

A Tradition All Their Own: The Creation and Redefinition of the Tufts Cannon and
Naked Quad Run During the Vietnam War

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Research Statement: The changes of the Cannon tradition and origins of the Naked Quad Run reflect conflict, protest, and unrest in students' response to the Vietnam War on campus. The creation and redefinition of these student traditions reflect students' behavior and the tangible connections these student traditions held on the Tufts student experience.

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On a cold, December night in 1987, Debbie Brown stands barefoot on the pavement outside West Hall. It is the night before fall finals and Brown is a freshman in her first semester at Tufts College. Naked and shivering, Debbie knew she would make history tonight. Alongside six other women, Brown became one of the first women to participate in the Naked Quad Run at Tufts.

Across campus, under the cover of darkness, a group of students weave through the shadows of campus buildings, carrying paint cans and paintbrushes. Reaching their target at the top of the Hill, the students stand guard as one by one, each student contributes paint to an antique cannon embedded in a base of concrete. The students' message, "GOOD LUCK ON FINALS," covers the surface of the cannon over successive layers of messages and multicolored icicles, drip-dried from years of painting. As the students stand watch throughout the night, they represent not only a nocturnal student tradition, but also a rite of passage and expression of a student's time on campus.

Student traditions, such as the Cannon and Naked Quad Run, played an instrumental role on the Tufts campus and in the culture of its student life. Both of

these student traditions represent a connection to student culture and student control. The impact of the Vietnam War and sexual liberation are equally important in understanding the change in these student traditions in response to conflict and protest on the Tufts campus. Together, these two student traditions share across time and space, representing student agency on campus and the rejection of convention and authority. The painting of the cannon is a rejection of an old university tradition and redefinition of a new student tradition adopted by student culture. The Naked Quad Run is a student-created tradition in a time of sexual liberation and student autonomy. Through the redefinition and creation of these two student traditions, the tangible connections student traditions hold on the Tufts student experience reflect a change in student behavior and campus culture that is ever present in Tufts' student community today.

The Medford Historical Society gifted the cannon to Tufts University in November 1956. The Tufts cannon is a deck cannon from the USS Constitution, also known as "Old Ironsides." The U.S. Navy originally gave the cannon to Medford in 1938 as a gift for helping to raise money for the restoration of the USS Constitution. Emma Gray-Francis, president of the Medford Historical Society, rescued the cannon from degradation in Medford city storage and communicated with the U.S. Navy Department in Washington, D.C. to officially release the cannon to Tufts University.¹

¹ "Cannon." *Public Relations Scrapbook, 1957*. Vol. 15. 1957. p22. Office of Public Relations records, 1937-2001. University Relations Division. Tufts University, DCA. UA063.001.014.001.

Student rumors suggested that the cannon commemorated Tufts' win over Harvard in the first football game ever played² and that the cannon points in the direction of Harvard.³ Despite student claims, the cannon's placement represents the military presence at Tufts and the university's contribution to the nation's military.⁴ The cannon symbolized a celebration of military success and war. The cannon is located between Ballou Hall and Goddard Chapel.

In the 1950s, military presence and participation in ROTC is highly accepted on the Tufts campus, as these programs had their own dormitory and instructional facilities.⁵ The construction of Carmichael Hall in 1954, served as the dormitory for men in the Naval Reserve Officers Training Corps (NROTC). This program gave students the ability to earn a B.S. in naval science.⁶ The 1950s were primarily a conservative era. Military support and participation on Tufts' campus was both positive and accepted, which made the campus environment primarily peaceful, as student protest did not take place until the early 1960s.

Eventually in time, the meaning of the cannon changed from a symbol of honoring war to a symbol refuting the military history on Tufts' campus and the honorableness of war. Through the course of the Vietnam War, student attitudes changed towards the military, military recruiters, and students participating in the

² Carzo, Rocco J. et al. *Jumbo Footprints: A History of Tufts Athletics, 1852-1999*. Trustees of Tufts University, 2005. Tufts University, Medford, MA. Pages 38-40.

³ Blanding, Michael. "Express Yourself: Spray paint and a cannon spell a long-sting tradition at Tufts." *Tufts Magazine*. Winter 2006. Office of Alumni Relations. Tufts University. Accessed October 26, 2017. Web. <http://emerald.tufts.edu/alumni/magazine/winter2006/features/feature1.html>

⁴ "Historical 'Old Ironsides' Cannon Donated To Campus By Medford." *Tufts Weekly*, Vol. 61, No. 10. 1956-1960. Tufts University. DCA.

⁵ Sauer, Anne. *Tufts University*. College History Series. Charleston, SC: Arcadia Pub. 2001. Print. Page. 119.

⁶ Ibid., Page. 111.

ROTC program at Tufts. In addition, these attitudes affected the meaning of the cannon and threatened its existence on campus.

The Vietnam War brought on a series of protests and student activism on college campuses nationwide. During the earlier years of the Vietnam War, small, student anti-McCarthy and anti-nuclear protests are organized and the national emergence of the civil rights movement brought on social protest and civil rights student organizations, which would later generate the anti-war movement across the nation's college campuses.⁷ In 1964, a chapter of the Students for a Democratic Society (SDS) formed on Tufts' campus. This organization played a large part in the opposition of the war on Tufts' campus and the progression of student protest and unrest.⁸ By 1965, the Vietnam conflict escalated into a full-scale war, with American troops systematically bombing North Vietnam.⁹ The Tufts community began to demonstrate opposition towards the war and students began participating in antiwar protests. Tufts students participated in an anti-war rally on the Boston Common amongst 250 protesters.¹⁰

Tufts students protested the cannon, as they believed the cannon was an instrument of war on campus and glorified the Vietnam War. The university removed the Tufts cannon from campus in the late 1960s and the cannon remained in storage at the Tufts Buildings and Grounds Department. The cannon received

⁷ Kindig, Jessie. "Vietnam War: Student Activism." *Antiwar and Radical History Project – Pacific Northwest*. University of Washington. 2009. Accessed October 23, 2017. Web. Depts.washington.edu/antiwar/Vietnam_students.shtml.

⁸ Miller, Russell. *Light on the hill: A history of Tufts College, Since 1952*. Volume 2. Tufts University. 1986. Print. Pages. 270-272.

⁹ Anderson, David L. *The Vietnam War. Twentieth-century Wars*. Basingstoke, Hampshire; New York: Palgrave Macmillan, 2005. Print. Pages 45-46.

¹⁰ "Rally for Peace." *Tufts Weekly*. February 19, 1965. Pg. 1. Tufts University. DCA.

repairs to its oak base,¹¹ but university officials decided to keep it in storage longer to avoid the possibility of damage due to student protest on military pressure and presence on campus.¹²

The 1970s were the most significant years of antiwar activity at Tufts and campuses nationwide. President Nixon's decision to enter Cambodia, generated protest across the nation, especially on college campuses.¹³ The National Guard was deployed to a number of campuses to control the protests. National Guard troops killed four students at Kent State in Ohio and police killed two protesters at Jackson State in Mississippi.¹⁴ These killings sparked a nationwide student strike of over four million students, including students from Tufts. Tufts students set up a strike center on the main campus in Medford and held rallies to protest both the war and violence against protesters.¹⁵ In 1970, Tufts students boycotted the university's graduation ceremony in protest of the continued presence of military recruiters on campus and in solidarity with students at Kent State.¹⁶ Even though the university did not officially close, these protests caused many inconveniences for university officials including the cancellation of final exams.¹⁷

In March 1971, the Fletcher school became a target of antiwar protest at Tufts. Student radicals firebombed the office of Dean Edward Gullion. The student

¹¹ "Sign of the Times." Photo Caption. *Facilities Management records*, 1849-2004. UA021/001, Box 13. Building and Grounds. Tufts University, DCA.

¹² "Cannon fake revealed" *Observer*. Vol. 25. No. 5. October 2, 1987. p2. Tufts University, DCA.

¹³ Anderson, David L. *The Vietnam War. Twentieth-century Wars*. Basingstoke, Hampshire; New York: Palgrave Macmillan, 2005. Print. Pages. 92-93.

¹⁴ *Ibid.*, Pages 94-95.

¹⁵ Sauer, Anne. *Tufts University*. College History Series. Charleston, SC: Arcadia Pub. 2001. Print. Page. 126.

¹⁶ *Ibid.*, Page 94.

¹⁷ Sauer, Anne. *Tufts University*. College History Series. Charleston, SC: Arcadia Pub. 2001. Print. Page. 113.

radicals targeted the Dean for his political views on the Vietnam War and the school's ties to foreign policy and the U.S. military and federal government.¹⁸ A group called "The Arson Squad" claimed to be responsible for the attack and destroyed two offices, causing \$75,000 in damages. The bombings by student radicals was unusual to the Tufts campus and community, as Tufts' student protests and activism had not taken such extreme and violent forms before. The perpetrators were never caught and the motivation behind this attack remains unclear.¹⁹

Anti-war activities on campus continued and increased until the end of the Vietnam War in 1975. Public protest and resistance to the war pressured the Nixon administration to negotiate peace by signing the Paris Peace Accords in 1973. This peace agreement included peace terms and a timeline of the withdrawal of the U.S. military from Vietnam.²⁰ By 1974, majority of U.S. troops were out of Vietnam and South Vietnam surrendered to North Vietnam by April 1975. The fall of Saigon marked the end of the Vietnam War.²¹

Tufts students protested the presence of the ROTC on campus and by 1973, the program moved to MIT.²² The protest and harassment of ROTC students at Tufts demonstrate similar actions the university believed would be conducted on the campus if it returned earlier to the campus before the end of the war. In 1976, on

¹⁸ Dionne, E.J. "No New Leads In Tufts Bombing." *The Harvard Crimson*. March 24, 1971. <http://www.thecrimson.com/article/1971/3/24/no-new-leads-in-tufts-bombing/> (Accessed 10/2/17).

¹⁹ Dionne, E.J. "Tufts Bombing Remains Unsolved." *The Harvard Crimson*. March 23, 1971. <http://www.thecrimson.com/article/1971/3/23/tufts-bombing-remains-unsolved-pa-bomb/> (Accessed 10/2/17).

²⁰ Anderson, David L. *The Vietnam War. Twentieth-century Wars*. Basingstoke, Hampshire; New York: Palgrave Macmillan, 2005. Print. Page. 105.

²¹ *Ibid.*, Pages. 107-109.

²² Anderson, David L. *The Vietnam War. Twentieth-century Wars*. Basingstoke, Hampshire; New York: Palgrave Macmillan, 2005. Print. Pages. 118-119.

behalf of the Tufts Alumni Council, William G. Meserve requested the cannon to be returned to campus in a letter to Tufts administration.²³ The request is approved by administration and the cannon returns to campus in 1977, nearly a decade after the university removed the cannon for renovation and protection from student protests. The cannon was not met by protest nor was any special ceremony performed to mark its return.²⁴ Perhaps since there was no protest to the cannon's return, war was not as emotional an issue to students as it was to those during the Vietnam War.²⁵ However, later in the spring of 1977, a group of unknown students painted the cannon for the first time, in protest of Tufts' support of Ferdinand and Imelda Marcos.²⁶ The Marcos family was the ruling dictatorship of the Philippines and contributors to the Tufts endowment. The couple visited Tufts for Imelda to receive an honorary degree from the institution. Over 1,000 people protested their visit, including Tufts students. Students and faculty signed petitions and students continued to paint the cannon in protest of the visit. As a result of the various protests, the university cancelled the dedication ceremony and discontinued relations with the Marcos family.²⁷

Painting the cannon began as a benign tug-of-war between students as well as between students and administrators. The painting of the cannon had mixed

²³ Meserve, William G. "Correspondence to Vice President John Mitchell on cannon being returned to Tufts Campus." *Tufts Alumni Correspondence*. December 27, 1976. Tufts University. DCA.

²⁴ "Tufts' Cannon Returned." *Boston, MA Herald American*. D. 337,060. Boston Metropolitan Area. April 27, 1977. Facilities Management, UA021/001. Buildings and Grounds, Box 13. Grounds. DCA.

²⁵ Cannon, 1977. "Ugly contradiction." *Criterion*, July 1977. P. 2. Tufts University, DCA. UP053.001.003.00022.

²⁶ Cannon, 1977. "Ugly contradiction." *Criterion*, July 1977. P. 2. Tufts University, DCA. UP053.001.003.00022.

²⁷ Spring, Suzanne R. "Marcos Cancels Funds for Tufts Endowment." *The Harvard Crimson*. January 7, 1981. Accessed October 26, 2017. Web. <http://www.thecrimson.com/article/1981/1/7/marcos-cancels-funds-for-tufts-endowment/>

views. For students who first painted the cannon, their motivations were to vocalize their disapproval with the Tufts administration and the administrations' ties to the Marcos family. The cannon became their canvas to put their words of protest into actions. Student, counter-protesters repainted the cannon, as they opposed the actions and opinions of the student protesters. Although this form of protest was more subdued compared to protests in the 1960s and early 1970s, it demonstrates the changes in attitudes towards the meaning and purpose of the cannon as a military landmark and monument on campus to a billboard for student opinion and expression.

Even with the cannon's return, students had different opinions of its presence on campus. Some students believed that despite the cannon's historic value to the City of Medford, the cannon had little to do with the university. Students believed the cannon glorified war and contradicted the Tufts motto, "Pax et Lux," The motto, adopted in 1857, is Latin for "Peace and Light."²⁸ On the other end, some students believed the cannon was a tool that secured American independence and that Tufts students should be proud of their heritage represented through the cannon. These same students repainted the cannon black to cover up painted works of student activists. These students, along with Tufts administration, believed the cannon should be brought back to its traditional exterior and protested further defacement of the cannon by student protesters.²⁹ Although many students and the university opposed the painting of the cannon, as it was considered an act of

²⁸ Cannon, 1977. "Ugly contradiction." *Criterion*, July 1977. P. 2. Tufts University, DCA. UP053.001.003.00022.

²⁹ Cannon, 1977. "Students repaint cannon." *Observer*. Vol. 12. No. 11. December 2, 1977. P.4. Tufts University, DCA.

vandalism, the activity of painting and repainting the cannon soon became a permanent fixture as a student tradition on the Tufts campus.

Although Tufts administration disagreed with the continued painting of the cannon, the university found ways to control, yet continue the student tradition, while preserving the cannon itself. The department began to use anti-graffiti paint on the cannon. This paint was a black, base coat for the surface of the cannon and could be easily cleaned if other paint was applied over it. This protected the original surface of the cannon from further damage of paint.³⁰ Bill Slater, the director of the Tufts Grounds and Buildings department at the time, credited Harvard University for the idea, as Harvard used the anti-graffiti paint to protect the statue of John Harvard from student paintings in Harvard Yard.³¹ This not only demonstrates that students at another campus were taking part in a similar student tradition as Tufts, but also Tufts administration adopted the same model as Harvard in controlling the student tradition and preserving the university monument. The department also began to periodically sandblast the cannon in order to remove the excessive amounts of paint that accumulated on the cannon's surface over the years. Due to the amount of paint, the cannon was no longer mobile and required machinery to be properly removed. Administrators, such as Associate Dean of Students, Bruce Reitman, believed the sandblasting was necessary in order to preserve the overall structure of the cannon.³² The results of the first sandblasting demonstrated these

³⁰ Cannon, 1977. "Students repaint cannon." *Observer*. Vol. 12. No. 11. December 2, 1977. P.4. Tufts University, DCA.

³¹ Ibid.

³² "Cannon removed for renovation." *Observer*. Vol. 20. No. 1. August 30, 1985. p2. Tufts University, DCA.

beliefs, as the paint removed from the cannon had a significant impact on its weight.³³ The university removed the cannon twice for sandblasting in 1985 and in 1996.

The painting of the cannon eventually evolved into a nightly ritual for Tufts students in the early 1980s. With a variety of both personal and political messages, the cannon became a billboard to announce upcoming events, demonstrate school spirit, send personal and group messages, and commemorate and protest many national events. Due to the growing competitiveness in the painting of the cannon, the student tradition developed strict policies to preserve the future of the cannon tradition. Painting of the cannon was typically done after midnight and students camped out to protect the cannon and prevent other students from painting over their work.³⁴

In 1987, the cannon is damaged while in transit from Ballou Hall to Goddard Chapel. Students placed the cannon in front of the doors of Ballou Hall as a student prank on commencement day.³⁵ As the Buildings and Grounds department moved the cannon back to its original location, the cannon fell and a piece of the cannon broke off.³⁶ The damages revealed to the university that the cannon was not an original long gun from the USS Constitution. Due to poor documentation with its transfer to the Tufts campus in 1956, there was much ambiguity surrounding the cannon and whether it was an original. The Vice President of Operations at the time

³³ "Cleaned cannon returns." *Observer*. Vol. 20. No. 10. November 1, 1985. p2. Tufts University, DCA.

³⁴ "Campus Life: Tufts; For the latest in campus news, read the cannon." *New York Times*. March 12, 1989. Accessed October 28, 2017. Web. <http://www.nytimes.com/1989/03/12/style/campus-life-tufts-for-the-latest-in-campus-news-read-the-cannon.html>

³⁵ ³⁵ "Cannon fake revealed" *Observer*. Vol. 25. No. 5. October 2, 1987. p2. Tufts University, DCA.

³⁶ Sauer, Anne et. al. "The Cannon, 1956." *Concise Encyclopedia of Tufts History*. 2000. Tufts University. DCA. Print.

of the damage, David Moffatt, dispelled the uncertainty by reviewing the damage and structure of the cannon. The broken piece revealed the inside of the cannon contained plaster and determined the cannon was in fact a replica. Moffatt concluded that the cannon was one of the replicated cannons used at the USS Constitution site while its original cannons were removed for cleaning and restoration.³⁷ The confirmed origins of the replicated cannon lessened any further university pressure and intervention of the student tradition. This confirmation not only allowed the continuation of the cannon painting tradition, but also alleviated the pressure from university administration to properly preserve and protect what they originally believed was an authentic piece of history.

The painting of the cannon continues as a student ritual today, however, the cannon's history of paintings has not gone without incident. With racial, religious, and sexual differences amongst students often creating barriers of understanding, the cannon has perpetuated these barriers on the Tufts campus through offensive and insensitive, painted works.³⁸ The act of painting hostile and degrading comments is the new "defacement" of the cannon to Tufts administration and students. These acts expose the persistence of racism, sexism, and homophobia on campus. It is a result of these occasions that the Tufts administration participates in the student tradition by repainting the cannon to cover up any offensive or obscene material.³⁹

³⁷ "Cannon fake revealed" *Observer*. Vol. 25. No. 5. October 2, 1987. p2. Tufts University, DCA.

³⁸ Cannon, 1986. "Offensive painting of cannon." *Tufts Daily*, April 2, 1986. Page 2. Tufts University, DCA. UP029.007.008.00045.

³⁹ Cannon, 1986. "Letter to Editor: cannon painting insensitive." *Tufts Daily*, March 31, 1986. P2. Tufts University, DCA. UP029.007.008.00043.

The cannon, once a traditional fixture on campus, eventually is redefined into a student tradition at Tufts. The influence of the Civil Rights movement, Vietnam War, Anti-war movement, and student activism, changed not only the meaning of the cannon, but also its purpose to the Tufts student experience and the Tufts campus community. In a time of social unrest, the painting of the cannon became a new student tradition that continues to the present day. The cannon serves as a canvas of student expression, carrying messages of protest, awareness, and sometimes hate. The change in student behavior during the Vietnam War is reflected in the rejection of the original meaning of the cannon. With the painting of the cannon, students redefined the meaning of the cannon through their experiences of unrest and protest during the war.

The Naked Quad Run (NQR) was one of the most popular student traditions and known to university officials as the “Nighttime Quad Reception” to conceal the tradition’s true activities.⁴⁰ The run took place around the Tufts residential quad, on one night, every December, as a way for students to supposedly relieve stress before finals. There is much ambiguity around the origins of the Naked Quad Run and the reasons it began, as the student tradition was not something the university kept record of. Students documented the NQR through student memory and the campus press. This is significant as students created, organized, and documented the Naked Quad Run themselves. The NQR existed in a semi-organized form since at least 1982,

⁴⁰ “The Naked Truth: NQR’s History Marred in Rumor and Conjecture.” *The Tufts Daily*, January 8, 2008. Tufts University, DCA.

as an image of students participating in the run is published in the 1982 yearbook.⁴¹ However, Tufts alumni remembered the run taking place as early as the 1970s. Seth Ammerman (Class of 1976) recalled participating in an early Naked Quad Run in 1973.⁴²

Streaking, the act of running naked through a public place as a prank or public act, became popular on college campuses during the 1970s, as students wanted to participate in something beyond their traditional campus activities that captured their fun-loving spirit.⁴³ According to an article in the *Tufts Daily*, students wanted to challenge authority and the Naked Quad Run at Tufts was at the edge of legality, which made it all that more appealing to Tufts students.⁴⁴ The streaking at Tufts began with small groups and individuals from West Hall, a residential hall for students on the Tufts campus. The NQR began as a rite of passage for West Hall student residents and overtime the run eventually grew to become an organized event for hundreds of students at Tufts.

Students claimed the Naked Quad Run first began as a protest against coed dormitories. Some alumni and staff from the 1970s believed the coed policy had no influence on the origins of the run, as West Hall residents organized the original run and West Hall did not become a coed dormitory until 1987.⁴⁵ In an interview with

⁴¹ "Naked Quad Run, Pep rally." *Tufts University Yearbook*. 1982. Tufts University. DCA.

⁴² "The Naked Truth: NQR's History Marred in Rumor and Conjecture." *The Tufts Daily*, January 8, 2008. Tufts University, DCA.

⁴³ Horowitz, Helen Lefkowitz. *Campus Life: Undergraduate Culture from the 18th Century to the Present*. 1st edition. New York: A.A. Knopf, 1987. Print. Page 260-261.

⁴⁴ Wang-Iverson, Jeremy. "Princeton may halt nude run: changes are not likely for similar Tufts tradition." *Tufts Daily*. Monday, January 25, 1999. Volume 38, No. 2. Pg. 1. DCA. UP029.020.031.00002.

⁴⁵ Sauer, Anne. *Tufts University*. College History Series. Charleston, SC: Arcadia Pub. 2001. Print. Page. 12.

the *Tufts Daily*, Seth Ammerman (Class of 1976) said, “although some of the runners were motivated by various causes, the run was primarily an outlet for students to relieve stress.” Ammerman stated some students ran in protest as a way to defy authority and gain campus media attention. Runners also protested for peace or against war and university changes.⁴⁶ Despite Tufts student and staff claims about the origins of the run having no connection to coed activities, women’s role in the student tradition draw parallels to coed experiences on the Tufts campus. Although a small group of male student residents from West Hall created the first run at Tufts, the Naked Quad Run grew in popularity and changed in meaning as women were introduced in the advent of coed education and dormitories.

The 1970s brought a new wave of feminism that impacted many women in American society and on college campuses. Women began to organize and question their identity as female and this generated a lot of change on college campuses, including Tufts campus. Tufts women challenged their societal role and questioned their gender structure in comparison to race, class, and power.⁴⁷ Female students participated in student protests and activism during the Vietnam War. Some protests on the Tufts campus supported women’s solidarity, which demonstrates the role women had both in protest and activism, as well as in the campus community.⁴⁸ As the women’s movement took shape, women not only gained strength and confidence, but also made feminism a central aspect of social

⁴⁶ “The Naked Truth: NQR’s History Marred in Rumor and Conjecture.” *The Tufts Daily*, January 8, 2008. Tufts University, DCA.

⁴⁷ Horowitz, Helen Lefkowitz. *Campus Life: Undergraduate Culture from the 18th Century to the Present*. 1st edition. New York: A.A. Knopf, 1987. Print. Page 244.

⁴⁸ Sauer, Anne. *Tufts University*. College History Series. Charleston, SC: Arcadia Pub. 2001. Print. Page 94.

concern.⁴⁹ The women's movement essentially readied the Tufts campus to begin to include women in various ways.

Attitudes changed towards women, especially their public and private relationships with male students. Tufts students were no longer labeled scandalous for their public displays of affection or relationships on campus.⁵⁰ The emergence of the Student Responsibility Movement in the 1960s shifted attention from the Vietnam War and moral justifications, such as controlling sexual behaviors, and presented greater freedom of action for students as a positive step towards social maturity. The movement correlated with the women's fight for sexual equality on campus, as parietals hindered women social control and freedoms.⁵¹ Parietals were a set of rules that applied to women students only, not to their male counterparts. Students rejected 'loco parentis' and believed in students' personal responsibility of their own actions versus behavioral control by university officials.⁵² Women abandoned curfews in their debate for sexual freedom and conduct as a moral choice of action. In reaction to the "responsibility" argument, students continued the ongoing public debate about maturity, democratic citizenship, and women's roles in America through initiatives of protest and student activities on campus such as the Naked Quad Run.⁵³

Female students, along with their Jackson College, became closely intertwined with the entire university and student life. It seems only the name

⁴⁹ Evans, Sara M. *Personal Politics: The Roots of Women's Liberation in the Civil Rights Movement and the New Left*. New York: Knopf: Distributed by Random House, 1979. Page. 232.

⁵⁰ *Ibid.*, Page. 104.

⁵¹ Bailey, Beth L. *Sex in the Heartland*. Cambridge, Mass.: Harvard University Press, 1999. Page. 91-92.

⁵² *Ibid.*, Page. 94.

⁵³ *Ibid.*, Page 98.

remained, as there was no longer a separate Director of Admissions for Jackson College and the admissions staff completely integrated to the university in 1971-72. In 1972, the university instituted the first coed dormitory at Tufts and its construction created unrest amongst students, both male and female. Tufts students held a mock dedication ceremony in protest of the underrepresentation of minority workers on the contractor crew in the building's construction. The students named the dormitory "Freefer Hall" (meaning "free-for-all") before the university formally dedicates the hall to Leo Lewis as "Lewis Hall."⁵⁴ Soon after the construction of the first coed dormitory, the university created a Women's Center for all female faculty, administration, staff, and students.⁵⁵

In the era of student protest, Tufts women wanted more equality on campus. They rejected curfews and fought the dress code. Women began to take part in student traditions at Tufts and demanded to be equal participants in the Naked Quad Run. The run was a male-dominated student tradition since the 1970s, as West Hall was an all-male dorm. When West Hall became coed in 1987, the student tradition grew dramatically in popularity as new, female residents began to participate. Seven women, including Debbie Brown, ran for the first time in 1987 and were greeted with high-fives and cheers. Debbie Brown described the run as an "obligation to the residents of West Hall, whether male or female. If the guys can do it, the girls can do it."⁵⁶ These first, female runners paved the way for women who

⁵⁴ Toupin, Elizabeth Ahn. *Diary of a Dean: Campus Revolution, 1968-1992*. 2016. Print. Page. 182-183.

⁵⁵ Miller, Russell. *Light on the hill: A history of Tufts College, Since 1952*. Volume 2. Tufts University. 1986. Print. Pages 108-109.

⁵⁶ "West Hall Quad Run, Nude Runners. A women's right exercise." *Tufts Daily*. December 7, 1989. Tufts University, DCA.

would come to live in West Hall as well as all female students at Tufts who would contribute to the student tradition in the future.

The female runners who followed in 1988 broke the nude tradition by running partially clothed. Not all women agreed with Brown's belief of participating in the run to demonstrate women's equal rights and some of these women who followed after Brown were more modest in their ideas of social action and participation. Their predecessors believed it took away from their message for equality. Brown stated to the *Tufts Daily*, "We are fighting so hard for equality. If we don't have the guts to run around the quad naked with the guys, what do we expect?"⁵⁷ These first, female runners believed female participation in the run was not only crucial to their equality on campus, but also the existence of a coed run and coed student tradition. Students also connected the Naked Quad Run tradition to intellectual circles on campus that supported female students and raised awareness on sexual equality. Students, like Brown, used these intellectual circles to push for female participation in the Naked Quad Run.⁵⁸

The introduction of female students to the run brought popularity and greater participation from the late 1980s through to the 1990s. The tradition was one of the most popular student events at the time. Many administrators questioned if the run would ever be possible to stop, as administration and university officials never knew when the run would actually take place and the students controlled and

⁵⁷ Ibid.

⁵⁸ Ibid.

organized the tradition.⁵⁹ However, as the run grew larger and alcohol and drugs became more prevalent on college campuses, unsafe conditions made it difficult for students to participate and the university began to take some form of control over the student tradition. The sponsorship and surveillance of university authority over the student tradition led to the NQR's decline, as the run was no longer controlled and organized by solely the students and could not be carried out as it had been in the past.

Through the Cannon and Naked Quad Run, students at Tufts left their mark. The change in student behavior and attitude towards student traditions developed and redefined the meaning of these traditions in an era of war and protest. Students abandoned authority and rejected traditional activities on campus. The Anti-war movement influenced students to redefine the meaning of the Tufts cannon. Sexual equality and autonomy impacted the creation and coed participation in the Naked Quad Run. To Tufts students like Debbie Brown, these student traditions shaped students' college experiences and campus life as traditions that were their own. Now a project engineer at Admiral Tool and Manufacturing, Debbie Brown represented women's participation in the Naked Quad Run and like the many layers of paint plastered on the Tufts cannon by students, she has left her mark on the Tufts campus.

⁵⁹ Wang-Iverson, Jeremy. "Princeton may halt nude run: changes are not likely for similar Tufts tradition." *Tufts Daily*. Monday, January 25, 1999. Volume 38, No. 2. Pg. 1. DCA. UP029.020.031.00002.

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