

Coeducation After 10 Years



Is Lafayette Still a 'Man's College'?

Six women say: maybe

By Patricia A. Facciponti
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Academically, Lafayette College couldn't be finer, agreed six student leaders, all seniors and all women, in separate interviews. Socially? "It's still a man's college," one summed up. "It's still the same."

The six were asked how successfully they felt Lafayette had coped with coeducation in the 10 years since women were first admitted. They were unanimous in their praise for the academic and cultural opportunities available to them, of the egalitarian attitudes of their professors, of the College's efforts to accommodate the women and their activities. But all expressed concern that despite the surface equality, the predominant atmosphere of the College remains very masculine and in many ways the women still feel like outsiders. Although they cited the dominance of the fraternity system, the sparsity of female faculty and the male-governed dining plans as major factors contributing to the masculine aura, the women recognize that the problem really lies much deeper.

"Technically, I don't think that there's anything that women can't do here," said Ann Gallagher.

"Lafayette has done about all the outward things it can to help women, in fact more than other schools that went coed at about the same time. They've done the surface things. They've gone through the motions. The rest is not a change that can be legislated or brought about by decree. It concerns people's attitudes. Sexism runs deep and no matter what you profess on the surface, people have grown up with certain attitudes that

Elizabeth Colley



are not going to disappear in one year or five years or even 10.

“I’ve heard men say that they are intimidated by the women in general. The men can’t accept the idea of a woman doing what they think *they’re* supposed to do.”

When Gallagher was named the first woman editor of *The Lafayette* last spring, she made Lafayette history, breaking 110 years of traditional male leadership of the oldest college newspaper in Pennsylvania. But at what cost? “It’s easy for a woman to be successful here,” said Gallagher, “but you can either be successful or you can be a woman—not both. A successful woman is not looked upon here as other women are. You become, maybe, one of the boys—if you’re lucky—which is not bad, but you’re not looked on as a woman.” Accustomed to her share of male attention since her early teens, Gallagher noticed that as she rose to prominence on campus the men at Lafayette seemed to regard her differently. “It was as subtle as a shift in the wind.”

Aside from having most of her mail at the paper arrive addressed “Dear Sir,” Gallagher has had few difficulties as a woman in management in her editorial position. “I couldn’t ask for more cooperation from the staff. They’ve been terrific.” Academically, as a physics major, she has “never felt out of place in the Physics Department.” When she enrolled in 1975 she was set to be the first woman to graduate from Lafayette with a bachelor of science degree in physics. However, she withdrew for a year and a half; another woman physics major transferred in, and Gallagher lost that distinction.

Gallagher wishes she had had more female professors at Lafayette. Coming from a traditional home in a rural area (White Haven, Pa.), she had few opportunities to observe women in positions of authority and sorely missed having successful women as role models.

Whatever difficulties Gallagher has experienced at Lafayette have been social. Uncomfortable from the first with the fraternity party scene, she is only now beginning to be able to go to a pub night and enjoy it. “I guess

it’s because I’ve stopped looking for what I know isn’t there.” She and many other women on campus have mixed emotions about the parties.

“When a woman is a dining member or a close personal friend of some people in the house,” said Gallagher, “then she feels like a guest. But when she may be one person out of many going to a fraternity pub night, she may feel like a piece of meat.”

“I hate to criticize the fraternities. They have a lot of good points that people don’t realize. It takes a lot of responsibility to run a large fraternity with a meal plan. Fraternities subsidize free social life for most of the women and all the independents on campus, but I think they are the last bastion of sexism here. They’ve served to preserve sexism at Lafayette long after it might have died at another type of institution.”

While Gallagher admits to a certain amount of bewilderment about men’s attitudes toward successful women on campus, Paula Consolini, a government and law major from Southington, Conn., thinks she understands why such attitudes develop. And while Gallagher found her femininity ignored or even negated because of her success, Consolini realizes that she herself practically denied her womanhood in an effort to get along in what she felt to be a man’s world.

Gallagher: first woman editor



Photos by Patricia A. Facciponti

Based on her own experience Consolini thinks that in attempting to break down barriers of traditional sexual stereotypes, a woman may almost unconsciously begin to guide herself by male standards. “You try to shove in the background what it means to be female by not being emotional, by being rational, by trying to show the world, and indeed, your own ‘male mentality,’ that you can be as responsible as any man. Then because men have an idea of what ‘women’ are, you’re no longer perceived as a woman. There’s a kind of detached respect for you. They put you in a different category.”

Sometime in her junior year Consolini began to come to terms with herself as a woman. “Suddenly I said to myself, ‘Why am I holding up in the air the notion of a man’s ideal? Why can’t I be emotional *and* rational? Why can’t I just be who I am?’ It’s dangerous for other people to tell you what you should be.”

She thinks part of the problem in attitudes comes from the lack of opportunities for students to get to know each other well. As president of the Resident Advisers System, Consolini encourages social interaction within the residence halls through “study breaks” and organized social events. “Women in particular concentrate their socializing in the dorms,” said Consolini. “Close relationships are built there. When you go out to the fraternities, that’s where the others are.” At fraternity parties, she pointed out, the presence of alcohol, the noise level and the feeling of being in somebody else’s house make social interaction difficult.

Consolini has been a leader in trying to establish a “third place” on campus—other than the residence hall and the fraternity—for fellowship and conversation. She and Jack D’Angelo ’82 were instrumental in trying to revive “The Gourd” last year as a coffee house where students could meet in a neutral, non-alcoholic atmosphere. Maintaining an attractive program and the small size of the room made the project difficult. She and other members of a student and

faculty committee established to examine the social life on campus are giving careful consideration to the possibility of establishing a larger, permanent third place.

"I see it as crucial not only to the situation of women but also to the situation of men. It's very detrimental to be in an environment where the sexes are so separated. Women come to be regarded as 'others' rather than as human beings because there is little opportunity to get to know them in any other way.

"Men individually and men in their fraternal element are different. Men in their fraternal element become more abusive of women. They just sort of change character a little bit from what they might have been in their freshman year or the way they might be when they're on their own. Relating to them there, you can't quite see who they really are because the fraternity has already molded them in a particular way."

Consolini maintains that sororities, even if they were to eventually equal fraternities in number, would not solve the basic problem. In her view, fraternities and sororities alike select new members with interests and backgrounds similar to current members. "The women's situation is intricately tied up with the men's situation. Women realize that we're not getting to know other women. Men don't even realize that they're not getting to know other men. It's not just a women's problem. It's a problem for everybody."

Julie Fleener, president of the first sorority at Lafayette, believes that sororities help fill a pressing need for women. In her freshman year Fleener was one of the founding sisters of Beta Gamma, and she became president the following year. The group recently became affiliated with a national organization and is now known as Sigma Kappa.

"Women were envious of the men, who had the option of fraternities," said Fleener. "Women wanted an equal opportunity to develop those close friendships that would last a lifetime. That was one of the most

important reasons for going national, to establish ties with other women across the country."

Of the five sororities at Lafayette, Sigma Kappa is one of the three which have their own houses. Sixteen members are housed in Sullivan House on the southern edge of campus. There the women have a place to enjoy informal social contact and hold their meetings. They host an occasional activity, but since the sorority house lacks the space for large parties they often sponsor a social event with one of the fraternities.

Fleener, a metallurgical engineering major from Dallas, Texas, feels that one of the most important functions of a sorority house is to give returning alumnae a place of their own. Unlike fraternity-affiliated alumni, women graduates who come back for special events feel a loss at not having an on-campus center of activity, she believes.

One thing that sororities lack is their own dining plans. Fleener sees communal dining in itself as a valuable chance for interaction. Very few upperclassmen, however, eat in the central dining hall, Marquis. Each spring freshman women, except for those in Soles and Watson halls, which have their own dining plans, search for a place to eat in the fall. The fraternities often accommodate women as dining plan members.

Consolini: head resident adviser



Fleener: sorority president

Finding a place to eat, she said, "often puts freshman women in a panic. The fraternities have sign-up periods, but all of them are different. You have to find out through the grapevine or you have to know someone there. At some fraternities they have to vote on you. For others, it's first come, first served. It's chaotic. I wish the school would make it easier for women to find out when the sign-up periods are."

Loren Pierce, a government and law major from Mechanicsburg, Pa., was one of the students who found finding an eating plan an unnerving experience. At the end of her freshman year when she was faced with signing up for the fall, Pierce desperately searched for a fraternity which had space and was willing to take her. "I put my name in at a lot of fraternities, but it seemed that if you didn't go to their pub nights or know a lot of the brothers, you didn't get in. It was awful." She and a few of her friends "finally got in down at Sigma Nu. They had a lot of openings. I guess nobody wanted to walk that far."

Pierce's main extracurricular interest is the athletic program, and she has been president of the women's track club since her sophomore year. She was one of the primary forces behind getting varsity recognition for the women's cross-country team and is trying to do the same for women's indoor and

outdoor track. "Most of us wanted to become a varsity team. It wasn't just for fun; we trained hard.

"As a club we got no money from the school. We had to go through student government to get a budget allocation, which was minimal the first year. Because we had no uniforms we each bought a T-shirt and had it printed up, and we had numerous hoagie sales to raise money to go to meets."

The women appealed to Dean of Students Herman Kissiah, citing federal equal-opportunity regulations contained in Title IX. Kissiah was receptive, but said it was up to the team to show sustained interest—the general rule for any sports club wishing varsity status. Said Pierce, "They wanted to be sure that it wasn't just a one-time thing, that we would have enough for a team this year and every year. He felt that if we could maintain a squad and run as many meets as the men's team, then we would warrant varsity status." Interest was sustained, and women's cross country became a varsity team last April. "Now the cross-country budget is split down the center with the men. We don't have to pay for our travel, we get meal money and the school provides—and launders—our uniforms. We have a coach, sweatsuits, and the same allowance the men get toward the purchase of training shoes."

Pierce feels the status of women's athletics is improving. Even the intramural program, long a source of contention because of scheduling inequalities, has been reorganized and is working much better this fall. She admits it's hard to get things going, that many women are more involved in their studies. "Women here are students first and athletes second," said Pierce, who also stressed that "women in the varsity program are definitely dedicated." Herself dedicated to both track and her studies, Pierce spends most of her off-track spare time in the library.

Another woman athlete with quite a different set of concerns is Lenora



Pierce: varsity-status seeker

Johnson, center and co-captain of the women's basketball team, which has enjoyed varsity status since 1972. Basketball is one of her chief joys and the court a place on campus where she is completely comfortable. The biology laboratory, where she is happily pursuing her major studies, is another.

But socially her alternatives are even more limited than those of most women on campus. "It's different for me because I'm a black woman," said Johnson, who finds it difficult to think of women at Lafayette as a minority. She sees the problem of being black as far more pressing. "And being black and a woman—that's just so much worse," she added softly. Of the more than 2,000 students at Lafayette, 68 are black. Twenty-two of those are women. As a minority within a minority, the senior from Oxon Hill, Md., has

found herself edged to the far perimeter of Lafayette's social whirl.

She is an active member of the Association of Black Collegians, "and that helps." ABC works to create a social life for the blacks on campus and also sponsors programs for the entire college community in hopes of fostering better relationships with other students. Its activities revolve around the Black Cultural Center, a three-story living unit and social hall on the edge of the Quadrangle. Seven male students are housed in the upper floors, and the first floor is devoted to social and meeting rooms. ABC sponsors numerous cultural and entertainment programs throughout the year which are usually followed by a reception at the center. What they often lack are guests. "It's difficult to understand why more of the other students don't come to our functions. I guess it all comes down to how you're brought up. A lot of the people here aren't familiar with blacks at all and have had little contact with them prior to coming to college. So I guess it's understandable in a way."

Johnson's face takes on a particularly warm glow when she talks about ABC's special project, Black Children Can, in which the group works with about a dozen inner-city Easton children recommended by school officials and social workers. Each Saturday morning the children are brought up to the Black Cultural Center for breakfast, some arts and crafts, and a lot of conversation with the college students. "We take them on trips and to College events and sometimes we help them with their homework."

Aside from ABC activities,

***'Technically, I don't think there's anything that women can't do here . . . [but] sexism runs deep and people have grown up with certain attitudes that are not going to disappear in one year or five years or even 10.'*—Ann Gallagher**





Johnson: A.B.C. devotee

Johnson as a black woman finds little social life at Lafayette. She attends an occasional cocktail party, a pub night rarely, and finds there are few other social options. While she and other black students find surface acceptance, there too, they are dealing with inbred attitudes that will not quickly dissipate.

Although disappointed in the social scene, Johnson would enroll at Lafayette again. "I'm getting a fine education and I'd also come to play basketball. The women's athletic program at Lafayette is very good. The opportunities that are given to women, the facilities and the coaching staff are on a high level for such a small school."

"The academic education, most people will agree, is the finest you can get," said Ellen Fenlon, "but when women come to Lafayette they are hit right away with 140 years of a tradition that happens to be all male. Socially, as you make the rounds of the fraternity parties, you feel very much an accessory to the whole thing; you wish there was one place where you could go where you weren't just a kind of fluff, something that different fraternities might compete over.

"As women we don't yet have the level of organization that men have

here. The fraternity structure, the social structure, the sports structure—it's already made for them. They step into it when they come here, whereas I think most women right now find that they have to show an initiative to develop these things. Whenever we get together it's always something new, always something that hasn't been done before. It's exciting and in many ways I don't think that women are discouraged. If anything it's a good preparation for the kinds of initiative they will need for what will come afterwards."

Fenlon transferred to Lafayette in her sophomore year from a women's college. "It was a very supportive kind of environment—in some ways falsely so—because I don't think you'd ever really experience anything like it in life."

Fenlon is co-president of the Association of Lafayette Women, an organization which seeks to unify the efforts of the various women's groups on campus. Composed of representatives of sororities, clubs and other organizations as well as women at large, the group conducts discussions on women's topics, brings in programs for the entire campus and works to improve conditions for women at Lafayette. "Our function itself isn't social but to provide an organizational base for women if they want to express their views, to somehow change conditions at Lafayette."

Fenlon: trying to unify women



ALW's members are presently attempting to improve women's health services to include gynecological examinations and the distribution of birth control information. They are trying to establish some kind of women's center on campus where women students can relax and alumnae can gather.

ALW is especially interested in seeing the College hire—and grant tenure to—more women faculty members. Said Fenlon, "The lack of women faculty hits you, perhaps not in the beginning, but when you're making career plans. Many of the women here are trying to solve doubts within themselves about whether they want a career and at what price." She wishes there were "more women advisers or just people to talk with who have gone through similar things." Fenlon has found the women faculty, though few in number, very supportive, particularly ALW's advisers Chris Drake and Una Chadhuri, assistant professors of anthropology and English, respectively.

Overall, how do the women interviewed feel Lafayette has adapted to women? They were asked to grade the College on a scale of one to 10, with one representing an all-male stronghold and 10, a totally integrated coeducational college. Loren Pierce stressed that academically Lafayette deserved a 10; on the whole, she gave the College an eight, as did Julie Fleener. Ann Gallagher and Lenora Johnson think the College has come about halfway, and rated its progress as five. Giving the toughest grades, fours, were Paula Consolini and Ellen Fenlon. "Most of the changes at this point have to be perceptual," said Fenlon. "I don't think that most of the women here have the same expectations for themselves as men have, and I don't think men see the women as equals yet."

Although they disagree on the speed of travel and the distance covered, all agreed that Lafayette has come a long way in 10 years and that it's headed in the right direction. □



Elizabeth Colley

WHEREAS, by its Charter Lafayette College is obligated to dedicate all of its resources and activities to the education of youth; and

WHEREAS, this obligation, except by history and tradition, is not limited to male youth; and

WHEREAS, in the establishment of educational goals and in the adoption of appropriate policies for the achievement of those goals in order to fulfill the basic educational obligation of Lafayette College, this Board must, of right and necessity, place primary reliance upon recommendations duly adopted by the Faculty and the Administration of the College;

NOW, THEREFORE, BE IT

RESOLVED, that this Board of Trustees accepts and adopts, in principle, the recommendation of the Faculty of the College that women be admitted to all degree programs of the College, subject however, to the approval by this Board of Trustees (1) of a model for ultimate college and departmental enrollment by sexes which this Board determines, under all relevant circumstances, is reasonably attainable within the near future and is economically and financially sound; and (2) of a time schedule and procedure for accomplishment thereof which are determined by this Board of Trustees to be appropriate. . . .

*excerpt from the minutes of the June 27, 1969,
meeting of the Board of Trustees*

Alumnae Reflect on the 'Novelty' of Coeducation

Despite awkward moments, the transition went smoothly—
Five tradition-breakers sketch college life with poignancy and humor

By Elisa J. Grammer '73

Without deprecating the education I received at Lafayette—which, of course, was the reason I happened to be on campus in the first year of coeducation—I would have to say I found my college experience immensely enjoyable. The novelty of women on campus and the College's reaction to it all made my undergraduate experience an adventure. But looking back on those times, I find that I value most the friendships I made at Lafayette.

Coeducation was a new and exciting thing for those already at Lafayette 10 years ago: the administration, the faculty, and the male upperclassmen. To the newly-arrived women, however, coeducation was the norm. We never knew the College in any other context.

Although the wildly skewed ratio of men to women provided a unique experience for us all, by the time I appeared on campus, I viewed my presence as something very much a matter of course.

It was evident from the start that those who preceded us had some adjusting to do. Women were the center of attention at all levels of college life. Even the physical plant was spiffed up to the extent that Ruef Hall (the women's sole residence, then known as "New Dorm") was given a kitchen on every floor, as well as other amenities deemed appropriate for women.

The professors gave every appearance of being delighted to have us. Professor Pascal made it no secret that he loved the ladies even more than the football team and students in general. Professor and Mrs. Gaertner were pleased to learn that we civilized females truly appreciated their elegant European dinners. Those in the History Department were equally gracious. I'll never forget Professor Gendebien's daily greeting to our European history class, "Gentlemen and Miss Grammer, today we will discuss. . . ."

I would venture to say that the male coeds were also happy to have us on campus. We provided their first opportunity to flirt on a casual weekday basis, and the Lafayette men were not about to waste such an opportunity. We women were pleasantly bombarded with attention. Some of the sentiments directed my way were memorialized, for my college post office box received a steady stream of correspondence ranging from the ridiculous to the sublime, with an emphasis on the former. There was, for example, a note scribbled on a blue exam booklet ("Grade: A-Fresh") that began, "Since you didn't like my economics notes I salvaged a bluebook from physics. Too bad I couldn't salvage my grade." Another was signed, "Yours in propitious postage."

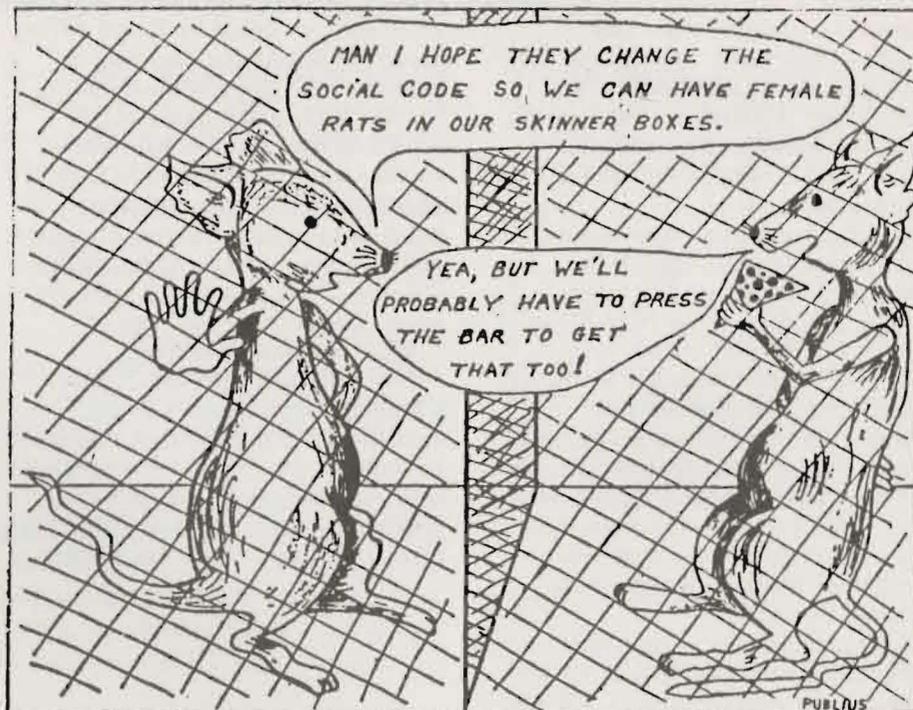
The adjustment to women was not without its awkward moments. The College administration, perhaps the most conservative segment of the College community aside from the alumni, was quite concerned about our welfare. Occasionally the

administrators carried this to extremes, embarrassing themselves and us with their solicitude. One case in point provided an unfathomable initiation into my senior year.

During my last year I lived with a few other women in a small College-owned house just across from the campus at 619 High Street. Arriving back to school early that fall, I found the house in serious need of fresh paint. With College permission, I took paintbrush in hand. Once I finished the interior, I used the bright red enamel left over from the kitchen trim to cheer up the sad, dull gray exterior. The little house boasted a door, a mailbox, and three shutters in screaming fire-engine red by the time my handiwork was complete.

In a visit the following day, the dean of students informed me that this particular hue was, in the opinion of the College authorities, totally inappropriate for the College's first houseful of women. It was clear that this objection was based on some vague moral alarm, but the precise nature of the complaint was never

One reaction (in "The Lafayette") to the advent of coeducation





While at Lafayette, Elisa Grammer was elected to Phi Beta Kappa and Phi Alpha Theta history honorary society. A former news editor of *The Lafayette*, she was an intern on *The Express* of Easton. Now with the Department of Energy, she previously worked as an energy lawyer at the U.S. General Accounting Office. She is a graduate of the William and Mary law school and has an advanced law degree from George Washington University.

revealed, despite my incredulous yet persistent probing.

Utterly stupefied, I offered to repaint the offending crimson a more staid winter green or navy blue. The dean, who was either mollified or at his wits' end, promised to consult with others and return with a decision the next day. As is often the case in such matters, we never discussed this again. The shutters, door and mailbox remained a cheerful red until the house was razed shortly after graduation. It strikes me that tearing down the house was a somewhat heavy-handed remedy for such a delicate problem.

Of all my experiences in those days at Lafayette, I most cherish the friendships made with the other women at the house on High Street. A male auxiliary of friends and boyfriends (who christened us the 619 High Street Feminine Defense League) was vital to our group, but I believe that as with any minority, we felt most comfortable with our own kind. Thus I would expect that many alumnae of my vintage especially value their friendships with other Lafayette women.

Like many of the women at Lafayette during that period, we all took part in various campus activities



The recipient of a Gilbert Prize in English, Judith Thomson Myers was the first woman editor-in-chief of the *Melange*. She was instrumental in founding the Texas Gulf Alumni Club. Since moving to Boston earlier this year, she has been doing freelance writing. Previously, she was corporate editor for Browning-Ferris Industries. Her master's degree in English comes from Lehigh University.

and acquired academic honors. We probably would have done so if we had attended other colleges, and I believe we would enjoy the same measure of success today even if we were not Lafayette graduates. But the craziness of that time and the camaraderie we shared provided special moments beyond the ordinary college activities and studies. On any given day, we could be found baking bread for neighbors; engaging in polemics with the administrators in Markle Hall; undertaking heroic efforts to save a fallen baby robin; visiting with the students, faculty, administrators, or alumni who happened by; or discussing literature, politics, men and everything under the sun. These experiences gave an extra dimension to our time at college, enriching our lives.

Our collisions with the College administration, begun with the episode of the red shutters, continued throughout that year, culminating with our attempt to donate to the College the extra bathtub at 619 High Street. This tub, to the fascination of



As an undergraduate, Alma Scott was a member of the student government, the Association of Black Collegians, the powderpuff football team and the literary magazine staff. She was a resident adviser and head counselor for the freshman orientation program. She is now a compensation specialist in New York City.

the neighboring faculty children and our cats, had been turned into a very large goldfish bowl, complete with pebbles, air filter and numerous goldfish. We envisioned it as a reflecting pond for Markle Hall's stately columns. President Bergethon graciously declined the gift. In a letter addressed "To the Members of the 619 High Street Feminine Defense League," he wrote:

I do want to say that I am thankful for the radiant wit of your offer, as I have been for the grace and brightness with which you have endowed the humble dwelling at 619 High Street during the past academic year.

The building at 619 High Street must in time go. However, I suspect that I shall thereafter always have the sense of elfin shapes and merry spirits lively hovering in the area!

At the time, we reacted huffily, grumbling among ourselves that we viewed ourselves as something more substantial than pixies. Now; however, I tend to think that we, too, are ready to admit that we are thankful to the College for those wonderful times.



The author of the book *By Shaker Hands*, June Sprigg is now curator of collections at Hancock Shaker Village in Pittsfield, Mass. From 1975 until last summer, she was a member of the Lafayette Board of Trustees. As a student, she sang with the Madrigal Choir. She has a master's degree in early American culture from the University of Delaware.



Ilene Leopold Persoff was active in the student government and was a student representative to the Admissions Office. After transferring from Lafayette, she earned her undergraduate degree at Brandeis University. Her master's degree in accounting comes from the C.W. Post Center. She is now a certified public accountant practicing in Huntington, N.Y.

By Judith Thomson Myers '73

In a scrapbook I kept during college are some tangible snippets and morsels from my Lafayette experience which, when viewed from a 10-year retrospective, act like tiles in a mosaic. Placed one by one, viewed from too close a distance in terms of time, they mean little. Seen as a whole, across several years, patterns take shape.

Needless to say, not all the items in my scrapbook are fraught with deep meaning. There's a napkin from Marquis Hall on which one of the senior class dorm counselors wrote down for me, my first evening on campus, the Greek letters for all the fraternities and their vernacular names. **ZΨ** is Zeta. **ΦΓΔ** is Phi Gam. But **ΚΣ** is Kappa *Pigs* (with underline), and **ΘΨ** is simply The Zoo. I don't recall the young man's own fraternity affiliation; perhaps that would explain his biases.

Then there's a note that was left on my door:

Judy—The Fuller Brush man was here with the dried figs you ordered; he didn't know if you ordered the red ones or the blue ones, so I told him you liked macaroons better anyway.

I have some fragments of wood from the goal posts that were ripped down after the 1970 victory over Lehigh, I have a picture postcard of the infamous Christmas candle in downtown Easton, and I have the final exam schedule from the fall 1970 semester. I also have my "Lafayette's First Coeds" T-shirt—never washed so the maroon letters and trim wouldn't run as I saw happen with other people's—carefully folded in a drawer.

Other items are somewhat less frivolous. There is a hand-written note from then Dean of Women Suzanne Hermann, inviting me to be on a committee that would decide what the women's dorm hours and visiting regulations (if any) would be. A reminder of a Young Alumni Council meeting. A note thanking me for helping with Parents' Day registration. A letter from then Assistant Director of Public Information (and now Alumni Director) Ted Partlow, asking me to participate in a "Lafayette Update" program. A letter from the Admissions Office, thanking me for being a campus tour guide that year. Another from Ted, then alumni editor, confirming my summer job as an editorial assistant for the alumni

publications. All my computer-printed course schedules and grade reports.

It is in some of these latter things that I see patterns, in retrospect. I also see what makes Lafayette special to me.

I see the pattern of my area of academic interest developing—an interest that was preparation for a career. Certain courses stand out as having been particularly challenging and horizon-broadening: Professor Bradford's "American Renaissance," Professor Watt's "Victorians" and his junior seminar, Professor McCluskey's "Shakespeare." (I blush now, though, to look at all those books on our shelves that I know I read, but the antiphraasis, heptameter and catalexis of which now escape me—not to mention their basic plots.)

At Lafayette, not only did I get to know professors in my major field; I also got to know professors in fields in which I never took a course. I still chuckle about the time, early in a semester, when I was walking with a friend on campus and we encountered one of the math professors I had interviewed for the *Alumni Quarterly*. The professor greeted me by name—and smiled politely at my friend, who was in his class! I remember being flattered when President Bergethon spoke a personal message to me when he gave me my diploma at graduation. And just recently, I felt comfortable in writing to a government professor from whom I had never taken a course and asking for information for an article I was working on. I hope these examples don't suggest I'm tooting my own horn; on the contrary, I cite them to show that that's the kind of place Lafayette is. Lafayette's smallness, its strictly undergraduate-teaching faculty, and its opportunities for joint student/faculty/administration interaction made these things possible.

I see the pattern of finding my professional "niche"—writing—thanks to my academic background and my exposure to writing and editing with the alumni publications.

You could create your own opportunities at Lafayette: when I said I like to write and Ted Partlow said he needed articles for the alumni publications, we proposed a summer job and got it approved. It was career counseling at its best!

I see the pattern of my allegiance to the College growing. I was not exactly your gregarious, outgoing undergraduate when I came to Lafayette. But thanks to people like Suzanne Hermann and Ted Partlow, I got—or, at first, was gotten—involved.

And I see one final pattern: from a fraternity dining membership commissary bill to a few notes (“When you type the paper, please try to make it as long as possible”) to old ticket stubs, it’s pretty clear where I met my husband.

For me, Lafayette was just right. I’m very glad a decision was made in 1970 to admit women. As I recall it, the assimilation was very smooth. Oh, I was called “Mr. Thomson” a few times by professors ingrained with habit who hurriedly read down the roll list without looking up, and there never seemed to be enough women’s bathrooms in the academic buildings at first, and I spent many a dejected Saturday night pondering the 113 (women) to 1,500 (men) ratio, but these were small problems.

No, from my experience, coeducation clicked at Lafayette. I don’t think my experience was solely a result of having been among the first coeds, either, though the novelty is nice to treasure. Rather, I think the elements for the kind of college experience Lafayette offers were there before women came. I would like to think that the addition of women added another dimension to those elements.

Say: Would anyone be interested in seeing the program from the December 1971 production of “Good Heavens, Lackawanna!”? I have it in my scrapbook.

By Alma R. Scott '74

After getting over my initial shock that 10 years have actually passed since I started at Lafayette, I felt this would be such a simple assignment. After all, all I had to do was write about the significance of my experiences as a woman during my student days.

I had originally decided to attend Lafayette for all the normal reasons—the chance for a good education, proximity to home and so forth—none of which had anything to do with the Class of '74 being the first class of women. In retrospect, I greatly credit my time there for preparing me to function well in a world which, if not hostile, is at least alien.

That was the end of the easy part of this assignment. I guess it gets back to my basic dilemma. Am I a woman who happens to be black or a black who happens to be a woman? I think the scale tips toward the latter. One memory stands out about my being a woman at Lafayette: it took administrators three weeks to realize they had to loosen the springs on Pardee Hall’s main doors, so that the “new” students could open them. During those three weeks, I learned the art of being nonchalant about the benefit of some door-conquering guy in front of me. So much for my significant development as a “pioneer woman” at Lafayette.

On the other hand, I look back at my stay at Lafayette as contributing to my ability to cope with being one of the few blacks in the predominantly white world in which I work.

I believe that 1970 was the first year in which Lafayette had a substantial (over 100) number of black students enrolled. If I felt like a trailblazer, it was as a black at Lafayette during the early 1970s.

The College had gone to great lengths to prepare for the arrival of women: the faculty, students and alumni were so “geared up” that it was easy to carry out a smooth transition. But how could Lafayette

possibly have prepared for a group of blacks (and at least one Hispanic) with such diverse backgrounds? (Some of us came from urban ghettos, others from the rural deep South, and still others were sons or daughters of corporate vice presidents.) The faculty had to, rather suddenly, redesign courses to include information on a whole segment of society that had been long overlooked; students had to adjust socially to the inclusion of an “alien” group in activities ranging from fraternity parties to the cultural events. And alumni—well, sometimes I think they had the hardest adjustment of all, if only because, since they didn’t have to live with us each day, they weren’t as pressured to get used to us.

At Lafayette, I had a captive audience of students, faculty, alumni and, of course, administrators, to whom I could prove that without forsaking my own world, I could make valuable contributions to theirs. Don’t get me wrong—I didn’t do this single-handedly or on the spur of the moment. Each black student and, perhaps, each woman student, every time she introduced a new idea in class or participated in an extracurricular activity or entertained alumni, contributed something unique that no white or male student could possibly have done. They weren’t earthshaking things, nor mind-boggling ideas, they were just little things. Things that helped bring home the fact that we were there and that the College had made a commitment to fully incorporate us into its environment.

We all gained so much from this commitment. The “majority” learned how valuable it was to listen. And the “pioneers” learned how easy it is to speak up.

By June Sprigg '74

There is someone peering over my shoulder as I write, and I realize with a start that I have not thought of her for 10 years now. Gangly and grinning, wire-rim glasses on her nose and her hair in a ridiculous topknot, she is from Martin’s Creek, Pa., and

'I believe we would enjoy the same measure of success today even if we were not Lafayette graduates. But the craziness of that time and the camaraderie we shared provided special moments beyond the ordinary college activities and studies.'—Elisa Grammer



she has all the chic and savoir faire of a bran muffin. She has no idea what she will do when she's grown, although she knows what she wants to learn; she has no inkling what college will be like, or even why she is at this particular college; and at age 17 she is about to enter Lafayette's first fully coed class.

Any similarity between me and this gawky apparition is, of course, anything but coincidental. She is June Sprigg in 1970, and since I have been asked to write about what it was like to be a member of that class, she is here to make sure I get it straight. She is, as I recall with a wince, an honest sort. I can tell from the smug glint in her eyes that I won't be able to get away with any nonsense, especially as she is brandishing a diary in my own handwriting as evidence in her favor when we disagree. I am not sure that I am entirely pleased with her appearance, as like most humans I cherish a creative memory as one of God's kind gifts; but as long as she's here, and looks so determined, I guess I'll let her have her say as we answer the questions put to us.

I've already admitted that she is wonderfully ignorant about choosing a college and would prefer to move on rather hastily to the next question, but she is looking pointedly at me and I am forced to confess that it's even worse than that. The real reason she has chosen Lafayette is because the people are friendly and she likes

the trees and the lovely campus. Oh, she did apply to and visit several other colleges, and glanced at their catalogues, but I'm afraid she has only the foggiest notion of choosing a school for its curriculum . . . which speaks significantly for the kind of guidance she has had in high school. As a matter of fact, she does not realize how sadly lacking other areas of her schooling have been, in spite of a handful of fine teachers and a bookworm's nature. On the other hand, her public school education has made up for some of the academic gaps by preparing her for living in the real world. She will come to appreciate that deeply.

The next thing we're asked is how she feels the male students and professors react to the new presence of women. I could say that as a mature and thoughtful woman of 17 she perceives her presence on campus as a feminist triumph over a bastion of male isolationism, but neither of us would be able to keep a straight face if I did. (I know now that the decision to go coed was made by men, not women, anyway.)

The fact is that she really does not think of herself as a pioneer or feminist, and she has several years to go yet before she will recognize the fact that there are occasions when being a woman makes a difference, either positively or negatively. Right now she is tickled to be part of the center of attention, in almost all cases friendly, from all those upperclassmen, and enjoys the chance to make some close friends among her freshman classmates. Here I would be delighted to say that she is immensely popular with all sorts of men and never lacks for dates, but

again it's her turn to harumph loudly. She will have her share of friends and boyfriends, but she is by no means convinced that a superabundance of males guarantees a lively social life (in fact, she suspects that about 10 of her allotted 13 men—the ratio is about 13 to 1—have girlfriends somewhere else).

She does not experience harassment (although after all she is awfully wholesome and she does wear those granny glasses). She does not feel peculiar being the only woman in several of her classes. She does not believe, and I continue to share her conviction, that women serve their academic development best by removing themselves from the "inhibiting" influence of males in the classroom; she is aware already that she will live in a world where men and women work together, and that learning not to be intimidated is a valuable part of coeducation.

All her professors this year are male; she can't think of one who has tried to make her feel awkward academically or emotionally. She has great affection and respect for her adviser, a scholar and gentleman, and in fact feels that if anything he is the one who is slightly dazed by the presence of women, particularly when they come sniffing into his office with the January freshman blues. She can tell he has never before in his venerable career faced a dripping, red-nosed, hiccuping 17-year-old girl, and she thinks he does pretty well.

Finally, I am asked to say something about what the experience of being among the first women undergraduates has meant. Well, we stare at each other, this other earlier June Sprigg and I. For all her embarrassing habits, I can't help but feel a fondness for her. She may not know where she is going, and she may be amazingly naive, but what she will do and learn in the year ahead will add great richness to my life. The friends she makes among her classmates and her teachers are my dear friends now; the decisions she makes shape my life today.

She, in turn, looks at me, and I like the look in her eyes; I get the

feeling she is pleased with the way she has raised me. We haven't any more questions to answer, and I am relieved. I can tell by her smirk that she would just love to divulge details of my past social life and times, like what happened the night we drank a glass of beer on an empty stomach with our hair in rollers and lay down giggling on the quad, determined to go no further . . . but since we aren't asked that, I shall simply smile and wave goodbye as I throw her firmly down the steps.

By Ilene Leopold Persoff '75

With the start of coeducation, Lafayette allowed the woman student to be as socially, academically and extracurricularly active and visible as she wanted to be. There was initially limited attention to women in sports, curriculum, health services and activities; but there had to be a learning and adjustment period for a change as significant as coeducation. The administration and faculty finally put great efforts into making the transition period as smooth as possible.

Since there were so few women students, they were minimally involved in extracurricular activities. When elections were held for student government representatives in my freshman year, I decided to enter my name on the ballot because no freshmen women were contending for office. I was successful, and soon after was appointed assistant secretary. The person who served as secretary at the time was a sophomore "coed"; since secretaries are traditionally women, it is clear how I earned my new position.

I felt that it was important for women to be active on campus. They needed to be recognized as an asset to college life, not just a device to "improve the scenery," as one administrator put it. Symbolic of the difficulties was a letter to student representatives of the Admissions Office; for a special function, we were asked to wear "jackets and ties."

I suppose that some of the men students thought of the women's

A 1969 student rally in support of coeducation



presence as a beautification project. I have a vivid recollection of voyeurs on fraternity house verandas during the first days of classes. Women were still such a novelty in September of 1971 that a popular activity was to seek them out by wandering around the dorm with "pig books" in hand.

The social life was, nevertheless, quite enjoyable, even if it revolved around having a date for football games and post-football game fraternity parties. In my sophomore year, women were allowed to join fraternities as dining members. There was no movement at that time toward separate women's living groups, except for the acquisition of a house for women members of the McKelvy Scholars Program. The fraternity dining program at least provided an option for women to belong to a group if they so desired. This helped the integration of women into the traditional social structure on campus, and improved the casualness of social life. There were signs that upperclassmen, having originally chosen Lafayette as an all-male institution, were beginning to accept women as part of an educational and social community.

My most recent visit to campus this past September convinced me that with a healthier male/female ratio, Lafayette has become a place where women are an integral and natural part of the living/learning environment. This observation made me think that if I attended the College today, I would not transfer to another institution as I did seven years ago.

At that time, as much as I loved the school, I felt a loss of privacy from being so visible. It seemed that to affirm the success of coeducation, a small number of women were called upon to be extracurricular standouts. The problem was, some of us didn't come to college to become public personalities. In my case, that realization was slow to come, but it was painfully true. □

Women Profs: They Enjoy the Challenges of Change

Profiles of the four tenured women on Lafayette's faculty—

They are devoted to teaching, scholarship and overcoming sexual stereotypes

By Connie Bartusis

"As the oldest coed on campus, what else could have happened? It was inevitable."

This is what Clay A. Ketcham said back in 1973, when she became the first woman department head at Lafayette. She was also the first woman on the faculty and the first woman to be given tenure. She was one of the architects of Lafayette's Education Semester, a 15-credit intensive program for teaching-oriented undergraduates. She was on the study committee whose recommendation culminated in the first coeducational class. As a member of countless search committees, she is partly responsible for introducing to Lafayette at least half of the women ever hired for the faculty.

And to think it all started with a subordinate clause in someone else's letter of application to the College.

It was 1953. Her now deceased husband, Herbert E. Ketcham, had applied for a position with the Languages Department as a teacher of French and Spanish. In his letter he mentioned in passing that his wife, who was qualified to teach Greek and Latin, had also taught reading at the college level.

According to Ketcham, Ralph Cooper Hutchison, then president of Lafayette, had publicly expressed the view that "If I could find someone who could teach reading, I'd hire that person, *even if it were a woman.*" She recalls, "Well, along came Herbert's letter and they picked up on the reading and it looked as though I was 'that person.'" As it turned out, her husband took a position teaching French and Spanish at Trenton State College, but Clay Ketcham was hired as director of Lafayette's newly-created Reading and Study Program, which was affiliated with the English Department. She remained the only woman on the faculty for eight years.

Tenure came in 1967 and with that, the rank of associate professor of Latin and education. Today, as a full professor and department head, she teaches statistics, testing and measurement in education, which, she says, expresses "the math side of me."

Ketcham would decline to consider herself a pioneer, trailblazer, controversial figure or adventures, yet the facts speak for themselves: She alternated and at times combined education and career without interruption, even while raising two children. She was a struggling "supermom" before that trendy label was coined. Her daughter was born in 1949. Her son was born four years later during an eventful week: she taught on a Saturday morning, went dancing that night, gave birth to a son on Sunday and returned to teaching on Wednesday.

Economic exigencies kept her in the working world. However, one does not seek to become a scholar in the classics with economic exigencies in mind. Learning has been a lifelong pursuit, as suggested by an early-childhood incident: "When I was a pre-schooler, I ran away from home—to go to school!"

Ketcham studied Greek, Latin and mathematics at Wilson College, where she had a full scholarship and ranked at the top of her graduating class. After teaching high school mathematics for two years, she began graduate studies in the classical languages at Bryn Mawr College—again, on a fellowship. (The financial aid awards were welcome, Ketcham says with amused understatement, since she was one of nine children.)

After completing her course work for the Ph.D. degree at Bryn Mawr, Ketcham took her first college teaching job at the University of Virginia in 1946. It was here that the

Connie Bartusis, currently a freelance writer, has published fiction and has worked as a newspaper reporter.

former Clay Adams met Herbert E. Ketcham, and they were married in 1948. After the birth of their daughter, the combination of teaching, mothering and researching seemed formidable, and she gave up her plans to complete her doctoral dissertation. At that time colleges were unsympathetic to the needs of working mothers and she was unable to get an extension on her deadline. At Lycoming College, she picked up the experience in teaching reading that, in 1954, would enable her to drive a wedge in the customary all-male hiring policy at Lafayette.

When her husband died, the widowed mother of two adolescents felt that getting a Ph.D. was an imperative. She was the family breadwinner and the doctorate was fast becoming a minimum requirement for job security in college level teaching. The degree came in 1966, from Lehigh University.

Asserting that the women students of today receive greater support for their career aspirations, she feels "women at Lafayette definitely are career-oriented. Like men they expect to get married, but it's not their primary goal. I see them coming here with some pretty well-thought-out plans for beating the odds in the job market." She would like to see a program encouraging students to meet with women who have dealt with the problems of combining family and career.

Asked if there are any differences between the academic performance of men and women, she says no. Then she smiles and adds a qualification: "The women used to be more meticulous than the men. They'd pay more attention to details and deadlines. They were prompt and turned in neater work. But now that's disappearing. Sometimes equality is a leveler."

Asked if Lafayette is moving to realize its potential as a coeducational institution, she answers with an unqualified yes. "As an institution



Photos by Elizabeth Colley

Ketcham: "The women used to be more meticulous than the men. . . . But now that's disappearing. Sometimes equality is a leveler."

we're fine, but you always have individuals who are a little resistant. It may have to do with their age or some other personal factors. Let's just say that some departments try harder than others to recruit women, to give them visibility, to encourage them to develop, to groom them for tenure." She scores colleges in general for becoming "followers instead of leaders, reflections of society rather than its critics. Colleges have become too much like businesses."

For her own part, Ketcham is an avowed reformer rather than an adversary. Rather than join a protest committee, Ketcham would prefer to teach her students to overhaul early education by eliminating sexism in textbooks and in the minds of guidance counselors. While she believes that women's studies are necessary as a compensatory measure, she hopes that one day history and literature will present the achievements of women as a matter of course. She wants search committees to search diligently. While she believes that affirmative action programs are a necessary prod for some recalcitrant individuals, she always wants "the best *person*" to get the job.

"As a professor," she says, "I want to be a role model for women and men."

* * *

Mary Jane Bradford's area of special interest is ecology. Somehow that is consistent with the principles that seem to have guided her life: balance, order, harmony and adaptability when necessary.

The associate professor of biology delights in serendipity, accidental discovery, in life as she would in the laboratory. There is, she says, much joy, richness and personal strength to be found by having to try new things. Flexibility and serendipity have played big parts in her life. She believes in a time and place for everything—motherhood when the children are young, a career later.

Choosing the field of biology was simply another instance of doing what comes naturally. "I decided to study biology because it was the most fun thing I could think of," Bradford says with a broad smile. "I love splashing around in creeks and the outdoors." She attended Mount Holyoke College, not because it was a women's college, but because it was "the best in science." Ann Morgan, the author of "one of the best guides I know of to enjoying the outdoors," was her adviser.

She likes the laboratory, too, for the professor who now calls herself

"a happy generalist" once considered being a research scientist in parasitology and immunology. But she also discovered the satisfaction of teaching when, as a graduate student at the University of Wisconsin, she had a teaching assistantship to finance her way through school.

The Bradfords' first child was born in 1946 while "Mij" was still working on her dissertation. She received her Ph.D. in 1948. For the next 10 years she was a full-time homemaker and mother. Her second child was born in 1950 and the third, in 1956, three years after Mij and Robert—now associate professor of English—came to Lafayette.

"I believe that raising children is the most honorable profession, and I think it's nearly impossible to have a career and rear children and do both things well," says Bradford. "At Lafayette, I've been particularly fortunate to have been able to come back into a profession gradually and to work close to home."

While she did some work as a research assistant beginning in 1958, it wasn't until 1960 that she went to work outside the home in earnest, as a part-time laboratory instructor at Lafayette. From the laboratory she made her way to the classroom,

teaching comparative anatomy and later offering the College's first ecology course. (Asked to gauge present student concern for the health and welfare of the planet, she points out that her first ecology class had 17 students, whereas this year's has 69.) In 1977 she began teaching full time. Two years later, she was elevated to the rank of associate professor and became the first tenured woman in science.

During all of those years with Lafayette she never felt like "a member of a minority group" in the unpleasant sense. "If I missed a meeting, everybody noticed," she says, laughing, "but I felt privileged. And I don't mean special privilege, either. I worked hard, I deserved the appointments I received, and the College recognized it. I had a package to offer—I was a good generalist—and the College wanted it."

Does she feel she has had to work harder and to prove her worth because she is a woman? "I do the best I can, period. I always have," she responds. Her list of memberships attests to her success: Phi Beta Kappa, Sigma Xi honorary society in scientific research, American Institute of Biological Sciences, American Association for the Advancement of Science. She takes her own seriousness of purpose and achievement, and that of other women, for granted. Women of intellect, curiosity and ambition are, for Bradford, as natural as any of the myriad creatures she has encountered in fields and streams and on microscope slides. They are not anomalies or social mutants of any kind. They were always there.

Bradford has received leaves from Lafayette to study "benthic communities," the underwater animals living on the bottoms and sides of streams. Her focus has been the Sheepscot River in Maine. Last year each member of her advanced ecology class developed a biological research project on a waterway close to campus, the Bushkill Creek. She delivered a 1974 Jones Faculty Lecture on "The Evolutionary Meaning of Animal Social Organization." Reflecting her broad view of the subject, her introduction pointed out that ecology "overlaps

many fields: on the one hand, literature, psychology, sociology, anthropology; on the other, geology, chemistry, mathematics and mechanics. It unites us, reminding us that 'we are all in this together.' "

That philosophy—"we are all in this together"—applies to her outlook on education. Asked if she thinks that Lafayette should provide, say, a women's center to give special support to women students, Bradford raises her eyebrows in a rare display of indignation: "First, I want to see that arts center for *everybody!*" And what does she think of "women's studies?" I don't believe in women's studies in particular; I prefer to see a stress on good science and good literature. It's our mission to educate people, not to educate women."

* * *

If Maresa Fanelli, associate professor of languages, is a role model for young women, it's because (she insists) that comes with the territory, with being a teacher and scholar in French literature. She wouldn't describe herself as a

Bradford: "I had a package to offer—I was a good generalist—and the College wanted it."



"political" person and she certainly wouldn't interpret literature as ideology.

"I think in terms of humanist values and these come with great literature," she says. "I try to transmit values—of which self-realization for women is only one—by doing my job, by teaching, to the best of my ability. Also, I try to practice daily humanism, to live by my values."

One of Fanelli's publications is a French textbook entitled *Aujourd'hui*, which translates loosely as "Ideas Today." Appropriately, she has included a section on the women's movement. Within the section is an essay on the problem of trying to have both a career and a family; a survey of women's attitudes toward working in "very masculine" professions (as an airline pilot or surgeon, for example) and toward income equality; and an excerpt from Simone de Beauvoir's *The Second Sex* which centers on "socialization" through fairy tales. Fanelli also has published a reader for students at the intermediate and advanced levels of French called *Histoires et Idées*.

A specialist in French and Italian, Fanelli points out that "There is no dearth of formidable women in the popular works of the well-known French masters. Flaubert's Madame Bovary, Racine's Phaedre, Mauriac's Therese," she says, citing some favorite characters that appear in her courses, "all of these are willful, daring women of passion. Not only erotic passion, but desire for adventure, freedom and sometimes, power."

"Interestingly, many of the best known French writers were homosexual—Proust, Mauriac, Gide—yet they created wonderful female characters."

There is a minus side to the treatment of women in literature. And it's all the more distressing because it's current and represents a march into darkness rather than enlightenment with time. "Modern French writers have shown a trend toward treating women as objects,"

says Fanelli, "and what's worse, they're using violence against women as a theme. Robbe-Grillet's novels get progressively worse in this respect until the later ones become almost unbearable to read." (Robbe-Grillet was the subject of her Jones Faculty Lecture last year.)

Fanelli came to Lafayette in 1971, when the first small crop of coeds was beginning sophomore year. If the halls of academe were graced with good intentions at the policy level, personal consciousness was dragging behind. Fanelli recalls unpleasant incidents that were not even redeemed by freshness and originality, considering that they happened where the intellect supposedly reigns supreme.

Exhibit A: A woman student told a professor that she wanted to be a doctor, and he asked her why she didn't want to be a nurse. Exhibit B: A male colleague expressed concern that women were touchy at "certain times of the month."

Other items: An assertiveness workshop organized by some women students was perceived by some of the men to be "political" and threatening. And, yes, on more than one occasion, Fanelli was asked to act as secretary at committee meetings because she was the only woman in the group. "I was sort of taken aback the first time it happened, so I did take notes. The next time, I suggested we take notes on a rotating basis. This suggestion was accepted without any comment."

When she was later offered the secretarial assignment (on a different committee), the offending male faculty member was mortified when his gaffe was pointed out and, says Fanelli, "He apologized every time he saw me."

In her early days, she felt like a member of a minority group. This meant thinking that she had to try a little harder, be better at her work and put in a little extra effort. "I've been on just about every committee that exists," she says, attributing this



Fanelli: "I try to transmit values—of which self-realization for women is only one—by teaching . . ."

to the fact that she was once looked on as a "token woman" and was consequently in heavy demand to meet everyone's efforts toward fair representation.

Despite occasional sour notes on the personal level, Fanelli believes that Lafayette on the institutional level is making progress in its commitment to equality for women. The College is making an attempt to recruit women for the faculty and their resumés are given special attention, she says. Women's-studies courses are welcomed and women-oriented organizations are supported, whether they are organized by professors or students. The College makes an effort to use sex-neutral language in its documents and publications. Fanelli thinks that the commitment to equality could be further strengthened by the hiring of women at the upper levels of the administration, and by day care services for staff and faculty members with young children.

Fanelli is an alumna of Bryn Mawr College. Asked if her education at a women's college was a factor in her

having become a successful career academic, she replies that her achievements have less to do with the fact that her college was single-sex than the fact that her college was Bryn Mawr: "Bryn Mawr encouraged achievement and great dedication to the pursuit of knowledge. We had to study all the time. We had to develop discipline."

In Fanelli's view, single-sex education is less critical for today's women, who receive more reinforcement for intellectual performance. Still, she feels that women are somewhat less likely than men to set ambitious career goals. "They believe they will not have to make a living, that if they get an education and a good job, they've already achieved a lot 'for a woman.'"

* * *

Tell Ellen S. Hurwitz "You've come a long way, baby," and she'd probably laugh and say, "We've got a long way to go."

The associate professor of history obviously thinks there's something ludicrous about centuries of self-proclaimed superiority on the part of one segment of the human population, and her amusement registers every time she addresses herself to the topic of sexism. She also clearly relishes being around when the system is changing.

Hurwitz enjoys the challenges of change from many vantage points. As associate dean of the faculty, as well as a history scholar and teacher, she is the first woman to be appointed to a high-level administrative position at Lafayette. In this capacity she is responsible for faculty development and curriculum development. Her special interest is interdisciplinary studies. She also is a guide to junior faculty women, confidante to women students, supporter of "old-girl networks" and "supermom" (a role she hopes that one day no woman will have to play).

Appropriately, her political style is eclectic—"candor mixed with diplomacy," as she defines it. Eventually she wants to see a society based on humanitarian values in

which feminism is incorporated—“good old Margaret Mead androgyny.” While she enjoys being near the cutting edge of change, her judgments are tempered by historical perspective. She asks of Lafayette, for example, “How far, realistically, should this institution be ‘stretched’?” Wearing an administrative hat part time gives her the power to do some of the stretching.

“The president and the provost are committed to equality for women and to affirmative action, but they have 156 years of history to overcome,” she says. “The proportional representation of women in administration and support staff is better than that of the faculty. That should tell you something. I have sensed in some faculty members a patronizing attitude that limits their commitment even to respectable tokenism. In seeking highly qualified women with this attitude, they may lose the opportunity to hire them or to retain them once hired.”

Asked why sexism continues to pervade academe, Hurwitz says, “I can’t help looking to history. Since the appearance of university life in the 11th and 12th centuries, the academy has been male dominated. Don’t forget, it was ecclesiastical in its origins. It trained men for the clergy and, of course, most women were considered unfit for that. We’re dealing with an attitude based upon an 800 year link-up between the church and the university.”

For the most part, “you don’t get things done in a small institution by formalizing procedures,” according to Hurwitz. “You do it more subtly by informal persuasion and by example.” In her view, machinery for affirmative action is slow in being developed at Lafayette, but the efforts of individuals on the faculty and in the administration are admirable. She points to the work of “The Professional Women of Lafayette,” a volunteer group of women faculty and staff members dedicated to “raising consciousness about sexism and racism.” Committee members “give advice on recruitment and faculty searches and provide support for nontenured women.”

While there is no cluster of women’s studies courses, faculty members have been given free reign in developing them when there is student interest. One that Hurwitz designed, called “Women in Europe and America,” is now permanent. “Ultimately, what we want is to broaden our approach to areas of study so that women are not excluded. If histories are histories of politics, then women will probably be excluded because women were excluded, for the most part, from politics. But until we do broaden our perspective, we need women’s studies for remedial purposes and to develop consciousness.”

Hurwitz got her bachelor’s degree from Smith College in 1964 and went on to graduate work at Columbia

University, completing her Ph.D. degree in 1972. Her academic record is liberally sprinkled with honors and awards. A specialist in Russian history, she studied seven languages and visited the Soviet Union five times. She received a student government teaching award in her fourth year at Lafayette, 1978.

On coming to Lafayette, she had mixed feelings of pride and insecurity. But only a little of the latter: “I felt I deserved the position.” Asked is she felt she had to “try harder” or to “prove herself,” she answers, “I’m a workaholic anyway.”

Hurwitz’s first child, a son, was born in 1970 when she was completing her doctoral work. Now she has a one-year-old daughter and a 11-year-old adopted son with whom she keeps in regular contact. A firm believer that family needs should be honored in the workplace, Hurwitz loves to chime, “Day care is over!” at 5 o’clock, when she leaves to pick up her daughter at the YMCA day care center.

Did attending a women’s college have anything to do with her record as a high achiever? “Probably. If you were a serious student at Smith, the faculty practically adopted you as a potential colleague.” Her impression is that at least half of Lafayette’s women students have clear ideas on where they want to go, occupationally speaking, and that they want to have it all—marriage and a career. □

Hurwitz: “Since the appearance of university life in the 11th and 12th centuries, the academy has been male dominated.”

