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Wabash College: Her Square Dances with Coeducation

Robert W. Aaron

Wabash College, founded in 1832, is one of the few remaining all-male higher education institutions in the United States. This historical study explored how Wabash discussed the issue of coeducation in square-dance form, always returning to its starting point of remaining an all-male institution. There were three major dances with coeducation during Wabash College's 174-year history. Each dance was considered in turn along with a discussion on the national historical context during each time period.

I dedicate this paper to the memory of my father, William H. Aaron (1932-2004). His insights on coeducation and his guidance on the historical context were significantly helpful while writing the initial draft of this work.

Wabash College, founded in 1832 at Crawfordsville, Indiana, remains one of the few all-male liberal arts colleges in the United States. Institutions of higher education in the United States were initially founded as men's colleges, even during a time when women were just beginning to gain access to higher education (Solomon, 1985). Over time, many of these all-male institutions started to accept women due to social activist movements, lack of finances, or lack of male students during times of war (Rudolph, 1977; Solomon). At several times throughout her¹ history, Wabash College danced with the idea of becoming coeducational. Yet each time the end result of these considerations was a Board of Trustees' decision to remain all-male. Today Wabash remains a successful, popular, and highly-regarded all-male liberal arts college despite the disappearance of most all-male colleges. Given these changes, how has Wabash College remained an all-male institution throughout her 174-year history?

Wabash has had several square dances with coeducation. Square dances are distant, cordial, surface-level, and relatively short; the participants need not know each other very well in order to successfully square dance together. The key aspects of a square dance are: (a) the dancers meet all others who are attending the dance, (b) there is a leader who tells the dancers what to do at all times and, most important, (c) they usually end up in the same place in which they started. The square dance metaphor

¹ Wabash College students, faculty, and staff use the feminine pronoun when describing the college.

describes Wabash's repeated considerations of coeducation. Those in charge expressed their views, as the leaders of the dance; the issue of coeducation was carefully considered by the constituents, as the dancers themselves, and each consideration of coeducation finished back at the starting point of remaining all-male. Each of Wabash's square dances with coeducation was sparked by a different catalyst that related to the institution's context in greater society. While the reasons for remaining all-male were framed differently during each dance, the College's continued commitment to maintaining the single-sex culture ultimately saved Wabash from financial or instrumental failure on several occasions.

The purpose of this study was to explore three major considerations of coeducation at Wabash College: during the 1890s, the 1970s, and the early 1990s. The national context during these times is discussed so as to provide a picture of outside influences that may have shaped the decision to consider, or not to consider, coeducation. Direct causation between the outside events and the College's decisions to explore coeducation is not inferred. However a relationship exists between the two, and this study will discuss these associations accordingly.

This paper is not intended to be a comprehensive history of Wabash College. Rather, it uses historical documents and other compiled sources to help frame the context of the exploration of coeducation. Specific moments in Wabash's history are examined in an attempt to describe the present ethos of engagement and success that is so well-defined today by her all-male nature. While it may appear that certain periods of time in United States history are skipped, for example the 1950s and 1960s, it should be understood that this paper highlights national and world-wide events only during times when coeducation was discussed at the College.

Wabash College Today

This historical study begins with a brief view of the current state of affairs at Wabash, as it is her history that directly influences her major defining factor as an all-male college. Wabash is a respected, competitive institution with a rich history, but she would be a different place if she were coeducational.

While the students may not interact with women as fellow classmates, something that concerns many of the faculty members (Kuh & Kinzie, 2003), the environment allows for a remarkable amount of freedom of thought and personal expression. At Wabash, men are able to express themselves in ways that are normally not acceptable in American society. Students frequently use the word "love" to describe how they feel about the

school and about each other. They indicate they are able to laugh and cry together without inhibitions. They discuss differing opinions with each other, allowing for respect even when disagreeing. Perhaps these students are not learning the full spectrum of interpersonal communication skills, namely daily interactions with women as peers. However, by putting aside common societal constraints these students are granted a richer and deeper learning experience, perhaps on a more personal level than they would attain at a coeducational institution.

Further evidence of the richer and deeper learning environment is seen in Wabash's results on the National Survey of Student Engagement (NSSE), which measures the extent to which students are actively involved in the college process, both academically and socially (Kuh, 2002). Wabash is a highly engaged institution where the students are active participants in the learning process. Students and faculty report Wabash is an academically challenging college, but this challenge is supported by a high amount of intense student-faculty interaction (Kuh, Kinzie, Schuh, Whitt, & Associates, 2005). Students indicate they can express themselves freely in their classroom interactions due to the all-male culture, and this freedom allows them a deeper academic experience. Seniors indicate they would never change the all-male aspect of the College. In fact, this one of Wabash's greatest assets (Kuh et al.).

The Square Dance Begins: 1832-1900

Wabash College was founded in 1832 when all-male colleges were the norm. Oberlin College, the first coeducational college, was founded the following year and was considered to be innovative and different for the time (Solomon, 1985). This is not to say the idea of coeducation had never been explored as an option for Wabash. On the contrary, it was a question raised among the founders of the College in her very early days. Caleb Mills, the first professor of the College, wrote a letter to trustee Rev. James Thomson, minister at the Crawfordsville Presbyterian Church, in 1833 asking if there were intentions to "have a female department connected with the college?" (Mills, 1833). The answer was no, but the fact that there was this early consideration is worth noting at such a crucial time in the College's inception. The first official dance with coeducation was as early as Wabash's first year.

Starting in the 1860s, there were several minor considerations for Wabash to admit women by the Board of Trustees, the faculty, and the residents of Crawfordsville. In 1868, twenty-three local women applied to Wabash and were refused admission since it was not the College's policy to

accept women. The response letter from the College representatives said they offer "their sympathy" to these women. The applicants responded by writing a letter to the editor of the local newspaper:

Sympathy! Twenty-three women, to whom their rejection cut away the last hope of receiving an education, did not request, did not wish their sympathy when it deprived them of their just rights. Women are already 'sympathized with' too much by those who stand afar off and refuse to help them. (23 Crawfordsville Women, 1868, no page number)

Nevertheless, the College did not grant them, or any other women, admission at that time. There were other options relatively nearby for educating women. For example, the first women were admitted to Indiana University in 1867 (Indiana University Alumni Association, 2000), but it is unknown if any of these Crawfordsville locals decided to travel the 90 miles to Bloomington for their education after their rejection from Wabash.

Soon thereafter, Wabash's President Joseph Tuttle presented his views on coeducation during a Baccalaureate Discourse to the class of 1872 (Tuttle, 1872) discussing possible changes to College curricula and coeducation. He acknowledged that coeducation was a concept that educators around the country were discussing at the time. His opinion was, "...the general rule is that for her own sake, and also for the sake of society, a woman needs a training that is different from that given in our colleges" (p. 8). A college education would "damage her womanly qualities and put her health in serious peril" (p. 8). The point of view at the time appeared to be that women and men had different roles in society, and there was a perception that a college education did not help a woman attain that role. In addition it appeared the common belief was that women's bodies could be physically damaged, somehow, by attending college.

The 1880s and 1890s proved to be the start of a shift during which serious consideration was given to the concept of coeducation. Many reasons for the continued discussion of coeducation were related to issues of money, while others addressed issues of providing a true liberal arts experience. In 1882 an article was written in *The Wabash*, the College's journal, about coeducation ("Coeducation," 1882). The general focus of the article was that it was not a good time to accept women into the College. However, the author began to consider the practical issues of economics: Wabash's all-male culture does not allow for brother-sister combinations to attend the school together. "But what about the schools where an older brother attends with a younger sister, as a shepherd? Isn't Wabash missing out on this ability to have twice the income from one family?" ("Coeducation," no page number). This is the first instrumental discussion of coeducation that marks the first dance with coeducation: a several-year period in which coeducation

for Wabash was discussed seriously.

Other institutions were also warming up to the idea of coeducation during this period. For example, in 1897 the president of The Ohio State University indicated he could see several positive aspects of coeducation, namely that equal training "takes the simper out of the young women and the roughness out of the young men" (Lucas, 1994, p. 157). It was a mere 25 years prior when institutions were discussing keeping the sexes separate, but as the twentieth century approached, institutions appeared to discuss coeducation with a more open mind. Wabash followed suit accordingly, as the Board of Trustees very seriously considered allowing women to attend in the 1890s.

During the early 1890s, trustees Daniel Pratt Baldwin and Simon Yandes lobbied for coeducation (Osborne & Gronert, 1932). Wabash's archives hold several letters of correspondence between board members that discuss coeducation's merits. Judge Baldwin's letters to the Board written during the time when he was in Cairo, Egypt outline his passion for coeducation (Baldwin, 1891). While he believed women should be housed off-campus in "God-fearing families' homes," he did say, "the influence of ladies on the college would be both refining and stimulating" (no page number). Another trustee, M. L. Harries, wrote a similar letter to the President of the Board (Harries, 1891) indicating his preference for a coeducational environment, but only under certain conditions. He called for a separate dormitory, similar to Cornell's "Sage College for Women," and also for a substantial donation to the College's endowment to provide additional salaries for more professors. Baldwin and Harries were two trustees who carried the search for coeducation into the next several years, and they act as the leaders of this first major dance. Others shared their sentiments in the early 1890s. Faculty, some alumni, and even Crawfordsville residents saw the addition of women as bringing in additional revenue sources to the town (e.g. boarding houses) (Osborne & Gronert).

The Board was to deliberate the issue on four different occasions in the 1890s: 1891, 1894, 1897, and 1899. The first two times the Board decided to "indefinitely postpone" the discussion of coeducation (Osborne & Gronert, 1932, p. 209). They danced around the issue for several years. However, in 1897 a survey was sent out to alumni asking for their opinions on coeducation. About half responded and a small majority was in favor of coeducation. The president at the time, George Stockton Burroughs, was also in favor, but the final decision on this was to be determined by the Board of Trustees. Another dance was about to begin at this point, when the meeting in which the aforementioned letters from Baldwin and Harries were addressed. The resolution made by the Board was a) to remain all-male, and also b) to

consider a coordinate agreement with a women's college, were one to be created at Crawfordsville. In spite of what may appear to be movement in the direction of considering coeducation, the board emphasizes that it "...declares itself opposed to unconditional coeducation" (p. 209). However, it appointed a committee of the citizens to explore possible funding sources, should the coordinate coeducation opportunity arise. The square dance of 1897 ended, but it was the first dance on record that ended on a slightly different note from the others, as a serious exploration of coeducation's issues began.

Two years later, the citizens' committee finally held a public meeting about their research. They determined it would take \$100,000 to begin a coordinated program for women at Wabash. A sweeping resolution came out of the committee at this point to *immediately* become coeducational.

And then a dam seemed to break. Mr. Peter S. Kennedy, leading lawyer, proposed a substitute to the official resolution...making it a vigorous, if not a violent, demand for straight and immediate coeducation. His amendment provided that the trustees of Wabash 'should, at once, open the doors of that institution to all young ladies who may wish to attend it' on exactly the same terms as young men. (Osborne & Gronert, 1932, p. 210)

This comprehensive change was received well by the other citizens in attendance, and seemingly the Board of Trustees agreed it was a solid decision. For the moment, the 1899 dance with coeducation appeared to end differently from earlier dances, at least from the point of view of the Crawfordsville citizens.

However, while the citizens were having a successful discussion about the benefits and feasibility of coeducation, the College was going into a decline under the reign of the current president, George Burroughs. Burroughs resigned his position in 1899 because he apparently *lost* the fight for coeducation (Osborne & Gronert, 1932). He was in office for seven years during this time of intense discussion of the coeducation issue. The start of his presidency was very strong (Trippet, 1982). "He wanted to make changes in the academic character of Wabash" (p. 3). For instance, the creation of the College's Phi Beta Kappa chapter in 1898 is attributed to Burroughs's work.

But enrollment declined during the Burroughs years due to an elimination of the College preparatory department in light of successful local high schools (Osborne & Gronert, 1932). In addition, nearby state universities began to grow exponentially, including Indiana University, Purdue University, and University of Illinois. Finally, the Board's lack of decision-making ability on the subject of coeducation did not help with enrollment and discouraged annual giving:

[These circumstances] also worked to discourage donations to the endowment fund: if education in the future was to be the work of public high schools and state universities, why give money to a private institution? And why give money to a college so ungenerous as to exclude women from its benefits? (Osborne & Gronert, 1932, p. 221)

Unfortunately many of these circumstances surrounding the decline in enrollment were merely societal, circumstantial, and beyond the control of the president. While he had support of the citizens, the declining enrollment and the growth of other nearby institutions kept the Board in a perpetual square dance. Burroughs decided to resign in 1899, taking a professorship at, of all places, Oberlin College, the original coeducational institution.

The Dance Card is not Full: Coeducation at Wabash 1900-1970

Compared to the number of times Wabash danced with coeducation during her first 70 years, there is a surprisingly small amount of information in the Wabash archives on the subject of coeducation during her second 70 years. Perhaps Wabash had grown comfortable in her role as an all-male liberal arts college, surviving as one of the few options for all-male colleges in the twentieth century. One may expect to find subsequent dances with coeducation coinciding with key points in American history such as the turn of the twentieth century, World War I, the Depression in the 1930s, World War II, and in the late 60s and early 70s during the Civil Rights Movement. While Wabash engaged in some of these dances, she surprisingly did not discuss coeducation during times of major national hardships: namely during World War I, the Depression, and World War II.

Instead, the College found innovative ways to save herself during these difficult times. The events of World War I took many college students away from their campuses to enlist with the military. Wabash noticed a decrease in enrollment, but the Secretary of War during this time, Newton Baker, met with men's college presidents to agree upon a minimum enlistment age.

It was agreed that except in case of urgent necessity no such student should be called into active service before he was twenty-one. The plan seemed to meet the two-fold purpose of saving the lives of the colleges and building up at the same time a useful reserve of officer material (Osborne & Gronert, 1932, p. 324).

There is no documentation supporting discussion on coeducation as a mode for maintaining numbers of students in the College.

During the Great Depression, Wabash experienced financial hardships along with other institutions of higher education across the country (Lucas, 1994). Many colleges and universities endured major curriculum cutbacks

and decreases in the number of faculty members (Rudolph, 1977). Wabash was not immune to these issues, but the College and surrounding community found innovative ways to band together and help students stay in school. First, citizens of Crawfordsville found students small jobs to help offset college costs. "Alumni who were students then recall, with warm praise, the many Crawfordsville townspeople who went out of their way to find jobs for them" (Harvey, 1982, p. 99). It is no surprise that the town helped the students during this difficult time, as Crawfordsville residents seem to take great pride in Wabash College. The town was settled only 10 years prior to the College's founding (Cline, 1991), therefore the town's history is closely tied to that of the College.

Second, Wabash took a risk by attempting to help her own student body financially. "The college loaned money to hard-up men and it offered grants-in-aid, burdensome to the school's financial condition but an essential form of relief to many students" (Harvey, 1982, p. 99). The College was willing to take on financial hardships in order to save her students, and this risk was yet another innovation during hard times. In addition, Wabash benefited from the National Youth Administration's funding for part-time work, starting in 1935 and lasting for eight years until World War II. Through this program, the College was able to provide part-time jobs to college students. As a result of these innovations, the subject of coeducation for purposes of maintaining Wabash's financial viability was not discussed during this time.

A dramatic change came to Wabash during World War II when it became a military training institute for seven years.

During those seven years the civilian student body became steadily smaller; the faculty was reduced by service enlistments, and those who remained accepted greatly increased responsibilities; the administration obtained and accommodated a unit of the Navy College Training Program (V-12); activities labeled "extra-curricular" virtually disappeared; the normal functions of the college were generally distorted. (Harvey, 1982, p. 109)

The V-12 program brought more than 300 men to Wabash in addition to the approximately 300 civilian students who were still on campus (Harvey). By 1945, nearly 700 military men were being trained at Wabash and only 10 civilians remained on campus (Cline, 1991). During this time Wabash's president Frank Sparks took a one-year post in Washington, DC to assist with the war effort as chairman of the national Bureau of Manpower Utilization. At the end of his one-year term, he came back to Crawfordsville to run the College, business as usual. As quickly as the program started at Wabash, it ended with commencement in 1946 and the end of World War II. Clearly this was a time of major change and challenges for the College, but

once again due to innovations, there was never any mention of coeducation during this time. The Navy V-12 program sustained Wabash during a time when a third of her previous population was away fighting in the war (Harvey). Remarkably, there was no need to host a square dance with coeducation during World War II.

Perhaps Wabash has a great deal of luck, or perhaps the Board was intentional about keeping her all-male status. More likely than not, it simply never occurred to the students, faculty, or trustees to consider admitting women during these hard times. Wabash continually found methods of surviving the major hardships in our country's history without needing to change one of the most fundamental aspects of this school. The men-only educational culture remained the same at Wabash, while numerous other schools needed to change during these times.

Square-Dancing Fever: Coeducation at Wabash in the 1970s

It is not clear what re-opened the dance floor for exploring coeducation in the 1970s; there was probably no single event that sparked this discussion. Rather, the dance started again most likely due to the national events occurring around this time. The story of Wabash's square dances with coeducation in the 1970s is largely the same as it had been in the past. Due to societal influences, the Board of Trustees formed a committee to explore the issue. Once again, the Board ultimately decided that Wabash would remain all-male. The distinctive factor during this round, however, was that the catalyst for agreeing to enter the coeducational dance floor was an intangible feeling on campus that this issue should be explored. Wabash's archives contain documents surrounding the publicity that was generated from the committee's work (newspaper articles, for example), but nowhere is there information on *why* the committee was formed during this time.

At other schools, literature on women's studies was increasing in the 1960s and 70s (Lucas, 1994). Also, the number of women attending college increased significantly during this time. "The changing complexion of the student population – women already made up slightly more than half of all undergraduate enrollments nationwide – added momentum to the campaign for integrated courses" (p. 247). Solomon (1985) adds that the number of women in higher education was increasing, and their voices were being heard:

[T]he late twentieth century sees changes in women's attitudes, expectations, and demands.... [W]omen by the 1980s increasingly realized the necessity of public recognition and governmental response to blatant and less obvious inequities. Thus, women rediscovered the importance of working together. (p. 206)

The issue of women's rights was a hot topic in the 1970s, and it fueled many discussions and debates about the role of women in higher education during this time (Solomon).

The Study Committee on the Education of Women at Wabash conducted a survey of alumni (Shearer, 1971) similar to the exploration in the 1890s. They received a 50% response rate through a mail-in survey, a notably high response. The majority of alumni supported maintaining the all-male status of Wabash, but the attitudes were more divergent than in the 1890s survey. Shearer indicates three themes that arose from the 1971 survey's subjective comments: (a) one small group was strongly against keeping things the same; (b) a second group was "not convinced that the environment would be improved by the addition of women to the campus," (p. 7) but they would be willing to explore coeducation if it meant ensuring a stronger financial base for the College; and (c) the largest group wholeheartedly felt the College should remain all-male, but they would be willing to change that if it meant the school would survive a financial crisis. Eleven percent of the alumni were undecided on the issue, as were the students and faculty when questioned via similar surveys.

There was more variance in the responses this time around the coeducation dance ring, but the Board of Trustees yet again brought the issue back to square one with its decision to remain all-male. However, the reasons for maintaining the campus's all-male status are markedly different. In 1973 John Collett, the President of the Board of Trustees, and Thaddeus Seymour, the college's president, summarize the Board's reasons as wanting to stick with the "singleness of purpose: traditional undergraduate education in the liberal arts to prepare men for leadership in a free society." Second, they viewed that staying all-male "contributes to the diversity in higher education and freedom of choice for students." They viewed Wabash as offering a different option in the high school students' array of choices. Third, the addition of women would change the culture on campus drastically, either by reducing the number of men in half or by increasing the College's size by 60%, neither of which were desirable changes to the current cultural context at the time. Finally, the strongest indicator of the times in which this vignette is set: "The Board has voted *for* Wabash to remain a men's college, not *against* coeducation" (Collett & Seymour, 1973). The board members acknowledge that coeducation is important, but they do not believe it fits into the Wabash culture. With this open letter to the Wabash community, the Board decided to kick off a capital campaign in which it had plans to raise \$32,000,000 by 1976 ("Wabash remains male-only," 1974). Perhaps the Board wanted to use the energy from this dance with coeducation to turn over a new leaf for the College. Or, perhaps this campaign was a good way

to move on from the entire issue of coeducation altogether. Baker (1982) believes this is so: "And [the Board] recommended, rather wistfully perhaps, that 'this action be definitive' – more bluntly, that the question of coeducation at Wabash go away" (p. 181). However, the dance continued onward during the next two decades in spite of this recommendation.

The Square Dance Continues into the 1980s and 1990s

Scholars often argue that we have little historical perspective on events that occurred within the last 30 years (A. Walton, personal communication, September 2003). However, it is important to highlight the more recent dances with coeducation at Wabash during the late 1980s and early 1990s to gain a better understanding of how Wabash's history has shaped her present-day culture.

Several important events occurred on campus or in the country that may have a relationship with the decision to further the exploration of coeducation. First, the *New York Times* published an article (Maeroff, 1984) that discusses the disappearance of all-male colleges. At the time of this article, the author indicates only two non-military schools remained all male: Wabash and Hampden-Sydney College in Virginia. Washington and Lee University, also in Virginia, had just become coeducational that year. Around this time, Wabash was exploring offering courses in women's studies. In 1986 and 1987 they hosted a "Women's Week:" a series of educational programs around women's history ("Studying womankind: At all-male Wabash, females are the one-week sex," 1987). This was an effort on the part of the faculty to educate this all-male campus about women's issues. The program was well-received in campus newspaper articles and editorials, and it sparked debates about whether or not men are prepared to interact with women upon their departure from Wabash (Stegman, 1986). These healthy discussions were part of the College's rich intellectual culture. It is not clear if the program continued far beyond 1987, however.

This time the faculty members were a major catalyst for starting the dance, when in 1986 they sent around a petition asking to explore coeducation (Wabash College Faculty, 1986). Perhaps the heightened awareness of women's issues from the Women's Week programming is what started the dance this time, coupled with the fact that there were now very few all-male colleges left in the United States. In 1990, another committee was assembled by the Board to review coeducation, but this time it was a faculty board that presented an "educational case for admitting women" to Wabash (Wabash College Faculty, 1990). It indicated the College's mission, majors, and diversity initiatives would not have to change in order for the school to

accommodate women. Still, the final word from the Board was, "Wabash is best able to maintain its contribution to and reputation for superior liberal arts education by remaining all-male for the foreseeable future" (Goering, 1992, no page number). It is clear that by this time in Wabash's history, the Board believed a change away from an all-male institution would have created more of a hardship for the College's student culture than it would have improved the students' liberal arts education. Based on these reports and on more recent anecdotal evidence (Kuh & Kinzie, 2003), the dance appears to be over, and no one wishes to start it again any time soon.

Conclusion

Three major dances with coeducation at Wabash College were explored in this study: in the late 1800s, during the 1970s, and again in the 1990s. While other institutions of higher education were becoming coeducational due to financial constraints or during times of war, Wabash's considerations of coeducation were solely based on intangible changes in American society and culture that warranted discussions of issues related to the education of the sexes. The discussion seemed to become more heated as time went on, and yet the final decision by the Board of Trustees each time was to bring the dance full-circle back to remaining all-male.

Present-day faculty members who worked at Wabash during the 1990s indicated that the discussions surrounding coeducation "nearly ripped the campus apart" (Kuh & Kinzie, 2003). More than 10 years later, the faculty members still remember the tension the discussions caused, but they are now reporting the College is better off in the long run. Perhaps the recent discussion created a stronger commitment to single-sex higher education. The all-male nature of the College appears to be the glue that binds the students together, and this helps create the rich and competitive, yet supportive, environment valued by students, staff, and faculty.

The college experience needs to provide a slice of the proverbial real world to students in a safe environment where they are allowed to grow, learn, and form their own opinions. When a college limits the manner in which a mind can grow (for example, a religious institution that does not allow for exploration in other religions), then it may be impossible for students to learn about fitting into the larger society after graduation. How would that type of environment prepare a student for adult life after college? It is a disservice to college students when they are unable to learn about the diverse world while exploring early adulthood. On the surface, Wabash's all-male culture would appear to hinder a student's development of interpersonal relationships with female peers and thus not prepare him to survive in the

world beyond college.

However, when analyzing the history of coeducation at Wabash, it is clear that she should remain all-male. Wabash College provides a haven for a man to learn about himself in relation to larger society. It offers the opportunity for rich academic thought, for steep competition balanced by an environment of respect and support, and for freedom to take risks without fear of embarrassment. Present-day administrators and faculty are quick to say that Wabash is not for everyone, and students often mention that their time at Wabash is one of the most difficult and challenging times in their lives (Kuh & Kinzie, 2003). While Wabash students may not learn about everyday interactions with women as peers during their college experience, they are learning how to respect differences of opinion, they are developing a strong work ethic, and most of all they are learning self-reliance and self-awareness that American society often does not permit men to learn. These are skills that can be applied to interacting with anyone. There is no "typical male" model that these men need to follow. Instead these students are free to learn about adulthood in an environment that teaches them techniques which guarantee success as adults. Another square dance with coeducation would just bring Wabash College back to the same starting point again,

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Facebook and College Students' Development of Mature Relationships

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On college campuses across the country, students are spending hours of their time on the social networking website, Facebook. This study employed a qualitative approach to understand if Facebook affects social development among undergraduate students at Indiana University Bloomington (IUB). Using a focus group of seven students, researchers gathered information regarding Facebook in relation to mature interpersonal relationships as stated in Chickering's fourth vector of Identity Development.

Today's college students are being "poked" and solicited by their friends, peers, and sometimes strangers – online. This is happening on a social networking website, www.facebook.com (Facebook). Poking is a way of greeting others online. Facebook is organized much like traditional school yearbooks – small books with information for students about their classmates, including photos and interests (Metz, 2004).

Facebook was created in February 2004 by two students at Harvard University, Mark Zuckerberg and Eduardo Saverin, who wanted to create a website that would connect students on the Harvard campus (Feeney, 2005). Today, the site has more than 3.8 million registered college users from 1,531 different North American colleges (Facebook). Facebook is viewed over 100,000 times a day at Indiana University (Facebook). Not even two years old, it has become an obsession among college students (Vanscoy, 2005; Rice, 2005).

They use it to send messages to friends, reconnect with people they met outside the classroom, and search for fellow students with particular characteristics. These personal traits range from political affiliation to involvement in student organizations. It has become a crucial aspect of some students' lives and their social interactions.

Erikson (1950) stated that the period between the ages of 18 to 22 is a critical time for people to develop the ability to create strong interpersonal relationships. Therefore, this study utilized participants who are traditional aged college students. The purpose was to understand if Facebook affects social development among undergraduate students at Indiana University Bloomington. Specifically, the authors framed the study using the fourth vector of Chickering's Theory of Identity Development, known as Developing Mature Interpersonal Relationships (Chickering & Reisser, 1993). The fourth vector pertains to the development of lasting, intimate relationships as