever attended by anyone from the Administration. Campus ministers were no longer teaching the religion courses and a Department of Religious Studies was well established with academic faculty (personal communication, November 27, 2001). However, the number of religious student organizations had increased, according to UA's Student Organizations Directories of the 1970s and 1980s. By 1979, there were 18 distinct groups listed, representing the diversity of the times. For example, a Baha'i Club had formed as well as a Muslim Student Association. Several non-denominational groups had formed including Campus Crusade for Christ, the Fellowship of Christian Athletes, and The Navigators. Two more groups were listed the next year and by the 1982-83 academic year, 25 separate religious student groups were described in the campus' Student Organizations Directory. Some of the newer groups that year included the Latter-Day Saints Student Association (The Church of Jesus Christ of Latter-Day Saints), the Reformed University Fellowship, and 'The Prophetic Now' Bible Prophecy Club. This diversity, even in the Deep South, illustrates Butler's (1989) comments written for student affairs professionals:

Religion is quantitatively and qualitatively more diverse and more present on campus than it ever has been. The successful student services professional must have a good working knowledge of the differences and similarities, the goals and resources, and the histories and existing structures for religion on campus. Responsibilities for the sake of students and the institution must include religion as a natural and universally present

component of culture and life experience. Establishing effective vehicles for addressing this important aspect of personal and public life will be an increasing part of the professional task for student services in both public and private higher education (“Overview,” p. 15).

While the diversity exists, the ultimate goal must be to provide an atmosphere where tolerance and respect are equally provided for all groups and that participants in these various groups are having positive experiences.

One student, Brian Wilson, was a student at the University from 1988-1992 (personal communication, November 20, 2001). In an informal interview, he said that being involved in the Baptist Student Union, which was then called Baptist Campus Ministries (BCM) was literally a “life-changing experience” for him. It was his mother who had promoted the BCM to him before he went to the University because of her own positive experience with it at Howard in Birmingham. As a Baptist, Wilson found a commonality with others at BCM events. He admitted that he first went not to have a religious experience, but to find friends. And that’s exactly what he found—lifelong friends. And he met his wife through a BCM activity. One of his campus ministers was even in his wedding. He commented that the BCM functioned like an “automatic filter” for dating because you knew that if you dated someone else active in the BCM, you were dating someone who had some of the same values that were important to you. Wilson claimed that it was a “guarantee that if you walked into the BCM building you’d have someone to go to lunch with or to give you a ride somewhere.”

In addition to friends, Wilson credited the BCM with helping to shape his career path. His leadership opportunities in BCM taught him “how to manage by influence, not just with authority.” Wilson was also quick to explain that the BCM was an organization led by the students and driven by the ministers, but those ministers took time to know you as an individual. As a matter of fact, it was when one of the campus ministers asked Wilson to consider a

leadership role on their council that Wilson started seeing himself as a leader. “It changed my life to have someone recognize those abilities in me.”

Many of the students who choose not to join fraternities and sororities found their place in the BCM, according to Wilson. “We even used to talk about the BCM building by calling it ‘The House’ to make it sound like our fraternity,” Wilson admitted. “The BCM and the other religious groups make a contribution to the campus by providing another group for students to become involved in.” And the BCM, according to Wilson, “proved that you could have fun going to a religious thing.” He fondly remembered the big freshman welcome parties the BCM would sponsor with games such as life-size Monopoly or life-size Wheel of Fortune that people would talk about for months afterward. Having a building was a “drawing card” for getting new students involved and it provided a place just to hang out with friends. And those friends would number anywhere from 100-300 based on the activity. Wilson’s group during the late 80s and early 90s formed some close bonds. As a matter of fact, they started getting in touch with each other via the Internet and planned an on-campus reunion in 2001. Wilson said that today whenever he is talking to a future college student, he actively recommends the BCM wherever they’re going because of the life-changing experience he had at UA’s BCM.

In Wilson’s days at UA, he said there was not much contact between the different religious groups. He said the BCM was the biggest by far, and they would conduct an annual choir exchange with the African American Association, but he cannot remember any other conscious efforts to bring the groups together. According to the 2000 *Corolla*, this is still the case. “The different ministries tend to attract different personalities and backgrounds . . . and each seems to emphasize a particular aspect of the Christian walk” (p. 40). A former University student was quoted as saying, “Regardless of the vast worship opportunities on-campus [sic],

each ministry seems to have one thing in common. . . . It's all about God's love and grace" (*Corolla*, 2000, p. 40).

Another thing that these many different groups seem to have in common is their ability to provide a place of belonging for students. In an email questionnaire sent to leaders of the more than 18 religious student groups listed in the 2001 Student Organizations Directory, the responses all indicated a personal connection to other members of the group. For most, they became a part of a group because someone else invited them to a meeting. Some knew that if they wanted to continue their spiritual growth, they needed to be around like-minded Christians. Some had been helped on freshman move-in day by a member of a group, so they went to a meeting to find out more about such a group. For some, such a meeting was a positive, life-changing, career-directing encounter.

And to represent even more diversity on UA's campus today, there is now a group called the Society of Free Thinkers which provides a place for atheists and agnostics—or for those “not affiliated with any of the major religions” (personal communication, November 26, 2001). But as one of their members revealed in an email, it gave her a place to belong. Someone invited her to attend a meeting and she said, “I found a place that made me feel comfortable with who I am. . . . And the people were from all different backgrounds and ages.”

While students come to the University to prepare for their place in society after college, it is vital that they find a place to belong on campus. The student religious organizations have always offered that, regardless of their location on or off campus. As Butler (1989) advised,

The timely and effective inclusion of religion within the tasks of student services will enable a better expression of the global community in which both higher education and the many faith traditions fulfill their purposes. In short, serving students in complex ways that contribute to their well-being and to their capacity to create a more just and peaceful world is where both professions began and where both professions are headed. In

addition, that journey into the future will have no stronger allies for student services than many of those in religion on campus (“Building,” pp. 87-88).

And because today’s headlines haven’t changed much from the aforementioned editorial comments of *The Crimson-White* in 1948, there is still a need to turn to faith for some answers. The religious student organizations will continue to offer opportunities to help students find those answers and prepare them hopefully, not only to survive in a changing world, but to change the world for the better. And as the number of religious student organizations has increased since their move to the fringe of the campus, maybe that was one change in the late twentieth century that was for the better.

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Title IX Drives “Football School” Towards Growth in Women’s Athletics

Allan Guenther and Kelly Brooks

The early days of female competition (1945 to 1974) at The University of Alabama were identified as recreational in nature, unlike the organized forms of competition that are prevalent in today’s UA women’s programs. It can be argued that only with the passage of the Education Amendment of 1972 (Title IX) did the University’s women’s program begin to develop and prosper. Even though the University had examples of female athletic success prior to 1974, it was the passage of Title IX that opened the door for true women’s athletic development.

Historically, The University of Alabama has been known as a “football school” and with Title IX came the task of educating the masses of the importance of equal opportunities for women.

It is important to note that the foundation for female athletic success was laid prior to the passage of Title IX at the University. Long before the days of mandated women’s programs, the University achieved success on the female athletic front. It is because of these successes and solid leadership that the University has been able to create one of the nation’s finest women’s athletic programs today. Some of these female athletic successes include the first collegiate national women’s golf champion in 1941, Alabama student Eleanor Dudley. Alabama golfers have continued to create great moments on the course ever since that time, including producing the captain of the United States Curtis Cup team just three summers ago when former Crimson Tide golfer Martha Jones Lang did just that.

It was Alabama that helped break the sex barrier in the 1960's when men's tennis coach Jason Morton successfully lobbied the Southeastern Conference to allow a female, Roberta Alison, to play on his Crimson Tide men's team because she was talented and because there was no women's team at Alabama at the time. A token she was not as Alison had a winning record playing in the top three of Alabama's lineup. She went on to make history as the women's collegiate singles champion in 1962 and 1963, and, since she didn't have another female partner on Alabama's team, she joined forces with a Missouri female player to win the 1963 women's national doubles championship ("Celebrating 30 Years," 2001). These are just a few examples of the storied history of women's athletics at the University of Alabama in the years prior to the passage of Title IX.

Prior to 1974, the Women's Athletic Program at The University of Alabama operated as a Club Sport Program in the academic department handling health and recreation in the College of Education. In the early years, late 1960's and early 1970's, funds came primarily as gifts from the College of Education, the Division of Student Affairs, and the Department of Intercollegiate Athletics. At a point in time, the management of the program shifted to the Division of Student Affairs where a small budget was created. That budget continued to be supplemented from time to time by gifts from the Department of Intercollegiate Athletics. The facts in those developing years exist in files of various natures in the institution. (Gillion, 1974)

With the passage of Title IX in 1972, the University organized its first formal women's athletic department in the College of Education.

The College of Education through its Area of Health, Physical Education and Recreation proposes that the University approve and budget support for a program of Women's Intercollegiate Sports and a companion and inter-related program of Teaching, Research and Service for women's sports, particularly for personnel in Alabama public schools and junior colleges. It is recommended that the programs be approved immediately with a budget of \$113,500 to be effective at the beginning of the 1974-1975 academic year.

Immediate approval is necessary to assure adequate time for recruiting additional personnel and realigning existing personnel. Projected budgets through 1978-1979 demonstrate the requirements to phase in a balanced program.

-Proposal prepared by Dr. Hanna Gillion and Dr. W.F. Clipson in 1974 in response to the Federal Governments' mandate (Title IX) that universities should provide equal and fair treatment of all participants in both male and female sporting opportunities.

With the advent of Title IX in 1972 and with expansions in the program, the institution faced a need to make a significant addition to the funds available to the program. The proposal above was the beginning document that led to a formal women's athletic department on the UA campus. The development of a women's athletic department would soon become too large of an operation for the College of Education to handle. Continuation of the existing programs (volleyball, tennis and golf) and the future plans for expansion would rest on finding a source of revenue. The program would move from the College of Education into the Division of Academic Affairs in order to have solid revenue funding; however, this too did not solve all of the program's financial problems. In 1977, a proposal was created to shift the support of the program from student affairs to the department of athletics. This suggestion was made since the athletic department had traditionally funded intercollegiate sports teams at the University. The proposal argued that there was a demand for women's sports on the UA campus. It also argued that women's sports served as a valuable out-of-class learning experience and that the University should continue to serve as a catalyst for encouraging women in sports through funding. (Gillion, 1974)

Interestingly, the document also argued: "women need their own intercollegiate sports teams because they cannot at the present time compete in the same way as men. Physiological and sociological differences have limited women's development in athletics."

The proposed budget was sent to Dr. David Matthews, president of the University. Upon receiving the proposal from the Division of Student Affairs, President Matthews was faced with the task of informing Coach Paul Bryant (Head football coach and athletic director) that women's athletics would now fall under the supervision and support of his athletic department. At a later meeting, Coach Bryant agreed to provide the funds necessary to fund the women's programs. In a conversation with President Matthews, he is quoted as saying,

Mr. President, we have always operated our athletic program in such a manner that others around the country have visited us, observed what we were doing, complimented us on our efforts, and returned to their campuses with thoughts to ponder. We have been a model for others to observe and benefit from. We should develop our women's program in a like manner and make it a model for others to see as well. I thought about our discussion of yesterday and decided to propose to you that we, in the athletic department, take full responsibility for the women's program and for making it into such a model. (Scott letter)

Through the voluntary effort on the part of Coach Paul Bryant, Director of the Department of Athletics, and the leadership of President Matthews, the UA Women's Athletic Program was able to begin significant expansions in the mid 1970's.

Debbie Warren, Senior Women's Administrator at the University agrees that Title IX was the reason that The University of Alabama began to shed its image as only a football school. Though football remains the most popular sport amongst students, alumni and fans, the passage of Title IX has made women's athletics more acceptable on campus.

Some would say that our athletic environment is male-dominated. I would say it is football dominated. Thanks to Title IX being passed in 1974, things have slowly begun to change. We are still in a football-dominated environment, but women's athletics are becoming more and more popular and accepted on our campus. Some would argue that the acceptance of women in athletics hasn't happened fast enough, but if you consider that in the early days women couldn't run more than one half of the court in basketball and they could not play in the Olympics unless they wore a skirt, we have come a long way. Prior to Title IX, athletics was only a recreational activity for women. Sociologically, women were not reared to compete. Little boys were reared to compete.

Probably the biggest change in the last 30 years, prior to Title IX, is that little girls are increasingly being reared to compete.”

-Debbie Warren, Senior Women’s Athletics
Director, The University of Alabama

Perhaps the reason that more and more little girls have been reared to compete in the past 30 years is due to the fact that they knew they would have athletic opportunities in college. These opportunities are a result of the passing of Title IX. “Title IX” refers to Title IX of the Education Amendments of 1972, a federal civil rights statute that prohibits sex discrimination in education programs, including athletic programs, that receive or benefit from federal funding. Since nearly all education institutions benefit from federal funding, nearly all education institutions must comply with Title IX. The Office for Civil Rights (OCR) within the U. S. Department of Education is responsible for enforcing Title IX. There are many facets that make up the policies of Title IX ranging from percentage of athletes to booster clubs and fundraisers. The three major categories that universities must comply with involve (I) Accommodation of Interests and Abilities (sports offerings), (II) Athletic Financial Assistance (scholarships) and (III) Other program areas, including equipment and supplies, scheduling of games and practice time, travel and per diem allowances, tutoring, coaching, locker rooms and practice facilities, medical and training facilities and services, housing and dining facilities and services, publicity, support services and recruitment of student athletes. Determining compliance for any of the factors requires comparing the benefits provided to all men’s teams to the benefits provided to all women’s teams (Good Sports, Inc., 2000). The key point to remember about Title IX is that it protects opportunities and benefits on the basis of sex, not on the basis of volleyball, basketball or football. Women’s and men’s teams may be provided different benefits as long as a balance of benefits in the overall women’s and men’s programs is provided. The need for benefits and

services may vary from sport to sport. Often, the correct analysis for compliance involves determining whether equivalent percentages of female and male athletes are provided equivalent quality and quantities of benefits and services. From an administrator's perspective, this is complicated at institutions such as The University of Alabama, because football teams ordinarily have a much larger number of athletes than any other team. As a result, at UA and many other schools that offer football, more women's teams than men's teams must be provided superior benefits and services to achieve compliance.

So what has Title IX meant to women's athletics at The University of Alabama? As part of an effort to insure compliance, the University released a report in 1999 that highlights many of the things that the UA athletic department has done to insure compliance with Title IX.

- In 1974, the University hired the first women's athletic director – the first full-time administrator dedicated to women's athletics.
- In 1974-75, the University began five intercollegiate athletic programs for women: basketball, gymnastics, swimming, golf and volleyball.
- In 1975, women's tennis was added
- In 1977, women's track and field and cross-country were added
- In 1978, the University combined the men's and women's athletic departments bringing funding for women's teams up to 100%.
- In 1982, women's volleyball was dropped and women's soccer was started.
- In 1985, the women's gymnastics coach assumed administrative responsibilities in addition to her coaching duties and was the University's first senior woman administrator.
- In 1989, the partially funded soccer program was dropped and women's volleyball was reinstated.
- From 1989 to 1995, the UA athletic department increased women's sport budgets by 81% and committed over 5.5 million dollars to the construction of a new practice facility for gymnastics and volleyball/basketball as well as new locker rooms for gymnastics, volleyball, women's basketball and soccer.
- In 1994-95, women's soccer was reinstated and fully funded.
- In 1996-97, softball was added and became the eleventh fully funded program of intercollegiate athletics offered for women at The University of Alabama (Bockrath, 1999).

All of these improvements show that the University has made a significant attempt to comply with Title IX, especially if you compare the current state of women's athletics to that of 1989. In 1989, there were only 8 fully funded women's programs, the operating budget was less than 2 million dollars, there were only 3 women head coaches. Many of the women's teams still competed in Foster Auditorium and the student recreation field. By contrast, today there are 11 fully funded programs, the women's operating budget is over 5 million dollars, there are 5 women's head coaches and all 11 programs compete in Coleman Coliseum or a designated location (Bockrath, 1999).

Now that Title IX has been legislated and followed on the UA campus for nearly 30 years, it is useful to gain perspective about the legislation from current UA administrators and coaches.

The popular interpretation of Title IX only refers to the portion of the amendment that addresses equal opportunities in athletics, but there is much more to the origin of the legislation. Debbie Warren states that "Title IX has to do with non-discrimination in education; it has nothing to do with athletics or gender. Although, that is what people believe. Our government saw a need for a structure for our society to follow. Our society is built on structure and says that you won't discriminate because of age, gender or race. Title IX is bigger than athletics. It's the whole ball of wax. It is a way for our government to regulate discrimination in education."

At many football-dominated institutions such as Alabama, there is an underlying dissatisfaction with Title IX. Many administrators, fans and alumni feel as if the government is forcing them to support sports that do not generate revenue. They feel that the money used to do this could be better used if it were allocated to the advancement of revenue producing sports such as the football and men's basketball programs. Current UA women's softball coach Pat

Murphy believes that both men's and women's sports can survive without the women's sports being a burden to the overall department. "When we began building the softball stadium, a lot of people said that is two million dollars we could have spent on football. They argued that the money was going to waste. I don't think anybody was hurting on the men's side when we built the softball stadium. Baseball got a four million dollar renovation, so it didn't hurt them at all. The softball stadium is the first stadium built solely for women's use at UA. It has been a long time coming. I heard some people say that baseball has been playing since 1896 and had to wait until now to get their facility renovated. You didn't have to wait that long. I said, we didn't even have a team before that. When I speak to alumni groups, the word I get is that this is Alabama. Our alumni expected us to build the best facility around. Most of them have been pleased with our stadium." Sarah Patterson, Head Gymnastics Coach, agrees with the idea that there is a positive way for both men's and women's athletic teams to survive side by side at The University of Alabama. "While funding has increased over the years for women's programs, the same thing has happened for the men's programs. It's not like the men were spending "X" amount of dollars and the women took away from that. That's not necessarily true. I think you would like to think people continue to fund women's programs because it's the right thing to do. We want the same opportunities for our daughters as we do for our sons. I think Title IX is the legislative vehicle that made people start to think about what it was they actually wanted for their daughters."

Many positive things have happened at The University of Alabama due to the Title IX legislation. "It has made things a lot easier for women's sports because now we have what the men have 99.9% of the time," said Betty Palmer, current women's golf coach and former UA student golfer. In 2001 you see men's coaches saying we almost have as much as the women. In

some cases, its gone beyond that median point, and you'll see women's athletics budget more in certain areas." Don Staley, head women's soccer coach agrees that Title IX has meant lots of improvements for his program. "It meant chartered planes, quality hotels, feeding players correctly, the right uniforms, facilities and good coaching. However, we still have a ways to go. A starting point would be to continue to educate the masses. We need to educate them to our current needs, in particular the needs involving women's athletic teams at the University. We need to continue to educate them that supporting women's athletics is a good thing to do. It's what the government says we must do, and it is the right thing to do. We've got to educate those loyal supporters out there that we're still going to prosper in our men's sports. Football will never be hurt by Title IX. I ask our supporters not to just give to football, give to UA athletics. Sometimes that falls on blind eyes and deaf ears."

As mentioned earlier, financially the resources that have been allocated to The University of Alabama's women's athletic programs have drastically improved in the last 30 years. "Title IX has definitely provided the impetus for greater participation opportunities. In 1974, Anne Marie Lawler was hired as the director of women's athletics. Coach Bryant gave her \$50,000 and said "have fun". Contrary to what some people think, Coach Bryant was very supportive of women's athletics in those early days," said Warren. Currently, the University's operating budget is over 15 million dollars, 34% of which is allocated to women's athletics. This percentage compares equally to other prominent "football" institutions such as The University of Florida, the University of Michigan and the Ohio State University (NCAA, 2001). If you were to eliminate the football portion of the budget at each of these institutions, the percentages would be much more along the lines of 50-50. While funding is increasingly becoming more and more in line with where it should be to equally fund both men's and women's sports at the University,

that was not the case in the late 70's following the passing of the Education Amendment. At this time, the University was still coming to grips with how it was going to fund mandated women's athletic teams and it was evident early on that the revenue provided by the football program would be extremely instrumental in funding the overall athletic program.

“In 1978 when I was hired, men's and women's athletics were merging. The first big decisions regarding women's athletics, such as awarding scholarships, had to be OK'd by Coach Bryant. Our best gymnast in 1978 – 1979 was Steadman Shealy's girlfriend, so that didn't hurt. (Steadman Shealy was a quarterback on the football team) The University had decided to drop the program without telling me when they hired me. I made \$5,000 that first year. I was the fifth coach in five years and that fifth year was the first that we had success. This led the University to decide to not drop the program. Those five scholarships awarded that first year were the graduating class of our 1984 team that finished fourth at the national championships, so we have come a long way,” said Patterson.

Since the passage of Title IX new funds were allocated toward women's programs. In fact, the Civil Rights Restoration Act of 1988 stated that any institution receiving federal funds must comply with Title IX. In all court cases, the court upheld the applicability of these provisions. Although courts demanded compliance with Title IX, Division I athletics found ways around the decision. Because of the apathy of the institutions, the NCAA surveyed athletic departments around the nation about monetary allocations by gender. Although the undergraduate enrollment was equal among the institutions, only 30 percent of athletic funds went to women sports. “Many felt this distribution was unfair,” said head soccer coach Don Staley. Pat Murphy also thinks that a gender equity policy needed to be in place because major

Division I programs were not fulfilling the Title IX requirements. “I think a lot of high profile universities were not giving girls an opportunity,” said Murphy.

For this reason, the NCAA adopted a gender equity policy in which “member institutions must give a proportionate number of scholarships... over a five-year period.” With the NCAA ruling, The University of Alabama increased scholarships in existing female sports and added an entirely new sport—women’s soccer. The addition included the building of a new soccer facility. “Women’s soccer was already big at many schools,” Staley said. “It was definitely a step in the right direction, and a great opportunity for athletics.” (Grant, 1995).

The University of Alabama Athletic Department’s commitment to providing equitable opportunities for staff and student athletes is evidenced in its mission statement and objectives, which is widely published in sport media guides and game programs. The athletic department’s mission statement and objectives emphasize that the department will actively promote “the development of programs and service which ensure equitable treatment, respect and opportunity for men and women.” This important objective drives the department’s commitment to its staff and student athletes as it assists the University in fulfilling its mission of teaching, research and service.

The University of Alabama Athletics Department has made a concerned effort to promote the hiring and promotion of female administrators and head coaches, as well as enhance the support services provided to the department’s women’s sports programs. A female was hired to serve as Associate Athletics Director for Compliance. Men’s and women’s track programs were separated primarily to ensure quality coaching for both men and women and provide both programs autonomous leadership to maximize their independent opportunity for success. Females were hired as academic advisor and as head coach for women’s track and field and

women's tennis, where men had previously served. A minority female was hired as the department's Life Skills Director. Minority females were also hired as Assistant Strength and Conditioning Coach and Assistant Sports Information Director. The department began promotion of women's basketball as a "marquee sport" by charging admission for women's basketball games and a \$2.4 million state-of-the-art softball field and stadium was constructed. (Bockrath, 1999)

One area of gender equity that continues to improve is the area of coaches' salaries. According to a survey done by the Women's Basketball Coaches Association in 2001, Division I head coaches of women's basketball earn about .75 cents on the dollar compared to head coaches for men's basketball. In 2000, the average annual base salary for a women's coach in 2000-01 was \$86,119, while the men's average salary was \$115,586. Also, according to the survey, women's programs receive about \$30,000 less for their operating budgets, \$20,000 less for recruiting and \$20,000 less for travel. The survey has been conducted since 1994 and the results have shown little change each year (Whiteside, 2001).

The University of Alabama, however, appears to be on pace to equalize salaries in the coming years. For the most part, UA women's coaches think that the University is headed in the right direction. "Based on history, length of service, recognition and success, my salary is on a much more equal basis than it was ten years ago. In my case, I have been compensated and rewarded for my success during my tenure at the University," said Sarah Patterson. While some women's coaches advocate that men's and women's salaries be made equal across the board, Coach Don Staley thinks the salary situation is relative to your individual circumstances. "Coming from a smaller Division I school coaching men and women, I had a significant salary increase coming here. The salary has increased with the times since I've been here. Salary to

me really hasn't been an issue. I think we need to adjust our assistant's salaries a bit, but for the most part, that's been a positive," said Staley. "Comparing other sports to soccer, obviously you want to take care of the revenue sports first. We're not revenue generating, so I understand that mentality. As far as the popularity, I don't think soccer is in line with other sports. There are a number of sports here that aren't drawing fans yet they are paying their coaches significantly more than soccer, but that's not the way it is at all schools."

For the most part, women's salaries continue to lag behind men's salaries at most institutions. One reason for this is that the exorbitant salaries that football commands tend to skew the numbers. If you take football out of the equation, there is much more equality. Pat Murphy feels that success on the field will bring rewards. "I don't know how to change women's coaching salaries other than to keep winning. At a different school I don't know how you justify if they have a baseball and a softball coach at the same time and one is getting paid \$100,000 and the other is getting \$50,000. I spoke with Nebraska this past summer. Their softball and baseball coaches were each supposed to be getting paid the same amount - \$94,500 per year. This past season, the baseball team had a really great year. The AD told the softball coach that the baseball coach would be getting a raise because other schools had shown interest in him. A lot of it is based on market value. The Nebraska baseball coach increased his market value by having some success," said Murphy.

Regardless of how much UA women's coaching salaries may need to improve, no one can argue that they have increased significantly since the early 70's when the women's athletic department was trying to find its way. In the initial proposal submitted by the College of Education to form a women's athletic department, a total of \$8,400 was allocated to cover salaries for the women's track and field coach, basketball coach, swimming coach, golf coach,

volleyball coach and tennis coach. An additional \$1,400 was allocated for travel expense and \$325 was allocated for equipment expense (Gillion, 1974). Today it is not uncommon for a UA women’s coach to earn an annual base salary anywhere from \$50,000 to \$150,000.

One of the challenges associated with complying with Title IX is creating new programs. It takes research and financing to be able to decide which female sports to offer. There are also many challenges associated with starting a new program that established programs do not have to deal with. You don’t have anywhere to go. There is no tradition. You can’t look to someone for advice, because no one’s been there. That was really strange. I tried to find leaders that first year. That was the big key to our success,” said Pat Murphy, UA Head Softball Coach, commenting on what it was like to be part of a program from its beginning.

On September 28, 1995, UA interim athletic director Glen Tuckett announced that the UA athletic department would add women’s softball as a non-revenue varsity sport beginning in the 1996-97 academic year. The addition of women’s sports had been a hotbed of discussion and debate among NCAA schools, but Debbie Warren said the Crimson Tide was riding a wave into the future of college sports. “We’re moving towards offering more participation opportunities for women by adding softball,” Warren said. “It is also a conference recommendation that each school offer two more women’s sports than men.” The softball team posted an impressive record of 29 and 29 during its first year of competition (Anderson, 1996).

Intercollegiate Sports offered at The University of Alabama

11 Women’s Sports	9 Men’s Sports
Basketball Golf Gymnastics Soccer	Baseball Basketball Football Golf

Softball (Most recent sport added)	Swimming and Diving
Swimming and Diving	Tennis
Tennis	Track-Cross Country
Track-Cross Country	Track-Indoor
Track-Indoor	Track-Outdoor
Track-Outdoor	
Volleyball (1 st female sport offered at UA)	

Coach Murphy, who began at Alabama as an assistant coach, was elevated to head coach in 1998. He believes that in addition to Title IX compliance, the University also saw potential growth in the sport of softball. In 1996 Bob Bockrath was named athletic director at Alabama replacing Glen Tuckett. During his previous athletic administration experiences, Bockrath took an interest in the potential of women's softball. Murphy feels that his guidance in those early years was instrumental in the success of the UA softball program. "We were lucky to have Bob Bockrath. He saw the potential of softball. He was at Arizona and Cal and had great softball programs at those places. He saw the potential for fans and revenue. He built our stadium to be the best. He asked the question, 'why do it different?' Look around the SEC. Some places have spent \$100,000 on their softball facility. Others may have spent \$200,000. Here we spent two million and have the best. Leadership makes the difference," said Murphy. Indeed Bockrath's vision of a successful softball program has developed during the last few years. In 1999, the team won 66 games and made its first ever visit to the Softball College World Series. The team completed the season as one of the top eight teams in the country. In 2000, the softball team followed the World Series season with a 50 win season and an NCAA tournament appearance. In addition, the 2000 team entertained close to 10,000 fans at the UA softball stadium over a schedule of 25 home dates. These numbers work out to the 19th best attendance figure in the nation. The 2001 team has shown that the trend of increasing fan interest seems to be continuing. Over 12,000 fans attended UA home softball games in 2001 good for fifth in the nation (Hopper, 2001). While Coach Murphy had no tradition to build upon and no stadium to play in during those early days, the program has become one of the most successful on the UA campus. Through the guidance of former AD Bockrath and current head coach Murphy, the program has shown growth potential in the area of revenue and fan support during its first five years of existence.

The UA softball team began play in 1994. The University had previously experienced with a women's soccer program from 1985 to 1988, but the program was disbanded following

the 1988 season. In 1993, Coach Staley was hired by Alabama from Radford University where he had had extraordinary success coaching both the men's and women's soccer programs. Staley was lured by the opportunity to be a part of starting up a program at a major Division I school and to coach in one of the premier conferences (SEC) in the nation.

I came here in 1994. Our first season was that fall and we went 13-5-1. This is my eighth season and we've won three SEC Western Division championships and we went to the NCAA tournament in 1998. The last couple of years have been tough, going 6-14 two years straight. We're off to a good start this season. We've been regionally ranked six out of eight years. I think, more than the wins and losses, we have a great group of young ladies who are achieving many successes on and off the field."

-Don Staley, UA Head Soccer Coach, commenting on the early years of the UA softball program

The decision to add soccer as one of its women's sports did not go without much discussion and research. With World Cup fever sweeping the nation, it seems only natural for UA to add the sport. "I'm excited about soccer," said UA athletic director Cecil Ingram. "We were put in a position where we had to do something and this was the best thing we could do." (Boyd, 1995) Both women's soccer and softball continue to be a part of the UA athletic program today.

Since Title IX was enacted in 1972, the University has been saddled with the task of trying to entice people to attend women's athletic events. As Coach Myers conveyed in 1990, it hasn't always been easy. Football and other male dominated sports have had the luxury of their fan bases being a part of culture. In our culture, typically, little boys are reared to play football and basketball. They are also reared to attend football and basketball games. Therefore, they attend male sporting events with their parents and later in life they will attend with their children. Since most women's programs did not begin until after 1972, the University has not had the same luxuries afforded to the men's programs in regards to fan base.

No offense to Bill Curry, but The University isn't just a football school anymore. Coleman Coliseum saw a school record for consecutive sellouts in 1989. But that was men's basketball. The women's team played in front of much less substantial crowds. While Coleman Coliseum holds over 15,000 fans, the Lady Tide played, on average, in front of only 460 fans. When asked about the attendance figures, Tide coach Lois Myers said, "It's very disappointing. I think in all the SEC games we've played, we're one of the bottom three as far as attendance goes. That's got to be very disheartening when you

take a look at the competition we play against. When you've got four teams in the conference in the top ten nationally, you should be able to fill the stands" (Jezek, 1989). The women's basketball team has not had the luxury of having a fan base that has developed over many generations, such as football. For this reason, most UA women's athletic programs have targeted children as a primary audience. The idea being that if you are able to attract kids, you will also attract their parents, and the cycle through the generations will continue as it has for the men's programs. Coach Sarah Patterson's gymnastics program is a great example of how using this philosophy has produced increasing attendance numbers over the years. "I think over the last 15 years, we have seen young families who took their children to gymnastics to continue to keep coming after their children grew up. We continue to attract new families because we are affordable, provide good role models for young children and we stress a family entertainment environment," said Coach Patterson. "In 1997, we sold out Coleman Coliseum at 15,043 for the first time. My goal would be for the sellout to be the norm and not the exception. I would like to see our attendance increase from an average of 9,000 per meet to 12,000 or more per meet, while continuing to provide the same family entertainment at an affordable cost."

Another primary audience that the University tries to attract to attend women's athletic events is the UA student. This can be a difficult task for a variety of reasons. "Students are tough to attract," said Daniel Hopper, director of athletic marketing and promotions at the University. "This is a problem with both men's and women's sports. Sometimes it is because of the weather. Sometimes it is because of the day of the week. Women's basketball has historically played its games on Thursday nights. Thursday nights are historically a party night on the UA campus. Therefore, this has had a negative effect on attendance at women's basketball. Meanwhile, gymnastics and soccer play on Friday nights and both draw considerably

well.” “The student body is a tough sell,” said Don Staley. “I think it’s entrenched in our campus society that football is the thing to do on Saturday. I see it to be a tough road to sell women’s volleyball, soccer and basketball. We try to entice the students with giveaways, free food and novelty items. Once we get them, they are usually hooked. I wish we could get more students to attend, but it’s difficult.”

A third primary audience that the University has tried to attract to attend women’s athletic events is senior citizens. Senior citizens typically have the time to attend multiple women’s sporting events on the UA campus. “Senior citizens are a main target for all women’s sports,” said Hopper. There is only so much money and time to go around. A senior citizen is more likely to have the time and be able to afford attending multiple women’s events on a consistent basis. It’s tough in a community of this size, since we charge for six sports. A lot of people want to support all sports but since there are so many going on at the same time, they can’t.” Senior citizens fit the profile of people with expendable income and free time.

One of the most successful ways of attracting children, parents, students and senior citizens is for the coaches and student athletes to become extremely visible in the community. Since women’s programs are young as compared to men’s sports, they must first attract people in the local community and then build from there. The biggest key to a women’s program being able to build a fan base is for the head coach to endorse his product through public appearances and speaking engagements. The University of Alabama softball program began in 1997. In their first season of existence, the softball program sold 80 season ticket packages. In 2000, the program sold 421 packages (Hopper, 2001). Head softball coach Pat Murphy feels that there is a direct correlation between his program’s visibility in the community and attendance figures. “Anytime there is a speaking opportunity, I won’t turn it down,” said coach Murphy. “If you

talk to ten people, that's ten people who want to hear about your program. Anytime we can talk to anybody, we'll take the speaking engagement. Younger girls and families are our main target. We try to do lots of camps and clinics. When you get the little girls to come, you get the moms and dads too. When fans feel they know the coaches and players, they become more interested in the program." During the 2000 season, the Alabama softball program drew 9,958 fans for 25 home games, an average of 398 per game. During the 2001 season, the program drew 12,302 fans, which was fifth best in the nation (Hopper, 2001).

Another factor that seems to have a direct impact on attendance figures at women's athletic events is whether or not the program has been successful. The UA gymnastics has had the most success of any University women's program, having won four national titles since the program began in 1979. It's no secret that the program has been the highest attended over that same time period as well, now averaging over 9,000 people per meet. The UA softball team's attendance numbers grew 25% following the team's berth in the college world series in 1998 (Hopper, 2001). "The key is to win and win consistently. No matter what we do, winning is the bottom line. We've tried every promotion under the sun, but if our women's athletic teams win, people will support them in big numbers. Our gymnastics and softball programs have proven that."

A major item of Title IX states that universities must provide adequate resources to properly market women's athletic programs. During the 2000-2001 academic year, The University of Alabama athletic marketing and promotions department spent \$119,000 to promote its athletic events. Over \$58,000 of this amount was spent to promote women's sports. Nearly half of this amount (\$24,000) was used to promote the gymnastics program. Other women's programs, however, have considerably less to spend to market themselves. The women's tennis

team was allocated \$2,500 to market its program for the entire year and this amount was a decrease from \$3,000 the previous year. This money was used to run ads in the Tuscaloosa News, Crimson White and various local Tuscaloosa radio stations. Several promotions were held at home matches to include a magnetic schedule giveaway, a poster giveaway and a t-shirt giveaway (Hopper, 2001).

The future looks bright for increasing attendance at University of Alabama women's athletic events in the future. As time goes by, more and more people will be exposed to the women's programs and the fan base will continue to grow. The major advantage that men's sports have had over the years in terms of participation and fan following is the fact that little boys have been reared to compete. During the last ten years more and more little girls have been reared to compete and this will continue to grow in the future and have a positive impact on attendance.

Unlike many male athletes who dream of a professional career playing their sport, female athletes remain aware of the importance of schoolwork because of the scarce opportunities in their sport as a career. Marie Robbins, a former University of Alabama gymnast and current University of Alabama Associate Athletics Director for Compliance said, "We realize that after our four-year eligibility in college is over, our gymnastics career is over. I think both athletics and academics are equally important. We learn to give 100 percent at both and our work ethic in the gym helps us to know what has to be done in our studies." (Jezek, 1989) Debbie Warren agreed that female athletes are sometimes more motivated to concentrate on their academic career due to the lack of professional opportunities after college. "Up until five or ten years ago, there were no opportunities after school, other than the Olympics," said Warren. "Most women participate in college athletics because it's paying their education."

Sarah Patterson also commented that completing an education is a top priority of most female athletes. “Typically our students are average, or slightly above average. We have had some borderline students that have come in that are interested in their education because there is no professional opportunity after college. That’s a difference for us. In women’s basketball, baseball or football there are professional opportunities. We don’t have that in gymnastics. For us, education is everything. Most of our student athletes are over-achievers and have Type A personalities, in terms of wanting to succeed.”

Academic success has remained the top priority for female student athletes. The Center for Athletic Student Services (CASS) has been a valuable tool in their academic lives. The CASS is where Alabama athletics intersect academics. The University of Alabama is one of only a few universities in the country to have an academic facility specifically for student athletes. Athletic Program Advisors help student athletes throughout the educational process. They assist student athletes with planning their class schedules and deciding on the degree programs that will best suit their needs. In addition, they ensure that all student athletes are maintaining satisfactory progress toward their degrees and monitoring academic eligibility to compete in athletic events.

Betty Palmer, head women’s golf coach and a former UA golfer also offered some insight as to why female athletes are usually more successful in the classroom at UA. “Female student athletes are better students overall. The kids I recruit usually have a two-parent background. They have been exposed to a good environment in terms of education. They are usually ambitious and know what they want. At UA, we give students a green light to do what they want to do. Our student academic center provides great opportunities. Look at UA GPA’s across the board. Women’s GPA’s are usually higher than men. Usually, female student

athletes are more conscientious, because they don't expect to have the opportunities that men will have in the future." At The University of Alabama, the overall student-athlete grade point average (GPA) for the Spring 2001 semester was 2.8 (on a four point scale). In comparison the average GPA for UA's nine men's sports was 2.57, while the average GPA for UA's eleven women's sports was 3.25. The University's overall student athlete GPA has improved almost one half point in the last ten years, thus showing an overall commitment to academic development (Dever, 2001).

The advisors also keep student athletes abreast of the ever-changing NCAA, SEC, and university requirements. Alabama's women athletes have excelled in the classroom and have represented the University well in the following scholar athlete awards: NCAA Women of the Year, NCAA Postgraduate Program, The H. Boyd McWhorter Postgraduate Scholarship, the SEC Postgraduate Scholarship, SEC Academic Honor Roll, the President' List, Dean's List, and the Athletic Director's Honor Roll (CASS 2001)

The CHAMPS/Life Skills Program is the newest support service offered by the CASS. Created nationally in 1994, the program is designed to help college athletes bridge the gap from college life to professional life in the work world, as well as make meaningful contributions to their communities. The Challenging Athletes' Minds for Personal Success/Life Skills Program focuses on five commitments that over 300 NCAA institutions are making in the growth and development of student athletes: a commitment to academic excellence, athletic excellence, personal development, service (community outreach), and career development. The CHAMPS/Life Skills Program, at Alabama, offers a variety of programs geared toward each of the commitments. The program is an important aspect, because it provides the student athlete with the necessary tools to succeed in his/her sport, as well as other areas of life, such as the

classroom, the community and the workplace. Under the leadership of the current Life Skills director, Karin Lee, The University of Alabama CHAMPS/Life Skills Program was awarded the 1999 National Program of Excellence Award given by the Directors 1A Athletic Directors Association (CASS, 2001)

The future success of the UA female athlete in the classroom is directly related to professional athletic opportunities after college. Don Staley thinks that his athletes will continue to have a passion for academics. "I think that is a direct result of not having a professional league. We now do have a league, but for all the years leading up to this first year of pro soccer, it's more engrained into our students to go to school and get a degree," said Staley. However, for sports that have professional opportunities after college, this trend has the potential to change, as female athletes become more interested in advancing their sports career rather than completing their education.

Because of the passage of Title IX and the leadership of many talented administrators, coaches and student-athletes, The University of Alabama is among the nation's leaders in women's collegiate athletics. It is a heritage with a past and a present that includes national champions, academic All-Americans and women who are making their marks among the corporate world, their homes and their communities. On February 11-13, 2000, The Crimson Tide celebrated the successes and the contributions of the female athletes with its 30-year celebration of women's athletics. The athletic department tipped its hat to the women in 1970, who formed the first volleyball team and the spark that provided the impetus for the University to dive in full-force and establish women's athletics at the University of Alabama in 1974.

It was a weekend long reunion for all of its former women's varsity athletes and staff that was highlighted by a dinner at the Ferguson Center. Each sport held a special homecoming

event. It was a wonderful opportunity to renew old friendships and share special memories as well as meet the other women who helped build our strong tradition of excellence here at The University of Alabama. “It was a great opportunity to bring together our past with our present,” said University of Alabama Associate Director of Media Relations Becky Hopf, who was on the celebration planning committee. “The University of Alabama is all about tradition, and our female athletes have contributed to that tradition in some very powerful ways.” (“Celebrating 30 Years,” 2001).

Has Title IX made a difference? Prior to 1972 the number of boys participating in high school athletics was significantly higher than the number of girls. This was due to the fact that most schools did not offer sports of any kind to females. Girls were expected to be cheerleaders and pep squad members rallying behind their male counterparts. Most universities and colleges had made no effort to provide athletic opportunities to young women either, regardless of the fact that many of the young women were extremely good athletes. There was significant interest in playing sports, but there was no opportunity.

However, with the advent of Title IX, the opportunities for girls to participate in athletics changed. 1972 was the pivotal year that made a difference in the lives of many young women across America. During the next 25 years, the number of females participating in high school athletics soared. The huge increase in the number of females playing sports is also evident at the collegiate level. The NCAA reports that in Division I, II, and III the number of female athletes continues to grow.

While many schools and organizations have willingly tried to comply with Title IX, there are many that still treat women's' athletics as second class. Even if not intentional, their actions or lack of action, shows that many administrators do not understand the law or even more

importantly the negative message they are sending. As schools started to comply with Title IX and provide girls opportunities, the gyms and practice fields across America filled with girls excitedly and enthusiastically playing sports. Whenever well-organized, well-funded, and well-promoted athletic opportunities have been made available to women, women's interest in athletics has flourished. Some schools have even argued that if they started women's teams there would not be enough interest to fill the squads. "According to Lopiano (1994) there has not been a case where an institution has established a women's program and was unable to find women interested in playing on the team (Miller, 2000).

While some argue that men's programs are being hurt, far more see the positive effects that Title IX has had on the opportunities for young women across America and at The University of Alabama. Young women now have collegiate and professional role models that have opened the doors to professional athletics and even corporate sponsorships. The emergence of women's sports is changing attitudes. Donna Lopino, executive director of the Women's Sports Foundation stated "there's not a parent I speak to, especially dads, who isn't incredibly enthusiastic about what sport is doing for girls." (Suggs,2000).

Title IX will continue to be a controversial issue as schools and colleges deal with making necessary changes to be in compliance. No matter what happens in the future with Title IX, even at historically football-dominated schools such as The University of Alabama, young women have and will continue to experience their athletic potential and will no longer be satisfied to sit on the sidelines.

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About the Authors

Amanda Junkin Al-Betar

Amanda Junkin Al-Betar, a native of Tuscaloosa, Alabama holds a bachelor's degree from The University of Alabama's Culverhouse College of Commerce and Business Administration. She is presently enrolled in The University of Alabama's Higher Education Administration Master's degree program. Amanda is employed by the College of Continuing Studies' Division of Professional and Management Development Programs.

Kelly Brooks

David Kelly Brooks is a native of Starkville, Mississippi. Kelly was awarded an engineering scholarship to attend Mississippi State University, but transferred to The Mississippi University for Women after his freshman year to pursue a career in athletics. He was an assistant coach with the M.U.W. women's basketball program as an undergraduate and completed his bachelor's degree in mathematics in 1997. He was then awarded the graduate assistant coaching position with the women's basketball program at The University of Alabama, where he earned a master's degree in athletic administration in 1999. Upon the completion of his master's, Kelly was hired as the Operations Coordinator for the Crimson Tide women's basketball team. In 2000, Kelly transferred to the academic sector of The University of Alabama Athletics Department and is currently an Athletic Academic Program Advisor. He supervises the academic progress of men's basketball, women's basketball, swimming and diving, and baseball. Kelly is pursuing a doctorate in Higher Education Administration.

Cedric Burden

Cedric J. Burden, Sr. is a native of Mobile, Alabama. He received a Bachelor's of Arts degree (1991) in English and a Master's of Arts degree (1993) in English from the University of Montevallo. He is enrolled in the doctoral program in Higher Education Administration at The University of Alabama. He has taught English at Lawson State Community College in Birmingham, Alabama for the past eight years. Cedric's article, "Remedial education pays many dividends", was published in the *Community College Times* and he served as the companion website author of noted educator Barbara Fine Clouse's 5th edition textbook Progressions.

Kacie Davis

Kacie Davis was born and raised in Tuscaloosa, Alabama and received an undergraduate in Business Management at The University of Alabama in 1999. While continuing to work full-time at the university, she is currently pursuing a Master's in Higher Education Administration at The University of Alabama. Life outside of work and school includes exercising and spending time with her husband, who also works full-time and attends The University of Alabama.

Allan Guenther

Allan Guenther is originally from Spanish Fort, Alabama, a town located in the southern part of the state, near Mobile. He graduated from The University of Alabama with a Bachelor of Arts degree in Communication in 1991. Since graduating from the University he has worked in the Tuscaloosa area at WCFT-TV 33 and Comcast Cablevision in a variety of television production, marketing and administrative positions. Currently, Allan serves as the Marketing Coordinator for Distance Education at The University of Alabama and is pursuing a Master's in Higher Education Administration. He also serves as the public address announcer for the University's women's basketball and baseball teams. In addition, he is a member of the statistics team for The University of Alabama football team. Allan resides with his wife, Beverly, and their dog "Beignet" in Northport, Alabama.

Tanji Harton

Tanji Harton was born in Tuscaloosa, Alabama, on January 28, 1978. She was a December 2000 graduate of Alabama A&M University located in Huntsville, Alabama. She earned a Bachelor's of Science degree in English and History Education. She is currently working on her Master's degree in Higher Education Administration at The University of Alabama. Tanji was recently hired at Eastwood Middle School where she teaches seventh grade Language Arts.

LaTanya Hatter

LaTanya M. Hatter is a native of Columbus, Ohio. She received her associate's degree from Shelton State Community College and her bachelor's degree from Stillman College. Presently she is pursuing her Master's in Higher Education Administration at The University of Alabama. She is also employed at Stillman College as the Assistant to the Vice President for Enrollment Management. While broadening her views of educational perspectives she serves as a freshman advisor and as the scholarship coordinator and received the 1999 Tiger Award from Stillman College. Currently she is a faithful member of NAFSA: Association of International Educators. Prior to Stillman College, she served as an Administrative Assistant and was certified for case management at Indian Rivers Mental Health Center.

Neal Hutchins

Neal Hutchins, a native of Birmingham, Alabama, holds an undergraduate degree in history from Samford University and a Master's degree in Secondary Education from Auburn University at Montgomery. Currently, he is completing his final year at The University of Alabama School of Law.

Wendy Jones

Wendy Jones is a native of Winterville, Georgia. She attended Berry College and then transferred to the University of Georgia where she received a BSFCS in Consumer Journalism in 1996. After spending some time in the publishing industry, Wendy returned to the higher education environment first as a Records Specialist at The University of Alabama at Birmingham, then as an admissions/scholarship counselor at The University of Alabama. Wendy is currently the Coordinator of Student Recruitment and Scholarships for The University of Alabama College of Engineering. She is pursuing a Master's degree in Higher Education Administration, and is particularly interested in the first year experience, junior and community colleges and first generation college students.

Martha Key

Martha J. Key, originally from Walker County, Alabama, has lived in Tuscaloosa, Alabama for 15 years. She entered college as a non-traditional student. She received a Bachelor of Science degree in Business Management at The University of Alabama and an Associate in Science degree in Business Administration from Shelton State Community College. During her undergraduate studies she was awarded the Certificate of Merit Award from The Culverhouse College of Commerce and Business Administration, the James B. Allen Service Award and made the USA All-Star Academic Team. Presently, she is pursuing her Master's in Higher Education Administration at The University of Alabama. Martha is employed by Shelton State Community College as the Assessment Coordinator, and she is also the organizer of student registration. Martha is married to Tim, and they have two children.

Linda Lane

Linda J. Lane was born in Redding, California. She attended Shasta Community College, which is in the Redding area, and earning an associate's degree in Liberal Arts. She then took time off for marriage. While raising two daughters and owning a travel agency, Linda moved from Redding to Reno, Nevada, then on to Tupelo, Mississippi, and back to Redding. She completed a bachelor's degree and master's degree in Social Science for Secondary Education at Simpson College in Redding. Linda enrolled in the doctoral program in Higher Education Administration at The University of Alabama with the aspirations of becoming a future community college instructor. She is currently working as a graduate teaching assistant at the university in the Instructional Technology program.

Pam Parsons

Pam Parsons has spent the past 15 years in development at The University of Alabama where she currently serves as the Assistant Vice President for Development. She received both her Bachelor's of Science and Master's of Arts from The University of Alabama and is presently enrolled in the doctoral program in Higher Education Administration. In addition to her professional responsibilities she is active with community organizations and is currently serving on the boards of Challenge 21, United Way, and the University Club.

Samory Pruitt

Samory Pruitt is a native of Birmingham, Alabama. He earned both his Bachelor of Science in Mathematics and his Master of Arts degree in Public Administration from the University of Alabama and is presently enrolled in the doctoral program in Higher Education Administration. He has worked at University of Alabama for 15 years in management, administration, and development in the Division of Financial Affairs and University Advancement. He currently serves as Assistant to the President for Corporate and Community Relations. In addition to his service at the University of Alabama, he has taught as an adjunct faculty member in the Mathematics department at Shelton State Community College since 1991. His civic involvement includes serving on the boards of Youth Emergency Services and Challenge 21.

Laura Savage

Laura L. Savage is a native of Houston, Texas. She earned a Bachelor's of Science in education from Houston Baptist University and a Master's of Arts in Communication from Southwestern Baptist Theological Seminary in Fort Worth, Texas. She is currently pursuing the Master's of Arts in women's studies and the Doctor of Education in Higher Education Administration at The University of Alabama. Laura is employed by Woman's Missionary Union in Birmingham, Alabama, where she serves as a ministry consultant for women, giving her many opportunities to speak nationwide at women's leadership conferences and to write for various Christian women's publications. Her work is mainly in the area of Christian missions and she has traveled to 15 foreign countries throughout Europe, North Africa, and the Middle East. She has co-authored a book entitled *In and Not of the World: Life Mission for a World Christian* and has written numerous magazine articles and has contributed to several other books. In college, she was the first place winner of the first-ever National Student Teaching Competition sponsored by the National Education Association in Washington, D.C. Her professional background includes teaching on the college level, writing and editing newsletters and national magazines, graphic design, and public relations. Laura has won numerous awards for her leadership and teaching abilities and has been listed in *Outstanding Young Women of America* and *Who's Who in America*.

Melissa Stowe

Melissa Hollis Stowe grew up in a small town in Alabama called Guin. After completing high school, she moved on to complete her associate degree in 1993 at Northwest Community College-Hamilton Campus. She completed her bachelor's degree in 1997 in Business Administration at Stillman College and is presently working on Master's of Arts in Higher Education Administration at The University of Alabama. She is married and has a son. She serves as the Director of Enrollment Services for Beville State Community College. Melissa has been working in the two-year college system for seven years, which inspired her interest in the higher education profession.

