Eight Decades of Women at Yale Divinity School

MILESTONES AND RECOLLECTIONS
Women had an influence at YDS well before they were allowed as students. There were some notably strong-minded faculty wives such as Delia Lyman Porter. In his work, *Yale and the Ministry*, Roland Bainton wrote that Prof. Porter was “urged to write more by colleagues, students, and not the least by Mrs. Porter, herself so dynamic that there was never a hiatus between the resolve and the result.” Beyond social activities, the “Divinity Dames” also were involved in service work. Mrs. Porter, for example, was instrumental in organizing the Neighborhood House near St. Paul’s Church on Chapel Street.
1932

It was a male-dominated world in June 1932 when the Educational Policy Committee voted to recommend to the Yale Corporation that women be admitted to the Bachelor of Divinity program. According to the minutes from that meeting their acceptance was subject to the following conditions:

1. That no more than ten women be admitted in any one year.
2. That admissions of women shall be in addition to the present limitation of enrollment.
3. That financial aid shall not be granted them from the present established scholarship fund of the school but that prizes shall be open to them unless otherwise provided by the terms of the gift of any prize.

In the fall of 1932, two women were listed in the First Year Class in the YDS Bulletin. The school maintained its policy of no more than ten women per class through the 1950s.
Things weren’t always easy for the early implementers of the 1930s....

Dean Weigle had told me, when I was accepted, that I was the first woman they had admitted and that I’d have some problems to overcome. “We have one or two professors,” he said, “who do not believe that women have the mental capacity to do our work.” (One of those professors later gave me my only C.) “Several in authority feel sure that women will be disruptive,” Dr. Weigle continued, “so I must warn you to leave our men alone.”

Thelma Diener Allen, class of 1935
Not always welcome in the academic sphere!

At some point during my first or second year, I learned through Paul Vieth that I had been discussed for thirty minutes in a faculty meeting. Professor Bainton had proposed giving me a church history prize. Some members of the faculty objected on grounds that the donor of the money for the prize had specified that it be given to “the man with the highest grades in church history.” The final decision went against me.

Thelma Diener Allen, class of 1935

Did they treat you differently in the classrooms?

Well…not overtly. But it was subtle and I felt that they just wanted men students. And… the students really had not been prepared either. Not, I had some very good friends among the men students, but in classrooms, there was … not an ignoring completely, but a …not welcoming. In fact, I became so shy that I wouldn’t even enter into discussions and things in class. Out of class was a different matter.

Winifred Watson Smith, student in 1936
No place to live on campus!

As I reflect on my time at Yale, I have to begin with the lack of housing for women. During my nine months at Yale, I lived in five different houses...

Anne Strain, class of 1938

There being no accommodations for women at YDS, Laura and I had agreed by correspondence to seek an off-campus rooming arrangement together... From the housing list Laura chose a suitable room with kitchen arrangements on nearby Sheldon Terrace. We though this was quite luxurious and ate rather well pooling $5.00 per week in our grocery fund. We never considered invading the refectory—for, as I remember it now it seemed so overwhelming—so male, so privileged, and so expensive that it was not for the likes of us. Each morning, we packed our lunches, and raced the 7 minute walk to the school—to spend the day, to return for a hastily prepared supper, and then to run back to the library in the evening to study until it closed at 11 p.m.

Jeanne Humphreys Hein, class of 1954
1930s-1950s: living with the status quo

It was indeed a daunting experience to be a woman student at YDS before the 60s. ... Since only ten women were allowed in each of the three classes, we comprised only a small minority in the student body of over 300. There were no women faculty members and few, if any, female administrators.... However, probably most daunting of all, we were taken aside early into Liston Pope’s office and told that each of use was taking the place of a man in the student body, and thus we better work hard, serve the church significantly after graduation, and NOT get married. I do not mean to give the impression that women were either ignored or openly oppressed at YDS in the 50s.

In fact, in many ways, I (and probably the other women) felt very lucky to be there. It was a time of great theological ferment and heavy conversations .... We didn’t have the categories at that point saying, “this is a sexist remark, this is a condescending remark” and so forth. In fact, I had the opposite response. I said, “Well, I’m one of those privileged few. I better do something about it.” And so I worked very hard and I did well academically.

Ruth Ferguson Hooke, class of 1956
In 1932 women were admitted as candidates for the B.D. degree. Since that time they have numbered about 10 percent. Twenty years later, in 1952, a study of the two hundred fifty-two women who had been enrolled disclosed that only 36 per cent had obtained their degrees. Marriage accounted for 40 per cent of the withdrawals. In academic performance the women are above the average of the school. They are harder to place in field work, earn less and make a greater demand on the scholarship funds of the school. They put their training to good use as ministers’ wives, directors of religious education, and teachers of religion in colleges and on the mission field.

Roland Bainton in *Yale and the Ministry*
Number of Women Registered by Classes

1931-1951

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The 1952 Batchelder study identified three main problems for women at YDS:

First, the problem of the emotional adjustment to an all male environment is more difficult for the women, than is the adjustment of the men to the fact of the sparse female campus population. **Vocational decision** is sharply challenged for many women who face at the Divinity School for the first time the possibility of **marriage** as an alternative choice to ‘Christian vocation’….

A second point at which I feel the women are at a distinct disadvantage is in **housing**. Privacy for study is essential at the graduate level, yet fellowship is desired. Because there is such a small female community, the personal problems and antagonisms are magnified in close quarters. Ideal would be a dormitory with private sleeping and study rooms, adequate social rooms, and space enough for more women.

A third problem area is that of **field work**, and this has been stressed by many respondents. Significant and relevant jobs for women are hard to find, and this is a constant problem for professional women, even after school – witness the fact that one woman was turned out of two jobs because a man, less highly trained than she, was available.
1950s-1960s: Things begin to change under Dean Liston Pope

After graduation in 1954 I took a job as Dean Pope’s secretary. Ever a sensitive social liberal, he always seemed somewhat uneasy because I as a YDS graduate was doing secretarial work. So he expanded my job as he could beyond the usual secretarial work—but, as he would tell me—there was no way within the limits of the system that existed within the university that he could elevate me to a job commensurate with my education and experience. One day, he burst into the office and triumphantly announced he had gotten me the title of “Advisor to Women Students.” I was astonished because we had never even discussed it. Women, by that time, of course were beginning to occupy a more prominent role at YDS.... Dean Pope had simply convinced the Provost that women were now very much part of his concern as dean and he needed help. To me he also admitted it was the only way he could elevate my pay scale, a matter that genuinely concerned him.

Jeanne Humphreys Hein, class of 1954
In 1952 Dean Liston Pope appointed a “Committee on Program for Women Students” to address the needs exposed by the Batchelder report:

On January 20, 1953, this committee reported that it had given consideration to the various problems which are peculiar to women students, such as

1. The difficulty experienced by women students to earn sufficient self-support.

2. The difficulty experienced by women in getting religious field work related to the profession for which they are preparing.

3. Dissatisfaction with residence facilities for women students.

4. The comparatively small number of women students who follow through the three-year course to the B.D. degree.

Partly in response to the Committee’s report, in 1953 a two-year Masters in Religious Education degree was introduced at YDS.
On-campus housing!

Housing, a major problem for women in the early decades, was addressed in 1957 by the opening of Porter Hall as a women’s residential hall. Until its destruction around 2000, Porter Hall was located behind the back parking lot, on the hill leading down to St. Ronan Street.
By 1965, 45 women were listed in the YDS student directory. The directory also had six pages of photos of student wives.
1970s: Revolution!

The “Times They Were A-Changin’” in the 1960s and early 1970s as civil rights and Vietnam War protests engaged students throughout the country. The idea of co-education at Yale College was broached in the late 1960s. No longer content with the status quo, women at YDS revolted!

Yale Daily Nev
April 1970
Recollections of the liberation of the men’s room

This particular incident has to do with consciousness raising, an important part of one’s experience as a student. Women students were sufficient in number by then at Y.D.S. that we all together noticed that we all were having similar problems. At the Divinity School, there were no restroom facilities accessible to women in the Library without going a fair distance. If you were working in your carrel in the Library, you had a long way to go before you found a restroom. There was in the basement of the Library at the time, where many of the carrels were, a men’s restroom. So a group of us decided to liberate it, to either make it a restroom for women, or, at least one that could be used by both women and men. Everybody was used to the kinds of demonstrations that included sit-ins, so we had a sit-in the bathroom in the basement of the Library…. The Dean was Colin Williams, and he came with a white flag of sorts, surrendering, so we could have a bathroom…. It raised a lot of consciousness around the Divinity School.

Margaret Farley, Ph.D student at the time
Liberation of the Yale Divinity School Library Men's Room

CAROL P. CHRIST

At 10:15 on a Thursday morning a contingent of about ten graduate student women walked past the bleary-eyed men students gathered for ritual pipe-smoking and gossip in the library lounge, tacked the letters "WO" on the door of the men's room, claimed possession by placing a bouquet of plastic flowers in the urinal, and sat down. So began the historic "Liberation of the Washroom" at Yale Divinity School. The pipe-smokers awakened as they read the manifesto posted on the wall of the lounge announcing that the Babylonian Captivity* of the facility had come to an end. The women would occupy the washroom for a number of years equal to the number the men had held it, and then it would revert to joint use.

Did the men realize the hardship they would now be forced to suffer? How many times had they smirked in superiority as they watched women colleagues run three flights of stairs separating the women's room from the library lounge, the biblical reference room, the stacks, and the study cubicles? Did they perhaps imagine unknown terrors of silent humiliation when, after spending hours engrossed in an arcane text, and just having discovered the key to some ancient mystery, they would have to answer nature's call with a mad dash up the stairs? Inside the men's room.

Late in the afternoon, just as the women inside were becoming bored with the escapade, the Dean of Yale Divinity School, sporting a white flag and bearing a peace treaty, rushed down the stairs of the library. The treaty was slipped under the door. Inside, the women noted that he gave official deanly approval to the principle of integration, couched in the liberal Christian language of "common use." He requested only that the users of the room lock the door while inside.

Although the terms did not meet their claim to just retribution for years of humiliation and outrage, the tired women reluctantly accepted the peace treaty. One of them placed the letters "Women and" on the door, and they left. Later they billed the Divinity School $1.53 for the lock. They received prompt remuneration from the Dean's "indiscretionary" fund.

To this day the coveted washroom remains integrated. Word has it that the decal letters left by the women have been replaced by an official paint job. The occupation was recorded for posterity on the front page of the New Haven Journal-Courier, April 10, 1970, and later in The New York Times. Women participating in the action included Carol P. Christ, Francine Cardman, Marilyn Collins, Mary Rose D'Angelo, Margaret Farley, Kit Havice, Margaret O'Gara, Judith Plaskow, and Ann Vater.
1971: Progress

In 1971, Joan Bates Forsberg became Advocate for Women and Registrar. Her work description:

• Carry out the registrar's administrative duties
• Counsel -- personal, vocational, spiritual
• Teach course in Women and Ministry
• Participate in school's liturgical life
• Direct program for women.

She was soon promoted to Assistant Dean and then to Associate Dean for Student Life.
Detra MacDougall recalled in 1976:

Having worked in the Registrar’s Office since 1963, I have seen several changes take place at the Divinity School regarding the enrollment of women. The most visible change is the number of women enrolled. When I first arrived on the scene, the average number of women enrolled was 37 out of an average number in the student body of 321.... In 1971 the Registrar position was available and a few powerful political women started negotiations with the Dean to hire a woman who would help minister to the specific needs of women. With their combined efforts such a person was hired. [Joan Bates Forsberg]
The Women’s Center was formed under Forsberg’s leadership:

[The women students] all helped me decide that we needed a space on campus for women to meet. There needed to be something like a Women’s Center.... I think it started in terms of thinking about needing a room where women, if they wanted to come to talk with me, of if they wanted counseling, ....

I can see the day as clearly as if it were yesterday. I was sitting in my office and a couple of the other women were here in the room with me. Raymond Wood was the Facilities and Business Manager of the School, and his office was across the hall....

The women and I had decided that I would go and ask Mr. Wood for a room where I could meet with women when they came for counseling.... I stepped out of my office, half way across the hall, and the women in the office behind me suddenly said, “Ask for a suite. Ask for a suite”......
A “Liveable Life Styles” seminar was held in 1971. Guest lecturers were brought in for the series, which could be taken for credit.
Women's Lib No Hula Hoop; It's Here To Stay!

By ELIZABETH G. CURRAN
Register Staff Reporter

For all those male chauvinists who think Women's Liberation has peaked, Caroline Bird, author of Born Female, has an emphatic no! Anything but.

"Many think it's a fad—that it's peaked—like hula hoops. But my mail says it hasn't." Miss Bird spoke Wednesday night to an overflow audience in Yale Divinity School's Marquand Chapel. Interest in the best selling author ran high.

Her lecture was slated for the Divinity School's auditorium—which seats 200. The scene, however, quickly shifted to Marquand chapel which also overflowed its 380 seating capacity.

The movement is getting into new places. Recruiting new kinds of women. "It's in Bible belt colleges. There is a women's caucus in every profession. Even housewives are organizing conscious-raising groups."

First In Series

Miss Bird's talk on "Why Women's Liberation Now?" kicked off the first in a series of eight lectures sponsored by the Yale Divinity School Alumni Council. The free weekly series on "A Search for Liveable Life Styles" will bring top speakers from diverse professions to the divinity school campus. The First Congregational Church of Old Greenwich is funding the forum.

"Consciousness raising," Miss Bird explained, "is one of those technological devices which travels from one culture to another. The Communists did than we realize. Five years ago women thought they had equality. I thought I had it. That was before I took an assignment with Saturday Evening Post exploring the silly idea that women were kept down at work. I discovered that I was a victim of this discrimination too."

Former Newsweek Staffer

Miss Bird, a former staffer for Newsweek and Fortune magazines, is now consulting editor for New Woman which ran its first issue in June.

Caroline Bird tussles her mixed grey shoulder-length bob back in a quick little jerk when she talks about New Woman. "Margaret Harold, a Floridian, is the editor and publisher. She's put a great deal of her money into this thing to give attention to the life styles of independent women that the media just seems to overlook." Circulation is now up to 400,000.

"I reported the Saturday Evening Post with more indignation than grace. They turned the article down. I had to write "Born Female" to get the story in print."

"Today," she beams, "the Saturday Evening Post is out of business. "Born Female" is now in its second edition. Nobody thought feminism would sell. "True there was Betty Friedan's best seller Feminism Mystique—but the word for Betty in those days—and I quote," she quickly added, "was "strung.""

Successful women were not complaining out loud. "They simply said that in order to get ahead a woman had to be twice their weight."

But there's no turning back now. The women's movement has begun."

In the town clerk's office, at the bakery, with the local pizzeria and at the women's club, the message is being heard."

Becoming women is a major task. Miss Bird believes women are growing up and becoming more independent."

"They're asking for a better world. They want the right to decide who they want to have children with when...and how they want to have children."

With a laugh, Miss Bird adds, "They want their physical equality restored to them."

But what about the "sexist" changes? "I believe in this movement because it's a movement of change."

"I don't want to change, I want to change things."

Miss Bird's lecture was received with a standing ovation. The audience was made up of young and old, men and women. They were all interested in the message that was being delivered by the woman who is leading the way.
A Mingling of Modes....

At the same time that women were asserting themselves at students at YDS, other women on campus remained in the traditional Divinity wives mode, joining together in activities of the “Crescent Community.”
1970s: Women join the faculty

Margaret Farley was hired as Lecturer in Christian Ethics in 1971, the first full time woman faculty member at YDS. She became Assistant Professor in 1972, Associate Professor in 1974, and Professor in 1984.
Letty Russell joined the faculty of Yale Divinity School in 1974 as an Assistant Professor of theology and rose to the rank of Professor in 1985.
Barbara Hargrove was Associate Professor of the Sociology of Religion, 1975-1978

Bonnie Kittel joined the faculty in the late 1970s.
Dear Sister Seminarians and Faculty;

Each year the number of women enrolled in divinity schools increases, and as a result new issues become apparent. Not only are we faced with the practical problems of admissions, but theological controversies loom large, including such concerns as the varieties of ministry for women, the shape of a feminist theology, the under-representation of women on seminary faculties, and the subtle pressures which result from our being a minority group on campus.

Many of the women at Yale Divinity School feel that the issues named above could be better suffered and understood through the sharing of ideas, differing experiences and a common sense of sisterhood. We now invite you to a Women’s Inter-Seminary Conference to be held February 16-18, 1973 at Yale Divinity School in New Haven, Connecticut.

We hope to find you and other women from seminaries all along the North and South East with us that weekend, pooling resources (have you developed any liturgies you would like to share?), establishing a network of communication and cross-fertilization. Please return the questionnaire below before November 1, adding any ideas or suggestions you feel pressing.

In freedom,

The Conference Committee
% Carol Adams
Box 1, Yale Divinity School
409 Prospect Street
New Haven, Connecticut 06510
The May 1972 issue of Reflection was the first to focus on women at YDS.
By 1979 when Leander Keck became Dean, it was reported that over the past 10 years enrollment of women had risen from 30 to 190.

The January 1982 issue of *Reflection* celebrated fifty years of women at YDS.
As we gather for the Jubilee Celebration of the admittance of women to YDS, we come with our own individual memories of life at YDS, some pleasant, some not so pleasant. Some remember living off campus when there were no women living on campus. Others remember 301 Prospect St. and evening escorts. Others remember Porter Hall. Still others remember Co-ed dorms. What about the days when you were the only woman in the class? Or when you were accused of being at Divinity School only to find a husband? Or when your financial aid was cut because you got married?
The atmosphere had changed....

I chose YDS over several other seminars because I understood that it was open to women, had a growing consciousness among students and faculty, and was a place where I could wrestle with the problems women face and develop the gifts we have to give in ministry. I have not been disappointed.

Gail Unterberger, M.Div. 3rd year
Bryon, Texas

I am excited and encouraged by the diverse backgrounds, experiences, and ages of women at YDS. The increasing number of women students is only a first step towards the inclusion of “all God’s children” in the life of the school and the ministry. We also need to make certain that the whole community is included in the words and thought patterns of our songs and worship. “The brotherhood of man” or “the sons of God” may be traditional terms for the community of God, but they also exclude over one half of that community.

Talitha Arnold, M.Div. 1st year
Tempe, Arizona
Slowly, but surely, more women joined the faculty at YDS in the 1980s-1990s:

Serene Jones  
Susan Garrett  
Shawn Copeland  
Ellen Davis, Lee McGee & others...  
Katherine Gill  
Marilyn McCord Adams  
Kristen Leslie
Margot Fassler was Director of the Institute of Sacred Music and Tangeman Professor of Music History from 1994-2004
In 2001 Rebecca Chopp was appointed Dean of the Divinity School.

She left YDS in 2002 to become President of Colgate University.
In 2008, Emilie Townes became the first woman and the first African American to serve as YDS’s Associate Dean of Academic Affairs.
2010: Women comprise 50% of the student body and close to 40% of the faculty.