

American Woman : Subject of Salem College Symposium

The object of Salem's February symposium is to examine the image of the American woman in 1976. Today there are few formal barriers — legal, political, or economic — to women's participation in all areas of society. Women need no longer be restricted to traditional roles in society; they may move into areas once limited to men or create new, unexplored alternatives. Many women, particularly in the South and in rural areas, have been reluctant to assume active roles outside the family, home, or volunteer organizations. Academic and universities within North Carolina will explore with the Winston-Salem community the historical, cultural, religious, and social backgrounds which have determined the image of the American woman. Nationally recognized humanists will offer broader perspectives with the focus on the image of woman in transition. Together North Carolina and national humanists will explore some of the problems which these images create for women as they respond to public policy issues today.

What is society's image of woman? What is woman's image of herself? What factors determine the way women think and act? What is the relationship be-

tween society's expectations of a woman and her ability to meet her potential and aspirations? What are the implications of changes in woman's image for both the individual and the public welfare?

It is hoped that these dialogues will stimulate reflection, analysis, and interpretation of the female experience. It is not the purpose of the symposium to dictate what the image of woman should be. If a woman is to choose intelligently the directions of her future, however, she must have a greater understanding of herself, her heritage, and her relationship to the rest of the society in which she lives.

The symposium will take place over a three-day period. Three lectures, two dialogues, three panel discussions, and films will be followed by open dialogues between the participating academic humanists and the community of Winston-Salem.

The schedule is as follows:

Monday, February 16—8:00-9:00 p.m.—Keynote Address—Woman's Image of Herself—Dr. Patricia A. Graham. Why, despite the breakdown of legal barriers, have women been slow to break with traditional roles? Why have they limited their achievement aspirations in new as well as old areas

of activity?

9:00-9:45 p.m.—Open Discussion—audience participation—wine and cheese afterwards.

Tuesday, February 17—9:00-9:30 a.m.—Coffee and sugarcake.

9:30-10:45 a.m.—Dialogue—The History: How Society Views Women—Dr. Inzer Byers and Dr. Lois Banner. What historical factors help explain the emergence of such nineteenth century images as "The Woman on the Pedestal" and "The Southern Lady"? What changes have occurred in social expectations and the images they foster in the twentieth century?

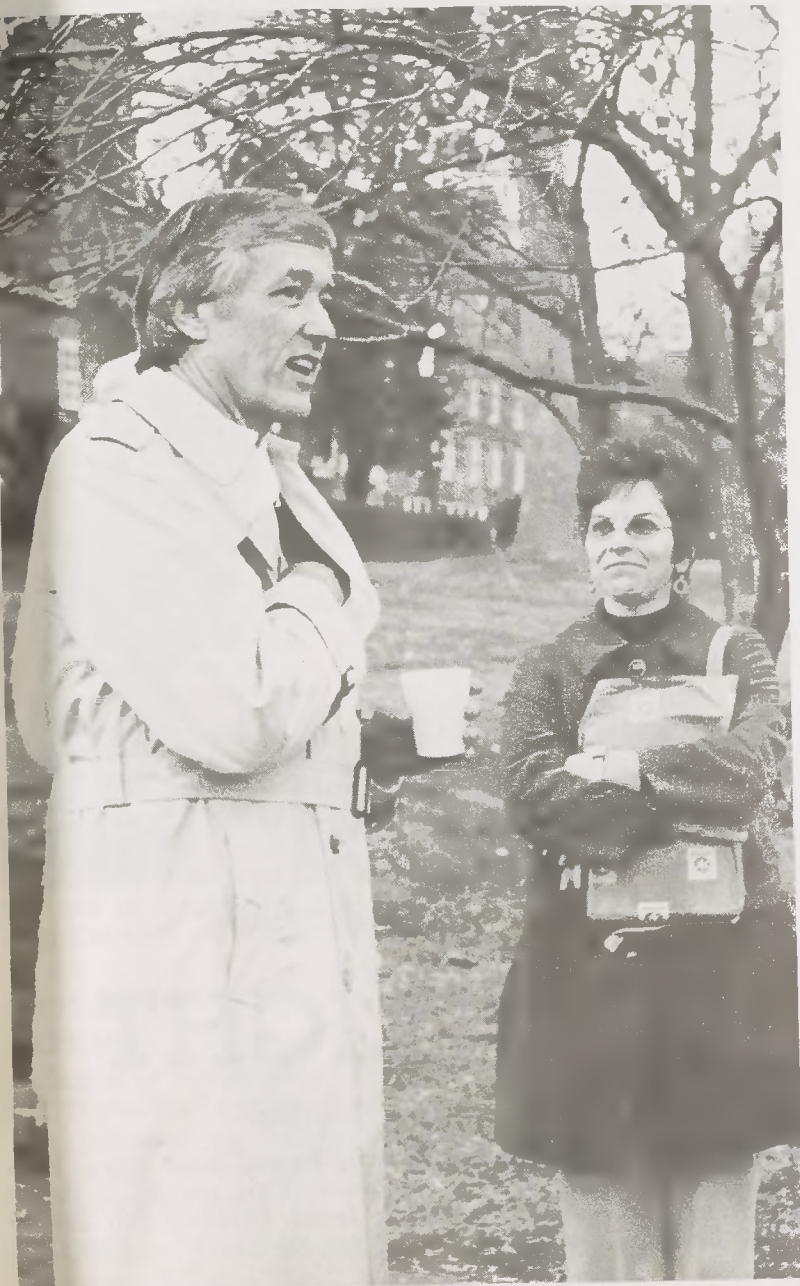
10:45-11:30 a.m.—Open Discussion—audience participation

12:00—Sit-down lunch

1:00-1:45 p.m.—Lecture—Female Archetypes—Dr. Fontaine Belford. Female archetypes in mythology, religion, art and literature. Is there a primordial female experience that underlies all human experience? Does art reflect or affect society?

2:00-4:30 p.m.—Panel—The Heroine's Journey. Writers and critics discuss images of women in literature. Dr. Adrienne Rich, Dr. Margaret O'Connor, Ms. Anne Goodwry Jones, Dr. Louise Gossett—Discussion in Groups—

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Dr. Chandler reaches for a light while he and Beck Pack wait for the Moravian band.

Residents Deal with Uncommon Regulations

Old Salem Families Live In Historic Community

By Margareta Yarborough

As those of us at the college thread our way through tour groups, on our way to and from the P.O., sometimes it's easy to forget the other group of people who "belong" in Old Salem—those who live here.

One familiar figure is Herbert Vogler, who lives with his wife Louise in the same house where he was born 87 years ago. He is most often seen, broom in hand, tidying up the sidewalk around his driveway. His great-grandfather, John Vogler, was one of the earliest settlers in Salem. His memories of Salem span many changes in the town. For instance, he remembers killing rats in the Vogler horse barn where the Anna Catharina House has since been reconstructed.

Michael and Sarah Mooty now live in the Catharina House, which has a strategic position on the route to the P.O. Michael is associate pastor at First Christian Church, and Sarah is a junior at Wake. She feels she gets some strange looks for leaving every morning in a car with a Wake sticker. Sarah says that occasionally they overhear snatches of a conversation on the way to the P.O., and then pick it up again on the way back — the results can be hilarious. The Mootys share their home with Vivian, a mottled yellow

cat who has found a meal ticket at the refectory. Old Salem is a great place for a cat, Sarah says, and wishes she could be a cat and follow her around someday. The Mootys also feel sometimes that they share their house with the presence of Anna Catharina, a remarkable Moravian woman who outlived four husbands. Sometimes at night when the fire burns low, all the past sinks in.

Another Old Salem resident who lives further down Main St. is Evelyn Spach, who is the decorator for Old Salem, Inc. It was she who began the custom of decorating with red peppers at Christmas. Mrs. Spach, as well as her mother and five sisters, attended Salem College. She had the privilege of rooming on 4th floor Main Hall, where "something exciting happened all the time," such as once during a storm when the skylight fell in.

New residents in the Bagge House at the corner of Main and West St. are Mr. and Mrs. Frank Borden Hanes, Jr. They moved in August from the Fourth House further up Main St. The Bagge House was recently included on the tour of private homes in Old Salem.

Old Salem is an unusual town, so it follows that there are some uncommon regulations. Peggy

Shuping, who lived in the Butner Hat Shop until she and her husband moved this fall, says that some of the clauses in the rent contract were fascinating. Most restrictions on Old Salem residents naturally concern the external appearance. All curtains must be lined in white material. Only candles may be placed in windows to preserve a uniform appearance. No venetian blinds or screen doors are allowed in restored houses, and clothes are not to be hung out on a line. The sidewalks must remain uncluttered—once Peggy left her bicycle leaning against the fence, and she received a phone call shortly thereafter to move it out of sight. No visible TV antennae or mailboxes are allowed either. At the Anna Catharina House, the Mootys have this problem solved: the mailbox is hidden under a piece of trap-door siding on the wall. It was the first thing Sarah noticed and the last thing I saw—many local residents keep a box at the post office rather than wait for the postman to discover their boxes.

Even gardens are subject to restrictions. Theoretically, only those plants which were cultivated in early Salem are allowed, but most agree there is sufficient variety in the "approved plant" list. Zinnias and marigolds fail to make the list, however, as well as to-

matoes, which, according to Michael Mooty, the early Moravians believed were poisonous.

There are no restrictions on internal decorating in an owned house, but in a rented one, walls are not supposed to be painted, or, if they are, the color choice must be approved, such as Wedgewood.

Such regulations and other inconveniences like parking problems and the lack of a neighborhood store are little bother to those living in Old Salem. Although the age range of Salem residents varies greatly, all seem bound by a deep interest in the history of the town, and by an awareness of the unusual circumstances in which they are living. Mrs. Borden Hanes likes the feeling of Salem as a community separate from the rest of the city—it's an enclave worth coming home to. For the Mootys, the restrictions are not really curbs at all—their way of life is more suited to "back then" anyway.

Once a person decides to live in Old Salem, his name is placed on a waiting list by Fred Medas, manager of rental properties for Old Salem, Inc. The size of houses varies greatly, as well as the rent scale. This is one reason there are comparatively few children in the neighborhood. Either the quarters are small enough to suit one or two persons, or they are large enough for a family with a rent

too high for most family budgets.

More restoration is in the planning stage. In January a capital campaign will be launched, headed by Frank Borden Hanes, Jr. Its headquarters will be located in the Shoemaker's Shop, and the drive should last two or three months. A goal of \$2,800,000 has been set, part of which will finance the four building projects scheduled next. The Single Brothers' Workshop will be reconstructed behind the Brothers' House. The Vierling House, on Church St. at the head of Bank, will be rebuilt and used as an exhibit building. As this was the town doctor's home, it will show how the professional man in early Salem lived. Its location on the north end of town will also draw tourists who might otherwise miss God's Acre. Also to be reconstructed is the Gottlieb Schober House in the lot where the library used to be. The college will have the use of this building. Finally, some outbuildings behind the Tavern will be restored.

Other restorations may be brought about by private individuals, following guidelines set by Old Salem, Inc. The most noticeable one in progress now is the reconstruction of the Beitel-Van Vleck House on Main St. The lot was bought from Old Salem, Inc.

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