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Perspectives On Change: The Coeducational Transition of Saint Anselm College 1969-1979

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PERSPECTIVES ON CHANGE:
THE COEDUCATIONAL TRANSITION OF SAINT ANSELM COLLEGE 1969-1979

BY

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DISSERTATION

Submitted to the University of New Hampshire

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in

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DEDICATION

This dissertation is dedicated to my father, Dr. Joseph Horton, whose love of Saint Anselm College, its Catholic Benedictine mission, and its students, embody all aspects of his life. The devotion you showed to the students of Saint Anselm College during your forty years as an administrator and faculty member is unprecedented and unmatched. As one of your former students said best, “Tom Brady wins Super Bowls; Joe Horton wins hearts and minds.” And to my mother, Dr. Susan Horton, one of the early pioneering women of Saint Anselm College: While I can never repay all that you both have done for me, as I embark on my career in higher education leadership, I hope to carry on your legacies as a leaders of poise, integrity, humility, and kindness. The strength of character and zeal for life that you both embody are an inspiration to all you meet. You have always been and will always be my heroes. Thank you.

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ABSTRACT

PERSPECTIVES ON CHANGE:

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by

Benjamin Matthew Horton III

University of New Hampshire

Keywords: Coeducation, Catholic Higher Education, Benedictine Higher Education.

This study examines Saint Anselm College's transition to a fully coeducational Benedictine Catholic liberal arts college between 1969 and 1979, employing a twofold data sample comprised of archival documents and oral history interviews with early female alumnae, who experienced campus life firsthand during the 1960s and 1970s. The researcher conducted analysis of historical documents available at Saint Anselm College, including: presidential files, minutes of the monastic and Advisory Board of Trustees meetings, college yearbooks, Registrar and Dean's Office data, college catalogues, Advancement Office data, New Hampshire College and University Council (NHCUC) data, New England Association of Schools and Colleges (NEASC) accreditation data, and correspondence between administrators at Saint Anselm College and the Roman Catholic Diocese of Manchester and other Catholic colleges and universities in the Greater Manchester, New Hampshire area. These varied archival data samples, coupled with rich firsthand oral history interviews provided critical evidence concerning the factors that contributed to Saint Anselm College's full transition to coeducation and the significant impacts involving campus culture and environment, resulting from the College's decision to transition to a fully coeducational institution.

Chapter 1: Introduction to the Study

Introduction to Saint Anselm College

Saint Anselm College is a private, Roman Catholic, liberal arts institution founded in 1889 by German Benedictine monks from Newark, New Jersey. It is the oldest college in the Greater Manchester Area, and the oldest Roman Catholic college in New Hampshire, located on 450 acres in the Southern part of the State, and occupying land in the adjacent towns of Manchester, Goffstown, and Bedford. Saint Anselm's current mission states that it will provide:

...all its students a distinctive liberal arts education that incorporates opportunities for professional and career preparation. It does so in a learning community that encourages the lifelong pursuit of the truth and fosters intellectual, moral and spiritual growth to sustain and enrich its graduates' personal lives, work, and engagement within local, national, and global communities (Saint Anselm College Mission Statement, Approved by the Board of Trustees, 2010).

For a significant portion of its history, however, the College's mission only focused on educating male students and employing male faculty and staff members. While the institution experimented with various programs involving female students throughout the 1950s and 1960s, and for several years during this period served a limited population of female family members of the faculty and the monastic community, Saint Anselm remained heavily male-focused and male-dominated for over eight decades.

Beginning in the late 1960s, however, American culture underwent a period of social transition and colleges and universities responded accordingly. Higher education was swept up in the tide of change with the emergence of pressure from feminists seeking admission to elite colleges (Morais, 2011). Goldin and Katz (2010) found that the transition from single sex to coeducational status occurred at a steady rate from 1835 to 1980. In the 1960s and 1970s, however, the rate of this trend accelerated. "The jump was greatest for Catholic single-sex

institutions, and in the Northeast” (Goldin & Katz, 2010, p. 378). Facing mounting social pressure and enrollment challenges, many single-sex male Catholic institutions of higher education transitioned to coeducation. Saint Anselm College was among these institutions, making its full transition to a coeducational institution in the fall of 1974.

This dissertation explores Saint Anselm College’s move to a fully coeducational institution. It situates this important phase in the College’s evolution within the broader context of coeducation trends in American higher education. This study also examines the campus culture during the transition, and explores Saint Anselm’s internal politics and decision-making structures during this critical era of the College’s history.

As the first Benedictine Catholic college nationwide to transition to coeducation, Saint Anselm College altered the future of Catholic Benedictine higher education in the United States. While Saint Anselm’s transition to a fully coeducational institution was groundbreaking, the administrative factors that prompted and supported the transition have not been well documented outside the realm of confidential, restricted-access archival documents. Similarly, little documentation has been preserved regarding changes in campus culture during the early to mid-1970s when the transition occurred. The critically important transformations that transpired in areas of academic curriculum, student life, athletics, and the institutional mission as a result of the transition also have yet to be formally chronicled. This dissertation explores these understudied areas of the history of Saint Anselm’s pioneering transition as the first Benedictine Catholic liberal arts college in the United States to admit and matriculate men and women simultaneously.

Description of the Research

This research is nested within the study of the history of higher education. It employs the standards of historiography as applied to archival research. In addition, this research utilizes oral

history to provide deeper understanding of historical events in the development of coeducation at Saint Anselm College, during the period of 1969 to 1979 by “systematically and comprehensively collecting the narratives of those who experienced the event under study” (Ranjan, 2012, p. 17). An oral history reveals the “more subjective aspects of historical experience” (Ranjan, 2012, p. 18).

Oral history is a field of study that gathers and preserves the voices and memories of participants in past events (Oral History Association, 2017). It serves as a primary source, employed in conjunction with other sources, in this case archival data. In this way, oral history serves as a subjective form of data, not intended as an “objective narrative of events or a comprehensive history” (University of California at Santa Cruz, n.d.).

Barbara Truesdell at Indiana University, describes oral history as a subjective tool that “can reveal how individual values and actions shaped the past, and how the past shapes present-day values and actions” (Truesdell, n.d., p. 1). The voices of women who experienced the transition of an all-male Catholic institution to coeducation are important in understanding this social shift. For example, Harvard economics professors Claudia Goldin and Lawrence F. Katz, noted that the greatest jump to coeducational institutions occurred in Catholic institutions in the 1960s and 1970s (Goldin & Katz, 2010, p. 1). Although the change occurred especially with female-only schools, male only schools, such as Saint Anselm College, were also affected during this time (Goldin & Katz, 2010).

Foundation for the Research

The early history of women in higher education in the United States was one of exclusion (Miller-Bernal and Poulson, 2004). Women’s struggle to pursue higher education began in the early decades of the nineteenth century with the founding of female seminaries and academies.

These early female-focused institutions were similar to finishing schools, “designed to produce young women who would be suitable companions for their husbands” (Lucas, 2006, p. 160).

The instruction at these earliest female-only institutions was specialized and aimed at establishing a fit for the women into their established place in society (Brubacher & Rudy, 1976, p. 64). In this way, these finishing schools differed significantly from the preparatory schools of the time, which primarily educated males and prepared them for college. Most often, these women’s institutions included vocational training and a genteel cultural and social finishing program (Thelin, 2011, pp. 83-84).

The early female academies and seminaries were most prevalent in the North (The Hartford Female Seminary, Mt. Holyoke Female Seminary, and The Ipswich Female Seminary). However, the first institution to confer higher degrees in 1836 was the Wesleyan Female College of Macon, Georgia, which was soon followed by the Judson College in Alabama in 1838 and the Mary Sharp College for Women in Tennessee, in 1852 (Brubacher & Rudy, 1976, p. 65). Catherine Beecher described these institutions as “merely high schools” (Lucas, 2006, p. 161).

The rise of female colleges followed with the establishment of Mt. Holyoke, Bryn Mawr, Wellesley, Smith, and Vassar as full-fledged collegiate institutions. Coeducation began to emerge in the land-grant colleges of the Midwest following the Civil War. By the mid-1870s most institutions of higher education in the West followed Iowa, Indiana, Missouri, Michigan, and California in establishing coeducational campuses. By 1880, upwards of one third of America’s colleges and universities had adopted some form of coeducation. However, single-sex institutions remained the norm in New England and the South (Thelin, 2011, p. 97).

While women were admitted to study at these institutions, their participation in college life was often far from equal. They were regularly segregated and systematically tracked once

inside the walls of American colleges and universities. They were discouraged from entering certain fields and directed to pursue others (Miller-Bernal and Poulson, 2004). Women were also excluded from participation in many extra-curricular activities. While progress in admission was steadily increasing, campus inclusion often lagged behind (Miller-Bernal and Poulson, 2004).

One area in which women participated in the curriculum to a much greater extent was the development and proliferation of Normal Schools. These schools arose in response to the Common School Movement and society's aim to provide a compulsory public education (DeMitchell, 2000). They served as the early rudimentary teacher training institutions. Normal schools often conferred a certificate or license to teach rather than a Bachelor's degree (DeMitchell, 2000). They also provided an avenue for women seeking a vocation other than nursing and a gateway to the middle class.

In the 1800s, there was a movement towards universal education and a formalization of the once-informal education process, creating new educational roles such as principals, superintendents, and educational experts. All of these were predominantly male, though educational decisions were implemented by an increasingly female teaching force (Boyle, n.d.).

These schools were characterized by one commentator as providing education "for the masses, not the classes" (Ogren, 2005, p. 55). Nonetheless, these institutions served as another open avenue for women to pursue higher education, as Normal Schools morphed into teacher colleges, largely through the impact of the Morrill Act.

From the Civil War through the turn of the century and throughout two world wars, coeducation in American higher education settings continued at a fairly constant pace. Colleges, including elite institutions, shifted to coeducational institutions while new institutions of higher education adopted this structure at their founding. Starting in the 1960s and 1970s the pace of coeducation accelerated (Miller-Bernal and Poulson, 2004). Catholic institutions, which had

been historically single-sex, played significant roles in the trend of acceleration to coeducation in American higher education (Miller-Bernal and Poulson, 2004). Low enrollments, the Women's Rights Movement, and increased demand for women's labor especially in male dominated professions, fueled this change (City University of New York, n.d.)

Saint Anselm College, a private liberal arts college in Manchester, New Hampshire founded by German Benedictine monks, was one such Catholic college that transitioned to a fully coeducational institution during this time period. This dissertation explores the circumstances that led the administration of Saint Anselm College to decide to open its doors to female students as well as the early challenges the College and several of its pioneering female students faced. This dissertation also examines campus culture and social life during the College's full transition to coeducation in the decade between 1969 and 1979.

Methodology

Methodology Introduction

The primary research questions of this study are threefold. 1. What factors caused Saint Anselm College to transition to a coeducational institution? 2. What was the campus climate/campus culture like during the College's transition to a coeducational institution? And 3. What were the significant impacts of the College's transition to a coeducational institution?

In order to substantively answer these three research questions, this study employed archival methods analyzing historical documents available at Saint Anselm College, including: presidential files, minutes of the monastic and Advisory Board of Trustees meetings, Registrar and Dean's Office data, advancement data, New Hampshire College and University Council (NHCUC) data, New England Association of Schools and Colleges (NEASC) accreditation data, and correspondence between administrators at Saint Anselm College and the Roman Catholic Diocese of Manchester and other Catholic colleges and universities in the Greater Manchester,

New Hampshire area. These data provided critical information regarding the administrative and policy factors that contributed to Saint Anselm College becoming a coeducational institution and the significant impacts on the social, economic, religious, and cultural aspects of the College resulting from Saint Anselm's landmark decision to transition to coeducation.

In order to answer the second research question regarding the campus climate/campus ethos during the College's transition to a coeducational institution, this study employed research-based oral history methods, interviewing ten of the College's first female alumnae. Analyzing these perspectives adds to the richness of the study and provides detailed firsthand perspectives to the archival data utilized.

Oral History Participant Sample

This study employed two sets of data. The first data set was comprised of a variety of archival documents including correspondence, campus statistics, and college accreditation data. The second dataset is comprised of ten oral history interviews employing a convenience sample, comprised of female alumnae of Saint Anselm College, who experienced campus life firsthand during the 1960s and 1970s.

Deblasio (2009) asserts that the questions of "whom should I interview?" and "what questions should I ask?" should guide any oral history project (p.2). Working closely with Saint Anselm College's Office of Alumni Relations and Office of College Advancement, this study identified female alumnae who attended Saint Anselm during the College's transition to a fully coeducational institution between 1969 and 1979. The College's advancement software and alumni data records allowed the researcher to identify a convenience sample of interview subjects who had a broad range of campus involvements, majors, residential and non-residential experiences, and professional careers post-graduation, adding to the breadth and depth of research. These offices also keep detailed records of the responsiveness of alumni to College

messaging, giving campaigns, reunions, and other campus events, which supported with identifying willing participants for inclusion in research.

According to Deblasio (2009), “having a good sense of what motivates everyone involved and the goals you hope to achieve can orient the project as you confront particular issues and challenges” (Deblasio, 2009, p.14). In selecting alumnae for this project, a series of brief 10-15 minute telephone interviews were conducted to determine potential participants’ level of willingness to share oral histories, their general perspectives on Saint Anselm College’s transition to a coeducational institution, their current relationships with the College, and their aims and desires in participating in the study. This allowed for the selection of a convenience sample of alumnae who positively contributed to the oral history component of the study and ensured perspectives encompassing a broad range of experiences on campus during the College’s important transition to a coeducational institution.

Instrumentation

In 2002, archivists at the Skillman Library at Lafayette College in Easton, Pennsylvania, conducted a mixed-methods archival analysis and oral history project in commemoration of the institution’s fortieth anniversary of coeducation. The project yielded robust oral history interviews detailing the perspectives of some of the institution’s first female and African American students. According to the Lafayette College Archives:

The Lafayette College Archives Oral History Project (OHP) focuses on Lafayette students who witnessed the remarkable period of social change that saw an increased presence of African-Americans and women on campus. By interviewing these pioneering African-American and women students the College Archives has gained a better understanding of what it was like to be immersed in and, ultimately, to help reinvent a traditionally white, male world. While the initial focus has been on alumni/alumnae, the Archives has also interviewed faculty and administrators, as well as white, male students who were also part of these pivotal years of transition (Lafayette, 2002, p.1).

Lafayette, a small, private, suburban, residential liberal arts institution, has many similarities to Saint Anselm College including campus size, student makeup, and dedication to an interdisciplinary Liberal Arts curriculum. Lafayette also went fully coeducational in 1970, shortly before Saint Anselm made its full transition to coeducation.

For the purposes of this dissertation, in attempting to understand the campus culture during Saint Anselm College's transition to a fully coeducational liberal arts institution in the 1970s, the questions employed by Lafayette's archivists during their oral history project in 2002 serve as a template for research. These questions capture the breadth of student experiences during the institution's coeducational transition and answered important queries that archival data analysis on its own could not.

One important component of Saint Anselm College's transition to a coeducational institution that was not addressed by Lafayette College's researchers is Saint Anselm's identity as a Benedictine, Roman Catholic institution. In conducting this research project, emphasis was placed on addressing issues of the College's religious identity and Benedictine monastic presence in shaping students' experience during this critical period of transition. The oral history questions employed in this study utilize the general framework of Lafayette's (2002) research in order to effectively capture the varied perspectives of female students during the College's transition to a fully coeducational institution.

Archival Data Collection and Analysis

The initial step in data collection involved surveying and categorizing archival data. The sources of this data, from presidential files, Registrar analytics, Dean's Office files, Board of Trustees minutes, Alumni Office records, and college accreditation documents, provide a rich sample of primary source documentation. Such forms of written, documented history are responses to the need of institutions to "count, survey, prescribe, and control the activity of

others across time and space” (Ventresca and Mohr, 2002, p.3). These documents afford depth to this study by providing insights into communication, production, and organizational life. They also present information regarding institutional authority and efficacy in a particular time and place (Ventresca and Mohr, 2002).

L’Eplattenier (2009) argues that archival research creates uniqueness in depth and breadth of knowledge required for a study. It provides the researcher a “rich, multidisciplinary, multifaceted, body of history” (L’Eplattenier, 2009, p.69). The challenges with archival research, however, often include the need for additional circumstantial evidence to orient research and provide context. For the purposes of this study, archival research combined with a robust oral history component, comprised of first-person perspectives added breadth to the research.

Anastakis (2003) argues that the question of “who a researcher is writing for” is essential in conducting archival research (p.141). While conducting this study, the researcher collaborated closely with College Archivist and administration to ensure that this research was a meaningful endeavor for the faculty, staff, students, alumni, and benefactors of Saint Anselm as well as to the broader higher education community, as it situates the College’s transition to a coeducational institution within the broader context of coeducational Catholic colleges and universities throughout the United States. Because of the researchers’ relationship with Saint Anselm College (see Positionality below), significant care was taken by the researcher to maintain objectivity in the research and analysis to ensure its scholarly integrity.

Prior to the start of the study, a series of meetings were held, which included discussions with various campus stakeholders including students, faculty, staff, members of the monastic community, and members of the President’s Cabinet, including the Vice President for Academic Affairs, Assistant Vice President for Alumni Relations, and the Chief Diversity Officer. These

discussions yielded a series of rich questions about the value of this research study and its potential on-campus impacts and uses for future campus events and programming. These practical applications of the research were a derivative and an application of the research, as often is the case with educational research. However, the line between a purely College deliverable for the institution's exclusive purposes and historical scholarship was recognized and strictly adhered to by the researcher to maintain the standards of the profession through multiple specific rereadings of the analysis and inclusion of committee members' cautions and advice.

On-campus meetings assisted the researcher in further defining the scholarly parameters of research, confirming with members of the campus community that an objective historical account of events and decision-making processes would be maintained throughout the research process. Because the use of archival and oral history research methods often means that the researcher cannot foresee the breadth of information obtained during research prior to conducting the study, it was critical that members of the campus community understood fully that the research to be conducted was scholarly work, rather than simply an advertising or publicity piece for the College.

Modes of Archival Research

This research study employed two modes of archival research, as defined by Ventresca and Mohr (2002). The first is the organizational mode. Organizational archival research enables researchers to view the “ebb and flow of organizational life” including the “interpretations, the assumptions, and actions taken as events unfold across organizational space and time”

(Ventresca and Mohr, 2002, pp. 3-4).

The second mode of archival research employed is the historiographical approach, through which the researcher gained information about conflict, power, modes of operation, management, relationships, and institutional configurations (Ventresca and Mohr, 2002). “A

wide range of archival materials including: internal office memos, public announcements, and personal narratives” is typically employed in this type of inquiry (Ventresca and Mohr, 2002, p.6). Utilizing these modes of archival research, a wide variety of archival information from various campus sources during Saint Anselm College’s transition to a fully coeducational institution of higher education were analyzed.

Once archival data was surveyed and categorized, the researcher focused on the study’s primary research questions in order to avoid inclusion of irrelevant data in the data analysis process. All archival material that made specific reference to the College’s transition to a fully coeducational institution before, during, and after the first class of women entered the liberal arts program at Saint Anselm College in the fall of 1974 were identified with the support of Saint Anselm’s College Archivist. Organizational data in this category spans the years of approximately 1969-1979 and included all extant college memoranda, publications, and documents relevant to the admission, education, and matriculation of female students. According to Ventresca and Mohr (2002), this type of research provides nuanced information regarding the “actions, understandings, and organization” of the institution during this time period and additional information regarding why decisions were made and the reasoning behind them (Ventresca and Mohr, 2002, p.7).

Elena, Vassilakis, Lepouras, and Halatsis (2010), identify a critical step in archival research as “describing the information documents contain or certain characteristics of the documents” (Elena, Vassilakis, Lepouras, and Halatsis, 2010, p.1). Analysis of documents and description of their contents has resulted in a historiographical narrative including information as to why the College made the decision to transition to a coeducational institution, and what the precise impacts of the decision were for the College’s students, faculty, staff, and alumni.

Archival Research Process

Redman (2013) recommends that the researcher begin archival inquiry by obtaining an understanding of the specific archives he or she visits. In doing so, the researcher gains knowledge of how archival materials are organized and is able to identify strategies for analyzing and organizing information found (Redman, 2013). Having interned at the Geisel Library Archives as an undergraduate, the researcher in this study had an understanding of the organization and contents of this archive prior to conducting this research. While the researcher had not previously examined materials from particular restricted collections, including Registrar's Office data, Dean's Office data, and presidential files, the organized nature and meticulous preservation of archival materials in many of these categories allowed for simplicity in analyzing and understanding the categorization of documents.

Organizing by keyword and selecting categories for archival research helps to provide clarity in analysis of vast amounts of archival data (Redman, 2013). For the purposes of this research study, the researcher divided the information into four categories representing the different areas of inquiry: 1. Organizational and administrative decision-making; 2. Student life; 3. Campus events, activities, climate, and culture; and 4. Academics and curriculum. Within these categories, the social, educational, religious/spiritual, institutional, physical plant, and recreational subgroups were created after initial archival data was surveyed. These categories were developed according to more precise areas of inquiry focusing on the study's three primary research questions.

As a final step in the categorization process, a series of nested subcategories were created within the second set of subgroups. For example, within the social category, the researcher created a subgroup for the campus Pub, another for student mixers and dances, another for club flyers and announcements, etc. After archival data was initially analyzed and categories and

subcategories were created based on relevant and available data, the researcher created a series of computer folders, in which he placed material for each category, subcategory, and nested subcategory.

While certain archival documents, such as monastic files and presidential files could not be photographed or copied due to restricted access, careful handwritten annotations based on the available materials were made. These handwritten annotations were typed and placed within relevant folders.

Non-restricted material was photographed using Genius Scan, a mobile scanning application. This material was then downloaded, and placed within appropriate folders.

Once the researcher had exhausted the material in each category, the files were organized chronologically. A computerized highlighter, allowing for different color highlighting, was used to track patterns and themes in archival material collected. The researcher then organized the information based on these highlighted patterns into a master document, which was used to compose a narrative based on the various categories of archival material.

Oral History Questions

The oral history component of this study employed research-based best practices in oral history inquiry to capture the breadth of female student experiences at Saint Anselm College during the College's transition to a fully coeducational institution during the 1960s and 1970s. Moyer (1993) defines oral history as "the systematic collection of living people's testimony about their own experiences" (Moyer, 1993, p.1). Oral historians work to analyze and verify their findings and situate them within a given historical context (Moyer, 1993).

The process of oral history involves interviewees recalling events and documenting their perspectives as historical record (Moyer, 1993). Requisite in this process is the researcher's preliminary research involving non-oral sources. For the purposes of this research study,

preliminary research was conducted using archival data and records available via Saint Anselm College and the Geisel Library Archives. Oral history methodology relies on techniques used in various academic disciplines including “history, sociology, anthropology, law, journalism, and psychology” (Russell, 2007, p.2). Ortiz (2017) underscores the importance of the interviewer promoting trust and understanding with the narrator. According to the Oral History Association:

Oral history refers both to a method of recording and preserving oral testimony and to the product of that process. It begins with an audio or video recording of a first person account made by an interviewer with an interviewee (also referred to as narrator), both of whom have the conscious intention of creating a permanent record to contribute to an understanding of the past. A verbal document, the oral history, results from this process and is preserved and made available in different forms to other users, researchers, and the public. A critical approach to the oral testimony and interpretations are necessary in the use of oral history (OHA, 2017, p.1).

Moyer (1993) defines the process of oral history research as: 1. Formulation of the central question or issue. 2. Planning the project. 3. Conducting background research. 4. Interviewing. 5. Processing interviews. 6. Organizing and presenting results. And 7. Storing materials archivally (Moyer, 1993, p.3).

In order to analyze the campus climate and campus ethos during Saint Anselm College’s transition to a fully coeducational institution, for the purposes of this study, a series of ten oral history interviews, each approximately one hour in duration, was conducted. Interviews were conducted in-person on the campus of Saint Anselm College. Audio recording devices were employed to capture the entirety of the oral history process. Frisch (2016) indicates that audio recording of oral history interviews add to the “lexical” communication of a study in a way that simple transcripts cannot (Frisch, 2016, p.97). Furthermore, Frisch asserts, “Affect, performance, and interaction” dimensions of oral history interviews are captured through the use of audio and in a way that words on a page cannot be conveyed (Frisch, 2016, p.97).

Moyer (1993) recommends that researchers have a list of topics in mind that apply to their research topic. Questions should be asked one-at-a-time, but do not necessarily need to be asked in a specific order (Moyer, 1993). Accordingly, interview subjects were each asked a series of twenty-five questions in order to detail their experiences at Saint Anselm College and to provide insights into the campus' climate and ethos during the College's transition to a coeducational institution. The twenty-five questions asked during this oral history process follow:

1. *Can you describe your college selection process and your decision to attend Saint Anselm College?*
2. *What was your first impression of Saint Anselm College?*
3. *How did you feel that the presence of women at Saint Anselm altered the College's academic and social atmosphere?*
4. *After you arrived on campus, did you find it easy to get settled in and find your comfort zone on campus?*
5. *Did you/where did you live on campus?*
6. *What was life like in the residence halls?*
7. *What did a typical night in the dining hall consist of?*
8. *What was your major and why did you choose it?*
9. *What kind of work did you do after graduation?*
10. *Did the male-female ratio on campus ever make you feel uncomfortable inside or outside of the classroom?*
11. *Did you ever feel like you were treated differently or discriminated against on campus because you were a woman?*
12. *Did you ever have interactions with female faculty/staff members? What was the nature of those interactions?*
13. *What was the nature of your interactions with male faculty/staff members?*

14. *How did male students on campus treat you?*
15. *Did you feel that there needed to be more female instructors/staff?*
16. *What were the predominant emphases for post-college initiatives for Saint Anselm's female students?*
17. *What types of extracurricular activities were you involved in? Were you involved in athletics? Were any women involved in athletics?*
18. *Was feminism ever an idea/concept that crossed your mind while on campus?*
19. *How would you characterize student life on campus during your time at Saint Anselm?*
20. *What was your perception of the College's Catholic identity during your time as a student?*
21. *What was your relationship like with the monks of Saint Anselm Abbey?*
22. *How did the College's Benedictine, Catholic identity impact your experience as a female student?*
23. *In your mind, was Saint Anselm College an ideal environment for women during the 1970's? For men?*
24. *Considering that we are interviewing you for an oral history project we think that being in one of the first graduating classes of women is historically significant. What do you think about this?*
25. *This project focuses on the perceptions of female Saint Anselm College students who were part of the College's transition to a coeducational institution. Is there anything that you have not discussed that you would like to add that would help us to understand your perceptions and experience during this pivotal time?*

Oral History Research

Deblasio (2009) argues that it is critical to match the goals of oral history research with those of the institution the oral historian plans to work with. Consequently, in an attempt to make the oral history component of this research meaningful to the Saint Anselm College community, close collaboration with the College Archives and the administration of the College was necessary for the purposes of this study. Regular communication assisted in providing a well-defined set of goals and parameters to govern the questioning process. Throughout this process,

significant care was taken by the researcher to maintain the scholarly integrity of research. According to Moyer (1993) the audience for an oral history project is an integral part of the process. Bearing in mind the audience of faculty, staff, students, alumni, and benefactors of the College as well as the broader higher education community, this study seeks to highlight and preserve information that would be meaningful to them, while providing an unbiased account of oral history participants' firsthand perspectives.

Challenges to Oral History Research

The varied perspectives a researcher confronts whilst conducting and analyzing oral history interviews decades after the events took place presents three principal challenges to research: First, oftentimes it is difficult for the oral historian to, in advance, anticipate what types of responses he or she might receive in reply to a given question. This poses a challenge in asking meaningful follow-up questions to research subjects at a moment's notice.

Secondly, frequently oral history subjects do not remember details, or remember events slightly or vastly differently than the way they actually occurred. This phenomenon can pose potential conflicts when oral history accounts do not align with one another or are contradictory to archival data. This frequently requires the researcher to question: "Whom or what am I to believe?"

Finally, like archival data analysis, it is important for the oral historian to view oral histories themselves as snapshots into the past. For research such as this, this final factor can pose a problem in the sense that research spans the course of a decade. It is likely that situations, culture, programs, events, activities, and perspectives shifted significantly throughout the period during which Saint Anselm transitioned to coeducation, especially considering the vast changes in American society and worldviews that took place during this decade. To simply view an individual's recalled experience during a particular time and setting as fact, or as a predominant

perspective of most students who attended the College throughout this time period is to disregard the larger context of the College community, comprised of multiple stakeholders and perspectives.

The value of using an oral history method stems from its ability to convey certain perspectives within a given time and setting. If the researcher carefully dissects these perspectives and places them within a broader context, they can add to the richness of understanding the subject of the study enhancing its scholarly value. Furthermore, oral history often benefits research subjects by giving them the occasion to voice their perspectives and experiences. It does so in the context of preservation of historical material, which adds new and accessible knowledge to the history of a given time, place, or event. The accessibility of this knowledge is equally important as the knowledge itself, as typically oral history subjects refrain from complex technical language and jargon and simply tell about how things were, what they did, and what they saw.

In light of this, the oral history component of this study, coupled with the archival data analyzed, provides a rich window into life at Saint Anselm College during the College's transition to coeducation. This window, which will be open to future researchers, contains detailed accounts of events and the perspectives during this important transitional phase in the College's history. The accessibility of the College's Geisel Library Archives mean that preserved material will be available to students, faculty, staff, and outside researchers at Saint Anselm College. This fact cannot be understated, as previously the information available for research within the Geisel Library Archives was limited to print documents (many of which have restricted access), student yearbooks, and College catalogues. Analysis of these materials alone

is not sufficient for substantive scholarly inquiry into the College's transition to a coeducational institution.

Inclusion/Exclusion Criteria

Despite various programs for women at Saint Anselm College during the 1950s and 1960s, the College's true transition to a fully coeducational institution came with the admission of women into the Liberal Arts Program beginning in the fall of 1974.

While these pre-cursor programs laid the groundwork for the Nursing Education Program at the College and were a critical segue into Saint Anselm's transition to coeducation, they are not the primary focus of this research study. They have, however, provided important background information as to the timeline of events surrounding the College's coeducational transition and shed light upon why many of the decisions to admit women with more frequency, and eventually as residential students were made.

Because of this study's emphasis on the campus ethos and environment during the Saint Anselm College's transition to a fully coeducational institution, its chronological focus begins in 1969, when the College appointed Sr. Nivelles Berning O.S.B. the College's first Dean of Women and ends in 1979, one year after the first graduating classes of female students enrolled in the Liberal Arts Program had matriculated. It was during this time period that the majority of initial campus infrastructure created to serve women, most notably residence halls, was constructed and when many of the College's programs and activities for women were created or enhanced. For these reasons, this era of Saint Anselm College history was most applicable for inclusion in research.

A Note on Language

When Saint Anselm College was chartered in 1889, the initial name of the College was printed as "Saint Anselm College." Throughout the late 19th and early 20th centuries, a

popularized form of the name, “Saint Anselm’s College” became more widely used. It was this form of the College’s name, “Saint Anselm’s College,” that was most prevalently used in the 1960s and 1970s, a pivotal era in the College’s transition to coeducation. In the 1980s, the College transitioned back to the name as it had been initially chartered, “Saint Anselm College” and the College changed its branding and logo several times in the 1980s and 1990s. For the purposes of this research, the College’s name reflects its initial charter, “Saint Anselm College,” except in which instances the author quotes a primary source document or piece of archival material that references the popularized name of the 1960s and 1970s.

Similarly, in light of this research study’s focus on the education of the sexes together in an institutional setting, there are multiple forms of the word “coeducation,” which can be alternately written in its hyphenated form as “co-education” or simply as “co-ed.” Because the hyphenated form of the word implies “co-” meaning “with,” in general, this work employs the non-hyphenated form of the word, because it is most commonly used to mean “together.” This is an important distinction when examining coeducation in American higher education settings because the non-hyphenated form of the word is representative of a sense of togetherness between the sexes that was uncommon on American Catholic college and university campuses until the 1970s. When examining a shift in perspectives during this period, therefore, use of the non-hyphenated form is most appropriate.

According to Miller-Bernal and Poulson (2004), the hyphenated form of the word indicates that women are “co-” to the education of men. This form is representative of a sense of “otherness” that women regularly experienced in American higher education settings throughout the 19th and 20th centuries. Early trends in American “co-education” focused on women being “allowed” to participate in men’s education, rather than pursue higher education as their own

unique and sovereign enterprise. For the purposes of this research, therefore, the non-hyphenated form of the word is employed. This is the case, except in instances when the author is quoting another researcher, a primary source document, or a piece of archival material that may reflect the term's alternate forms.

Positionality Statement

Some of my earliest childhood memories are of my time at Saint Anselm College. My father, an alumnus of Saint Anselm's class of 1977, and my mother, an alumna of the class of 1978, graduated in some of the College's first coeducational classes and each witnessed a portion of Saint Anselm's coeducational transition firsthand. Because of Saint Anselm's transition to coeducation, my parents were able to meet at the College and were married on campus, a practice that Saint Anselm invited for alumni beginning in the mid-1970s. My father worked at Saint Anselm for forty years in various student affairs capacities and as a faculty member in the College's Humanities and Criminal Justice departments. As I grew, Saint Anselm became an integral part of my childhood and the people I came to know there became like family to me.

When it came time for me to attend college, logically, I chose to attend Saint Anselm, a place I had a close and personal connection to. Throughout my four years as an undergraduate student at Saint Anselm, I experienced the richness of the College's Liberal Arts curriculum and enjoyed the opportunity to challenge myself as I developed in my personal and scholarly pursuits.

During my junior year at Saint Anselm, under the direction of the College Archivist, Keith Chevalier, I also had the chance to intern at the Saint Anselm College Archives. These archives, which house artifacts and documents dating back to the 1880s, gave me firsthand knowledge and experience researching the history of Saint Anselm. After graduating with my

B.A. in History in 2012, I attended the University of Notre Dame, and taught middle school in St. Petersburg, FL. After two years, I returned to Manchester, my hometown, to work at Saint Anselm. Like my parents, my wife and I also met at Saint Anselm during our time as students, and were married at the College in 2015.

Currently, I serve as the Assistant Director of the Academic Resource Center at the College and a faculty member in the interdisciplinary first year humanities program, called “Conversatio.” My work at Saint Anselm and my desire to study the College’s transition to a coeducational institution is both profoundly interesting and deeply personal for me. Through this work I have sought to learn and tell the story of Saint Anselm College’s first female students and in doing so, add to the history of an institution that has become so much a part of me.

Because of the important role that Saint Anselm College has played in my life, as a researcher studying the institution during a period of change, I endeavored to maintain my objectivity and focus on the application of accepted historical methods of analysis. While not directly applicable because of the difference between historical and qualitative methods, the cautions given to participant observers served me in my role of researcher. For example, I endeavored to ground my analysis with Guba and Lincoln’s (1981) concept of “trustworthiness.” Drapeau (2002) notes the importance for researchers of “owning” their subjectivity (p. 2). I knew that this focus was paramount in conducting a study that informs scholars and members of the Saint Anselm College community.

Chapter 2:
**Women in American Higher Education: The Rise of Coeducation from the Early
Nineteenth Century to the Mid Twentieth Century**

Introduction

Continuous changes in perspective, vision, and ideas have largely defined American higher education since its founding with Harvard College in 1636 (Miller-Bernal and Poulson, 2004). Colleges and universities, while often slow to change, generally adapt their programming, curricula, and missions to reflect the cultural, economic, and social needs of American society (Smith, 1993). Such was the case with the United States' slow and steady acceptance of coeducation at its colleges and universities (Goldin and Katz, 2010). Coeducation practices have fundamentally altered and sustained America's colleges and universities throughout the last hundred years and have been a driving force behind the country's changes in regards to the role of women, the function of higher education, and the expectations of the American worker (Miller-Bernal and Poulson, 2004).

Coeducation is defined as "the education of the sexes together within an institutional setting" (Riley, 2010, p.407). Bank (2007) similarly describes coeducation as "the education of males and females at the same institution" (Bank, 2007, p.1). The context of coeducation in American higher education settings is largely seen as females being admitted to "all boys" institutions or males being admitted to "all girls" institutions (Riley, 2010). According to the National Bureau of Economic Research (2007), while coeducation at American colleges and universities has often been seen as an intermittent trend, it remained fairly consistent between 1835 and the 1950s. This slow, sporadic, yet increasingly consistent acceptance of women's place at American colleges and universities defined higher education throughout the 20th century, as increasing numbers of female students sought acceptance at previously all-male institutions (Miller-Bernal and Poulson, 2004).

Early Gender Trends in American Higher Education

American colleges and universities were once seen as centers of “maleness” (Riley, 2010). The majority of American colleges and universities throughout the 19th century had predominantly or all-male faculty and staff members and only admitted and matriculated male students (Riley, 2010). Conway (1974) indicates that educational historians have commonly argued that the expansion of educational institutions in colonial America and during the young republic’s early national period, following the War of 1812, played a pivotal role in the conception of an American democratic culture. There was, however, little emphasis placed on the importance of these institutions and on women’s social roles or their consciousness of themselves as sovereign intellects (Conway, 1974).

It was widely believed in early America that a woman’s most important educational experiences came through the process of courtship to males (Conway, 1974). On the contrary, in regards to the role of men, Kerr (1991) indicates that early American higher education largely took on the challenge of creating “trained manpower” for the budding country (Kerr, 1991, p. 86). Men’s roles in industry, technology, and agriculture necessitated an educated workforce, and America’s colleges and universities accepted the task of creating, improving, and sustaining it (Kerr, 1991). Parsons and Platt (1973) suggest that the lines between 19th century universities and the applied professions were often blurred. During this time, the role of the university became increasingly focused on graduating trained professionals (Parsons and Platt, 1973).

Faculty were frequently recruited from amongst men who had had successful occupational career experiences (Riley, 2010). Women, however, were largely excluded from the general workforce. For these reasons, rather than pursue higher education, the majority of American women took on service roles or worked in domestic settings. Gradually, however, the

introduction of females into the once male-dominated sector of American higher education took hold and transformed postsecondary education in the United States (Riley, 2010).

The Beginnings of College Attendance for Women in the United States

Industrialization, westward expansion, the growth of public education, Congressional legislation, war, the Great Depression, and the Women's Movement were major contributing factors in the rise of coeducational higher education initiatives in higher education in the United States (Klesynski, May, and Alderman, 1994). Today, these trends have largely been seen as part of the natural evolution of higher education's changes in university attendance (Riley, 2010). As the role of women in American society was transforming and the expectations that limited their participation in the workplace loosened and became more accepting of women's places outside of the home, American colleges and universities started admitting women with increasing frequency (Klesynski et al., 1994).

The early history of women in higher education in the United States was largely one of exclusion. Women's struggle to pursue higher education began in the early decades of the nineteenth century with the founding of female seminaries and academies. These early female-only institutions served as finishing schools "designed to produce young women who would be suitable companions for their husbands" (Lucas, 2006, p. 160). Most often, these women's institutions included vocational training and a genteel cultural and social finishing program (Thelin, 2011). The instruction at these early institutions was specialized and aimed at fitting women into their established place in society (Brubacher & Rudy, 1976, p. 64). Their existing limited role in society was affirmed in these academies and seminaries. These finishing schools differed significantly from the preparatory schools of the time, which primarily educated males and prepared them for college and possibilities that existed for them beyond college. New, expanded horizons for women were not contemplated in the curriculum.

The early female academies and seminaries were most prevalent in the Northeastern United States, with the foundation of The Hartford Female Seminary, Mt. Holyoke Female Seminary, and The Ipswich Female Seminary. However, the first institution to confer higher degrees, beginning in 1836, was the Wesleyan Female College of Macon, Georgia, which was soon followed by the Judson College in Alabama in 1838 and the Mary Sharp College for Women in Tennessee, in 1852 (Brubacher & Rudy, 1976). Catherine Beecher described these female institutions as “merely high schools” (Lucas, 2006, p. 161). It would be many decades before women entered into full-fledged American academia and into the elite and semi-elite public institutions of higher education in the United States (Miller-Bernal and Poulson, 2004).

However, when women were admitted to study at these early colleges their participation in college life was often far from equal (Miller-Bernal and Poulson, 2004). Female students were regularly segregated and systematically tracked once inside the walls of American colleges and universities. They were discouraged from entering certain fields and directed to pursue others. Women were also excluded from participation in extra-curricular activities. While progress in admission steadily increased, full campus inclusion often lagged behind (Miller-Bernal and Poulson, 2004).

Oberlin College and the Forebears of American Coeducation

Oberlin College, in Oberlin Ohio, made the landmark decision to enroll women in 1837 (Klesynski et al., 1994). This turning point is recognized as a critical moment in the foundation of more mainstream coeducation policies in American higher education (Klesynski et al., 1994). Despite Oberlin’s acceptance of women and the strides to make women’s education more mainstream, Hogeland (1972) argued that Oberlin’s decision to enroll women was not equally structured for men and women and was “implemented with masculine priorities in mind” (Hogeland, 1972, p.160). The College’s transition to coeducation was seen by many as a

provision “allowing” women to attend, rather than explicitly and actively encouraging admission (Hogeland, 1972).

During the 1830s and 1840s, many wealthy American women went to Europe “not only for cultural ‘finishing’ but also for advanced education and specialized knowledge and training not available to them at home” (Schwartz Seller, 1991, p. 198). The prospect of pursuing better and more formalized educational opportunities within the United States, at a prestigious institution like Oberlin, was thrilling to many American women, particularly of upper and upper-middle class backgrounds. Oberlin’s coeducational program became the impetus for many women to consider seeking similar opportunities within the United States rather than in Europe (Schwartz Seller, 1991). In this sense, Oberlin provided a viable alternative for women seeking higher levels of education who may have been unwilling or unable to travel great distances to pursue these opportunities. This afforded women more autonomy in their educational selection processes (Schwartz Seller, 1991).

The rise of additional female educational institutions followed with the establishment of all female colleges such as Mt. Holyoke, Bryn Mawr, Wellesley, Smith, and Vassar. These groundbreaking institutions and the academic successes of their female students belied the argument that females could not handle the academic rigor required of many so-called “men’s majors” (Miller-Bernal and Poulson, 2004). It would still take decades, however, before women could establish themselves as qualified and prepared candidates for many professions (Faragher and Howe, 1988). This challenge still persists today. The National Science Foundation grant ADVANCE: Increasing the Participation and Advancement of Women, for example, currently notes the significant underrepresentation of women in STEM fields (National Science Foundation, 2018).

Coeducation emerged in the land-grant colleges of the Midwest following the end of the Civil War. By the mid-1870s most higher education institutions in the West followed Iowa, Indiana, Missouri, Michigan, and California in establishing coeducational campuses. By 1880, over one third of America's colleges and universities had adopted some form of coeducation. Single-sex institutions remained the norm in New England and the South, however (Thelin, 2011). Despite an increase in opportunities for women, the male-dominated academy was generally in charge of the key decision-making processes that led the majority of American institutions to transition to coeducation. (Faragher and Howe, 1988). Men were frequently at the forefront of the decision-making processes regarding women's admittance and statuses at American colleges and universities throughout the 19th century (Faragher and Howe, 1988).

While the majority of 19th century opportunities for women in higher education came after the Civil War, a small segment of colleges and universities in the Midwest followed Oberlin's lead (Miller-Bernal and Poulson, 2004). Antioch College in Yellow Springs Ohio became one of the first to hire female faculty members. Despite frequent formal and informal opposition to their presence throughout American higher education, women continued to find avenues to higher education (Miller-Bernal and Poulson, 2004).

The Rise of the Common School Movement and the Beginnings of 'Normal Schools'

Although the first teacher-training institutes rarely followed similar curricula from other American colleges and universities during the 19th century, Klesynski et al. (1994) teaching was identified as a major early route for women's pursuing higher education. This trend had its foundation in Puritan New England. DeMitchell (2000) commented on this connection writing, "The New England Puritans turned to education to support their fledgling society. On April 14, 1642, the Massachusetts General Court passed the Massachusetts School Law of 1642, which

mandated a form of compulsory education for students so they could read and understand the scriptures and the laws of the commonwealth” (p. 80).

Five years later, in 1647, Massachusetts passed the “Old Deluder Satan Law” that stated “...one chief object of that old deluder, Satan, to keep men from the knowledge of the Scriptures...” (Harper, 1970). The Old Deluder Satan Law required towns of 50 or more families to select a reading and writing teacher, who would educate the children of the towns (DeMitchell, 2000). This landmark law in colonial Massachusetts, came in response to the government of the time, a theocracy, and led to widespread schooling throughout the colony (DeMitchell, 2000).

Eventually, The Old Deluder Satan Law led to the creation of public schools as a means of teaching religious canons to children (Harper, 1970). With their emergence came an increasing need for educators, the majority of whom, at first, were males. “It was not just the wealthy and powerful who were being schooled; the worth of educated citizens in general was deemed to be important to the community as a whole” (DeMitchell, 2000, p.80). These early schools faced many challenges, despite being regarded as the best in the nation. Overcrowding and lack of teacher training were prevalent, most famously documented by Horace Mann in his tour of Massachusetts’ common schools in 1838 (DeMitchell, 2000). These early American schools, which spread throughout New England, became important centers aimed at “Americanizing” the immigrant populations of the budding country and preserving faith and morals (DeMitchell, 2000).

By the mid-19th century, because female teachers could be hired for lower wages than men, school districts began to hire more female educators. The influx of women into the teaching profession gave rise to the “normal school,” teacher-training institutions that educated

female pupils in instruction methods and course construction (Harper, 1970). The first normal schools were created in the 1830s in New England, with numbers steadily increasing throughout the 19th century (Ornstein and Levine, 1993).

By the 1840s, normal schools had expanded from graduating three or four trained female teachers per year, to graduating twenty or thirty (Ornstein and Levine, 1993). The growing presence of women in educational settings during this era transformed the landscape of both primary schools and higher education institutions permanently and created new opportunities and a growing sense of professionalism for American women (Ornstein and Levine, 1993). This contributed to a significant rise in higher education attendance for women during the 19th and early 20th centuries, although the numbers of women in American higher education still lagged behind the enrollments of their male counterparts (Faragher and Howe, 1988). In post-Civil War America, many men began leaving teaching professions to pursue better, higher paying careers, leaving the door open for more women to seek careers as educators, and in turn to pursue post-secondary degrees more regularly (Harper, 1970).

The Impacts of the Morrill Act on Coeducation in the United States

In 1862, the Morrill Land Grant Act grew public higher education significantly in the United States. The expansion of state universities funded by taxpayers meant that a contingent of taxpaying males throughout the United States advocated for their daughters to enroll in state-run institutions. According to Klesynski et al. (1994), as political pressure mounted, numerous state institutions gradually began the practice of admitting women. While stakeholders throughout the United States advocated for separate or alternative higher education paths for female students, oftentimes such initiatives proved too costly for state-run colleges and universities, meaning that mixed-gender classrooms were necessary, despite regular opposition from male students.

The University of Michigan, for example, established a coeducational policy in 1870 instead of building a separate school or program for women (Klesynski et al., 1994). Nevertheless, however, the frequency of women attending coeducational institutions in the United States would remain limited throughout the coming century (Faragher and Howe, 1988).

Greater numbers of professionally driven women enrolling and participating in previously male-dominated sectors of American higher education did not come without its conflicts (Faragher and Howe, 1988). Gordon (1989) describes a “complex and troubled relationship between women and the academy,” including a fierce interplay between the female “outsiders” and the male-dominated “sacred grove” (Gordon, 1989, p.385). Controversies over what types of education, if any, were necessary or suitable for women were rampant from the early 1800s onward (Bank, 2007). “Opposition to women’s access ranged from nineteenth-century arguments against allowing women to receive any form of higher education to subsequent attempts to bar them from specific institutions” (Bank, 2007, p.1). The tensions women faced in 19th century America would continue into the 20th century, as women increasingly sought opportunities and equality (Faragher and Howe, 1988).

Women in Late 19th and Early 20th Century Higher Education Settings- Challenges and Successes

Progressive Era attempts to inhibit women from attaining college degrees, including the Progressives’ “Reaction Against Co-Education” were structured to prevent women from gaining competitive advantages against men in higher education settings (Bank, 2007). Durbin and Kent (1989), describe the controversy over the role of coeducational postsecondary education in the United States as a conflict over the relationship of the “occupational-preparation function of school to the occupational structure” (p.1). Many saw women as feeble beings, whose roles should be confined to the home (Durbin and Kent, 1989).

With American industry remaining heavily dominated by white males, women were seldom sought to fill the roles that men had traditionally held in business and commerce, often translating into lower postsecondary educational attainment for America's female population (Durbin and Kent, 1989). In the Midwest and in rural areas, women often had greater opportunity to pursue higher education. In certain sectors, like those in mechanized farming regions, women boasted higher postsecondary educational attainment levels than in other areas of the country, due to an increase in need for skilled laborers able to operate machinery and conduct agricultural tasks (Durbin and Kent, 1989). Durbin and Kent (1989) indicate that in general, however, underrepresentation of women in American higher education throughout the 20th century can be attributed to two primary factors: social roles of women, and outright opposition to women's postsecondary educational attainments.

Opposition to Coeducation

Opposition to coeducation came from many Americans, predominantly males, who had questions about female students regarding their student life and student achievement (Miller-Bernal and Poulson, 2004). The majority of these beliefs stemmed from the latter-part of the 19th century, when rampant myths centered upon perceptions of the inferiority of the female brain and body dictated higher education's policies regarding the admission of female students (Riley, 2010). Bressler and Wendell (1980), claim that males and females in the United States have been subject to "specialization processes and opportunity structures that consign them to prototypically "masculine" or "feminine" vocations. Law, medicine, and big business, for example, have been traditionally dominated by men, while women have been customarily relegated to such "lesser" callings as nursing, social work, and elementary education, which yield lower income and status" (Bressler and Wendell, 1980, pp. 650-651).

Higher education for both men and women was not generally regarded as useful by many in American society in the late 19th century, with fewer than two percent of young people ages 18-24 attending American colleges and universities (Faragher and Howe, 1988). Of this small segment of American society, women remained vastly outnumbered in the pursuit of higher education degrees (Miller-Bernal and Poulson, 2004).

It was commonly believed that women had significant physical and mental limitations that would be “stretched to the breaking point” if they attempted to enroll in institutions of higher education (Bank, 2007, p.3). In 1873, for example, Dr. Edward H. Clarke, a professor at Harvard Medical School warned that women could suffer uterine diseases, hysteria, and derangements of the central nervous system if they pursued higher education (Bank, 2007).

Women were not the only marginalized members of American society at this time, however. Racial tensions remained high in the United States throughout the later 19th and early 20th centuries. Riley (2010) suggests that in the South, fear of racial mixing prevented many school leaders from considering coeducational models, with institutions remaining apprehensive that admission of women into male-dominated colleges and universities could lead to the eventual admission of Blacks and other minority groups. Predominant conservative social traditions meant that segregation of the sexes persisted at both public and private colleges and universities in North America throughout the mid-20th century (Riley, 2010).

McGill University in Montreal, Canada, for example, admitted its first class of women in 1884, coincidentally the same year that Harvard’s Radcliffe Annex held its first convocation (Gillet, 1982). Principal J. William Dawson, of McGill, saw women as “splendid, sensitive creatures” who did not need or deserve the same education as men (Gillet, 1982, p.3). He saw only some types of knowledge as appropriate for women and believed that women’s education

should be cultural but not professional (Gillet, 1982). While Dawson's views represent the perspective of only one institution's leadership during the latter-half of the 19th century, his beliefs were not uncommon within higher education settings throughout North America.

In another case, in 1908, for example, The University of Wisconsin's President Van Hise argued for a natural segregation of the sexes at colleges and universities in the United States (Bank, 2007). Van Hise claimed that men and women would make free choices as to the types of education they sought to pursue and that women would not likely choose to be educated in fields such as engineering, law, business, or agriculture. Van Hise believed that institutions building programs that appealed to one sex (males) would naturally prevent the other (females) from availing themselves of the same opportunities in higher education and would resolve any perceived or theoretical conflicts between the genders (Bank, 2007).

While women in higher education remained heavily underrepresented throughout the 19th century, on certain college and university campuses in the United States, and in some regions of the country, they gained a significant presence in a relatively short period of time (Faragher and Howe, 1988). Miller-Bernal and Poulson (2004) cite the example of Vermont's Middlebury College, which was an all-male institution from 1800 to 1883. Local townspeople petitioned the College to experiment with allowing female students for a brief time and eventually the College agreed, initially admitting six women in 1883. By 1902, women made up forty percent of the student body at Middlebury, and in some graduating classes actually outnumbered men (Miller-Bernal and Poulson, 2004). This case is representative of the desire of women in many areas of the country to pursue degrees in higher education.

Other attempts at experimenting with the admission of female students during this era, however, failed. Most notably, the University of Rochester, which had succumbed to pressure

from women's rights activists including Susan B. Anthony, experimented with coeducation beginning in 1900. Anthony and her fellow activists raised substantial funds in order to allow for the admission of female students, however, seemingly overnight, the University determined that the admission of women was a failed experiment. Rochester returned to its previously all-male status in 1912 (Miller-Bernal and Poulson, 2004).

The Marginalized Status of Women in Higher Education

Historians and institutions alike have long ignored women in higher education, contributing to an engrained culture of mistreatment and discrimination (Graham, 1974). In the 1970s, for example, the period of focus for this research study, no woman had ever been named the president of a men's college and women were significantly less likely to receive their doctoral degrees than men (Graham, 1974). David B. Truman, President Emeritus of Mount Holyoke College, a women's college, claimed:

The conditioning pattern of a young girl is one, which assumes uniformity, which assumes the absence of the kind of choice that is thrust, if not imposed, upon the boy. In spite of the presence of some alternative models in the adult society around the young girl, the standard pattern still is for her to assume that there is one thing, and one thing only that she will do, and should do, and must do...All we have to do is witness the crop of bored and frustrated suburban housewives, over-educated diaper-changers, and under-utilized community workers...Even if we cannot know now precisely what the new definitions of women's roles will be in the decades ahead, we know they will be different (Truman, 1970, p.3).

During the twentieth century, the United States' dramatic shift from a rural agricultural to a primarily urban industrial economy marked a period of increases in higher education attainments for women (Klesynski et al., 1994). As women consistently became more productive members of the organized workforce, gender roles changed significantly in the American household (Klesynski et al., 1994). This marked an important shift in society's perspectives

towards women. Still, however, women remained significantly less likely to pursue higher educational opportunities than men (Miller-Bernal and Poulson, 2004).

By 1910, dozens of institutions nationwide had created programs for women besides teaching (Klesynski et al., 1994). A similar evolution occurred during World War II, when men went to war and industrial work opportunities increased for American women (Kerr, 1991). Despite the fact that educational attainment for women during the war years and the decade after decreased significantly, their societal roles changed, as women were seen less as domestic homemakers and more as important contributors to America's economic and global stability (Kerr, 1991).

Women in Mid- 20th Century American Higher Education- Private Institutions, Catholic Colleges, and HBCU's

By 1940, despite a recent history of greater inclusion for women in American higher education, women had been allowed to enroll at only 10 of the 74 Catholic colleges and Universities in the United States (Bank, 2007). Many religiously affiliated institutions, including America's Catholic colleges, cited concerns over sexual immorality in refusing the admission of female students (Miller-Bernal and Poulson, 2004). Likewise, the hierarchical structure of the Catholic Church, which had a tradition of training its priests and nuns in segregated seminaries and convents, contributed to many institutions remaining sex-segregated (Bank, 2007).

In 1959, Maybel Newcomer published a history of women's higher education, questioning conservative views of women as mothers and housewives (Bank, 2007). Such conservative views had largely dictated Catholic higher education's perspectives toward the admission of female students (Bank, 2007). Newcomer argued that attaining college degrees made women better housekeepers, mothers, and community leaders than those who did not have opportunities in higher education (Bank, 2007).

During this period, with the pressure from feminist groups and the United States Government, many universities began to re-evaluate single sex education models, as females gradually began to seek educational opportunities and careers outside of teaching (Riley, 2010). Catholic higher education, however, continued to lag behind many private institutions in the United States during this era by resisting the move to coeducation (Bank, 2007).

In the decade of 1964-1974, American higher education underwent striking changes including widespread acceptance of coeducational opportunities for students (Bank, 2007). These changes impacted historically Black colleges and universities (HBCU's) and Catholic institutions significantly, as they were forced to modernize or face dwindling enrollments and even closure (Miller-Bernal and Poulson, 2004). Miller-Bernal and Poulson (2004) indicate that Catholic institutions and HBCU's faced similar challenges to one another during this period and the majority of these institutions that ultimately weathered the storm of financial and enrollment challenges during this era did so by transitioning to coeducation during the 1960s and 1970s. According to Conway (1974), "One by one the bastions of male privilege opened their doors to a select female student body..." (p.239). Traditional four-year enrollments at coeducational postsecondary institutions in the United States spiked dramatically throughout the 1960s and 1970s (Bank, 2007).

Saint Anselm College, a small, private, Benedictine, Catholic institution located in Southern New Hampshire, was one such institution. The College transitioned to coeducation in the 1970s largely as a result of financial challenges. Enrollment decline and the need to remain competitive in regional higher education landscape, coupled with a growing financial deficit were the primary economic factors that contributed to the College's administration making the decision to transition to coeducation. In this respect, Saint Anselm was not alone in its transition

to coeducation, as lower national enrollment trends and financial struggle were common at Catholic colleges and universities in the 1960s and 1970s.

With financial challenges including dwindling enrollment at the forefront of Saint Anselm's administrative discussions throughout the 1970s, the College found itself considering options for attaining financial sustainability. With the rising national trend of Catholic colleges and universities transitioning to coeducational models, coeducation became the most viable option for Saint Anselm during this period. The 1970s were also a period of great social change in American society, as the trend of an increasingly professionalized female workforce emerged.

For Catholic colleges and universities, in the decade after Vatican II and the momentous Land O' Lakes conference, changes in the roles of women in the Church and increasing discussions about modernization and sustainability became more of the norm. American society also found itself at an important crossroads as it faced a counter-cultural revolution throughout the 1960s, the results of which persisted into the 1970s. The coupling of financial challenges, national social trends, and changes in the Catholic Church and amongst Catholic higher educational institutions would prompt Saint Anselm to transition to coeducation.

Changes in the Societal Roles of Women in the United States:

Kim (2002) cites the societal roles women are expected to take on as a critical characteristic in differentiating modern societies from traditional ones. Throughout the 1960s, an increased sense of modernism, including political, social, and economic changes in the United States meant increased opportunities for women and greater gender equality measures throughout the country (Kim, 2002). American higher education underwent a counter-cultural revolution during the late 1960s, which continued into the 1970s, adding a new coeducational dimension to the majority of institutions nationwide (Riley, 2010). This led to a steady increase

in coeducational institutions in American higher education in the 1960s and 1970s (Faragher and Howe, 1988).

After the radical feminist movements of the 1960s (Willis, 1984), promoters of coeducation increasingly defended coeducational colleges and universities as representative of the “real world”. Babbitt, Dunkel, Gleaves, Meckes, and Hunter (1975) similarly indicate that the women’s movements of the 1960s were critical in generating legislation and federal regulations increasing equality measures and opportunities for women in higher education.

Coeducation at American Colleges and Universities- Changing Paradigms

Gillet (1982) argues that while the question of separate or coeducation may appear to be a “straightforward, binary choice,” the issue of coeducation in higher education is both a “convoluted and complex affair” (Gillet, 1982, p. 44). The author suggests that the “corporate personalities” of many male-dominated colleges and universities contributed to opposition to admitting female students (Gillet, 1982). In many cases, it was thought that opposition to coeducation at male-dominated colleges and universities was an attempt to spare women from indignities including “uncomfortable ribbing from the boys” (Gillet, 1982, p.46). Because of the large population of males in American higher education, the introduction of female “outsiders,” it was believed, could be potentially disastrous to the male-dominated culture of colleges and universities and overwhelming to their current student bodies (Gillet, 1982).

Throughout the mid-20th century, however, single-sex institutions became increasingly viewed as unnatural and sexist, causing many schools to explore potential transitions to coeducation (Reisman, 1980). During this time period, as university campuses became progressively viewed as microcosms of American society, it was thought that the presence of females could enhance the socialization and experiences of males (Reisman, 1980). According to Miller-Bernal and Poulson (2004), however, backlash against coeducation came, as

enrollments of female students began to rise faster than men's enrollments and women often earned a greater number of scholarships and academic awards than men.

Women At Prestigious American Colleges and Universities and in the Ivy League

Significant, yet gradual increases in postsecondary opportunities for women included America's most prestigious colleges and universities and the Ivy League, with the last Ivy League institution to transition to coeducation, Columbia, making the transition in 1983 (Miller-Bernal and Poulson, 2004). During this era, many prestigious American institutions underwent challenges in governance and felt increasing pressure to modernize (Birnbaum, 1988). Klesynski et al. (1994) cite the coeducational transitions of America's most prestigious and well-known institutions of higher education in the United States as a significant factor in the evolution of student services and student affairs at American colleges and universities.

With an influx of female students on college campuses, institutions began to reevaluate programming, housing, and activities for all students in addition to university curricula (Klesynski et al., 1994). This meant that the majority of American colleges and universities grew their student services staffs and placed a greater emphasis on student retention and creating a quality environment for student life (Klesynski et al., 1994). Bliming and Whitt (1999) indicate that this period in the evolution of student affairs and student services marked an increased emphasis on creating diverse, supportive, and inclusive communities.

American higher education has been built on the Jeffersonian ideal of equality, democracy, social betterment, universal literacy, and education for all. Although it has taken years to increase access to higher education, the greatest challenge has been how to make educational environments accepting of diverse groups of students who wish to take advantage of what they have to offer" (Bliming and Whitt, 1999, p.19)

With increasing external pressure in the 1970s, the Ivy League and many of the United States' prestigious colleges and universities focused more on diversity and inclusion, placing an emphasis on access, student services, and on ethical and moral values (Bliming and Whitt, 1999).

Coeducation at American Colleges and Universities- Diversity, Inclusion, and the Law

Despite some opposition, coeducation at American colleges and universities continued to gain significant momentum throughout the 1970s (Faragher and Howe, 1988). Many colleges and universities in the United States re-evaluated policies regarding the admission of women after 1972, when Title IX of the Educational Amendments passed, providing that “no person, on the basis of sex, could be subjected to discrimination by any educational program or activity” (Bank, 2007, p.3). Throughout this era, Congressional and Supreme Court rulings on the role of Title IX at American colleges and universities became prevalent and altered the course of colleges and universities’ emphasis on the treatment and role of women in higher education (McCarthy and Eckes, 2005). Still, however, the majority of American colleges and universities, particularly private institutions, were slow to change their ways (Faragher and Howe, 1988).

According to Burn (1970): “one of the strengths of the American system of higher education lies in its diversity” (p.2). During the 1970s, increased emphasis on diversity measures in recruitment and retention of students defined American higher education in both the public and private sectors. Defenders of diversity initiatives and coeducation at American colleges and universities in the latter half of the 20th century were not always focused on increasing educational opportunities for women, however, with many possessing the belief that having women enroll in institutions would simply “improve the lives of men” (Bank, 2007, p. 2).

Increasing educational costs meant that, for many American colleges and universities, coeducation solutions also produced economic viability and stability (Riley, 2010). During the 20th century, the trend of higher education institutions admitting females more regularly was a phenomenon largely dictated by the need to increase revenues. For many schools, coeducation

became a means of reaching a financial “bottom-line” rather than an earnest attempt at increasing educational opportunity for the sexes (Riley, 2010, p.412). According to Miller-Bernal and Poulson (2004) financial factors and demographic trends played an important role in many former men’s colleges transitioning to coeducation, which did not necessitate a sense of gender equality. These trends would prove to be similar at Catholic colleges and universities and at historically Black colleges and universities (HBCU’s) (Miller-Bernal and Poulson, 2004).

Such was the case at Saint Anselm College, as the institution faced financial challenges, including dwindling enrollment prior to its transition to coeducation. In this respect, the College was not alone during the 1960s and 1970s, as financial challenges and declining enrollment trends plagued many private colleges and universities nationwide. Once the College had transitioned to coeducation and found itself on a firm financial foothold, discussions surrounding equality came to the forefront.

Economic Trends and Women’s Roles in American Higher Education

The cost of higher education rose dramatically during the 1960s, marking an increase from 1 to 2.5 percent of the Gross National Product (GNP) (Kerr, 1991). As many colleges and universities fought financial challenges and experienced decreasing numbers, institutions were forced to reinvent themselves. Kerr (1991) indicates that this period of vulnerability in higher education led to many changes in both the private and public sectors. For liberal arts colleges and Catholic colleges, coeducation trends became an increasingly popular solution to the increasing and dramatic problem of financial challenges (Kerr, 1991). Saint Anselm College was amongst these institutions.

Parallel to the financial challenges faced by many colleges and universities in the United States, was a changing socio-economic trend in women seeking more professional career paths. This development largely came as a result of national feminist and women’s liberation

movements (Faragher and Howe, 1988). Similar to changes in women's roles that the United States had seen after the Civil War and after World War II, American society again faced changes in the roles of women during the 1970s.

Riesman (1980) indicates that since the 1970s, women have been more likely to pursue careers in management, banking, government, and medicine. A greater sense of student activism during the 1960s and 1970s led many women to seek admission to colleges and universities that were willing to serve them in these fields. This marked an important shift in campus and national culture that ultimately led to a larger presence of female students pursuing both baccalaureate and advanced degrees (Selingo, 2013).

Gender Segregation in Catholic Higher Education

Gender segregation was a distinctive characteristic of Catholic higher education until the late 1970s (Miller-Bernal and Poulson, 2004). Bartell (1980) asserted that in 1978-79, women accounted for just fewer than 50 percent of students enrolled at Catholic colleges and universities in the United States. Catholic colleges and universities accounted for about 21 percent of total enrollment at private colleges and universities in the country (Bartell, 1980). In 1980, American Catholic colleges and universities operated in 39 states, Washington D.C., and Puerto Rico. Catholic colleges and universities in the Northeastern United States accounted for over 47 percent of total enrollment at Catholic institutions nationwide in 1978-1979. Women attending Catholic colleges and universities in the United States in 1978-79 were more likely to identify as Catholic than their male counterparts at a ratio of 53.8 percent (female) to 46.2 percent (male). Twenty-two percent of women enrolled at Catholic colleges and universities in 1978-79 attended Catholic women's colleges (Bartell, 1980).

The Impacts of Coeducation on College and University Staffs and the Professoriate

In the early 1980s, Lasser (1987) conducted a study of female faculty members at traditionally “progressive” institutions of higher education. The author found that at Oberlin, the first men’s college in the United States to transition to coeducation, by 1983, only 4.3% of full professors on the faculty were women. At Amherst, another philosophically progressive institution, which had recently transitioned to coeducation, women made up only 3.5% of full professors (Lasser, 1987). Even at Smith, a progressive women-only college, women made up only 22.6% of full professors on faculty (Lasser, 1987). This vast disparity in the roles of men versus women in the professoriate on American college and university campuses is representative of how slow many American colleges and universities were to change (Lasser, 1987).

While philosophically and practically, the majority of American institutions adapted their policies and procedures regarding the role of women by the late 1970s, the actual changes in percentages of female faculty and staff members would come much more slowly than the influx of female students (Faragher and Howe, 1988). Lasser (1987) indicates that women were also significantly less likely than their male colleagues to receive promotions in the rank and tenure process. Despite the challenges that female college faculty and administrators would face during this era, the numbers of women students on previously all-male college and university campuses continued to rise to unprecedented levels (Lasser, 1987).

Coeducation and Changes in the Student Body at American Colleges and Universities

The increased presence of women students on previously all-male American college and university campuses throughout the 1960s and 1970s generally enhanced the academic quality of applicants during this time period (Miller-Bernal and Poulson, 2004). It also led many institutions to revise academic standards, generally making academics more challenging for

students. This was due, in large part, to the boom in highly qualified female applicants, particularly to elite, previously all-male institutions. Yale, for example, which welcomed its first class of female students in 1969, received a total of 2,850 applications from women for 240 spots designated for female applicants (Miller-Bernal and Poulson, 2004).

In addition to raising academic standards, the presence of female students on previously all-male American college and university campuses also added to the breadth of courses and curriculums offered. Throughout the 1970s, women's studies programs became a more prominent feature of many colleges' academic departments (Riesman, 1980). By 1980, more than 1000 higher education institutions in the United States had women's or gender studies courses or programs. These programs typically highlight issues of women's history, women's socio-cultural roles, and women in politics, anthropology, and literature (Riesman, 1980). A greater emphasis on women and women's issues in the curriculum at many colleges and universities nationwide marked a shift in higher education's focus on serving increasing numbers of female students (Riesman, 1980).

Federal legislation also contributed to a growing space for women in American higher education settings. In 1975, for example, Congress' legislation making the United States' military academies fully coeducational marked a period in which women were welcomed into virtually all aspects of American public education (Miller-Bernal and Poulson, 2004). Changes in Federal attitudes and arguments for women in higher education settings largely created a trickle-down effect, as many private institutions followed suit. This would significantly alter the landscape of American higher education permanently, as today only a handful of private all-male institutions remain in the United States (Kerr, 1991).

While women achieved a greater presence on American college campuses throughout the 1960s and 1970s, issues of gender equity and acceptance nonetheless impacted their status within higher education settings (Malkiel, 2016).

Women remained more likely to endure discrimination, sexual harassment, and rape than men and were less likely to hold leadership positions on college and university campuses (Miller-Bernal and Poulson, 2004). While opportunities and experiences for women would largely improve throughout the 1980s and 1990s, issues of equity and inclusion in relation to women's status in American higher education still persist today.

Women in Today's American Higher Education Landscape

A great deal has changed in higher education in the United States since the 1960s, with four million students attending college in 1960 compared to eighteen million today (Bok, 2013). Almost eighty percent of high school graduates today will attend some college (Bok, 2013). Kerr (1991) indicates that in addition to the increasing importance of higher education today as a springboard to students' career paths, many students in College find themselves in a "holding pattern," unsure of what they want to do for a career or what they want their post-high school futures to look like.

In contrast to higher education in the 19th and early 20th centuries, when students often had a desire to learn a particular discipline or skill, for many students, higher education today has become largely an excuse for not having a future plan and wanting to explore or "survey" potential career paths and opportunities (Selingo, 2013). As a result, greater numbers of students seek to avail themselves of higher education as a means of exploration and simply a place to "be" after high school. Reisman (1980) indicates that this has largely marked a decline in "learning for learning's sake." Colleges and universities also provide students today with a greater degree of socialization and more opportunity for extracurricular activities than in the past,

making the social atmosphere and on-campus happenings an important aspect of students' increasing attraction to college life (Selingo, 2013).

According to the National Bureau of Economic Research (2017), women today are more highly represented in higher education than men, with over 57 percent of Bachelor of Arts degrees in the United States being earned by women. Still, however, there are many who question issues of gender equality in American higher education settings. Umbach, Kinzie, Thomas, Palmer, and Kuh (2003), for example, claim that women students still tend to be underrepresented in positions of leadership on college and university campuses throughout the United States as well as in the fields of science, math, technology, and engineering. Conway (1974) argues that coeducation must involve social policy changes for educational institutions including "changes in curriculum, what is taught, and the varieties of human experiences taught" (p.239). Although women's roles in American higher education have changed significantly over the course of the past 40 years, when coeducational practices became prominent, still much work lies ahead in order for women to gain full equity on college campuses in the United States and in the American workforce.

Summary

American higher education's gradual transition to a predominantly coeducational enterprise has transformed colleges and universities in the United States for two centuries (Klesynski et al., 1994). The cultural and mission shifts that colleges and universities in North America have experienced since the early 19th century have defined and re-shaped the role of women in academia and in American society. Overall, coeducation trends in American higher education have impacted colleges and universities in five key ways:

First, the American coeducation movement has redefined institutional culture. Today, if someone suggested barring an intelligent, qualified woman from admission to an elite university,

the majority of Americans would express feelings of outrage. Just one hundred years ago, however, it would have been standard practice. The presence of women on American college campuses and in the professional workforce has largely improved opportunities and societal views towards the roles of women. Increased opportunities for women's programming, athletics, and services on American college and university campuses has shaped university culture and led to higher levels of equality and social status for female students, who are now more represented in American higher education settings than men.

Secondly, coeducation trends in American higher education have boosted enrollment and increased economic stability. In a progressively challenging and competitive higher education marketplace, coeducation has afforded many colleges and universities nationwide a greater sense of economic stability. University enrollments have grown substantially throughout the last century and despite rising costs of higher education, more women today take advantage of college and university education in the United States than ever before. With their presence, institutions that may have otherwise faced curtailment of programming or potential closure have been sustained and strengthened. This trend has led to increases in educational opportunities for both male and female students and has re-shaped the business characteristics of colleges and universities throughout the United States.

Third, coeducation trends in American higher education have also had a significant role in changing university curriculum. With the influx of women's and gender studies programs in American higher education since the 1970s, women have been more prominently represented in college and university curricula. While in the 19th century it was rare for women to study business, finance, medicine and law, today, women are critical participants in these fields. In addition to shaping the culture of the American workplace, this phenomenon has significantly

impacted what is taught and how courses are taught. The “masculine priorities” that once existed in college curricula have largely given way to a growing emphasis on equality and opportunity for all students. As women in American higher education today outnumber their male counterparts, these trends will likely endure and the ways colleges and universities seek to serve female students will continue to expand.

Fourth, coeducation trends in American higher education have also significantly improved social status and opportunity for women. While research suggests that women face challenges in the American workplace in regards to salaries and career advancement, the presence of women in “C-suites” would have been relatively unheard of just fifty years ago (Miller-Bernal and Poulson, 2004). Today, women have become significantly more represented in areas of business, commerce, government, law, and medicine. Their increased presence has dramatically altered the competitive nature of these fields and has led to an increase in wages and prominence of women in American society.

Finally, the growing presence of women on American college and university campuses has also changed higher education faculty and administration significantly. Aside from their important roles at America’s women’s colleges, even forty years ago women were significantly underrepresented in faculty and administrative roles on the majority of college campuses throughout the United States. Today, their increased presence and prominence in high-level roles has dramatically altered America’s higher education landscape. While women are still less likely to serve as university presidents than men, the legitimized roles of women as scholars and administrators has transformed colleges and universities throughout the country. Women today serve as department chairs, chief financial officers, provosts, and presidents- a trend that just one hundred years ago would have been relatively unthinkable.

The expanded roles of women in the professoriate and in administrative capacities has improved and enhanced the quality of education that colleges and universities are able to provide for both male and female students. It has also re-shaped the way women are viewed and treated on college and university campuses. As institutions continue to increase administrative roles and greater numbers of educated women graduate from America's colleges and universities, women will likely continue to have an expanded prominence in American higher education.

Overall, the increased frequency of coeducation in American higher educational settings has altered the direction of women's educational attainments and career trajectories throughout the last two centuries. While there is still much to be accomplished in regards to gender equality at America's colleges and universities and within the American workplace, the prominence and expanded roles of women in the last several decades are a promising trend. Women will continue to shape and re-define higher education in the United States in the coming centuries and will attain greater standing in their career and societal roles. While American society today is far from equal in many respects, women's roles in higher education have largely planted the seeds in creating a culture focused on equality.

Chapter 3: Catholic Higher Education in The United States

Introduction to Roman Catholicism

Roman Catholicism is among the oldest and most widespread religious traditions in the world, with over a billion Catholics worldwide (Paradis, 1998). From its humble beginnings, founded by a poor Jewish carpenter in the Middle East in the 1st century, the Church has grown into a global political, social, and religious institution (Nevins, 1972). Jesus of Nazareth, Catholics believe, is the incarnate presence of God on Earth (Fortman, 1972). The person of Jesus walked the Earth more than two thousand years ago, ministering to the poor and sick and claiming to “forgive the sins” of women and the marginalized (Fortman, 1972). His extreme views and countercultural presence in Roman-occupied areas of present-day Israel and Palestine, eventually led to his death by crucifixion when he was about 33 years old.

Catholics believe that the death and subsequent resurrection of Jesus, whom they see as the savior of the world, redeeming humankind from the perils of sin and damnation, provided the ultimate sacrifice through which human beings might achieve eternal salvation with God in Heaven (Nevins, 1972). Before his death, Jesus instituted the celebration of the Eucharist at the Last Supper, a ritual that he asked his followers, or disciples, to continue in his memory (Fortman, 1972). Catholics receive the Eucharist regularly at religious services called “masses,” from the Greek word for “sending out.” For Catholics, the consecrated bread and wine of the Eucharist is the source and summit of their lives (Fortman, 1972). In the Eucharist, Catholics believe that Jesus is fully present and that in the reception of consecrated bread and wine, they receive the grace that comes from God through His son, Jesus (Nevins, 1972). In this respect, the Eucharist is one of seven “sacraments,” or grace-giving signs of the Church. The others, Baptism, Reconciliation, Confirmation, Holy Orders, Marriage, and Anointing of the Sick, are

seen by Catholics as signs of God's saving grace, through which they personally receive the revealed love, mercy, and healing of God (Fortman, 1972).

From its humble roots, Catholicism spread throughout the world, extending first through the Mediterranean region and eventually to Central and Western Europe (Nevins, 1972). Indeed, the word "Catholic" itself means "universal," and the Church would gain a universal presence across continents, transcending social, political, and economic boundaries (Nevins, 1972). Catholics in these new and far-reaching corners of the globe sought to continue, as they saw it, the saving mission of Jesus Christ, by carrying on his commitment of love and service to others. In this regard, in the centuries after Jesus' death, the early Christian community, followers of Jesus Christ, established schools, hospitals, and churches throughout Europe, the Middle East, and Africa in service to the local communities in these regions (Fortman, 1972). It was through the conversion of Pagans, Jews, and later Muslims, that the Catholic Church would gain a vast membership and in turn, the devotion of millions throughout the world (Nevins, 1972).

The ministerial presence of Catholics in virtually every corner of Europe transformed the Continent in the centuries after Jesus' death and gave rise to a spiritual and intellectual tradition, the scope of which the European Continent had not yet seen (Nevins, 1972). It was in the spirit of this intellectual tradition, started by the early Catholic thinkers such as Saint Augustine of Hippo and Saint Thomas Aquinas, that the Catholic Church would be responsible for the establishment and spread of a vast network of schools and universities throughout the European Continent and the world (Flexner, 1930).

The Foundation of European Universities

Throughout the Middle Ages, universities were founded on a largely religious basis, originating first as "cathedral schools" in places like Paris, Chartres, and Bologna (Haskins, 1923). In general, the missions of the earliest universities were focused on catechesis along with

the study of classical philosophy, Christian theology, and literature (Rashdall, 1895).

“Universities were born in Europe during the high Middle Ages with strong institutional, cultural, and intellectual ties to the Catholic Church. In these new centers of erudition, the study of classical texts, especially Latin writings, formed the central focus of university training” (Mahoney and Winterer, 2002, p. 518). These foundational institutions of higher education were dedicated to the Trivium, or the lower division of the seven liberal arts, centered upon grammar, language, and rhetoric and the Quadrivium, or the four arts largely popularized by Boethius, which concentrated upon arithmetic, mathematics, astronomy, art, and music (Brubacher and Rudy, 1976).

The Church’s preeminent clergymen and medieval scholars were educated in such methods and subjects by the early universities, which stood for hundreds of years as predominant and distinguished institutions of higher thinking and scholarship in the Western world (Haskins, 1923). “It used to be a truism that education was a religious enterprise. When the early Jesuits started their schools in the 16th century, human knowledge was regarded as stable and ordered, with theology and philosophy as its acknowledged summits” (Senkewicz, 1997, p. 14).

A century later, European higher education would be thrust into a period of change, as shifting worldviews began to alter and challenge its previously religious foundations.

“As the world of the early 17th century was transformed into the modern world through the complex workings of the Scientific Revolution and the Enlightenment, the Western world became increasingly secularized, that is, marked by the separation of the sacred and the secular into formally parallel spheres. Higher education was inevitably affected by this sea change” (Senkewicz, 1997, p. 15).

The European university was fundamentally transformed by emphases on the search for truth through science and technology, rather than theology and philosophy, however many universities nevertheless clung to their Classical and liberal arts foundations, affording students a

holistic educational experience. These changes would dramatically alter the future of higher education, as it transformed into a multi-faceted, multi-continental endeavor. The impacts of change on European universities would largely set the precedent for the foundation and development of the American higher education system (Brubacher and Rudy, 1976).

Newman and the “Idea of a University”

Perhaps the greatest foundational intellect in Catholic higher education was Cardinal John Henry Newman, a renowned scholar and theologian, who lived from 1801-1890 (Bouyer, 1958). Newman was an English convert to Catholicism, who became a Catholic priest and eventually a renowned religious figure (Aquino, 2003). His “*Idea of a University*,” first presented as a series of lectures in the 1850s, defined Newman’s views of what higher educational institutions should be and how they should function (Bouyer, 1958). Published as a book in 1873 and again in 1882, Newman’s “*Idea of a University*” understands the university as creating an environment that fosters opportunities for individuals to pursue truth through intellect (Aquino, 2003).

For Newman, the primary endeavor of a Catholic university was not fundamentally a religious one, but rather a holistic experience to form, expand, and sustain the mind (Bouyer, 1958). Newman’s belief that reflection and careful consideration of varied ideas and perspectives would help an individual to gain wisdom, contributed to his larger view that the university should help to foster philosophical habits of mind (Aquino, 2003). Small learning communities within the larger context of the university, Newman believed, would create a culture of scholarship and mutual respect suitable for students to not only be “fed” knowledge, but to pursue truth and meaning through discussion and debate. Without wisdom, Newman argued, knowledge was useless and it was the role of the university, he believed, to provide students with both.

Cardinal Newman also became a fierce advocate for the role of the laity in Catholic higher education and in theological instruction (Bouyer, 1958). “It was his idea that laymen-educated laymen, capable of taking a clear, intelligent view of their own judgements and convictions- had an important part to play in restoring Christianity and the Church” (Bouyer, 1958, p.328). Newman’s vision of the Catholic university would help to define and reinvent Catholic higher education in the century following his death (Aquino, 2003).

It would be upon the shoulders of Newman’s ideas, and those of his medieval predecessors that Catholic higher education would take hold and expand throughout the United States (Aquino, 2003). Catholic colleges and universities, would, in many cases, continue the tradition of providing classically based curricula centered upon the liberal arts. Their intellectual rigor and early austerity was created to foster a culture of scholarship in which students sought truth and meaning in their lives (Aquino, 2003).

Unlike Newman’s vision, however, the early American Catholic colleges were, for the most part, fundamentally centered upon religion, with many serving as seminaries and training academies for students to pursue the priesthood and religious life (Nevins, 1972). In these institutions, the hierarchical structures of the Catholic Church were not lost, but rather fostered and engrained within students’ learning. Mass attendance and daily prayer were required aspects of student life, as Catholic colleges and universities sought to preserve and strengthen the faith and piety of students (Nevins, 1972).

The Foundation of American Higher Education

Like their European forebears, the earliest American universities stemmed from a sense of religious tradition, as institutions like Harvard and Yale became the early Protestant seminaries and theological colleges of the “New World.” Flexner (1930) posits, however, that American culture generally lost many of the ethical and religious concepts of the European continent in

pursuit of other standards such as democracy, wealth, and politics. Despite a growing sense of secularism in Europe and the Americas in the 17th century, the strong academic traditions of the early American universities stemmed from the foundations of scholarship laid by the leading Protestant theological scholars of the age, as they set out to evangelize a new and unknown frontier (Brubacher and Rudy, 1976). Boyer (1987) suggests that the undergraduate institution is the place where higher education in America began. Since their foundation, American colleges and universities have led to the production of knowledge that has transformed the nation and the world.

The foundational period for these early undergraduate institutions, however, was not easy (Boyer, 1987). Flexner (1930) describes the early American period as one of struggle and instability. Millions of people abandoned their homes and livelihoods in search of something greater. With so many of modest means pursuing a better livelihood, however, the early American college was predominantly a place for those of some wealth or prominence (Flexner, 1930). Boyer (1987) cites the need for economic stability and a discontinuity between schools and universities as reasons why many young American men, of modest incomes, joined the workforce rather than pursue higher levels of education.

With the advent of change in American society, religiously affiliated colleges and universities began to take hold throughout North America, and with the dawn of the 19th century, Catholic higher education began to expand across the continent, with institutions like The University of Notre Dame founded primarily to educate the Native American populations and later the immigrant communities of the increasingly growing nation (Notre Dame, 2007). Parallel to the rise of Catholic higher education, however, many of the more established colleges and universities in the United States began to move away from their religious foundations.

According to Mahoney and Winterer (2002),

Between 1860 and 1900 Americans witnessed a revolution that ushered in a new type of university and a new academic order. During those years, the increasingly nonsectarian, scientific, and utilitarian university supplanted the denominationally affiliated liberal arts college as America's preeminent institution of higher learning. Many of the architects of this new university, whose ranks included university presidents, faculty, and civic leaders, christened it a "modern" institution of higher education, wrapping their academic innovations in the rhetoric of progress. Conversely, they often depicted their opponents and those associated with older collegiate traditions as academic relics wedded to retrograde practices and enamored of past ages (Mahoney and Winterer, 2002, p.517).

Increasing secularism in American higher education challenged the religious foundations of many of the United States' early Catholic colleges and universities during the latter half of the 19th century; however, population changes in the growing nation would help to grow and sustain them (Paradis, 1998).

The influx of European immigration to the United States between 1840 and 1915 significantly expanded America's Catholic population and in turn strengthen Catholic higher education (Paradis, 1998). Because many of the early Catholic institutions in the United States functioned under the auspices of religious orders, employing religious faculty and administrators meant that their operating costs were significantly lower than secularized institutions, although in general their financial means remained more limited than state universities. Lower operating costs, however, did help many institutions take root and achieve financial stability. With a growing number of American parishes and the rise of parochial education in the United States, Catholic colleges and universities had a pipeline of students, many of them immigrants, seeking to better their career prospects in the United States (Paradis, 1998).

With the successes of America's first Catholic institutions, smaller colleges and universities were founded to educate students in the Catholic faith throughout the country. Like their European forebears, these institutions focused on the humanities and the great books, as

well as catechetical formation for future clergymen and scholars (Rashdall, 1895). Forgotten for centuries, American interest in the scholastic philosophers, most notably Thomas Aquinas (1225-1274), rose throughout the nineteenth century, most significantly in Pope Leo XIII's encyclical, *Aeternis Patris* (1879). In this document, the Pope guided the Church to focus on the scholarship of Thomas Aquinas calling it “the crowning intellectual achievement of Christendom” (Mahoney and Winterer, 2002, p.525).

As Catholic colleges and universities clung to their liberal arts and humanistic roots, they became a robust segment of American higher education, advancing the academic, moral, and professional development of their graduates within the context of the Catholic intellectual tradition. Still, however, many Catholic colleges and universities in the United States faced challenges in the wake of mounting secularism in American society.

America’s Catholic Colleges and Universities

Many of the early Catholic colleges and universities in the Americas and their staffs and students were subject to a prevalent sense of anti-Catholic discrimination that swept the country in the 19th century (Massa and Osborne, 2008). The new waves of Catholic immigrants were seen by established families as “outsiders.” In many cases, particularly in urban areas, fierce competition for employment meant that Catholics of European origin were denied jobs or subjected to lesser paying career opportunities (Paradis, 1998).

In response, Catholic parishes and organizations nationwide provided financial support and a sense of community for immigrant populations (Paradis, 1998). By the late 19th century, Catholic women’s colleges were created, albeit on a relatively small scale, primarily with the intent of educating nuns and religious sisters, many of whom served as the teachers and administrators at Catholic primary and secondary schools (Massa and Osborne, 2008).

Despite the founding of such institutions, however, the landscape of Catholic higher education in America remained heavily male-dominated and theologically based (MacIntyre, 2009).

By the mid-20th century, The University of Notre Dame, Georgetown University, Fordham University, Loyola University of Chicago, The Catholic University of America, and Marquette University were the predominant Catholic universities in the United States, with smaller institutions like The College of the Holy Cross, Gonzaga University, and Boston College also maintaining strong academic reputations and financial stability (Massa and Osborne, 2008).

It was during this time period that a shift began throughout Catholic colleges and universities that continued up until the late 1970s. This change, beginning with several Catholic colleges and universities admitting women on a larger scale, marked a movement away from their founding roles as centers for educating clergymen, as Catholic institutions of higher education began to focus on the preparation of primarily lay-Catholic students (Massa and Osborne, 2008). Many began to see American Catholic higher education as a low-cost alternative to elite secular colleges and universities (Massa and Osborne, 2008). They provided a reasonable opportunity to pursue a quality education in an environment where students' intellectual, moral, and career development would be fostered.

This marked change began subtly, but took deeper root as higher education became increasingly mainstream for Americans in general in the 1970s. Soon, Catholic higher education institutions that had once served as seminaries were producing a new crop of graduates, professional workers with families: doctors, lawyers, teachers, engineers, and businesspeople (Massa and Osborne, 2008). This dramatic move defined Catholic colleges and universities throughout the late 20th century, as their graduates were not as often preaching from pulpits as making decisions in boardrooms. This served as both an indicator of and a response to a dramatic

change in society toward a more secular culture. With fewer men and women seeking the religious life, a fresh generation of Catholic thinkers was born. This new highly educated wave of Catholic men and women began to permeate all aspects of society from civil service, to the private sector. A radical shift in Catholic higher education, and in the Catholic Church itself, had begun.

Land O' Lakes and Redefining the American Catholic College

The Second Vatican Council of 1962-1965 under the leadership of Pope John XXIII and his successor, Pope Paul VI, would revolutionize the future of the Catholic Church in an attempt to expand the ministry and accessibility of Roman Catholicism globally. Vatican II sought to renew the Church and redefine its goals in an increasingly complex and changing society. The Council resulted in many new initiatives and policies on the part of the Roman Catholic Church. In order to make liturgies more accessible for parishioners, masses were heard in native languages, rather than Latin (Paradis, 1998). Priests faced the congregation while celebrating the Eucharist, rather than having their backs turned away, and growing emphasis was placed on restructuring many of the archaic practices and traditions of the Church. New emphasis was also placed on the role of the laity as important members of the global Catholic community (Paradis, 1998). Lay people were encouraged to take on new roles in the Church and in its institutions, contributing to a decline in the number of clerical administrative positions held (Paradis, 1998). Still, however, the Catholic Church maintained a strong sense of hierarchy and tradition throughout the 1960s. This period marked a growing approachability of Catholicism and an emphasis on educating and evangelizing the global Catholic community.

Beginning in 1964, women were brought into the discussions of Vatican II, marking a period of change in the Church's attitudes towards women (Paradis, 1998). Women had long been ignored and discriminated against by the Church. In the Roman Catholic Diocese of

Manchester, New Hampshire, for example, at the end of World War II, Bishop Matthew Brady released a public statement rejoicing that women could once again take up their rightful place, “in the home” (Paradis, 1998, p.176). Brady’s views were not uncommon, as many Catholic clergymen publicly railed against women’s roles in the workforce and in the Church prior to Vatican II. Their strong beliefs were held by many of their parishioners within the global Catholic community.

While many conservative Catholics protested the changes to Church life, Vatican II transformed the way many Catholics saw their relationship with the Church and reinvigorated Catholic identity globally. Still, however, many questions remained regarding the direction and future of Roman Catholicism (Paradis, 1998). The tremendous changes that transpired in the wake of Vatican II had many American higher education administrators questioning what the future would hold for Catholic colleges and universities in light of changes to the Church (Jenkins, 2017).

In 1967, Fr. Theodore Hesburgh C.S.C., President of the University of Notre Dame called together Catholic higher education leaders throughout the country to discuss what the future of Catholic colleges and universities might be in response to a rapidly changing modern world (Jenkins, 2017). The group met on two separate occasions during the course of a six month period on the University of Notre Dame’s property on the border of Wisconsin and Northern Michigan. The resulting document, known as the “Land O’ Lakes Statement,” named for the area of Wisconsin where it was drafted, would redefine the meaning of Catholic higher education and the Catholic intellectual tradition in North America (Jenkins, 2017). The authors of Land O’ Lakes Statement stated:

The Catholic University today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching

and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself. To say this is simply to assert that institutional autonomy and academic freedom are essential conditions of life and growth and indeed of survival for Catholic universities as for all universities. The Catholic university participates in the total university life of our time, has the same functions as all other true universities and, in general, offers the same services to society. The Catholic university adds to the basic idea of a modern university distinctive characteristics, which round out and fulfill that idea. Distinctively, then, the Catholic university must be an institution, a community of learners or a community of scholars, in which Catholicism is perceptibly present and effectively operative (Jenkins, 2017, p.1).

Although since its publication, the Land O' Lakes Statement has been criticized by many Catholic higher education administrators, particularly those of conservative backgrounds, the Land O' Lakes meetings marked an important transition in American Catholic higher education, as for the first time, the nation's Catholic colleges and universities stood as a united front in confronting changes in the Church and in the world (Jenkins, 2017). While Land O' Lakes did not solve any true practical problems in American Catholic Higher Education, it became the catalyst for the language and vision that Catholic colleges and universities needed in order to articulate and redefine their modern missions throughout the 1960s and 1970s (Jenkins, 2017).

It would be upon the foundation of the changes in vision in American Catholic higher education that Catholic colleges and universities would seek to reinvent themselves throughout the 1960s and 1970s (Jenkins, 2017). As these institutions faced monumental challenges in an increasingly competitive and secular higher education market, they came to a crossroads: modernize or cease to be.

It is perhaps no coincidence that the rise of coeducation in American Catholic higher education chronologically parallels the Catholic Church's changing attitudes towards women and American Catholic higher education's emphasis on redefining its mission. It must be noted here that Fr. Theodore Hesburgh C.S.C., the leader of the Land O' Lakes Conference, pushed heavily

for the admission of female students at the University of Notre Dame, which was realized in 1972, six years after the Land O' Lakes Statement was published. As a leader in Catholic higher education, Hesburgh would redefine American higher education in political, religious, and practical areas and would serve as a critical catalyzing force in the advancement of women's higher educational attainments throughout the 1970s (Jenkins, 2017).

The American Catholic College-Instruction for a New Age

While Catholic colleges and universities continued to serve primarily Catholic populations throughout the 1970s, by the 1980s and 1990s, another shift occurred in the late 20th century, as a greater number of non-Catholic students began to attend these institutions (McMurthrie, 2014). The curricula of Catholic colleges and universities, which had once been almost exclusively humanities and theology based soon began preparing students for career readiness in business, nursing, education, science, and technology fields as well, as the universities sought to maintain positive reputations as centers of research and scholarship (McMurthrie, 2014). Rooms that had once housed seminarians soon became classrooms and laboratories, as many Catholic dioceses created their own local seminaries and theological colleges to prepare clergymen, with many aspiring priests foregoing the larger scale institutions (MacIntyre, 2009).

Much of this phenomenon can also be attributed to the decline in religious vocations to the orders that had historically staffed and governed Catholic higher education throughout the United States, as religious orders like the Congregation of the Holy Cross, the Jesuits, Benedictines, Franciscans, and Dominicans, experienced a decline in numbers and were forced to bear the burden of an increasingly aging and less mobile population in an emergent period of technology and mobility (Massa and Osborne, 2008).

In a sense, Catholic colleges and universities became subject to a vicious cycle, as they educated more lay graduates and in turn their religious orders faced dwindling numbers, as fewer

young men entered the orders that had historically staffed and governed them after graduation (Massa and Osborne, 2008). The era of the decline of vocations to religious orders has since been marked by a dramatic shift in governance nationwide, with many Catholic colleges and universities in the late 20th century hiring lay presidents instead of clergymen (McMurthrie, 2014). Massa and Osborne (2008) indicate that by the 1990s, Catholic colleges also had begun the regular trend of expanding their governance models to include shared governance between presidents, boards of trustees, and faculty.

Catholic Higher Education Today

By the late 1980s and 1990s, a steadily increasing number of non-Catholic students poured through the doors of Catholic higher education institutions, and the universities once again found themselves at a crossroads (Massa and Osborne, 2008). Still, however, many colleges clung to their religious backgrounds and reputations. Their approaches to the changing world, however, continued to evolve, as their once local and national foci began to take on a more global vision (McMurthrie, 2014). American Catholic colleges and universities increasingly began to expand their reaches and to have global impacts and to solve world health and economic problems through innovative research and outreach (McMurthrie, 2014). This more modern, global focus, taken on by the predominant Catholic colleges and universities in the United States, ushered in broad curricular changes at Catholic institutions nationwide, marking a shift from curricula which had once focused heavily on catechesis and the disciplines of rhetoric, philosophy, and seminary theology (Massa and Osborne, 2008).

It is in this respect that the modern Catholic university traces its lineage back over two thousand years, as an integral part of one of the oldest and most influential intellectual traditions in the Western World (Massa and Osborne, 2008). While much has changed since the foundation of the early cathedral schools and European universities, Catholic colleges today, in

large part, continue to maintain a strong sense of mission, focusing on the intellectual, moral, and spiritual development of their students (Nichols, Estanek, and Kirkpatrick, 2009).

Boyer (1987) indicated that by 1980, the United States was home to over 2,100 baccalaureate colleges and universities. By 2009, about ten percent of American colleges and universities were Catholic institutions (Nichols et al., 2009). Their strong and lasting presence in American higher education has had a critical impact on the future of the Catholic Church and the nation. According to Nichols et al. (2009), “the Catholic university, precisely because it regards the whole, plays a crucial, indeed an indispensable role” (Nichols et al., 2009, p.13). It is largely upon the philosophical, religious, and intellectual tradition of the Catholic Church and of its oldest religious order, the Benedictines, that Saint Anselm College would rise to prominence in the landscape of Catholic higher education in the United States throughout the 19th and 20th centuries.

Chapter 4: The Lineage and Heritage of Saint Anselm College

Saint Benedict of Nursia

In the early sixth-century A.D., a young aristocratic Umbrian Christian man named Benedict was sent to study in Rome by his parents (Theisen, 2015). Disheartened by the immoral culture of the city, Benedict rejected his wealthy upbringing and fled into the nearby countryside and lived a life of complete solitude as a hermit (Dreher, 2013). He soon gained a reputation for his religious piety and devotion and reluctantly gathered a small following of monks, who came together as a community centered upon the ideals of “ora et labora,” or “prayer and work” (Dreher, 2013, p.2). Benedict never intended to be a religious leader, desiring instead to seek God in prayer and ascetic contemplation (Theisen, 2015). Hearing of his piety and way of life, however, men from the local community began to visit Benedict in the Italian wilderness, seeking to better themselves intellectually, morally, and spiritually through adherence to his way of life (Theisen, 2015).

Benedict, while reluctant at first, soon became a leader filled with wisdom and foresight, and although his lifestyle was austere, he had a way of understanding the way people work together in a community to create structure, stability, and harmony (Dreher, 2013). In addition to his good works of charity and life of religious devotion, Benedict would become famous for composing his *Holy Rule*, a document that would provide practical and spiritual instructions for building a community of faith and communal cooperation (Theisen, 2015).

Roman culture and scholarship had declined significantly with the frequent Barbarian invasions that occurred a generation before Benedict’s time (Dreher, 2013). A once vibrant Roman society experienced turmoil after the fall of the last Roman emperor, leading to frequent illiteracy and lack of social order in Benedict’s day (Dreher, 2013). By his death in the mid sixth-century, Benedict had founded twelve monasteries in Europe, governed under his *Holy*

Rule, a document written circa 529 A.D. (Theisen, 2015). These settings became vibrant places of scholarship, writing, worship, and manual labor, or as Benedict himself referred to them, “Schools of the Lord’s service” (Dreher, 2013, p.3). Much of the farming technology that had been lost during Rome’s downturn was revived by Benedict’s monks, who also built scriptoria and engaged in the creation of manuscripts and sacred texts (Maynard, 1943).

As Benedictine monasteries, inhabited by thousands living under his *Rule*, took hold throughout Europe, the monks began to teach, pray with, and feed the peasantry of the surrounding communities (Dreher, 2013). *The Rule of Benedict* (R.O.B.), also known as the *Rule of Saint Benedict*, or the *Holy Rule*, was written to provide practical guidance to Benedictine monks and sisters (Theisen, 2015). Written as a handbook, the *Holy Rule* is divided into 73 chapters, which provide Benedictines with detailed instructions for undertaking Christian prayer, work, daily activities, and the practical challenges that they face in their daily lives (Theisen, 2015).

Living under the *Rule*, Benedictine monks became some of the most prominent figures in Europe throughout the Dark Ages and among the wealthiest landowners on the Continent (Dreher, 2013). Through their scholarship, teaching, and service, Benedictine monks evangelized a new frontier of Europeans. His “monks built lives of peace, order, and learning, and spread their network throughout Western Europe” (Dreher, 2013, p.1). Benedictine monasteries and abbeys continued to gain prominence throughout Europe in the many centuries after Benedict’s death, gaining significant strongholds throughout Italy, France, and Germany as greater numbers of people, both males and females, throughout the European countryside sought to adhere to Benedict’s teachings (Dreher, 2013). Germany boasted the greatest number of

Benedictine monasteries throughout the Middle Ages, as enormous abbeys took hold throughout the German countryside (Janotik, 2016).

For several centuries, Benedictine monasteries continued to gain prominence and influence, however, they would face challenges in the midst of an increasingly secular world by the 19th century (Caffrey, 2018). In the early 19th century, Bavarian Benedictine monks were subjected to harsh treatment under the rule of Napoleon Bonaparte in Europe (Caffrey, 2018). After Napoleon's decline in 1815, many young people in Germany and Austria rebelled against secular ideals and sought the priesthood or monastic life (Janotik, 2016).

In 1832, a young German Catholic named Boniface Wimmer joined St. Michael's Benedictine Archabbey in Metten, Bavaria (Caffrey, 2018). Eventually, Wimmer became a great missionary to the United States, with the support of Bavarian King Ludwig I, who sought to support the evangelization of German Catholics in America through missionary activities (Caffrey, 2018). Wimmer wrote that "By the acquisition of landed properties and firm establishments, through which the abbots obtained political powers, they became thoroughly affiliated with the people to whom they belong and they received their recruits mainly from the districts in which they founded their homes" (Maynard, 1943, p.31).

Benedictines in the United States

Boniface Wimmer and 18 companions, both Benedictines and laymen, embarked on a 28-day journey to the United States in 1846, on board the ship *Iowa*. The young missionaries arrived in New York and eventually made their way to Latrobe, Pennsylvania, where they established Saint Vincent's Abbey, after receiving land from Bishop Michael O'Connor of Pittsburgh (Caffrey, 2018). Wimmer became the abbot, or spiritual and administrative leader, of St. Vincent's, and established a congregation of Benedictines, known to this day as the American

Cassinese Congregation, named for Monte Cassino in Italy, where Benedict's monks had founded a great monastery (Caffrey, 2018).

The abbey and monastery at Monte Cassino was built around the famous chapels of St. John and St. Martin became one of the most celebrated monasteries in Europe. Princes and Kings, as well as many pious religious and lay people from around the Continent would come to pray and embark on pilgrimages to Monte Cassino (*Saint Anselm's College Monthly*, "Comprehensive History of the Benedictine Order," March, 1908). The Cassinese Congregation was first mentioned in Europe in 1504 by St. Justina of Padua (*Saint Anselm's College Monthly*, March 1908).

Wimmer's monks, the descendants of the European Cassinese, set about constructing a seminary and a college in Latrobe, for both English and German speaking students and funded many of their endeavors by making fresh bread and brewing fine German beer for the local population of Pennsylvania (Caffrey, 2018). Amid a period of massive immigration to the United States, another Benedictine monk, Fr. Nicholas Balleis appealed to Fr. Boniface Wimmer's monks, who had successfully created their American mission, for support in founding an abbey in Newark, New Jersey to minister to its large Irish and German Catholic immigrant populations (*Saint Anselm's College Monthly*, March, 1908). Wimmer's monks obliged and in 1848, they founded St. Mary's Abbey and parish in Newark (Caffrey, 2018). Throughout the 1850s, the Benedictines in Newark faced many challenges, including a culture of anti-Catholic sentiment that permeated the area (Caffrey, 2018). Amongst Catholics themselves, there existed great racial, ethnic, and political divides, which led to opposition and sectionalism within the American Church (Maynard, 1943).

Benedictines in New Hampshire

As was the case in Newark, with social and racial divisions sparking riots and unrest, in New Hampshire, tensions likewise existed between the Scotch-Irish and French Canadian Catholic mill workers in the City of Manchester (Paradis, 1998). At the time, Manchester was the largest textile-producing city in the world, with a total population of over 45,000 Catholics (Paradis, 1998). The two immigrant groups competed fiercely for factory jobs in Manchester's mills, and the Roman Catholic Bishop, Denis Mary Bradley, an Irishman from County Kerry, was thrown into the midst of the turmoil early on in his ministry as Bishop (Paradis, 1998).

Bishop Bradley, the Diocese of Manchester's first bishop, who took office in 1884, reacted to the tensions by learning French and reaching out to the local French Canadian parishes (Paradis, 1998). Bradley's ambitious goal was to unite the French Canadian, Irish, and German immigrant populations of Manchester after the great period of social upheaval (Maynard, 1943). He also remained concerned that many German Catholics in the area were attending Protestant churches in order to hear services preached in their native language (Maynard, 1943).

Seeing a potential solution to this problem, Bishop Bradley arrived unannounced in Newark to meet with Abbot James, the leader of Saint Mary's Abbey (*Saint Anselm's College Monthly*, March, 1908). He asked the abbot to create a Catholic parish and a college in the Greater Manchester Area, foreseeing that the spiritual presence and religious education of the Benedictines could strengthen ties within the community and help to foster religious piety and vocations in the newly founded Diocese of Manchester (Caffrey, 2018). The German Benedictines, he believed, could also support with the rapidly expanding Catholic evangelization efforts for the growing German population in the area (Paradis, 1998).

Abbot James retired in November of 1886, and the monks of St. Mary's elected Hilary Pfraengle O.S.B. as their next abbot (Caffrey, 2018). Abbot Hilary was no stranger to higher

education, having served as President of St. Vincent College in Latrobe, Pennsylvania (*Saint Anselm's College Monthly*, March 1908). Bishop Bradley approached Abbot Hilary in 1886 and pleaded with him to found a German parish in Manchester, under the leadership of Benedictines from St. Mary's in Newark (Maynard, 1943).

Concerned with the number of priests available at St. Mary's, Abbot Hilary was reluctant at first, but finally committed to providing a few priests for temporary use by the newly appointed Bishop (Paradis, 1998). Over the course of the next year, the Abbot and the Bishop corresponded regularly and eventually developed plans to found a Benedictine parish in Manchester with tentative plans to establish a college at a later date (*Saint Anselm's College Monthly*, March 1908). Bishop Bradley remained persistent in his desire to involve the Benedictines in Manchester, seeing their presence as an ideal means of uniting the region's embattled immigrant groups as they had done in Newark (Caffrey, 2018).

In December of 1887, plans for St. Raphael Parish on Manchester's West Side were approved by Pope Leo XIII and Fr. Sylvester Joerg O.S.B. of St. Mary's Abbey in Newark was appointed pastor (*Saint Anselm's College Monthly*, March 1908). The parish grew immensely, serving primarily Irish and German Catholic immigrant families (Paradis, 1998). "It was in this respect that the vitality of St. Vincent's had flowed to St. Mary's and then from St. Mary's to St. Anselm's, taking some new forms but remaining essentially unchanged. One abbey propagated another, each autonomous but each performing essential Benedictine work" (Maynard, 1943, p.39).

After visiting Manchester several times to check on the progress of his new parish, despite growing debts at St. Mary's in Newark, Abbot Hilary, eventually advanced five thousand dollars for the construction of a college (Paradis, 1998). Bishop Bradley had toured the abbot

around several possible locations by way of horsedrawn carriage, and the two eventually decided on a plot known as the Kimball Farm on the outskirts of the city of Manchester (McKeon, 1985). Bishop Bradley later donated one thousand dollars on behalf of the Diocese of Manchester for construction costs (McKeon, 1985).

The College's Patron- Saint Anselm of Canterbury

The Order of Saint Benedict of New Hampshire was incorporated on August 1, 1889 and the incorporators set to work creating a college (*Saint Anselm's College Monthly*, May, 1909).

The Benedictines chose Saint Anselm of Canterbury as their patron, an English saint and medieval scholar. Much of Saint Anselm's life is known from his history, written c. 1115 by the historian Eadmer (Fortman, 1972). Anselm was born in Aosta, Italy in 1033 A.D. His mother died when he was a young man and Anselm's father treated him poorly (Fortman, 1972).

Anselm left home and renounced his father, beginning a long and dangerous journey with his servant across the Alps, with little more than the clothing on his back. He sustained himself by eating snow, but became weak and feeble while crossing Mt. Cenis (Fortman, 1972).

After a grueling journey, Anselm visited the religious scholar Lanfranc, who was known for his great wisdom (Fortman, 1972). It was at this time that he first considered becoming a monk and at the age of 27, after a long period of prayer and deliberation, Anselm joined the Benedictine monastery at Bec in Normandy. Anselm immersed himself in his studies, becoming a great thinker and theological scholar (*Saint Anselm's College Monthly*, March, 1908). At this time, Abbot Herlwin oversaw the monastery at Bec, which he had helped to found with his own inheritance. Others soon noticed Anselm's piety and devotion to the study of scripture in the monastery and he was elected to the position of Prior of the Benedictine abbey at Bec at a young age (Fortman, 1972).

Anselm continued his studies and became a renowned philosopher (Fortman, 1972). Theologically, Anselm's views were a continuation of the ideas of Augustine of Hippo, a foundational Christian scholar and thinker (Fortman, 1972). "His basic principle was that there can be and is no contradiction between truths of revelation and truths of reason" (Fortman, 1972, p.173). His *Proslogion* (1077), or philosophical, ontological proof for the existence of God, became one of his greatest works. Anselm's philosophical premise that God is that which nothing greater can be conceived baffled other medieval philosophers and scholars and gained Anselm great esteem throughout Europe. Anselm also made significant contributions to Catholics' belief in a trinitarian God, God in three persons (Fortman, 1972). Additionally, he produced several other theological and philosophical treatises, which contributed to his regard.

In 1093 A.D., after attaining great renown for his scholarship and religious devotion, Anselm was named Archbishop of Canterbury (Fortman, 1972). He reluctantly accepted the position but remained concerned at the brutality and impiety of the English king, William Rufus. Anselm nonetheless began a tumultuous reign as archbishop, continuing his prolific scholarship and seeking to guide the increasingly secular English population with wisdom and faith. Anselm died in 1109 A.D. and was canonized a saint by the Church in 1494 A.D. He is considered a doctor of the Church and one of the leading philosophical and theological scholars of the middle ages (Fortman, 1972).

As a notable scholar and Benedictine leader, Anselm was an appropriate choice for the patronage of the Benedictines' newly conceived College in New Hampshire. Like these monks, Anselm had undergone significant challenges and had travelled great distances to teach, pray, and evangelize. It was in the spirit of his wisdom, faith, and intellectual pursuits that the Order of

Saint Benedict of New Hampshire would seek to establish the largest Catholic college in the state.

The Early Years of Saint Anselm College 1889-1910

Upon its chartering in 1889, The Order of Saint Benedict of New Hampshire set to work creating a large campus building constructed by the Head and Dowst Company, a local New Hampshire construction firm (*Saint Anselm's College Monthly*, March 1909). On February 18, 1892, ten days before the building was slated to open, the "College Building," which would house administrative offices, a chapel, student and monastic residences, and recreation facilities, burned to the ground (*Saint Anselm's College Monthly*, March 1909). Again, the Benedictines were faced with great adversity. Many believed that the fire may have been set intentionally in light of anti-Catholic sentiment in the Greater Manchester area (Paradis, 1998).

Unhindered by this setback, the New Hampshire Benedictines set to work in planning and rebuilding the college building. The new structure, built on top of the ruins of the original building, took a year and a half to complete (*Saint Anselm's College Monthly*, March 1909). Constructed of brick, the large building stood upon a hill overlooking the city of Manchester. Upon its completion in the summer of 1893, its scale and beauty became a beacon of hope for the Benedictine monks and the local community (*Saint Anselm's College Monthly*, March 1909). An 1893 article published in New York City in the *Catholic News* described the newly founded College:

This institution, conducted by the Benedictine Fathers is beautifully situated on College Hill, a plateau commanding an extensive view of Manchester, Merrimack Valley, Shirley Holl, and Uncanoonuc Mountain. The Climate is remarkable salubrious and a brief residence in this area has been known to cure visitors long subject to catarrh or to malaria. It opens Wednesday, September 6th. The course of study offers every facility for either classical or commercial education. Terms, semi-annually in advance: \$180.00. Board, Tuition and Bedding per annum \$90.00 (Catholic News, 1893).

A subsequent article in the *Daily Mirror* from 1893 states: “No extra charges for Tuition in French, German or Typewriting. For prospectus or further information, apply to Rev. Hugo Paff O.S.B.” (*Daily Mirror*, Lawrence MA, 1893). On September 6th, 1893, Saint Anselm College held its first academic classes, welcoming a small and excited class of young men (*Daily Mirror*, Lawrence MA, 1893). The College buildings and grounds were later dedicated on October 9, 1893 with the celebration of a holy mass, at which local dignitaries including the mayor, bishop, and governor were present (*Daily Mirror*, Lawrence MA, 1893).

The ceremony was slated to begin at 9:30 in the morning with a solemn procession and the blessing of the walls of the College Building, however, road conditions on the way to College Hill prevented the event from starting on time. (*Manchester Union*, Manchester NH, October 9, 1893). A September 11, 1893 article in the *Manchester Union* stated that “the basement’s not quite ready, but everything will be completed in time for the blessing” (*Manchester Union*, Manchester NH, October 9, 1893). A subsequent *Manchester Union* article from October of 1893 described the scene on the day of the blessing: “The roads are in a fearful condition between the city and College Hill and to escape the terribly stifling dust, many closed hacks and carriages were pressed into service. The road was alive with conveyances of all kinds, and by 10:45 A.M., a large audience had gathered in the gymnasium of the college, where the exercises of the day were held” (*Manchester Union*, Manchester NH, October 9, 1893). In spite of the first College Building burning down, and the second opening being delayed, Saint Anselm College nonetheless opened its doors to its first students.

With support from the local community and the Roman Catholic Diocese of Manchester, the Benedictines of Saint Anselm began their quest to create a prominent institution of higher learning, centered upon both classical and commercial studies and pursuit of faith and reason.

The College's small student body, crammed into dormitories in the main building, took meals, studied, slept, attended classes, and celebrated masses and religious services within the "College Building" (*Manchester Union*, Manchester NH, October 9, 1893). Cramped quarters and a rigorous academic experience were the norm for Saint Anselm's early resident students (*Saint Anselm's College Monthly*, March 1909).

By December of 1893, it had become apparent to the Benedictine leadership of Saint Anselm that students needed engaging opportunities outside of the classroom. In December of that year, the College held its first athletic exercises, comprised of a Senior Class Drill, 25-yard dash, horizontal and parallel bars gymnastic demonstrations, standing broad jump, shot put, and wrestling (*Daily Mirror*, Lawrence MA, 1893). The College's newly built gymnasium provided a fitting space for students to compete and recreate. This annual event, first held on December 21, 1893 would mark the beginning of Saint Anselm's athletics program.

The College held its first commencement exercises in June of 1894, however, no students were eligible to graduate and the College's charter was not amended to allow for the conferral of degrees until February of 1895 (Mckee, 1985). A later period of accreditation in 1908 would make the College's granting of degrees more legitimate by the authority of the State's superintendent (*Saint Anselm's College Monthly*, November 1908).

Although the *Rule of Saint Benedict* was written for monks, its fundamental principles of prayer, work, community, stability, and hospitality were taught to all students who attended the newly founded Saint Anselm College (*Saint Anselm's College Monthly*, January 1909). Many Catholic clubs and religious organizations were added as extracurricular activities for students, including the Order of the Sacred Heart and the Saint Bede Society (*Saint Anselm's College Monthly*, January 1909).

Students were expected to attend mass and religious services regularly. A March 1909 article in the *Saint Anselm's College Monthly* describes the first Benedictines in Europe as “laymen,” indicating that the College would continue to serve a lay Benedictine population, hopefully creating the occasion by which some of its pupils pursued vocations to the priesthood and Benedictine life. It states: “Even St. Benedict, the founder of the Order, was not a priest. There was little on their exterior to distinguish them from other men” (*Saint Anselm's College Monthly*, January, 1909, p. 1). For the students of Saint Anselm, therefore, adherence to a variation of the monastic way of life was a continuation of the sixth century practices of the European Benedictines, as Saint Anselm's student experience included rigorous schedules of work, prayer, and community activities centered upon spiritual practice and service to the common good (*Saint Anselm's College Monthly*, January, 1909).

In 1887, one of the College's founders and original charterers, Father Hugo Paff O.S.B., noted that while other institutions labor to fill their students with knowledge, ‘they neglect the moral man, they do not educate the heart.’ His College, he hoped would be different” (Bouchard, 2005, p.26). The College's curriculum educated students in the liberal arts, humanities, theology, and philosophy. Klassen, Renner, and Reuter (2002) describe Benedictine education as “seeking the common good” (p.9). They describe the role of Benedictine education as promoting preference to the poor and the sick, and fostering the communal search for God through knowledge (Klassen et al., 2002).

Fr. Leonard Walter became the College's Director in 1905, overseeing a student-body of 39 pupils. A portion of the students in the “College Department” were enrolled in a seminary program, preparing them to become priests (*Saint Anselm's College Monthly*, January, 1905). The College continued to grow during this time period and to expand its course offerings and

prominence within the local community (*Saint Anselm's College Monthly*, January, 1909). The Benedictines continued their strong relationship with St. Mary's Abbey in Newark and were able to recruit a population of resident students from the New Jersey area, in addition to the bulk of the student population who hailed from New England (*Saint Anselm's College Monthly*, March, 1909). This would nearly triple Saint Anselm's student population between 1905 and 1910 (*Saint Anselm's College Monthly*, March, 1909).

Early Challenges to Staffing and Enrollment

In the College's early years, nearly all of its administrators were male members of the Benedictine monastic community (*Saint Anselm's College Monthly*, November, 1901).

The majority of Saint Anselm's students, which numbered between 100 and 110, were Catholic and all were male (*Saint Anselm's College Monthly*, November, 1901). This contributed to a male-dominated Catholic culture on campus during the College's early years and helped to recruit a student body of young men from the local community eager to pursue their studies at the recently-founded College. Many of these students were members of local Catholic parishes, including Saint Raphael's Parish on Manchester's West Side, which continued to function under Benedictine auspices (*Saint Anselm's College Monthly*, November, 1901). Despite the College's ability to attract some young men from the local community, during the early years, Saint Anselm would face challenges with regard to personnel, staffing, and enrollment from its outset.

Saint Anselm's monastic community managed virtually all aspects of the administration of the College. Many of them had limited knowledge of academic administration, curriculum, instruction, or student services. Nevertheless, however, the monks focused on fundraising efforts, curriculum design, finance, and day-to-day college operations (McKeon, 1985). The late 19th and early 20th century proved to be an important trial period for many of the Benedictines, as the College faced growing pains and financial struggle (McKeon, 1985).

The College's administration faced a significant hurdle having commenced operations at the institution in the midst of the Depression of 1893, during which bankruptcies were frequent and employee wages were low (Paradis, 1998). Convincing the impoverished local community to pursue advanced education became increasingly problematic (*Saint Anselm's College Monthly*, November 1901).

Although in the beginning, the College refused to admit young children, challenges to enrollment eventually caused Saint Anselm to admit older grammar-school aged children and high school students (Maynard, 1943). By 1908, Saint Anselm began conferring degrees under three distinct student curricula, the Elementary Department, the Academic Department, and the Collegiate Department (*Saint Anselm's College Monthly*, November 1901, p.1).

Academics at Saint Anselm College 1900-1910

Students enrolled in the Elementary Department were divided into two sections, the upper and lower elementary (*Saint Anselm's College Monthly*, November 1901, p.1). These students were taught a combination of reading, spelling, history, geography, and Bible history courses (p.1). Prior to the practice of enrolling elementary students, Saint Anselm did not officially establish clear guidelines as to how young was too young for students to register for admission at the institution, and this allowed for a wide breadth in admission practices during the early years (Maynard, 1943). By 1908, however, Saint Anselm established a minimum enrollment age of twelve years (*Saint Anselm's College Monthly*, November 1908, p.1).

Saint Anselm defined its mission during the early 1900s as having the goal "to educate youth for the sacred ministry, the learned professions, or for business pursuits" (*Saint Anselm's College Monthly*, November 1908, p.1). In the Academic Department, which enrolled many students who had previously studied in the Elementary Program, students were required to have "gone through all the grades of the grammar school" (p.1).

Students in this program, which was approved on April 30, 1908, studied modern languages, history, mathematics, physics, and chemistry (p.1).

Saint Anselm's "College Department" was comprised of three distinct curricula, a classical curriculum, a scientific curriculum, and a commercial curriculum, each composed of a four-year period of academic preparation in pursuit of the baccalaureate degree (*Saint Anselm's College Monthly*, November 1908, p.1). The scientific curriculum provided students with a rigorous math and science background; the "Commerical Program," as it became known, allowed for students to take courses in mathematics, bookkeeping, English, and history, and the classical curriculum provided students with opportunities to study Latin, Greek, English, philosophy, and theology (p.1).

Beginning in 1908, upon four years' successful completion of the Collegiate curriculum, students were either awarded the A.B. degree, for the Bachelor of Arts in the Classical Department, or the S.B. degree, a Bachelor of Science degree in the Science and Commercial Departments (p.1). The approval of these baccalaureate degrees by Honorary Henry C. Morgan, State Superintendent of Instruction, in 1908, marked a growing period of validity for Saint Anselm College, as it received its first legitimized accreditation from the State of New Hampshire since its charter in 1889 (p.1).

Growth and Change at Saint Anselm College 1910-1930

Throughout the decades between 1910 and 1930, the lifestyle of the College's students continued to be semi-monastic in nature with many of the first pupils in the Collegiate Department becoming Benedictines at Saint Anselm Abbey (*Saint Anselm's College Monthly*, November 1908). Students heard "table reading" at meals in accordance with Benedictine practice (Maynard, 1943). Masses were held every morning and students were expected to attend. Studies were rigorous, campus life austere, and discipline was harsh. Water was taken

from artesian wells or from the barns on campus and students were granted permission to bathe once a month (Maynard, 1943). The monastic presence and way of life significantly influenced the life of the College.

The Benedictine monks of Saint Anselm made their own bread for the College's students to eat for a short time before female religious sisters came to campus to do the cooking and to assist with other tasks (*Saint Anselm's College Monthly*, March 1909). Brother Benedict O.S.B., the College baker, was one of the most popular members of the administration. He began baking at the College in 1901. An article in the College's student newspaper dated November of 1927 states: "when members of the alumni return they always are eager for what has become known as 'Brother Benedict's Bread'" (*College News Scrapbook*, November 1927).

The Benedictine sisters, German Ursulines, and Jean D'Arc sisters, whose religious orders each had tenures at the College, supported by making monastic habits and religious vestments, clothing, and food for the growing College's students and staff. The Jean D'Arcs, a French order of cloistered nuns, lived on campus until the 1970s and continued to support the College community by making desserts and food (Maynard, 1943). Despite their small numbers on campus, the Benedictine sisters would go on to have a robust tenure in administrative and faculty roles on campus throughout the 20th century.

The College gained significant regional recognition for its athletic programs throughout this time (*Saint Anselm's College Monthly*, January, 1909, p. 1). Saint Anselm's football team became a powerhouse in the Northeast, competing against and often dominating rivals such as Boston College, The College of the Holy Cross, and Army. Ray "Scooter" McLean rose to national prominence as a member of Saint Anselm's Football Team. McLean would go on to play professionally for the Chicago Bears and would serve as head coach of the Green Bay

Packers. During McLean's tenure on the gridiron, Saint Anselm would draw large crowds from throughout New England, many of them traveling great distances by train to watch the College's storied squads (*College News Scrapbook*, Volume 9, 1934-1938).

A New Abbot and a Change in Mission 1927-1949

In 1927, Saint Anselm's Benedictine community named 41-year old Abbot Bertrand Dolan O.S.B., a native of Cambridge, Massachusetts, the first abbot of Saint Anselm (*Manchester Leader*, 1927). This decision marked an important change for the monastery and the College, as previously the monks at Saint Anselm, functioning as members of a priory, had sworn obedience to the abbots of St. Mary's in Newark, New Jersey. Abbot Bertrand, who entered the novitiate at St. Vincent's Archabbey in Latrobe, Pennsylvania, and had been at the College full time since 1920 (*Manchester Leader*, 1927). He first came to Saint Anselm in 1906 and returned after taking leave to serve in the armed forces.

Dolan was selected from among over 700 eligible Benedictines and members of the Order of Saint Benedict of New Hampshire and the Benedictines in Newark voted together upon his election (*Manchester Leader*, 1927). Rev. Ernest Helmsletter, president of the American Cassinese Congregation, presided over his election. Prior to his appointment, Abbot Bertrand had served as a chaplain in the A.E.F. during the First World War (*Manchester Leader*, 1927). Abbot Bertrand oversaw administrative duties at the College in addition to serving as the spiritual superior for the Benedictine community, as it made the significant transition from a priory to an abbey (*Manchester Leader*, 1927). Through his leadership, he ushered in a new period of change for Saint Anselm throughout the 1930s.

Saint Anselm continued to serve as both a preparatory school and a college until the 1930s, when enrollment and finances became increasingly stable (McKeon, 1985). By 1938, the grammar and high school portions of Saint Anselm had been discontinued and the institution

functioned solely as a college (*College News Scrapbook*, Volume 9, 1934-1938). Enrollment at the College nearly tripled between 1910 and 1938, with Bishop Peterson, Bishop of the Diocese of Manchester, conferring 49 collegiate degrees at the College's commencement in 1938.

During this time period, economic tensions in New England weighed heavily on the students of Saint Anselm (*The Leader*, Manchester NH, June 3, 1938). As the United States faced social and economic upheaval, many college graduates found themselves entering a workforce with few jobs or opportunities. In 1938, the College's commencement speaker, Judge Connor, cited rampant unemployment in the region, indicating that Saint Anselm graduates would be "well-prepared and competent to fill any vacancies" (*The Leader*, Manchester NH, June 3, 1938).

April of 1938 marked an important milestone in the spiritual life of Saint Anselm College, as the College dedicated its new chapel, a site for religious services, campus gatherings, and student musical performances. An April 1938 article in the *Manchester Leader* indicated that the "marble for the center altar arrived from Italy last week. Everything is also ready for the installation of the pipe organ, which has been donated by a friend. On Thursday, April 24, the college glee club will give a musicale" (*Manchester Leader*, April, 1938). With an increase in enrollment and financial stability during this period, Saint Anselm underwent significant infrastructure renovations, seeking to expand the academic and spiritual life at the College.

In addition to infrastructure growth, Saint Anselm's alumni network expanded considerably throughout the 1930s, as reunions became a regular affair for alumni and friends of the College. A 1938 article from the *Manchester Leader* indicated that the 1938 Alumni Reunion hosted "more than 125 graduates from the graduating classes of 1896 to 1937" (*Manchester Leader*, May 11, 1938). At the event, participants heard notable alumni speakers

and graduates watched pre-recorded tapes of Saint Anselm football games (*Manchester Leader*, May 11, 1938).

Wartime Struggles and the Post-War Period

Just as Saint Anselm began to experience financial stability, community and alumni engagement, infrastructure growth, and strong enrollments, changes in national stability threatened the College's potential for survival. Beginning in 1942, in response to the outbreak of World War II, Saint Anselm began offering an accelerated program of studies, allowing students to graduate in three years (*College News Scrapbook*, 1942-1946). This allowed students to serve their country in military service. With many of Manchester's mills transitioning from textile manufacturing to wartime production efforts, and a significant number of young American males leaving the country to fight in the war, the College faced difficulties in recruiting students willing to pursue baccalaureate degrees (*College News Scrapbook*, 1942-1946).

The war years posed a challenge to the financial and enrollment stability the College had experienced throughout the 1930s, as numbers plummeted from over two hundred to a minuscule population of only forty-four students (*College News Scrapbook*, 1942-1946). Throughout the 1940s, College enrollment remained between forty and sixty students, challenging Saint Anselm's chances for survival (*College News Scrapbook*, 1942-1946). During this time period, in response to declining enrollment trends, the Benedictines invited members of the U.S. Army Air Corps to campus for an Army training program (*College News Scrapbook*, 1942-1946). The College's facilities would become barracks to house military men, whose accommodations were funded by the United States Government (*College News Scrapbook*, 1942-1946).

While the new wave of military personnel on campus allowed the College to survive, it also threatened the sustainability of Saint Anselm's baccalaureate degree programs (*College News Scrapbook*, 1942-1946). Instead of partaking in the College's regular schedule of classes,

clubs, athletics, and religious services, Saint Anselm students during the 1940s were more likely to find themselves marching and drilling on the campus lawns, awakened early in the morning by bugle calls rather than the monastery bells (McKeon, 1985).

With funds from the U.S. Army and Army Air Corps, Saint Anselm constructed three buildings during the wartime period (*College News Scrapbook*, 1942-1946). These army surplus buildings would serve as gathering locations, lecture spaces, and a theatre space for military troops housed on campus (*College News Scrapbook*, 1942-1946). While college life continued for the few men who remained, this period marked a significant change from the vibrant environment Saint Anselm had been in the 1930s (McKeon, 1985). Just as the financial and enrollment stability of the College had dwindled with the outbreak of war, however, when the United States ended the war victorious, the College regained its stability.

Following the Allies' victory in World War II, by 1947, the College's enrollment improved to reasonable levels, although not nearly as strong as during the 1930s (McKeon, 1985). A February 6, 1947 article in the *Manchester Evening Union* announced that things had returned to normal on the "Hilltop." The article indicated that "The Red Key fraternity of Saint Anselm College will hold its annual dance on Friday evening at The Carpenter. Since this will be the first post war dance sponsored by the fraternity, much time and effort has gone into planning it" (*Manchester Evening Union*, February 6, 1947).

A subsequent *Manchester Leader* article dated May 1, 1947 indicated that military veterans would be given "every consideration by school authorities to prevent their being embarrassed by shortage of funds due to stoppage in monthly subsistence checks" (*Manchester Leader*, May 1, 1947). The post war period would begin a new era for Saint Anselm, during which the College sought to recruit and educate a new population of students and in doing so,

increase its enrollment and financial stability. The enormous influx of military veterans into the College in the late 1940s sustained and strengthened its viability in the coming decade. The war years dramatically changed the culture and curriculum of Saint Anselm College. These transitions significantly altered the future of Saint Anselm College's commitment to offering a high quality Benedictine liberal arts education, which had dwindled during the war years. Saint Anselm's vast changes throughout the 1940s reaffirmed and reinvigorated the College's mission and vision for the future.

From 1889 to the post World War II period, Saint Anselm faced many challenges including a destructive fire, the Depression of 1893, dwindling student enrollments, the Great Depression, and two World Wars. Nonetheless, the College's small order of German Benedictine monks persisted, seeking to expand their reach throughout the decades following World War II. While many challenges were still forthcoming, Saint Anselm's founders and administrators had given the College a firm foundation upon which to grow in the latter-half of the 20th century. Perhaps the most notable aspect of the College's growth during the post-war era was the enrollment of its first female students beginning in 1949. Saint Anselm's transition from a male-dominated institution to a coeducational college revolutionized its mission and redirected the College's vision in the decades to come.

Chapter 5:
**Saint Anselm College and Its Move to a Coeducational Institution-
Challenges and Responses**

College Governance Structure

Any significant change to the direction of a college or university must traverse its governing structure. To explore the transition of Saint Anselm College to a coeducational institution in the decade spanning 1969-1979, the College's governance structure during this era of the College's history must be explained. The fundamental change to Saint Anselm's mission and student population during its shift to coeducation could not and did not occur without the engagement of the College's authorities adhering to, and eventually altering, the institution's policies and practices.

Because Saint Anselm College functioned, and still functions, under the auspices of the Benedictine monks of Order of Saint Benedict of New Hampshire, the College maintained a unique governance structure throughout the 1950s, 1960s, and 1970s, the impacts of which persist to this day. Beginning in 1957, the monastic chapter voted to create a "Lay Board of Trustees" (*Saint Anselm College Scrap Book, 1957*). Lay boards, comprised of non-clerical members, were a common practice at Catholic colleges and universities during this time period, and Saint Anselm sought to avail itself of the expertise and financial support of lay stakeholders (*Saint Anselm College Scrap Book, 1957*).

The general function of the Lay Board was to provide advice and guidance in conducting the affairs of the College (*Saint Anselm College Scrap Book, 1957*). In general, members of the Lay Board were friends of the monastic community engaged in business, law, and politics. They met regularly throughout the fiscal year to discuss policies, procedures, and financial decisions (*Saint Anselm College Scrap Book, 1957*). While the Lay Board did not officially hold any

governing power over the College, in general, the monastic community heeded their advice throughout this period and consulted them with regard to all major college decisions. When the Lay Board was created in 1957, it welcomed only a few trusted members to its ranks. It was referred to as the “Lay Board” principally because it included non-monastic, non-religious members (*Saint Anselm College Scrap Book*, 1957). The membership of the Lay Board continued to expand throughout the 1960s and 1970s, as more Saint Anselm alumni and friends joined its ranks. In the early years, the Board only included males.

Abbatial Authority

The Abbot of Saint Anselm Abbey held chief decision-making authority over the operations and administration of the College (*Saint Anselm College Scrap Book*, 1957). Between 1927 and 1956, the Abbot of Saint Anselm Abbey served concurrently as the president of the College. That year, however, with the appointment of Fr. Gerald McCarthy, Saint Anselm transitioned to a period in which the abbot and the president held two separate positions. Fr. Gerald would serve as the President of Saint Anselm College until 1960 under the abbacy of Bertrand Dolan O.S.B. In 1963, he was later named Coadjutor Abbot of Saint Anselm Abbey. As the College and the Abbey grew, it became apparent to the members of the monastic community that there was an emergent need for the College’s President to have a separate position from that of the Abbot. This separation was not to say, however, that the Abbot and the President were equals in terms of College governance. Because the President of the College took a vow of obedience to the Abbot of Saint Anselm Abbey, he functioned as an administrator for College business, attending closely to the wishes of the Abbot and the monastic community.

The Monastic Chapter of Saint Anselm Abbey was comprised of voting members of the monastic community (*Saint Anselm College Scrap Book*, 1957). In general, critical financial and procedural decisions related to the Abbey and the College were subject for discussion and

voting. The Abbey's Council of Seniors, or the senior monks of the Abbey, were also involved in decision-making and served in an advisory and administrative capacity for the Abbot (*Saint Anselm College Scrap Book*, 1957).

Because the majority of Saint Anselm's faculty were members of the monastic community throughout the 1950s, there were few instances involving the explicit need for shared governance between the faculty and administration of the College. In a sense, because the two entities were one in the same, the need seldom arose for shared consideration of policies or decision-making outside the realm of the monastic chapter or the authority of the Abbot. Similarly, because the majority of staff members and administrators were monks who had sworn obedience to the Abbot through their religious vows, few administrative decisions were made without the Abbot's approval. This system began to change by the 1970s, as the College hired more lay faculty and staff members and the Faculty Senate gained a more substantial presence on campus. Still, however, by the 1970s, the Faculty Senate's only authority was to make recommendations to the Lay Board and the Monastic Chapter, leaving lay faculty members with little official say in the governance of the College.

While the hierarchical structure of the College's governance policies during the mid-20th century may seem convoluted or archaic, in general, the creation of College policies and procedures and the institutional decision-making processes remained somewhat symbiotic. As "confreres," members of the monastic community saw one another as brothers, engaged in a shared mission of building a College upon Benedictine values and spirituality. When troubles arose, the monks discussed, voted, and decisions were made. The ultimate authority of the Abbot, a position elected by the Monastic Chapter, meant that once made, decisions were final.

In large part, this governance structure would sustain and strengthen the College as it transitioned into a modern Catholic liberal arts institution.

Saint Anselm's Early Programs for Female Students

In 1949, shortly after World War II, a period when Saint Anselm's male student population had dwindled significantly, the Director of the Hillsborough County Hospital School of Nursing, Mrs. Mary Durning Davis approached the administration of the College to propose that the institution offer courses in sociology, chemistry, and microbiology for nursing students attending the Hillsborough County Hospital School of Nursing (McKeon, 1985). Townsend, Dahne, and Daver (2008) indicate that during and after the Second World War, many women experienced changing roles in the American workforce and chose to pursue higher education. While Saint Anselm College did not have a population of female students prior to or during the war, the post-war era provided opportunities for women to pursue higher levels of education.

Confronted with a high number of qualified nurses, many of whom gained experience during the war, nursing school accreditors had raised standards for the quality of the facilities required for teaching courses and Mrs. Davis thought Saint Anselm provided an ideal location for the education of young, primarily female nursing students (McKeon, 1985). After a period of vibrant discussion, the College agreed, admitting nine nursing students, who broke the institution's previously all-male acceptance practice (*College News Scrapbook*, 1949-1951).

The program continued somewhat hesitantly throughout the 1950s in affiliation with the Elliot Hospital and Notre Dame Hospital in Manchester, and St. Louis Hospital of Berlin. These relationships continued until the 1960s, with as many as 70 female nursing students on campus at a time (McKeon, 1985). While these students did not matriculate at the College, and only earned college credit for microbiology courses, they became the first females to officially enroll in Saint Anselm's academic program (*Saint Anselm College Catalogue*, 1965).

In 1950, while the affiliated nursing program was being offered, the Education Officer at Grenier Air Force Base in Manchester approached the College about the potential of creating an evening program of general studies for those stationed at the base (McKeon, 1985). Again, after a period of discussion and deliberation, the College agreed to the request. Many of the students who began this program in the fall of 1951 were women who served as registered nurses at the Air Force base (*College News Scrapbook*, 1949-1951). The majority of these female students were pursuing their bachelor's or associates degrees at other institutions, and sought to avail themselves of Saint Anselm's evening program as a convenient means of fulfilling some of their course requirements (*College News Scrapbook*, 1949-1951). This expanded the opportunities and presence of women on campus and in the College's academic departments. Female students were no longer confined to a set of courses defined as being offered only for nursing students. Women had begun to enter the mainstream of the College.

With a history of recent success amidst the greater inclusion of nursing students and an evening general studies program that enrolled female students, Ms. Ruth Bagley and Ms. Margaret Amsbury approached Saint Anselm's administrators with a proposal to establish a professional nursing program at the College (*Saint Anselm College Catalogue*, 1952). After deliberation and consultation with various other entities throughout the State of New Hampshire, the College established a Nursing Department with a graduate program of study for nursing. The Graduate Nursing Program was officially established in 1952 and Ms. Bagley became the chair (*Saint Anselm College Catalogue*, 1952). The program was available to students on a part-time or full-time basis and took about two years to complete for full-time students. In 1959, after seven years of success, the nursing program received its regional accreditation (*Saint Anselm College Catalogue*, 1959).

Coeducation Beyond the Nursing Program

By the fall of 1960, 56 four-year female nursing students, and 13 graduate nursing students were enrolled in the College's programs with twenty-one full and part-time nursing faculty members employed by Saint Anselm (*Saint Anselm College Catalogue*, 1960). The trend of a small contingent of women continued on campus throughout the 1960s.

Shortly after attaining accreditation, various administrative and instructional constituencies of the College discussed the possibility of expanding course offerings for nursing students and developing a more traditional four-year nursing program (McKeon, 1985). In 1964, thirteen years after the first group of nine female students began studying nursing at Saint Anselm College, the four-year program was established (*Saint Anselm College Catalogue*, 1964). From offering a few courses that were open to a small group of female students, to the establishment of a general studies night program, to the creation of a graduate nursing program, programs serving female students gained a larger presence on campus.

Early Challenges to Coeducation

Early progress for female nursing students was not, however, without challenges. Of primary concern to the faculty and administration, were the issues of housing and clinical placement. The College faced a setback regarding housing and providing clinical experiences for the nursing students due to limited availability of student residential options on campus and the absence of strong, organized clinical programs for nurses (*College News Scrapbook*, 1962-1965).

In response to these challenges, Saint Anselm's administrators developed a partnership with The Elliot Hospital in Manchester, which housed the students for a short time before the Franklin Street Congregational Church Parish House offered to board the nurses at no cost to the College (*College News Scrapbook*, 1962-1965). Arrangements were also made for several Saint Anselm nurses to live at the Notre Dame Hospital in Manchester (*College News Scrapbook*,

1962-1965). Clinical experience for Saint Anselm students was offered by a number of local hospitals throughout Manchester and through the Bon Secours Hospital in Methuen, Massachusetts beginning in 1962 (*Saint Anselm College Catalogue*, 1962).

Programs serving female students expanded significantly, but the participation of female students into the larger aspects of college life at Saint Anselm did not keep pace. The College's female nursing students could not live on campus, limiting the social and residential aspects of college life. Full integration was still in the future, but inched closer with the expanded role for women in the professoriate in 1968 (*Saint Anselm College Catalogue*, 1968).

Seventy-nine years earlier, the Catholic Church in Manchester employed only three Benedictine Sisters. The sisters from St. Walburga's Convent in Elizabeth, New Jersey, were initially invited to New Hampshire by Abbot Hilary Pfraengle O.S.B. in 1889 to help teach at St. Raphael's School in Manchester (Chevalier, 2016). However, by 1968, the growth in numbers of women on campus prompted three more of the Benedictine religious sisters to be invited to join the College's faculty. In January of 1969, the College's first Dean of Women, Sister Nivelles Berning, was appointed. This accelerated the inclusion of women into the daily campus life of the College (*Saint Anselm College Catalogue*, 1969).

Saint Anselm's practice of admitting increasing numbers of female students did not, however, come without pushback from alumni and students. A 1969 article, in the *Anselmian News*, the College's official alumni newspaper reported: "some of the older grads are shaking their heads and lamenting that the school will never be the same"(Anselmian News, 1969, p.3). Despite questions from some older alumni, that same year the College's decision to enroll and house increasing numbers of women commenced with significant investments in campus infrastructure. The growing pains of a College in transition would continue for over a decade.

Developments in Campus Infrastructure for Female Nursing Students

In the fall of 1969, the Edgar L. Gadbois Nursing Center was completed, providing classrooms and training facilities for nursing students, and on February 1, 1969, 120 undergraduate nursing students became the College's first female residents, inhabiting St. Joan of Arc Hall, the new \$1,040,705.00 women's dormitory, which also became known as "The Nursing Dorm." The minutes of the College's Advisory Board of Trustees meeting dated spring of 1969 state: "This new facility will accommodate 200 students, providing the additional space required for the anticipated rise in Nursing Department registration, and in addition, the top floor of the west wing provides quarters for the Benedictine Sisters who have joined the faculty" (Advisory Board Minutes, 1969, p.20). It was further noted by the Board: "Great satisfaction has been expressed by all at the attractiveness and convenience of this newest facility on our campus" (p.20). A \$10,000.00 donation from the Davison Construction Company allowed the college to furnish the recreation area in the basement of Joan of Arc Hall, providing a retreat for female residents to study, play games, and congregate for meetings and activities (p.20).

Policy Changes in Response to Residential Female Students

Saint Anselm's extensive financial and personnel investment on the basis of a projected increase in female enrollment meant that women were officially accepted into the residential portion of the College. Female students could live on campus and take part in many of the activities that proximity to the life of the College allowed to students. Full integration, however, had not yet been achieved. In response to policy changes involving the admission of growing numbers of women, the College established strict guidelines for "parietals," residential intervisitation of male and female students, with rare "visiting hours" available in the men's dormitory.

Concerns over issues of morality at the religiously conservative Catholic college meant that Saint Anselm's "parietals policy," allowing visitation hours on the weekends, was not officially approved by the Board of Trustees until the mid-1970s. In a letter to parents in 1970, when Saint Anselm began experimenting with visitation on special weekends, the College asserted its "Christian commitment and high standards for behavior" in addressing the issue of student intervisitation (Board of Trustees Meeting Minutes, 1970). While women were allowed to live on campus, their interaction with their male classmates was closely scrutinized outside of the classroom.

In the minutes of the College's Advisory Board of Trustees, dated June 12th, 1969, the College's administration and monastic community discussed additional housing facilities and residential regulations for women. Mr. Stoutenburgh, a member of the board stated:

In New York State, there is a boys' college that has gone co-ed and converted one of the regular dormitories for use by the girls. One of the teaching nuns of that institution has reported her great regret that this change was made (Minutes of the Advisory Board of Trustees, 1969, p.17).

Saint Anselm's existence, the trustees argued was to provide a "Christian atmosphere over which the Benedictines have supervision" (p.17). After significant debate, it was decided that Saint Anselm's residences would remain separated by sex and that students would be prohibited from entertaining students of the opposite sex in their residences except during specific well-supervised parietal visiting hours (p.17).

When permitted, parietal visitations, which allowed for intervisitation between male and female students, were overseen by the Dormitory Councils in the men's residences, which required female visitors to sign in and out of dormitories and would conduct regular rounds policing the hallways (Minutes of the Advisory Board of Trustees, 1969, p.17). Despite the

parietal intervisitation policy, men were prohibited from visiting women's residences; women were only allowed to visit the male dormitories (p.17).

While some pushback came from members of the advisory board, who considered a "lack of social activities available on campus" as a reason why the College might consider increasing the frequency and duration of parietal intervisitation hours, Abbot Gerald McCarthy O.S.B. and his Benedictine confreres ultimately had the final say in determining the College's parietals policy. Mr. Stoutenburgh, of the Board of Trustees said that: "particularly, as a Catholic college, extreme supervision would be required in the case where young girls are permitted to visit in a room or a series of rooms in a male dormitory" (Minutes of the Advisory Board of Trustees, 1969, p.15). Stoutenburgh and his colleagues were "dubious about permitting young men and women to be together in a room for hours at a time" (p.15).

During this time, despite concerns over parietal intervisitation policies, women became more immersed into College life from their very first days on campus. A *Campus Crier* article, dated October of 1969, quotes Nursing major Shelia McHugh, who states: "We wore our beanies and our signs almost 24 hours a day and sang 'Anselmia' until we 'raised the roof.' It wasn't unusual for some to stand on the table and shout or walk around and mimic a swan. As a result of the hazing, we got to know our classmates and become part of St. Anselm's" (*Campus Crier*, 1969, p.3). These freshman activities marked the beginning of women's incorporation into student activities and student life, as residential students at Saint Anselm.

By 1971, with a growing number of residential female students on campus, the student body of Saint Anselm pushed back against the strictly enforced parietals regulations upheld by the College's Administration. The Student Government expenditures for 1971-1972 list a "Parietals Rally" sponsored by the Student Government as the eighth highest-priced activity held

on campus that academic year, with a price tag of \$671.83, only slightly less expensive than other activities appearing on the expenditures sheet like “Freshman Week,” “Parent’s Weekend,” “Student Clubs,” and the “Student Newspaper” (Student Government Expenditures, 1971-1972).

Changes in Leadership and the Transition to Coeducation in the Liberal Arts

While the Catholic Benedictine values of Saint Anselm influenced campus policy and student life, the charism, or inspirational mission, of the Benedictine Catholic monks who founded and governed Saint Anselm College was also a central component in facilitating the College’s transition to coeducation. The Benedictines’ charism includes the principles of prayer, work, stability, obedience, and hospitality. Fr. Joseph Gerry O.S.B., who became the third abbot of Saint Anselm Abbey on January 6, 1972, used these Christian principles to advocate for the expanded education of women at Saint Anselm, believing that it was central to the College’s mission of hospitality and in the spirit of true justice and equality to admit and educate women in Saint Anselm’s liberal arts tradition (*Anselmian News*, 1972). Through his advocacy, Abbot Joseph pioneered a new frontier of American Benedictine higher education and produced an incontestable premise upon which Benedictine colleges and universities made the transition to coeducational institutions. Following in the wake of Vatican II and after the release of the Land O’ Lakes statement, Abbot Joseph sought to usher the College forward during a period of increasing modernization. Personnel changes in the College’s administration and within the Benedictine monastic community served as an important catalyst for the College’s new direction, despite the growing financial and enrollment concerns it would face.

In his first year as Abbot of Saint Anselm Abbey, former Academic Dean Fr. Joseph Gerry O.S.B. made significant administrative changes to the College, which ultimately helped to advance Saint Anselm in its move to coeducation. Fr. Brendan Donnelly O.S.B., former Prior of Saint Anselm Abbey, was appointed the President of Saint Anselm College, replacing Fr.

Placidus Reilly O.S.B. Fr. Simon O'Donnell was appointed Prior of the Abbey and Fr. Peter Guerin was appointed Subprior. Brother Philip Valley O.S.B. was named Assistant Dean of Students, replacing Fr. Jude Gray O.S.B., who took a brief leave to attend graduate school (*Anselmian News*, 1972). This marked a period of great transition for Saint Anselm and carried the College into an era of immense challenges, infrastructure growth, and change over the course of the coming decade. Upon his appointment to the presidency, a reluctant and humbled Fr.

Brendan remarked:

It is of course with concern that I have undertaken the duties of the presidency, particularly having had some inkling from previous experience in administration of what may lay in store...Any member of the Benedictine Community, such as I, called upon to serve all the estates of the Anselmian Community, must never fail to recognize that we move forward on the shoulders of those who have gone before us...I know it is not only my personal desire, but the desire of all of us, to do the best we can with what we have for Catholic education...Saint Anselm is needed as [a] bulwark against a monolithic, monopolistic, and encroaching single system of education, which is a real threat in our country and to our times (Fr. Brendan Donnelly O.S.B., 1973).

Throughout the next seven years, Fr. Brendan ushered the College forward into a new age of Catholic higher education, building upon the foundation of his predecessor, Fr. Placidus Reilly. His efforts radically expanded the College's physical plant, programming, and lay faculty and helped to advance Saint Anselm's Benedictine liberal arts mission. Early on in his tenure as president, Fr. Brendan was confronted with challenges involving enrollment, financial strains, faculty hiring, and campus space (*Anselmian News*, 1973). Most notably, however, he was thrown head first into a growing debate involving the role of women on campus, which was a response to these growing challenges. Despite his unassuming personality, Fr. Brendan's role as president cannot be understated. His progressive, yet deeply thoughtful nature, care for Saint Anselm and for the local Catholic women's colleges mark his presidency as one of strong and humble leadership.

The Transition Debate

Fr. Brendan's presidency commenced with one of the most significant transitions in the College's history. On June 9, 1973 the President wrote that after a meeting of the Lay Board of Trustees, "a straw vote of the Board indicated that it would not oppose the admission of women students into the College's programs" (President's Files, 1973, p. 2). In the fall of 1973, the College's Board again convened in a special meeting aimed at the consideration of the admission of female students to Saint Anselm's liberal arts program. The College faced a significant decline in liberal arts enrollments and the admission of women, it was thought, would increase the number and academic quality of the students studying the liberal arts.

After several meetings during which Abbot Joseph asked his Benedictine confreres in the Abbey's Council of Seniors and the College's Lay Advisory Board, to give considerable thought to the "coeducation issue," it was announced on October 28, 1973 that a meeting of the solemnly professed members of Saint Anselm's monastic community would be held on November 2, 1973 at 3:00 in the afternoon (Monastic Files, October, 1973).

The week before this momentous chapter meeting, on October 31, 1973, Fr. Brendan approached the administrators of the three Catholic women's colleges in the area, Mount Saint Mary's College in Hooksett, Notre Dame College in Manchester, and Rivier College in Nashua to discuss the possibility of Saint Anselm making the transition to a coeducational institution. He reported to the Council of Seniors: "The women colleges feel that our acceptance of women commuter students will affect them adversely" (President's Files, 1973, p.4). He indicated that the chapter would discuss this point together on Friday.

In the days preceding the general chapter meeting on Friday, November 2nd, The Abbot posted a notice on the bulletin board in the monastery, asking the monastic community to "indicate their mind" on the following three questions: "1. Do you favor Saint Anselm's

accepting women commuter students for the liberal arts program? 2. Do you favor Saint Anselm's accepting women commuter and boarding students for the liberal arts program? and 3. Regardless of personal position, do you judge the matter of such urgency that it should be discussed by our community at this time?" (Monastic Files, p.7, 1973). These questions would stir debate among the monastic community, which included considerations regarding campus space and housing, the College's financial status, modification of services, student population, religious vocations to the monastery, quality of prospective student applications, and availability of faculty (Monastic Files, 1973).

While the minutes of the monastic community do not specifically attribute discussion points to individual monks, it was noted that the discussion began with a simple statement: "Co-education, for all practical purposes now exists, so there would be no change in policy or philosophy by simply admitting women to the liberal arts" (Monastic Files, 1973, p.4). This statement was followed up by a more contentious claim that "Co-education would possibly necessitate modification of facilities and services. Women have different needs and problems than men" (Monastic Files, 1973, p.4). It was noted that a letter from the College's lawyer confirmed: "Saint Anselm is free to admit applicants on whatever basis it chooses without regard to discrimination on the basis of sex" (Monastic Files, 1973, p.4).

While some chapter members indicated that acceptance of women should proceed slowly, with commuters only admitted to the College's liberal arts program, others cited the fact that "further loss of students will mean curtailment of faculty and a loss of faculty morale," claiming that the "College's commitment to the liberal arts will be strengthened by the admission of women" especially given the recent decline in male enrollments in the liberal arts (Monastic Files, 1973).

With the onset of these lively talking points, eventually came the critical question: “Shall we approve, in principle, the general admission of women to the College? An affirmative vote will mean that recruitment of commuters will begin immediately”(Monastic Files, 1973, p.4). With 26 members of the monastic chapter voting, a modest affirmative majority was reached and the Benedictine Community had voiced its opinion (Monastic Files, 1973). The monks would soon return to the College’s lay Advisory Board with news that they had voted as a community to allow female students to matriculate in Saint Anselm’s Liberal Arts Program (Monastic Files, 1973). The lay board approved their decision and the stage was set for qualified female applicants to be admitted to Saint Anselm’s liberal arts programs (Minutes of the Lay Board of Trustees, 1973).

Administrative Decision-Making and Faculty Consultation

Despite debate and lively discussion between members of Saint Anselm’s Monastic Chapter and Lay Board, not all members of the campus community felt as though they had been duly consulted regarding the College’s decision to transition to coeducation, however. In the minutes of a Faculty Senate meeting dated December 11, 1973, Faculty Senate President William Farrell discussed his disapproval that the administration had made the announcement of a coeducation policy without what he saw as “proper faculty consultation” (Faculty Senate Meeting Minutes, 1973, p.2). While Professor Farrell did not indicate that he was personally opposed to the decision itself, he was unsettled by the process and the hasty announcement. In fact, Professor Farrell stated in later years that he felt that the College’s transition to coeducation was an integral part of what made the community one of acceptance and that this move displayed and fostered an obvious commitment to the institution’s values (Bouchard, 2005). Nonetheless, he asserted disappointment that the decision to move to coeducation was made without consulting proper faculty channels (Faculty Senate Meeting Minutes, 1973, p.2).

In response, the Dean expressed surprise at President Farrell's statement, indicating that he believed that "there had been plenty of discussion at two faculty meetings during the last school year, including a recommendation favoring adoption of co-education" (Faculty Senate Meeting Minutes, 1973, p.2). Several senators, however, indicated that this decision was an example of how a major judgment "had been made and publicized without keeping the faculty informed" (p.2). Despite conflicts over the College's decision-making and governance policies, in the fall of 1974, Saint Anselm College nonetheless became the last Catholic men's college in the New England region and the first Benedictine college in the United States to transition to a fully coeducational status.

The Influx of Women on Campus and Changes in Institutional Culture

In addition to debates over governance and communication of decision-making on campus, 1973 marked a landmark transitional year in welcoming women more fully into the fabric of the campus community. That year, Saint Anselm established procedures by which male and female students and alumni could marry one another in the Abbey Church on campus. While a few weddings, mostly involving the family members of the Benedictine community, had been performed prior to 1973, the College and the Abbey began to advertise the fact that alumni could marry on campus.

On January 8, 1973, members of the monastic community met with priests of the Manchester West Deanery to establish procedures for on-campus marriages (Report of the Chaplain's Office, January, 1973). Because Saint Anselm Abbey Church was not an official Diocesan parish under the Bishop of the Diocese of Manchester, and instead functioned under Benedictine control, debates over record keeping and canonical procedures came to the forefront of these discussions. The Abbot also met with the Bishop of Manchester that spring in order to receive his advice and blessing. It was thought that celebrating alumni/alumnae marriages was

an important way to engage alumni/alumnae and potential benefactors in the campus community and to foster the College's Catholic values by celebrating a sacrament with members of the community. By November of 1973, four marriages had been celebrated in the Abbey Church, with six others booked for that year (Report of the Chaplain's Office, November 8, 1973).

1973 also marked the beginning of campus offices and services directly reaching out to female students to provide guidance, counseling, and support. A report from the Dean of Student's Office dated February 22, 1973 noted that the office had met with all female students in their dormitories in order to acquire useful feedback. This marked the beginning of Saint Anselm's more public attempts to work to make the campus environment inclusive and equitable for all students.

In 1973, with an influx of female students on campus, Saint Anselm's student body again became wary of the stringent provisions concerning intervisitation and coeducational activities on campus (Report from the Dean of Students Office, February, 1973). While women had become integrated into many aspects of campus life, including the Student Government, with the appointment of Ms. Joanne MacDonald to the position of Nursing Representative to Student Government in 1973, the College's policies had become difficult for some students to navigate and many thought the rules were unfair.

In a letter dated February 7, 1973, Student Body President Fred B. Scerbo appealed Abbot Joseph Gerry to "reevaluate our intervisitation rules along with possible alternatives" and requested a meeting with the Abbot and the Board of Trustees. In response, the Abbot reaffirmed the College's commitment to the present policies and declined the Student Government's request for a meeting (President's Files, Correspondence, 1973, p.1).

Individuality and Change

Throughout 1973, discussions began on campus around maintaining the individuality of Saint Anselm College and creating a distinctive environment (President's Files, Correspondence, 1973). These discussions stemmed from broader national conversations surrounding the role of the modern Catholic university in the wake of the Land O' Lakes conference and Vatican II. Saint Anselm sought to find its place in an increasingly delicate higher education landscape, while maintaining its Benedictine liberal arts mission. The primary challenge it faced, however, was its growing financial burden. In response, under the Direction of Mr. Robert Collins, the College launched its capital fundraising campaign "Toward Distinction" in order to raise funds for campus projects and facilities. This strategic initiative was prompted by national discussions of campus individuality among Catholic institutions, particularly as the topic of "modernization" came to the forefront of discussions amongst Catholic college and university administrators in the wake of a changing Church (*Anselmian News*, 1973).

The President's Files, dated 1973 include a heavily annotated article published by an organization called "Editorial Projects for Publication" dated that year, entitled "Can We Save The Individuality of Our Colleges?" This article detailed the growing sense of "systemization" experienced by many institutions and questions surrounding the autonomy of colleges and universities. It cited data from the Carnegie Commission on Higher Education detailing changes in campus population, projecting that enrollments would decrease in the coming decade by 22.3%. "The battle for survival has very serious implications for American higher education" (*Editorial Projects for Publication*, 1973, p.2). The article called for "more diversity in higher education" in order to prevent putting "our system and its qualities in serious jeopardy" (p.3). Discussions surrounding distinctiveness, increasing student diversity, and College autonomy would come to the forefront of Saint Anselm's forecasting picture throughout the 1973 academic

year, as by spring of that year, it again became clear that the College's enrollment was dwindling significantly. This bottom line issue of enrollment and revenue had an impact on the discussion of coeducation at Saint Anselm.

Enrollment Trends and Financial Viability

While Saint Anselm's President, Fr. Brendan, noted that nursing enrollment was lowered somewhat intentionally, the negative implications of these national trends for the College's balance sheet became evident by the end of that academic year (President's Files, 1973). The small student- faculty ratio in nursing, required by direct faculty supervision during students' mandatory hospital experience in the junior and senior years, meant that a larger population of nursing students mandated hiring more faculty. Increasing the College's enrollment of nursing students, it was initially thought, would necessitate faculty salaries that the College could not afford. This mindset would change throughout the College's coming admissions cycle.

The Treasurer's Report, dated spring of 1973 noted an income of \$4,819,400 and expenditures of \$4,950,378. This contributed to a deficit of \$130,978. Female enrollment in nursing was down 16 students and overall student enrollment had decreased significantly. In one year's time, student numbers plummeted from 1756 in the total student body, including commuter students to 1488 (Treasurer's Report, Spring 1973, p.27). Despite a letter to the trustees detailing the high academic caliber of applicants, with average students in the 93rd percentile nationally and many competing for national scholarships and awards, the College's overall enrollment had taken a serious and threatening downturn. (President's Files, Letter to the Trustees, 1973) The spring 1973 Treasurer's Report further noted: "the revenue budget anticipated did not provide the total needed for salary increases and the anticipated cost of operation, material, equipment, food and services." The treasurer reported: "It is apparent that

should there be any additional sizeable decrease in enrollment, we would have difficulties” (p.27).

The administration of Saint Anselm did not wish to leave enrollment margins to chance and decided to act quickly in creating recruitment materials and announcing an important step for the College. March 1973 marked the decision to allow female resident students in the liberal arts to apply for admission to the College for the fall semester of 1974. The President’s Report, dated that month states “circumstances seemed to indicate that we should start the program this year rather than wait another year” (President’s Report, March 1973, p.5). With an expected increase in the College’s student population, the physical plant of the College expanded with the construction of a new maintenance building across the street from the main campus. The College’s administration sought the need to centralize maintenance activities at Saint Anselm and to make room on the ground floor of Alumni Hall, the administration building, where maintenance had initially been housed, for additional classroom and recreational space. An article entitled “Change,” published in the *Anselmian News* dated spring 1973 noted:

One of the marks of educational institutions under Benedictine auspices has always been their ability to change with the world around them. Benedictine education is an education for the times. This is as true today as it was in 600 A.D. Today, Saint Anselm’s College is the second largest educational institution under Benedictine auspices in the entire history of Benedictine monasticism. This means that the monks of Saint Anselm’s must of necessity be educational innovators and flexible in their application of the Rule [of Benedict] as it affects their educational responsibility. The techniques adequate for a student body of six hundred are hindrances when the student body numbers are over twelve hundred. Therefore, the necessities of economic problems, the growth in numbers, and the intellectual potential of our student body, innovation and change are necessities on this New Hampshire hilltop (*Anselmian News*, 1973, p.7).

By 1974, it became evident that this forecasted change had already begun with regard to the College’s landmark coeducational transition. Saint Anselm graduated a total of 590 nursing majors, 373 traditional nursing students and 217 registered nurses (RN’s) seeking bachelor’s

degrees (Nursing Department Data, 1973-1974). The class of 1974 graduated a total of 69 nursing students, a significant rise from the 13 who graduated in 1969. The College's application for "Capitation Grants" under the Nurse Training Act of 1971 allowed for the expansion of the nursing program and the admittance of greater numbers of nursing students, despite the mandatory low faculty-student ratio required by clinical nursing supervision (Nursing Department Data, 1973-1974).

With its most recent influx of females on campus, the College saw a 62% increase in liberal arts students between 1973 and 1974 and a 52% rise in nursing students. This contributed to an overall application growth of 68% over a one-year period. A report from the Dean's Office dated November 14, 1974 expressed approval at the growth in numbers of high quality admissions to the College. It was thought that this would both improve Saint Anselm's financial status and academic prestige. Questions still remained, however, regarding the ideal number of students on campus and details involving housing the burgeoning numbers of students enrolled at the College. It was noted in the minutes of the President's Staff Meeting on September 5, 1974:

The dormitories this year are being used to capacity. We expect that the number of resident students will be over 900. This week, Mr. McMahon, of the Office of the Dean, is beginning to authorize changes in room assignments, which the students have requested. It would appear that St. Anselm's is observing the same phenomenon as reported in the Chronicle of Higher Education that there is a trend in the country to a return to campus housing even among upper classmen (President's Staff Meeting Minutes, September 5, 1974, p.1).

New Challenges and the Changing Role of Student Affairs

While an influx of women at the College had a positive impact on Saint Anselm's revenue worries, concerns about how to react to this influx in enrollment also captured the attention of the campus community. For example, activities on campus for women, including intercollegiate athletics, began to grow in the fall of 1974. College Athletic Director, Ted Pulaskis, distributed a questionnaire that September to all female residents on campus to

determine the types of organized sports and activities they desired. A memorandum from the Office of the Dean dated September 19, 1974 stated that Mr. Pulaskis “will develop a program based on their desires and our facilities” (President’s Staff Meeting Minutes, September 19, 1974, p.1).

That same year, 1974, Mrs. Francis Reilly was hired on a part-time basis to counsel in the two women’s dormitories. It was noted in the minutes of President’s Staff Meeting on September 5, 1974:

She will spend one night each week in the two dorms. Mrs. Reilly, the wife of Dr. Francis Reilly of the Theology Department, holds advanced degrees in psychiatric nursing. She is also holding a continuing seminar with the student proctors on how they might help in alleviating problems involved in dormitory living here at St. Anselm’s (President’s Staff Meeting Minutes, September 5, 1974, p.1).

While increasing numbers of female students on campus contributed significantly to the financial stability of the College, questions of facilities and student services remained throughout 1974.

On August 4th of that year, the College appointed Mr. Stephen McMahon to the role of Housing Coordinator in order to deal with issues arising from the growing student population. Mr. McMahon’s primary responsibilities involved room assignments and the problem of damage fees in the dorms (Report of the Dean of Students Office, 1974). His position came in direct response to the College’s need to house an increasingly diverse population of male and female students in both nursing and the liberal arts programs.

Saint Anselm faced challenges regarding communication between students and administration throughout the 1974 academic year. It was noted in the 1974 Lay Board of Trustees meeting minutes that “the so-called dialogue with students was not well carried out this past year” (Lay Board of Trustees Meeting Minutes, 1974, p.4). Issues of alcohol use on campus, weekend behaviors, and students’ recreational activities on campus were of primary concern to

the administration (Report of the Dean of Students Office, 1974). While these were not new issues confronting the College's president, Fr. Brendan and the administration, there remained a growing tension between students and College personnel. An article from the *Anselmian News* dated 1973 recounts tales of "brewing beer in the only bathtub and shooting at pheasant from the upstairs window" of a male dormitory (*Anselmian News*, 1973, p.13). Issues over male-female intervisitation privileges also created divisions between students and administrators.

The President's Files, dated spring of 1974 stated "There have been some differences of opinions between the administration and the students, principally over the notion of intervisitation" (p.3). In a spring 1974 meeting with the Lay Board, the president reminded the trustees that:

an announcement had been made earlier in the year that the parietal experiment, which had been in effect for about a year, would be terminated this June and that the college would revert to its former practice of allowing this type of social activity only on the major weekends. From the view of the student body, this was not a popular move and the president indicated that he did not know what would eventuate from it. At the time of the announcement in February, there was a certain amount of agitation, which rather quickly dissipated itself (Presidential files, Spring 1974, p.2).

While students and the administration disputed the College's social and intervisitation policies, Saint Anselm's staff increasingly found itself challenged by the growing population of female students in more clerical ways, outside of the policy realm. In staff meeting minutes dated August 22, 1974, the Dean of Student's Office expressed that there had been some confusion regarding housing for women and that "There remains about 20 beds which are unassigned in two women's dorms" (Staff Meeting Minutes, Office of the President, August 22, 1974, p.1). These challenges would continue to grow in areas of housing and student services throughout the 1974-1975 year, as Saint Anselm invited growing numbers of female applicants.

The First Class of Female Residential Students in the Liberal Arts Program

The freshman class, which arrived on Sunday, August 25, 1974, was the largest in the College's history, comprised of over 500 students (*Anselmian News*, Fall 1974). Given the significant change in student population, the College developed a more robust freshman orientation program in 1974, under the direction of Fr. Eugene O.S.B. of the monastic community, with aid from members of the Student Government and the Social Committee (*Anselmian News*, Fall 1974). The student proctors, who came to campus on Friday August 23, 1974 for a three-day orientation program, and were in charge of managing and programming in the dormitories, for the first time included female nursing students in their ranks (Report of the Dean of Students Office, 1974).

Two new residence directors were also hired to staff women's dormitories for the fall of 1974, Mrs. Germaine French worked in the Nursing Dorm and Mrs. Edith Sheunaman served as the residence director in Bertrand Hall, a newly renovated women's dormitory on campus. President's Staff Meeting minutes dated April 18, 1974 indicated: "Girls will be happy to occupy Bertrand Hall next semester" (President's Staff Meeting Minutes, April 18, 1974, p.1). A subsequent letter from the Office of the Dean of Students, dated May 16, 1974 noted: "Bertrand Hall is being readied for the metamorphosis into a dainty and colorful women's dorm. Girls have submitted a list of excellent recommendations, which they feel will make it livable for them" (Dean of Students Office Correspondence, May 16, 1974).

Throughout 1974, challenges to campus housing continued with a steady influx of female students on campus. In a letter from the Office of the Dean of Students dated September 1974, it was suggested that a meeting of all the offices involved be held prior to the recruitment for the following year "so that a decision on the number of women students could be made" (Dean of Students Correspondence, September 1974, p.1). It was stated that "This will directly involve the

rearrangement of the dormitories and thus the earlier the decision can be made will allow for plans to be made” (p.1).

With nursing students still making up the majority of female residents on campus, Saint Anselm increasingly sought to develop programming and community building opportunities for them on campus throughout the 1974 and 1975 academic years (Report of the Dean of Students Office, 1974-1975). Sophomore Dinner Dances were held at Manchester Country Club to celebrate the “capping” of a student nurses prior to beginning their clinical experiences. Seniors enjoyed the tradition of a “pinning” ceremony, welcoming them into their professional careers as nurses in March, prior to commencement exercises (Report of the Dean of Students Office, 1974-1975). Capping and pinning traditions were held in the Abbey Church on campus and included a mass celebrated by members of the monastic community. Like cappings, pinning ceremonies also included buffet dinners and dancing at various Manchester restaurants (Report of the Dean of Students Office, 1974-1975).

Students also enjoyed various coeducational religious and spiritual clubs and activities beginning in 1974 with “Coed Encounter” weekends being held in the lower church on campus (Report from the Chaplain’s Office, February 14, 1974). Twenty-four Saint Anselm students and three students from other local colleges and universities took part in the first weekend retreat program. These programs were aimed at fostering Saint Anselm’s Catholic identity among its student body and providing opportunity for prayer, worship, and fellowship. Individual religious counseling was also available to students on a per-request basis (Report from the Chaplain’s Office, February 14, 1974).

With an increasingly sizeable and gender-diverse student body, the College experienced a growing academic culture throughout the 1974 academic year. In the spring of 1974, the College's President, Fr. Brendan, expressed:

That the faculty is more and more insisting on academic performance. Student interest in studies is increasing and the atmosphere this produces is in itself infectious. While not every student is rested primarily or solely in studies, at least a very large segment is rested and works hard at it (Presidential Files, Spring 1974, p.4).

Growth in liberal arts programs meant that the College was able to recruit a higher caliber of student and with faculty demanding increasing rigor, many members of the student body sought to make the most of their academic pursuits.

At the commencement exercises held in May of 1974, Saint Anselm awarded 235 degrees, on par with the College's peer and aspirant institutions, Bates, Bowdoin, Emmanuel, and Regis colleges, with those schools graduating between 177 (Regis) and 320 (Emmanuel) students (President's Staff Meeting, 1974). With growing numbers of women on campus, Saint Anselm gained a competitive spot in New England's higher education market and its financial situation became significantly more stable (President's Staff Meeting, 1974).

Despite challenges, including decreases in NECF Grants due to changing economic conditions and high unemployment rates for college graduates, Saint Anselm's financial climate under the leadership of Fr. Brendan had a bright future in the landscape of New England's higher education institutions (Report of the Vice President for Development, March 14, 1974).

By 1975, with growing student sentiment advocating for increased intervisitation and less stringent guidelines around the College's parietals policy, the Student Senate of Saint Anselm appealed to the Board of Trustees and the Dean of Student's Office. They agreed on a policy of "four open-house weekends, with the provision that the Dean of Students can allow other open house weekends but no more than one in every three-week period" (Faculty Senate Minutes,

November 1975, p.3). During open house weekends, intervisitation was to be allowed from 7:00 P.M. to 1:00 A.M. on Friday, 12:00 noon to 1:00 A.M. on Saturday, and 12:00 noon to 6:00 P.M. on Sunday. According to the Dean of Student's Office, "failure to comply with these rules will result in 1) First offense—severe warning or suspension; 2) second offense—student will leave campus with no refund, off-campus students will be suspended; 3) Third offense—dismissal from school" (p.4).

Admissions and Recruitment

The College received 62 applications in the liberal arts outside of the Nursing Program for the fall of 1974, 16 resident students and 30 commuter students. Of these, 51 were accepted, leading to a total yield of 45 students (Admissions Office Annual Report, September 10, 1975). While these numbers increased the College's population of students in the liberal arts, Saint Anselm instituted augmented measures to recruit more students for the fall of 1975. The College hosted nine "College Days and Nights" that year, during which they invited secondary school counselors to campus. These events were designed to promote the College amongst high schools in Connecticut, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, and Rhode Island. In all, 89 counselors visited campus and another 52 schools were visited by Fr. Matthew O.S.B. and a layman, Peter Miller of the Admissions Office (Admissions Office Annual Report, September 10, 1975).

These improved recruitment measures proved successful, as applications to the College in the liberal arts majors, Criminal Justice Program, and the Nursing Program saw rises throughout 1974-1975 (Admissions Office Annual Report, September 10, 1975). In September of 1975, 78 new female students, 46 residents and 32 commuters entered the College in liberal arts disciplines, 82 females entered in nursing, 72 residents and 10 commuting students, and 11 resident students entered in criminal justice. This increased the total number of entries in 1975

to 543 students, the largest class in Saint Anselm's history (Admissions Office Annual Report, September 10, 1975).

Student Morale

A Dean of Student's Office report dated June 5, 1975 indicates that "student morale appears to have remained high" throughout the 1974-1975 academic year (Dean of Students Office Report, June 5, 1975, p.1). The influx of women onto Saint Anselm's campus had improved the frequency and quality of activities on campus. Students appreciated the changing campus culture created by coeducation including an expansion of dances and social events, campus pub nights, and intramurals. In 1975, the intramural athletic program grew on campus in response to an anticipated requirement of the newly enacted Federal Title IX legislation. The College hired a full-time female intermural director in response to a large demand from female students (p.1). This program continued to grow in scale and popularity throughout the 1975-1976 academic year.

Economic Growth, Physical Plant Changes, and Campus Renovations

Additional programming for female students was not all that grew during the 1975 academic year, however. A rising student population meant that the financial stability of the College also improved proportionately. According to the Treasurer's Report from that year, a number of the College's stocks yielded a 10% gain. The treasurer concluded "it is again a better picture than the last time the committee met" (Treasurer's Report, 1975, p.2). In a meeting with the Lay Board, Fr. Brendan noted "enrollment is up this year, and there is optimism, as Mr. Custer indicated, that the College will finish this year in the black" (p.6). With a progressively stable balance sheet, despite its overall gross deficit of \$679.00 per student, the College continued to expand and renovate its physical plant throughout the next several academic years.

In 1975, the former art studio, Raphael Hall, which had housed a small number of male students was renovated and converted to additional female housing. A 1974 article in the *Anselmian News*, entitled “Studio Renovation Underway Will House 29 Women Students” describes Raphael’s transition to a female residence:

Residents of ‘the Studio’ have traditionally been a rather salty crew, valuing the degree of difference and independence that always seemed to characterize those who sought its homely refuge... Residents of the studio this semester probably spoke for their predecessors, as well as themselves when they hung a disdainful sign on the front of the building which read: ‘The Crystal Palace is Coming!’ What prompted this was the news that the Studio is being reconverted to a women’s dormitory for the coming fall semester. It will be a ‘Crystal Palace’ only in comparison to the shaggy place it has been over the years (*Anselmian News*, 1974).

The news of Raphael Hall’s transition to a female residence hall facility sparked the writing of a satirical article in the College’s student newspaper, the *Campus Crier*, which described male residents’ hostilities to women “taking over” on campus. The article contained a list of suggestions as to improvements that would be necessary to make Raphael Hall a suitable residence for the “darling damsels.” The story highlighted growing male resentment over changing campus facilities to make way for the College’s growing female student population. It stated:

Some expressed astonishment that anything could be done to the old studio, shy of turning it over to the wrecker’s ball. Not so, said the maintenance department. Their assertion that the studio was structurally sound and could be renovated into good living quarters at a fraction of the cost was confirmed by outside consultants... Students called for such features as a moat and electric fence, colonial bedframes with canopies and the toilets should be replaced with something a little more recent than the remnants of our Civil War heritage (*Campus Crier*, 1974, p.3).

The renovation of Raphael Hall marked a period of expanded financial investment in the College’s commitment to housing and educating female students. Raphael’s renovations came at a price tag of \$50,000 and involved the use of skilled tradesmen alongside the College’s own

work study students (*Campus Crier*, 1974). Beginning in the fall of 1975, it would house 28 students and a proctor.

The new design included several common rooms and sitting rooms surrounded by bedrooms, which housed two students apiece. The building's flat-roofed construction was replaced by a pitched roof design. The windows were replaced and the building was re-insulated for warmth and efficiency. The heating system was improved, resulting in a comfortable and attractive residence for female students. Male students reacted to the renovation saying: "So it is 'goodbye' to the studio for those who know it, and there are some who will grow nostalgic for good times and good friends" (*Anselmian News*, 1974).

A year after the renovation of Raphael, "The Studio", St. Mary's Hall opened to house twenty women along with the Benedictine religious sisters (*Campus Crier*, 1975). This expanded the residential opportunities available to women on the campus of Saint Anselm. By the fall of 1976, the faculty and staff of the College had expressed a growing interest in the status of women, both students and faculty, on campus. In a Faculty Senate meeting held on September 14, 1976, Senator John Romps compiled a report to the Faculty Welfare Committee discussing salary data "and to see the role of women re: discrimination" (Faculty Senate Meeting Minutes, 1976, p.2). Discussion was held on various salary bases, examining women's salaries on campus on the same scales as men. The report also analyzed the question of women's merit raises, comparing the College's policies with peer and aspirant institutions. Ultimately, the Faculty Senate, comprised of both men and women, determined that the College's policies were equitable and petitioned for a 10% raise for all faculty, men and women, to align with increased cost of living (p.2).

Social Implications of Coeducation

In the fall of 1976, Mr. Custer of the Board of Trustees, indicated his disapproval of the College's parietals policies (Lay Board of Trustees Meeting Minutes, Fall 1976). His primary concerns involved "the other student in the room who may want to study or go to bed" while his roommate is entertaining female guests. He described how recent loosening of the College's policy meant that the next step was offering "daily authorization for student intervisitation," which he believed was impractical and unsatisfactory. In response, Mr. Baroody, of the Board of Trustees, indicated "many of this Board were under the impression that the vote was to liberalize the policy that had existed." The Board ultimately decided upon a policy to have parietals every other week (Lay Board of Trustees Meeting Minutes, Fall 1976). The changes were made due to the concerns of the Board regarding the availability of social spaces and activities for students on campus.

The minutes of the Board of Trustees dated November 13, 1976 noted "problems that inhere in elements of the cultural and entertainment life, the social life, on this campus" (Lay Board of Trustees Minutes, 1976, p.6). Specifically in question were the lack of an "adequate theater or recreational facility and the difficulty involved in making use of the gymnasium for larger activities." It was noted that the campus pub had a capacity for 250 persons (p.6).

Saint Anselm's on-campus pub served as an important socialization and gathering space for both male and female students. An article in the *Anselmian News* indicated: "Jobs in the pub are not distributed along the usual pattern of certain tasks for guys and others for girls. On a given evening, you're likely to find an attractive young lady tending the bar" (*Anselmian News*, 1976, p.3). The article further noted that "On a given night, the person checking I.D.'s at the door may be a diminutive young lady, with another girl behind the bar, while a male is tending the cashier's station" (p.3).

“The Pub” was operated solely by part-time employees, most of them students. It was open from 4:00 P.M. to 12:00 A.M. and served as a lively place for students to enjoy food and drink (*Anselmian News*, 1976, p.3). In the Pub’s early days, patrons purchased tickets from a cashier, relieving bartenders and waitresses of the responsibility of collecting cash. Later, the facility transitioned to a cash-only system. The Pub, or the “Hearth and Dart Inn,” as many students knew it, had a menu consisting of draft beer, soft drinks, and sandwiches. Alumni, faculty, and staff were invited to use the pub alongside students and were encouraged to obtain a membership card by writing to the College’s Alumni Office (Alumni Office Report, 1976).

The November 1976 minutes of the Board of Trustees further discuss the “need for a student lounge for commuter students, whose place to socialize now, it seems, is the Library” (Lay Board of Trustees Meeting Minutes, November 1976, p.6). The Board noted an increasing need for student spaces on campus and for policies to govern the use of all recreational and residential spaces, representing a “tightening up, rather than a loosening up” (p.10). It was noted that central to these policies, the “goals of the College should be considered” (p.11). The fall 1976 Board of Trustees meeting ended with Board members listening to members of the Student Senate, who discussed student life survey data and indicated the need for policy changes on campus (p.11).

In the fall of 1976, the Board of Trustees’ Building and Grounds Committee met in Stamford, Connecticut for the first time since being established in June of that year. They discussed the possibility of renovating Hilary Hall, built in 1949, and upgrading that facility to make living conditions more consistent with newer on-campus residences. The committee also discussed the potential of creating a physical education building to “serve adequately the

assembly, social, and athletic needs of the student body” (Lay Board of Trustees Meeting Minutes, 1976).

The fall of 1976 also marked an important milestone in the area of alumni engagement at Saint Anselm College. Mr. Kieran Hackett, an alumnus of Saint Anselm created a “placement service” in New York City in order to assist with employment of young Saint Anselm alumni there. The service was designed by Mr. Hackett to match both male and female graduates of the College with employers in business, politics, and nursing in New York City (Lay Board of Trustees Meeting Minutes, 1976).

Because of the College’s recent transition to coeducation, Saint Anselm added three additional varsity sports in 1976, all for women (Lay Board of Trustees Meeting Minutes, 1976). Because of clinical schedules and hospital rotations, female nursing students had previously been precluded from participating in intercollegiate varsity athletics, however, as a result of the growing numbers of female students in the liberal arts, the College created opportunities for women athletes. As a result of these changes, Saint Anselm began a renovation project of its gymnasium in order to provide adequate changing areas and other accommodations for women. It was thought that increasing inclusion of women into intercollegiate varsity athletics would be a selling point for admissions activities (Lay Board of Trustees Meeting Minutes, 1976).

The Admissions Office Report for the 1976-1977 academic year indicated “current registration exceeds most other years.” It was further noted that according to “particularly the data, which shows that according to the SAT (Scholastic Aptitude Test) scores, St. Anselm’s entering students score above the national average. Throughout this period of the mid to late 1970s, Saint Anselm’s Admissions Office became increasingly prominent, expanding its reach

throughout New England and the Mid-Atlantic regions and recruiting growing numbers of highly qualified male and female applicants (Admissions Office Report, 1976).

In his address to the Board of Trustees in 1976, Fr. Brendan “offered the opinion that the College is in good condition, but aware, as it should be, of certain concerns...One of the major concerns of St. Anselm’s and all private institutions is enrollment in the years ahead, recognizing that the pool of students is to be much smaller after 1980.” Fr. Brendan further stated the necessity of “how the College regards itself, the kind of program it offers to its students, and the way the College presents itself to the public” (Lay Board of Trustees Meeting Minutes, 1976, p.19).

The third annual meeting of the Faculty Senate, held in November of 1976, described a growing sense of student apathy and lack of involvement on campus. Senator Mason, of the Faculty Senate, proposed a Faculty Debate Series, which would take place within student dormitories. The resulting debates were “very interesting, well-attended, and inexpensive” (Faculty Senate Minutes, 1976). During this time period, at the request of the Faculty Senate, the activities fee for students was raised to \$50.00 per student. These fees contributed to an increase of activities on campus for all students, including a four-day Winter Carnival, open to all students, faculty, staff, and their families. It was thought that as a result of increased student programs and events, vandalism, which had plagued the College that year, would decrease (Faculty Senate Minutes, 1976).

As a result of student misconduct on campus, Fr. Jonathan DeFelice O.S.B., of the Dean of Student’s Office, proposed a monthly in-service training for residence hall proctors to help them deal with problem students. Increased attention was also paid during this time to counseling students. Mrs. Kelly, a new counselor, was hired to provide professional counseling

services for students. These measures were created to deal with student issues in the residence halls and to keep the campus peaceful and safe for all students (Dean of Students Office Report, 1976).

The 1976 academic year also marked an important period in judicial affairs on campus, as the College created increased policies governing student conduct. The student handbook was updated and included provisions for student appeals and student disciplinary charges. While alcohol was permitted in the dormitories, students could be punished for drunkenness. Due to a large number of student conduct issues, it was recommended that an ombudsperson be added to the College's disciplinary policy committees in order to address student concerns (Dean of Students Office Report, 1976).

Issues of student behavior in the residence halls were not the only residential problems confronting Saint Anselm in 1976, however. It became clear that student housing had become a burdensome process in light of increasing numbers of female students and lack of housing for upperclassmen. As a result, Fr. Jonathan implemented a contract and a \$50.00 deposit for upperclassmen wishing to live on campus (Dean of Students Office Report, 1976). This was designed to help the College's administration anticipate housing needs for the coming year and make changes prior to student move-in (Dean of Students Office Report, 1976).

Title IX and the Role of Women on Campus

The inclusion of female students at Saint Anselm College not only resulted in social challenges for the Saint Anselm, it also brought civil rights issues to the forefront of the College administration's discussions. The 1976-1977 academic year also marked an increase in campus focus on Title IX legislation. The Faculty Senate minutes from that year cite discussions regarding "students' grievance procedures and confidentiality of students' records" (Faculty Senate Minutes, 1976, p.5). The Title IX legislation, 20 U.S.C. Â§1681 et seq., passed in June of

1972 under the educational amendments significantly changed Saint Anselm's policies in light of its recent decision to admit female students. According to the United States Department of Education Office of Civil Rights:

Title IX is a comprehensive federal law that prohibits discrimination on the basis of sex in any federally funded education program or activity. The principal objective of Title IX is to avoid the use of federal money to support sex discrimination in education programs and to provide individual citizens effective protection against those practices. Title IX applies, with a few specific exceptions, to all aspects of federally funded education programs or activities (United States Department of Education Office of Civil Rights, 2015).

As Saint Anselm navigated this seemingly burdensome piece of legislation, discussions involving issues of student equality and protection came to the forefront of faculty and administrative meetings. As a result, self-evaluation committees worked together on various questions affecting the College's Title IX compliance (Faculty Senate Minutes, 1976, p.5).

As issues of civil rights became important discussion points for the College's administration, Saint Anselm's student services staff looked further into many of its policies and procedures throughout the 1976-1977 academic year. In 1977, Fr. Jonathan DeFelice O.S.B., Dean of Students, announced that Saint Anselm's Governing Board had convened and recommended that during the second semester of the 1977-1978 academic year, weekly intervisitation would be permitted for students on an experimental basis. A *Campus Crier* article indicated that Fr. Jonathan's announcement was "greeted by prolonged applause from the students" (*Campus Crier*, 1977, p.1). Fr. Jonathan indicated that the decision was made in order to create an atmosphere "conducive to social and intellectual advancement" and to "develop a greater concern for members of the community" (p.1). This decision marked the beginning of a general loosening of the once stringent policies regarding socialization for men and women on campus, which would continue throughout the 1980s.

Along with policy changes, the College also sought to improve programming and activities for women, particularly in the area of athletics. Many of these changes came in direct response to Title IX considerations. The 1977-1978 academic year marked an important milestone in female athletics, as the Women's Basketball Team, under the direction of Coach Donna Guimont, who came to the College in 1976, became a regional powerhouse (*Campus Crier*, 1978). Guimont would become one of the winningest coaches in Division II Basketball history, with a 336-165 overall win record during her 36-year tenure at the College. The success of the Women's Basketball Program would kick start a long tradition of successful women's athletics at the College, as women's sports expanded from a few tennis players in 1975 to a robust Division II women's athletics program in the later-part of the 1970s.

Campus Racial Climate

Women were not the only underrepresented group on campus throughout the 1960s and 1970s and the results of this research study provided hints that although the women sampled may not have faced a culture of outward discrimination on campus, archival data analyzed suggests that other groups, such as African Americans may have. An April 30, 1974 article written by Marianne Grogan '75 in the *Campus Crier* was entitled "Black Seniors Decry 'Racism' at Saint Anselm's." In the article, Grogan states: "The suffocation of black expression seems to have been one of the peculiar characteristics of the black experience at St. Anselm's College" (*Campus Crier*, 1974, p.3).

The author further states that for the first time in Saint Anselm College's history, three Black students would be in the graduating class of 1974 and that these students had experienced mistreatment including a lack of recognition for on-campus achievements, intimidation, and disrespect. One Black student, identified simply as "Cooper" in the article, is quoted as saying: "A very sad situation exists on this campus when blacks and whites try to establish a

relationship. I've known white students who have gone back to the dorm after hanging out with us, that have been virtually annihilated by their white 'friends' " (*Campus Crier*, 1974, p.3). The article goes on to state that no Black students had been accepted to the College for the following fall semester (*Campus Crier*, 1974, p.3).

Another 1974 article in the *Campus Crier*, an anonymous editorial by a student using the pseudonym D.S., is entitled "Eliminate the Blacks." In the article, D.S. states: "If these students are really interested in a good social life, then why don't they attend a college that has a better ratio that already exists?" (*Campus Crier*, 1974, p.2) The author goes on to claim: "It must be terribly uncomfortable for our white female students at mixers and social affairs who have to be bothered by these Blacks. There are a lot of girls who just don't have the desire to dance, or whatever, with a Black, but must put up with their antics" (p.2).

A more satirical "true crime" piece in the *Campus Crier*, dated November 1971 is entitled "Black Student Knives Pig." The article pokes fun at the campus Biology Department's tradition of freshman pig dissection, stating "Guided to the rendezvous by a roving band of Negro youths, freshman Elliot Foster detailed his motivation and actual knife assault. "I didn't want to do it." He confessed, "But the way things are at this school, I had to do it. It was frustration" (*Campus Crier*, 1971, p.1).

While few additional sources of archival information exist to shed light on the College's racial climate during the 1960s and 1970s, the information that does survive suggests that the Black student experience at this time was not always positive. These articles point to the College's enrollment of "token Blacks," and insinuate a culture of prejudice on campus. While campus publications and documents describing the presence of women on campus are frequently

playful, only slightly crossing gender boundaries that College publications may not today, archival material focused on racial themes seems more sinister and hurtful.

While feminist movements and opportunities for women were prevalent and growing in the United States throughout the 1960s and 1970s, marking an overall improvement in society's attitudes towards and treatment of women, racial tensions ran high in many areas of the country and minority groups, including the nation's Black community regularly suffered grave injustices. The Boston bussing riots of 1974 to 1976, in response to the desegregation of public schools under the Racial Imbalance Act, were among the largest racial conflicts in the United States during the 1970s. Because many students from the Boston area attended Saint Anselm College, these racial problems likely influenced some students' perspectives at the time. With so few Black students on campus, it seems that some became an easy target for prejudice.

Student Perspectives on the Inclusion of Women at Saint Anselm

A 1978 *Campus Crier* article by Senior Nursing major, Tracy Malone, reflects back on

her four years at Saint Anselm. Malone states:

Things have come a long way since freshman year when you had to either be in by 12:30 or be lucky enough to have a friend who lived on the first floor. And then there were those special Parents' Weekends. After we figured out what a parietal was, it was too late to ask anyone up to the room anyway. That's when you realize that without your friends, you probably never would have made it. Friends who, freshman year, would go to the Pub with you, not because they wanted to, but because you wanted to see a certain person. Friends who, sophomore year, would spend long hours with you building up your confidence to ask someone to capping. Now, at the end of my four years at St. A's, with the help of my friends who have made it all worthwhile, I can truly say that we did it "our way" (*Campus Crier*, 1978, p.3).

Another Senior, Donna Caine, states:

These four years have not been easy. Some have left us, but we have not forgotten them. And for those of us that remained...? In searching for our talents and individuality, we have experienced many obstacles and moments of frustration- curriculum requirements, 'non-productive' courses, and a decline in student leadership and inadequate social exchange to name a few (*Campus Crier*, 1978, p.3).

Senior Nursing major Cathi Delory adds: “Now, as I am preparing to officially conclude my College career and function as a “real-live nurse,” I realize and appreciate our community spirit more with each passing day” (*Campus Crier*, 1978, p.3).

These reflections from female students in 1978, the year the College graduated its first women from the Liberal Arts Program, underscore the varied perspectives and experiences of female students at Saint Anselm during the College’s transition to coeducation. While this era of the College’s history was not easy for many students, and women often felt the brunt of Saint Anselm’s “growing pains,” overall the majority of women whose perspectives are preserved in archival material reported finding value in their experiences.

College Administrative Transitions Beyond Coeducation

Since 1979, when Fr. Brendan Donnelly O.S.B. was replaced as President of Saint Anselm College by Fr. Placidus Reilly O.S.B., much has changed on the campus of Saint Anselm College. Fr. Placidus would serve the College in this role for 11 years, throughout the tumultuous decade of the 1980s, during which enrollment dipped significantly at many American colleges and universities. Fr. Placidus would help Saint Anselm to weather this storm and preserve a lasting place in the higher education sector.

His successor, Fr. Jonathan DeFelice O.S.B. would go on to serve one of the longest tenures as Saint Anselm College President from 1990 to 2013. Having served in the role of Dean of Students during Saint Anselm’s transition to coeducation, Fr. Jonathan would be a champion for diversity and inclusion throughout his time as President, stating: "We need to become a college community that, because of our Catholic Identity, intentionally and deliberately reaches out with open arms and open minds to all people and to the truth wherever it is found" (Fr. Jonathan Center for Intercultural Learning and Inclusion, 2018, p.1).

Fr. Jonathan would continue the work of his predecessors, Fr. Brendan and Fr. Placidus, significantly enhancing the size and number of campus building facilities and college programs. He would expand the role of women in the administration and the faculty and would provide an indelible model of Benedictine leadership throughout a challenging era of Catholic higher education. Most notably, Fr. Jonathan would face challenges with regard to the College's governance structure and the role of the Board of Trustees on campus, a common trend amongst Catholic higher education administrators in the United States throughout the 1980s and 1990s.

With the retirement of Fr. Jonathan in 2013, Saint Anselm again made a significant transition, hiring its first lay president. Again, questions of shared governance and monastic control would have significant bearing on the presidency of Dr. Steven R. DiSalvo, the institution's first non-monastic leader, the implications of which still exist today.

Presently, Saint Anselm College has a total student population of 2015 undergraduates, 91% of whom live in campus residence halls (Saint Anselm College Admissions Statistics, 2018). Of these students, 60.3% are women (Saint Anselm College Admissions Statistics, 2018). The College currently has 10 women's varsity athletic teams and a variety of clubs, activities, and service societies for women. The College's predominantly female nursing program, offering a four-year Bachelor of Science in Nursing, is currently one of the institution's most popular majors, with approximately one-fifth of the current student population enrolled in nursing. The College has become a fully coeducational institution, with women fully integrated into the student body and the faculty. In fact, with a population of 60.3% female students and 58.6% female faculty members, women on the campus of Saint Anselm College now significantly outnumber men (Saint Anselm College Admissions Statistics, 2018).

The vast transition that has occurred on the campus of Saint Anselm College over the course of the last five decades has largely defined the College's existence in the modern landscape of higher education. Saint Anselm's transition to coeducation served as a primary catalyst for the critical changes that are reflected in the mission and vision of the College today. As Saint Anselm College continues find its place in New England's increasingly challenging higher education landscape as a coeducational, Benedictine, Roman Catholic, Liberal Arts college, the changes the institution has seen in the last fifty years will likely continue as the College seeks to preserve and strengthen its place in the future.

Saint Anselm's Shift to Coeducation- Beyond the "Hilltop"

Saint Anselm's transition to coeducation fundamentally changed and sustained the College's mission of providing a strong liberal arts education for students. In addition, however, it altered the higher education landscape in New Hampshire and in the New England Region in four primary ways:

First, Saint Anselm's coeducational status made the College a more legitimate competitor in New England's growing field of colleges and universities. As the last Catholic men's college in New England to make the transition to coeducation, Saint Anselm had fallen behind many of its peer and aspirant institutions, such as Boston College and the College of the Holy Cross in terms of student recruitment and financial stability prior to the 1970s. The College's transition to coeducation, however, allowed Saint Anselm to recruit a more diverse population of New England students in an increasingly competitive higher education market. This helped to elevate the College's reputation and improve recruitment odds at many of the Catholic and public high schools throughout the New England Region. In a sense, this decision helped to put Saint Anselm College on the map and improve the College's ability to recruit the highest caliber students interested in pursuing a liberal arts education.

Secondly, Saint Anselm's transition to coeducation expanded the College's alumni/alumnae network throughout the New England Region. With an increasing student population, Saint Anselm's graduates, both male and female, became leaders in finance, politics, medicine, education, and social services throughout the New England Region. Without the College's transition to coeducation and the financial stability it provided, Saint Anselm likely would have been forced to cut some of its programming or enroll fewer students. A larger student population and more programs and services allowed the College to significantly increase its supportive alumni base throughout the region. Many of these alumni became important College benefactors and also served as a critical recruiting base for future enrollment in the region. Because of Saint Anselm's family atmosphere and the fact that many students met their spouses and celebrated their weddings at the College during this time period, a large percentage of these committed alumni would, in turn, send their children to Saint Anselm, increasing the College's enrollment numbers and regional reputation for decades to come.

During the 1970s, the College also launched its first significant capital campaign "Toward Distinction." This campaign was centered upon the prospect of the College continuing to offer a distinctive Benedictine liberal arts education in an increasingly challenging higher education marketplace. Because of the College's rich culture of regional alumni engagement, which largely began throughout the 1970s under the direction of Mr. Robert Collins, the College's financial status improved, providing the opportunity for more students to avail themselves of a quality Saint Anselm College education.

Third, during the period of the College's transition to coeducation, Saint Anselm began to provide greater outreach and support to hospitals, schools, nursing homes, and psychiatric facilities throughout New Hampshire and Massachusetts and, in doing so, expanded the

College's regional reputation. With an increasing number of students, many of them women, engaged in clinical experiences and community activities throughout New England, the College's regional reputation and commitment to service was sustained and strengthened throughout this time period. In growing its curricular and extracurricular service engagements, the College gained standing as a mission-centered institution committed to giving back. This tradition continues today, as Saint Anselm College remains the largest community service provider in the State of New Hampshire. This reputation helps to advance the College's mission of service to the common good and to promote student recruitment and retention efforts.

Finally, the College's transition to coeducation adversely impacted other Catholic institutions in the State of New Hampshire and solidified Saint Anselm's place as the preeminent Catholic liberal arts college in the State. As projected by Fr. Brendan Donnelly O.S.B. President of Saint Anselm College in 1973, Saint Anselm's coeducational status significantly impacted enrollments, curriculum, and the financial stability of the other Catholic colleges in the State of New Hampshire, most notably, the Catholic women's colleges of Mount Saint Mary's and Notre Dame. Mount Saint Mary's College in Hooksett, closed its doors in 1978, shortly after Saint Anselm graduated its first class of female Liberal Arts students. Notre Dame College survived until 2002, however, operated primarily as a small teacher-training institution, with dwindling enrollments during the 1980s and 1990s. The economic and enrollment turmoil these all-women's institutions faced correlate directly to Saint Anselm's coeducational transition. Currently, there are five Catholic colleges in the State of New Hampshire, Saint Anselm College, Rivier University, Northeast Catholic College, Thomas More College of Liberal Arts, and Saint Joseph's College of Nursing. With Northeast Catholic College, Saint Joseph's College, and Thomas Moore College all having declining enrollments of under 200 students, and Rivier

University operating a large online and non-traditional program, Saint Anselm College has secured its place as the preeminent residential Catholic liberal arts institution in the state. With respect to Catholic higher education in New Hampshire, Saint Anselm's coeducational transition fundamentally and permanently altered the sustainability of other single-sex colleges and universities in the state and the financial stability it provided largely allowed the College to grow in size and scope, significantly surpassing the successes of other Catholic institutions in New Hampshire.

Summary

Saint Anselm College became the first Benedictine Liberal Arts College in the country to transition to coeducation. In doing so, Saint Anselm ushered in a new era for Benedictine Catholic higher education in the United States. The College's transition both radically changed its cultural and social identity and financially preserved its commitment to offering a Benedictine liberal arts education for students. The presence of women on campus fundamentally changed the College in five primary ways:

First, the College's decision to transition to coeducation dramatically altered the physical plant and infrastructure of the College. Because of Saint Anselm's policy of single-sex dormitory housing, the influx of female students on campus meant the need for additional housing facilities on campus. The construction of Joan of Arc Hall, St. Mary's Hall, and the renovation of Bertrand Hall, Alumni Hall Streets, and Raphael Hall "The Studio," during this time period marked significant campus infrastructure investments on the part of the College to comfortably and safely house a growing population of female students. Additional renovations to the College's gymnasium, providing dressing rooms and bathrooms for women, Alumni Hall recreation space, and construction projects including the Gadbois Hall Nursing Building, the Campus Pub, and the Maintenance Building across the street from the main College campus

altered an expanded Saint Anselm's physical environment significantly. Investments in infrastructure were seen by many students as symbolic of the College's commitment to serving women and enhancing the overall student experience and to improving opportunities for recreation and socialization on campus. These campus structures and renovations continue to be used today by students and many of them continue to be prominent places where female students recreate, congregate, and live.

Secondly, the College's transition to coeducation dramatically changed the social climate of student life. A gradual influx of female students, first as non-residential enrollees and later, with the construction of Joan of Arc Hall, as residential students, significantly changed the student culture on campus. A female presence in liberal arts courses deepened conversations by adding new perspectives and voices to the dialogue. Students engaged in regular discussion of politics, religion, social issues, and history and women enhanced the breadth of intellectual perspectives within the College's curriculum.

Outside of the classroom, women altered the social dynamics of college life, as Saint Anselm found the need to increase programming and events for both male and female students. Dances and mixers provided regular opportunities for male and female students to socialize, and the Campus Pub, constructed in the early 1970s, allowed for students to informally relax and get to know one another. Because the legal drinking age during the 1970s was 18 in New Hampshire, the majority of Saint Anselm's student body was able to visit the Pub to enjoy food and drink. These opportunities for socialization allowed students to build close friendships and helped to create a culture of belonging and engagement on campus.

While men on campus during this time period were largely afforded a greater degree of freedom, which allowed them enter and leave their residence halls without curfews, and enjoy

more time for recreation and socialization, over time, the presence of women on campus led to a gradual loosening of campus policies and rules. During this time period, Saint Anselm largely shifted from an emphasis on educating students to an emphasis of educating and serving students. The student services aspect of the student experience, including opportunities for counseling and advising marked a shift in the College's perspective toward student life and student engagement.

Changes in friendships were another important aspect of this era of Saint Anselm's history, as many male students moved from having a homogenous male-only friend group to having a mixed group of male and female friends. This also contributed to a dating culture on campus, through which many students found their spouses or long-term significant others on campus during the 1970s. The College's practice of holding weddings in the Abbey Church on campus in the mid-1970s celebrated the quality romantic relationships students developed during their College experiences at Saint Anselm.

The presence of women on campus at Saint Anselm also marked an important shift in campus housing trends during this time period. While previously, the majority of residential male students remained on-campus for their entire four year college experience, the 1970s marked an influx of many students moving off campus during their junior and senior years in search of a greater degree of freedom and cheaper housing accommodations in the City of Manchester and throughout the surrounding area.

Third, the influx of female residential student enrollment reinforced and sustained the College's financial integrity. It must be noted here that the 1970s was a challenging financial time for many institutions, including Saint Anselm. The energy crisis of the early to mid-1970s, during which the price of oil skyrocketed from \$3.00 a barrel to over \$12.00 a barrel caused a

significant financial burden on colleges, particularly in New England, where heating costs were already high. The financial challenges the College faced served as the primary catalyst for discussions prompting the transition to coeducation, Saint Anselm's ultimate move to coeducation improved the College's financial integrity.

Growth in the numbers of women on campus during this time period not only sustained the College's financial stability, but ultimately contributed to its survival. Prior to the College's decision to transition to coeducation, Saint Anselm faced over a \$100,000 financial deficit, which during this time period was significant enough to cause alarm. The presence of women on campus and the increased enrollment practices of the College's Liberal Arts and Nursing programs, ultimately contributed to a budget surplus that helped the College to stand on a firm financial footing going into the 1980s, a period during which United States college and university enrollments decreased significantly and many institutions did not have the financial means to stay afloat, or were forced to alter or decrease operations.

Fourth, the presence of women on campus grew enrollment in the liberal arts program and allowed for the acceptance of higher quality applicants. One of the primary concerns of Saint Anselm's faculty and administration going into the 1970s was the College's decrease in liberal arts applicants. Allowing women to enroll in the Liberal Arts Program beginning in the fall of 1974 contributed to a gradual, yet ultimately substantial increase in Liberal Arts enrollment. This served an important role in preserving the College's mission and identity and also improved the quality of the intellectual environment on campus.

Due to increased enrollment, the College had greater financial justification for expanding Liberal Arts programming and departments. These issues had been of primary concern to faculty and served as a foundation for arguments in favor of coeducation. This also added a variety of

opportunities for women on campus who did not wish to pursue Nursing degrees. Without the College's transition to coeducation, Saint Anselm likely would have faced significant challenges in preserving its Liberal Arts mission, including a decrease in the number of faculty and courses offered. Instead, the College was able to provide an expanded Liberal Arts education for students that ultimately planted the seeds of Saint Anselm's required Humanities Program, which began in the early 1980s and became a signature hallmark of Saint Anselm's Benedictine Liberal Arts curriculum.

Finally, the College's transition to coeducation served as an important catalyst for policy and personnel changes. While there is significant evidence to suggest that Saint Anselm's coeducational transition created major challenges in the areas of campus policy, it also served as a stimulus for critical College policy changes. Perhaps the most significantly publicized policy discussions surrounded debates over campus parietals and intervisitation. The discourse surrounding intervisitation challenged the College to affirm its Catholic identity publicly and marked a significant occasion for mission to lead policy. Questions over morality and safety ultimately helped the College to create stringent regulations concerning when, where, and how male and female students could visit one another in the residence halls. The impacts of these policy decisions are still present on campus today, as there remain strict guidelines concerning male-female intervisitation on campus.

Another significant policy discussion on campus during this time period concerned a curfew for female students. The doors of female residence halls were locked in the evenings and women had to return to their residence halls by certain times depending on the day of the week. Attentive "housemothers," many of them female religious sisters, would attend to the door, ensuring that women and only women entered the residences by curfew. This policy was

intended to protect the safety of female students. Male students, however, had no curfew and were free to roam about the campus as they pleased. These policies would change at the direction of Fr. Jude Gray, O.S.B. Dean of Students, and Sister Nivelle Berning O.S.B., Dean of Women, in response to Title IX concerns. Throughout the 1970s, however, there remained an attentive housemother stationed at the door of every female residence hall.

The influx of female students also prompted the need for an increase in College staff throughout the 1960s and 1970s, beginning with the appointment of Sr. Nivelle O.S.B. as Dean of Women in 1969. The Benedictine religious sisters and a variety of lay female counseling and student support staff were added to the College in order to enhance the residential and recreational experiences of female students during this time period. These staff appointments paralleled a rise in female athletic coaches and female members of the professoriate. This marked an important transition in the College's previous practices that is still seen today, as the College now employs more female faculty and staff than men.

**Chapter 6:
From Their Perspectives:
The Pioneering Women of Saint Anselm College- An Oral History**

Introduction

This study used a research-based oral history method in interviewing a sample of ten early female Saint Anselm College alumnae who attended Saint Anselm during the College's transition to a coeducational institution in the decade between 1969 and 1979. The research employed a convenience sample of Saint Anselm College graduates, who had a diversity of experiences during their time at the College. These alumnae's college experiences spanned the time under study, giving them a shared experience of the transition. However, their postgraduate lives were distinctive, as each went on to careers in varied fields such as business, law, higher education, and medicine. The research participants selected in this convenience sample differ in age, year of graduation, college major, campus involvements, residential and non-residential living, and varied career paths. This diversity adds depth to understanding how Saint Anselm's transition to coeducation was experienced by the student body and how it influenced participants' lives. Care was taken by the researcher not to over-generalize information obtained through the oral history portion of the study, understanding that the participants were a convenience sample.

This study focuses on the firsthand accounts and perspectives of a convenience sample of ten of Saint Anselm's early female students, thus the narrative is written in a way that attempts to preserve the integrity of their feelings, stories, and statements. The quotations employed are presented as intact statements in their original form. There are two principal reasons for this research approach. First, this dissertation is centered upon a goal of preservation. Preserving the firsthand accounts of Saint Anselm's early female students maintains important first-hand accounts of how the College's important transition was experienced by these pioneering women.

The extent to which their statements are maintained in original form is similarly the extent to which they will be preserved in the annals of history. Maintaining the accuracy and legitimacy of statements, therefore is a critical component in this research. Secondly, and equally important in this process, is the reality that oral history serves as a view into a particular time and place, told through the perspectives of those who lived during that time and place. Consequently, the tone, language, and firsthand descriptions of participants are critical aspects of the history itself.

It is for these reasons that this study has sought to preserve the statements of the participants. The narrative serves as a means of providing context and breadth regarding their shared experiences. The narrative was developed using combined statements of the oral history participants themselves in conjunction with a limited body of information taken from College publications and archival materials. Consequently, this oral history narrative preserves an accurate yet subjective scholarly account of the coeducational history of Saint Anselm College in the decade between 1969 and 1979, an original account worthy of historical preservation.

According to Redman (2013) oral history conducted decades after the event(s) have transpired naturally contains flaws caused by individuals' inability to recall details, misremembering or misinterpreting events, as well as the oral historian's own challenges related to contextual knowledge of a different time and place, during which he or she may not have lived and/or participated. Because of these challenges, oral history is a unique form of scholarly inquiry, which pieces together information from a variety of sources in order to tell of events of the past (Redman, 2013). The stories and narrative included herein are perspectives on a period of history, rather than absolute historical fact. Therefore, significant effort was given to maintaining the accuracy and legitimacy of the oral history research procedures of this study, as well as fact-checking of secondary archival sources.

This research owes a great deal of gratitude to these ten pioneering women. They are: Lisa Angelini '73 (Nursing), Nora Martin Buttrick '79 (Nursing), Kathleen Cahill '80 (Nursing/Faculty Member), Margaret Emmons '75 (Nursing), Kathleen Lucy '79 (Nursing/RN-BSN), Gail Lynch '77 (History), Susan McKeown '70 (Nursing), Constance Richards '69 (Nursing/Faculty Member/Administrator), Dawn Robinson '77 (Nursing), and Nancy Teixeira '78 (Nursing). The following recounts their recalled experiences as students at Saint Anselm College during the institution's transition to coeducation between 1969 and 1979 employing data from in-person oral history interview accounts.

The Path to Saint Anselm

By the late 1960s, Saint Anselm had gained regional prominence with respect to its Nursing Program, and many women from around the New England Region sought to avail themselves of the College's baccalaureate offerings. As was typical at this time, several New England hospitals had established their own hospital-based schools of nursing (Cahill, 2018). Consequently, nurses obtained extensive hands-on experience, often working shifts in the hospitals while completing classes concurrently (Cahill, 2018).

Many hospital-based programs offered a residential option and the possibility to pay back student debt by working in the hospital for a year or two after graduation (Cahill, 2018). These programs primarily served an all-female student population. Saint Anselm Nursing graduate Kathleen Cahill explains:

A lot of nursing students would go to a hospital-based nursing program, also called a "diploma program." So there were some students from high school that chose to do that. So for nursing in particular, that was one path, as opposed to the baccalaureate, the college degree (Cahill, 2018, p.1).

While diploma programs offered firsthand experience, often at little or no cost to the student, few if any, offered young nurses the opportunity to obtain baccalaureate degrees, which were

increasingly becoming sought-after credentials in the field of nursing (Lucy, 2018). It was the pursuit of these credentials, and of the Catholic liberal arts education that Saint Anselm College offered its students along with their Nursing courses, that many local New Hampshire women, and those from the surrounding states of Massachusetts, Connecticut, Maine, Rhode Island, and Vermont, initially chose to attend Saint Anselm College (Cahill, 2018).

Given the College's active admissions recruiting practices and wider regional reach beginning in the late 1960s, many of the early women who would eventually enroll in Saint Anselm's Nursing Program first learned of the institution while attending various Catholic or public high schools throughout New England. In the early 1970s, as the College sought to enroll more Registered Nurses (RN's) from around New England, it recruited heavily from the region's hospital schools. As a result, many enrollees were older and more professionally experienced (Admissions Office Report, 1973).

The College's small community and regional reach resulted in many of the women who first enrolled in its Nursing Program having family members or friends who had attended Saint Anselm before them (Richards, 2018). The College's "Big Brother, Big Sister" program, which matched first-year students with upperclassmen from their local areas, contributed to a sense of social belonging and community for students from the moment they stepped foot on campus (Robinson, 2018). The College's campus, situated on repurposed farmland high on a hill above the City of Manchester offered students a quaint, peaceful setting (Robinson, 2018). Saint Anselm alumnae Dawn Robinson describes her initial attraction to Saint Anselm's campus:

I liked the size of it. I love the ambiance. I love brick buildings with the ivy growing on them. I liked the idea that it was a Catholic school. I just felt very safe, very secure, and very much a part of it, right from the very first time I walked on campus to today when I walk on this campus. It's very much a part of me (Robinson, 2018, p.1).

The College's appealing campus and students' close connections and sense of belonging enhanced the recruitment of qualified applicants, many of them females, from throughout New England during the 1960s and 1970s. Others, however, chose to attend Saint Anselm for its proximity to home and family (Richards, 2018).

According to Constance Richards, a member of Saint Anselm's graduating class of 1969:

I was not interested necessarily in going away from home. Saint Anselm was well known, was well respected, was close to home and the nursing major was well respected. So I decided that I wanted nursing. Back then, the choices were not that obvious. They were not that plentiful. You were either going to be a nurse or a teacher, pretty much (Richards, 2018, p.1).

Richards' experience was not uncommon, as many women sought Saint Anselm diplomas as a matter of convenience, practicality, and proximity to home and family.

A baccalaureate nursing education, like the one offered by Saint Anselm, also became sought after at this time because there remained few opportunities for women in the late 1960s outside the fields of Nursing and Education (Miller-Bernal and Poulson, 2004). Nursing degrees were, at this time, in high demand, and attaining a baccalaureate degree from a regionally accredited institution seemed a better option for many than did pursuing their goals of becoming a nurse by enlisting in the Army or Navy in the midst of the Vietnam War (McKeown, 2018). It was upon this ground that the College would largely capitalize on recruiting students from New England high schools. According to Susan McKeown, a nursing graduate from Saint Anselm's Class of 1970:

I first came to see the college campus with a classmate of mine from high school who had also hoped to go here, with her parents and drove up for the day. It was an immediate attraction to the campus. It was November, and I think the Autumn Weekend was going on, and it just seemed like an exciting place to be and like a lot of fun. And I'm sure the ratio of 12:1 was very appealing at the time also. Nursing was the only major, and the only women that were here in the college (McKeown, 2018, p.1).

Social Life at Saint Anselm College 1969-1979

For many women, as the first in their families to pursue higher education and the first to move away from home, Saint Anselm's sprawling green campus, respected education, and variety of activities and events presented positive prospects for pursuing undergraduate degrees (Robinson, 2018). The ratio, to which McKeown referred, is the ratio of 12:1 males to females. While by contemporary standards these numbers may seem startling to some, in the 1960s with many young women attending all-girls Catholic high schools, this male to female ratio was often seen as a welcome and exciting one (McKeown, 2018).

The potential to meet a Saint Anselm partner was important to many of the early female students, who ventured away from home for the first time (Richards, 2018). McKeown, at that time known as Susan Whalen, met her husband, Patrick McKeown, her spouse of over 47 years, during her sophomore year at Saint Anselm College. She states:

I actually met him at a mixer halfway through my sophomore year and bumped into him while we were getting a soda, and being the friendly, outgoing guy that he is, he said, "You want to sit down over here?" and I said "sure," so I sat down, and we talked the entire evening, which was about three or four hours. And when we were on the way home that night, we got into the taxi, and my roommate said, "Did you have a good time tonight?" and I said, "Yes, as a matter of fact, I met the guy I'm going to marry." She said, "What? Who's that?" And I said, "Well, his name's Patrick." "I leave you alone for three hours, and you figure out your life," she said (McKeown, 2018, p.5).

McKeown's experience in meeting her lifelong partner was not uncommon at the time. She joined droves of other Saint Anselm students who would meet their spouses at the College during their undergraduate years (Emmons, 2018). Kathleen Mary Davidson, today, known as Kathleen Mary Cahill, had a similar experience:

I met my husband my freshman year. He was a senior, and it was right outside what is now the Coffee Shop. And he passed by, and I looked at him, and I had never seen him before. And then that week, I was in the Library and I was upstairs studying and he and his roommate came in the Library, and I said to the girl next to me -- who was a senior -- I said, "Who is that boy? Because I keep seeing him everywhere, but I don't know who

he is.” And she happened to be his roommate’s girlfriend. And the rest is history, as they say (Cahill, 2018, p.4).

With a disproportionate male to female ratio and many organized events and activities, such as student mixers and dances, a large percentage of Saint Anselm’s first female students met their future partners and spouses on campus during this era (Cahill, 2018). In fact, hundreds of marriages between Saint Anselm students blossomed in the late 1960s and early 1970s. In response, Saint Anselm Abbey would begin the practice of celebrating weddings of Saint Anselm students on campus in the Abbey Church 1973. Soon, there was a waiting list for wedding weekends in the Abbey, as many students sought to celebrate their nuptials in the place they first met (Report of the Chaplain’s Office, November 8, 1973).

For some female students, however, the goal of meeting a spouse, or even of having a boyfriend, was not at the top of their priorities (Teixiera, 2018). The academic rigor of the College and the career prospects it offered led many to place a greater emphasis on their studies than on socialization or dating (Teixiera, 2018). With nurses’ clinical experiences taking them off-campus regularly, and an outstanding separation between males and females on campus, remnants of the College’s previously all-male status, some women were not looking to get involved in an on-campus relationship. Nancy Teixiera explains:

I wasn’t really interested in getting involved in a relationship with anybody, a serious relationship. I did date somebody freshman year. As a matter of fact, I saw him for the first time at the ’76 reunion. I hadn’t seen him in 40 years. But it was nice. We dated for a short time. But then after that, he graduated and it was just being a part of the class. Some girls that I knew, and I still know, they met their future husbands here. And they ended up dating all through their years at Saint A’s. And then I went to several weddings in the ’78, ’79, ’80, around that time, of people getting married to their classmates. But the guys were kind of, you know, we had all these fraternities on campus, and they could be rowdy, and they would have their fraternity parties (Teixiera, 2018, p.7).

The often “rowdy” nature of Saint Anselm’s male student population, a carryover from the College’s all-male days, not only resulted in parties and socials, but meant that by the mid-

1970s, there was seemingly always something to do on campus (Emmons, 2018). Some female nursing majors complained “the boys had it easy” (Richards, 2018). With less demanding schedules and more free time and disciplinary freedom, males often dictated the social scene on campus in the early years of coeducation. The Red Key Society, The Order of the Hawk, and The King Edward society, on-campus male fraternal service organizations, held regular parties and dances (Robinson, 2018). Other events, sponsored by the Student Government and the College’s Administration were well attended also (Robinson, 2018).

Whether it was athletic events, intramurals, or student-organized ventures, Saint Anselm students in the 1970s kept busy (Robinson, 2018). The College’s transition to more on-campus events and activities would take place gradually. By the mid-1970s, there were several opportunities for on-campus involvement for students (Cahill, 2018). This marked a change from the late 1960s, when few extracurricular experiences existed for students (Richards, 2018). Still, however, there were fewer events and activities for female students than for their male peers (Cahill, 2018).

Between the academic rigors of coursework, clinical experiences for nurses, which took place at hospitals and nursing homes throughout New England, and extracurricular activities, by the mid-1970s, the College’s female students had full schedules and ample opportunity for social and academic engagement (Buttrick, 2018). Nora Martin Buttrick, or Nora Anne Martin, as she was known then, enjoyed her time playing hockey with her male and female friends in the 1970s. She recalls:

There was a group of freshmen men who I believe were involved with the hockey team here. We had our own hockey class and group. We actually had hockey shirts made for our team. We would use the freshmen men’s hockey equipment. We would rent ice time down at the West Side Arena. You couldn’t get the ice time until 1:00 or 2:00 in the morning. Because I worked at the Chapel Arts Center, I was able to get the station wagon from the monks. If no one was using it, it was available to us who worked at

Chapel Arts. So we used to pile in everybody, because again, we were freshmen, did not have cars. And the guys, there were several from the Hingham area, Eddie Muscus and Tom Kennedy in particular. There was Cliff Moore. He was on the hockey team. He was from Rhode Island. He happened to be Black. There weren't that many non-traditional persons of color on campus at the time. They would put us through the paces down at the West Side Arena, with the equipment first. Whatever drills they had, we had. And then we would play a game. We would split the group in half and we would play a game. I remember scoring a goal on my birthday my freshman year. That was pretty exciting (Buttrick, 2018, p.3).

While Saint Anselm provided many on-campus activities for students, particularly after the College's full-transition to coeducation in the Liberal Arts Program, in the fall of 1974, there remained a number of off-campus activities for students also (Emmons, 2018). The College maintained close relationships with many of the local Catholic parishes and with Manchester's Catholic social organizations, like the Knights of Columbus, which opened their social halls and events to Saint Anselm students (Emmons, 2018). Even before the creation of the Campus Pub, or the "Hearth and Dart-In," students had a number of bars and halls that they used to frequent (Emmons, 2018). The Lamplighter, a bar adjacent to campus owned by Saint Anselm alumni, provided a lively environment of traditional Irish and American folk music. Other students ventured further off campus for a good time, enjoying nights out in the working-class downtown neighborhoods of Manchester. Margaret Emmons explains:

They used to have a bus that would leave campus and go down to Manchester. I think it was St. Augustine's had the big church, big parish hall. And they used to have music for us, and beer, because we were a group of students, who were allowed to drink at 18. They did an experiment and so they lowered the drinking age to 18 and we happened to be in that group of people. And so, we could drink beer legally. We did that. There were concerts. We didn't have the pub originally. It was built while we were here. We used to have concerts in the pub. Jonathan Edwards was somebody that used to come and play. And there was another gentleman. I can't remember his name, but, yeah, he used to be a comedian and an entertainer. So, we did stuff like that. We used to go to Boston, a group of us. If people wanted to get away, we'd jump in the car and go to Boston a lot of times. And some of my friends will tell you that on Sunday, every Sunday after church, we would get into my friend Paul's car and we would go down to Worcester to my parents' and we'd have dinner and we'd drive back (Emmons, 2018, p.4).

Music became an important means of social bonding for students during this era, as the hippy movement of the 1960s led many to spend time listening to the popular music of Joan Baez, the Grateful Dead, and the Beatles. The campus Library, with its large number of records, and private or semi-private “listening rooms” was a place not only for students engaged in study and group work, but to listen to music and socialize together (Angelini, 2018).

Music, Arts, and Culture

During the Vietnam era especially, music became an important social outlet for many young students, as they listened to and sang songs of peace and protest (Angelini, 2018). In a sense, these tunes became an important part of their identities, and bonded them together as a tight-knit social group (Angelini, 2018). Off-campus concerts and music festivals became popular social events for students, and the College also played host to many famed musical acts, including bands such as The Eagles, throughout the 1970s (Robinson, 2018).

Students also performed their own music in a variety of on-campus venues during this time. “Sheol,” a campus folk-music group, the Campus Folk Choir, and the more official College Choir, which performed at masses, became popular outlets for students to explore and express their musical talents (Angelini, 2018). The College also boasted its own radio station, through which students could play a variety of popular hits and engage in political, social, religious, and on-campus commentary (Angelini, 2018). These activities would largely help to promote a sense of community and belonging on campus, centered upon music and song.

According to Lisa Angelini of Saint Anselm’s class of 1973, the first partially-residential graduating class in campus history:

Sheol. That’s something that I believe Fr. Casmir started. And what it was, was students. A son of one of the professors, Professor Joe MacDonald, who was a philosophy professor here, his son Joe, who’s still a musician, would come and perform. And they usually had those at the Student U. And then, afterwards, we would have them in the Chapel Arts Center. And there were just a bunch of people that liked folk music

and liked to play it and listen to it. And we would have three or four a year...I played a guitar. I was a big Joni Mitchell, Judy Collins, Joan Baez fan. Didn't like Judy Collins as a person very much, because she was kind of a snotty singer. She was a poor little rich girl that went to Juilliard and kind of capitalized on the bohemianism of that generation. But those sort of things, old ballads. But Baez and Mitchell mostly and old Peter, Paul, and Mary stuff (Angelini, 2018, p.8).

The Chapel Arts Center, to which Angelini refers, was and still is, the College's art studio. It had been converted from Saint Anselm's original chapel, having been added on to the College's main Administration Building constructed in the 1890s. During the late 1960s and 1970s, this facility played host to many student concerts and musical events in addition to artistic exhibitions (Buttrick, 2018). It was there that students would gather to see their own artwork, or that of famous printmakers and artists, displayed on the walls (Buttrick, 2018). The ceiling of the Center, painted by hand by a group of Saint Anselm students and Fr. Raphael Pfisterer O.S.B., a Benedictine monk of Saint Anselm Abbey and an esteemed artist in ornate classical and European style, served as a backdrop for the varied exhibits that the Chapel Arts Center housed. Nora Martin Buttrick, a work-study student in the Center helped the Benedictine community of Saint Anselm Abbey host various plays, concerts, and artistic events during her time at Saint Anselm:

I had a work-study job in the Chapel Arts Center. Father Eugene Rice, at the time, was the one who ran that. So we often had programs in there. Sometimes our jobs were to be there on a weekend to host an event. Once, we had a group come into the chapel and they played the "*Messiah*" and we hosted downstairs (Buttrick, 2018, p.5).

The Chapel Arts Center, founded in 1967, transitioned from a small, traditional, Catholic chapel to a center for music, the performing arts, and the visual arts. Prior to its renovation and use for these purposes, the College housed a small theatre in the center of the campus. Constance Richards recalls:

I remember when the little theater burnt down, the little, what was it called? The small theater that was out here, anyway, burnt down. And then I remember my freshman year,

and probably most of my schooling, we had all of our religious services in what is now the Chapel Arts Center, until they built the new church. Yeah. I mean, it has changed (Richards, 2018, p.6).

It was that small theatre, which had attracted Richards to the campus in 1963 or 1964, when she first visited the College as a high school student. Saint Anselm's Performing Arts Program, comprised of student and professional shows had a broad reach within the local Manchester community. Many students and their families would visit the theatre, and later the Chapel Arts Center, to see shows and musical performances (Richards, 2018). The wide array of themes, including some controversial acts, like "Jesus Christ- Superstar," would attract visitors from the local area to campus during this time (Angelini, 2018). Richards remembers her first visits to the College, after, despite being from the Greater Manchester area, not knowing much about it:

A friend of the family's was coming here and actually I had come to one or two plays. I remember coming to one of the plays in the old theater. It was "The Desert Song" back then. I was fascinated with the music. As a matter of fact, I still have the music downloaded on my Apple iPhone. But so I guess I knew a little bit about the College, but knew that it wasn't co-ed, knew that it was just women for nursing, pretty much, so. So that's pretty much where my sister came through, that I got a better taste of it (Richards, 2018, p.6).

Logistical and Policy Challenges for Early Female Students

As one of the College's early commuter students in the Class of 1969, Constance Richards faced adversity during her time on campus. Women did not live on campus until the spring semester of 1969, the semester during which she graduated. Women were likewise forbidden from taking meals in the campus-dining hall, which was served by a staff of former military cooks at the time (Richards, 2018).

A small contingent of French Canadian women, from the local area, would tend to the door, punching male students' meal cards and turning female students away (Cahill, 2018). Richards would spend her lunchtimes either on the go, travelling to a local clinical rotation, or in the Coffee Shop on campus with two or three other female commuter students (Richards, 2018).

In subsequent years, after women were admitted into the residential portion of the College in 1969, the College would loosen its policy regarding women in the dining hall (McKeown, 2018).

Despite policy changes and a general loosening of regulations, it remained difficult for some female students to fully integrate into campus culture (Teixiera, 2018). Nancy Teixeira, who was raised in East Hartford, Connecticut found it challenging to find her place at Saint Anselm during her first year at the College:

It was actually a culture shock for me because I came from a background where I had a single mom, raised on welfare, I had four other siblings, I was here on scholarships and grants, and I was raised in a Portuguese background, Roman Catholic. And I found myself surrounded by a lot of Irish Catholic girls from Springfield and Boston and Worcester and that area, mainly Massachusetts that came from families of means. Long Island, New Jersey. And so personally, it was a challenge for me to just try and, you know, fit in as best as possible even though socioeconomically I didn't consider myself at their level, but intellectually I certainly did consider myself at or above their level at that time (Teixiera, 2018, p.7).

Gail Lynch, of Saint Anselm's Class of 1977 also found it challenging to integrate into campus culture during her time at the College. As one of the first women on campus outside of the Nursing Program, Lynch had a unique experience and was faced with distinct challenges.

Nevertheless, she often enjoyed her days spending time in the Coffee Shop:

You know, I felt a little bit isolated sometimes going into the Coffee Shop but I had -- when I'd see majors from -- you know, I -- it was great. The food was great. I remember there was a guy, Andy that worked there that used to make really good grilled cheese sandwiches. You got to know the staff. You'd see all the professors getting together, and my father was one of them, sitting around a table and arguing politics. And I loved the fact that they felt free to argue politics right out in the open, that they were all respectful of each other. They would talk about the Vietnam War. And being a student and seeing staff, the faculty get together and talk about current events and issues, you almost felt like one of them. They were right with you in the Coffee Shop every day. So that's what I remember from the coffee shop. There'd always be a group of professors, you know, chatting and arguing kindly, which is a rare commodity these days (Lynch, 2018, p.8).

Student Life and Fun

By the early 1970s, the Coffee Shop was no longer a place where a few commuting students would spend lunches, but a place for campus discussions and activity (McKeown,

2018). Faculty, staff, students, and members of the monastic community would gather at tables, discussing politics, religion, and global affairs (Lynch, 2018). Susan McKeown, describes:

The Coffee Shop. Oh, that was great fun. Depending on who was on the burger thing, you could get it for free. I think Saint A's lost a lot of money in those years. So it was always funny -- and ice cream cones, and you could socialize, and that was a very good place to be. I don't remember going into the cafeteria until we were living on campus. Maybe somebody has a different remembrance, but I don't. So going into the dining hall, the word was that the guys straightened up their act when the gals got into the dining hall, that they thought better of, you know, freshening up a little bit after coming off the soccer field or basketball court and put a few minutes into taking a shower and at least putting on a fresh shirt. So I guess it was different for them more than it was for us, perhaps. One of the gals did remember learning over and trying to get some napkins out of the napkin holder on the table, and it flipped open and inside were chicken bones and all sorts of things, so a lot of that kind of stuff went on (McKeown, 2018, p.5).

Alumnus Kathleen Cahill, who would attend Saint Anselm in the late 1970s likewise recalls her experience:

So the dining hall was at the bottom of Cushing and there were very few choices that you had. So you would go down the stairs, and then you would have, you know, the dining people set up and it was -- you know, maybe it was hamburgers. That was a very popular day when we had hamburgers. And I believe there were -- there was not a salad bar. I think the salad bar didn't come till sophomore year. And it was very, you know, kind of like a high school cafeteria. There was like one choice, two vegetables. So it wasn't the best, not like it is now, certainly (Cahill, 2018, p.4).

By the 1970s, the general atmosphere of fun and activity on campus, which McKeown describes, had become a normal part of student life, as the College relaxed many of its previously archaic policies regarding social activities (McKeown, 2018). With an increase in financial stability at Saint Anselm, the College hosted an increasing number of on-campus events (Report of the Treasurer, 1975). Likewise, as the College's NCAA Division II athletics teams, including the Basketball and Hockey teams became regional powerhouses, many students traveled locally to support them (Robinson, 2018). Overall, this marked an increased sense of campus belonging, engagement, and fun (Robinson, 2018). Dawn Robinson described the culture of campus fun and activity during her time on campus:

We used to go to all kinds of hockey games. Hockey games were off campus. We used to go to hockey games. We used to go to rugby games. I remember basketball games. And then there would be a couple of times a year, we'd have concerts. The Eagles came. James Taylor came. It was huge back then to have something like that in this tiny little school. And yeah, there would be that stuff, and everybody went. You'd pull together, I don't know how much it was, probably 10 dollars, five dollars. I don't know, but everybody would pull it together and it was mobbed. It would be a mob scene (Robinson, 2018, p.6).

Academics at Saint Anselm College 1969-1979

While Saint Anselm increasingly became a place for students to enjoy a variety of activities and events during the 1960s and 1970s, it also remained a place of rigorous scholarship and academic work (Lynch, 2018). In the early 1970s, the College gradually became focused on recruiting more talented classes of students, many of them females (Office of Admissions, Annual Report, 1975). The College's boosted recruitment strategies on the basis of high school academic achievement also meant a rigorous curriculum prior to and during Saint Anselm's full-transition to coeducation in the Liberal Arts program (Emmons, 2018). These changes influenced both liberal arts and nursing majors alike. Students were required to take a sequence of courses, which included: philosophy, theology, history, natural science, social science, math, and English (*Saint Anselm College Catalogue*, 1975).

During this era, the College also expanded the faculty and course offerings within academic departments considerably, particularly in required core areas (*Saint Anselm College Catalogue*, 1975). Saint Anselm initially expanded its faculty to meet its developing curriculum's needs by drawing instructors from the monastic community. This practice involved sending many young monks away to graduate school, who would eventually return to teach at the College (President's Report, 1973). With growing numbers of courses and an increased professionalism in academic departments in the early 1970s, however, the College expanded the use of lay faculty and staff (President's Report, 1973). At this time too, the role of women in

Saint Anselm's professoriate, outside the field of nursing increased significantly (*Saint Anselm College Catalogue*, 1975).

While Saint Anselm's core Liberal Arts curriculum, which was undertaken by nursing and non-nursing majors alike, required a number of courses throughout the liberal arts and science disciplines, students often had a fair amount of flexibility regarding the specific courses in which they enrolled (*Saint Anselm College Catalogue*, 1975). For nursing majors in particular, studies in history, philosophy and the social sciences often proved challenging. Nonetheless, all nursing students faced a rigorous course load of liberal arts classes (Robinson, 2018). Nursing alumnus Kathleen Lucy explains:

I'll never forget the first day I went into a history course and I mean, I chose it, and I chose it very specifically because it was war, and history for me, it was just so many dates and issues to remember, so I was like, "This war starts here and this war ends here, and that's good. I can concentrate on that." And I walked into this classroom and I was the only female student. All guys. And I said, "Well, isn't this interesting?" to myself and I pulled up a seat. And the first thing the professor said was, "In order to understand this war, you have to go back to England," and I said, "Oh, my strategy has now just failed." And he then proceeded to ask me why I was in his class shortly thereafter because I didn't know what the heck I was doing. But I stuck it out (Lucy, 2018, p.10).

Because of the Nursing Department's required clinical rotations during students' junior and senior years, Nurses often found that their required Liberal Arts courses were frontloaded early on in their college careers, with most reading and writing based courses encountered in the first and second year of studies (*Saint Anselm College Catalogue*, 1976).

Some students saw these courses as "gatekeeping" classes, the rigor of which would prevent some from persisting to the junior and senior years (Robinson, 2018). Unlike today, an era in which American colleges and universities have become increasingly focused on undergraduate retention and student experience (Selingo, 2013), during the 1960s and 1970s, Saint Anselm's faculty and administration did not seem to want underprepared students to persist

past the first and second year of studies. In fact, some students who attended the College during this era remember being brought into the gymnasium during their first week on campus and being told by the Dean of the College and members of the monastic community “Look to your left, look to your right. One of you will not graduate from Saint Anselm College” (Robinson, 2018).

While by today’s standards, this orientation to collegiate life may seem harsh, Saint Anselm’s faculty and administration sent a strong message to students regarding the academic rigor and amount of work required to earn a Saint Anselm degree (Robinson, 2018). Students, both male and female, learned early on that they were attending Saint Anselm for one reason: to get a high quality education. Saint Anselm alumnus Margaret Emmons recalls the rigorous course sequence she took during her College experience:

In the first year, it was mostly the Liberal Arts courses. So, in my freshman year, I can remember, it was very traumatic, Father Justin’s Western Civilization. And then, we took English. We took microbiology. I think I took Physics. Sophomore year, we did more of the Liberal Arts. And at that time, we took Statistics. That was always a very -- oh, my gosh, people struggled through Statistics with Brother Joachim. And then, I think in our sophomore year we might have had a Community Health-Nursing course. And then, it was junior and senior year that we really got into our Nursing courses and we were in the labs in the Nursing Building and in our clinical rotations (Emmons, 2018, p.12).

Female Students Move Outside of Nursing

During Emmons’ early years at the College in 1971 and 1972, Nursing was the only major for female students (Emmons, 2018). There were, however, a few exceptions. Female daughters of full-time faculty members and nieces and family members of the monastic community were permitted to pursue other majors with the consent of the Dean of the College (Lynch, 2018). While these exceptions were rare, with fewer than 10 students in this category on campus at a time during the early 1970s, these students had unique and challenging experiences at Saint Anselm College (Lynch, 2018).

Gail Lynch, a history major from the Class of 1977, first came to Saint Anselm to follow in the footsteps of her father, Professor Jack Lynch. Professor Lynch taught Western Civilization, The United States as a World Power, and various other History courses (Lynch, 2018). He brought firsthand experience to the classroom, having served in World War II in the Battle of Okinawa (Lynch, 2018). Many students admired him and felt that he was able to bring a real-life perspective to his America as a World Power course as a member of the “Greatest Generation” (Lynch, 2018). Professor Lynch would also go on to form Saint Thomas More Debate Society on campus, a group that would compete nationally in debate competitions (Lynch, 2018).

Professor Lynch was an esteemed and accomplished early lay faculty member at the College and a respected scholar (Lynch, 2018). He inspired his daughter Gail and her siblings to pursue Saint Anselm diplomas. His son James also worked at Saint Anselm for many years. For his daughter, Gail, however, being the only female student in many of her courses and a commuter student did not come without its challenges. Gail found that during her time at Saint Anselm, her studies were her main priority and that social life and friendships, while positive, were not her primary focus. Gail found that the strong academic foundation Saint Anselm provided her was an excellent springboard into her long and successful career in law. She also benefitted from the moral and spiritual foundation that her time at the College provided her. She remembers:

When I was here, and I'm hoping that it never gets watered down, when I was here, there was a real focus on education and concepts, and how concepts have developed over time, and how concepts have direct applicability. You know, history repeats itself and what you had at Saint A's, and I think you still have with the Humanities Program, is real focus reading primary documents and analyzing those documents. The City of God, Saint Augustine, which is really helpful in terms of analyzing problems and -- and I used to -- when I would go to mass at Saint A's on usually Sunday nights there was never any condescension in the sermons. It was always very, very scholarly, theoretical, giving

you, sitting in the church, the tools to live your life. And that's unusual. It wasn't a bunch of guitars and folk music. It was really serious homilies and sermons that drew on history and I always loved going to mass. It was like an extension of those classes that we were required to take but were probably some of the best things we took (Lynch, 2018, p.11).

The Nursing Curriculum

Unlike Liberal Arts students such as Lynch, Nursing majors during the early 1970s would take a course load of Liberal Arts classes in their first and second years of study and would take Nursing courses, electives, and clinical experience during their junior and senior years (*Saint Anselm College Catalogue*, 1973). This allowed for students to gain practical knowledge and experience concurrently, after enduring a course sequence that fostered critical thinking and writing skills, contributing to a balanced education for Nursing students (Angelini, 2018). Lisa Angelini recalls:

It was different as we progressed through the years. The first two years of the program were academics only, no clinical. So, we took our basic Liberal Arts, our English, History, Sociology, Anatomy and Physiology, Chemistry, Microbiology, all of those courses we took those first two years. And then, the second two years, we went into our Nursing courses. And then, we would have electives as well (Angelini, 2018, p.12).

Student or Employee?

By the mid-1970s, Saint Anselm increasingly began recruiting students from hospital-based nursing schools (Lucy, 2018). The College offered a full-time three-year RN to BSN program for students who had attended hospital-based programs (*Saint Anselm College Catalogue*, 1975). Kathleen Lucy, a Bachelor of Science in Nursing graduate of the Class of 1979, was one of these students. Lucy had graduated from the Salem Hospital School of Nursing as an RN and came to Saint Anselm to pursue her Bachelor's degree. As a registered nurse, she was eligible to work in the nursing field, however, felt that a Bachelor's degree would help to advance her career prospects. With real-world experience from Salem Hospital, Lucy had the experience to care for patients. Saint Anselm College would capitalize on her capabilities, as she

and her friends would pay back their college tuition, room, and board by providing full-time staffing for the campus Infirmary (Lucy, 2018).

Kathleen Lucy's Saint Anselm College experience was unique, because, in addition to being older and more experienced than students who pursued studies at the College right after high school, she was a student and an employee at the College simultaneously and took up residence in the Infirmary along with a small number of her fellow Infirmary nurses. It was there that this group would study, take their meals, and while on-duty, provide 24-7 care for their fellow students and for members of the College's monastic community (Lucy, 2018).

At this time, the College's Infirmary occupied a dimly lit basement space underneath the Chapel Arts Center (Lucy, 2018). The Infirmary featured an overnight ward for students needing extended care and was overseen by the resident student nurses and a local surgeon. Lucy retells her experience:

So I lived in the infirmary. There was a small kitchen, a little living room, a very small bathroom, and a bedroom for two people, and it was a great experience. Most of the time, we ate in the infirmary because we, like I said, had a little kitchen. We brought back food when we would go home. Somebody would go home on the weekend and kind of bring supplies back for the week. But we did also on occasion go down to the dining hall. I don't think we were treated differently because we were women. I think we were treated somewhat differently because we were, "we" meaning myself and my other roommate, we were both already registered nurses. We were older and they knew that. I don't think we were seen as the greenhorns (Lucy, 2018, p.12).

While Saint Anselm did not continue the practice of BSN students staffing the Infirmary during their time on campus after the early 1980s, the College would continue to staff its Health Center with Nursing Program alumni for many years (Richards, 2018). Constance Richards, of the Class of 1969, returned to the College to teach on its Nursing faculty shortly after graduation and would eventually earn the title of Director of College Health Services, overseeing the Health Center and College Counseling for students. Richards recalls:

I returned here in 1971 to teach Nursing until approximately 1980 when I took a brief hiatus, and came back in '88 to be Director of Health and Counseling. I came back as a young faculty member. I mean, I was just a few years out of college. And I still think it was very different. And even as a new administrator, when I came back in 1988, I knew that I still felt that there was a bias against women. And maybe because I was so young, and they felt that I didn't have as much to -- this was not from female faculty, now. This would have been more from male faculty and staff. There was just a lot of the -- what we used to call the "good old boy" network going on and it was really hard to kind of break that barrier. I made some really good friends. I ended up being elected to the Faculty Senate. I was Secretary of the Faculty Senate. And I remember distinctly that night when I was elected to the Secretary, even though it was an honor, I cried. Not in front of everybody, when I got home, because I felt that it was almost a putdown that the woman was the one who took the notes at the meeting (Richards, 2018, p.11).

While Richards faced challenges in the early years of her faculty and administrative experience at the College, she would go on to successfully lead College Health Services for many years, expanding its programming and outreach to students. As she looks back on her experience at the College, she remembers Saint Anselm as a positive place to study, teach, and work. Despite the challenges she faced, she would not have wanted to study or work at a different institution. She explains:

Having been here as a student, having taught here on faculty, having been granted tenure, and having worked here for 30 years all told, both as faculty and director of health and counseling, created that position, created that department, when I looked back now that I'm retired for 10 years, it was probably one of the best places in the world to be. It was kind of idyllic. I mean, you just look around now and it's idyllic. Yeah, there were bumps in the road, with people and things happening. But I think it's no different than any other place you'd work (Richards, 2018, p.12).

The College continued its practice of inviting alumni to join its faculty, particularly in the Nursing Department, in the coming decades (Cahill, 2018). The academic rigor of Nursing at Saint Anselm required faculty members with a strong understanding of Saint Anselm's Liberal Arts curriculum and the clinical experiences students encountered (Richards, 2018). Kathleen Cahill, who attended Saint Anselm a decade after Richards, would also return to the College to teach Nursing. She remembers her student experience at Saint Anselm fondly:

As I said before, it was a wonderful four years of education and friendships that still today, I see many people that I graduated with in different places. Certainly when I was working in the Boston hospitals, certainly up here, you know, that I know people in many places that had their start here. So it's a great thing (Cahill, 2018).

During Cahill's undergraduate career, most of the College's administrators were members of the monastic community (Cahill, 2018). Saint Anselm's Benedictine identity was engrained into the College's curriculum and into daily life (Buttrick, 2018). The majority of students at the time identified as Catholic and many came to Saint Anselm from Catholic high schools around New England (Admissions Office Annual Report, September 10, 1975). The College's Benedictine, Catholic identity would have a significant influence on students' experiences at Saint Anselm during this era (Lucy, 2018).

Spiritual Life at Saint Anselm College 1969-1979

While the Benedictines served important faculty and administrative positions on campus throughout the 1960s and 1970s, to many students, their key roles on campus came outside of the classrooms and administrative offices (Buttrick, 2018). There always seemed to be a monk nearby for students to speak with and many students maintained close relationships, even friendships, with members of the Benedictine community (Lucy, 2018). Nora Martin Buttrick explains:

I had more interaction with the monks kind of outside of the classroom environment, and I always found them delightfully friendly. Just a great crew of people. They were always at events, always at affairs, functions, in the Pub. You could see them anywhere on campus, walking. It was nice to go to vespers periodically. They would have a quiet evening before they had their meal in the chapel, and you could go up and sit if you so chose. So their presence, for me, was a peaceful presence (Buttrick, 2018, p.10).

The monastic presence at Saint Anselm was not, however, only a symbolic one (Robinson, 2018). The Benedictine identity of the College governed all aspects of campus life. Students saw the monks as strong leaders and knew that their presence ensured a culture of unambiguous Catholicity at the College (Lynch, 2018). Campus policies, celebrations, events,

and activities all were governed by the Benedictine charism (Angelini, 2018). In this way, the monks were not only teachers and administrators, but also guides for how students should live their lives (Lucy, 2018). Kathleen Lucy recalls:

Well, I think the goals and the way the college was structured, and you saw, visually, you saw the monks in solitude in their walks. You saw them engaging in conversation. You saw the brotherhood that they had, the respect that they had for everybody, and then you saw them in church and you knew that they were at prayer. And everything, every class and every expectation for philosophy and goals, it was the Benedictine foundation. If it strayed, you were very nicely told that behavior isn't appropriate, but it didn't take much for that to come through. From the get-go, you knew you were coming to a Catholic school, and yet if you didn't want to take all four years of religion, you could take humanities or something, you know, for the alternative. But still, a foundation of those classes, it was there (Lucy, 2018, p.8).

While Saint Anselm's Benedictine identity was strong, the monastic community did not push religion on students (Robinson, 2018). Instead, they preferred to engage in regular, open, and nonjudgmental dialogue (Emmons, 2018). The monks of Saint Anselm Abbey encouraged students to learn about other religions and to think critically about their faith (Angelini, 2018).

Lisa Angelini describes her experience with the College's Benedictine charism:

Catholicism in general growing up that didn't make sense to me. And I just didn't embrace those things. Up here at Saint A's, when we took classes in theology, it was theology. It wasn't religion class. It was theology. So, we weren't getting just Catechism. It was more meaningful, more to the point, made common day-to-day sense. So, it made it easier to practice and participate and feel as though somebody was listening while you were doing it (Angelini, 2018, p.7).

The Abbey and the College, at this time also regularly hosted opportunities for faith discussions (Report of the Chaplain's Office, 1975). Students were given ample opportunity to consider different cultures, faiths, and principles and were encouraged to speak freely about the concepts and traditions of the Catholic Church (Robinson, 2018). Dawn Robinson recalls:

I really, I learned a lot about religion at Saint A's and it has made me question my religion, maybe a little bit more so than what I learned as a child, just because it was just a standard Catechism when I was going through my religious education as a child. And I think Saint A's kind of opened my eyes to the traditions and the Judaism, and I also

worked many, many years at a Jewish hospital and I really understood their culture because of my background at Saint A's. The people that I went to college with, we all -- not everyone, but most everyone came from a two-parent family who had very high standards and went to church every Sunday or Saturday night, which was a big deal. And most of us would go at least once a week. There were people that would go daily. There were people that would go several times a week. And that was another place, I remember studying in the basement of the church. We used to go down there and study and that was always very, very nice, and I got so I knew quite a few of the monks because of that. I think the monks and the sisters, we were their reason for being here and they looked out for us. I don't know, like siblings, or parents, or whatever, but they were always-- there was always somebody if you were upset about something or you needed some guidance. There was always someone to talk to, which I thought was wonderful (Robinson, 2018, p.7).

The Benedictine community's commitment to serving students was at the forefront of their roles on campus (Lucy, 2018). The monks helped to foster a sense of community and engagement on campus that many students embraced (Teixiera, 2018). Their values of hospitality, community, prayer, and work governed their interactions with the campus community both in and outside the classroom (Emmons, 2018). Margaret Emmons explains:

I think the monks being on campus teaching us classes, being around, sometimes they would come and have dinner down in the dining hall. They were certainly our professors. I think that was I think always a very public appearance of the identity of the college. And, yes, at the time that I remember, what we were all -- I'm going to say this. We were all white, Catholic kids with pretty much the same backgrounds, whose parents worked hard to get us here. And those are my friends today and it was a nice atmosphere. But it was classes like Jim McGee teaching Medical Ethics. It was Father Richard, Father Jonathan teaching a marriage course for religion. Father Peter teaching us about the Old Testament and the New Testament. And it wasn't so much Catholic as it was their spiritual identity and they never pushed beliefs on us (Emmons, 2018, p.9).

During an era when many college students throughout the United States were rebelling against societal norms and religious traditions, Saint Anselm's monastic community served as a calming presence on campus and encouraged students to be socially conscious and to speak their minds about religion, politics, and social justice issues (Angelini, 2018). With a contingent of women in the College's liberal arts courses, the monastic community encouraged

women to find their voices, even when outnumbered by men (Lynch, 2018). Gail Lynch would find that this helped her to find a comfortable place at the College and in her later career:

The monks were terrific. They really encouraged me. I think sometimes they felt bad because I was a little bit of an anomaly. And they always wanted to encourage me to be - to speak up, and they were so creative because they were just thoughtful and they had no pressure on them other than to teach the students, and that's what they did, and some of my best classes. And they allowed you to think and to be creative. And I didn't encounter one of them that didn't do that. They're tremendous and they're such an asset to the College (Lynch, 2018, p.10).

While the majority of students on campus during the 1960s and 1970s were Catholic, the Benedictine community was not necessarily a familiar concept to many students prior to attending Saint Anselm (Teixiera, 2018). Their monastic dress, comprised of long, black robes called "habits," and their semi-cloistered lifestyle was a foreign idea to some (Teixiera, 2018). Although students often found the monks easy to talk to and approachable, their lives were, for many undergraduates, a mystery. Nancy Teixiera explains:

Well, you know, it was a little intimidating walking around campus and seeing the monks, and slowly hearing about their life on campus and how many years they'd been here, you know, the secret cemetery in the back. It was very mysterious. But it was kind of like a good mystery. I didn't get that when I was being raised Roman Catholic in East Hartford, Connecticut. You know, that's a part of the Church that we just never knew about. So that kind of really opened my eyes to a greater appreciation for the faith and for the Benedictines as well. The other mystery that used to amaze us, we'd often at night go out, we had the sisters, I think it was the sisters of Joan of Arc, if I'm not mistaken, they were over near, we called it the Ad. Building, we didn't call it the Alumni Building. And they had their big front porch and it was all screened in. And they made all the desserts for the cafeteria. They made fabulous desserts for us. But at night they would be saying their prayers and we'd watch them through the screen and they would walk forward and then they wouldn't turn around, they would just walk backwards, still reciting the rosary and reciting their prayers. They were lovely women but they were a semi-cloistered convent. And that was another thing that just amazed me that actually existed (Teixiera, 2018, p.11).

The Benedictine vow of stability dictates that Benedictine monks serve a particular community in a particular place for their entire lives. It is in this way, that the Benedictines at Saint Anselm remain stable, to the Abbey and to its mission, the College, never to leave from the

moment they enter the monastery until their deaths. Not only does this aspect of the Benedictine charism enhance the familiar atmosphere on campus, as visitors and alumni see the same faces each time they come to campus, it helps members of the College community to feel a sense of belonging and mission themselves (Richards, 2018). Constance Richards explains:

I think the Benedictine tradition has brought the school to a point where all of the students that have graduated from here recognize that feel of being part of that Benedictine tradition which is welcoming, -- all of the events -- and being able to come back and see some of the monks that have been here for years because they have that vow of stability (Richards, 2018, p.10).

The Benedictine community largely influenced the campus culture throughout the 1960s and 1970s, particularly as they gained several religious “vocations,” young men who sought the religious life by joining the Abbey as members of the monastic community (Lucy, 2018). These vocations would significantly expand their presence on campus and contribute to the College’s Catholic identity (Lucy, 2018). Many young men who would join the Benedictine community were Saint Anselm alumni themselves, contributing to a sense of mission and vision for the College’s future, which many students shared an appreciation for (Lynch, 2018). Not all aspects of campus culture at this time related to Benedictine traditions, however (Teixiera, 2018). Nancy Teixiera describes the initial “culture shock” of going away from her home in East Hartford, Connecticut, for the first time and meeting new groups of students on campus:

I thought everybody was Irish Catholic. I mean, it just felt that way. You know, you’d have Murphys, and Sullivans, and O’Hares, and Sheehans. And it’s like, “oh my God, I’m surrounded.” Which was great, they were all lovely people. But they were actually, I mean these kids were really, really proud of being at Saint A’s. And I think during that time, it was known as a predominantly Irish Catholic college. Where if you wanted to get great education with those values, those cultural values, that’s where you went. Now when I was looking for colleges, I didn’t affiliate it with being Irish, I affiliated it with being Roman Catholic, Benedictine, a small campus, which is what I was looking for. But when I got up here and realized, holy cow, every other student I’m meeting is an Irish Catholic from somewhere. But you know what, that was okay. To me, I grew to kind of like, yeah, that’s a good identity to have. I think back then a lot of us, even though we were renegades going off to college, our parents for the most part raised us

right. And we still held on to those basic tenants of Roman Catholicism and coming here, respected the school, I believe more so, understanding the tenants of the school (Teixiera, 2018, p.12).

The College's students promoted their own sense of culture and identity as Saint Anselm transitioned to coeducation (Teixiera, 2018). Many of the traditions and activities that began during this time period still exist today (Emmons, 2018). Student traditions and culture would enhance the College's community feel and promote student engagement and belonging on campus (Robinson, 2018).

Campus Political Involvement at Saint Anselm College 1969-1979

Despite Saint Anselm's small community and sense of culture, the 1960s and 1970s were an extremely difficult time to be a college student in the United States (McKeown, 2018). America was stuck in the midst of the Vietnam War, a President of the United States and several other prominent civic figures were assassinated, the economy struggled, and social unrest reached new heights (Emmons, 2018). While Saint Anselm served as a sort of protective bubble from many of the hardships of the world, there was no escaping the traumatic and confusing realities of the times (McKeown, 2018). Saint Anselm alumna, Susan McKeown, recalls:

This was 1968 while we were here, which across the country was really a very, very difficult time. And I can remember now I was still living at Memorial Hall, but it must have been right after Martin Luther King got assassinated, and of course Vietnam was going on, and it was a very, very difficult time, and I can remember going to the payphone at the end of the hall and calling home and just talking to my mother, saying, "What is happening to our country?" And she was very supportive and empathetic and said, "It will get better, but it is a difficult time." Of course, Robert Kennedy got assassinated four months later, and it was just a really, really difficult time (McKeown, 2018, p.10).

Saint Anselm College had faced war, including the horrors of World War I and World War II, financial crisis with the Depression of 1893 and the Great Depression, and significant periods of political and social unrest, however, the 1960s and 1970s were a more challenging time than most in the College's history. The College was, during this era, confronted with the

challenges of an increasingly divided society: Black vs. White, Hawks vs. Doves, Capitalism vs. Communism, Pro-Life vs. Pro-Choice, Men vs. Women (Angelini, 2018). Constance Richards, of the Class of 1969 remembers the traumatic atmosphere in American society during this era:

If you flunked out of school, you were immediately, were pretty much brought into the Vietnam War. You were conscripted. So there were just a lot of -- all the campus riots that were going on. It was a very tumultuous, scary time out there. Personally, I remember going to California to visit some of my cousins and we drove through Haight-Ashbury, the whole section that the -- the whole big drug section. And here we are driving in this car with our windows rolled up and the doors locked. I mean, it was a scary time. And there was just a lot going on. During my senior year, two, I guess three of my classmates ended up going into the service. I think two in the Navy and one went into the Army, and the one that went into the Army ended up serving in Vietnam. And we never really heard from her much after (Richards, 2018, p.8).

The realities of war and of tumult in American society would continue to impact the Saint Anselm College community throughout the 1970s (Angelini, 2018). Lisa Angelini, a 1973 graduate, also remembers the issues that hit close to home during her College experience:

The first [Vietnam] lottery draft was during my freshman year and our star basketball player came out with number one as a lottery number. I remember him coming down to the cafeteria going, "I can't believe I'm number one." Of course, Kent State happened my second semester at Saint A's. There was still a lot of protest about Vietnam. There was a lot of protests about equal rights. Equal rights was still a baby then. It was in its infancy. So, there was all kinds of controversy about those things, about the war. What was the war about? Did we belong there? Why should we be there? Why shouldn't we be there? A lot of religious things were changing. I can't remember. Mass went to the vernacular in the 1960s. So, that was something that some people didn't like even at my age. They thought that it should be in Latin. And so, those sorts of things. Birth control, abortion. All of those things were hot button topics that people talked about. Euthanasia. We talked about euthanasia back then (Angelini, 2018, p.7).

Margaret Emmons, who graduated in 1975, two years behind Angelini, remembers a similar scene on campus during her time at Saint Anselm College. The Vietnam War and the overwhelming social challenges America faced influenced life on campus (Emmons, 2018). There remained a fearful feeling of unrest as many students tried to make sense of the world around them (McKeown, 2018). Emmons describes:

I think that overarching everything was the Vietnam War. And at one point, male members of our class underwent a draft where they had lottery numbers. So, it was always -- not always. It was a concern about what numbers were going to come up and if these guys were going to be drafted. I can remember a time when we were all together and the numbers were pulled. Some of these guys had pretty low numbers. I think that subsequently they didn't go on to serve. But I can remember it being quite anxiety producing for everybody, obviously for them and for us. And then, the other thing that I remember, which it's so weird that I should remember this, but a gentleman named Peabody was on campus campaigning to have a vice president elected separate from the president. So, he was there for some reason. And honestly, it wasn't until after I left campus that we got into the political scene and came back to campus as adults for all of the political candidates for the debates, to meet people. We were always very lucky that we were for many years around here (Emmons, 2018, p.9).

While national politics became increasingly scrutinized and publicized, Saint Anselm would gain national prominence for hosting many politicians and political candidates (Teixiera, 2018). In increasingly trying political and social times, many students became politically active and paid attention to national news and politics (Angelini, 2018). Still others were caught up in the social aspects of college life. Nancy Teixeira remembers:

I got to see Ronald Reagan, and his entourage. But it wasn't as politically inclined as we probably should have been back in those days. I think we were just into being young and being foolish and starting our lives (Teixiera, 2018, p.7).

Social life on campus became increasingly engaging throughout the 1970s, as the residential portion of Saint Anselm's campus expanded (Robinson, 2018). Students engaged in a wide variety of events and activities (Cahill, 2018). Still, however, opportunities for female students lagged behind those of their male counterparts (Cahill, 2018). This was not an uncommon feature of previously single-sex colleges and universities that made the transition to coeducation during this time period (Miller-Bernal and Poulson, 2004). Saint Anselm alumna Kathleen Cahill recalls:

There was plenty of things to do and certainly not like it is today, but that was how it was culturally for women. There wasn't a lot of, you know, like for sports, there wasn't a lot of opportunity. You know, it was a great experience, but I don't ever remember feeling that because I was a woman, that I wasn't able to share in, you know, the things that were

going on on campus. Between men and women, I mean, I don't see that there was much difference, other than they probably had more clubs or more things on campus. You know, like I said, there wasn't any sororities for women, so there was more for the men (Cahill, 2018, p.7).

Despite a disparity between activities and opportunities for men versus women on the campus of Saint Anselm College during the 1970s, some students felt that the campus culture was welcoming and engaging during their time at the College (Robinson, 2018). Dawn Robinson enjoyed her time at the College performing service in outreach to the local Manchester community as a Big Sister. Manchester's primarily working-class population struggled during the 1970s in the midst of an economic downturn, as the City transitioned from a primarily manufacturing mill town to a more service-oriented economy (Robinson, 2018). The poverty of Manchester's children was a shocking reality to Dawn Robinson. She describes:

Well, I was a Big Sister for a couple of years. I had a couple of young girls that were based in Manchester and I would go and see them once a week, and we went bowling, and roller-skating, and they'd come and spend a night with us here and there, and they were usually very underprivileged children, which is something that I wasn't used to, and I think probably most of us that went to Saint A's weren't used to. They were really poor kids that didn't even know where their next meal was coming from. I remember making -- this is before microwave ovens -- I remember having this little girl sleep on the floor and, I don't know. We had a sleeping bag and I don't -- we had some kind of a cushion that she slept on the floor between my roommate's and my twin beds and we covered her with comforters like that we had, and got up in the morning, and we had hot pots, the little things you'd boil water in, and we had instant oatmeal. She thought she had died and gone to Heaven because she was warm, and cared for, and she had food as soon as she got up. And I remember being just like horrified because I had grown up with that as a given, and most of us at Saint A's had grown up with that as a given, and this poor little child was hungry, and cold, and I learned a little bit about life at that point (Robinson, 2018, p.10).

While Saint Anselm's students regularly engaged in community outreach and on-campus events, not all female students felt that they had full opportunity to participate in the social life of the College during the 1970s (Lynch, 2018). Nonetheless, however, the College remained a generally positive place to study and go to school (Cahill, 2018). Gail Lynch of the Class of

1977, who graduated a year before the first graduating class of female students in the Liberal Arts Program, recalls:

I loved it. But I was a day student. I just more or less came here to study. I probably didn't get the social development. And I always found the people to be very respectful, maybe because they all had my father in class. I don't know (Lynch, 2018, p.10).

In a world that seemed increasingly divided and disrespectful, Saint Anselm's culture of open political, civic, and religious dialogue was a welcome relief to many (McKeown, 2018).

The College's increasingly professionalized faculty and administration, along with members of the monastic community helped to provide outlets for students to voice their opinions and express their needs and problems (Lucy, 2018). Kathleen Lucy of the Class of 1979 recalls:

It was friendly. It was an open dialogue. It wasn't all just academic, sit down, here's the class, this is your homework, and come prepared, and then 100 percent. That was there. There was structure in the classroom. The educational component was not to be frayed from, but after that it was, "Hi, Kathy. How are you?" "Oh, Brother. This happened," you could have any conversation with any one of them, walk around the campus and engage in a conversation. It was a great environment (Lucy, 2018, p.13).

While Saint Anselm College may have provided an environment for female students to express themselves in a supportive and nurturing space during the 1960s and 1970s, occupational challenges confronted all college graduates, particularly in the 1970s, and women often bore the brunt of these trials (Buttrick, 2018). Women were less likely to graduate with a high paying job than their male counterparts, and were often faced with discrimination and mistreatment in the workplace (Lynch, 2018). While Federal Government regulations like Title IX helped to mitigate these challenges, still female college graduates during this era regularly faced an uphill battle with regard to employment (Angelini, 2018).

Post-College Initiatives for Female Saint Anselm College Students 1969-1979

While the majority of graduating female Saint Anselm College students pursued careers in the field of Nursing after graduation in the 1960s and 1970s, others went on to careers in law

and business (Lynch, 2018). Gail Lynch, of the Class of 1977, had a unique experience in the professional workplace post-graduation. Lynch went on to pursue a law degree and a Master's degree in tax, after which she began a 33-year career at Waste Management. Lynch describes:

Having gone into the professional world, after Saint A's where I did see integration of women in the workplace. And I've got to tell you, everyone that I've hired pretty much has been a woman. I don't know if I was consciously doing that but I -- there's a sense of camaraderie that I didn't necessarily have at Saint A's, which I did with a lot of my fellow majors, but because I didn't live on campus maybe I didn't have it as much. But I think that's the one thing. It's comforting having other women around. You're not always by yourself. And Saint A's bent over backwards to make me not feel that way, and pretty much I didn't. But I find in the corporate world I am -- I mean, I have a female staff. I've bonded with other female lawyers at Waste Management. We tend to support each other and that's -- that may be what's nice at Saint A's. That's probably what's happening now with the more women here now? Yeah. It's a comforting feeling because there's no reason -- there's no competition. There's camaraderie, and that may have been a little bit of what I missed sometimes, but there were people here at Saint A's that were such good people that always made me feel right at home (Lynch, 2018, p.13).

While Gail Lynch pursued her law and master's degrees, Kathleen Cahill, who attended Saint Anselm College at the same time as Lynch, pursued her professional career in the field of nursing. Her roommate, however, was among the female Saint Anselm graduates who went on to pursue careers in the field of Business. Despite her roommate's strong and convincing arguments, Cahill decided that the Business World was not for her:

Certainly in nursing and most of my peers, you know, our job was to get a position in a hospital. My college roommate was a business major, so she went to work on Wall Street. I know she got the position because it was a Saint A's graduate that hired her in New York City. And she went on to work at Wall Street. She tried to convince me to come down to New York and get a position down there, but after one weekend of New York City, I was like, "No. This is not where I need to be" (Cahill, 2018, p.6).

Lisa Angelini remembers her excitement to graduate from Saint Anselm and to pursue her profession as a nurse. While she thoroughly enjoyed her time at the College, Angelini would face challenges upon graduation. She describes her feelings after leaving the College:

I enjoyed it. I liked it. I was comfortable here. I know that we all complained that we couldn't wait to get out into the real world and be able to make our mark. And then, you get out in the real world and it's like the real world is kind of snickering behind its hand like, "Okay. Come get us." But after you left, it's like fond memories (Angelini, 2018, p.9).

Despite challenging employment prospects for women at the time, Saint Anselm's some graduates felt that they were well prepared for the workforce (Emmons, 2018). Having endured the rigor of the College's Liberal Arts curriculum and strong clinical experiences, many Saint Anselm nurses would go on to pursue advanced degrees, which were emphasized by the College's faculty at the time (McKeown, 2018). Nora Martin Buttrick would graduate from Saint Anselm and pursue a career opportunity at Maine Medical Center for a few years, before moving to California with a large contingent of her Saint Anselm Nursing classmates. The group lived together and Nora worked in an experimental cancer facility. She describes:

I left Maine Med. and went out to UCLA, and I worked on a research floor. It was both medicine and surgery and everything was research, antibiotics. You pulled a name out of a hat if your person had a fever and you looked at the ticket and it told you, "These are the two antibiotics your patient's getting," regardless of what they had. They were checking which antibiotics were new -- newer one coming out on the market potentially were going to work better. There were probably -- most of our patients got two, probably two different spectrum antibiotics because they were a lot of acute leukemics. We also had a laminar airflow room. So this would have been the early eighties. They had just stopped using the full laminar airflow capability. If you were in those type rooms, you used to be able to only work on individuals with big rubber gloves that were on the outside. You reached in. But they had made a decision just before I got there. They were allowing you to go in, but they made the people in those rooms, and many of our acute leukemics use a particular Hibiclens wash to protect themselves from germs that would come in from the outside. So that was an interesting experience for me. Lots of residents, interns, because it was a huge teaching hospital (Buttrick, 2018, p.8).

During the 1970s, Nursing was becoming an increasingly professionalized career path and many Saint Anselm Nursing graduates would pursue master's degrees after graduation in search of better career opportunities (McKeown, 2018). Susan McKeown describes the paths her group of friends from Saint Anselm took after graduating from the College:

The six that I'm in close contact with, the six of us all got advanced degrees and went into various areas. After graduation, one of them went into the Peace Corps and ultimately became an adult nurse practitioner. Another one got a master's from BU and became a school nurse in Maine. Another one got her master's from BC in nursing administration, and she's the one that became CEO of medical centers in Connecticut. Another one went to get her Master's degree in New York and became a nurse clinician in child psych. My roommate became a mental health clinician, and I went to Northeastern and became a pediatric nurse practitioner (McKeown, 2018).

Saint Anselm's strong community feel and family atmosphere would also continue for many graduates after leaving the College (Emmons, 2018). Margaret Emmons, of the graduating class of 1975 stayed well connected at the College after graduating and marrying her husband, Todd. The two would send all of their children to Saint Anselm. Emmons describes:

So, when we graduated, because I married my husband, Todd, who went to college here. So, after graduation, we got married and we went to -- He was a business major. So, we got married right after school, literally. We got married in June, we graduated in May. And from there, we went to London, England, where I worked and he worked. He went to school. And then, we came back and we were in New York and Todd was on Wall Street and I was working at a place called Executive Health Examiners in Manhattan and then down at the New York Stock Exchange. But anyway, Brother Joachim called and said, "Can you come back? We have a teaching position." And Todd really didn't like New York, so that was a perfect opportunity for him. So, we came back. And he taught here, I would say between ten -- he taught and then became the Assistant Vice President to Father Mark. We were here for ten to thirteen years. And he worked here for that long. And so, we then started having children. Our children grew up on this campus. We had four children, Meaghan, Joseph, Jonathan, and Matthew. And they grew up on this campus. They know the priests. They know the monks. They're very familiar. And all four of them actually went on to go to school here. And then, talk about involvement, then Joseph, one of the twins, started working here and worked in the Development Office for many years. And Meaghan actually was a student here, worked in Student Affairs, volunteered. And then, when one of the people that worked there went out on maternity leave, she was called to ask could she come and be the acting Director of Student Activities. So, she worked here for some time. And so, and to this day, we continue (Emmons, 2018, p.12).

Emmons' strong connections to Saint Anselm College after graduation, while remarkable, are not uncommon. Saint Anselm would go on to educate thousands of children of alumni who attended the College during the 1960s and 1970s. These strong ties to the College's Benedictine tradition and mission would transform Saint Anselm in decades to come.

Adversity for Female Students

Oral history research centered upon in-person interviews with ten early female graduates of Saint Anselm College indicated that the College's early women faced adversity in three primary areas: a lack of opportunity for extracurricular involvement, an imbalance in male-female student ratios, and a lack of equity in campus policies. These challenges would make the transition process for women at Saint Anselm more difficult during the College's move to coeducation.

Lack of Opportunity for Extracurricular Involvement

Particularly in the early stages of Saint Anselm's transition to coeducation, in the period between 1969 and 1973, few opportunities existed for female students outside the classroom. This lack of opportunity for extracurricular involvement on campus stemmed from two principal factors. First, prior to the construction of Joan of Arc Hall in 1969, all female students were nonresidential. Many students commuted from the local Manchester area or lived in off-campus housing. Others lived in hospital-based housing or in the College's residential facilities at Memorial Hall in Downtown Manchester and were shuttled to and from campus or simply walked (McKeown, 2018). The lack of proximity to campus for female students during this era meant that few opportunities existed for nursing students outside the classroom (Richards, 2018).

Particularly at Memorial Hall, life was regimented, as female nursing students attended mandatory religious services and were locked into their residence at nighttime and forced to adhere to a strict curfew, which included provisions forbidding male visitation (McKeown, 2018). While activities did exist within the residences at Memorial Hall, female nursing students in the late 1960s were subjected to strict guidelines including dress and behavior (McKeown, 2018). These guidelines and female students' physical

separation from campus life meant that many early women simply attended classes on campus, studied, and took part in clinical rotations at local hospitals, not engaging in extracurricular activities. For male students, however, opportunities, which included athletics, intramurals, fraternities, and social clubs were plentiful and their residential experiences were far less stringent (McKeown, 2018).

With the construction of Joan of Arc Hall and Gadbois Hall on campus in 1969, female students were given a place to socialize and recreate (Richards, 2018). After 1969, extracurricular opportunities for women on campus steadily increased, however, did not keep pace with those available to their male peers (Cahill, 2018). Greater integration of women into the majority of campus clubs and organizations did not come until after 1974, when women were admitted to the liberal arts program. Still, however, women's participation in extracurriculars remained low until the 1976-1977 academic year, when the College began seeking new activities, including an expanded athletics program for women, in order to recruit and retain female students.

The second factor that contributed to lower levels of female extracurricular involvement on campus, particularly in the late 1960s and early 1970s was the rigorous schedules nursing students kept, which included extensive clinical rotations (Richards, 2018). Many of the College's nursing students worked clinical hospital rotations in Massachusetts, Northern New Hampshire, and other areas, which required substantial travel. These clinical experiences' lack of proximity to the College often meant, early on, that women were excluded from participation in many aspects of campus life outside the classroom. As the College continued to build relationships with local hospitals throughout

the 1970s, and women joined the residential portion of the College, opportunities for campus engagement grew steadily.

Imbalances in Male-Female Student Ratios

Another significant factor that contributed to adversity for Saint Anselm's early female students was the tremendous imbalance in male-female student ratios (Lynch, 2018). In the late 1960s, the male-female ratio on campus was 12:1 (McKeown, 2018). This contributed to many female students being the only women in some of their core courses, particularly history, philosophy, and theology classes, which were liberal arts majors dominated by men (Lucy, 2018).

While some female students felt that the male-female ratio was a welcome change from all girls' Catholic high schools (McKeown, 2018), others found it challenging to be the only woman in their classes (Lynch, 2018). This adversity would persist at the College until the late-1970s, when male-female ratios reached more balanced proportions as a higher percentage of women enrolled full-time in Saint Anselm's liberal arts program (Cahill, 2018).

Lack of Equity in Campus Policies

Another significant factor in adversity faced by Saint Anselm's female students during the College's transition to coeducation was a perceived lack of equity in campus policies between men and women (Emmons, 2018). Lack of equity in campus policy was particularly evident with regard to the areas where men and women could and could not venture on campus (Richards, 2018). In the late 1960s, women were not permitted to visit or eat in the main campus dining hall and instead had to eat their meals in the Coffee Shop (Richards, 2018). This led to feelings of isolation for some female students, who were

forced to eat alone or in small groups of female-only students. This policy changed in 1969, when women were permitted to live on campus (Richards, 2018). Still, however, many tables in the main campus dining hall remained gender segregated until the mid-1970s.

Perhaps the most significant perceived lack of equity in campus policy came in the form of residential intervisitation between male and female students (Cahill, 2018). Males were permitted to entertain female guests in the male residence halls on certain permitted nights and weekends. Female students, however, were forbidden from entertaining male guests and were given a strict evening curfew in the women's residence halls (Emmons, 2018). Male students were not subjected to a curfew. This disparity between men and women on campus and the general tension caused by "parietals" policies led to fierce debates amongst the College's administration and the Student Government Association until 1976, when the College loosened many of its policies on intervisitation in light of its desire to adhere to Title IX legislation.

Despite a gradual loosening of policies throughout the 1970s, Saint Anselm's residential female students were subjected to more stringent scrutiny and stricter policies while on campus. This led to a large population of female students moving to off-campus residences by the mid-1970s (Cahill, 2018). The large off-campus migration of both male and female students changed the residential campus culture at the College significantly (Cahill, 2018).

The Question of Discrimination

Townsend et al. (2008) indicate that it is common for women in higher education settings to feel marginalized, mistreated, or discriminated against. Women also often feel a lesser sense of engagement and involvement in higher education settings. Because there were fewer women

than men on campus during Saint Anselm's transition to coeducation and the College was run by an all-male religious order and predominantly male faculty and staff, the researcher in this study questioned whether these sometimes reported feelings of discrimination or marginalization were commonplace for women at Saint Anselm during this time period.

Of the sample of female oral history subjects interviewed, none reported ever having been directly discriminated against during their undergraduate experiences. Furthermore, none reported ever having felt uncomfortable because of the way they were treated by men on campus or awkward or marginalized because of treatment by males. Additionally, many of the women interviewed reported feeling as though they were given better treatment than the men on campus in some situations. Amenities such as having sinks and mirrors in the dorm rooms of Joan of Arc Hall, having the opportunity to choose curtain fabric and decorations to beautify Bertrand Hall, and having the monks let a group of female friends use their station wagon to run errands, are all indications that the presence of women on campus was seen by most members of the campus community as a positive addition to campus life and that steps were taking to make female students feel accepted and cared for.

While the results of this research study did not suggest that discrimination against women was a prominent or engrained feature of Saint Anselm College's campus culture during this time period, it must also be noted that during the 1960s and 1970s, the social and economic roles of women in American society were largely different than they are today. When asked about the predominant employment paths and post-college initiatives for most women, this study's respondents indicated that generally their paths were somewhat limited. The majority of lesser-educated women at this time held secretarial or administrative jobs or worked in service roles as flight attendants or waitresses, while most professional women pursued careers as nurses or

teachers. United States labor and economic data corroborates interview subjects' claims, indicating that in 1979, on average women earned only 61% of men's salary incomes (United States Bureau of Labor Statistics, 2014, p. 1). Educational attainment has risen significantly for women since the 1960s and 1970s, with only 11% of women attaining College degrees in 1970 compared to 38% today (p.2).

While information related to the career prospects for American women during the 1960s and 1970s is not specific to the role of women at Saint Anselm, and certainly does not suggest any measure of discrimination on the part of the College, it must be noted that the majority of the women on campus at this time were in keeping with national higher education trends by pursuing degrees in the field of nursing. While it was not unthinkable for women to follow other career paths, such as law or finance, the vast majority was not disposed to do so. This suggests a larger socio-cultural view of women that began to evaporate throughout the 1980s and 1990s. It must also be noted, however, that the Nursing major remains one of the most prominent majors at Saint Anselm today and that the majority of students in the program are female. Traditions such as the nursing pinning, during which students are dressed in white caps and dresses, still exist today and are representative of the differences in treatment for men and women in professional career tracks at Saint Anselm presently.

Summary and Reflections on Saint Anselm's Transition to Coeducation

The increase in financial stability and stronger enrollment during the 1960s and 1970s grew and sustained the College throughout the 1980s, a period when colleges and universities throughout the United States faced challenges to enrollment and financial upheaval (Birnbbaum, 1988). While Saint Anselm's full transition to coeducation took place gradually between the late 1960s and late 1970s, this period and the decisions that defined it would dramatically alter the future of Saint Anselm and its students.

Despite the many challenges that early female Saint Anselm College students faced, including fewer on-campus activities, housing issues, feelings of isolation, and a 12:1 male-female ratio on campus, the majority of female students who participated in this study reported having positive, life-changing experiences during their time at the College. However, some women who participated in this study faced real and very difficult challenges during their college experiences (Lynch, 2018).

During an era when Saint Anselm was finding its place in an increasingly competitive higher education landscape, the College's early women had access to fewer programs and opportunities for socialization than their male counterparts (Cahill, 2018). They faced adversity when walking into classrooms and discovering that they were the only female students enrolled in a course (Lynch, 2018). They experienced the struggles of off-campus housing, financial challenges, and the difficulty of fitting in to an environment dissimilar to their homes (Richards, 2018). As faculty members and administrators, some experienced the challenges of discrimination in the workplace at the College, and many who graduated and went on to careers elsewhere, faced mistreatment in the general workforce (Richards, 2018), (Lynch, 2018).

While the College would spend the 1970s and 1980s ironing out many of the logistical and administrative challenges caused by coeducation, without the presence of female students on campus, Saint Anselm would have likely been relegated to face the same fate as the other single-sexed religiously affiliated colleges and universities in New Hampshire: financial challenges or closure. It is in this respect that the presence of women on campus fundamentally altered and preserved the future of Saint Anselm College.

Coeducation transformed Saint Anselm College from a struggling local school seeking to find its place in post-world war America, to a more robust institution with greater regional

prominence. While in a broad sense, the Saint Anselm College community experienced a landmark transition and faced many challenges of a cultural, financial, curricular, residential, and social nature during the College's move to coeducation throughout the 1960s and 1970s, female students' firsthand oral history accounts of their experiences throughout this era of the College's history were generally positive. Few of the College's early female students sampled seemed to think it was a significant feat to have been included in the ranks of Saint Anselm's student body simply based on their sex. Rather, the majority of the College's early women interviewed seemed proud to have pursued careers in higher education and to have received an education from Saint Anselm. Many reported feeling intellectually and socially equal to the men on campus. In general, research subjects also claimed to have been integrated into conversations, and many aspects of the culture of the community.

When asked whether the College was an ideal environment for women during its transition to coeducation, the majority of research subjects indicated that it was, however, nearly all of their responses referred to the people on campus as the driving force behind their feelings of belonging. Many reported that the men on campus took on protective "big brother" roles. Oral history research subjects generally reported feeling that their presence on campus was welcomed, rather than scorned.

Archival material analyzed suggests the contrary, however, indicating some instances of discrimination were present on campus, including campus publications and flyers for events that seemingly poked fun at the presence of women on-campus, including one *Campus Crier* article from 1975 advertising "Rent-A-Girl," a program through which male students could rent the services of a female student to wash their clothes, cook them dinner, or clean their dorm rooms, and another entitled "St. A's Goes Co-ed: Some Ramifications," describing perceived injustices

faced by male students in light of the College's transition to coeducation. These seemingly discriminatory/demeaning practices run contrary to the narratives of female alumnae sampled, who suggested that the majority feelings towards the College's coeducational transition were positive.

Despite the fact that activities and programs specifically aimed at serving women during this era of Saint Anselm's history were few, particularly compared to programs created to serve males, oral history accounts suggest that the College did attempt to make an effort in incorporating female students into its environment and programming, particularly given the tenuous financial climate of the times, and the fact that the presence of women on campus was a new and unprecedented phenomenon. Nursing "cappings" and "pinnings," the introduction of women's varsity and intramural athletics, and the incorporation of female students into the Student Government are a few examples of Saint Anselm's attempts to promote a culture of acceptance along with leadership and professional development opportunities for women during this era in an attempt to incorporate them into the traditions of the College.

The growth in services for women on campus, including significant housing and infrastructure investments on the part of the College showed a dramatic increase in the decade of 1969-1979. Several dormitories, including Saint Joan of Arc Hall, Raphael Hall "The Studio," Bertrand Hall, Saint Mary's Hall, and the Alumni Hall "Streets" were constructed or renovated during this time period in order to increase the capacity for and comfort of female students. Similarly, the influx of counseling and support services directly aimed at guiding and retaining female students showed significant growth throughout this era.

Townsend et al. (2008) assert that attempts by an institution to provide specific and strategic programming and infrastructure for female students confronts issues of potential

disengagement and leads to a culture of belonging and acceptance on college campuses. Similarly, the authors emphasize that if women have opportunities for discussion and collaboration in and outside the classroom, their college experiences tend to be richer and more meaningful (Townsend et al., 2008). In addition to the important discussions that took place in female students' theology, philosophy, and politics courses at Saint Anselm, for many it seems that an important source of discussion of ideas and worldviews came through their relationships with members of the Benedictine monastic community.

Nichols et al. (2009) describe the importance of a spiritual life on a Catholic college campus as a factor in students' sense of belonging. A common sense of values shared by students, and an emphasis on personal, spiritual, and sacramental growth, the authors assert, leads to an accessible sense of meaning and identity that students can relate to and feel that they are a part of. Saint Anselm College's Benedictine Catholic identity seems to have often allowed students to connect with one another on a more personal level.

Many research subjects reported meeting their spouses or closest lifelong friends during their time at Saint Anselm. Members of the monastic community remained available and eager to engage in dialogues and debates with students and the student body remained equally excited to oblige them. During a tumultuous period of cultural and social change in the post-Vatican II Catholic Church and the world, many of Saint Anselm's female students reported feeling as though they lived in a "protective bubble," in which members sought to engage and discuss ideas, challenge opinions, and explore new frontiers.

Nichols et al. (2009) assert "A liberal education is designed to provide students with an opportunity to learn to think freely and for themselves. This value is not compromised at Catholic institutions. Catholic higher education institutions are not prescriptive with regard to

what students are to think and recognize that many students, both Catholic and non-Catholic, have a diversity of opinions and habits of mind” (p.23). The sampled female Saint Anselm College students during this time period largely found that their diverse experiences and opinions were challenged, yet welcomed during the College’s transition to coeducation. Oral history research indicates that the College’s Catholic identity and Benedictine monastic presence played an important role in facilitating a culture of meaningful dialogue among students.

Saint Anselm’s regional recognition both influenced recruitment female students and helped them to make connections once on campus. The College’s “Big Brother, Big Sister Program,” through which first-year women were paired with an older student from the same town or region promoted a community feel for incoming women beginning in their very first days on campus. Because of the College’s large populations of students, both male and female, from Massachusetts, Connecticut, Rhode Island, Maine, and New Hampshire, many incoming women already knew members of the College community or their families prior to attending Saint Anselm. This served as both an important recruiting mechanism for the College, but also gave students points of contact on campus, which often helped them to feel welcome.

The rigor of Saint Anselm’s academic curriculum and diversity of experiences it afforded students was also a critical vehicle through which female students experienced engagement on campus during the College’s transition to coeducation. Courses were challenging for students, but the majority of female students interviewed genuinely believed in the value of the education they received. Oral history research indicated that this contributed to a culture of learning on campus, which promoted student collaboration. With the majority of Saint Anselm’s women during the College’s transition to coeducation being the first females in their families to pursue

higher education, many described feeling “lucky” or “honored” to receive a liberal arts education.

The College’s culture of learning was coupled with and augmented by a faculty of both lay and monastic professors. While the majority of lay faculty during this time period were male, with the exception of female nursing faculty and a few female professors in the liberal arts and hard science disciplines, based on the accounts of this study’s oral history interview subjects, the College’s faculty generally seemed enthusiastic at the prospect of educating female students. Faculty remained open and available for support, and challenged students in and outside of the classroom. The faculty table at the Coffee Shop was a gathering space that all members of the campus community were welcome to visit. Students and faculty would engage in political, social, and religious dialogue, share stories and perspectives, and enjoy a meal or a drink. This positively contributed to an approachable faculty, centered upon students, which served as an important source of engagement for female students.

Chapter 7: Reflections on Saint Anselm's Transition to a Coeducational Institution

Introduction to Research Findings

This study focused on the coeducational transition of Saint Anselm College in the decade spanning 1969-1979, relying on extant archival data found at the Geisel Library and monastic archives on the campus of Saint Anselm College and on the firsthand oral history accounts of ten women who attended the College during its change to a coeducational institution. Because of the study's twofold methodology, the researcher gathered substantive datasets with which to document and preserve the College's transition to coeducation. The primary research questions of this study were threefold: What factors caused Saint Anselm College to transition to a coeducational institution? What was the campus climate/campus culture like during the College's transition to a coeducational institution? and What were the significant impacts of the College's transition to a coeducational institution?

Factors that Caused Saint Anselm to Transition to a Coeducational Institution

Archival research aimed at determining the factors that precipitated Saint Anselm College's transition to coeducation indicated that the primary causes of the College's transition to coeducation were fourfold, and included: challenges to enrollment, a decrease in financial stability, the need to remain competitive in New England's higher education sphere among peer and aspirant institutions, and changes in monastic leadership. Despite these four considerations, which influenced decision-making in favor of coeducation, financial challenges were the primary stimulus for the College's transition to coeducation. Challenges to enrollment and remaining competitive among other New England Catholic higher education institutions, can, therefore, be considered offshoots of the broader economic challenges the College faced throughout the 1960s and early 1970s.

Challenges to Enrollment

By 1973, it became clear that Saint Anselm could no longer maintain its existing level of operation given the College's dwindling enrollment. Of particular concern to the faculty and administration was the decline in liberal arts enrollments, which threatened the viability of Saint Anselm's liberal arts mission. Because of the low student-to-faculty ratios necessitated by clinical nursing experiences, Saint Anselm was also forced to lower its enrollment in the nursing program, which had remained relatively steady throughout the 1972 academic year. Nursing had become a significant source of revenue for the College, as the field became increasingly professionalized and the bachelor's degree became a more sought after credential by the early 1970s. The coupled decline in liberal arts and nursing programs led to substantial concern amongst the College's administration by 1973.

The College's President, Fr. Brendan Donnelly's personal files, dated 1973 include a heavily annotated article published by an organization called "Editorial Projects for Publication" dated that year, entitled: "Can We Save The Individuality of Our Colleges?" This article detailed the growing sense of "systemization" experienced by many institutions and questions regarding the autonomy of colleges and universities. It cited data from the Carnegie Commission on Higher Education detailing changes in campus population, projecting that enrollments would decrease in the coming decade by 22.3%. The article states: "The battle for survival has very serious implications for American higher education" (*Editorial Projects for Publication*, 1973, p.2). The authors called for "more diversity in higher education" in order to prevent putting "our system and its qualities in serious jeopardy" (p.3).

Discussions pertaining to student diversity measures came to the forefront of Saint Anselm's administrative forecasting picture throughout the 1973 academic year, as by spring of

that year, it became evident to many on campus that the College's enrollment was dwindling significantly. This bottom line issue of enrollment and revenue had perhaps the most significant impact on the discussion regarding coeducation at Saint Anselm, as the negative implications of these national trends for the College's balance sheet became evident by the end of that academic year (President's Files, 1973). Most significant in this equation was the possibility that Saint Anselm would be forced to curtail programming or cut faculty if the enrollment trends continued on a downward slope (President's Files, 1973). With this evidence, the Lay Board of Trustees became aware of the necessity for change. Logically, the Lay Board and the monastic community looked to their fellow peer and aspirant institutions for answers, and settled upon increasing the College's female population as a solution to the problem.

Decrease in Financial Stability

Decreased enrollment led to discussions of financial viability of Saint Anselm College during the early 1970s, which would cause the College's monastic community, Lay Board of Trustees, and administration to consider coeducation measures. Questions of financial stability were the primary influence upon the administration of Saint Anselm deciding to transition to coeducation, with enrollment challenges and maintaining a competitive advantage within the New England Region being offshoots of larger financial challenges. This research indicates that the broad sweeping downward financial trends, which confronted the College in the late 1960s and early 1970s caused members of the monastic community and the administration to consider transitioning to coeducation sooner, rather than facing the potential curtailment of faculty and programming. The Treasurer's Report, dated spring of 1973 noted an income of \$4,819,400 and expenditures of \$4,950,378. This contributed to a deficit of \$130,978. Female enrollment in nursing had decreased by 16 students and overall student enrollment had declined significantly.

In one year's time, student numbers plummeted from 1756 in the total student body, including commuter students to 1488 (Treasurer's Report, Spring 1973, p.27). Despite a letter to the trustees detailing the high academic caliber of applicants, with average students in the 93rd percentile nationally and many competing for national scholarships and awards, the College's overall enrollment, and with it the financial viability of the College, had taken a serious and threatening downturn (President's Files, Letter to the Trustees, 1973).

The spring 1973 Treasurer's Report further noted: "the revenue budget anticipated did not provide the total needed for salary increases and the anticipated cost of operation, material, equipment, food and services." The treasurer reported: "It is apparent that should there be any additional sizeable decrease in enrollment, we would have difficulties" (Report of the Treasurer, 1973, p.27). Given the grim fiscal state of affairs, the administration of Saint Anselm did not wish to leave enrollment margins to chance and decided to act quickly in creating recruitment materials and announcing an important step for the College.

March 1973 marked the landmark decision to allow women to apply for admission to the liberal arts program at the College as residential students for the fall semester of 1974. The President's Report, dated that month states "circumstances seemed to indicate that we should start the program this year rather than wait another year" (President's Report, March 1973, p.5).

Remaining Competitive with Peer and Aspirant Institutions in New England

As the last Catholic men's college in New England to transition to coeducation, Saint Anselm had fallen behind many of its peer and aspirant institutions, such as Boston College and the College of the Holy Cross with regard to student recruitment and financial stability prior to the early 1970s. Saint Anselm's precarious financial state was the primary influence on the College's decision to transition to coeducation. Decreasing enrollment trends and financial

instability were attributed to Saint Anselm's failure to modernize by the College's president, Fr. Brendan Donnelly O.S.B., the Lay Board of Trustees, and the monastic community.

Such questions of modernization were a common feature of small Catholic colleges and universities at the time in the wake of immense changes in the Catholic Church (Jenkins, 2017).

After the Land O' Lakes Conference and the Second Vatican Council, many questions existed regarding the direction and future of Roman Catholicism and of Catholic higher education in the United States (Jenkins, 2017). The tremendous changes that transpired in the wake of Vatican II had many American higher education administrators questioning what the future would hold for Catholic colleges and universities in light of changes to the Church (Jenkins, 2017). In the wake of a new wave of Catholicism, many smaller institutions faced more practical trials.

At Saint Anselm in particular, challenges, including decreases in NECF Grants due to changing economic conditions and high unemployment rates for college graduates, meant that the College's applicant pool, scholarship offerings, and overall financial climate became increasingly unstable in relation to other institutions in New England. The administration and the Lay Board of Trustees' solution to the problem ultimately resulted in discussions focused on modernization. As Saint Anselm viewed its status in relation to the landscape of Catholic higher education in New England, and to other formerly men's colleges and universities, it became clear that coeducation was Saint Anselm's only viable option for survival.

Changes in Monastic Leadership

Amidst the most significant challenges the College faced during the late 1960s and early 1970s, financial difficulties, low enrollment, and a decline in regional prestige, Saint Anselm's governing structure under Benedictine auspices faced its own upheaval, as the monastic community transitioned from older, more conservative leadership to a younger

and more modern monastic administration. Central to the College's leadership transition was the election of a formidable academic and strong leader in Fr. Joseph Gerry O.S.B., who became Abbot of Saint Anselm Abbey in 1973, a year prior to the College's transition to coeducation in the liberal arts. A staunch proponent of coeducation, Abbot Joseph confronted the College's fiscal and identity challenges by making several administrative changes, which precipitated Saint Anselm's transition to coeducation.

In his first year as Abbot of Saint Anselm Abbey, former Academic Dean Fr. Joseph Gerry O.S.B. made substantial administrative changes to the College, which would ultimately help to advance Saint Anselm in its move to coeducation. Fr. Brendan Donnelly O.S.B., former Prior of Saint Anselm Abbey, was appointed the President of Saint Anselm College, replacing Fr. Placidus Reilly O.S.B. Fr. Simon O'Donnell was appointed Prior of the Abbey and Fr. Peter Guerin was appointed Subprior. Brother Philip Valley O.S.B. was named Assistant Dean of Students, replacing Fr. Jude Gray O.S.B., who took a brief leave to attend graduate school (*Anselmian News*, 1972). This marked a period of great transition for Saint Anselm and carried the College into an era of immense challenges, infrastructure growth, and change over the course of the coming decade.

Throughout the next seven years, Abbot Joseph and Fr. Brendan ushered the College forward into a new age of Catholic higher education, building upon the foundation of former president, Fr. Placidus Reilly. Fr. Brendan's efforts radically expanded the College's physical plant, programming, and lay faculty and helped to advance Saint Anselm's Benedictine liberal arts mission with two primary goals: modernization and coeducation.

Campus Climate and Culture Research Findings

This oral history inquiry aimed at determining what the campus climate and culture was like during Saint Anselm College's transition to coeducation indicated that the culture for female

students was generally positive and non-discriminatory. Primary factors contributing to a positive campus culture, identified through oral history interviews, were fourfold. These factors included: efforts to incorporate female students into campus life, the College's Benedictine monastic presence, a sense of community on campus, and a rigorous and well-designed curriculum.

Campus Climate and Culture Introduction

While in a broad sense, the Saint Anselm College community experienced a landmark transition and faced many challenges of a cultural, financial, curricular, residential, and social nature during the College's move to coeducation throughout the 1960s and 1970s, female students' firsthand oral history accounts of their experiences throughout this era of the College's history were markedly positive. Few of the College's early female students sampled seemed to think it was a significant feat to have been included in the ranks of Saint Anselm's student body simply based on their sex. Rather, the majority of the College's early women interviewed seemed proud to have pursued careers in higher education and to receive an education from Saint Anselm. Many reported feeling intellectually and socially equal to the men on campus. In general, the research subjects also claimed to have been integrated into conversations, activities, and the cultural fabric of the community. So what allowed Saint Anselm College's transition to coeducation to be perceived as relatively seamless by the females who experienced it?

Flexner (1930) describes the culture of liberal arts colleges as being structured upon a sense of community. The broad curriculum and reasonable size promotes an intimate group of students. Staff and faculty are integral parts of the community atmosphere and promote a broader sense of identity and a culture of learning (Flexner, 1930). This community environment promotes engagement, fellowship, and commitment to the institution's values and goals (Flexner, 1930). Saint Anselm's liberal arts curriculum, which from the very early years of its

transition to coeducation allowed men and women to take classes in philosophy, theology, history, and science together, seems to have been one key factor in the College's seemingly smooth transition. Students felt as though faculty and staff were approachable and genuinely cared about their success and belonging.

When asked whether the College was an ideal environment for women during its transition to coeducation, the majority of research subjects indicated that it was, however, nearly all of their responses referred to the people on campus as the driving force behind their feelings of belonging and support. Many reported that the men on campus took on protective "big brother" roles. They felt that their presence on campus was celebrated and welcomed, rather than scorned.

Despite campus publications and events that seemingly poked fun at the presence of women on-campus, including one *Campus Crier* article from 1975 advertising "Rent-A-Girl," a program through which male students could rent the services of a female student to wash their clothes, cook them dinner, or clean their dorm rooms, and another entitled "St. A's Goes Co-ed: Some Ramifications," describing perceived injustices faced by male students in light of the College's transition to coeducation, the majority feeling towards the College's coeducational transition was markedly positive. It seems that in general, campus culture at this time was centered upon creating an environment of acceptance and belonging.

College Efforts to Incorporate Female Students

While activities and programs specifically aimed at serving women during this era of Saint Anselm's history were few, given the accounts of this study's sample of female alumnae, the College seems to have made a genuine effort to incorporate female students into its environment and programming and to celebrate their presence. Nursing "cappings" and "pinnings," the introduction of women's varsity and intramural athletics, and the incorporation of

female students into the Student Government are a few examples of Saint Anselm's attempts to promote a culture of acceptance along with leadership and professional development opportunities for women during this era in an attempt to incorporate them into the traditions of the College.

The prevalence of activities and services for women on campus, including significant housing and infrastructure investments on the part of the College, showed a dramatic increase in the decade of 1969-1979. Several dormitories, including Saint Joan of Arc Hall, Raphael Hall "The Studio," Bertrand Hall, Saint Mary's Hall, and the Alumni Hall "Streets" were constructed or renovated during this time period in order to increase the capacity for and comfort of female students. Similarly, the influx of counseling and support services directly aimed at guiding and retaining female students showed significant growth throughout this era.

Townsend et al. (2008) assert that attempts by an institution to provide specific and strategic programming and infrastructure for female students confronts issues of potential disengagement and leads to a culture of belonging and acceptance on college campuses. Similarly, the authors emphasize that if women have opportunities for discussion and collaboration in and outside the classroom, their college experiences tend to be richer and more meaningful.

Benedictine Monastic Presence

In addition to the important discussions that took place in female students' theology, philosophy, and politics courses at Saint Anselm, for many it seems that their primary source of discussion of ideas and worldviews came through their relationships with members of the Benedictine monastic community.

Nichols et al. (2009) describe the importance of a spiritual life on a Catholic college campus as an important factor in students' sense of belonging. A common sense of values

shared by students, and an emphasis on personal, spiritual, and sacramental growth, the authors assert, leads to an accessible sense of meaning and identity that students can relate to and feel that they are a part of. Saint Anselm College's Benedictine Catholic identity, seems to have allowed students to connect with one another on a deeper level.

Many research subjects reported that members of the monastic community remained available and eager to engage in rich dialogues and respectful debates with students and the student body remained equally excited to oblige them. During a tumultuous period of cultural and social change in the post-Vatican II Catholic Church and the world, many of Saint Anselm's female students reported feeling as though they lived in a protective environment, in which members sought to engage and discuss ideas, challenge opinions, and explore new frontiers, but with an emphasis on the common good and a genuine respect for the dignity and value of the human person.

Nichols et al. (2009) assert "A liberal education is designed to provide students with an opportunity to learn to think freely and for themselves. This value is not compromised at Catholic institutions. Catholic higher education institutions are not prescriptive with regard to what students are to think and recognize that many students, both Catholic and non-Catholic, have a diversity of opinions and habits of mind" (Nichols et al., 2009, p.23). The sampled female Saint Anselm College students during this time period largely found that their diverse experiences and opinions were challenged, yet celebrated during the College's transition to coeducation, particularly by members of the monastic community. Few reported ever having experienced feelings of isolation, discrimination, intimidation or not having been listened to by the College's staff and administration, the majority of whom were Benedictine monks. This

research indicates that overall, the College's Benedictine, Catholic identity played an important role in facilitating a culture of meaningful and civil dialogue amongst students.

A Sense of Community

Oral history interviews yielded evidence that a strong sense of community on the campus of Saint Anselm College contributed to feelings of belonging for the College's early female students. It must be noted here that the majority of the Saint Anselm's student population came from New England during the 1970s. The College's regional recruitment strategies and recognition played an important role in enrolling female students and in making them feel welcomed on campus. The College's "Big Brother, Big Sister Program," through which first-year students were paired with older undergraduates from the same town or region, promoted a community impression for incoming women, beginning in their very first days on campus. Because of the College's large populations of students, both male and female, from Massachusetts, Connecticut, Rhode Island, Maine, and New Hampshire, many incoming women already knew members of the College community or their families prior to attending Saint Anselm. This served as an important recruiting mechanism for the College, but also gave students points of contact on campus, which helped them to feel engaged and accepted.

Rigorous and Well-Designed Curriculum

The rigor of Saint Anselm's academic curriculum and diversity of experiences it afforded students was also a critical vehicle through which female students experienced acceptance and belonging on campus during the College's transition to coeducation. Oral history research indicated that courses were challenging for students, but the majority of students genuinely and fervently believed in the quality of education they were receiving. The accessibility on equal terms to the curriculum and success in that curriculum most likely tended to support a sense that the female students were full members of the community. This contributed to a culture of

learning on campus, which promoted student collaboration. With the majority of Saint Anselm's women during the College's transition to coeducation being the first females in their families to pursue higher education, many oral history participants described feeling "lucky" or "honored" to receive a quality liberal arts education.

Participants indicated that the College's culture of learning and academic excellence was coupled with and augmented by a supportive faculty of both lay and monastic professors. While the majority of lay faculty during this time period were male, with the exception of female nursing faculty and a few female professors in the liberal arts and hard science disciplines, based on the accounts of this study's oral history interview subjects, the College's faculty were generally perceived as enthusiastic with the inclusion of female students.

Faculty remained open and available for support, and challenged students in and outside of the classroom. The faculty table at the Coffee Shop was a gathering space that all members of the campus community were welcome to visit. Students and faculty would engage in political, social, and religious dialogue, share stories and perspectives, and enjoy a meal or a drink. This positively contributed to an approachable faculty, centered upon students, which served as an important source of belonging and engagement for female students.

Significant Impacts of Saint Anselm's Transition to a Coeducational Institution

Saint Anselm College became the first Benedictine Liberal Arts College in the country to transition to coeducation. In doing so, Saint Anselm ushered in a new era for Benedictine Catholic higher education in the United States. The College's transition both radically changed its cultural and social identity of the College and financially preserved its commitment to offering a respectable liberal arts education for students. The presence of women on campus fundamentally changed the College in five primary ways:

First, the College's decision to transition to coeducation dramatically altered the physical plant and infrastructure of the College. Because of Saint Anselm's policy of single-sex dormitory housing, the influx of female students on campus meant the need for additional housing facilities on campus. The construction of Joan of Arc Hall, St. Mary's Hall, and the renovation of Bertrand Hall, Alumni Hall Streets, and Raphael Hall "The Studio," during this time period marked significant campus infrastructure investments on the part of the College to comfortably and safely house a growing population of female students. Additional renovations to the College's gymnasium, providing dressing rooms and bathrooms for women, Alumni Hall recreation space, and construction projects including the Gadbois Hall Nursing Building, the Campus Pub, and the Maintenance Building across the street from the main College campus altered an expanded Saint Anselm's physical environment significantly. Investments in infrastructure were seen by many students as symbolic of the College's commitment to serving women and enhancing the overall student experience and to improving opportunities for recreation and socialization on campus. These campus structures and renovations continue to be used today by students and many of them continue to be prominent places where female students recreate, congregate, and live.

Secondly, the College's transition to coeducation dramatically changed the social climate of student life. A gradual influx of female students, first as non-residential enrollees and later, with the construction of Joan of Arc Hall, as residential students, significantly changed the student culture on campus. A female presence in liberal arts courses deepened conversations by adding new perspectives and voices to the dialogue. Students engaged in regular discussion of politics, religion, social issues, and history and women enhanced the breadth of intellectual perspectives within the College's curriculum.

Outside of the classroom, women altered the social dynamics of college life, as Saint Anselm sought to increase programming and events for both male and female students. Dances and mixers provided regular opportunities for male and female students to socialize, and the Campus Pub, constructed in the early 1970s, allowed for students to informally relax and get to know one another. Because the legal drinking age during the 1970s was 18 in New Hampshire, the majority of Saint Anselm's student body was able to visit the Pub to enjoy food and drink. These opportunities for socialization allowed students to build close friendships and helped to create a culture of belonging and engagement on campus.

While men on campus during this time period were largely afforded a greater degree of freedom, which allowed them enter and leave their residence halls without curfews, and enjoy more time for recreation and socialization, over time, the presence of women on campus led to a gradual loosening of campus policies and rules. During this time period, Saint Anselm largely shifted from an emphasis on educating students to an emphasis of educating and serving students. The student services aspect of the student experience, including opportunities for counseling and advising marked a shift in the College's perspective toward student life and student engagement.

Changes in friendships were another important aspect of this era of Saint Anselm's history, as many male students moved from having a homogenous male-only friend group to having a mixed group of male and female friends. This also contributed to a dating culture on campus, through which many students found their spouses or long-term significant others on campus during the 1970s. The College's practice of holding weddings in the Abbey Church on campus in the mid-1970s celebrated the quality romantic relationships students developed during their College experiences at Saint Anselm.

The presence of women on campus at Saint Anselm also marked an important shift in campus housing trends during this time period. While previously, the majority of residential male students remained on-campus for their entire four year college experience, the 1970s marked an influx of many students moving off campus during their junior and senior years in search of a greater degree of freedom and cheaper housing accommodations in the City of Manchester and throughout the surrounding area.

Third, the influx of female residential student enrollment reinforced and sustained the College's financial integrity. It must be noted here that the 1970s was a challenging financial time for many institutions, including Saint Anselm. The energy crisis of the early to mid-1970s, during which the price of oil skyrocketed from \$3.00 a barrel to over \$12.00 a barrel caused a significant financial burden on colleges, particularly in New England, where heating costs were already high.

Growth in the numbers of women on campus during this time period not only sustained the College's financial stability, but ultimately contributed to its survival. Prior to the College's decision to transition to coeducation, Saint Anselm faced over a \$100,000 financial deficit, which during this time period was significant enough to cause alarm. The presence of women on campus and the increased enrollment practices of the College's Liberal Arts and Nursing programs, ultimately contributed to a budget surplus that helped the College to stand on a firm financial footing going into the 1980s, a period during which United States college and university enrollments decreased significantly and many institutions did not have the financial means to stay afloat, or were forced to alter or decrease operations.

Fourth, the presence of women on campus grew enrollment in the liberal arts program and contributed to the acceptance of higher quality applicants. One of the primary concerns of

Saint Anselm's faculty and administration going into the 1970s was the College's decrease in liberal arts applicants. Allowing women to enroll in the liberal arts Program beginning in the fall of 1974 contributed to a gradual, yet ultimately substantial increase in liberal arts enrollment. This served an important role in preserving the College's mission and identity and also improved the quality of the intellectual environment on campus. Due to increased enrollment, the College had greater financial justification for expanding liberal arts programming and departments. This also added a variety of opportunities for women on campus who did not wish to pursue Nursing degrees. Without the College's transition to coeducation, Saint Anselm likely would have faced significant challenges in preserving its liberal arts mission, including a decrease in faculty and courses offered. Instead, the College was able to provide a higher quality liberal arts education for students that ultimately planted the seeds of Saint Anselm's robust humanities program, which began in the early 1980s and became a signature hallmark of Saint Anselm's Benedictine Liberal Arts curriculum.

Finally, the College's transition to coeducation served as an important catalyst for policy and personnel changes. While there is significant evidence to suggest that Saint Anselm's coeducational transition created major challenges in the areas of campus policy, it also served as a stimulus for critical College policy changes. Perhaps the most significantly publicized policy discussions surrounded debates over campus parietals and intervisitation. The discourse surrounding intervisitation challenged the College to affirm its Catholic identity publicly and marked a significant occasion for mission to lead policy. Questions over morality and safety ultimately helped the College to create stringent regulations concerning when, where, and how male and female students could visit one another in the residence halls. The impacts of these

policy decisions are still present on campus today, as there remain strict guidelines concerning male-female intervisitation on campus.

Another significant policy discussion on campus during this time period concerned a curfew for female students. The doors of female residence halls were locked in the evenings and women had to return to their residence halls by certain times depending on the day of the week. Attentive “housemothers,” many of them female religious sisters, would attend to the door, ensuring that women and only women entered the residences by curfew. This policy was intended to protect the safety of female students. Male students, however, had no curfew and were free to roam about the campus as they pleased. These policies would change at the direction of Fr. Jude Gray, O.S.B. Dean of Students, and Sister Nivelle Berning O.S.B., Dean of Women, in response to Title IX concerns. Throughout the 1970s, however, there remained an attentive housemother stationed at the door of every female residence hall.

The influx of female students also prompted the need for an increase in College staff throughout the 1960s and 1970s, beginning with the appointment of Sr. Nivelle O.S.B. as Dean of Women in 1969. The Benedictine religious sisters and a variety of lay female counseling and student support staff were added to the College in order to enhance the residential and recreational experiences of female students during this time period. These staff appointments paralleled a rise in female athletic coaches and female members of the professoriate. This marked an important transition in the College’s previous practices that is still seen today, as the College now employs more female faculty and staff than men.

Implications for Future Research

This study focused on the coeducational transition of Saint Anselm College in the decade spanning 1969-1979, relying on extant archival data found at the Geisel Library and monastic archives on the campus of Saint Anselm College and on the firsthand oral history accounts of ten

women who attended the College during its change to a coeducational institution. Further research could be conducted in seven primary areas:

While the researcher selected oral history interview subjects from a variety of academic disciplines, social backgrounds, residential and commuter students, and subjects involved in a variety of campus activities, accumulating significant breadth of this study, further research could be conducted in order to gain the perspectives of more female students who attended Saint Anselm College during this time period employing different selection criteria. Future researchers may seek to interview more students from the Greater Manchester area or from specific regions of the country, students from more diverse ethnic, religious, or cultural backgrounds, or students who were involved in a specific program or activity. In doing so, the researcher could engage in documenting more selective experiences and seek to learn more of the campus culture in specific areas.

This research study yielded information that suggested a tumultuous racial climate on campus throughout the 1960s and 1970s, however, archival documentation in this area is not sufficient enough to confirm or deny this suggestion. A 1975 *Campus Crier* article describes an influx of Puerto Rican students on campus and there are a few campus publications that reference the presence of additional racial and ethnic minorities at the College. While the archival material that does exist providing information regarding the experiences of African American students on campus is limited, future research may take the form of an oral history project interviewing racial and ethnic minorities on campus during this time period. A research study of this category, focused on student experience, similar to the themes of the 2002 Lafayette College OHP study, could work to preserve the firsthand accounts of students who helped to usher in a culture of racial diversity and inclusion on campus.

Many of the traditions that began in the early days of the College's Nursing Program, which catered to a primarily female student population, such as nursing "cappings" and "pinnings" still continue today. In these ceremonies, current Saint Anselm students dress in traditional white nursing outfits and white caps. Other predominantly male disciplines, such as the Criminal Justice Program, do not have any sort of ceremony or "sending forth" celebration for students. This is an example of gender differences in academic departments that still exist at the College presently. Future research in this area could take two forms. Firstly, a potential comparative study could seek to examine changes in the Nursing Program from its nascent stages to today, examining areas of equity, diversity, inclusion, and student experience in the College's Nursing Department. Secondly, a study of current students' perspectives and experiences in the Nursing Program could provide insight into student views of the traditions and culture of the College's Nursing Program today.

This study focused on the perceptions of female students who attended Saint Anselm College between 1969 and 1979, documenting their experiences in the context of the campus' climate, culture, and ethos. Further oral history research could seek to gather male students' perspectives from before and after the College's transition to coeducation, focused on how they saw the role of women on campus and what it felt like for them to choose to attend an all-male liberal arts college that rather suddenly began admitting female students. This research study would add important context and perspectives to the oral history research presented herein.

With regard to the administrative reasoning behind the questions of why and how the College made its transition to coeducation, future research could focus on oral history interviews with members of the monastic community, administration, and faculty, who were on campus and involved in decision-making during the College's move to coeducation. This information would

provide context to the archival data that exists currently and would preserve the perspectives of those who were influential in Saint Anselm's transition.

Prior to Saint Anselm Abbey's vote to consider the College's transition to coeducation, Fr. Brendan Donnelly O.S.B., President of the College, approached the neighboring Catholic women's colleges in the area, Mount Saint Mary's College in Hooksett, Notre Dame College in Manchester, and Rivier College, now Rivier University, in Nashua, to consult the presidents of the three institutions, governed by female religious orders, about Saint Anselm's consideration of a coeducational status. In his report to the monks of Saint Anselm Abbey, Fr. Brendan indicated that he believed Saint Anselm's transition to coeducation could be "catastrophic" for the other Catholic institutions in Southern New Hampshire.

Nevertheless, Saint Anselm College's monastic community and administration made the decision to transition to a coeducational college. To this end, future research could focus on the precise impacts of Saint Anselm's transition to coeducation on the neighboring women's colleges in the area. Two of the three institutions have since closed, Mount Saint Mary's and Notre Dame College, and Rivier University also subsequently made the decision to transition to coeducation. This study could focus on enrollment data, implications for the women's colleges' housing and physical plants, and financial data that influenced their operations after Saint Anselm's transition to coeducation. This research would provide insights into the broader regional impacts of Saint Anselm's decision to transition to coeducation, within the context of its neighboring Catholic institutions.

A final implication for potential future research centers on Saint Anselm's female enrollment subsequent to the College's transition to coeducation. Currently, the College's enrollment is comprised of over sixty-percent female students. Research surrounding changes in

the college's female enrollment and strategic initiatives designed to promote the presence of more female students on campus could shed light on the broader implications of Saint Anselm's decision to transition to coeducation and the impacts of this decision on current student experience and student life.

Conclusion

Saint Anselm College became the first Benedictine liberal arts college in the country to transition to coeducation. In doing so, Saint Anselm ushered in a new era for Benedictine Catholic higher education in the United States. Saint Anselm's coeducational transition radically changed the institution's culture and social identity. Because the primary contributory factors in the College's decision to transition to coeducation were economic, the transition also financially preserved Saint Anselm's commitment to offering a respected liberal arts education for students.

While female students who attended Saint Anselm College between 1969 and 1979 faced adversity with regard to programming and campus policies and remained significantly underrepresented until the latter part of the 1970s, the majority of recollections of the convenience sample of oral history participants who attended the College during this era were largely positive. As Saint Anselm sought to find its way in an increasingly challenging and modern higher education environment throughout the 1960s and 1970s, key administrative decisions and policy changes moved the College forward in the 1980s, a time when other Catholic institutions in the State of New Hampshire faced financial challenges, administrative turmoil, and closure.

The increased diversity caused by the College's transition to coeducation also contributed to a more defined campus commitment to diversity and inclusion matters, employing the principles of the Benedictine charism in ways that it had never been viewed before in American higher education. In this sense, under the leadership of Abbot Joseph Gerry O.S.B., Saint

Anselm redefined what it meant to be a Benedictine college in the United States in the 20th century. The impacts of this application of Benedictine principles on diversity and inclusion at the College still exist today.

In the midst of considerable changes in the Catholic Church after Vatican II and transformations in Catholic higher education in a post-Land O' Lakes Conference era, Saint Anselm strengthened its commitment to the liberal arts, to its Catholic identity, and to serving students. Without these critical changes and modernization, the College likely would have faced a variety of existential crises throughout the decades following these momentous transitions in national and global Catholic higher education. Instead, however, Saint Anselm established a firm financial footing and redefined its mission and curriculum in order to preserve its place in the future.

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APPENDIX:

University of New Hampshire

Research Integrity Services, Service Building
51 College Road, Durham, NH 03824-3585
Fax: 603-862-3564

06-Apr-2018

Horton, Benjamin
Dept. of Education, Morrill Hall
817 Maple Street
Manchester, 03104

IRB #: 6914

Study: Perspectives on Change: The Coeducational Transition of Saint Anselm College 1969-1979

Approval Date: 30-Mar-2018

The Institutional Review Board for the Protection of Human Subjects in Research (IRB) has reviewed and approved the protocol for your study as Expedited as described in Title 45, Code of Federal Regulations (CFR), Part 46, Subsection 110.

Approval is granted to conduct your study as described in your protocol for one year from the approval date above. At the end of the approval period, you will be asked to submit a report with regard to the involvement of human subjects in this study. If your study is still active, you may request an extension of IRB approval.

Researchers who conduct studies involving human subjects have responsibilities as outlined in the document, *Responsibilities of Directors of Research Studies Involving Human Subjects*. This document is available at <http://unh.edu/research/irb-application-resources>. Please read this document carefully before commencing your work involving human subjects.

If you have questions or concerns about your study or this approval, please feel free to contact me at 603-862-2003 or Julie.simpson@unh.edu. Please refer to the IRB # above in all correspondence related to this study. The IRB wishes you success with your research.

For the IRB,



Julie F. Simpson
Director

cc: File
DeMitchell, Todd

**INSTITUTIONAL REVIEW BOARD**

100 Saint Anselm Drive, Manchester, New Hampshire 03102-1310 • 603-641-7000 • www.anselm.edu

Date: March 28, 2018

Title of Project: Perspectives on Changing Coeducational Transitions of Saint Anselm College 1969-1979

Principal Investigator: Benjamin Horton

Dear Benjamin,

The Institutional Review Board (IRB) has met to review your project and granted approval for one year effective March 28, 2018. Please note that this approval cannot exceed one year. If you expect your project to continue beyond March 27, 2019, you must submit a request for continuance to the IRB for IRB approval.

IRB approval must be maintained for the entire duration of your project, during which you are expected to report any changes to your research plan that may significantly affect the human subjects involved. Please be aware that any such changes must be approved by the IRB *prior* to their implementation.

You are also expected to promptly report any unanticipated problems related to your use of human subjects. Feedback from researchers on unanticipated problems provides critical information that we may use as necessary to revise protective measures for human subjects.

Upon completion of your project, and no later than one year after receiving IRB approval, you are expected to notify the IRB in writing (see attached Status Report) of the completion date of your project so that we may officially close the files pertaining to your project. Once closed, subsequent reactivation of your project will require a new IRB application and approval.

We wish you success with your project and are happy to assist in any way we can. If you should have any questions, please do not hesitate to contact the IRB through Dr. Erik Cleven, Chair of the Saint Anselm IRB, using the contact information provided below.

Sincerely,

Erik Cleven Ph.D.

Chair of Institutional Review Board

Saint Anselm College

irb@anselm.edu

(603) 222-4119

