TAPE ONE SIDE ONE

Amanda Roth: Today is Saturday, October 19th, and I am in the Skillman Library with Kenneth Ross, Class of, Ross, Class of 1972. Thank you for being a participant.

Kenneth Ross: Happy to.

AR: Can you start with just telling me a little bit about your family, your childhood, and where you grew up?

KR: I was born and raised in the suburban Philadelphia area. Middleclass suburban family. Mother, father, three kids, all boys. I had no sisters. Suburban high school training. College prep. Came out of high school 1968. The Vietnam War was just really getting underway. That was an election year, I do recall. The politics was beginning to heat up also. The, my background in, at the high school level was in reading, literature. I wrote and read a great deal. I was in the advanced writing course. And I was active in my home church and singing in the church choir.

AR: Can you describe your high school?

KR: It was, physically it was a, a 1970s era baby-boom construction box. Cinderblock and, and steel raftering. Curriculum-wise it was designed to, to prep the, the college prep students for college and everybody else for vocations. There was a special vo-tech

school right across the street, but there was a fairly strong social distinction made between those who were college prep and those who were vo-tech.

AR: At what point did you decide that you wanted to attend college?

KR: Oh, that was a given from the start. My, both my parents were college educated, and it was always their ambition that all their kids would go to college. I had an older brother who was off to college in 1966, and it was just assumed that I would go to college. My mother even said, "You'd better study or you're gonna end up digging ditches." And that, somewhere there's a ditch digger who is living the life I was supposed to have lived if I had not studied, but I did, so.

AR: What was your family's and your high school's attitude toward higher education for women?

KR: My mother was college educated as I said, so it… quite positive, to be expected. And, and all of the friends I had in high school who were women were all also planning to go to college.

AR: What was your process of finding and applying to schools like?

KR: A bit haphazard. I did not have any strong opinions one way or the other where I was going to go. My mother had stronger opinions. She wanted a good school. So in the

spring of '68 she bundled me in the car and drove me around. We looked at Lehigh[1]. We looked at Lafayette. And we looked at Princeton[2]. Princeton was number one. Lafayette was number two. Lehigh was number three. Didn't get into Princeton. Did get into Lafayette and Lehigh. I chose Lafayette. At the time a, Lafayette's biggest draw was that it was a compact physical campus, and it allowed people who were in the arts curriculum to take engineering or, or science courses if they were interested in doing that. And I had a, a, a in the, when I took the
college boards I, I got a 702 in math and a 648 in English. And so I was wondering if perhaps I ought to have been an engineer or at least look at physics or, or astronomy or something like that. So I wanted to keep my options open there. And that essentially is why we settled on Lafayette.

AR: Did coeducation in those schools play any role in your applying?

KR: No. No. And I, I, I was, I've been wondering for the last week or so why, why that was not a consideration. The only thing I can think of is that, that because of high school in the company of educated women it was so normal and natural that I, I, I, I never even thought if it would be weird or strange to, to not have women. And so it, I didn't bother to even check. Nobody brought it up.

AR: Do you have any memories of the first day when you moved into Lafayette?

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[1] Lehigh University, Bethlehem, Pennsylvania.
[2] Princeton University, Princeton, New Jersey.

KR: Some. Happily it was a bright sunny afternoon. We were being put into what was called at the time New-Frosh. The new freshmen dorm had not yet been named. It's, it's now Ruef Hall. So that my biggest interest after climbing up the steps several dozen times carting stuff in was to, to meet my roommate, learn where everything was. At the time they were doing a laundry service in the basement of Easton Hall and they, my mother signed me up for the laundry service, linen services assuming that I would not wash my own linen. And so I had to go get the bed sheets and the pillowcases. Get, get a couple of books on the bookshelf, arrange the desk, meet the roommates, go out in the hall, meet the people on the hall, meet the, the resident counselor. There was one on every floor. I don't know if they still do that, and the, find out where the food was. And discovering that it was required to where a tie for dinner. Not for lunch or breakfast, but you did need to wear a jacket and tie for dinner, so I had to get a jacket and tie so.

AR: What kind of expectations did you have for Lafayette when you first got here?

KR: For the school nothing. For myself I expected to, to work hard and pass. My, an old friend of the family had told me, and it was, "Oh you're going off to college. Here's the two best pieces of advice I ever got." First one is the first semester you're there study all you can, get the best grades you can, cuz you've got to prove to them you can do it. After that take chances. If you fail, you fail, but they will say, "Okay you failed in this one, but you're not a failure because you've proved you can do it." That was very good advice. So I spent the first month or so really dedicating myself to, to, to meeting the professors, finding out what they wanted, learning how to study in a, in a more academic

way. Unfortunately my college prep courses in high school had trained me somewhat into working harder, but understanding that there was going to be a, a, a major ramping up of the intensity of the, of the study. Other than that I, I just wanted to blend in with the crowd, and, and pass my courses.

AR: Can you describe the social life here before coeducation was instituted?

KR: It, it was dominated by the fraternities. The, the, the, the wisdom, the shared group wisdom on the floor at New Frosh dorm was you gotta get into a fraternity if you want a social life. Fraternities were where the, the parties were. Fraternities were where the beer was. Fraternities where the, where the girls wanna go. We, we used that language. The, so you had to get into a fraternity. I was not all that thrilled with the prospect. But I mentally could see, yes there was certainly advantages to, to that. The first major party weekend was probably homecoming, and that's when we got to see the campus kick back and, and throw down an awful lot of beer. There was a beer distributor here at the bottom of the hill. It may still be there. That it claimed that it, it did very good business just sending beer up to the college. And I think there was a *Playboy Magazine* poll of colleges and, and under Lafayette it had "party school." Truthfully there were a lot of students here from New York City and the surrounding area around New York. I sometimes think their parents sent them here to get them away from New York. But they brought their, their New York attitudes with them, and a lot of them had cars. I remember getting spirited away back to Manhattan by my, a couple of guys from New York who, who the three of them, and they had four women that they were, they were

trying to persuade to come to the college for the weekend, and so they talked me into being the fourth person. Blind dates, oh boy. It didn't work out, and she drifted off to, to attach herself to somebody else, and I was free to go home and read a book. The, but that was the kind of thing going on, and the tension between the social dorms, Soles Hall and Kirby Hall and the fraternities was becoming more pronounced because there were lots of other people like me who were not all that keen on fraternities, and social dormitories did seem to be a, a good social alternative. And so Soles Hall in particular pulled in a big incoming class, and threw really good parties. I knew a number of people there. But I did go through rush week. Met a few, and because I became active in the college church, there was, one of the fraternities Phi Kappa Tau had six or seven of their brothers were also active members of that church, and some of them on, on the session, and the rest were in the Glee Club when I joined the Glee Club. I got rushed from that, from two sides. And so going where I wanted, was wanted, I went there. I rushed there. I pledged there. And stayed on all, all the time there. It was, it was a good place for me to be. It was a very non-fraternity fraternity. Not, not in for drunken binges.

AR: Can you describe what a party weekend was like?

KR: At, at our fraternity it was, it was several weeks of planning to get a, a theme and, and decorations. Our freshmen year I was in charge of the decorations, and we were doing *Star Trek*[3] as the theme. It was a big popular show for us at that time. And so I had to do a giant picture of the "Enterprise." I painted it on poster board, decorated it with day-glow paint, and then we put black light downstairs in the basement of the house.

[3] The original *Star Trek* series ran from fall of 1966 until the spring of 1969.

The walls were already flat black and the, with the day-glow we got sort of spooky effects. And I also, we had a little left over paint so I painted a few slogans and, and figures right on the flat black walls. They glowed in the dark and seemed to float surreally, a very alien kind of thing. Because our fraternity house was three blocks off campus I was not on, on campus for the, for the party weekends in, in the way that somebody at one the big houses right smack in the middle of things would be. My freshmen year when I was in the freshmen dorms the first party weekend the school arranged for busloads of women to come up from Cedar Crest[4], yeah. And that was, that was a little alarming. The, the, I felt badly for the women. A lot of them you could see them looking out the, the windows of the, the buses as they would arrive and upper-class fraternity brothers mostly, the, the student government arranged for security which mean that other students created a sort of a, a, a cattle-chute. And the buses pulled up, and the women got out, and then walked down this aisle like, like stars going into the Academy Awards with crowds and crowds of people behind the barricades. Some of them whistling, some of them cat-calling, some of the hooting. But every woman who went into the place had to go through this, this meat line in order to, to, to get into the party. And there were, I heard some people making mooing sounds which I found very offensive. And again, as I said, I really felt for the women. And a couple of people near me were saying… They put us the freshmen downstairs in the basement, and then until the women were in, and then we would all come up. And you can imagine what kind of a, a social scene that was to have, have all these frightened young women standing around in a, in a huge strange place, and then this stampede of, of men come roaring up the steps. The folk wisdom downstairs was that, that don't get your hopes too high.

[4] Cedar Crest College, Allentown, Pennsylvania.

They, they didn't come here to meet you. They came here to, to stand around for about ten minutes, and then cut out for the fraternities, and that's where all the very big, that's what they really came for. Never had a chance to check that out. But you can see the, all sorts of potential for comical but still very uncomfortable scenes. And I, I didn't much care for it. The other, it, it didn't seem to me that there were very many fraternities that knew how to give a good party, a party where people could relax and enjoy themselves. There it was, DU[5] was notorious for because they, they did, did a party with a, with a large vagina or a condom or something. It was so offensive and shocking to, to most people's taste that, that even their own fraternity members wouldn't try to defend it, and they were put on social pro for a year. They were saying, "Don't ever try that again." Other fraternities had reputations for having gang-bang rooms. Other fraternities had reputations that the pool table was put to spectacular uses during party weekends. The kind of sexist stereotyping of, of relationship of men to women was, was, was rampant, and, and the amount of alcohol consumed only increased it and the potential for violence. So I, I found almost all of that very distasteful. I know a lot of people did. And so we simply abstained ourselves. It's part of the reason why the fraternities were in such big trouble. They, they, the people who seemed to enjoy that kind of a thing would gravitate to them, and those who didn't enjoy it, what I would call _____ would gravitate away. So the houses were increasingly dwindling in their pledge class sizes.

AR: Were there any rules at that time about women visiting the male dorms?

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[5] Delta Upsilon fraternity. In 1988 DU was closed for disciplinary action. It was reinstated on campus in 1993. DU was known as a party house, and its infamous "Back to the Womb" party of 1981 featured a giant tampon, inflated condoms, and a coat hanger with what appeared to be an aborted fetus. This party caused tremendous uproar and was rounded condemned by numerous groups on campus.

KR: I, I'm not sure about what was on the books. All I can remember is, is the social convention. I was remembering earlier to myself that when we moved in on our, our floor four of the guys who moved in, and these were all of them New Yorkers, and this really impressed a suburban kid with the urban sophistication of these New Yorkers, they all had permanent girlfriends who intended to come up and visit. The, one of them was actually brought to his dorm by his girlfriend, who then drove his car home because the freshmen weren't allowed to have cars. And some people mistook her for his wife, they were so openly affectionate and intimate. The, so the, the roommates then had to come up with some kind of a code, and it was usually a neck tie on the doorknob, do, it was, was "Do not disturb". The, again the folk wisdom was don't do that without checking with your roommate first so he's got someplace to sleep. And don't do it every single weekend cuz, cuz he's gotta study sometime. I think that it was against the rules to have women overnight. But that was, that was one that I don't think too many… It was really up to the dorm counselor to enforce that rule. And that then sort of left up to somebody who had to decide between being hated and letting the rules get bent. When, when women came then there was a whole lot more heightened security and curfew and lockout rules and stuff like that. That, those of us who had been here for awhile it took us by surprise.

AR: How did you enjoy living in the dorms you first two years?

KR: It was okay. Since your freshmen year you couldn't be in a fraternity, we were all in it together. The, the fraternity that I joined was so small, it had so few rooms, that is to say the house was so small, that most of the sophomore class could not get into it, and so we also then needed to get dorm rooms. I was up for getting into one of these, into the fraternity until quite late in the process, and so I missed picking my roommate and ended up with somebody picked at the last minute, and who ground his teeth terribly at night, and it drove me nuts. And about, about a month into that arrangement I found out that the, one of my fraternity brothers his roommate dropped out of school and left him without a roommate, and so I became his roommate. And about a month after that he just started living at the fraternity house and sleeping on the couch. And pretty well, pretty soon after that moved all his stuff out, and so I had a single on the second floor of, of, of Gates Hall which was great. And with a little balcony, and I could look out at Hogg Hall. And it was, it was, it was okay. And then I was eating at the fraternity, so I was right at the gates. I could just go out of the, out of the dorm and off down to Reeder Street and the fraternity house. Or out of the dorm and across down to Pardee which was where most of my classes were as a liberal arts major. But freshmen year, freshmen year was, was awkward because you, you had a lot of people from all sorts of different social situations. On the other side of my admiring all the sophistication of these New Yorkers is that the New Yorkers' utter contempt for, for the yahoo-hood of, of what they considered these country yokels. And I came from, I came from a town called Willow Grove. Willow Grove was a mixed urbanized area of, of probably 56,000 people. And we, we have a paper, and we, we watch television. And the train even goes into the city which is where most of the other people worked, but the name Willow Grove evoked for,

for these New Yorker folk this notion of this bucolic little village somewhere where we sat around pitching horseshoes. There was some tension in, in that line. And then there was the tension of, of those who are doing dope and those who are not. Marijuana was just pushing its way in and those who had contacts in the big city, would be again New Yorkers, could bring dope in on a fairly regular basis. And those of us who didn't, didn't. And I just sort of watched from the outside going, "Oh so that's what it is." And I, I learned what the smell was. And at the beginning of the year most of, of the people who were blowing dope would, would put a towel along the bottom of the door so that the smoke would not go out into the hallway and with the telltale smell. But by spring there was this sort of like a, "Who the hell cares?" There were a number of people that didn't come back their sophomore year cuz they, they flunked out. They just sat around existential vacuum and blowing an awful lot of dope. So I was just as glad to get out of there.

AR: Where did you eat? And what was a typical mealtime like?

KR: Well the, the freshmen year again we were required to eat in Marquis Hall. It was, I think it was about halfway through that year that they dropped the requirement for jackets and ties. There were guys that, I mean were simply pulling on a jacket, hanging a tie around their necks, and then coming in a t-shirt and shorts. And since they were wearing a jacket and tie, they were technically conforming. But the, the nonconformity was so persistent they eventually just dropped the rule. I'm not, I don't remember the mealtime. Five thirty, six o'clock. The breakfast was almost a lost cause for a lot of us

cuz we, if we had an eight o'clock class you'd, you'd still try to sleep till about quarter of eight, and then role out of bed, jump into your jeans, and, and go to class. Breakfast, I, I don't remember very many breakfasts. Dinner was the main meal, and, and that was a fairly non-descript thing. I did notice those who were accustomed to eating in cafeterias managed to, you'd usually eat with their arm, with their left arm if they were right handed surrounding their food so as to fend off anybody trying to spear the food, and they would shovel the rest of the food into their face as fast as possible. We'd occasionally would have food fights, and that, that was something of a rarity, but it did, it did happen. And it was usually the same people who wanted to pledge fraternities so okay fine. As fast as I could get on my fraternity meal plan I did. Then we had I think probably five thirty was the mealtime then. And we, we'd if you got out of your, your last class of the day you, you'd plenty of time to, to take care of some business, even go back to your room, drop your books, pick up your stuff, and then be down to the fraternity house by, by five-thirty. Then we'd eat, and then by six which was when *Star Trek* came on, we'd be, we'd be picking our teeth and sipping our coffee, and we'd mosey on into the TV room and, and shout the dialog back at the screen. There was a TV station that was showing, showed *Star Trek* the classic series with William Shatner[6] from, from six until seven every night. And we knew all the plots and all the dialogue by heart. And so we would just sit there and go, "Oh, oh this one. Oh, this one's great. This one's got a… He's dead Jim." And so, and you've got pause and then sixteen people in chorus yell, "He's

[6] William Shatner played Captain James Kirk on the original *Star Trek* series. He has played his character and directed later *Star Trek* series and films.

dead Jim!" Very amusing. So the mealtime almost seemed to be fixed so as not to have anything compete with, with our, our time with Jim Kirk[7].

AR: What did you think about coeducation the first time you heard about Lafayette considering it?

KR: The, I think everybody was saying, "It's about time." Or in the, everybody… I can't think of anybody, no, no I can think of one or two people, and we, oh did they get their reputations trashed, who said, "No, no, no. Tradition. We shouldn't have women here. I came here cuz there weren't any women here." And everybody looked at them like they were from Mars. The, the overall the idea of coeducation as a justice issue, as, as a lets get things back to normal issue, as a, "Why do things have to be so weird?," all this pent up tension that, that only gets expressed and then gets expressed violently and vulgarly during a party weekend. Let's normalize life, if we can persuade any women to come here. That was a big concern. And I, we were, I, we were amused at the amount of, oh what to call it? The administration moved very slowly and studied the issue for two solid years. And for, as far as we were concerned, that was, that was just ceremony to appease some alumni who apparently had made threats. And for us we were going, we were going, "Do it already. Come on. Do it. Fifty/fifty. Right now. Let's go." And when we got this, this thing that they would admit a small number of women up to a certain point, and, and then see how it worked. And then up to, and then it would be up to one-third. So there would always be male-dominated, and we were all going, "Oh what a sop. What a miserable, I mean, just throw the whole thing open. Come on."

[7] Reference to *Star Trek* Captain James Kirk.

Little did we know that women would be so smart that it pretty soon it was darn difficult for a guy to get into this school. But at the time it seemed fifty/fifty, I mean, Bucknell[8] was coed, Lehigh was coed, and we just wanted to join the twentieth century before it was too late.

AR: Did you get the impression that professors also supported coeducation?

KR: The younger faculty did, and the older faculty probably did intellectually. They just had difficulty adjusting their demeanor. The, the younger, all the younger faculty had come out of schools that were coed. In some cases they, they met their wives at, at grad school and married. So that coed as a learning environment was, was normal. And I remember the younger faculty speaking in open forums, Colton Chapel one time. They piled everyone into Colton Chapel, and we all sat around and discussed it. And, and very rapidly it turned into, "What are the trustees waiting for?" And people were standing up and making speeches, "This is long overdue. Why are they catering to these one or two alumni who apparently have buckets of money and no sense of humor? We need to, to change this right away." That, I eventually arranged for some of those younger faculty members to, to play at my coffee house, and, and otherwise read poetry and that kind of stuff. Very progressive. The, once the women got here, when we'd be in the coffeehouse, and they'd go there, we, we would say, "How is it going?" And they would say well, "Dr. so and so has a problem." I would say, "How so?" "Well, it's plain when he is answering questions, the little dings, like, like 'Gentlemen and Lady,' and then he'd go on and on and on." And they would read their same lecture notes, "men this," "men

[8] Bucknell University, Lewisburg, Pennsylvania.

that," "men, men, men, men, men, men, men," and not revise the notes to reflect the fact that they weren't addressing men, and that there were any women involved in the even the subject they were talking about. The tendency, in the Psychology Department they were doing all sorts of, of sly little tests where they would have a group of students and, and somebody doing a lecture, and, and the students would be trained to ignore the, the speaker except one who would have his eyes wide open and smiling and going, and nodding, "yes, yes, yes." And sure enough the lecturer eventually would just lecture to the person who was responding, and ignore the ignorers. So they would try having a, a lecturer come in, and in one of the, have the, the test team coached that when a woman asked a question they would ignore her, but when a man asked a question they would all turn and show interest and see if the lecturer would catch that. And most of the time they didn't. And they said, "Aha. You see. You are sexist. You don't think women count. That their opinions aren't as important." You take anyone of the faculty members and pin him down on the ground, wake him up in the middle of the night and say, "Do you think women are stupid?" And he'd say, "No." "Then why do you treat them as if they are?" That would be another question. A lot of those faculty retired. The, the day to day sexism that a woman would have to endure was much more in the, in the petty little things about the women's bathrooms which use much more toilet paper, but do not get serviced as frequently as the men's bathrooms, and so they run out of toilet paper constantly. "You just don't put our needs up there. You're not getting it." Or down at the gym, because it wasn't possible to convert an all male campus to a male-female campus overnight there was, there had to be jury-rigged facilities. There had to be awkward sharing of the same facilities. And the women's teams didn't get time on the

court. The women's teams didn't get time in the locker rooms. And the male staff who handed out towels would sit there leering, and, and making crude comments. It was, I think it reached the point where they were threatening to, to, to have somebody brought up on charges before they could change some of that behavior. That's the kind of, of just soul wearying stupidity, but not blatant sexism, but just this, this, "Yes dear. We know what you want. We'll get to it. Someday."

AR: Do you have any memories of the first few days that women came on campus?

KR: Yeah. Well, nothing vivid. It was, because they're so few. I think there was twenty in a campus of, of, of fourteen or twelve hundred men. And since they would be in the dorms, and we were in the fraternity house or at that time I was an apartment. I mean, it's like knowing that those new quarters are out and, and, "Have you seen North Carolina yet?" You know, "I have." "Well I haven't yet." The first time they were, and I was, there weren't that many in my classes. Being a lit major that's, could be somewhat surprising, but the, a lot of the women who transferred in, they had to transfer in, were eco, economics majors, and weren't in my classes. I saw the… Mostly it was interested watching the men react to the fact that the women were there. By, so you know, "Have you met her? Have you spoken to her? Do you have a plan on how to speak to her?" We met most of the, the first women through, I met most of the first women through the college church cuz that was a, and, or the campus coffee house cuz several of them played guitar and were interested in, in playing guitar in the coffee house which is sponsored by the church, or attending worship services and being part of the in leadership

of the church. And in both cases they were, were, were welcomed, and we did… The chaplain at one time, I remember this, I forget the provocation. It may have been the DU disgrace that, that provoked the Chaplain's Office probably in conjunction with the Dean of Students to do a campus wide sensitivity training for the issues of women, and tried, and it was all voluntary, but you, if you wanted to you could get yourself into a discussion group of men and women with, with an adult moderator to get the men to talk about what they felt and the women to talk about what they felt so that dialogue could start up. The, the group I was in actually met in the Chaplain's Office and met with Marilyn Pope[9], the, Dr. Pope's[10] daughter was in, in that class, and she was in this group. And the conversation drifted here and there. Once you talk about sex and sexuality, then, then it's pretty well open, and, and some of the, some of the guys were saying that they were not, they were not experiencing sexual harassment or anything like that from, from the women or seeing the women experiencing it. They were getting hit on by other men. And that started a conversation of, "Yeah, that's happened to me too." "Yeah, that's happened to me too." It turned out all the men in the room had at one time or another been approached by, by another male, a fellow student, not the same student, to see if they wanted sex. And so the men started typical for male conversation to ignore the women and talk about themselves. Well it turned into a conversation about how do you feel about, about gay people on campus, and, and, and the women were giggling. And we're all, we all, finally I, I, I was the one who said, "Excuse me, I'm having a hard time talking about this thing here when, when these people are laughing." And, "Why are you laughing?" And they're looking at me, and they're going, "I can't believe that the people

[9] Marilyn Pope, Class of 1974, A.B. Psychology.
[10] Earl Pope, Religion Department.

are that aggressive with you. This is weird. You know I never, if I were attracted to a man, I'd never be so aggressive as to, as to walk up and say, 'Hey do you want sex?' It's so foreign to me." So that I do, that was a vivid memory for me. Once you start talking about sexuality on campus, it's not just how men treat women or, or how women treat men, but it's how men treat men and women treat women. That's all got to be put on the table too.

AR: Did the women have any regulations about males visiting their dorms?

KR: Yes. You had to sign in. You had to sign out. And you could not be in, you could not be in the dorm after curfew, and I think curfew, was about, it was either nine o'clock or ten o'clock and the doors were always locked. And there was at one point I think that there was a, some sort of proctor or monitor seated at a, at a desk by the door, and they buzzed you in, and your, your sponsor had to come down and meet you at the door and escort you up. And we were just sort of like wow, Stallag 13[11]. Whoa. Regulations. I don't want anybody getting pregnant the first semester. I could see that. It was, security was tight. And some of us guys were saying, "So what am I? What are we, chopped liver?" I mean, I mean why… There, there had been some students who got beat, beat up by, by people from town. It, it was a sport to, to jump in the car, come up to the hill, find some scrawny little freshmen and pound on him for a while, and then, then leave him. As I was saying before about town-gown tensions, let's say off-tape that is. And that was one of the expressions of the tensions. So that, that we when suddenly the

[11] The fictional German prisoner of war camp setting of the television show Hogan's Heroes, which aired from 1965-1971.

campus began to sprout lighting, adequate lighting for the first time. I mean, lamps everywhere. There was not pretty soon a dark corner to be had. We saw, at least I saw the comedy of feeling a little, a little resentful that, that for essentially patriarchal reasons they were going to defend the women by spreading light everywhere, whereas men were on their own. So we, we saw some, some humor in that, but the campus was made a safer place and that was good. They also had blue lights where there were phones. If there was a blue light, you'd run there, you could quickly get in contact.

TAPE ONE SIDE TWO

AR: How did the presence of women affect social life on campus?

KR: I would say in three ways. Number one the, the, the need or the emphasis for party weekends dropped noticeably and quickly. Some, almost all of the, I would say by my, by my senior year it seemed those who wanted to pair off had paired off, and so that there were plenty of couples all around campus. Some of them married and are still happy. Others broke up after they got out of here. But the, the, the sense that, that meeting with a woman was an exceptional thing that occurred only at fixed intervals and under certain very bizarre circumstances evaporated. And you, you met with on a regular basis. I had several, several good friends who were women that we would study together, do projects together, had long conversations together, do, do the church work together. It was all easy and comfortable and, and very enjoyable. And it did mean that some of the fraternities that existed only as, as a party house began to, to die. And I, I understand that

six or seven pretty much just dried up and died within five or six years. They had lost their reason for existing. If they'd offered decent food they might have been able to go on as, as an eating-house. I occasionally admired the Princeton system of the eating-houses because if you put the money in food instead of the beer you, you I'd go. The, so that the, the party weekend, the emphasis on the party weekends, the emphasis on the fraternities as the supporters of the party weekends, and I think the, the overall bizarreness of, of, of the ritual of the party weekend where people would shave, and get a haircut, and dress up… Now we just were slovenly all the time. We were. You look at my senior, my yearbook you'll see how bearded and, and fuzzy we were. Now that we were not worried about parties, we had plenty of time for politics.

AR: Would you say that there was any difference in the way that freshmen related to the freshmen women compared to how upper class men related to the women?

KR: No data. I'd have to speculate. Speaking as an upper class man, I, I was a junior when the first, first full class of women arrived. I would, my style was, was much more the big brother. I was not looking for a date. I was not looking for a girlfriend. I was, so that it was more a matter of big brother saying, "You know, if there's something we can do," we being the church or, or the campus coffeehouse or the network of friends I represented, "to make your, your life here a little easier just let us know, and we'll do it." I don't know what the freshmen could do. It would seem to me that there were some social difficulties built into being a freshmen in that class. Not the least of it being that suddenly the urinals were boarded over, and, and cooking suites were being introduced.

Again the amusement on the part of men. Men don't cook? It's only when women arrive that you, that suddenly cooking is, is an urgency. We, it was ironic. But we availed ourselves with cooking suites where we could. And if, if you had a club that wanted to meet you made sure you met in a, in a dorm that had the cooking suite so you then could pop popcorn and, and have coffee. That kind of thing. That, once we got around the notion of the security stuff, with the, with the signing in, signing out, yadda, yadda, yadda, I think that disappeared fairly rapidly. If I were a male trying to, a man trying to live in a dorm that had that kind of security there would be a real problem. That's, that's all I can think of.

AR: Did the uneven male/female ratio ever make social relations between the sexes difficult?

KR: Well that is a question to ask the women as you know. Those of us who had not, those of us who had come here knowing that it was an all male school, not assuming that the school would provide us with a, with a context where, where romance would bloom, did not notice all that much. And there was not a sense of, of, of competition for "the woman." None of this, this Tarzan and the apes beating of the chest thing, and branding of heads on the quad. The, in our fraternity most of the upperclassmen had steady girlfriends from home, from other schools, some from here, but not many. And so there was, there was no real tension and, and no competition and, and no aggression. I don't know what it might have been like elsewhere on campus or in a different fraternity. They, one of the, several of the fraternities began to have what they called social

memberships and there, and mostly it's cuz the women were trying to get good food to eat after freshmen year. And the, the some of the jock houses had superb food. They, they spent a lot on food, and plenty of it cuz these guys went out and you know football practice and in games they burnt a lot of calories. And there'd be so corn on the cob and steak and lots of good food. And I mean I'd like to be a social member of a club like that just to get to the table. And they had fireplaces and carpets and things like that. That's, that's the best I can do on that.

AR: Were there any cliques that formed among the men, women, or both?

KR: As far as I know not in the first year. The, there were too many other competing loyalties pulling people. That is there was the, the drug/no drug polarity, there's the, the church/no church polarity, there was the, the Republican/Democrat polarity, there was the war/anti-war polarity. It's kind of hard to get a clique going when, when, when social forces are pulling and, and, and causing these odd alliances. My yearbook was edited by two women. Was that a clique? The, the men were too busy out protesting the war or didn't feel like doing it. Yearbooks were bourgeois and, and, irrelevant, and some sort of symbol of control and something. Not something that you wanted to do. I, I, I had a foot in at the campus radio station, the campus newspaper, the campus coffee house, the campus church, Protestant, not Catholic, the, the draft information center. I was in a lot of, of these special interest groups, and women participated in all of them. Did they, so what were they could they clique up about? No, no. I was disappointed to hear that some women wanted to get a sorority going. And that was not while I was here, but maybe a

year or two after I had left. I was still coming through the area frequently. Don't, don't reinvent the same kinds of problems that, that we spent so much time trying to break down, you know. Sororities, didn't see the point. The, that's it's possible that their cliquishness could have started off. Once it gets an institutional foothold or, or some sort of a, a dormitory foothold then, then you've got some sort of a structure to perpetuate it. They didn't, there was no structure to like in the first few years.

AR: Were, would you say that race, class, or sexual orientation or religion ever strained social relations at all?

KR: Race more than gender or, or, or sexual preference. The gay kids were, were invisible. I, I do remember only one example of, of some kind of gay liberation in the whole time I was here. And that was a, a kid wearing a, a purple lambda button once. The, and the women were, were still so few as to not create any kind of a fracture or polarity along which tension would form. But race, society generated a lot of tension politically and ethnically outside of the college, and it, it simply was imported into the college with all of its, its awkwardness. The Association of Black Collegians[12] had just gotten started and they'd gotten their own house. And a lot of whites were very suspicious of that and the fact that, "Why are they segregating themselves when they want to be integration? Dah, dah, dah." A lot of the usual kinds of, of, of suspicions that, that people were accustomed to being the dominate class start mouthing when, when people don't ask their permission before doing something. And the Association of Black

[12] The Association for Black Collegians was formed in the spring of 1968 as a political and social organization.

Collegians did not ask anybody's permission to, to associate together. They just did it. And that bent a few people out of shape. But the politics, especially the war, was the, the main engine that drove the divisions, the real divisions. And there were friendships broken up, pro and anti-war. There were alliances formed by and opposition to and there was a lot. In my fraternity was Rob Natelson[13] who was the editor of the newspaper and a Young Republican and somebody who regarded the Governor Reagan[14] as, as, as a leading light in the future. Previous but that other people on the paper under him were, were New York Democrats and absolutely sure that George McGovern[15] was needed in, in the White House to stop this, this idiocy of the war. The, the violent, well loud and spirited arguments that would go on in fraternities, in coffee houses, in classrooms, mostly were in the area of politics. Gender had not yet come an issue scary enough for men to begin to react to.

AR: Was there any interaction between Lafayette students and students at other Lehigh Valley colleges?

KR: The, the most graphic example I can think of is, is during the, the May of unrest. It would have been my junior year. The, when, when the students were shot at Kent State[16]

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[13] Robert Natelson, Class of 1970, A.B. History.
[14] Ronald Reagan (1911-) was the fortieth president of the United States (1981-1989). Reagan served two terms as Governor of California (1966-1974).
[15] George Stanley McGovern (1922-) a South Dakota democrat, was the party's 1972 candidate for president. He was a critic of President Johnson's decision to use military forces to fight in the Vietnam War.
[16] On May 4, 1970, on the campus of Kent State University in Kent, Ohio, the Ohio National Guard shot into a crowd of students demonstrating against the policy of the Nixon administration on Cambodia. Four students were killed.

there was enormous anger on campus here. And the student strike[17] formed up and, and essentially shut the college down for several days. While that was going on, and it was close to finals and, and, and several, they did, the faculty then agreed that in some cases that they would give grades for the course based on the work so far and, and just suspended final exams. Others said "No, you have to sit the final." But the, the school just stopped, and in that opening there was a lot of traffic up and down Route 22 between Moravian[18], Lehigh, and Lafayette as, as these, these committees of safety would, would form up and, and communicate back and forth between what was going on at Lehigh, what was working. Do you have a speaker we can use. And, and so there was a lot of traffic again, and this was, and the engine driving it all was the war, a national political crisis.

AR: Many women who were here in the first few classes of women talk about the fishbowl feeling. Have you ever heard of this feeling?

KR: Yes.

AR: Can you tell us what it is and if, what women might have said about it?

KR: That, that no matter where they are or what they're doing they were always on display, merely by the fact that they were a woman. They were on display. And there was… Some women I suspect deliberately did not dress up, clean up in order to say

[17] In May 1970 Lafayette students, as part of the Student Strike for Peace, refused to attend classes as a protest against the Vietnam War.
[18] Moravian College, Bethlehem, Pennsylvania.

essentially, “Stop looking at me,” or “This is what you get.” Whereas others somehow felt like they need to be a credit to their gender, and, and didn’t go out unless they were dressed. It, it, it took awhile for, for that to break down. And that’s, that’s it as I saw it from the outside.

AR: Did you ever witness female students being disrespected by professors or male students?

KR: No. But that’s, like asking a white guy, “Have, have you ever seen a black person get dissed?” Maybe you did, maybe you didn’t, but you didn’t see it because it didn’t happen to you. You’re not sensitized to it. I, earlier I was sketching the kinds of, of, of institutionalized sexism that, that we had lifted up for us to say, “This is still here. This is still going on.” But to actually see it, by the, by the time you’re a junior here you’re not taking the big bulk courses anymore. You’re taking small seminars or small specialized classes where there’s just too, too much one-on-one to, to for, for a faculty person to hide behind a podium and make condescending remarks. It’s, it’s and most of the faculty who were teaching these courses that I was taking would not have done that anyway. So it may have happened. I didn’t see it.

AR: Did you ever feel that men were disrespected or treated unfairly by the women or by the school or professors because women were here?

KR: The, the several elements I've held up where I've said the, the irony of, of, of women needed to be protected, and men by implication didn't need to be protected. Women needed to cook, and by implication men didn't need. Those were the cases that were… The paternalistic attitude of the administration towards the women had an effect on the men. Not in anyway that horribly oppressed us, more of something that could easily be laughed off. When you're already in a position of privilege to have your privilege pinched is not a major handicap. But as I say certainly you're aware of it. Certainly we were aware of it. But the, the administration could not seem to think outside of, of a paternalistic framework. The, the men were on their own, but the women the institution would still take care of. And, you know, we won't have real equality here until everybody gets taken care of equally.

AR: In the spring of 1974 there were a few controversial letters and articles printed in *The Lafayette*. One news article on streaking stated: "Of course, the opportunity exists for the women of Lafayette to streak, but that wouldn't be too unusual. After all, dogs have been running around the campus naked for years." In a period of a few weeks later a few, a woman wrote to the paper complaining that a group of ten Lafayette men had "rated" her as she passed them at lunch. A man calling himself "Studly" responded that she sounded like a six year old, that women's lib had no leg to stand on, and that fifteen percent of Lafayette women were organ teasers. In later letters he stated in a somewhat joking manner after trying to seriously defend himself: "I'm all for Women's Lib, as long as they are in the kitchen by five" and "Personally, I love girls; each guy should have at

least two of them."[19] You graduated two years after these incidents occurred, but do you think that these incidents could have occurred in 1972 as well, or was there something about the atmosphere of 1974 that was different?

KR: Well as I indicated when that, that freshmen dance situation back in 1968, that the, the rating of women or something like that, yes it did, very easily have happened. And it doesn't, I'm very disappointed in the, in the men who write in here, except for, for Bob whom I know. He was in the college church. I've lost my train of thought. Can you restate the question, and I'll pick it up?

AR: Oh sure. Do you think that these incidents could have occurred in 1972 or, or even earlier, or was there something about the later years that would have made the campus more conducive to things like this?

KR: Well I say yes they could have happened and because they did. And we did have streaking on campus, but the, the kind of gratuitous throwing of an insulting remark at the end of, of an article that has absolutely no relationship to the, to the text of the article is a gratuitous shot at, at women. Though I suspect in, in our era it probably would have been, we would have gotten, just change from, from gender to race and you would have had the same kind of article. You would have had a black person complaining that, that somebody had written a, a review of a book or a movie or something like, and it made some sort of a shot at black civil rights. And that this was a racist campus, and then you

[19] For copies of the articles referred to in this question, see *The Lafayette* from March 8, 1974, and subsequent issues in March and April of that same year.

would have gotten pages and pages and pages of replies for weeks afterwards saying, "Anybody that thinks this is a racist campus is a racist himself, and he should just go home." And that kind of, of typical defensive reaction that you get from, from, from privilege when it's pinched.

AR: Do you have any memories of the creation of the ABC in 1968 or the issuing of The Black Manifesto[20] in 1969?

KR: The, for the ABC, yes, as I, as I indicated, and I actually was in the house once because they were the only ones who had a color TV. And we wanted to see a show in color, and so we sat and, and, and watched the show with them. I'm trying to remember who it was that, that got us in because there were several black people in our, in the college church, including the Brainerd assistant to the chaplain, Bob Neal[21]. I think he, he just walked us out. He says, "Come on. We'll go on down, watch it at, at ABC." So we went in. So there was these three white guys sitting on the floor with, with all the rest of the folk. And I was thinking to myself, "Now I know what it feels like to be a minority. Fishbowl. I mean everybody's looking at me. Hope I'm a credit to my race." The, that was a two part question. You had a…

AR: Do you remember anything about The Black Manifesto?

[20] The Black Manifesto was a document created by Lafayette College students on October 27, 1969. It called for a higher level of black studies courses, black students, black faculty and black administrators. It also asked for a black house on campus and decreased racism on campus.
[21] Robert Neal, Class of 1970, B.S. Mathematics.

KR: Black Manifesto. Vividly. The Black Manifesto I remember is, is, was a, a national document from a fellow by the name of Muhammad Kenyatta who was arguing for reparations from the churches[22]. I through my connections with the college church got a job with the Philadelphia Presbyteries summer camp, Camp Kirkwood which is about twenty miles north of here near Stroudsburg. So I was a camp counselor at the summer camp the, the, in the year when Muhammad Kenyatta entered the Presbytery House at 2200 Locust Street, Philadelphia and took a couple of typewriters as a sort of down payment on his reparations. He was arrested for breaking and entering and burglary even though he was in there during normal business hours. And the kids at camp were very upset and almost all of them thinking that, that no he shouldn't have taken the typewriters, but, but the church should rise about the technicality of the law and, and embrace, if not his, his particular cause, at least saying that, "We understand. We, we will drop all charges." We communicated the feeling of the children to the Presbytery office and the Executive Presbyter himself came up to the camp to spend several hours with the kids and hear them out. And several, I don't know if, if that was a vital thing in his, his thinking, but they did eventually drop the charges. And that was you know a very concrete, specific experience of The Black Manifesto, but not related to this campus. That was, that was the manifesto that we, I'll say my church circle experienced. We experienced it through, through church contexts.

AR: Why did you choose to major in English?

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[22] The "Black Manifesto" referenced here refers to the work of James Forman. Following the National Black Economic Development Conference Forman prepared the "Black Manifesto" which demanded millions of dollars in reparations for slavery from churches. On May 4, 1969, Forman entered the church and took over the pulpit and presented his manifesto during services at the Riverside Church in New York City. Similar acts occurred in other cities.

KR: Certainly affinity for the subject. I loved to read. And next to theology, literature is one of the few places where people will, will talk about the meaning of life in an existential fashion, in concrete ethical dilemmas. I suppose philosophy could also take that up. But literature, classic literature always includes God, always includes dilemmas and the working out of those dilemmas within the limits of being human. So for a, someone looking for a subject where you would be required to take courses that you would have taken anyway that, that was a no-brainer once I discovered I didn't have any aptitude for science. And the, the department, I liked the department. I, I added very early on, had a good personal relationship with several of the faculty members including the head of the department, Bill Watt[23], who eventually became my mentor. And I spent the summer in their house when they were out in, in the Rocky Mountains, and so that, that twenty-four hour experience with, with staying with them. So there, there was all sorts of reasons. I, I did toy with the idea of becoming a religion major, but I had already really made a lot of commitments to the, to the English major, and I thought that I would teach literature, that that would be my job. It wasn't until after I graduated that I went through several church jobs, felt a much stronger call to the ministry. I talked to Bill Watt about it. He said, "It seems to me you have a calling with a capital "c" and a calling with a small "c". And your calling with the capital "c" is to the ministry. The calling with the small "c" is to, to literary expression." And so writing about the church, the history of the church, and writing about theology, and writing about spirituality in the church context is a, is a nice blending of, of two long, long time interests.

[23] William Watt, English Department.

AR: Did you feel academically well prepared by your high school?

KR: Yes. Yes. As I say, we did have a very good college prep course, and the, the teacher in the English Department, the head of the department was preparing students for college. And she said, "You know you've got to have the technicals and the grammar down before you go. They don't… You don't want to spend your freshmen year sitting there having to study Strunk and White[24], and discover, and which side of the quotation mark the period goes. Get it right now." And she had us memorize a, a one hundred point style sheet, and, and write until we had gotten it down. And she did a lot of creative writing which, which enabled me to, to express myself while on paper, right away. So that, that getting the paper written was much more a problem of deciding what I, what I thought, than anything that had to do with the function of getting the paper out. So yes I was well prepared.

AR: Given that you were a junior when women first came in did you have many women in your classes?

KR: I touched on that. I think not initially. Only in the very large classes. If, if you were in any kind of a lecture hall situation, then definitely. But I'm trying to think, and I, I just don't remember. So there couldn't have been very many.

[24] William Strunk, Jr., and E. B. White are the authors of *The Elements of Style*, a guide to writing and style. It was first published in 1959.

AR: You mentioned that after women came in it became harder for a man to get into the school. Was that tense, did that bring tension between men and women in class?

KR: No. No, because nobody was aware of it. I mean it wasn't until, you know, five or six years into it that, that it became obvious that, that the women who were coming in were, were smarter, better prepared, able to do the work, and willing to do the work. The, at least in the people I spoke to it was like it was, my fraternity brothers and the like it was, it was, "More power to 'em." You know let's keep the standards up." You know, really the kinds, the kind of fat headed sexists who, who made life miserable for women also made life miserable for skinny little men who were not interested in playing the macho game. The, the same kind of ultra, the machismo I think it was the first time I was introduced to that term from the jock fraternities made life awkward and difficult for men. Cuz, cuz they were, you know, hogging the definition of male. And so there was no room left for somebody who didn't care to participate in that kind of idiocy. It made a lot of people who were not into the fraternity scene very seriously think about transferring to a real school like Rutgers[25] or Columbia[26]. There was, there was a huge move to transfer, transfer, transfer. I, when I went down through my friends who I had as a sophomore and saw how many people did not finished the degree here. They transferred out. They went to another school like UMass[27]. That told me that the, the atmosphere here was, was stifling for anybody that liked poetry, literature, philosophy, an easy and, and casual relationship between the sexes, and candid discussions on, on theoretical topics. The, some of… So, so why criticize a woman for being smart? That

[25] Rutgers, The State University of New Jersey, New Brunswick, New Jersey.
[26] Columbia University, New York, New York.
[27] University of Massachusetts, Amherst, Massachusetts.

was not a threat. The threat was the dumb jock who was getting mad about it. That was the threat, and there was a threat to me as well as to her. Because we start swinging he's not gonna be, he's not gonna to be critical about who he hits. Some of the most fun friendships were between jocks, ex-jocks, guys who had pledged the jock houses as, as, as a freshmen and then because, one of them was a Rhodes Scholar[28]. I mean he was brilliant. And his fraternity did not understand him. They could not comprehend him. Another guy was a, played string bass, and he loved to bring his string bass over to the coffee house and, and play these, these long jazz rifts on, on a string bass, and we would go, "Great, That's good. This great. I can't do this back at my fraternity house." They'd go, "Put that thing away! Can't hear my Janis Joplin[29]." You know, it was just miserable. So the, if anything I would have, I would have looked at the coming of the women as, as a kind of an entire class of allies of fellow folk who I assume would agree with me faster than they would agree with the people who were making my life difficult. And so, "Come on in and join the, join the fun. And if there's anything we can do to help, we'll be there."

AR: Did you ever have a female professor or a black professor?

KR: A female professor yes. A black professor no. The, there was a woman in the Department of Psychology who oversaw the Psych 101 course. And I remember getting a grade from somebody. There wasn't anybody in the English Department yet. It was

[28] The Rhodes Scholarship is a highly competitive international fellowship award offered to thirty-two American college students each year. It includes two years of study at the University of Oxford.

[29] Popular female vocalist known for using blues in her music. She had hits in the 1960s and early 1970s with songs like "Mercedes Benz" and "Cry Baby." She died in 1970.

only a few years later that somebody was hired. And then the Religion Department that was all male too. So it was the woman in the Psychology Department was my first professor from whom I got a grade.

AR: Are there any very good or very bad academic experiences that stand out in your mind?

KR: Related to our topic here today?

AR: In any case.

KR: Good or bad academic experiences. Well the fact that I have to really cast back is, is to say, no, not, not horrible. I, I do know some people who suffered terribly. And for all sorts of reasons. They were here because this is where their parents wanted them, and they didn't want to be here, or they didn't know what they wanted to be when they grew up. And of course it was an expensive school, and they were wasting their parent's money, and they were miserable. And there was a, there was a fairly steady drop out rate. I found that for me it was a, a small pond in which I could be a big fish. I was able to very quickly to, to come into leadership positions in, in places where I, I was allowed to take risks. I was allowed to fail. I was allowed to succeed. I was allowed to assume my first adult identity and test it out in, in a supportive environment that would pick me up if I fell. That was great. The, I was able to put together a system of support between the, the church folk, the fraternity folk, and the faculty folk, so that I always had backup.

I always had somebody to turn to. I, I never was just out there alone. I was never singled out for any kind of, of vendetta or singled out for any kind of, of exclusion. The, the, the ease in which, and it's white male privilege, and I, I know what it feels like, and I know when the machinery works it works very well, and it's ideal and you wish it for everyone. It's, it's then you realize that it's, it's not available for everyone, and you think that it should be. I don't know how exceptional my experience was. I've always, and since then I, I, I still bank on my education here. I still use what I learned here. I still have a, a great fondness for the time I spent here. But I recognize in my class there were very few people that actually had that. We are the least, our class and the class before and after us are, are least responsive to alumni appeals, most likely not to show up for any kind of reunions, most likely to ignore mailings and, and refuse to give new addresses, and in many ways try to put their, their entire experience here behind them as, as a bad job. I was, I was very much at home here, and, and part of that was pure accident. But it happened to me, and I enjoyed it.

TAPE TWO SIDE ONE

AR: What kind of music did you listen to? And would you say music was a significant part of your college experience?

KR: Yes. When I got here I was… It would have been top forty radio. But there wasn't a decent radio station around. And this is the era when FM was really starting to penetrate. And then again the New York sophisticates had their favorite radio station.

And I remember one fellow climbing out on to the roof to try to erect an antenna so he could pull in some of the great radio stations in New York which were playing album rock. So that by the end of my freshmen year my taste had very much shifted towards the, the album like things that I'm trying to think of, of some of the titles. Eric Clapton[30], Neil Young[31], Buffalo Springfield[32] then. Then the, the, the Beatles[33] in their psychedelic phase. Bob Dylan[34]. Everything Dylan did was, instantly. Janis Joplin was, was a very big album. Everybody had a copy of that. And Joni Mitchell[35] and Judy Collins[36]. The, the folk revival began to take hold. I, I left amplified music behind as I got more active in the campus coffee house. I played guitar myself, and we sponsored what were called Gourd Fests[37]. In the fall and in the spring, and we took one evening, and we did nothing but folk music. And it was an opportunity for everybody to come on up and, and sing. It was an amateur night. We had one group on campus called "Oak" that played a, a folk rock style. And they were amplified, but other than that it was mostly acoustic. Almost entirely guitar. So that eventually… John Denver[38] was just, just on the margins of just too pop for, for cool. And then coming, coming back this way there'd be Crosby, Stills,

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[30] Clapton, a Grammy winning soft rock and blues guitarist and singer, released his first solo album in 1970 after being part of numerous bands. He continues to record today.
[31] Rock singer and songwriter known for songs like "Southern Man". He continues to produce records and tour to date.
[32] A 1960s folk rock group which produced three critically acclaimed albums. Many members of the group went on to successful individual recording careers after the group disbanded in 1968.
[33] British musical quartet that achieved worldwide popularity in the mid 1960s.
[34] Singer, songwriter, and musician of the 1960s and 1970s. His hits include "Mr. Tambourine Man" and "Like a Rolling Stone."
[35] Songwriter, singer, and musician who has been recording since the late 1960s as a folk and jazz singer.
[36] Collins began her recording career in the mid 1960s. The singer and songwriter is known for her political activism, and she continues to produce albums today.
[37] The church-sponsored coffee house in Hogg Hall was called "The Gourd."
[38] Denver (1943-1997) was a folk rock singer, an environmentalist, and an activist. He is known for his songs "Rocky Mountain High" and "Thank God I'm A County Boy."

and Nash[39]. That was very popular. In fact we actually had a friend who could reproduce the guitar parts, and so we would all sing the harmonies and went through a lot of coffee that way. And Paul Simon[40]. Simon and Garfunkel[41]. And Paul Simon. Everybody had a copy of the Bookends[42] album. I'm trying to think if it was too early for Fleetwood Mac[43]. It probably was. At one point the… You had to have a record player cuz the, the campus radio station was, was at, at the time was broadcasting through the electric lines of the, of, of the buildings. And so the reception was just terrible. And the AM reception was only on the hill. It was a like a half watt station. I don't know what the actually rating was. But you, you couldn't listen to the station. And they'd be so inconsistent with the quality. Some, some of the DJs knew what they were doing and others were playing trash. There wasn't any way of getting around that. So we all had huge record collections, and we would try to save up our money to buy diamond needles for our record players. Listened to, to what's now considered to be the classics of the west coast music. I do remember hearing two freshmen guys from California playing "Horse With No Name,"[44] and it was the first time I ever heard some of this, this California folk that later became big with America. Don Henley[45] was the, that stuff. So

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[39] Band whose members included David Crosby, Stephen Stills, Graham Nash, and Neil Young. The group first come together in 1969. Their 1970 album *Déjà vu* was a huge seller and was an important album of the 1970s. They are known for songs such as "Teach Your Children" and "Ohio."

[40] Simon is a noted singer and songwriter. His musical partner was Art Garfunkel until 1972 when Simon began a solo career. Some of his songs include "Kodachrome" and "Loves Me Like A Rock." He continues to record today.

[41] Rock group formed in the 1960s. Known for hits like "Sound of Silence" and "Mrs. Robinson".

[42] 1968 release.

[43] British blues band that became extremely popular in the 1970s. Their 1977 album *Rumours* is one of the biggest selling albums of all time.

[44] In 1972 the rock group America released its album *Horse with No Name*.

[45] Henley was a member of the rock group The Eagles until they broke up in 1982. His solo career has been equally productive.

it was a big piece of our lives. We almost never had no music playing. You always had music playing. So in the coffee house we had speakers mounted up in to the ceiling, and we would just pipe the radio station up into the, the coffee house if there was nothing else going on. We tried to have live music on weekends and the Gourd Fests. Gourd Fest was so successful that eventually student government borrowed the idea and, and started doing something like it. And I don't, know if it goes on now. And the Philadelphia Folk Festival was, is about forty miles south of here. So we would pile into cars and head off to the Philadelphia Folk Festival.

AR: Can you describe your interest and involvement in political and social movements?

KR: Interest, all sorts of interests. The, the war again was the big thing cuz the draft was still enforced. And the first changes in the draft law to come through, the first really was, was counseling people about conscientious objection. The college church had a number of people who had come out of the Quaker tradition, and they had contacts with Quaker meeting here in the Lehigh Valley. So they sent around draft counselors to acquaint people with the, the law. If they were going to file for conscientious objection it had to be done in a timely fashion, and you had to have a full and complete dossier. I filed for conscientious objection. Didn't get it, but because the student deferment was a, a, a, a… They, they would give you the, the highest rating you could get. It's difficult to describe it. In order to get a conscientious objection you have to be not qualifying for any of the other things that might exempt you, and the student exemption was fairly high up. So I qualified for that. So I had to, would have had to agree to apply were I still liable after I

graduated. Then they changed the law. They had the lottery system. And I remember when the lottery numbers, the night the lottery numbers were released, and I was a sophomore and people were, were… I finally just wrote my lottery number on a piece of paper, put it on my chest so, everybody was asking, "What's your number? What's your number?" Those who got number one, two, or three were dead on the floor drunk. They were just, they were, "I'm going to die tomorrow." They were that afraid of going. I, my, my, my number liability came up the next year, and they took everything up to about within two numbers of mine, and they didn't take any more so that I was, I knew my liability was over. But that's, boy does that personalize the issues. And so we, we talked the war. We demonstrated against the war. We worked for candidates who were against the war. I remember standing out of the polling place with a McGovern button handing out literature as, as people would go by into the polling spots. Of course this town at the time was very Republican, and McGovern didn't have a snowball's chance. But we were out there working, working, working. Then again the civil rights. '68 was the year of the, of the dual assassinations when Martin Luther King[46] and Bobby Kennedy[47] was killed. So that, that King had died before we got here. The aftermath was still reverberating. And I think Kennedy died that November so we were just, "What the hell's wrong with this country? What's happening? What's going on?" It, it made the more radical critiques of American society more plausible. And the, the younger faculty

[46] Civil Rights leader who believed in nonviolence. King was awarded the 1964 Nobel Peace Prize. In 1968 he was assassinated by J. E. Ray.
[47] Politician who was a spokesman for liberal Democrats. He was a critic of L. Johnson's Vietnam War policy. In 1968 he was campaigning for the Democratic presidential nomination in Los Angeles when he was assassinated by S. Sirhan.

who have read the, the theoreticians like, like Norman Brown[48] or Herbert Marcuse[49] who were aware of the religious critiques of war and, and could, could give us access to that stuff, their courses were suddenly packed. Their, their talk back groups, they, we formed education groups to, to discuss and debate. There was already something of an infrastructure getting built so that when, when Kent State happened in the… Actually McKelvy[50] was a major access for providing a leadership core to run the student strike. It had been well prepared for it and able to do it. But it, it was run out of the Chaplain's Office because that's where there were telephones, typewriters, mimeograph paper, and a mimeograph machine. But I was also active in what we called the Dock Street mission of the church. That was a, a urban outreach in downtown Easton. Dock Street had been a slum area before it was urban rehabbed, meaning they knocked it down and put in a park. And it was a, it was a mission with no cause. It was an open ended thing. And a group of us were concerned about the, the young adults of the town. Many of whom were drifting up to the college. These would be the kids that were not popular, alienated, maybe experimenting with drugs. Some of them were, were, were reading philosophy and religion and wanted to talk to college students. For whatever reason though, they were just not fitting into small town Easton stereotypes and found it a lot easier to talk to college intellectual types, to, to, to be a little heavy on, on the stereotyping here. And so there was a sense of, of, "We're needed. We should, we should do something about it."

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[48] Norman Brown (1913-2002) was an American philosopher and critic. Two of his works *Life Against Death* (1959) and *Love's Body* (1966) were important in the counterculture movement of the 1960s and 1970s.

[49] Marcuse (1898-1979) was a German born political philosopher. He fled German after the Nazi rise to power, and became a United States citizen in 1940. His philosophy characterized by a critical analysis of Marxism was coupled with Freudian psychological analysis. Much of his writing was popular among student leftist radicals in the late 1960s and early 1970s.

[50] McKelvy House is an off-campus college owned house that was built in 1888 by McKim, Mead and White. It now houses the McKelvey House Scholars Program.

And the, so the, for one summer I was down on Center Square when that was a major teen hang out. There was a thing called the circuit, the carousel. And they would come down Northampton Street and around the circle, around and around and around and around, which you could do in those days, either picking people up or dropping them off and then heading up Northampton, up to the Dunkin Donuts in almost, half mile, three mile, about a mile up. Turn around there and come on back again. And it was just driving the strip or, or sitting in the merry-go-round. And we, we, it was pretty much the wisdom of, of the circle that no matter who jumps into a car and disappears about an hour an hour and a half later you'd find him back on the square cuz there was just nothing going on. And a group of local folk put together a thing called the Drop In Center. They put its office in a, in a condemned building that was about to be cleared but was available for a summer. And we put in a telephone and a desk, and we, we, we did suicide prevention, drug overdose intervention, drug abuse counseling, draft counseling, anything the kids needed. I did that for two summers. I did camp counseling one year, and then this Drop In Center thing for two years. So as I say I was draft information, anti-war effort, and the work with kids and stuff. Isn't that enough? Didn't have to get a degree.

AR: Were you ever aware of any hardships on the part of Jewish students at Lafayette?

KR: Yes. My freshmen year I was in here in this library as a matter of fact. I went in to use one of the men's toilets, and on the back of the door somebody had written, "If you ever want to see a Jew look at blah, blah, blah." I thought, "What the hell is that doing

there?" And there was a… The, the Six Day War[51] had just occurred. And there was a, a rising sense of Jewish affinity among the Jewish students and a lot of the people coming in from New York were Jewish. And they, they felt like they were out in the middle of, of, of Peach Cobblerville, crossed the entire state of New Jersey and entering the state of Pennsylvania they were like six degrees away from, from Hooterville. And they, they finally, the, the anti-Semitism that did get expressed same as the, as the, as the racism that would get expressed and the sexism that would get expressed, was there. You know, one of the fraternities, Pi Lam[52] I think it was, had the reputation for being the Jewish fraternity. It probably cuz they had half their members were Jews. We had, Phi Tau had a half, a third of the members were Jewish. A lot of them pre med. The, so that the, I would hear of, of incidents maybe more than someone who didn't mix. Plus through the college church all of the, there was a sort of an interfaith religious board that we participated in. And the Catholic Chaplain and the Jewish Hillel[53] sponsor and the student Hillel assistant attended that. And so, and Rich Meyers[54] through that, he was the, the student. And they worked to bring Jewish speakers, Jewish cultural events to the campus, and, and we in the, the church tended to support them by going and attending, and singing the choruses and everything. You know, it was very eclectic. But I was, I mean the, the fact that this kind of, of sniping could go on underneath and that they, if it was going to be a Jewish fraternity then, then you didn't want to belong there, that sense of segregating, ghettoizing that, that, that was there.

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[51] The Six Day War between Arabs and Israelis occurred on June 5-10, 1967. At the end of the conflict Israel occupied territory in Palestine, the Sinai Peninsula and the Gaza Strip, the West Bank, the Old City of Jerusalem, and the Golan Heights.
[52] Pi Lambda Phi.
[53] The Hillel Society serves Jewish students and faculty and sponsors social, cultural, and religious events.
[54] Richard Mayer, Class of 1973, B.S. Electrical Engineering.

AR: Did you have any thoughts about feminism while you were at Lafayette? Or do you have any now?

KR: Thoughts about feminism. Well I remember we had to do a writing sample for the SAT[55] before I even got here, and the question for me was what major social issue do you think needs to be addressed at this time. And I said the, my answer was the equality of the sexes. So that at age eighteen I was writing this, this horrible, terribly clichéd pig ignorant essay on, on, on why all people should be equal which is I think the fairly guilty liberal way of handling any social issue, is, is why can't we all just get along? Getting here you saw, because of the war, and again the, the notion that strong women are allies against a common enemy, the pigheaded stupid male, that made us all feminists right off the start to say that these were our natural allies. The, we had no experience at any kind of radical feminism in the sense of segregation or separatist, to say, "You men are just irredeemable. We're going… We'll just stay by ourselves." I did have a look at *Our Bodies, Ourselves*[56] when it came out. A number of the women went through a "I'm not a feminist but…" phase where, where their experience here made them say, "Look, this, this has just got to stop." This kind of event would just publicize the pig attitudes that they would occasionally encounter, and then we as, as their friends and people who cared about them had to learn for ourselves what, what, what was going on. I was never the object of, of sexual discrimination. But I had to learn from somebody who was the object

[55] Scholastic Assessment Test.
[56] First published in 1970, *Our Bodies, Ourselves* focused on women's health and provided honest information about women's sexuality. It also encouraged women to take charge of their own bodies in terms of health and sexuality.

of sexual discrimination what that was like. I had to do it vicariously. Cuz, it was not part of the curriculum. Let's just say all of the texts that we read were, I think we did read Carson McCullers[57] and Flannery O'Connor[58], but Kate Chopin[59]? No. Edith Warton[60]? No. Another great classic, Willa Cather[61]. These were not yet required reading. And the role of women in history was simply not brought up. So that the feminism as an ism had to be dealt with mostly through the media coming out of New York and Philadelphia. This was the days of, of Betty Friedan[62] and Gloria Steinem[63]. *The Feminine Mystique*[64]. That one was, was being passed around. *The Second Sex*[65] was being passed around for folk to read. But the, the wives of the faculty members that we would see in their homes would, would, would push more women's liberation titles

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[57] McCullers (1917-1967) was an American author known for such works as *The Heart Is A Lonely Hunter* (1940), *Reflections in a Golden Eye* (1941), *The Member of the Wedding* (1946), and *The Ballad of the Sad Café* (1951).

[58] O'Connor (1925-1964) was an American novelist and short story writer. Her works include *Wise Blood* (1952) and *A Good Man is Hard to Find, And Other Stories* (1955).

[59] Chopin (1851-1904) was an American novelist and short story writer. She is best known for her novel *The Awakening* (1899) which progressively portrayed female independence and sexuality.

[60] Wharton (1852-1937) was an American novelist and short story writer. Her works include *The House of Mirth* (1905), the Pulitzer Prize winning *The Age of Innocence* (1920), and Ethan Frome (1911).

[61] Cather (1873-1947) was an American novelist whose best known works are *O'Pioneers* (1913) and *My Antonia* (1918).

[62] Betty Friedan is one of the founders of the modern women's rights movement. Her major work is *The Feminine Mystique* (1963) which helped jump-start the feminist movement. She was also a founder of the National Organization for Women, the National Women's Political Caucus, and the National Abortion Rights Action League.

[63] Gloria Steinem was one of the forerunners of the feminist movement in the 1960s and 70s. She was a founder of *Ms.* magazine, the National Women's Political Caucus, and the Coalition of Labor Union Women.

[64] *The Feminine Mystique* was written by Betty Friedan and published in 1963. It described the "problem with no name" which many upper and middle class homemaking women felt during the 1950s and early 1960s. The book helped jump-start the second wave of feminism which occurred in the late 1960s and early 1970s.

[65] *The Second Sex,* written in 1953 by the French feminist and existential philosopher Simone de Beauvoir (1908-1986), was an important work in the modern women's movement.

toward us and say, "You really ought to look at this one." That's, that's about where it was in, in those days.

AR: As far as you knew were date rape or safety on campus ever issues for women?

KR: Yes. As I had touched on earlier every, some of these fraternities had their little rooms in the attic, the gang bang room, that they were regarded as, as their guilty but pleasurable little secret. And that, that this might happen, that this could happen was real. That it did happen, probably but the administration was of the mind that, that this should not be publicized. It would be bad for the College's image to have this in the press. And it would be, they would think, damaging and demeaning to the woman to have her name released. So it was all as I understood very hush, hush. I'm not at all certain that's a wise choice.

AR: What did you do right after graduation?

KR: Nothing. I stayed in Easton and worked for a year before I decided to go on to grad school. I, I, I essentially I graduated with a degree I couldn't do anything in. It was, it was just coming on to the phase where I was part of the baby boom generation, the first generation where, where a third, maybe a half of the entire generation in America went to college. There'd never been that many college educated kids before. So suddenly college degrees were not worth what they were. They were not a sufficient ticket to a profession. You had to go on and get a graduate degree. It was just required. And I

think that's now fairly standard. You're not qualified for anything until you at least have a masters, where before you just had to have a college degree. And so was I going to go get a masters in English? Or was I gonna get a masters in, in religion and theology? Eventually I settled on theology, but I did it by first going to Europe and studying there for, for a year. That was through the influence of the interim chaplain who had done this himself. He said he wasn't sure, and so he, he went to Scotland. He studied theology there, said, "You might as well just go right to the source. They'll, they'll teach you everything you need to know, and you'll get out of the United States." So I did. And he was right. It, it was intellectually very stimulating. Almost like a second awakening. I took to it very well and came back ready to pursue graduate education in theology and, and haven't looked back. And you can see from my educational summary that I've, I've, I've probably been in, in grad school for half of my adult life on and off here and there, and I'm still constantly self-educating and, and, and buying sets and series of books. It's grist for my writing if you like. Have I answered that question?

AR: Mmm mm. Do you know of anyone else who might be willing to participate in our project or who would be a good person to interview?

KR: Well there's lots of people, but it's just a question of, of which one can I come up with now. Especially for, for…

AR: You can always email us a list or something like that.

KR: Yeah, yeah. I'd rather think about it for a little bit.

AR: Sure.

KR: There are, are all sorts of people who might have something to say, but they, some of the live in Washington State, and, and some of them in Boston, and it would be a bit to get here.

AR: Okay. Do you feel Lafayette prepared you well academically and socially for your life and career experiences?

KR: For the time and for the place, yes. The, when I got to, to Boston and saw Harvard[66] and the bookstores and the, the, the music places and the counterculture vitality there, if I had gone to Harvard I never would have graduated. If I'd have gone to Princeton I probably would have grown up to be a little preppy[67]. But, you know, life was more demanding than, than, than Harvard, and you would have gotten sucked in to, to music, art, and culture and politics, and I probably would have dropped out and, and run for governor or something. Being here just, just a little of what they call the "Poison Ivy League", and it meant getting just enough out of the mainstream long enough to get an education. But the, when I talk to faculty, we now talk, especially in the divinity schools, the, the standard brand of divinity schools are complaining that they're getting a lot of people who are second vocation. And so they're older, they're not, they don't get

[66] Harvard University, Cambridge, Massachusetts.
[67] Graduate of a college preparatory school, and by implication, elite.

the call until they're thirty. And then they come in, and they've got degrees in engineering or electrical science or something and philosophy and theology are as foreign to them as, as Egyptian hieroglyphics. They, they have to learn to cope, whereas for me it was a normal, easy, natural progression. I understood exactly where I was. I had no problem at all in any element of my preparation. If I, I, I can't say I loafed through the school. I didn't loaf through the school, but I never had a problem getting good grades. And that was because I had a good, solid, basic liberal arts education, which is what Lafayette was offering, and that's what I exploited it for. I did have a thought at the last break about the, the paternalistic attitude of the administration. The thing that was most vivid to me… Oh boy, it was, it was President Bergethon[68] was trying to articulate to Eugene Carson Blake[69], the former head of the World Council of Churches, and now, and at that time running as a moderator to the General Assembly. He didn't make it. But he came to Lafayette, and he spoke at Lafayette, and I was invited to the President's house to meet this enormously important fellow. And the president was attempting to tell him what the Lafayette experience was about. And he said, he always thought, he said, of the Athenian ideal, the healthy mind and a healthy body. And I had this vision of, of a naked Greek, you know, about to throw the discus or something. And I, I recall this is going to be difficult to work a woman in here, as it's, it's the Athenian ideal as he was articulating it was very solidly male. And it was going to be very hard for, for a woman to, to, to be considered an equal in, on that playing field since it, it had to do with sheer physical strength. The culture seems to have moved past that, but the, I was thinking of the, the

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[68] K. Roald Bergethon, President of Lafayette College, 1958-1978.

[69] Blake (1906-1985) was a Presbyterian churchman and ecumenical leader. He was president of the National Council of Churches (1954-1957), an advocate of church unity, active in the civil rights movement, and against the war in Vietnam.

gateway to the Olympics recently where they did a body caste of a man and a body caste of a woman, both of them nude. They put them side by side. That's, that's as close to the Athenian ideal as our culture's willing to go. But that, it was not gonna create a friendly atmosphere for, for, for women and, and for men who are not athletically gifted which is most of them.

AR: Do you have any advice for Lafayette College today?

KR: Oh boy. I don't envy the administration now. The college market is becoming increasingly competitive. There's enormous pressure to turn the colleges into professional graduate schools to start people specializing earlier and earlier. The competitive, the, the, the, the neurotic need on the one hand of, of an entire social class to get their children into grad school so that they can get into their profession so that they'll be, be successful is, is forcing institutions of higher education more and more to, to, to insist that people declare their majors early, to specialize and, and then be ranked according to how well their, their folk get into grad school. That is to say, college is becoming a secondary secondary school. The grad school is the real college now. That's the one that gets you your standing. It's, it's only going to work for a while. In the mean time the liberal education, the, the thing, the education I've been using every since is gonna go by the wayside. I, I saw in Europe where the university system is based on, on preceptors and the like, students would come out of college with incredible knowledge of a very, very narrow range of subjects. If they knew, if they had graduated with, with,

with excellencies in, in Edmund Spenser[70] and, and Elizabethan poetry they knew everything about the Elizabethan poets. They didn't know dookie about Milton only a hundred years later. They didn't, they didn't study it because that, that's not Elizabethan poetry. That's all they knew. And they were completely at sea in areas of philosophy, religion. I was the only one in my incoming class who had read Sigmund Freud, and read Karl Marx, and had read Charles Darwin, and I read them here because it was part of my liberal education. So when the, for the teacher's up there saying, "Now your realize of course this Freudian reductionism, and dah, dah, dah," and half the class is lost. Couldn't follow. Now if it had been couched in terms of Elizabethan rhetoric then they'd have no problem at all. But they, they couldn't get it. It was just completely foreign to them. So that's my advice. (*Laughter*) Don't listen to the, to the, the folk with the, the extreme modernizers who turn everything into pragmatic sanction. If it sells, package it. No. No, stick to something of that Athenian ideal. Just make sure Athena is the, is the goddess.

AR: Is there anything that we haven't talked about that you'd like to mention?

KR: With regard to that era in the 70s, the… I was here for my thirtieth reunion in June and observed again that this class is so small. And that, that the, that the classes that came after us and the classes that came before us are far more loyal to this institution than my class was. In a way that's a compliment to the quality of the education we got here. In that it, the education we took away, not loyalty to the institution. In a way we were so well educated that we no longer needed the institution to support us in our identity and

[70] Spenser (1552-1599) was an English poet considered the greatest non-dramatic poet of the English Renaissance. His principle work was "The Faerie Queen" (1590).

our knowledge and our quest for knowledge. And I think you, you gotta agree that there's something a little oddly pathetic about somebody who gets all weepy about good old Lafayette and can't live until he comes back here and roots for the Pards. The who? That's, you know, that's pretty sad. Yet the, the lack of integration of, of, from high school, college experience and then post-college experience for so many of my classmates. I, I, as I age and, and talk to people I, I'm beginning to discover for how few it really worked, you know, clicked. They had to make a choice and their choice was connect high school and, and post-college life in a continuum and cut college out. It's just unfortunate. For me it was so formative to say this is where I, I first established my, my first provisional adult identity and tested it out in a place where I was supported and supported spiritually, physically, and psychologically. And that is a very rare gift. I don't know if there's any way that an administration can plan for that or other then ask and see if they say, "Don't do something boneheaded stupid to, to prevent it from happening."

AR: Okay. Well thank you for being a participant.

KR: Thank you for asking.