

AND WE'LL SEND OUR DAUGHTERS TO BOWDOIN IN THE FALL: THE WOMEN OF '75

By Emily Weyrauch
ORIENT STAFF

On September 28, 1970, a notice from the Dean of Students was posted on bulletin boards around campus. It announced a resolution that the Governing Boards—Boards of Trustees and Overseers—of Bowdoin College approved just three days earlier:

"[...] that Bowdoin College undertake a program for the admission of circa 300 women to courses of study leading to the baccalaureate degree [over a period of four years], substantially as set forth in a report of September 1970 prepared by President Howell."

"This was kind of a closed world and I could now go in and see what a New England men's school was like," said Joyce Ward '75, who was one of the nine female applicants accepted early decision for the first four-year coeducational class at Bowdoin, in a phone interview with the Orient. "It was like having a door open to see something that a woman my age would never have been able to see before."

In that fall of 1971, 65 women would enter into Bowdoin as first years; 14 of them were legacies, all but two of them were from the Northeast, 26 of them had gone to private school and nine were women of color.

They would join 254 first-year men, making about a one to four ratio of women to men in their class, and about a one to 10 ratio for the College as a whole. The ratio of women to men would increase gradually over the next 20 years.

"There were so few of us [women] that it was almost like we didn't have time to make friends with each other," said Celeste Johnson '75 in a phone interview with the Orient. "We had to go out and be ambassadors on behalf of all the other women."

The notice on the bulletin boards came after the 1969 Report of the Study Committee on Underclass Campus Environment, also known as the Pierce Report. The Pierce Report cited a 1968 survey that showed 81 percent students in favor of some coeducation, and outlined the main arguments for (and one against) coeducation.

The report's reasons for supporting coeducation mostly focused on the benefits for male students at the College. The benefits of coeducation included an increase in diversity of thought, an increase in student involvement in the humanities and in extracurricular activities and an improvement in men's social abilities—having a "civilizing" effect on fraternities and helping them not view women as "sex objects."

This report cited a desire to increase the size of the College from 900 men to 1200 or 1500 students so that it could compete with other liberal arts schools and offer a wider variety of courses.

According to an October 2, 1970 Orient article about the Board of Overseers' approval of coeducation, the discussion about coeducation happened at the same time as a more urgent conversation about the

"financial plight" of the College. President Roger Howell stressed that it was "economically imperative" that Bowdoin grow its student body to at least 1200 students.

"Coeducation was viewed not as an end in itself, but rather as a means of achieving economic stability," wrote Michael Cary '71 in the Orient.

The Pierce Report heavily cites the March 1969 Princeton Report "The Education of Undergraduate Women at Princeton," and this document along with other records in the office correspondence of Howell show that the administration was keeping a careful watch on the progress of similar schools. By the time the report was published, it had been no more than a year since Yale and Princeton released plans to go coed and several other men's schools—Hamilton and Williams in particular—had announced a coordinate college program with a women's school.

"It was in the air," said Interim Dean for Academic Affairs Jen Scanlon, whose 2011 gender and women's studies class created a website to commemorate 40 years of coeducation. "It was in the air in the late 1960s and early 1970s that women's worlds were exploding. And the academy was one of those places, so there were many, many schools that started to go coed at around the same time."

Bowdoin educated female students in years prior to 1971, but they

were there as part of the Twelve College Exchange program, or were transfer students. In fact, months before the first four-year female students arrived on campus, the first woman, Sue Jacobson '71, graduated from Bowdoin after transferring from Connecticut College.

As Bowdoin began matriculating women, it formed the Ad Hoc Committee on Coeducation, as well as many committees and subcommittees for three phases of coeducation.

"I don't know that they were prepared for girls, so that made it a little challenging," said Tawana Cook Purnell, who matriculated with the class of '75 and transferred to Spelman College after her sophomore year at Bowdoin, in a phone interview with the Orient. "And they looked at us as though we were sort of seductive aliens."

A February 1972 Orient poll prompted students to indicate if they preferred for Bowdoin to be an exclusively men's college, be a men's college accepting women as transfers, continue with the present schedule for coeducation or progress to fully educational (50 percent women).

The poll revealed dissatisfaction with coeducation: "The largest body of student opinion wants faster progress toward full coeducation; the next largest group wants no coeducation at all," wrote Richard Patard '74 in an Orient article published on February 4, 1972.

Satisfaction with coeducation also fell along fraternity lines. According to the poll, two-thirds of independent men (that is, not a member of a fraternity), favored full coeducation, while only around 42 percent of fraternity men did.

One male respondent wrote: "They're dumb, but they are good tools. The girls have preserved my sanity, bless their dumb little hearts." "I don't really feel that this place is co-ed; it is still a men's college with some women around," wrote an anonymous first-year man in the 1972 Orient poll.

The history of women at Bowdoin is only a small piece of the timeline of Bowdoin, which was chartered in 1794.

"We have a long past—hundreds of years—and women have been present only for [45] years," said Scanlon. "You wouldn't expect a lot of the people we talk about to be women, because it's recent. But even so, I think that we don't say enough about our alums who are female. I think most people probably couldn't name any."

In upcoming issues of the Orient, this series will examine how the women of the Class of '75 navigated fraternities and social life, health services, athletics, safety and the classroom.

Julia O'Rourke '18 and Katie Miklus '16 contributed to this report.

To meet seven other women from '75 and read anecdotes about their time at Bowdoin, visit bowdoinorient.com

WHEN COLLEGES WENT COED

This timeline represents the years that college boards announced that they were going coed. All were men's colleges that began admitting women except for Vassar and Connecticut, which were women's colleges that started admitting men.

- 1883
Middlebury
- 1963
Colgate
- 1966
Wesleyan
- 1967
Colby
- 1968
Yale, Lafayette
- 1969
Vassar, Connecticut, Williams, Princeton, Franklin & Marshall, Trinity
- 1970
Bowdoin, Lehigh
- 1971
Dartmouth, Holy Cross
- 1972
Kenyon
- 1974
Amherst
- 1977
Hamilton

JOYCE WARD



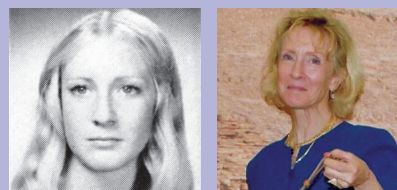
Ward lives in Harvard, Mass., with her husband of more than 30 years. They have a daughter and a son, both in their 20s. She has worked in the fields of library science, information retrieval, search and machine learning since earning an MLS at Columbia University in the late 70s.

TAWANA PURNELL



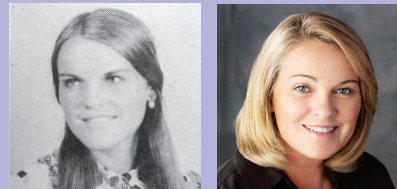
After transferring from Bowdoin after her sophomore year, Purnell earned her BA in philosophy from Spelman College and her MA in private school leadership from Columbia University. She raised three children and is currently the head of school at the Bishop Walker School for Boys in Washington, D.C.

CELESTE JOHNSON



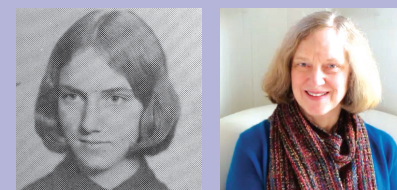
Johnson ran her own technology plastics recycling factory after working in finance. She also became a licensed wildlife rehabilitator and completed her MBA at the University of Connecticut, then became a professor. Johnson showcased dogs as American Kennel Club Champions and just acquired 80 acres of land in Conn.

PATSY THALHEIMER



Thalheimer holds a MA in Spanish from Middlebury College. After working in insurance, she raised her three children and welcomed five additional children into her family with her husband as licensed foster parents. She currently works as a broker in Ill. and enjoys triathlons, mission trips and being a grandparent.

CHERYL COFFIN



Coffin is a pathologist and went to medical school, specializing in the study of childhood cancer. She has held faculty appointments at a variety of institutions, most currently as professor emerita at Vanderbilt University. She lives in Surry, Maine and does volunteer work teaching, writing and mentoring younger academics.

MARY ANNE SHUBE



Shube has worked in many fields including marketing, real estate development, consulting and writing. She is married to fellow Bowdoin alum Rick Shube '75 and currently mentors refugee families and works with Habitat and Humanity. The Shubes have two sons and split their time between Colo. and Maine.

FEATURES

PART TWO: THE WOMEN OF '75

IN AND OUT OF GREEK LIFE

BY EMILY WEYRAUCH
ORIENT STAFF

Dr. Patricia "Barney" Geller '75, one of 65 women who matriculated at Bowdoin as part of the first four-year coeducational class in the fall of 1971, said she was a "hippie" who went to Bowdoin because she heard it was "really liberal back then." Geller recalls that Bowdoin felt like a "golf club for boys" when she first set foot on campus.

"I was so not a fraternity kind of girl," she said in a phone interview with the Orient. However, by the spring of her first year, Geller would end up becoming one of the first women in the U.S. to become chapter president of a nationally affiliated fraternity.

According to Geller, many of the nine fraternities at Bowdoin offered women the status of "eating members," which meant that they could eat in the fraternity, but could not attend meetings or vote. Geller moved her dining plan over to Psi Upsilon (now Quinby House), a fraternity that she found to be especially welcoming to women.

Psi Upsilon was unique at Bowdoin in its treatment of women—it was the only national fraternity that allowed women to pledge and be initiated. In the 70s, women's status at fraternities was ambiguous, and the Bowdoin Women's Association, which Geller co-founded, published yearly guides for women explaining in detail what type of membership was possible at each fraternity.

According to a 1996 report by David Simmons '96 on the history of fraternities at Bowdoin, fraternities could be divided into three categories by the late 70s: local fraternities that granted women full membership (housing, voting, office), national fraternities that gave women these rights in the local chapters but not in the national organizations and national fraternities where women were only social members.

Geller began working in the fraternity's

kitchen washing dishes as a campus job. From there, she became a social member and then a full voting member. She moved into the house and was the only woman living there at the time.

Professor of Government Allen Springer wrote in his September 1984 report on the status of women in Bowdoin fraternities that the decisions to allow women as members of some of the fraternities during the initial years of coeducation was met with some alumni resistance. However, others were more supportive—often for reasons other than social inclusivity.

"Some [houses], already facing financial pressures caused by declining fraternity populations and escalating costs, saw women as a needed source of new members," wrote Springer.

While election proceedings were happening during the spring of her first year, Geller was working downstairs in the kitchen.

"Someone came down and said 'forget the dishes, we just elected you president,'" said Geller.

"I think they kind of wanted to make a statement: we want a full-time woman, we want to show the school that we welcome women and support women's leadership," she said. "So I went upstairs and led the meeting."

"The next day two men were coming from the national chapter. I think they were freaked out, but they went with it," she said. "I'm sure there were phone calls to their attorneys, but they went with it."

Geller ended up serving two terms as president of Psi Upsilon, where she made lifelong friends.

"I felt that I had a home away from home within a larger school," she said. "There used to be houses full of people and dogs, you had dinner with 60 to 90 people who all knew you ... and there was a sense of coming home."



PHOTO COURTESY OF SPECIAL COLLECTIONS & ARCHIVES

'MAMA PSI U': Patricia "Barney" Geller '75 was one of the first women in the United States to become chapter president of a nationally affiliated fraternity.

She said that other fraternity members referred to her as "Mama Psi U," due to her tendency to call the men out for making messes and being crude.

"They could be piggy, but I could call them on it," said Geller.

As president, Geller spearheaded some changes in the fraternity, including making rush more inclusive for women and changing the fraternity's hazing rituals.

"I'd like to say we changed the world, but we didn't," said Geller, who had a passion for social justice before college and while at Bowdoin. "We were a fraternity."

Geller stressed the heavy drinking and party culture of Bowdoin during this era.

"The president [of Bowdoin] at that time [Roger Howell] would come to fraternity parties and pee in the bushes," said Geller. "It was the wild west."

Geller said sexism existed within the fraternity and in Bowdoin as a whole and manifested in a variety of ways.

In August of 1984, 48 percent of fraternity members and 37 percent of independent students said they felt there are fraternities "where women students are unwelcome, and where women students feel uncomfortable," according to a report on the status of women in fraternities submitted to the Student Life Committee by Dean of Students Roberta Tansman Jacobs and Associate Professor of Sociology Liliane Flogue.

"In terms of harassment, the piece you don't get there is that there was no language for that then," said Geller. "There was tons of date rape but they didn't even call it date rape."

More than ten years after Geller graduated, the 1986 New England Association of Schools and Colleges Accreditation Report for Bowdoin wrote that "the widespread feeling among women students [is] that much of the problem of reported student sexual harassment is attributable to activities which take place in some of the fraternities."

The report continued: "Even—if possible—more worrisome, is the suggestion that much of what happens—including allegations of general harassment, victim-

ization and acquaintance rape—is not reported, since it involves as victims women who are members of the fraternities and whose sense of loyalty to the group makes it difficult for them to reveal to outsiders problems they consider internal."

"Even when you're with the people you love, they're also capable of ... being disrespectful," said Geller.

In 1987, President Leroy Greason gave a talk to members of fraternities in the Chapel in which he said that the fraternity system "is a system that guarantees women second class citizenship in those fraternities whose national organizations do not recognize women."

Then, in an April 1988 report (known as the Henry Report) by the Committee to Review Fraternities, Bowdoin recommended that fraternities should be coeducational by 1991.

"Almost all reported cases of alcohol abuse and sexual harassment occur in fraternity houses," reported the 150 page document, which had 53 recommendations on improving fraternities.

However, the Henry Report did not specify any action to be taken against houses that failed to admit both men and women by 1991.

Finally, in February of 1992, President Robert Edwards proposed measures to expel any student who refused to comply with the coeducation policy in all fraternities, aiming to close the "loophole" of the Henry Report.

Although many students protested these measures, citing a violation of their freedom of assembly and an overly "politically correct" campus atmosphere, the Orient's Editorial Board endorsed the abolition of single-sex Greek houses in a February 14 editorial, writing that "single-sex fraternities nonetheless represent an institutionalization of discrimination on the basis of sex. This is one of their defining characteristics."

It was only May 27 of that year, after an initial rejection of Edwards' full proposal in March, when the Governing boards finalized a permanent ban on single-sex fraternities—they would have to halt fur-

ther initiations by July 1, 1992 and disband by July 1, 1993.

"The final decision was in no way easily reached or broadly supported," wrote Michael Golden '94 in a September 11th, 1992 Orient article.

In fact, President Edwards' administration received many passionate letters from former students and parents in response to this ban on single-sex fraternities. Four wrote in favor of the policy, 78 wrote against it and six wrote asking for more information.

Six months after being established through a report issued by Bowdoin's Re-accreditation Committee on Residential Life, the Commission on Residential Life released a report in March 1997 that the Board of Trustees approved unanimously. In this report, the Commission recommended phasing out all fraternities during the next four years, and also envisioned the creation of a house system and some construction projects and renovations.

"People had tears in their eyes when we voted on this Saturday morning, not because they didn't think it was the right thing, but because of the recognition that Bowdoin had outgrown these institutions was a substantially sad one," said George Calvin Mackenzie '67 as reported in a March 7, 1997 Orient article by Zak Burke '98.

"I had so much more fun there ... something really got lost when they got rid of fraternities," said Geller, whose son Sam Packard graduated in 2012. "What I don't think my son got that I had was that sense of community."

"I'm a feminist," said Geller. "I don't like ... the overdrinking or the abuse of women—but that stuff still goes on."

"When they went in there and cleaned up all the houses, they made it like it's another dormitory," said Geller. "Bowdoin has yet to figure out a way to recreate that sense of community."

This is the second article in a series about the experiences of women from the first four-year coed graduating class at the College. The next article will be about the Bowdoin infirmary and healthcare for women.



PHOTO COURTESY OF PATRICIA GELLER

OUR HOUSE: Geller sits among her fellow fraternity members at Psi Upsilon, which was dedicated as Quinby House in 1999.

FEATURES

PART THREE: HEALTH CARE AND CARELESSNESS THE WOMEN OF '75

BY EMILY WEYRAUCH
ORIENT STAFF

The issue of inadequate health services at a college that had served exclusively male students for 165 years became apparent when women began matriculating in fully coeducational classes starting in 1971. The women found that the infirmary was not ready for them and its shortcomings were only addressed after years of student discontent.

"They had no concept of female care," said Christa Cornell '75, a member of the first four-year coeducational class, in a phone interview with the Orient.

Patricia "Barney" Geller '75 was also frustrated with the level of care provided.

"I ended up flying home...for [what I found out was] a yeast infection," said Geller in a phone interview with the Orient. "It was absurd."

Administrators of the College had been aware that Health Services needed to accommodate women at the advent of coeducation but did not anticipate the specific needs of women.

A 1970 plan presented to the Governing Boards entitled "Coeducation: A Proposal for Implementation" was a follow-up to the Pierce Report of 1969, the document that marked a serious shift in the College's attitudes toward education. The plan, written by Chairman of the Committee on Coeducation Edward J. Geary, suggested few structural changes for health care for the first two years of coeducational classes.

"It is expected that there would not be more than one or two female in-patients at any one time and that it would be far less expensive to put them into one of the local hospitals than to use the third floor of the infirmary, with a full complement of nurses," wrote Geary.

A November 9, 1970 report to the staff from Dean of Students Paul Nyhus emphasized a need for Counseling Services to address "the problems they encounter in relation to dating, contraceptives, abortions, etc." Nyhus continued, "It would appear that there is more traffic in this area than can be handled by one woman faculty member as an addition to a full-time teaching load."

However, it would be several years until Bowdoin addressed these problems.

Women on campus were confused about the availability of birth control through the infirmary, according to a December 3, 1971 Orient story reported by Jo Dondis, an exchange student from Wellesley College.

"There isn't a College policy on birth control," said Associate College Physician John Anderson—one of two physicians at the time, both of whom had attended Bowdoin as students—to the Orient, adding that although it was not illegal for the in-

firmary to give prescriptions, he had some reservations about prescribing it. He said the infirmary referred most women seeking birth control to local gynecologists.

"[They] really weren't terribly comfortable with that female stuff," said Celeste Johnson '75 in a phone interview with the Orient. "So the school made the decision to send us to the gynecologist in town."

Later that academic year, in February, female students had a meeting about coeducation organized by Assistant Director of Admissions Dick Mersereau and Miranda Spivack, an exchange student from Sarah Lawrence College. Women voiced complaints about the infirmary and the relegation of women to the third floor. Nyhus responded to the complaints at the meeting.

"Concerning the use of the infirmary, it is run by the doctors," said Nyhus. "In this case the coeds should talk directly to the doctors."

The Ad Hoc Committee on Coeducation in 1972 reported that the infirmary and Counseling Services were: "inadequate and not what the women ... expected to be provided this year."

"The infirmary problem seems most critical. Apparently women students are not able to obtain even routine examinations of a gynecological sort," continued the Ad Hoc Committee's report.

For the short-term, the College had decided to pay for women's referrals instead of making changes at the infirmary.

On May 15, 1992, the end of the first year with a full coeducational class, Spivack wrote a letter on May 15, 1972 to Dean of the College LeRoy Geason lamenting the situation of women at the College, mentioning the fact that the infirmary was not friendly to women and that there was only one counselor on staff.

"Your concern about Counseling and Health Services are also shared by others," wrote Geason in a May 19 response letter. "Next year the policy of the infirmary will be modified, and a part-time woman counselor will be added to the counseling staff."

Then, that fall, Jane Boyden, a part-time counselor, was added to staff, as reported in an October 9, 1972 Orient article.

The 1972-73 academic year also saw the creation of an educational series on sex, an apparent continuation of lectures from the previous year that had been received poorly by students. An editorial cartoon in the Orient (from September 4, 1971) mocked the previous year's lecturer on family planning, depicting him as a sly rabbit smoking a cigarette and surrounded by baby rabbits.

The first lecture in the series (given by the same physician mocked in



PHOTO COURTESY OF THE GEORGE J. MITCHELL DEPARTMENT OF SPECIAL COLLECTIONS & ARCHIVES

THE INFIRMARY: The Dudley Coe Health Center (photographed here in 1972) housed Bowdoin's infirmary from 1917 until 2009.

the Orient the past year) was about contraception. Other lectures included a lesson about pregnancy, an open question and answer session and a panel with religious leaders and one feminist professor discussing morality and birth control.

Orient reporter Evelyn Miller '73 described the pregnancy film shown during one lecture as "a piece of propaganda concerned with convincing womankind of the joys of pregnancy and childbirth" in an October 9, 1972 article.

Over time, the infirmary became more clear about the services it provided.

An October 12, 1973 Orient article by Ellyn Bloomfield '76 titled "Infirmary Adjusts to Coeds; Ups Gynecological Services" said that women could receive routine gynecological examinations at the infirmary, as well as venereal disease examinations and birth control prescriptions. The infirmary could also be used to give referrals to local gynecologists.

In May 1974, a group of women wrote a proposal on gynecological services asking for a part-time gynecologist.

"The infirmary is used to handling male-oriented medical problems ... There have been cases of misdiagnosis of vaginal infection and other related complications ... Many students sense that the infirmary is reluctant deal particularly with birth control and related concerns because of their own traditional or moral values," they wrote.

"Most coeducational colleges recognize the need for such care not only for birth control but also for matters of general health. Due to the lack of this service the Bowdoin Women have created an unnecessary burden on the Brunswick Family Planning Center.

This should not be regarded as an extra service, but rather as a normal health facility provided by



PHOTO COURTESY OF THE GEORGE J. MITCHELL DEPARTMENT OF SPECIAL COLLECTIONS & ARCHIVES

CHECKUP TIME: Many women from the first coeducational classes found the infirmary (photographed here in 1972) unprepared to deal with the medical needs of female students.

a coeducational college," continued the proposal.

A letter from "Concerned Black Women" supported the proposal.

"If Bowdoin is to continue admitting women to this institution the necessary changes in the medical facilities must be provided to meet the growing demands," they wrote.

As the Bowdoin Women's Association (BWA)—started by Geller and Liza Graves '76 in 1972 to build community and draw attention to women's issues—gained a larger presence on campus, it created programming to fill in the gaps of what the College provided.

BWA organized a birth control panel, a breast cancer self-examination lesson, a talk about birth control as a shared responsibility, a speaker about sexual assault and a women's career day in the 1975-76 school year.

Finally, for the 1977-78 school year, six years after the first coed class matriculated, Bowdoin hired a part-time nurse practitioner, Mary

Lape, to give gynecological exams and advice on birth control. This was more than two years after the Bowdoin women's group initially sent a formal request for a gynecologist.

Now, the health center is staffed by mostly women and offers routine gynecological exams, STI screening, vaginitis diagnosis and treatment, counseling and prescriptions for birth control, emergency contraception, pregnancy counseling and evaluation of other gynecological problems. The counseling staff now includes both men and women, several of whom draw from feminist psychology in their practice.

"It took some time for the College to get those things in order," said Interim Dean for Academic Affairs Jen Scanlon, whose 2011 gender and women's studies class created a website to commemorate 40 years of coeducation.

"We had to fight for practically everything," said Geller.

Isabelle Hallé '20 contributed to this report.

PART FOUR: COMPETING AGAINST TRADITION THE WOMEN OF '75

BY EMILY WEYRAUCH AND ISABELLE HALLÉ
ORIENT STAFF

The Orient article announcing Bowdoin's first-ever women's sports team is a tiny blurb titled "Hockey Jockettes" tucked away on the third page of the October 15, 1971 issue. It announces the creation of the field hockey team, which was coached by Sally LaPointe—the wife of Bowdoin's Lacrosse Coach Mortimer LaPointe—on a voluntary basis.

Celeste Johnson '75 and Stephanie Monaghan '75, members of Bowdoin's first coeducational class, both played on this first field hockey team, which was as impromptu as Bowdoin's first coeducational committees.

"I think they kind of never thought about the idea that girls need uniforms, so we ended up being given the boys' soccer uniforms," said Johnson in a phone interview with the Orient.

Women in their class also had options for getting involved in Bowdoin's "physical education" and "free play" programs. According to Edward Coombs, the acting director of athletics, Modern dance, tennis and swimming, were popular with women during the fall of 1971. In terms of participation in Intramural and Intercollegiate programs, he chose to "adopt a 'wait and see' policy," he wrote in his annual report to Shirley Gray, Chairman of the Committee on Physical Education-Athletics.

Women were also welcome to play in the interfraternity "White Key" teams. A November 1, 1974 Orient article called "Out of the Kitchen: Females Possess the Key" reports on women participating in the interfraternity sports.

"I can't think of anything where we got told that we were asking for too much," said Johnson. "It would probably be Sally

[LaPointe] pushing the envelope for trying to get us more."

Bowdoin's Athletic Department was more prepared for the arrival of women than some other areas of the college, such as health services.

The 1971 annual report of the Committee on Athletics budgeted \$9,000 to providing private showers and facilities for a women's locker room. These changes would be made in time for the incoming Class of 1975. A later request would add hairdryers to the locker room, but the College purchased salon-style over-the-head hair dryers that the women found completely inconvenient.

"There was one time when I was changing in the locker room and a male coach walked straight through the women's locker room," said Christa Cornell '75, who ran recreationally at Bowdoin, in a phone interview with the Orient. "So I went to protest—I had to protest a lot of things."

Cornell said she spoke to the head of the Athletic Department and his reply was that the coaches are used to the old locker room layout and that she should be careful in case he does it again.

Although the 1971 Report saw no need for an increase in the size of the Athletics staff, the June 1972 report of President Howell's special Commission on Athletics did see a need.

The President's Commission wrote that "it is evident that the present staff will not be able to meet the needs of a steadily increasing number of women students." At the time, the athletic department's female staff consisted of Sally LaPointe in a voluntary coaching position and June Vail, an instructor of modern dance and the

wife of an economics professor.

The Commission also designated a \$5,000 fund for women's sports for the 1972-73 year.

"The women students have been most reasonable in their requests. It is imperative that maximum flexibility be built into any programs so that the interests of the women students can guide the scope and direction of those programs as they evolve," stated the Commission's report.

A March 13, 1973 memo to President Howell from Coombs and Dean of the College Leroy Greason claims that the Commission's recommendation to add a woman to the Athletics' staff full-time "has not yet been implemented," citing "budgetary considerations" and "a desire to wait for a clearer sense of direction in programs of particular interest to women."

A September 21, 1973 Orient article counts LaPointe as a new member of Bowdoin's staff, as Coach of the Women's Athletic Program, shifting her coaching from volunteer to a formalized position.

Later that semester, an Orient article reported on the seven Bowdoin women's sports teams, most of which were organized informally and faced challenges such as having only a few opponents—the team would play against the Brunswick Women's Recreational Center and Brunswick High School. Director of Admissions Dick Merserau was voluntarily coaching the women's basketball team at the time.

In 1976, the College hired Lynn Ruddy as an Assistant Coach. During that school year, a September 17 Orient article reported that 42 percent of women were involved in athletics. In this article LaPointe cited Title IX as a reason for the growing number of female athletes at Bowdoin, since they arrived at the College with athletic training from secondary school.

It is important to note that although Title IX, part of the U.S. Education Amendments, was passed in 1972, LaPointe and Ruddy claimed it did not greatly affect the operation of the Athletics Department at Bowdoin. In an Orient article on October 8, 1976, Ruddy said this was because much of Title IX deals with athletic scholarships, which aren't awarded at Bowdoin.

"Here, Title IX is irrelevant," said Ruddy.

However, Monaghan saw things differently.

"Title IX had gone through, so the College was scared to death about doing

something wrong," she said, referring to the College's eagerness to accommodate women in athletics.

At the end of that academic year, LaPointe wrote to President Howell in a 1976-77 report that "the female population has risen to over 500, we are trying to handle twelve intercollegiate programs with two full time people while there are twenty-one intercollegiate programs for men with nine full time coaches and a few part timers. I have never felt the need for increasing the help for the women as I have this year."

In 1979, the women's indoor track team echoed this need. Team members wrote to the Athletic Director and Deans of the College asking for a separate coach for the women's track team who can "devote his or her time to their needs." Today, there is still one head coach for the men's and women's teams. However, the team has three other assistant coaches—including Ruddy, hired in 1976, who now coaches high jump and sprint—as well as volunteer coaches.

But in the years between 1971 and today, women have helped to shape a strong athletics department. LaPointe went on to coach for 20 years at the College and died in 2007.

Now, women play 16 varsity sports and three club sports at the College. However, the legacy of an all-male institution lives on. A November 11 Orient article reports that the National Collegiate Athletic Association (NCAA) found a decreasing gap in the salaries of male and female head coaches throughout the league, although that gap still exists.

Sports for women at Bowdoin today take on a different role, in a balanced gender ratio college setting, than the early teams. For the first coeducational classes, women's teams were an important refuge from the overwhelmingly male environment of the College.

"When we were out there playing field hockey, we were just elated to be able to have this opportunity to come together around a goal ... it was just all us [women]," said Johnson. "As soon as the game was over, we were back in the world where it was the 10-1 ratio again ... There was a lot of happiness and camaraderie ... I think that was something that we really all cherished."

Julia O'Rourke '19 contributed to this report.

FIRST SEASONS FOR WOMEN'S SPORTS

This timeline represents the years that the College began officially fielding women's teams in various sports.

- 1971
Women enter in the class of '75
- 1972
First field hockey season
President's Commission on Athletics Title IX introduced
- 1973
First tennis season
- 1974
First lacrosse season
- 1975
First basketball season
- 1976
First outdoor track and field season
First squash season
- 1977
First swimming and diving season
- 1978
First indoor track and field season
First soccer season
- 1982
First softball season
- 1984
First ice hockey season
- 2003
First rugby season



PHOTO COURTESY OF THE GEORGE J. MITCHELL DEPARTMENT OF SPECIAL COLLECTIONS & ARCHIVES
EARNING THEIR STRIPES: Stephanie Monaghan '75 (top left) and Celeste Johnson '75 (first row, second from left) played on Bowdoin's first women's field hockey team.

Exploring activism in Brunswick and beyond: our places as political spaces



PENELOPE LUSK
EXPLORING MAINE

Our sense of place may be seen as inherently connected to our physical location, but at the same time, we are connected to innumerable places at any given moment, regardless of where we are. I usually write about my explorations of Maine's beautiful coast—my search for connections in the pebbly serenity of my adopted home state. But over the past week and a half, I have been compelled to reevaluate my sense of place within the historical and present political context of physical and emotional safety in Brunswick.

A presidential election radically shifts our sense of place from the micro to the macro: we become not just Bowdoin

students or New Yorkers but residents of the U.S. We become aware not just of the people within our communities but the people living in the remarkably different communities, from this small town on the Atlantic to across the country on the Pacific.

From coast to coast, the U.S. has not recently been a safe place for an incredible number of its residents. It has been some time since we have had a major political leader who normalizes vitriolic language and has built a campaign on the exclusion and hatred of groups of people, but racism—and classism, sexism, transphobia and homophobia, ableism and xenophobia—are American realities and have been American realities throughout national history. To overlook this history in the face of new political concerns is to overlook the generations of people who have been fighting and waiting and struggling.

Here in our Brunswick microcosm, within the first week following the election, I heard stories about aggressive harassment over Hillary Clinton bumper stickers, conflicts between students and town residents and schoolchildren yelling racial slurs out of school bus windows. But in the United States macrocosm, these instances are neither novel nor one-off.

During my three and a half years at Bowdoin, there have been explicit reports of racism, homophobia and sexism manifested through language and violence—not to mention the innumerable moments that go unreported and affect people of so many identities. There was a violent homophobic altercation on Maine Street and many cases of sexual violence, harassment and rape. Within the past year alone, three explicit acts of racial bias occurred on campus. Discrimination, marginalization and fear for personal safety are not new to this place, but neither is the

fight and the struggle that many are beginning to participate in for the first time. Privilege—white privilege—is never so clear as when people begin to experience fear for the first time, without realizing that their neighbors, friends and classmates have been experiencing fear—and fighting against discrimination—for their entire lives.

This week, I'm not going to visit any beautiful Maine locations (although that respite is one that everyone should still take, and I could write pages upon pages about my fears and griefs regarding Trump's environmental policies and the potential for literal destruction of this place I love so dearly). Instead, I'm planning to attend on-campus events about experiences of discrimination, go to Portland for community meetings and join students who are planning political actions. Those are a few of my own ways to understand how hometowns have be-

come even less safe for so, so many people in the past week and to contextualize my sense of place within that reality.

Caught between the micro and the macro, the awful truths of the past and the terrifying realities of the present "place" takes on new, layered meanings. It holds the memories from which we should learn and possibilities towards which we should look forward. But it also carries the physical and emotional well-being of marginalized people across all identities. It carries the fears of people who are being told that places, from their home towns to the entire U.S., will no longer be open to them. As a white woman living with chronic illness, I am looking for ways in which I can continue to be a better ally, a better listener and a better fighter, for everyone experiencing marginalization who have always been fighting. For me, it's not about making our country great again, but making our places safe—finally.

FEATURES

PART FIVE: STUDYING AND BEING STUDIED THE WOMEN OF '75

BY EMILY WEYRAUCH
ORIENT STAFF

The women coming into Bowdoin in the Class of 1975, the first coeducational four-year graduating class, were met with sparse representation in the classroom with respect to their peers, faculty and studies.

"In my Biology 101 class, there were only two women [out of] 50 or 60 kids," said Amy Pearlmuter '75 in a phone interview with the Orient.

"The first few years, it felt like both the five or six women faculty members and the women students were extremely visible—a sort of fishbowl effect," said Helen Cafferty, a German professor who arrived at Bowdoin in 1972.

By the time the first coeducational class graduated, there were nine female faculty members at the College.

"All of my professors [except one] were male," said Patricia Pope '75, who transferred to Bowdoin from Smith College. "But at Smith College, all of my professors were male too. I thought that was ironic."

Though the Twelve College Exchange brought women into Bowdoin's classrooms in previous years, the male-dominated faculty reacted in a variety of ways to the influx of a class that contained 65 women.

"A few of the professors were a bit leary," said Debrah Burk '75 in a phone interview with the Orient.

"I had a professor where all of the examples were always 'he' and 'him' said Christa Cornell '75.

However, Cornell said that she also had positive experiences with professors.

"Professor [John] Rensenbrink was one of my favorite professors, in government, and I think he really opened my eyes in a lot of ways to how the system was sexist," she said. "He was very, very open to changing the system and how to get rights for all."

Several women of the Class of 1975 interviewed for this series said that the classics department was less welcoming to women than it was to men.

A March 9, 1972 letter to the editor in the Orient from football player Jed Lyons '74 expressed his perspective: "First they demand their own field hockey team, then they insist upon private locker

rooms, equal representation on the Student Council and admission to Classics 12 [...] Where will it end?"

The ways that Bowdoin institutionally prepared for women in the classroom focused on making few changes until the administration could see what students needed, like other aspects of the coeducation process.

An August 1970 Memorandum from the Ad Hoc Committee on Coeducation to President Roger Howell wrote "the goal should be no net increase in faculty," and recommended that "some departments will have to shrink in order that others (presumably those whose course offerings are most relevant to women undergraduates) are permitted to expand." It also recommended that the faculty's Committee on Curriculum and Educational Policy (CEP) closely monitor the curriculum.

In August of 1976, a Special Committee on Coeducation released a report that there were no large shifts in specific department enrollment due to the addition of women.

"You know, it was an interesting time in terms of integrating into the academic side of it," said Helen MacNeil '75 in a phone interview with the Orient. "We had a lot of professors who were really bending over backward to make sure we got whatever support we needed, and there were some feminist female professors who were adamant that we all excel far beyond the guys... in some cases I thought, like 'Really? Can't we just do our best?'"

Ultimately, the largest change that would occur to the curriculum directly related to coeducation was the creation of a women's studies program, and later, major. This was also reflected in a national trend of the recognizing of the new field of women's studies.

The first women's studies program that received official approval was at San Diego State University in 1970. The field rapidly expanded in the 70s and 80s. By 1987, Amherst, Hamilton, Trinity, Wesleyan and Williams—colleges that, like Bowdoin, were historically all-male and became coeducational in the 60s or 70s—all had

either a major, interdisciplinary major or minor in women's studies.

Since 1974, Bowdoin had offered women's studies courses on an "ad hoc" basis, according to a Women's Studies Program Committee report published in 1987. These were classes offered in other departments that explored themes of gender and feminist theory.

"On campus there was this feeling that we needed to have some women's studies courses and women's focused courses in the curriculum even though we didn't have a program yet," said Cafferty, who was one of the first professors to teach an official women's studies class at Bowdoin—a class on German literature with a focus on women.

In 1980, the Women's Resource Center (WRC) was proposed by the Bowdoin Women's Association and Women's Resource Center Committee. Its creation was tied to a desire for an academic study of women.

The WRC proposal in the December 22 Orient said: "We feel it is essential for all members of the Bowdoin Community—students, staff and faculty—to have access to the existing and growing body of diverse and exciting scholarly and creative work by and about women... We feel that the proposed Resource Center will be a place for the Bowdoin community to develop a critical approach and explore meta-traditional ways of learning, thinking and knowing."

A women's studies program was not formally created until 1988 despite a demonstrated institutional desire for a program as expressed in the 1981 Report of President Willard Enteman's Commission on the Status of Women.

This use of the Women's Resource Center as a place of scholarly learning and seminars carried on through the creation of a women's studies major in 1993.

The 1987 proposal to the CEP by the Women's Studies Program Committee, chaired by Cafferty, asked for a formal women's studies program and a minor in the department, and urged the WRC to "institute faculty seminars and workshops

to aid faculty in developing women's studies courses and in redesigning their courses to include a gender component."

Part of the 1990 proposal for a major in women's studies stated "a Women's Studies major will confirm Bowdoin's commitment to coeducation."

Over time, the name of the major has changed. In 2005, the department became the Department of Gender and Women's Studies, and last year it became Gender Sexuality and Women's Studies, to encompass the former Department of Gay and

Lesbian Studies.

Overall, the academic study of women and gender has become more centralized into the department and less focused in the WRC. In 2009, the women's studies faculty members moved their offices from the WRC to the Boody-Johnson house.

Cafferty said in the early years of coeducation at Bowdoin, "women faculty [were] peeking out in the wilderness."

"There's a sense of normality now, at least from my ancient perspective, compared to the beginning," she said.



COURTESY OF GEORGE J. MITCHELL, DEPARTMENT OF SPECIAL COLLECTIONS & ARCHIVES

A CLASS ACT: Professor Melinda Riley, one of the first female faculty members at Bowdoin, teaches a sociology seminar to a group of students in 1974.

Tapped Out: mulled beers two centuries overdue for a wintry comeback

BY JAE-YEON YOO
COLUMNIST

Are you freezing, dear Reader? Do you have the sniffles, have small ice blocks instead of toes, forget the last time the temperature was above freezing (actually, I remember—it was early October) and almost die on a regular basis from slipping on black ice on a busy street? Do you also not feel inclined to an ice-cold pint of beer, as perfect as it usually is?

Here is the tale of how I stayed in and made mulled beer, because I felt too cold to drink normal beer. In the touristy parts of Moscow, you can find numerous little stalls that offer traditional Christmas drinks or mulled wine; sweet, hot, festive—it's really pretty nice. But do not despair—wine is not the only hot beverage option; I learned that Peter I (Russia Tsar from way back when) and his generation used to drink their beer hot. This fun fact got me started on a fascinating online search for hot beer drinks, during which I discovered the existence of mulled beer. It's a traditional drink not only from 1700s Rus-

sia, but also all over the older European world. For example, take the famous English drink called Wassail. Making it involves pouring hot beer with spices over a bowl with some sugar on the bottom, letting it sit and "infuse," then topping the whole thing with thin slices of bread. While beer-soggy bread didn't appeal to me, I was curious enough about the idea of mulled beer to make a version at home.

Here's the basic recipe:

- 1 mugful of beer
- 1 tablespoon of honey
- Lemon and spices (cinnamon, nutmeg, etc.) to taste

Put everything together in a small saucepan and heat it up, but make sure not to boil the mixture for too long, unless you want non-alcoholic mulled beer. Channel your inner Martha Stewart—pour the heated beverage into a crystal chalice, garnish with cinnamon sticks, candied orange peels, floating rose candles, etc., as desired. Post a picture of your dreamy mulled beer on social media venue of choice, labeled #foodporn and #whoneedsmulledwine.

I used a cheap Russian beer with an alcohol percentage of 13 percent (in case I accidentally over-boiled), which tasted remarkably similar to one of those 40s that you can buy at 7/11. I added lots of lemon, honey and cinnamon, then stirred. The mixture turned out to be gorgeous—the white foam from the heated-up beer was sprinkled with specks of cinnamon, resembling whipped cream, and the beer turned a slightly darker golden. Very appealing, especially when poured into a clear glass. The smell was also lovely, with the beer creating an unusually toasty, grainy undertone to the traditional holiday scents.

The beer I started out with was not wonderful, and the spices did not quite cover up its unappetizing taste. If I do this again, which I surprisingly might, I would do it with a very malty beer, like Baltika #9. I was prepared for this to be completely disgusting; however, the aftertaste was unexpectedly nice, with the lemon and beer balancing out the sweetness of honey and making it very drinkable. My biggest complaint was that the mouthfeel was very flat, with all the carbonation gone out of the beer—

leaving the drink more like tepid soda. But even so, and with the less-than-stellar beer I used, I preferred this mulled beer to the mulled wines that I've had, which so far have been sickly, stickily sweet. I do think that every beer can't be made into mulled beer; for example, an already distinct-tasting IPA or a light, clean-tasting lager both seem like a disastrous combo with spices and honey. But with a beer that is already not very carbonated and tastes malty, fruity or creamy—perhaps mulled beer could make a comeback in 2017 from its long hiatus since the 1800s.

So, in conclusion, I would recommend this to others. It might not be your cup of mulled beverage, but I think it's worth a try. At any rate, it's a good way to procrastinate on your schoolwork and acts as a nice-smelling, warm thing to clutch in your hands after a cold day (or while dealing with estranged family members). Whether accompanied by beer or not, I hope you fly through finals and have a wonderful winter break; I'll see you on the other side, on the same continent (hopefully).

ADDITIONAL NOTES:

Tonight's Soundtrack: "Parsley, Sage, Rosemary, and Thyme" by Simon & Garfunkel—not the right spices, but it doesn't matter because their voices are so cozy.

Tonight's Toast: A Poem on the Underground Wall of a beer bar summed it up pretty well—"In Heaven there is no beer; that's why we drink ours here." I'm not sure about the non-existence of heavenly beer, since I've never been there, but I do believe in drinking in the moment. Here is to beer in 2017.

Conclusions on mulled beer:

Appearance: ★★★★★★
Smell: ★★★★★★
Flavor: ★★★★★★
Mouthfeel: ★★★★★★
Overall: ★★★★★★

*To be fair, I feel that the flavor could be improved if I experimented with a different beer and more spices.