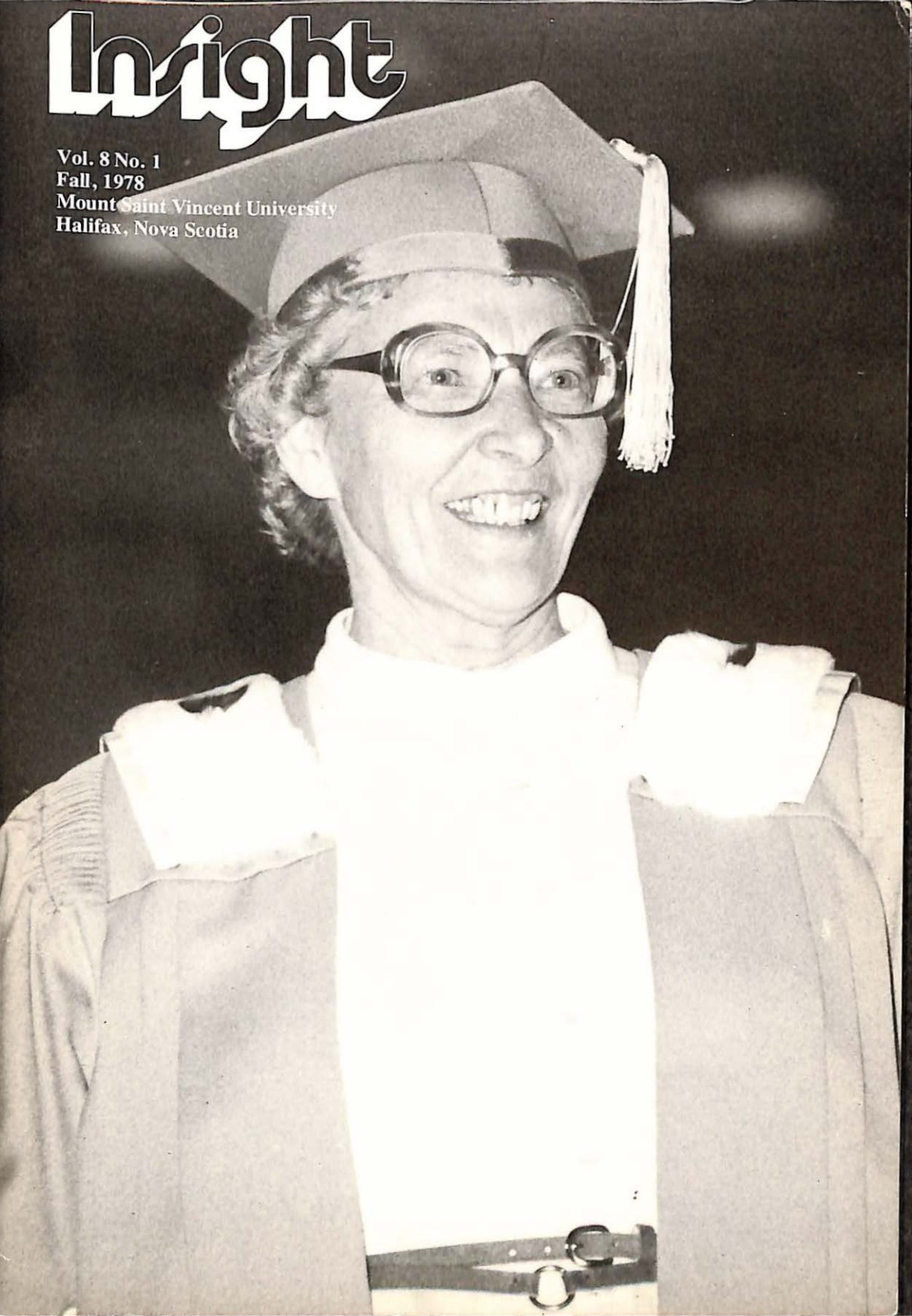
Insight

Vol. 8 No. 1
Fall, 1978
Mount Saint Vincent University
Halifax, Nova Scotia



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Insight is published by the Public Relations and Development Office of Mount Saint Vincent University, Halifax, N.S., four times each academic year and is distributed by mail free of charge to members of the faculty, staff, parents and friends of the university.
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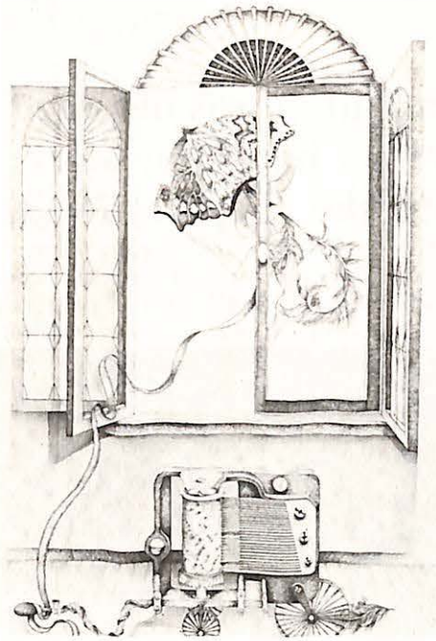
At the Gallery



"Flight of Fancy" (above) was one of the drawings by Montreal artist Sally Spector on display at the gallery this fall. Ms. Spector works with pen and ink on handmade paper; wash, watercolour and gouache accompany the pen line.

November 23 to December 10
Current Work by the faculty and teaching graduate students at the **Nova Scotia College of Art and Design;** the show includes the work of 34 artists: prints, paintings, drawings, photographs, sculptures and maquettes for sculptures and video.
(Downstairs and Upstairs)

December 14 to January 7
Religious Art, by 20 Canadian artists, commissioned by the Canadian Catholic Conference in 1975 to illustrate the Sunday Mass Book.
(Downstairs)

Contemporary Micmac fibre hangings by four women of the Eskasoni Reserve, Cape Breton, based on traditional native designs.
(Upstairs)

January 10 to 21
Paper Tigers, works on paper by seven young western Canadian artists: Beverly Biram, Tommie Gallie, Judith Lodge, Walter May, Lorraine Stephenson, David Thauberger and Nick Wade; courtesy the Dunlop Gallery, Regina.
(Downstairs and Upstairs)

January 25 to February 11
The Fifth Annual University Community Show all students, faculty, staff and alumnae are invited to contribute their art, craft, hobby, baking, talent or any other skills. Contact the gallery for more information.
(Downstairs and Upstairs)

A new President takes office

Dr. Ethel Margaret Futers Fulton was installed as sixth President and Vice-Chancellor at a special Convocation on Saturday, September 30

After taking the oath of office, Dr. E. Margaret Fulton exchanged her academic dress for the Mount Saint Vincent University presidential robes, assisted by Mrs. Richard Goldbloom, chairman of the Board of Governors.

Commitment to the Challenge of Change

Installation Address

Dr. E. Margaret Fulton

Convocations traditionally are a calling together of disparate groups in order to celebrate changes in status, and to provide opportunities to make the inter-connections necessary for these disparate groups to feel themselves not only involved in the whole university, but also a part of the total support community which the University serves. We welcome the representatives here from all sections of society. The clothing we wear on such occasions may seem dated and even ostentatious, but in addition to symbolizing certain physical changes in status for the graduates, it focuses certain mental and emotional changes for the many others participating and can serve as a time of renewal and re-affirmation.

You graduates dressed in your new robes have already completed a passage from being mere students at Mount Saint Vincent University to becoming alumnae members of this University. Like you, I too, have today (and not without considerable soul-searching and much trepidation) completed a passage. I have changed my comfortable, old, academic robes for these new robes symbolizing administrative office. I have good reason to doubt the wisdom of such a change at this time.

Alston Chase writing of the academic community recently noted that "the irreversible changes" of the last decade "whereby considerable control of the decision-making process devolved to students and faculty, has made the role of college president the toughest job in the world." Surely no one, then, in their right mind would willingly don these robes? There can be only one rationalization for such an action and that is a strong belief in the value of higher education and a personal commitment to the necessity and challenge of constructive change in our human society. This convocation dramatically marks for you graduates and for me a moment of change in our life patterns. Continuous major change, however, is the one significant reality which must be dealt with not only by all of us present at this convocation but also by everyone in our modern pluralistic global society.

Why is it now so essential to commit ourselves to a concept of positive change? There exists in the minds of many a resistance to change. A dangerously naive notion which is solidifying into a reactionary ideological orthodoxy currently influences many educators and politicians. Regrettably it is gaining credence and popularity with the masses. It can be summed up in the phrase "Back to the Basics". In the minds of the uninformed this slogan carries with it the simplistic belief that somewhere back in our former experience was a golden age, a time when every member of the human race was not only literate and numerate but also moral, beautiful, kind, and good.

Now I am not one who subscribes to the Hobbesian view that life is "nasty, brutish and short," but if the race had in some noble past been "wise and good" then why today must the peoples of this earth be faced with the kind of data which makes change imperative?

The incontrovertible facts are these:

1. We know the extent of this planet's natural resources, and we know that at the present rate of the exploitation of these resources, they can be totally exhausted before the end of the next century. Environmental destruction and ecological disaster pose a reality that we ignore at our peril.

2. We know that the negative capability of our technology has been so developed that there exists stockpiled around the world sufficient power to destroy all life on this planet many times over. The possibility of a holocaust is a reality that we ignore at our peril.
3. We know that such sophisticated methods of psychological, mental and emotional control exist that whole nations can reject individual freedom and be rendered mad. The reality of propaganda methods and mis-use of the mass media we ignore at our peril.

These realities emphasize two central concerns:

1. How can we equitably divide up the world's resources, and
2. How can human behaviour patterns change to minimize the destructive element?

Nostalgically turning back to a romanticized notion of the past demonstrates a lack of faith in our human ability to learn and constitutes no constructive solution to the crises confronting humanity. The seriousness of the problems of the modern world seems virtually overwhelming, but the opportunities for solutions can be equally promising.

The university through its commitment to specialization has played a major part in creating these problems. It must now change to play a major part in finding solutions. Universities have traditionally catered to one-eyed scholars, we must change to concern ourselves with two-eyed human beings.

Solutions to our human problems will not be found if we limit ourselves to thinking only in terms of alternative concepts. One concept has been that the university exists to preserve and inculcate the values of the past; the opposite suggests that the university must only research knowledge and make no value-judgments. These simply stated views take their rise from major philosophical postures: the Platonists among us have argued for a hierarchical set of values which translated into a social order have given us many of our elitist ideas; whereas the Sophists among us have held to a philosophy of the relativism of values which again when translated into the social order has given us our eqalitarian ideas. The tendency of universities and of society has been to vacillate between alternative stances. Willy-nilly, we have swung between elitism and egalitarianism, scholasticism and vocationalism, authoritarianism and permissiveness.

Failing a mature philosophical position, most modern universities have doggedly held to what has been accepted as the traditional goal of the university — the pursuit of knowledge. Since the first "Sputnik" went into orbit, however, knowledge has become confused with specialization, with the minutae of a discipline. Specialists have diligently researched, systematized and classified the past, present, and to some extent, the future in so far as we can predict what will affect our external environment. I am not saying that the race does not need specialized research; our complex society demands research, but the regrettable fact remains that this accumulated knowledge seems only to have accelerated our negative capability for race-destruction. The naive belief that somehow knowledge is a good in itself has not proven to be the case. Absolute scholarly objectivity is no longer any more defensible than is using knowledge for purposes of proselytizing or propagandizing.

What then becomes essential is a method of clarifying the value of the knowledge pursued and a means of relating the knowledge to human development. Totally objective analysis like totally subjective analysis are learning techniques which like the knowledge accumulated can be exploited and used for subversive purposes by either the irresponsible or the uninformed. All knowledge to be of any value must be synthesized and brought into clarity and connection with everything

around it. The task of making such connections remains with individual human beings who because they do not exist in isolation must then apply them for the betterment of the human race. Continued failure to adapt our knowledge to this goal can only mean race destruction. We must learn to use our knowledge to choose life for the race, not death.

The poet W. H. Auden put it very simply in *September, 1939:*

"We must love one another or die."

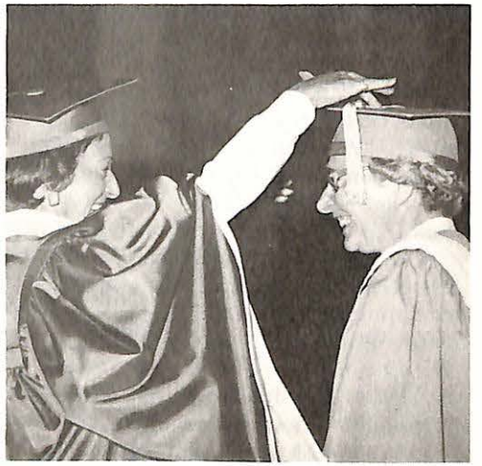
Is it possible to learn to love one another? Aldous Huxley in describing human beings as "multiple amphibians" who live "simultaneously in half a dozen radically dissimilar universes" reminds us that "total love has been recommended for centuries as the total panacea" for the problems of humanity. These 20th century visionaries re-focus a simple truth which most of us would acknowledge as an ideal, but would quickly reject as impractical and unattainable. Can the universities committed as we are to research and the pursuit of knowledge teach anything about achieving "total love"? If we fail now to research and teach the positive capabilities of the human race in the same zealous way in which we have researched the negative capabilities, then, indeed as Auden says, "We die!"

The vision of the poets for all our posturing about the value of the liberal arts education has never been taken very seriously by very many. Largely this has been so because the vision of the poet cannot be scientifically tested. But in fact now it can. Aldous Huxley was before his time in describing a new consciousness for a new age. Living in these radically dissimilar universes all the time, humans are only beginning to discover how little of our potential is used and what awaits full development. The miracle of the last quarter of the 20th century has been the "raised consciousness". What does the phrase mean — simply put it means a new imaginative vision for the human race, — an awareness that we are not yet fully human, and a commitment to develop all our potential in a universal sense. Impetus was given to this vision in the 1960's by the students who demanded changes in the curriculum which would make it possible for them to relate their university learning to a broader life experience. The students' revolt, described as a mere "gut reaction" was dismissed by many academics as an abruption of no consequence. Now, however, in the light of well-researched studies in the psychology of consciousness it takes on new significance as whole new areas of understanding behaviour and of understanding how the race learns are opening up.

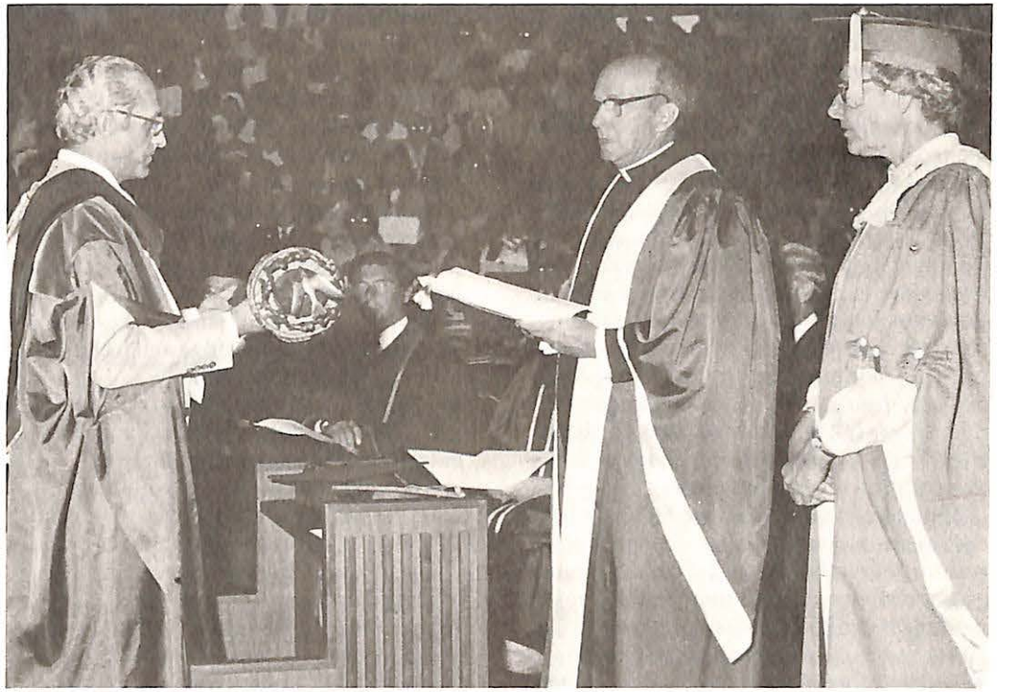
It is a commonplace now to talk about the two hemispheres of the brain. The right hemisphere described as the intuitive or instinctive side, is the side from which the poet's vision takes its rise. Often popularly thought of as the mysterious side or the feminine and irrational, it is at least the side which provides lateral movement and orientation in space — a human capability we are only beginning to acknowledge let alone train and develop effectively.

The left hemisphere, on the other hand, is the side of the brain where our linear or so-called rational thinking is done. It is the more prestigious side popularly and mistakenly thought of as the masculine. Failure to understand the functions of these two inter-dependent hemispheres has locked the race for centuries into thinking in these alternative terms and to valuing cognitive learning over intuitive thought. If we are to be truly effective human beings, and if the race is to move confidently into the space age of the 21st century, then we must recognize that real consciousness is dependent not on one method or the other but on both. It is imperative now to teach students to become fully aware of their human potential, to help them find methods of making the complex inter-connections between the thought centres of both the right and the left hemispheres. We must develop an educational system for "multiple amphibians" capable of living in

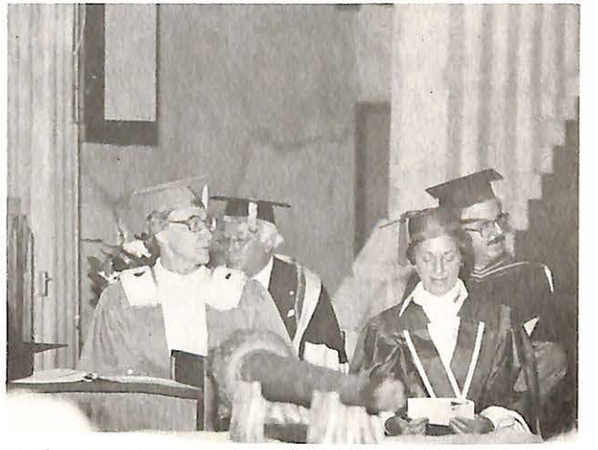
Thirty university presidents and representatives from across Canada attended the Convocation and presented greetings to Dr. Fulton. Welcoming her to the ranks of university presidents is Senator Henry Hicks, President of Dalhousie University.



The Chairman of the Board, Mrs. Richard Goldbloom and the new President, Dr. E. Margaret Fulton, share a private joke and a happy moment during the ceremony.



The Mount's first mace, carved by Dr. J. Barry Wheaton (left) was presented during the Installation to the university's Chancellor, The Most Reverend James M. Hayes, J.C.D., D.D., Archbishop of Halifax, as a symbol of his authority. His Grace blessed the mace and passed it to Dr. Fulton, the vice-chancellor.



Joining Dr. Fulton and Mrs. Goldbloom (first row, left and centre, respectively) on the platform were Dr. Henry Hicks (second row, left) President of Dalhousie University and Dr. Morty Lazar (second row, centre) MSVU Sociology Department and President of the Faculty Association.

many universes, rather than stay with a system which concentrates only on a one-dimensional training of the intellect.

The student activists in the 1960's had a vision of truth that many of their detractors, locked in as they are to linear though patterns and to excessive verbalization, can never share or understand. Similarly in the 1970's the radical feminists had a vision of truth that they were ready to storm the male barricades to project. Again there has been a concerted effort on the part of too many to reject change, discount much of our own research of knowledge in many disciplines and wait for the visionaries to burn themselves out and then we can get "back to basics", to apathy, and to the preservation of the status quo.

But there is only one basic fact worth concentrating on. Either we change the patterns of our human social behaviour, or as a society we self-destruct. Technology is neutral. It can be used to make the race either more or less human depending on who determines its use and what it is used for. Most of our technology to date has been used to examine, manipulate and control our external environment, it can equally be used to synthesize traditional knowledge and thus to extend our personal capacities and to help us know ourselves, and to clarify scientifically our value systems.

The students' movement in the 60's and the women's movement in the 70's have pioneered an extended concept of a human being. Educators must not now retreat and let that concept die. We must take all of our past researched knowledge and technology and help make the complex interconnections necessary to prepare graduates who not only understand the extended concept but who can live it.

The challenge of change within our university communities and in our society has never been greater. Can the universities change to meet that challenge? I'm hoping to learn some answers from our symposium panel of experts this afternoon, and I invite you all to stay for lunch and join us on an occasion that I'm sure will raise everyone's consciousness.

Approximately 1,000 people filled the auditorium of Seton Academic Centre on September 30 for the Installation of Dr. E. Margaret Fulton as sixth President and Vice-Chancellor of the Mount. This includes 30 university presidents or their delegates from across the country, about 200 alumnae of MSV, visiting academics, Mount faculty, 41 graduating students, their families and friends of the university.

And while I'm at it let me also invite you to join in the wine and cheese following the symposium and a special invitation to come back this evening to participate in the students' party and dance beginning at 9:30 p.m. At "the Mount" we believe in combining the joy of learning and intellectual stimulus, with the joy of physical and social well being. And tomorrow morning the spiritual dimension will be added when the Chancellor celebrates an Installation Mass.

Can we then change the established patterns of traditional universities? I believe universities can change and must and it is for that reason that I have taken on this impossible job of becoming a University President. The winds of change are blowing here at Mount Saint Vincent University. You will feel them as you stroll about our grounds during the luncheon break and as you mingle with our students, faculty, staff and administration. They are not the hurricane winds that will uproot and tear away the finest of an established tradition, rather they are those winds of the spirit which prompt an internal sense of the need for change before the external actions can be charted and taken.

When I was first invited down to view "the Mount" I became impressed with the potential of this University and with the Maritime educational scene in general. Somehow you have escaped the pitfall of creating only giant multi-varsities which in their effort to be all things to all people end very often by being only academic super-markets. A wide variety of institutions makes possible a system of tertiary education which should be able to meet the needs of a far wide segment of our population. I am not being unduly idealistic in this hope. Idealism alone breeds more frustration than it does success. But through the Maritime Provinces Higher Education Commission and the Atlantic Association of Universities, some spirit of honest cooperation should keep us from getting into the mindless competition that exists among "super-markets". But, again, I want to be very clear. Every region has a need for a multi-varsity which can provide the expensive laboratories and complex professional and graduate schools. We are as proud of Dalhousie as you are Dr. Hicks. Uniformity of curricula and of standards however is a concept that has no validity in educational research of experience. The twentieth century has already provided plenty of evidence of the disastrous affects of uniformity in national development. What is needed is a pluralism of core programs. Coherence and community do not require uniformity. Rather what is essential is flexibility and mobility. Risks will have to be taken, mistakes will be made, but that is the way of the human race. We are not at the end of a long tradition of public tertiary education, we are only just beginning an adventure in human history that can help us banish ignorance and maximize human life. To do this we must make all the connections possible among institutions, age groups and disciplines. We must develop performing curricula geared to preventive learning and to problem solving. We must develop expertise in the clarification of values and become consciously selective about what we do with the knowledge we pursue. Everything we learn must be brought into clarity, coherence and connection. The task of transforming society must begin with the transformation of ourselves and the institutions we serve. The greatest resource we have in our humanity. Education is itself the greatest service industry in society. Governments must not know lose confidence in that industry.

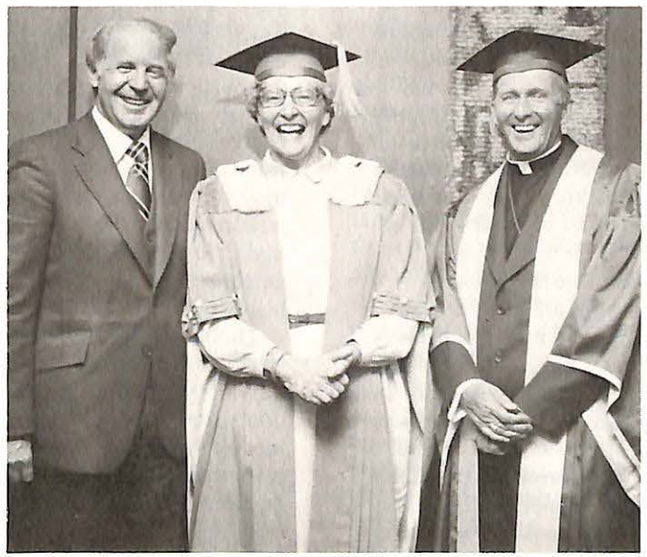
The uniqueness of the university that I now stand president of has its roots in the Christian concept of service and sacrifice. Saint Elizabeth Seton for whom this building is named had a vision far beyond her time. She saw the necessity of providing for the education of the second half of the human race — the female half. This is the only university in Canada with such a tradition and such a commitment. It

is one of the few Canadian universities that has held to a most ideal concept of a university. Karl Jaspers in *The Idea of A University* while recognizing that the pursuit of knowledge is the traditional goal of universities, goes on to point out that if that intellectual pursuit goes on without being properly informed by a concept of "spirit", then it is in vain. The connection between that rational hemisphere of the mind and the intuitive must be made. "Spirit", writes Jaspers, "is the totality of intelligible thought, action and feeling. . . . It is the process of fusing and reconstructing all totalities in a present which is never finished yet always fulfilled." Such a concept must have informed the minds of the Sisters of Charity when they built this university for they have gone on "fusing and restructuring all totalities". The willingness to discard the outmoded codes like the no longer serviceable habits attests to their vision not only for women but for a wholistic society. For indeed men are now admitted and welcomed to this university. They perhaps have more to learn from us than women have from entering traditional male universities. But while the codes and habits of former times have gone from "the Mount" the spirit of commitment to the Christian ideal of "charity" remains. In casting aside the limitations of the cloistered society, the Sisters have taken on the far more challenging task of living by their principles in an unprotected open and free community. Our graduates will not be "Sisters of Charity" because of vows, habits, or insignia, but they will be, I hope, "sisters of charity" by living example. The learning environment at Mount Saint Vincent University will help train women graduates to participate at the decision-making levels of society. For far too long we have left all of the world's decisions to those so-called rational male minds. Is it any wonder civilization teeters on the edge of the abyss? Well, there is help at hand. Women and children are here too. Our emphasis at "the Mount" then will be on developing those inter-discipline areas of knowledge hitherto unresearched — child studies, women's studies, family studies, gerontology; learning patterns, behavioural sciences, secretarial sciences, natural sciences, human relations and public relations. Such programs require space, and I trust Mr. Premier-elect that your government will continue to generously support our projections for a new building. In turn, we at the University can help governments solve problems of unemployment.

Humans, as I have said, are our greatest resource. These newer social sciences in our curriculum set against a background of traditional arts and sciences, for indeed students must be made aware of their historical traditions, and coupled with a component of computer literacy and strong cultural programs within our student service area, can contribute to the development of graduates who have that extended concept of a human being — a human being fully developed mentally, physically, emotionally, socially, culturally and spiritually. Such graduates can help solve society's problems both economic and moral. If we creatively develop our human resources, we can then solve the problem of distribution of the world's natural resources.

If the kind of support that I have sensed since my short time at the Mount continues — from a vital student body, from a committed, talented and well-qualified faculty, from a dedicated staff, from administrators, the alumnae, the Sisters of Charity, the board of governors and the neighboring civic community, all of those groups symbolized on our splendid University mace, then I predict Dr. Hicks that Dalhousie University and other post-graduate institutions in the Maritimes and across the nation can prepare to welcome into the professional schools, the graduate programs, and research projects, a type of graduate student that will challenge both peers and professors. I'm hoping President Callaghan, that we can channel many of our women graduates into the Nova Scotia Technical College to prepare for non-traditional careers.

Women are the catylysts for change in our society because women are not locked into the outmoded male structures which now hamper change in the Western world. Energy is flowing from women. Wise men instead of feeling threatened by the feminist movement welcome it and are helping to channel that energy creatively. Such a man is the Chancellor of Mount Saint Vincent University, Archbishop Hayes. Do you realize, Sir, that you stand unique among university chancellors not only in Canada but in the Commonwealth. Most chancellors like the angel Gabriel stand flanked by such trusty male archangels as Michael and Raphael, but you, Sir, dare to stand the titular head of this institution with, at your back, Sister Katherine O'Toole, Superior General of the Sisters of Charity, who brings to the university that sense of spirit which unites all our endeavours. On your left you are flanked by the chairperson of the Board of Governors, Mrs. Ruth Goldbloom. She brings to the University all of the traditions, energy and wisdom of the great Judaic culture which forms the basis of our Western culture, and on your right, as your Vice-Chancellor, you have me, a slightly radical feminist still proudly bearing the revolutionary spirit of my peace-loving pioneering, prairie, protestant ancestors. Was there ever a Chancellor so surrounded? Do you think, Sir, you can handle it? I'm sure you can. We now all stand on the threshold of the twenty-first century. If you continue to lead us in that finest spirit of ecumenism, we can unite all the disparate groups gathered for this Convocation to form a new totality. We can forward to help create that new mentality needed for all earthlings in a new age. It is to the evolution of that kind of an ideal for humans that I now make my commitment as Sixth President of this University.



The newly-elected Premier of Nova Scotia, John Buchanan, joined the newly-installed President of Mount Saint Vincent University, Dr. E. Margaret Fulton, and university Chancellor, The Most Reverend James M. Hayes, for a quiet chat and lunch following the Installation ceremony.

The Changing Role of the University

Symposium address

Dr. Naomi Hersom
Associate Dean of Education
University of British Columbia

In many ways, I exemplify the topic of today's symposium. My own university studies and my academic career are evidences of several of the major changes that have taken place in Canadian universities during the past three decades. I am a woman who has earned an advanced degree. I was born on the prairies of non-university trained parents (who themselves had been born in England and Europe); educated at the Universities of Manitoba and Alberta in arts and subsequently in a professional faculty; and currently holding rank as a professor and administrator at the University of British Columbia. And today I am a participant in this significant event in the history of Mount Saint Vincent University situated in Atlantic Canada. These experiences reflect changes in the traditional role of the university with respect to women students, the accessibility of a university education in Canada, the nature and purpose of a university education, and something, too, of the nature and the mobility of the faculty in our universities. Permit me to use these admittedly selected experiences as a basis for my discussion of the changing role of the university.

Beginning mid-twentieth century, we were the high school graduates whose lives had been barely affected by the battles waged overseas but whose undergraduate days were transformed by the maturity and the studiousness and the sense of purpose characteristic of our veteran classmates. The universities somehow accommodated all of us; indeed, survived the effects of lean years and thrived on the increasingly large enrolments. In the process of growth in size, the universities changed considerably. They embraced new fields of study and new programs, particularly in the applied and professional fields. They responded in various ways to increasing pressures from students and from faculty for participation in governance. Today they face a return to enrolment levels they have not experienced for a long time, and the reality of the effects such reductions will create in the characteristics of students, faculty, and course offerings.

This is a familiar tale. Nevertheless it illustrates the premise that the university is like a living organism, continually changing, while at the same time retaining essential and recognizable features uniquely characteristic to its purpose and role. If universities are to continue to be vigorous, lively institutions, valued by Canadians, self-renewal and change are mandatory. President Margaret Fulton assumes office at a time when vital changes are especially needed in thinking about the purpose of the university and the people it must serve.

One of the most notable changes in the role of the university is to be found in the kinds of program choices being made by students. Statistics Canada (1978) reports that over the ten year period just prior to this academic year, enrolments in Arts and Science and Engineering faculties have decreased markedly, while enrolments in Education and Law faculties, for example, have increased.[1] There are those who would identify these changes as a decline in liberal arts education and a loss of emphasis on knowledge of a common historical and cultural background.

Thoughtful critics point out the dangers inherent in abandoning the notion of the university as a community of scholars committed deeply to the pursuit to truth and new knowledge in favour of a search for relevance. To balance the egalitarian demands of a democratic society with the rigorous requirements of scholarship is a formidable undertaking. Yet failure to do so on the part of the university will result in the loss of its role as a constructive critic of society, an entity apart and different, able to serve the nation and its people best.

What of this 'community of scholars' in our universities of 1978? Students and faculty alike reflect the changing cultural, political, and economic complexion of Canada. A decade ago (1968-1969), the overall undergraduate student body was 75% male and 25% female. Last year the proportions had changes to 52% male and 48% female undergraduates. Similar

Dr. Naomi Hersom presents her views on the changing role of the university during the afternoon symposium.

increases in the proportions of women in graduate studies have also occurred although actual numbers are still small. During the same period enrolments of part-time students have doubled, and the average age of students has increased to a range between 26 and 40 years. Concurrently there has occurred much greater mobility among faculty, who thereupon tended to develop loyalties to their disciplines rather than to a particular institution. Changes in the characteristics of the student body combined with changes in the faculty call for a completely different notion of what constitutes a ''community of scholars''.

How the universities redefine themselves given these realities, is, and will continue to be, a major factor in the university's changing role. It means that our images of students will be transformed: no longer can we confine the idea of 'student' to the young, carefree, recent high school graduate. Instead, the university must take into account the maturity, work and life experiences, responsibilities and aspirations, of the many students who must discipline their use of time and energies with care. Such students exhibit impatience with those who long for the more leisurely pace of full-time study, and with those in the university who have not shared the same richness and variety of life experiences. To serve these students well, admission and curricular requirements must be re-examined and indeed, will command radical changes in policies if the university is to remain viable.

Another aspect of the changing role of the university demanding attention today is the matter of accessibility. Canadians who might have felt some assurance that federal and provincial funding has reached levels guaranteed to assist any worthy applicant to attain a university education will be dismayed to discover the realities of today's situation. Although assistance programs support more than one-third our full-time students (except in Quebec), the largest percentage of students still come from the economically and socially advantaged segments of Canadian society. Approximately *one-fifth* of all undergraduate students are children of fathers who are university degree holders. This is in sharp contrast with the finding reported in the 1971 Census that only *one-twentieth* of the total Canadian population holds degrees. The issue of elitism seems not to have been resolved. While recognizing that many other opportunities for post-secondary education, and indeed, for lifelong education, have been developed in Canada, nevertheless Canadian universities have an unfulfilled responsibility to our Native people, to the

economically disadvantaged, to all those in our population who have the abilities and talents to enlarge our understanding of the world of ideas and the world of matter who at present are not found on our campuses.

Similarly the university must fulfill its role as a place where students are given opportunity to become acquainted with a broad panorama of ideas in the arts and letters, in the sciences and history, in the humanities, and in religion. Students should be able to become familiar with the thoughts and actions of those who have powerfully affected life on this planet. In the pressures for utility and relevance, the university curriculum has shifted away from some of the traditional values that place priority on the pursuit of truth and that encourage exploration in the realms of knowledge.

It seems especially appropriate on the occasion of the installation of a new President to recall the sense of service which motivated those who founded the academy in 1873 that was the forerunner of the Mount Saint Vincent University of today. The founders identified a particular student population requiring access to educational opportunities otherwise unavailable to them. They were committed to being a caring community of scholars whose presuppositions also reflected the concepts of love and responsibility to others. By applying these concepts they created new opportunities for women as students, as faculty, and as college and university administrators. In opening avenues to university education otherwise inaccessible to a significant portion of the population, these founders led in the change of more than one aspect of the traditional role of the university.

Mount Saint Vincent, like other Canadian universities, is now entering a period of time that may prove to be as revolutionary in its effects as the notion of providing a college education for women once was. In a day when the role of universities is commonly being questioned there is opportunity to re-emphasize the highest moral and ethical values, and to interpret these through the graduates of Canadian universities in terms of the qualities of scholarship, service, and leadership they demonstrate.

I began by recounting some of the dimensions of change in the role of the university that I have known and experienced personally. I conclude by suggesting that significant change continues to be necessary to meet the conditions confronting Canadian universities that I have identified today. I believe that the university as an institution is capable of the renewal necessary to its survival if it can achieve at least two things: (1) greater accessibility, not less, to ensure that the university will have a siginficant role in the lives of ordinary citizens; and (2) greater sense of purpose to ensure that policies based solely on the narrow self-interests of groups internal or eternal to the university do not become paramount. The university must not succumb to a shift from truth to utility and to an avoidance of those values associated with excellence and wholeness in human life.

Despite the uncertainties of Canada's political and economic status in 1978, I continue to be optimistic that Canadians will be as capable in the future of enlarging their expectations for the university as they have been during the past quarter century or more; and I am hopeful that all who give leadership in shaping change will guarantee the integrity of the university for those who are to be the students of the future.

1. Statistics Canada. *From the sixties to the eighties: A statistical portrait of Canadian higher education*. Ottawa: Education, Science and Culture Division, 1 August 1978.

The Changing Role of the University: National Aspects

Symposium address

Dr. M. O. Morgan
President
Memorial University of Newfoundland

This symposium, whether by accident or design, follows naturally upon the Congress of the Association of Commonwealth Universities held recently in Vancouver. One of the two major topics under discussion at that Congress was, "Reconciling National, International, and Local Roles of Universities with the Essential Character of a University." It is apparent that the role of the university under the changing conditions of our times is becoming a subject for lively discussion at all levels. It also became apparent at the Vancouver meetings that we are not alone in our uncertainty and in our apprehensions. As one speaker at the Congress said, "So long as there are governments, politicians will go on begging the question. So long as there are universities, academics will argue the point" of what universities should properly be doing. University administrators probably fall somewhere in between these two positions.

I am reminded of a public conference held in 1975 at Memorial University in celebration of its Silver Jubilee as a University. The subject of the conference was the role of Memorial University for the next twenty-five years. At the session devoted to a discussion of the fisheries, the then Provincial Minister of Fisheries, a learned gentleman and a graduate of several universities, stated with apparent seriousness that the university should limit itself to its prime functions of teaching and research, and not encroach upon the functions and responsibilities of other agencies and institutions. A strange statement for a politician to make only three years ago! At least he did not beg the question. Nor was he as unenlightened as certain of our federal cabinet ministers who denigrate the role of the humanities in our universities and advocate a greater emphasis upon the training of young men and women for pre-determined slots in our industrial society. Those, however, who attended that conference endorsed the view that is now widely accepted in Canada — that teaching, research and community services embrace all of the functions of the university and that within these three broad categories its various and varying roles can be delineated.

Any attempt to define the role or roles of a particular university or of the university per se, or to describe the changes in these roles that may occur over time must take into account the emphasis that is placed upon the several variables that exist within these three categories — teaching, research, and community services. The variables within the category of teaching, for example, include the nature, breadth and depth of the curriculum, both undergraduate and graduate; the degree and range of professional training and retraining; the variety of interdisciplinary studies; the extent of non-credit courses; the issue of who will be taught, in what age groups, and under what conditions. The variables in research are the degree to which it is curiosity oriented, mission oriented or applied, its focus, its range, its scale.

Community services embrace the local, regional, national and international scene and within each scene there are a number of variables, depending upon the criterion used. It follows that one university will differ from another and the role of the university per se will change over time depending upon the emphasis placed upon these variables and the balance that is maintained among them. We can be certain that under the dynamic conditions of modern society, changes will occur in the relevant importance of these variables to society and that changes in the role of the

university will consequently follow. I mention them in passing since there are national aspects to each of these variables provided that there exists a developed and co-ordinated national university policy.

My assignment is to discuss the changing role of the university in the Canadian national context. If only I were an Australian, speaking to an Australian audience! My task would then be relatively easy and the framework clear. Under the Australian constitution, education is the responsibility of the constituent states. Changes, however, have taken place in the actual exercise of powers with respect to education. The process of change began some thirty years ago and culminated in 1974 with the federal government assuming full responsibility for the financing and planning of universities, with the state governments in a consultative role. In Australia the emphasis placed upon the different variables that I have mentioned, and the balance maintained amongst them can be determined in accordance with a known national policy and clear national objectives.

The trend in Canada with respect to universities has been in the opposite direction. I shall content myself with highlighting certain stages in that trend. In the beginning, that is in the discussions that led up to the BNA Act, little attention, if any, was paid to universities. They were the concern of the Church and of private donors. Section 93 of the BNA Act conferred education "in and for each province" exclusively to the provincial legislatures. No mention was made of universities. Between 1867 and the second World War, universities survived in Canada in genteel poverty, supported by church and private donors, with meagre aid from government. That war led to increasing federal attention to universities because of their dependence upon them for the attainment of national objectives. After the war, under pressure from AUCC, federal grants were paid from the Department of Veterans Affairs to universities in compensation for the education of veterans. In 1950, the Prime Minister informed NCCU (National Conference of Canadian Universities) that the relative responsibilities of Dominion and Provincial Governments towards higher education would be decided at a forthcoming Dominion-Provincial Conference.

In 1951, with the tabling of the report of the Massey Commission and under sustained pressure from NCCU, the federal government initiated general financial support paid directly to universities approved by NCCU at the rate of fifty cents per head of provincial population. Quebec universities were permitted to accept the grant for one year only.

In the 1950's, the interest of provincial governments in universities began to develop under conditions of expanding enrolment and growing claims on the provincial budget. During this period the federal government had begun its long retreat from the pre-eminence it had during the Depression, war and reconstruction, and provincial governments were engaged in vigorous self-assertion.

In 1956, the NCCU, the forerunner of AUCC, sponsored a conference on the subject, "Canada's Crises in Higher Education." At the conference dinner, Prime Minister St. Laurent, in announcing a significant increase in federal grants to universities, stated that these grants would be passed over to NCCU for distribution amongst the universities. His words then have a special significance today: "We think that this system will prove a sufficient guarantee for all our universities, which should be completely free from any kind of interference." He at least did not beg the question with respect to the role of universities, nor did he wish to call the tune. The government, however, sidestepped the issue of where lay jurisdiction over universities and exercised its fiscal powers in making university grants.

By 1967, the winds of change had begun and cooperative federalism was the official federal policy. By the 1950's it had become widely accepted that education subsumed the universities. The restrictive words "in and for each province" in Section 93 of the BNA Act were either widely interpreted or ignored. No consideration was given to the fact that universities had developed into more than educational institutions. In any case, as Dr. Alec Corry cogently argued, the federal government has constitutional ways open to it to secure the educational objectives that are vital to the nation. The problems are political rather than constitutional. Political pressures were now determining the issue. Under the Federal-Provincial Fiscal Arrangements Act of 1967, the practice was dropped of channelling federal grants to universities through NCCU, or more accurately CUF (Canadian Universities Foundation), a foundation established by NCCU for dispensing federal grants. The federal contribution, amounting to 50 per cent of the total operating cost of universities was incorporated into the system of unconditional fiscal transfers. The visibility of the federal government in the financing of universities went into eclipse, though its contribution could still be determined. In 1977, the federal contribution towards "shared costs programs" including universities, was replaced by a transfer of tax points and cash payments with the administration of the programs becoming the sole responsibility of the provinces. This new arrangement provided for an unconditional transfer of funds unrelated to operating costs. The provincialization of university financing had become complete. The eclipse of the visibility of federal support of universities had become total.

But what about the Canadian or national dimension of university policy? Through what mechanism would national objectives for universities be determined and attained? Through what agency would policies of Canada-wide importance be formulated and supported? Whence would come support for programmes like criminology, forestry, agriculture, which cut across provincial boundaries? Countless other questions could be asked.

Shortly after the new fiscal arrangements were enacted in 1977, AUCC was informed by the Prime Minister that in future the Council of Ministers of Education would be the forum for the discussion of university policies. But how effective can that mechanism be? CMEC has no executive authority binding upon its constituent members. It provides a forum for discussion, for the exchange of ideas, and for the sharing of information. There is no federal participation except by invitation. Membership on that Council changes frequently with changes in portfolios and changes in the mood of the electorate. In some provinces the Minister who has responsibility for universities is not a member of the Council. The Council, moreover, is faced with complex and perplexing problems in every sphere of education. It lacks the staff and the resources to be effective in the formulation of national university policies and the means of ensuring their implementation.

Within this current vacuum, and amid the uncertainties that prevail, what can one say about the role of the university within the context of the national Canadian scene. Even greater uncertainty arises when one considers the constitutional issues this nation is currently facing. One can but look through a glass darkly. There are no clear signposts or guidelines.

The impact upon universities of the withdrawal of federal support is already becoming clear. The implications are becoming evident. Universities which now depend upon their provincial governments for some 80 per cent of their operating costs are subject to the provincial order of priorities and to provincial public support. Provincial budgets this year revealed what differences in financial support can result in various parts of this country with disturbing consequences for the quality of

Canadian university education. For universities are now at the mercy of their provincial governments and already there are indications that these governments do not share the concern expressed by Prime Minister St. Laurent in 1957 about the need of keeping them "completely free from any kind of interference." Universities may well become, in large measure, instruments for the execution of provincial policies. Universities themselves will, as a practical necessity, tend to become more provincial in their outlook and more parochial in their programs, as they focus on provincial needs, provincial problems, and provincial objectives.

However, as Dr. Ian MacDonald of York University said at Vancouver, "Parochialism has never been a prescription for greatness." But knowledge recognizes no geographical barriers. The Canadian university is committed to universal knowledge and universal scholarship. Its students cannot be hemmed in within provincial boundaries. Its scholars cannot be restricted to areas of prime provincial concern, nor can its programmes be limited to provincial needs and priorities. There are clearly, even in Canada, national objectives for universities and national university policies must in some way be formulated. The whole is more than the sum of its parts. The Canadian university mosaic cannot be left to the varying whims of provincial governments.

What are our prospects for the future? I believe that CMEC will conscientiously endeavour to exercise its new mandate and to support policies of Canada-wide implications. I hope that universities through their regional and national associations will endeavour to co-ordinate their programmes and will take the initiative in formulating national university policies and programs, and press for their adoption and implementation. I know that scholars who are not dependent upon external or even internal financial support will maintain their commitment to international scholarship, and that students will continue to attend universities other than those in their native province.

But what of the federal government? It is already apparent that certain Ministers at least remain acutely aware of the importance of universities to the attainment of federal objectives. The new policy in support of research and development recently announced by the Secretary of State for Science and Technology represents a major breakthrough in federal policy and in federal outlook. It calls for a doubling of the percentage of the gross domestic product for research and development and for a marriage of government, industry, and university in attaining national objectives. This new policy will involve a changing role for universities in the greater emphasis to be placed upon mission oriented, upon applied or utilitarian research, and upon the interface between science and technology. At the same time the creation of the new research councils and the increase in their funding imply a growing recognition of the importance of pure research pursued at our universities. Emphasis upon strategic grants awarded by these Councils may impose restrictions upon the areas in which researchers may exercise their curiosity. There are also indications that certain provincial governments who have the responsibility for providing and maintaining laboratories, and who have their own research priorities, may want some voice in the participation of their universities in federal programs.

The Secretary of State has expressed interest in Canadian studies, bilingual studies, and other areas of federal concern. We can assume that through funds at his disposal these areas will not be neglected in our universities. I need not mention other departments. Signs are emerging that the vacuum in national university policies will not long prevail, and that the medium financial support for national objectives will be primarily through the budgets of line departments. Perhaps the mechanism of joint federal-provincial committees in the various sectors on the model of the Canadian Committee for the support of University Research will provide the needed co-ordination.

There is one aspect of the role of the university in the national context that requires no provincial blessing. Canada today, is facing and will face in the immediate future very serious and complex problems, reflecting our economic, social, and political future. The university has a pool of expertise which with knowledge and with a degree of detachment unmatched by any other institution can be applied to the study of these problems and to the development of rational policies. I suspect that in the years that lie ahead universities will be called upon to exercise an increasingly greater role in these crucial areas.

As one reflects upon the trend that has occurred in federal support to universities since 1966, the threat of the Balkanization of this country under growing pressure for even greater provincial powers, the malaise affecting so many aspects of our society where divided jurisdiction is leading to incoherent policies, it is easy to be cynical about the role of the university in the Canadian national context. And yet, our universities, as the Massey Commission discovered, constitute one of the major forces for unity in this country. Many of the variables in the functions of universities are of national concern and of national import. It may still be possible for realities to be faced and for it to be recognized that the universities should lie at least within concurrent jurisdiction. Then one will be able to speak with greater assurance of the role of the university in the Canadian national context.

Participants in the symposium, entitled "The Changing Role of the University" were (from left) Dr. Lillian Wainwright, MSVU Biology Department who acted as moderator for the panel; Dr. Naomi Hersom, Associate Dean of Education at the University of British Columbia; Dr. Michael Oliver, President of Carleton University; Dr. E. Margaret Fulton; Dr. Moses Morgan, President, Memorial University of Newfoundland and Dr. Jacquelyn Mattfeld, President, Barnard College, New York City.

The Changing Role of the University: International Aspects

Symposium address

Dr. Michael K. Oliver
President
Carleton University

This symposium on the *Changing Role of the University* has been organized in conjunction with a Convocation for the Installation of Dr. Margaret Fulton as the new President of Mount Saint Vincent University. The ritual of Installation is colourful and imposing. Forms of procedure are used which date back many years and the robes and hoods of the academic community who participate remind us not only of ancient origins of the University, but also of its world-wide incidence. The staff of Mount Saint Vincent, like that of every university, have studied in many universities in many countries. We are inescapably reminded that a university is an international institution. The process by which it became internationalized is a fascinating one.

For a long time after it was invented, the university stayed put. Bologna and Paris were founded in the late twelfth Century; Oxford and Cambridge in the thirteenth Century; Charles University in Prague a little later. By the fifteenth century, universities had crept over most of Europe. It took two more centuries for them to reach North America. During the nineteenth century they spread into South and Central America, to the Philippines, to India, to Australia and to New Zealand. Then, in the twentieth century, they exploded and now they are almost everywhere. In Africa south of the Sahara (excluding South Africa and Rhodesia), there were only four institutions of higher education prior to 1950; by 1976 there were 38 universities. Nigeria alone is building seven new universities or university colleges.

In Canada, our awareness of the international character of the university tends to be partial and intermittent. International links exist most often with the universities of the United States, Britain, France and other countries in Western Europe. These links usually take the form of discipline-based scholarly associations, books and journals. Only rarely are our universities, as institutions, involved in exchange or interaction with our counterparts abroad. A recent example of such interaction was the Congress of the Association of Commonwealth Universities which took place in Vancouver during August. But the ACU meets only every five years, and in the intervening time, our contacts are few.

I want to concentrate in my brief remarks today on the possibilities of Canadian Universities increasing their involvement with the newer universities of the developing countries and on extending their contributions to international development.

Let me stress first of all what a stake we all have in creating a more just and equitable international order. The privileged status of remote peoples or groups, of whom one sees or hears little and who seem quite different, may be tolerable. When the wealth and ease of others are daily before one's eyes, inaccessible yet part of one's expectations, they become intolerable.

During the 1950's and 1960's, the expectation that underdevelopment could be turned into development, that conditions of life would steadily improve, was solidly implanted. International aid was to be the instrument. Strategically placed, such assistance would bring economies to the take-off point where growth could proceed on its own. Obviously, these expectations were false in all but a few instances. The gap between rich and poor countries widens, as does, in the poor countries, the gap between rich and poor people. We have begun to look at economic aid more closely and to see how pitiful it is in comparison to the economic forces that perpetuate inequality. Let me give just two examples:

1. The U.S., Britain, Japan and the European Economic Community spend between $21 and $24 billion a year on direct and indirect support of their own primary commodities that could be imported from the Third World. They spend about $12 billion on net official development assistance.
2. The value of Third World commodities by the time they are processed and retailed in developed countries is about $200 billion. Third World countries receive for these commodities about $30 billion.

Figures are dull. The point is made as well in verse. These lines come from Arthur Hugh Clough, who lived in the nineteenth century, when economic aid was personal, not national.

> *"I sit at my table, en grand seigneur,*
> *And when I have done, throw a crust to the poor;*
> *Not only the pleasure, one's self, of good living*
> *But also the pleasure of now and then giving.*
> *So pleasant it is to have money, heigh ho,*
> *So pleasant it is to have money."*

It may become less pleasant before long; but that is not the point I wish to make.

A key characteristic of the international development philosophy of the 1950's and 1960's was that it made attaining a reasonable level of world well-being a goal that could be pursued through *national* policies. The developing countries needed an effective national plan; the developed countries did their share through bilateral aid policies, or, to a lesser extent, through national contributions to multilateral aid and technical assistance agencies. The experience of a fluctuation in international commodity prices which throws a development plan into complete confusion and wipes out in a few months the effect of years of economic aid shakes profoundly one's faith in national policies. The realization that a new international framework is needed; that international institutions to cushion the effects of monetary fluctuations, to stabilize commodity prices and to take the developed world bias out of international trade are urgently required — these are the insights of the seventies. Only the wildest optimist believes such institutions will evolve very quickly. But all of us who retain some hope must ask whence they might arise. It becomes important, I suggest, to seek out institutions around which the ethics of internationalism might cluster, which are common to all countries, which are capable of creative imagination, which can rapidly share ideas and transmit critical judgments with concern and yet without great resentment.

To no one's surprise, I am thinking of universities. What are their chances of evolving, in the developed and underdeveloped countries alike, to a point where they continue to serve national development goals but increasingly contribute to international development? What are their assets and liabilities as the hatching ground of a new internationalism?

First the assets. Universities share an approach to problems deeply rooted in reason. They have common standards for testing the quality of evidence and the logic of argument. In short, they communicate discipline by discipline, with reasonable ease. These statements are truer for the physical and biological sciences than for the social sciences, unfortunately, but even in the latter case the situation is probably improving. Since their *raison d'être* is continual enquiry, universities are uncomfortable in the role of dispensing received doctrine. Even in states where governmental authority is exercised more directly, the university is seen as an unreliable instrument. Professors cannot do their jobs unless they have access to the literature of their disciplines, and the necessary presence in university libraries of

unorthodox ideas is unsettling. To some extent, university autonomy *must* exist, and although it can be very severely restricted for long periods, the inherent tendency of the institution is to reassert its claim to freedom of enquiry and to re-establish intellectual contact with other universities.

Perhaps it is also worth mentioning the obvious point that the style of university inter-relationships is non-violent and economically non-exploitative. Professors make reputations by being intellectually, not physically, overpowering; universities are usually not expected to make profits (the private universities of the Philippines, with shares listed on the stock market are an extraordinary exception). Finally, universities work on a longish time-scale, as governments which contract for university research continually discover to their great irritation. The process of thinking through the problems of a new international order, though urgent, is probably best tackled by those who are not encumbered by the need to make day to day decisions.

On the negative side, it may be argued that universities, because of their historic role of producing privileged elites, are ill-adapted to contributing to the solution of problems that have their roots in inequality. As agencies for national development in the Third World, they are widely perceived as less effective than they should be because of their mandarin disdain for manual work and their remoteness from the facts of poverty. It is difficult to believe that professors and students are in close touch with rural despair when, for example, it costs thirty-five times the annual per capita income in Kenya to educate a student at the University of Nairobi. If, however, universities as they mature sharply reduce their elitist character and take on roles that relate more closely to broad national development, then at the same time they may be fitting themselves better to aid in international development and in the reduction of international inequalities.

On balance, it seems plausible to claim that universities can make a strong contribution, perhaps a unique contribution, to the evolution of a new international order. But it probably will not happen automatically or without a conscious effort on the part of universities to assert their international, as well as national, character.

The record of Canadian universities in contributing to international development is by no means negligible, although I will agree that it needs both change and reinforcement. Our curricula of studies have always included education on the history, culture and, in some instances, the languages of the countries now considered part of the developing world. The vast majority of Canadians who play policy roles in External Affairs, in CIDA and in other departments of the Government of Canada concerned with international development, received their basic understanding of the Third World through their university studies.

Since the 1950's, the universities' involvement in international development has been more direct. Programmes of study on development problems have been established. Centres and institutes focusing on development studies *per se*, or on the problems of geographic areas (Africa, Latin America, Asia) where development is the key issue, have been created. Scholarly associations linking Canadian academics with shared interests in development and in developing areas have been formed. Canadian professors are active members of similar international associations. Non-governmental organizations like the EUMC/WUSC and CUSO/SUCO had their beginnings and still have their roots in the universities.

International development studies and education, when added to scholarly and scientific expertise of universal significance and application, made Canadian universities a prime recruiting

The symposium speakers: (from left) Dr. Naomi Hersom, Dr. Jacquelyn Mattfeld, Dr. Moses Morgan, Dr. Michael Oliver and Dr. Lillian Wainwright.

ground for the personnel needed to provide professional, scientific and technical assistance to developing countries. First the External Aid Office, then CIDA and more recently IDRC have drawn heavily on the universities for specialized knowledge and skills, as have also the international development agencies.

Until recent years, Canadian universities received large numbers of CIDA-sponsored students from the Third World for training programmes. With the development of post-secondary institutions in the Third World, this flow of students has been reduced and CIDA's policy at present is to sponsor students for training, usually of short duration, related to country projects which form part of bilateral agreements.

Frequently, Canadian universities were asked to assist in the development of their Third World counterparts. Such aid included both assignments to develop university programmes and, on a larger scale, to aid in setting up whole new departments.

The most common pattern for involving Canadian universities with the Third World is CIDA sponsorship. CIDA contracts with universities for the release of individual professors in a wide range of disciplines and specialties for technical assistance roles. It may contract with a university for a specific project demanding the services of a number of its staff, usually in a designated department, over several years. Such projects may have both research and training aspects. By contract, CIDA arranges for the provision of training to Third World students and professionals in Canadian universities. Normally, this range of contracts arises from the requirements of country programmes administered by the Bilateral Division of CIDA, but for almost every aspect of CIDA's work the services of university-based personnel have been engaged in consultative or more active capacities.

With the founding of IDRC, with its special research mission, a further source of contracts for international development services was created. IDRC's stress on developing the research capacity of the LDC's themselves has restricted the demand on Canadian university resources, but in agricultural research especially, a considerable involvement of Canadian professors has occurred.

The release of personnel, or the undertaking of projects, for certain other Canadian government departments and for international bodies rounds out the picture of how the vast majority of *direct* Canadian universities' contributions to international development cooperation have been sponsored. The dominant feature is the contract — a contract between a Canadian university and CIDA, IDRC or another government or international body. Within this contractual framework, Canadian universities themselves may share in the sponsorship of such direct contributions, for all university costs will not necessarily be covered by the payments received from the contracting body. But this contribution is almost accidental. More frequently, the kind of sponsorship provided by the universities is *indirect*, through the establishment of programmes of study on

international development and the creation of centres, schools and institutes. The same is true of foundation sponsorship of Canadian universities' contributions which usually takes the form of grants to strengthen the resource base of Canadian universities in the field of international development.

In addition, there are isolated examples of projects for international development being sponsored jointly by the NGO division of CIDA and a Canadian university, but they do not modify significantly the general proposition: *Direct contributions by Canadian universities to international development are sponsored by contract with government or international agencies.*

What are the alternatives to the CIDA or IDRC contract as means by which Canadian universities may strengthen their contributions to international development?

In answering this question, let me quote from the 1977 report of a joint committee of the AUCC and the Royal Society of Canada headed by Dr. Ian Macdonald of York University which looked into "The Role of Canadian Universities in International Development".

> "If it is important to be able to identify the development priorities the Third World is setting for itself, it is equally important for Canadian universities to know, for example, how to develop research policies in concert with the needs of developing countries, how to marry academic planning with a responsibility to support development, how best to use the reserve capacity many Canadian universities now foresee they will have on hand in the near future and how best to identify their own resources in the face of increasing demands from Third World countries for Canadian academic expertise. It must be stressed that universities must still decide for themselves, within their own limits, in what way their international involvement will take place.

It is clear that Canadian universities need a pool of detailed information on international development at their disposal for use in planning and greater in-put into the policy planning of the Canadian International Development Agency (CIDA) and the International Development Research Centre (IDRC). Canadian universities cannot continue to play a reactive role to project-oriented development programs but must develop a more active posture, taking the initiative to argue for more individual program support such as topping-up of secondment salaries, travel grants for purposes of feasibility studies, funding for replacement position funding for university twinning and the like, rather than that tied to specific projects.

Whatever part Canadian universities see themselves as playing in the context of government assistance programs, and this part will always be a significant one, the most successful models of cooperation, along with personal contacts and one-to-one exchanges, are those ventures of practical collaboration undertaken by two universities or institutions of higher learning, such as research centres. The twinning or linkages of universities, which in itself might be one of the more positive spin-offs of a project-oriented program, might easily falter for lack of funding when a project ends. This kind of individual program, however, could hold many benefits not only for the two partners but also for other interested organizations. The formal twinning of universities may not be the most effective way of achieving inter-university cooperation. Less formal links such as those described above should be considered as worthy of funding. It has been found that, in this way, modest funding can give rise to quite substantial benefits."

This new kind of contribution by Canadian universities to international development can only become effective if action is taken at two levels — that of the individual university and that of the national community of universities.

Within the individual university, it may be suggested that the following steps be taken:

1) The university should develop an explicit position on international programs.
2) An office should be created with clearly defined responsibilities for managing international exchanges and "twinning" agreements.
3) The university should make a formal commitment to recognize and reward international service for salary, tenure and promotion purposes and a clear delineation of the responsibilities of and the home resources available to the returning faculty member.

At the national level, a source of information on exchange possibilities and of guidelines for effective, truly mutual, exchange agreements is required.

CIDA, IDRC and the AUCC have recognized this need, and in September of this year an International Development Office for Canadian Universities was created under their joint sponsorship. I have the honour of being its first Director. Located with the AUCC, it will operate under the policy authority of a Liaison Committee for International Development composed of representatives of each of the sponsoring bodies.

The International Development office will be small. It will be a contact point, not another level of bureaucracy. It will bring people together; help match university needs with university resources for international development.

Included in its terms of reference are the following responsibilities:

1. Act as a clearing house to facilitate the exchange of information among Canadian universities interested or involved in international development and comparable organizations in developing countries.
2. Review means of developing and coordinating a more adequate Canadian universities' resource base for international development and submit proposals for strengthening this base to the LCID.
3. Using the IDRC and CIDA university networks, establish communication procedures whereby universities will be informed more effectively about the higher educational needs of developing countries and the work of development agencies; more particularly,
   - upon request by Canadian, and occasionally other development agencies, seek from the universities information on possible specialized resources which could be made available for development or assistance programs;
   - act as a channel for the presentation to the agencies of the views of the Canadian university community on their participation in international development.
4. Foster links between Canadian universities and universities in the Third World by:
   - providing model terms of agreement;
   - advising on costs and standards;
   - proposing appropriate financial support for linkages, including support for both staff secondments and for joint training and research projects, to the LCID.
5. Analyse and recommend appropriate terms and conditions for staff secondments and contracts and report on them to the LCID.

Let me conclude by stating my confidence that in the late 1970's, a more positive attitude towards international development cooperation is growing on

Canadian campuses. Canadian universities need international experience to forward their own learning and to understand better their own country. Particularly in times of financial retrenchment, a new emphasis on international cooperation will help them to resist the temptation to become excessively inward-looking. We have a great deal to contribute and a great deal to gain.

Several members of the platform party are shown here following the ceremony: Sister Katherine O'Toole, Superior General of the Sisters of Charity and Chairman of the Corporation; Dr. E. Margaret Fulton; Archbishop James M. Hayes, the Mount Chancellor and Mrs. Richard Goldbloom, chairman of the Board of Governors.

A combined choir of students, faculty and alumnae performed the Gaudeamus Igitur, a hymn of joy, during the ceremony and joined their voices to the music of the Canadian Forces Stadacona Band for a stirring 'O Canada'.

The Mount's first Mace

Mount Saint Vincent University, Halifax, may be the only university to possess a mace made by one of its faculty members. Dr. Barry Wheaton, of the religious studies faculty, carved one from solid oak, incorporating elements from the university's coat of arms, which he presented to the Chancellor, Archbishop James M. Hayes, and the new President, Dr. E. Margaret Fulton, during the Convocation for the Installation of Dr. Fulton as president and vice-chancellor.

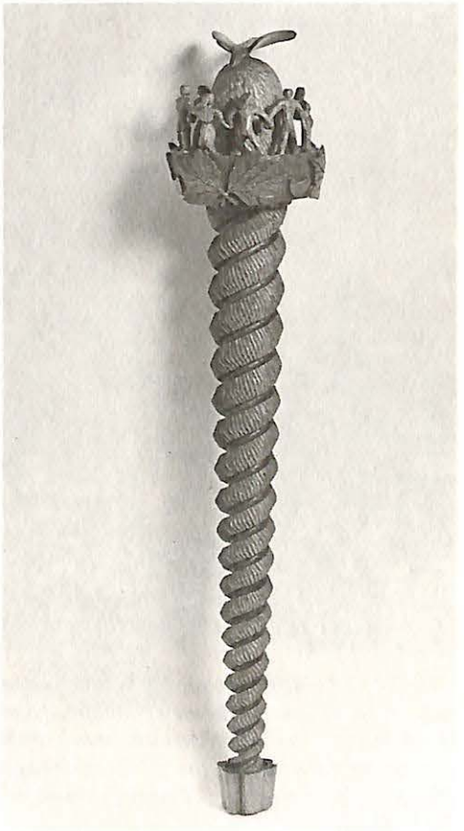
Today the mace is a symbolic instrument which represents the university chancellors authority. In centuries past it was an offensive weapon, made of iron or steel which medieval European bishops carried into battle because canonical law forbade them to shed blood.

By the 16th century the mace was used only symbolically and was employed by civil authorities representing the King's authority. It is now an essential part of the regalia of many parliaments and legislatures.

Dr. Wheaton constructed the mace for Mount Saint Vincent University from six symbolic parts: the base, the spiral-stem, the crown-base, human figures, the mound and the dove, all of which are meant to illustrate the Mount's motto: Veritas ducit and Deum (Truth leads to God.) The alpha and omega at the base represent the religious character which is at the foundation of the Mount; the books, a main symbol in the university's coat of arms, represent the arts, the sciences and the professions; the spiral and twisted cord stand, respectively for striving and union; the crescents recall the family of Saint Seton (foundress of the Sisters of Charity) and maple leaves stand for Canada.

The nine human figures portrayed holding hands stand for the groups which join together to form Mount Saint Vincent University: the Sisters of Charity, the Board of Governors, the President, the administration, the faculty, the staff, the students and the surrounding community of Halifax, Dartmouth and county. The Chancellor is not included as a figure because the mace itself is symbolic of his authority. The mound, around which the figures are grouped, represents the physical location of the University and so, beneath the mound, sealed inside the spiral-stem, are small stone from each of the four titled buildings on campus: Evaristus, Assisi, Rosaria and Seton. The dove which crowns the mace completes the statement that Truth leads to God.

Dr. Wheaton said he chose to carve both the mace and the brackets which hold it from Canadian oak because that wood has traditionally stood for strength and long life. The mace stands just over one meter in length, weighs about nine kilograms and took approximately 100 hours work to complete. The mace will be housed in an oak case and placed on display at the university.



Home Economics grads return to campus

'Golden Glimpses' celebrates 50 years of home economics at Mount Saint Vincent University

About 125 home economics graduates returned to campus Thanksgiving weekend to celebrate 50 years of home economics education at the Mount with a gala Golden Jubilee weekend entitled "Golden Glimpses." Some of the committee members who worked for several months putting the celebration together were: (from left) Pat Forde, Colleen Meahan, Eileen Borgel, Penny Pothier, Ada Swain, Nancy Gilbert, Debbie Pottie and Linda McCulloch.

Students and faculty modeled clothing in a fashion show from the last several decades; all items are from the Mount's Historic Costume Collection which is tended by faculty member Norma Coleman (centre front, seated) and her associate Linda Lusby (right front, seated).

Current student Yvonne Rousseau models an evening gown from the early 1930's made of white crepe and pigskin covered with gold leaf.

The History of Home Economics Education

by Dr. Mary Morley, past-chairman, MSVU Department of Home Economics

Fifty years ago Mount Saint Vincent College established a degree program in home economics. Since that time approximately 600 degrees in this discipline have been conferred, 80 percent of them in the past ten years. Graduates are to be found in responsible positions in federal and provincial departments of nutrition, consumer affairs, social welfare and agriculture; hospitals, universities; public school systems and business. While the majority of the graduates have elected to work in the profession in Canada there are some who have found even greater challenges and satisfaction in home economics at the international level.

The year 1902 is ordinarily considered to be the founding date of this discipline. This was the year of the historic Lake Placid conference at Morningside, *New York State,*[1] when the term, 'home economics' was adopted. Rowles states:[2]

> This name was chosen after careful consideration by people who were familiar with the work being done at that time in education for homemaking and for the teaching of this discipline in schools and colleges in the United States.

In the years following the historic conference the term gradually came into general use to connote any course with subject matter related to "women's work" in the home. The term so carefully chose by people interested in the welfare of families and knowledgeable about the kinds of programs offered in the schools and colleges of the United States has for the most part been used with little thought of the broad connotation intended by the founders. Concisely stated it was: a study of man as a social being and his physical environment and especially the relationship between the two.[3]

The Concept of Home Economics

It is evident from time to time that there is confusion in the minds of many about the real meaning of home economics. Consequently, the professional associations and universities with home economics departments have frequently had pressure brought upon them to change the name. The American (AHEA) and Canadian (CHEA) Home Economics Associations have repeatedly expressed concern that the home economists' major function and real role in society are relatively unknown. Through the years these two organizations have conducted 'image and identity' studies.

One of the most recent studies was commissioned by the AHEA in 1974.[4] Those surveyed were mainly individuals who had some awareness of home economists, but were themselves outside the field. On 'the basis of the findings of this study it appeared to the researchers unwise to change the name, ". . . as this would only compound the problem of public understanding." They recommended that the profession use its resources to clarify the cloudy image of the present name rather than start again with a new name. A small proportion of American universities have different nomenclatures for what were formerly departments, schools or colleges of home economics. One Canadian university has also made a change. While several others endeavor to find an 'umbrella' name to cover all the facets presently subsumed under home economics.

The CHEA defines home economics as ". . . the area of study that correlates the sciences and humanities concerned with food, clothing, shelter and human relations and their effective application in the family, community and world."[5] This definition arrived at in the 1960's differs considerably from the original definition set forth by the founders of home economics.

Notwithstanding many differences of opinions regarding the real meaning of home economics the history of home economics is the story of service to families for the home economics movement grew out of the realization of a need to bring the application of science where it would be of most value, namely to families.

Families, however, are not isolated units. They exist and function in the context of a society which in recent years has undergone vast change. The revolution in science and technology, the increased urbanization of society, the rapid rise in the employment of women outside the home, the increasing drive for social justice and the expansion of psychological and sociological research are some of the factors which have influenced home economics. And, consequently, the focus of home economics necessarily changes from time to time to meet the needs of families.

Early Years in Home Economics in Canada

The Nation Council of Women at its first annual meeting after its organization in 1873 passed a resolution to do all in its power to further the introduction of home economics in the public school system of Canada. One of the first presidents, Mrs. Adelaide Hoodless, was prominent in the movement to get home economics into the schools. When legislators complained there was neither the money nor trained teachers to do this she set about to find both. It was easier to find teachers than the money. Teachers were brought in from the U.S. and Great Britain. A wealthy tobacco merchant, Mr. William C. Macdonald became interested in "manual training" for boys and girls. He provided the funds to build or renovate classrooms as well as equip them. He also paid the salaries of instructors and the expenses for maintenance for three years in each school that adopted the plan. Due to the generosity of this one man the work was introduced into at least one city or town in every province of Canada.[6]

In Nova Scotia the first schools were established in Halifax and Truro about 1901. Both places were equipped by the Macdonald Fund.[7]

Another generous early benefactor was Lillian Frances Massey. As a young woman travelling in the U.S. she visited 'domestic science' classes and determined to start similar classes in Toronto. Her desire was to help people improve their health by teaching them to select and prepare better food and thus improve the economic position of their families.

She secured space in a building owned by her father and set about to renovate it with attractive and efficient work spaces. It opened in 1900 and was known as the Lillian Massey School of Household Science and Art. Within a decade the name Lillian Massey became known in Sackville, New Brunswick; in Tokyo, Japan; and in many other places where Lillian Massey's money established schools of home economics.[8]

The introduction of home economics into the public school system necessitated courses for training teachers. Consequently, in 1901, a new program for this purpose was authorized by the Ontario Department of Education. It, like other courses to be later offered at normal schools in the various provinces of Canada, was a diploma course. There is evidence however, that the early educators had in mind a challenging program for beginning teachers of home economics.

Similarly the first university program in Canada leading to a degree in home economics was established in Ontario at the University of Toronto ". . . so that women could study subjects pertaining to women's life."[9] Planned for students with a potential for superior academic work it became a pattern for other university home economics degree programs. President Burwash, who is credited with having planned the course content for this new program informed the public in a letter which appeared in the *Lillian Massey*

Calendar for 1903-1904 about ". . . this graduating course in which Household Science is a characteristic factor."[10]

> A year ago the Senate of the University of Toronto instituted a graduating course in which Household Science is a characteristic factor. The course embraces the fundamental elements of a liberal education and is intended to be as complete and severe, as a discipline, as one of the Honor Courses for a B.A. degree. It differs from these in omitting Latin but in every other respect it requires the same matriculation and examination in languages and literature as the broadest of the Honor Courses in Science or Philosophy. To this thorough literary training extending over three years it adds Philosophy, two years; History and Economics, one year; and a selected course of Honor work in science for three years. The scientific courses are those which lay the foundation for the application of science to the whole sphere of home life. The first three years are fitted out with the practical study of household problems in the light of these fundamental sciences, and the whole completed by a fourth year of research work in some selected branch of science as applied to the economy of the household.
>
> This course has not been in operation for a year and I have watched with great interest its effect as an educational discipline in the development of the students who have entered upon it; and I am delighted to find it is equal, if not superior, to the best of the old courses in this respect . . . I have no hesitation in saying that here we certainly have found a university course pre-eminently fitted for women . . .

This program which was first offered in 1902-1903, continued without charge until 1907. When planned it was intended to be for the general education of women who would become homemakers: by 1907 students in the program wished to prepare for professional employment in teaching. In order to meet the requirements of the Faculty of Education, Latin and mathematics had to be added. Courses in food chemistry were an integral part of the program. This program of studies set an example for future Canadian university home economic degree programs. However, no more degree programs in home economics were established in Canada until 1918-1919 when both McGill and Manitoba universities announced four-year programs.

With a continuing interest in promoting home economics, Lillian Massey, now Mrs. Treble, in 1901 extended an offer to the province of Manitoba that it establish a training school for 'teachers of domestic science' in exchange for a donation of $2000 plus an additional $250 a year for the next two years.

The offer was accepted and the University of Manitoba provided three rooms for the experiment. The program included the preparation of food, physiology, nutrition, systems of measuring, invalid cookery, table service and household economics. Nutrition and diet therapy were intended also for medical students. Clothing courses were supplemented with the laundering of natural fibers, since synthetics were at that time unknown and dry cleaning services still unavailable. Lessons included the selection, cost, care of laundry equipment; laundering of white and colored materials; removal of stains, composition and properties of starch, blueing, soap and washing powders; methods of softening water and disinfecting clothes. In addition, instruction was given in the duties of a waitress and the care of furniture and home furnishings. The program was planned for young women in a pioneer setting. It led to a diploma only and was discontinued after two years. It is somewhat ironic but nevertheless true that this kind of program emphasizing household skills became the concept of home economics held by many persons for decades to come.

One can only surmise how elementary were these courses, particularly the nutrition, since at the turn of the century only proteins and calories were considered to be of nutritional importance. It was not until 1912 that the word "vitamine" was introduced to designate the accessory food necessary to life.

Home economics departments continued to appear in every province of Canada. Some were planned as diploma programs and developed into degree programs. Others began as degree programs. Some were initiated at universities with schools of agriculture and their programs showed a strong emphasis on the biological sciences as well as areas of knowledge important to rural women. But, for the most part, home economics programs in Canadian universities followed President Burwash's plan for home economics at the University of Toronto — a program embracing the fundamental elements of a liberal education plus a selected number of science courses ". . . which lay the foundation for the application of science to the whole sphere of home life."[13] In addition there was the practical study of household problems in the light of ". . . these fundamental sciences."[14]

The early programs in Canadian universities tended to be of two kinds: 1) professional and 2) non-professional. The former had as an objective to train teachers for the public school system; the later to provide instruction in the art of homemaking.

As new demands and opportunities arose for graduates in home economics old programs were changed, new ones developed.

In 1907 a new profession, dietetics, came into being. The first hospital dietition is said to have been employed by the Sick Children's Hospital, Toronto, in 1907. The same year a request for the president of the University of Toronto for a 'superintendent' to manage the dining hall indicated new opportunities for graduates in home economics.

One of the pioneers whose name stands out as a very successful dietition was that of Miss Violet Riley.[15] After several years as a capable, imaginative and hard working dietitian, she was loaned to the Dominion Government Military Hospitals Commission in 1917. She set about to organize the dietary departments of the 39 Canadian hospitals erected to take care of veterans from World War I. Later she was loaned to the United States government to do similar work.

Although Violet Riley's training was considered excellent preparation for the work she might be called upon to perform, the programs to which she and her colleagues were exposed would be considered extremely inadequate for students presently enrolled in home economics programs. When the Canadian Dietetic Association (CDA) was organized in 1935 it established committees to evaluate all home economic programs at Canadian universities. To this day it examines critically all dietetic internship programs and finally it permits only the graduates from accredited university programs to enter approved dietetic internships.

Home Economics in Atlantic Canada

Nova Scotia was one of the first provinces to have home economics or, as it was then called, 'domestic science', in the public school system. It was also one of the first to establish a teacher-training program in this discipline. Despite this early beginning the first degree program in home economics was not established until 1926, when Acadia University announced a four-year program leading to the degree of B.Sc. (H.Ec.) In the next two years, Mount Saint Vincent and Saint Francis Xavier University initiated degree programs in home economics. The Truro Normal College was one of the first institutions in all of Canada to offer home economics. Its objective from the beginning was to train teachers. Although it never became a degree-granting institution, a number of its graduates have gone on to earn masters and doctoral degrees and today are professors in Canadian and American universities. In the province of New Brunswick, Mount

Allison Ladies' College introduced a diploma course in 1904. It developed into a degree program with the first degree being granted in 1925. For many years the program was recognized as one of the finest in the country but was discontinued in the early 1970's.

Two new degree programs in home economics appeared in the late 1960's at the University of Prince Edward Island and University of Moncton, the latter was for French-speaking students only. Also about this time the home economics program at the New Brunswick Teachers College was altered and expanded to become a degree program, the degree to be conferred by the University of New Brunswick. Newfoundland is the only province in Canada which does not have a program in home economics leading to a university degree.

The Maritime provinces have the dubious distinction of having more university home economic programs than any area of Canada of similar size. Whereas British Columbia and the prairie provinces each have one university granting a degree in home economics, the Maritime provinces have six. In retrospect it might have been preferable to have one centre for home economics in the Maritimes since the number of highly qualified university professors in this discipline is extremely limited. On the other hand, four of the degree granting programs in the Maritimes were initiated in institutions financed by religious denominations which saw the great need for persons, knowledgeable in one or more aspects of home economics, to be of assistance to families.

Home Economics at Mount Saint Vincent

In 1927 Sister Mary Evaristus Moran, Dean of Mount Saint Vincent College summoned Sister Irene Marie to return to Halifax from Wellesley, Massachusettes to draw up plans for home economics at the college. In a short time an outline for the anticipated new program was ready, together with detailed specifications for a spacious foods laboratory plus a 'clothing room'. These two rooms became the first home economics department at the Mount.

The foods lab was well equiped for its day. It contained four laboratory tables, each of which could accommodate four students. Three gas stoves, one electric stove, one refrigerator, two large sinks, one small hand sink, two tables for supplies plus a portable blackboard satisfied the requirements for larger equipment. Small equipment and utensils were in good supply. There were, however, no food blenders, electric beaters, mixers, microwave ovens or the numerous other appliances now considered necessary for any food laboratory. The clothing room was equipped with four 'peddle' sewing machines, one dress form, one mirror and a large table around which students and professor sat for the theory part of the lesson, then used it for cutting out garments.

In the beginning years all courses in home economics, with the exception of those in clothing, were taught by the director, Sister Irene Marie. Never was there a more dedicated teacher. Classes were always well prepared, up-to-date, and intensely interesting. Students recognized in her an authority on matters of food, nutrition and institutional administration. She was a graduate of Simmons College, Boston, and had been a very successful administrative dietition before entering the Sisters of Charity.

Also students, in the early days, like the professor, also prepared well for each class. To omit an assignment or fail to complete it to the best of one's ability was out the question when one was certain of being called upon to explain the intricacies of a particular theory or process. This certitude was always present when the total enrolment in a class was only one, two or a few more students.

In the first year of the program one student enrolled. The following year two more entered the program, and gradually the numbers increased until in 1938 there

was a total of 38 sophomores, juniors and seniors in the home economics program. It was not until the late 1960's and 1970's that the enrollment in home economics increased dramatically. By 1975 there were 212 full-time students plus a number of part-time students. This was the highest enrollment in home economics in any undergraduate program east of Guelph, Ontario. In addition, there were 18 students enrolled in the part-time masters program in home economics education at Mount Saint Vincent University. This graduate program which was initiated in 1969 is one of only two such programs in Canada.

The undergraduate program as planned from the beginning by Sister Irene Marie was to be one of three years after Grade 12, culminating in the degree B.Sc. (H.Ec.) The program made provision for a broad background in the liberal arts, science and home economics. Biology, chemistry, physics, English, history, philosophy plus the various subjects in home economics were all required. There were no electives.

It was not until the CDA was organized in 1935 that any thought was given to majors. Upon fulfilling the requirements for the degree, graduates were eligible for a specialist's certificate issued by the Nova Scotia Department of Education and were permitted to teach home economics in the public school system for the province. Graduates were also qualified to enter any of the dietetic internships which were offered at a very limited number of hospitals in Canada or the U.S.

When fire totally destroyed the "old Mount" in 1951, Sister Irene Marie set up a temporary home economics department in the Knights of Columbus meeting rooms. The transformation, almost over-night, of those dark dingy rooms into classrooms and a cafeteria was truly remarkable. But the work of teaching and learning in the different areas of home economics had to go on and there was no better organizer to expedite matters than Sister Irene Marie.

It was fortuitous, indeed, that at the time of the fire Evaristus Hall was nearing completion. A new home economics department was to be an essential part of this new building. Also planned by Sister Irene Marie, it was efficient in design, tastefully decorated and considered to be very modern for its day. Each of the two food laboratories was planned to accommodate a maximum of 12 students. The facilities proved to be quite adequate for the 1950's and early 1960's, although the department contained no office space, not even for the directors, conference rooms, space or equipment for a food science lab, student lockers or facilities where students could change from street clothes to white uniforms, nor physical facilities for teaching courses in institutional management and quantity food production, both requirements for certificates by the CDA for entrance to dietetic internships.

While home economics professors strove to offer the best courses possible under the limitations that existed, the university administration cooperated fully in providing whatever it could within the existing space and budget restraints. The number of faculty in the department was gradually increased. There was provision for an office and a telephone for each professor — blessings unheard of and unexpected until the late 1960's. Also, there was always the promise of a new professional building or, at least, a new home economics department. Graduates in home economics from Mount Saint Vincent were doing well. Their record for acceptance into dietetic internships was comparable to that of graduates from any other Canadian university. Telephone calls were being received from school administrators across the continent for graduates to teach home economics in the public school system of the various provinces.

As soon as one problem was solved another appeared. Home economics professors appreciated the support given by departments in the liberal arts and science, particularly the latter. If facilities for laboratory classes in home economics were

strained when more than 100 students enrolled for a course to be taught in a room designed to accommodate 12 persons then the increased enrollment in home economics must have also strained facilities in the biology and chemistry departments. But never did these dedicated professors complain. Their only interest was in providing courses of excellence.

Although it is possible that the content of home economics courses changed extensively from the time the degree program in home economics was first offered, university calendars show little change through the years until the mid 1960's, when greater flexibility was permitted all programs at Mount Saint Vincent.

It was however, not until 1972 that sweeping changes in the home economics degree program was introduced. A three-year research program which was undertaken by a departmental member evaluated all programs at Canadian universities offering home economics.[16] It also included evaluations by the administrators of these departments together with evaluations by graduates of the programs during the decade 1960-1970. Also, the employers of the graduates were personally contacted and requested to give their opinions concerning the programs as judged by the ability of the graduates to perform the roles expected. The findings indicated that new directions in home economics were required. This conclusion was further strengthened by a study of social legislation enacted during the same time period. There appeared to be little doubt that the massive and pervading social and economics forces were indicating new directions where the knowledge subsumed under home economic was needed. But far more evident was the fact that more money than ever before in the history of home economics was being made available for the kinds of services home economists were especially trained to provide.

And so in 1972 the Senate of Mount Saint Vincent University was asked to approve alterations in the foods and nutrition major in order to provide specialization in these areas: 1) nutrition, 2) nutrition and administration and 3) food service administration. Advances in nutrition and medical science were making it necessary for the therapeutic dietitian to be a participating member of the medical team and for those students aspiring to such a role provision was made for greater emphasis in biochemistry, physiology, cellular and clinical nutrition. For the student whose goal was administrative dietetics the revised programs included courses in the principles and practices of the business organization which pertained to the effective operation of the food service organization.

At the same time the Mount Saint Vincent University Senate was asked to give approval to the degree, Bachelor of Home Economics, (B.H.Ec.), with provision for four concentrations: 1) clothing and textiles, 2) consumer studies, 3) family studies and 4) home economics education. The three year research project previously mentioned had indicated such specializations would provide the necessary background for those graduates interested in careers in business enterprises related to clothing and textiles, consumer affairs, teaching and in several new roles not formerly considered for the home economist.

Also the new concentrations were meant to facilitate entrance to the new graduate programs in family studies, consumer studies and clothing and textiles which were beginning to appear at the larger Canadian universities. This proved to be correct, for in 1978 nine graduates in home economics from Mount Saint Vincent University were enrolled in masters' and doctoral programs. They also were the recipients of assistanceships and scholarships.

Footnotes

1. Lake Placid Conference on Home Economics, *Proceedings of the Fourth Annual Conference* (Lake Placid, New York, 1902) pp. 70-71
2. Edith Rowles, *Home Economics in Canada* (Saskatoon, Sask.: Modern Press, 1964), p. 3

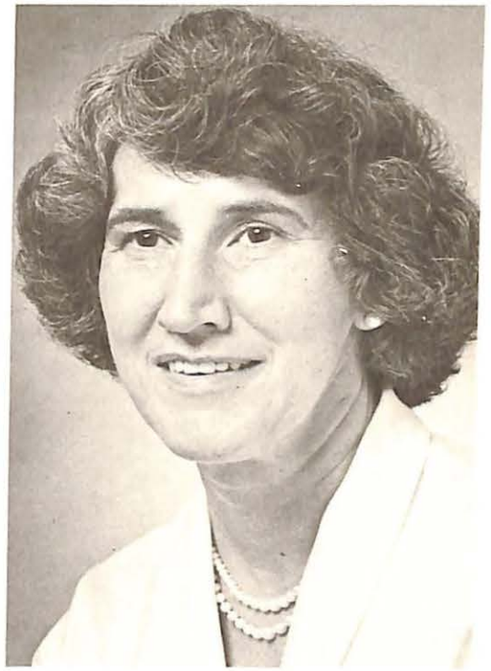
Mount Personality

Mary Moore has been appointed Assistant to the President for Finance and Planning. Most recently she held the position of project director for the Atlantic Universities Financial Information System, a joint project of the Atlantic Association of Universities and the Maritime Provinces Higher Education Commission.

A former member of the Mount's Board of Governors, Miss Moore was once the Treasurer General of the Congregation of the Sisters of Charity. She also taught in the MSVU business department and served as chairperson of that department from 1962 to 1968.

Miss Moore has a Masters Degree in Education and pursued a year of doctoral studies at Columbia University. She also completed most of the programme of studies for chartered accountants.

She is currently a member of the Board of Governors of the Nova Scotia Technical College, and the Halifax Childrens Foundation. A one-time member of the Business Education Curriculum Committee for the N.S. Department of Education she also served on the sub-committee for the Council of Teachers Education for the licensing and preparation of business teachers.



Mary Moore

3. Mary L. Morley, "Home Economics in Canada: 1960-1970" (unpublished Doctor's dissertation, Teachers' College, 1973), p. 16
4. Betty Ann Crosbie, "Home Economist Image Study — a Synopsis", *Canadian Home Economics Journal*, 28:1, January, 1978.
5. Canadian Home Economics Association, "Brief to the Senate Committee on Science Policy" (Ottawa: Canadian Home Economics Association, 1968), p. 9
6. Rowles, op. cit, p. 40
7. Nova Scotia Home Economics Association, "The Home Economics Movement in Canada," 1926, (Typewritten) in the Public Archives of Nova Scotia.
8. Rowles, op cit. pp 18-19
9. Ibid., p 21 Ibid. p. 23
10. *Lillian Massey School of Household Science and Art Calendar 1903-1904*, p. 38
11. Johanna Gudrun Wilson, "A History of Home Economics Education in Manitoba: (unpublished Master's thesis, University of Manitoba, 1966), p. 34
12. Marie V. Krause and Martha A. Hunscher, *Food Nutrition and Diet Therapy* (Toronto: W. B. Saunders Co., 1972), p. 6
13. Rowles, op. cit., p. 24
14. Ibid.
15. Ibid., p. 29
16. Morley, op. cit., pp. 6-13

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