

# THE EVOLUTION OF DARTMOUTH WOMEN



A collection of historical sources analyzing the transition of women onto Dartmouth's campus from weekend guests to temporary exchange students to permanent coeducation

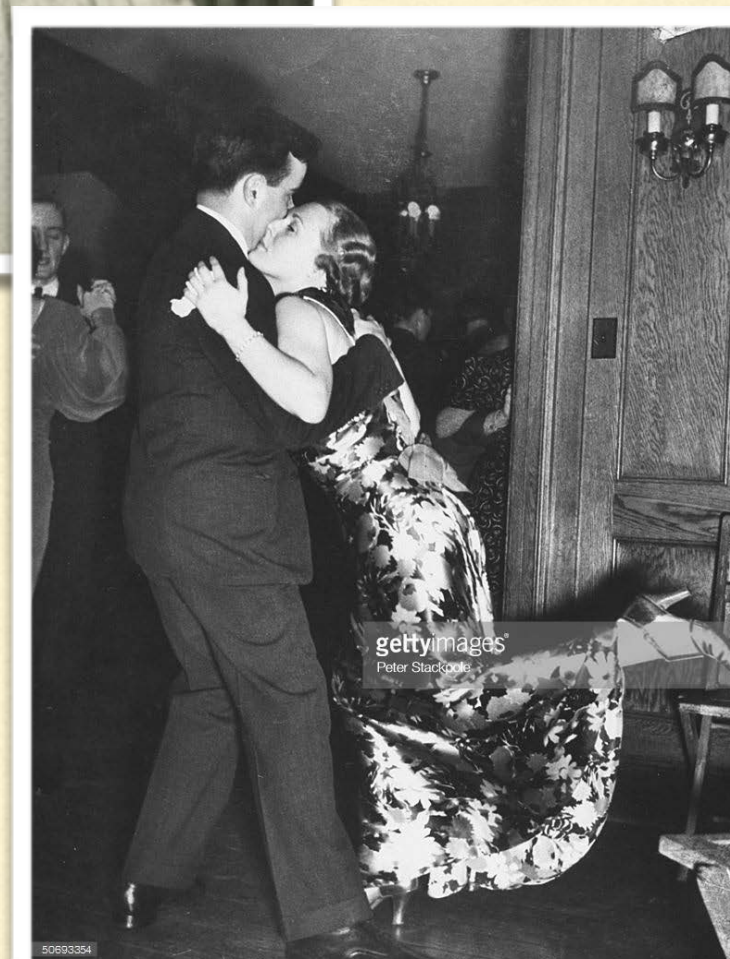
• late 1960s—1970s •

Darby Read





# STAGE I: WEEKEND GUESTS







Sigma Alpha Epsilon contributes an Old Look lassie to Carnival snow sculpture.



This heroic work is The Spirit of the North. Students, working shifts, put in 2000 man-hours to complete it.



Psi Upsilon artists put finishing touches to their exhibit typifying indoor winter sports.



Kappa Kappa Kappa sculpture takes as its motif, See, Hear and Speak No Evil.



Fantasy bordering on surrealist is allowable in Carnival art, as witness this Delta Tau Delta design.



Indian tradition of Dartmouth's found is evident in Alpha Kappa Kappa's dour br

## DARTMOUTH CARNIVAL

Girls and glamour have added to what began as purely a winter-sports event

by CARL L. BIEMILLER

THE SPIRITUAL HOME OF THE SKI in America is the New England village of Hanover, New Hampshire, a post-card community devoted to producing evangelists for winter called Dartmouth College men.

If, as some experts predict, nearly 15,000,000 Americans are destined to become ski enthusiasts by 1960, not the least of the reasons will be the fact that Hanover and Dartmouth, in a solid "town-gown" relationship, have pioneered more things to do in the snow than the Erl King of German my-

thology. The best-known of these innovations is the Dartmouth Winter Carnival.

Once each year, usually at the end of the mid-term examinations, an organization known

Dates, a precious cargo, arrive at the station.



as the Dartmouth Outing Club invites approximately 150 alien athletes for a week of skiing, skating, hockey, basketball and ming competition. Such muscular detangled, Dartmouth students then invite 1600 young women from more than 100 ent schools (Maine to Florida) to go to the normally frill-free campus. The net result is the Dartmouth Winter Carnival, a blend of pageantry, antic and athletic for thirty-eight years has done more to larize chilled outdoor life than long ut

The snow-blanketed village of swells over Carnival week end, alme

### The Rise of the Snow Queens

The Carnival, of course, was not designed as an elaborate amusement for the student bodies of Smith, Vassar, Wellesley, Mt. Holyoke, Skidmore or similar girls' schools. It only looks that way. The high feminine content of the Boston and New York trains laboring into White River Junction and the rapturous squeals which rise above the sub-zero squeaks of trodden snow are merely coincidental. So is the fact that much of the Dartmouth undergraduate body haunts the Western Union office on West Wheelock Street during the days before Carnival to bite off unwanted finger-

- "when guests come to a college event at a men's college, most of the guests are going to be feminine"
- female guests exert a social dominance
- girls rank higher on invitation lists than expert skiers and skaters



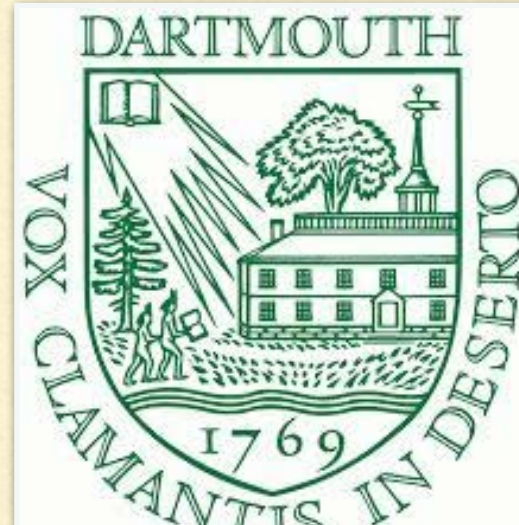
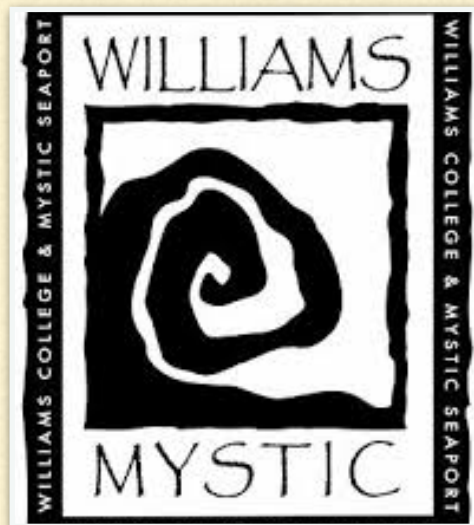
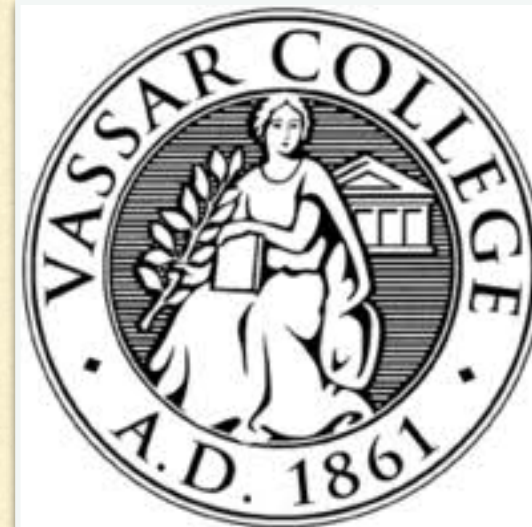




# QUEEN OF THE SNOWS CROWN



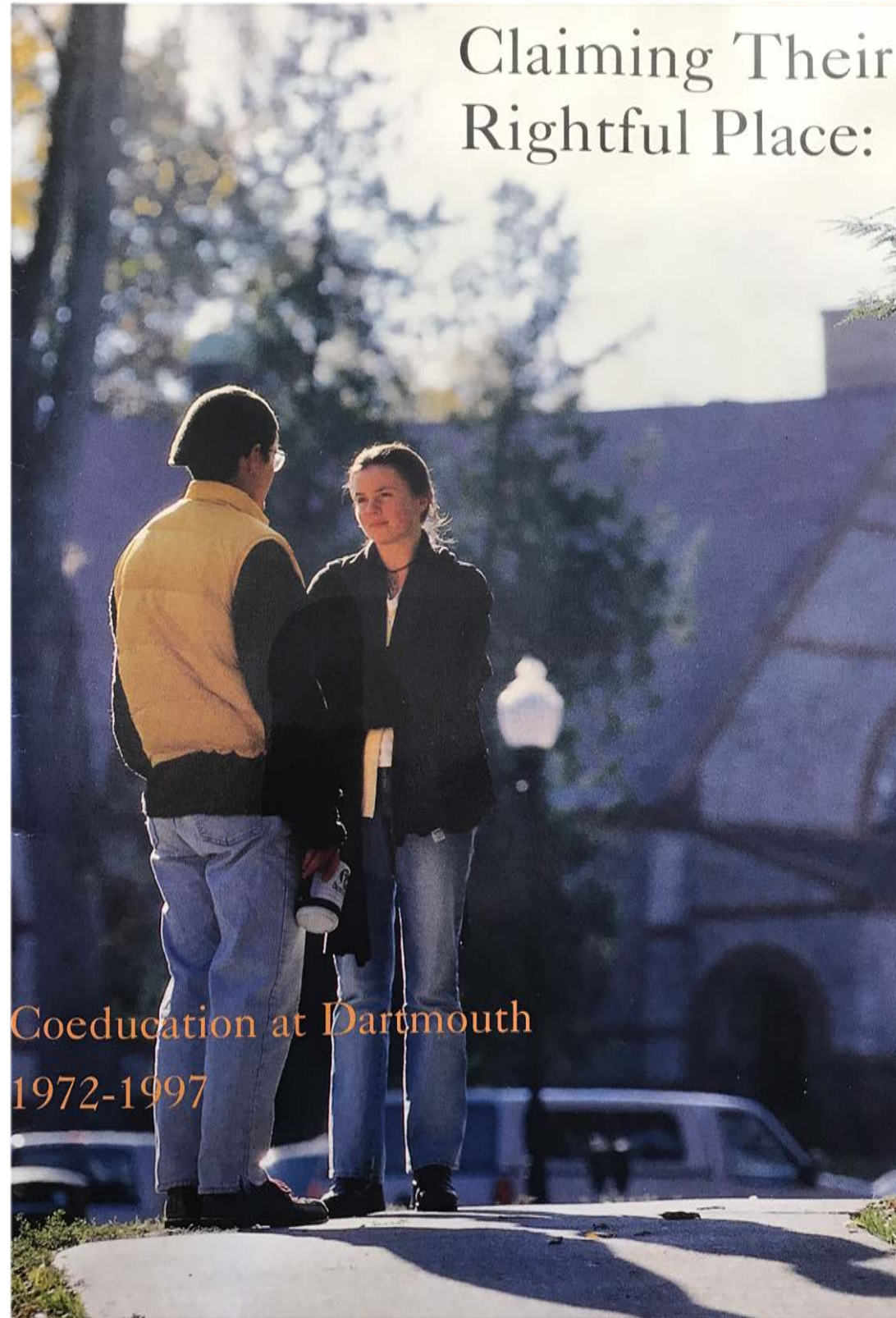




STAGE 2: EXCHANGE PROGRAM



## Claiming Their Rightful Place:



Coeducation at Dartmouth  
1972-1997

Of course, the process of coeducation had begun long before that Sunday in November of 1971. It began with editorials such as these, both of which were written in the 1960s. That decade was also distinguished by a phenomenon with a less than felicitous label — “creeping coedism,” as one student referred to various experiments in coeducation. In March of 1967, 400 women from Colby Sawyer, Mount Holyoke, Smith, and Wellesley came to the College for the “Great Day” — a coeducational discussion of books ranging from Dostoevsky’s *Crime and Punishment* to Tolkien’s *The Hobbit*. (Well, they had to start somewhere!) In 1968, women from these schools arrived in Hanover for more than a day. Participants in “Coed Week,” the “girls,” as the Dartmouth always referred to them, attended classes with the “students,” again as the Dartmouth referred to Dartmouth’s men. These distinctions between “girls” and “students” collapsed the next year with the Twelve College Exchange Program which brought 68 women to Hanover. Here at

the College as regular students, these women discovered what made Dartmouth College distinctive — and not all that appealing. One student from Vassar told the Dartmouth that “most of the older guys seem to have forgotten how to talk casually to a woman — especially in the middle of the week. They seem to think we’re all verboten — either married or someone else’s date.” Then there was the classroom with its ratio of 30 to 1 and those professors who addressed the classes as “Gentlemen — and a Lady.”

- “creeping coedism”
- 1967 — 400 women come for “Great Day”
- 1968 — “Coed Week”
- 1969 — Twelve College Exchange Program



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THE IMPLEMENTATION OF  
COEDUCATION AT DARTMOUTH COLLEGE:  
1972-1982

Philippa M. Guthrie  
History Independent Study  
Professor Jere Daniell  
June 4, 1982

- 2 groups of 75 women
- Exchange Women's Program Committee

- not true students—less threatening to the men
- very social experience

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only the chief officers of the college with whom she worked most closely who understood the exact nature of her counsel and insight.

The female administration played an active role in trying to integrate women into the campus and make them feel as comfortable as possible. Several factors aided them in this endeavor, one of the main factors being the earlier presence at Dartmouth of the exchange women from the Twelve College Exchange Program. These two groups of seventy-five women had at least made women on campus an accepted phenomenon, particularly because they were not true Dartmouth undergraduates and were therefore less threatening to the male students. The exchange women were housed in Cohen dormitory and participated in all facets of campus life.

To help facilitate their integration and aid them in meeting other women at Dartmouth, four members of the faculty and administration, Britta McNemar, Assistant Dean of Freshmen, Marilyn Baldwin, Assistant Provost, Marysa Navarro, Professor of History, and Katherine Stevens, Assistant Dean of the College, organized the Exchange Women's Program Committee, an organization which obtained funding from the President to sponsor activities for the exchange women. One of their biggest projects was an event which took place over the course of the spring term of 1972, called "A Prime of Women." The committee sponsored films, musical events, readings, and lectures by well-known women on various topics pertaining to women in contemporary society. In addition to such large scale projects, the EWPC held potluck suppers,

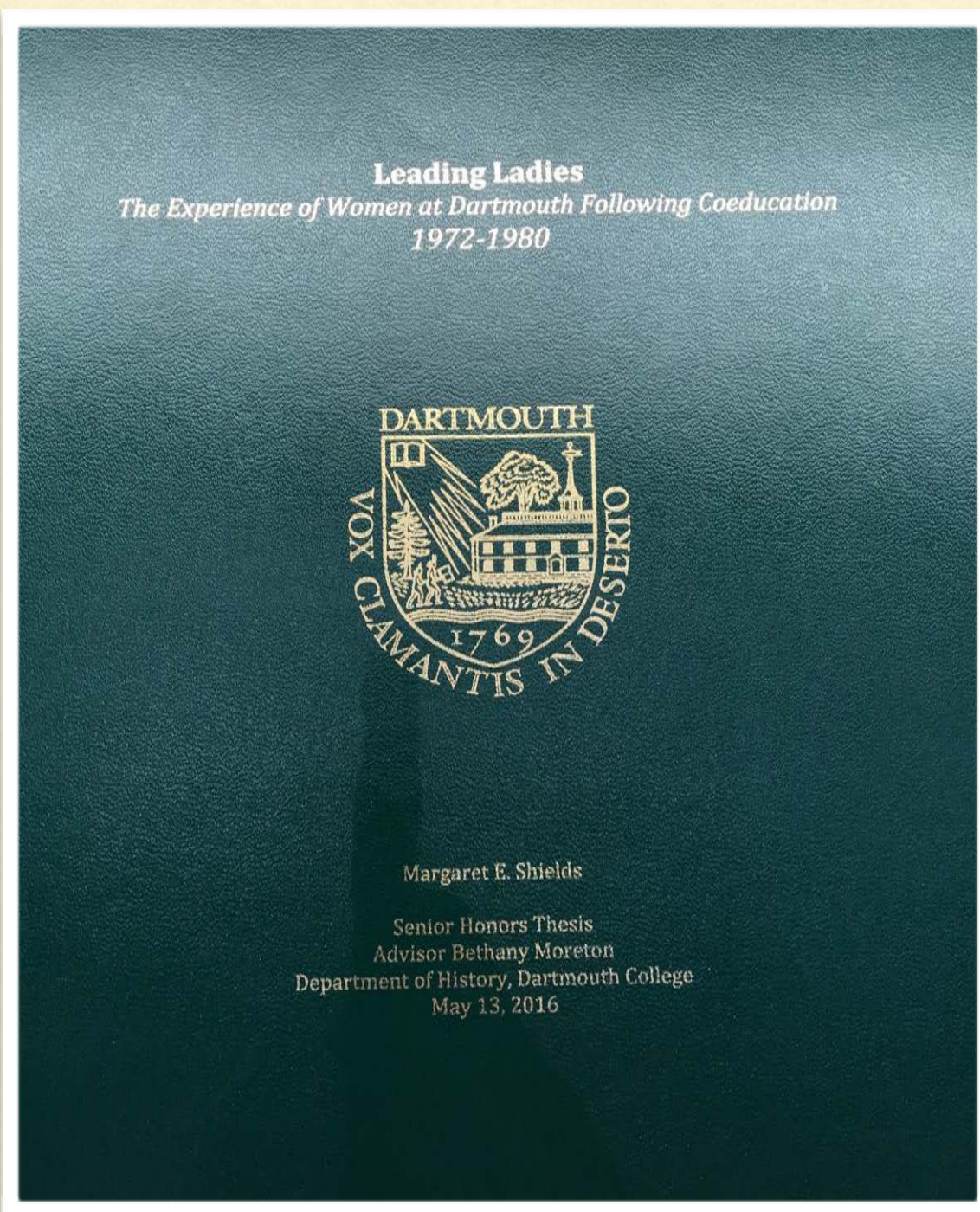


# STAGE 3: COEDUCATION

With gratitude and respect  
for the Daughters of Dartmouth  
who matriculated in September 1972,  
thank you for paving the way.







numerical minority at colleges like Dartmouth to other racial or sexual minorities. She asserted that those who felt out of place chose to focus on academics and often withdrew from social interactions.<sup>75</sup> Because of the gender ratio of men to women at Dartmouth, women found the social scene isolating. Despite initially struggling with the high academic standards, women definitely saw the classroom as a place where they could engage on an equal level to their male colleagues, and where their professors encouraged the women to do so.

- isolation and inequality within social settings
- blunt sexism—ratings on appearance

Women also felt that the dating culture at the College did not treat them as equals to men, and this was mainly because of the unequal ratio of men to women. Many women recalled walking into Thayer Dining Hall and having male students hold up signs rating the female students on their appearance. Some women felt unwelcome by this, others chose to brush it off, and some women threw it back in the men's faces by rating the men. As



- Fraternities very discriminatory against women
- Sink Night letter—women must accept identity as sexual property



that although she disliked the isolation she experienced in the classroom, it was the “social life that focuses on fraternity row that truly disheartens me and many other women.” “Some of these women,” she added, “are very articulate in identifying the need for an alternative focal point.” It can be said that the campaign for Collis Center, the student commons that opened in 1979, began with this undergraduate’s comment.

language, this letter, which labeled Woodward residents the “enemy,” threatened all Dartmouth women should they refuse to become the sexual property of Dartmouth men. In responding to





*Martha Beatie, Class of 1976, currently residing in Quechee, Vermont:*

“Knick knack patty whack send the bitches home, our coeds go to bed alone.”

So it was really bad, but the Dean of the College was up on the steps singing it with the fraternity. And he got fired. But that was so notorious because it was so blatant and so not

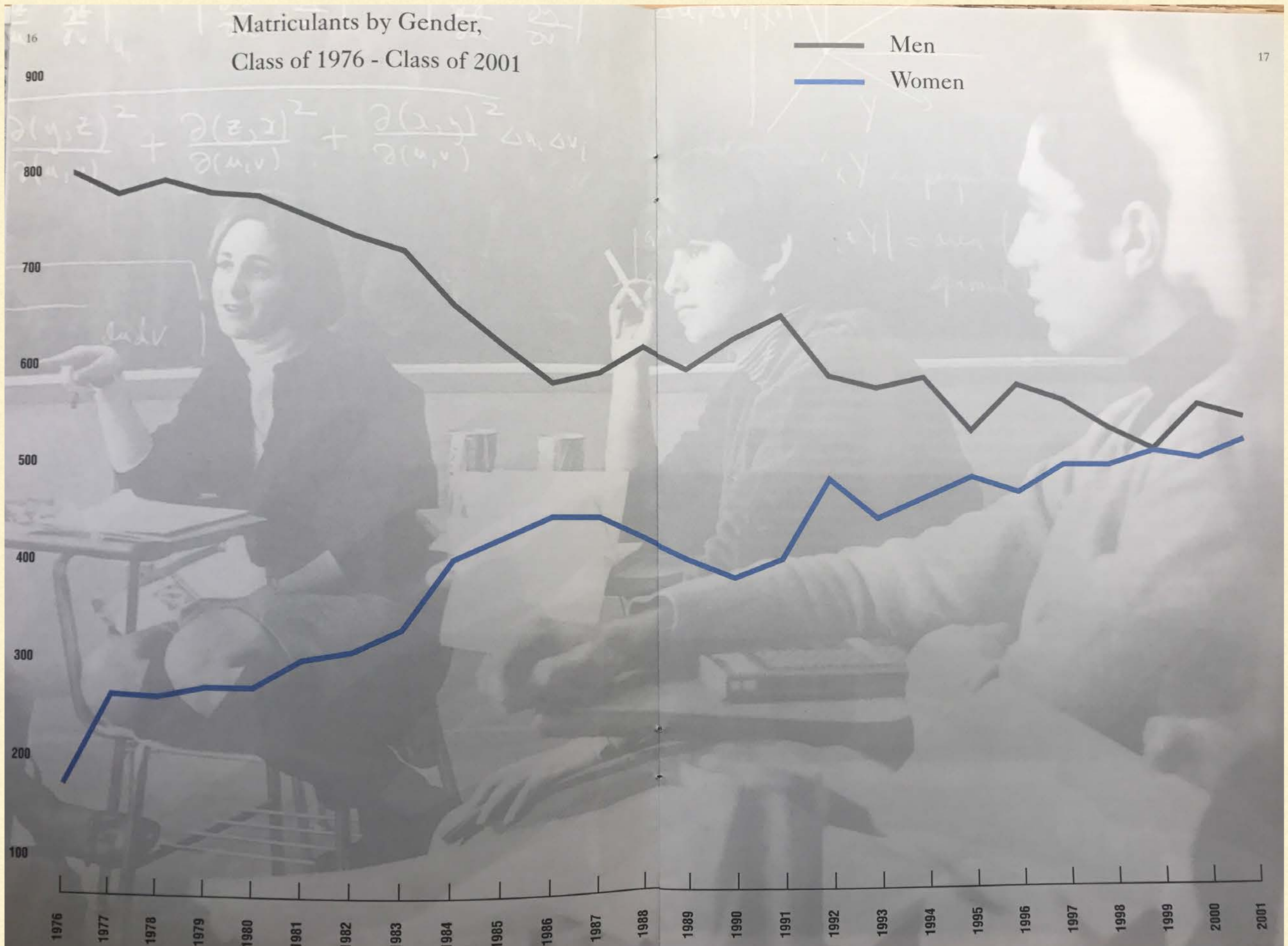
- “Cohogs”
- songs endorsed by the College



“Our Cohogs,” as the song was titled, proclaimed that Dartmouth women were “all here to spoil our fun.” That was only the begin-

Cohogs” one of the best songs in the competition. The records of the evening do not note whether the brothers of Theta Delt sang the loudest on the line “knick, knack, paddy whack send the bitches home,” or provided harmony on “our cohogs they play four they are all a bunch of whores.” Class of 1978 Hillary Smith, who was sitting in the audience, recalled “I heard the song and I thought, ‘they’ve got to be kidding.’ . . . I walked away. Apparently a lot of other women did too.”





taken from *Claiming Their Rightful Place: Coeducation at Dartmouth 1972-1997*



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# THANK YOU

