Insight

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Winter, 1977
Mount Saint Vincent University
Halifax, Nova Scotia

A Swan Song

This is the last issue of *Insight* under this editor. The next issue will be put together and published under new direction as the university gets a new director of public relations.

Putting out *Insight* has been one of the most enjoyable aspects of the job. I hope you've read it with a portion of the pleasure I have received in planning, writing and editing each copy.

This issue reports on the national conference Research on Women: Current Projects and Future Directions, which was held at Mount Saint Vincent during November. Dr. Olga Broomfield, Sister Patricia Mullins, Ms. Wendy Mitchinson and Ms. Jane Archibald share their impressions of the sessions they attended.

Computer Director Siegfried Deleu has punched out this month's Spilt Ink, and we think it fits its compiler. The first Seton exchange student in history, Janelle Monnier from Ohio, has written an article about the program and how she happened to apply for it. Janelle has made quite an impact on campus with her enthusiasm and pleasant personality, and her new friends will miss her when she leaves next semester.

Sister Marianita Power has contributed Current Issues in Directing Child Studies Programs at Mount Saint Vincent University. In her article, Sister Power describes the new model child study centre which opens on campus in January.

Our Mount Personality is Marie Kelly, and she is a personality! She also contributed the Remember When photograph for this issue, and she's in it. See if you can find her.

And so, as one chapter ends, another begins. It has been *my* pleasure.

Margaret G. Root

Editor

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At the Gallery

Schedule of Exhibits December, 1976 to May, 1977

December 16 - January 16
Jewish Experience in the Art of the Twentieth Century
An adaptation of the exhibit organized by the Jewish Museum of New York City, 1975
(Upstairs and Downstairs)

January 21 - February 6
Third Annual University Community Art, Craft, Hobby, Baking and Talent Show
(Downstairs)
Metamorphosis Housewife
Prints and drawings by Sue Boone, Lodon, Ontario
(Upstairs)

February 11 - March 6
Paintings by Charlotte Hammond, Clam Harbour, N.S.
(Downstairs)

March 11 - April 13
Works by Jim Shirley, Cape Breton, N.S.
(Downstairs)
Photographs from Springhill Institution by Raymond Wolf
(Upstairs)

April 7 - May 1
Works by Ron Shuebrook, Canning, N.S.
(Downstairs)
Sculpture courtesy the National Gallery
(Upstairs)

One of the dolls by Haligonian Joan Doherty that was exhibited in the gallery recently.

Statement of Philosophy and Objectives

In the spring of 1974, the Long Range Planning Committee of the Mount Saint Vincent University Board of Governors presented its report to the board. Among other matters, the committee brought forward the following question:

Should the present stated objectives of the Mount be maintained and actively carried out in the operation of the university?

The only stated objectives were those formulated in 1968 when consideration was being given to the affiliation with Dalhousie University. It was suggested by board members that these should be revised to meet the needs of the time and that the board, senate and students should be involved in the revision.

In the fall of 1974, an ad hoc committee was formed to work on a revised statement. Tentative statements were prepared and discussed at open meetings of the university community. The statement was subjected to several revisions and examined by a variety of groups. The final draft was formally approved by the senate of the university on October 25, 1976 and by the board of governors on November 18, 1976.

The text of the statement is presented here.

Mount Saint Vincent University is an institution with a strong liberal arts and science core and selected professional disciplines, primarily concerned with the education of women. The university considers the educational needs of women to be a priority, and therefore remains particularly sensitive to the changing needs of women in society.

We believe there is a place for a university:

aimed primarily at the higher education of women, and

dedicated to promoting an environment characterized by

a Catholic tradition, and

a size that permits a high degree of personalized instruction.

There are legitimate reasons for the existence of a university whose primary orientation is to the education of women.

A university concerned about the education of women must provide students not only with knowledge, but also with an atmosphere in which women can develop confidence, intellectual independence, sensitivity, and an ability and desire to learn. Students, both men and women, should have the opportunity to understand the history of women and to prepare themselves for active participation in the development of society.

While higher education is now far more widely available to young and mature women, there are still social attitudes, financial disparities and family responsibilities that inhibit many women from undertaking university work. Women should be able to attend university and study at a rate that is compatible with their non-academic responsibilities.

It is still the case that only a minority of graduate students are women, and women still do not have equality of opportunity with men in our society.

Universities whose primary orientation is to the education of women have a responsibility to undertake development of and research into such education.

The environment of Mount Saint Vincent University is characterized by a Catholic tradition.

It is marked by a strong commitment to understanding and truth, intellectual vigor and social responsibility.

The university community recognizes the need of moral convictions as the foundation of a worthwhile way of life, and seeks to develop in students a willingness to establish a priority of values to enable them to judge, evaluate and decide in a responsible manner.

However, no religious tests or observances are required of any administrative officer, faculty member, student or employee.

The environment of Mount Saint Vincent University is influenced by its size.

Its low student/faculty ratio facilitates the achievement of its objectives, and the personalizing of the educational process.

The comparatively small student body facilitates interaction among the members of the student body and the personalizing of student government.

Changing conditions necessitate the continual assessment and measurement of the size of the student body to ensure the continuing validity of these factors and their impact on the university community.

Mount Saint Vincent University will continue its historical commitment to the education of women and continue to emphasize the preparation of women for life and action in a society that is changing and that looks and calls for leadership. Women and men can be educated in a way that differs from what is viewed as traditional co-education: they can be educated in such a way that they will come to respect each other's distinctive and individual capabilities. Women's competence and abilities for leadership can be recognized, and students can be prepared to live in a society in which there is equal opportunity for women and men.

The impact of the admission of male students on the university community is assessed continually to ensure that such admissions do not jeopardize the primary purpose of Mount Saint Vincent University.

Mount Saint Vincent University is uniquely qualified to take the lead in the kind of education and preparation for life that will be increasingly necessary as women and men achieve full equality in society. Growth will be directed to enhance the desirable characteristics of Mount Saint Vincent: personalized teaching, good interpersonal relationships, and the development of those qualities that make the truly educated person.

Mount Saint Vincent University, as an institution of higher learning, has these

major objectives:

the dissemination of knowledge through teaching

the extension and dissemination of knowledge through research and scholarly activity

the preservation of knowledge through its role as repository and trustee of our cultural heritage

the continuing development — intellectual, moral, spiritual, physical — of those sharing in the life of the university

service to the community by making its resources and facilities available to as many as possible.

Mount Saint Vincent University emphasizes excellence in teaching. To serve the cause of good university teaching and as a preparation for it, the faculty engage in research and scholarly activity. In addition to this basic research for teaching, the search for new knowledge and the adaptation of the old to the new are distinguishing features of the University.

Mount Saint Vincent University is committed to the preservation of knowledge and our cultural heritage. The university seeks to foster such a commitment in its students in order to assist in the solution of the world's problems. This task it performs in several ways. It includes in its curriculum courses of study that examine those basic human questions which each successive generation must attempt to answer; its library serves as a repository where material relating to these questions is collected and made available; and it provides both the occasions and the locales for the scholarly exchange of knowledge and for the performance, display and criticism of the arts.

Mount Saint Vincent University serves those young people who have completed their secondary education and wish to pursue higher study immediately, either in the liberal arts and basic sciences or in preparation and training for a profession. It also serves those mature women and men undertaking university studies for the first time; those whose formal education has been interrupted and are returning to university; and those practising professionals who wish to update and broaden their professional knowledge. Mount Saint Vincent University continually studies the needs of the community and provides programs to teach those who can profit from its resources.

Confessions of the First Seton Exchange Student

Janelle Louise Monnier

Have you ever had a "brain storm" in the middle of reading a university text? Because of one I had in January of 1976 I am now an exchange student from Ohio at Mount Saint Vincent University.

I was reading about the War of 1812 in the library at College of Mount St. Joseph in Cincinnati, Ohio, when I came across the name Nova Scotia. This was the seed of my "brain storm". I remembered that my sister, Michelle, had once considered attending a Sisters of Charity school in Nova Scotia through an exchange program offered by Seton Colleges. With typical Midwest ignorance of Canada, I went to check an atlas to be sure Nova Scotia was really on the eastern coast of Canada. It looked like an interesting location, so I continued to cure my inquisitive state by visiting the director of student affairs at Mount St. Joseph, Sister Margaret Elizabeth.

The program of exchange was accessible to students of Seton Colleges but had never been used. I've always enjoyed being adventurous, and the idea of visiting another country made the program very appealing. I then met with Dean Wasserman to check out the procedure for becoming part of the exchange. At the time, the program involved a one-for-one exchange of students from participating colleges. Dean Wasserman said he would check on the arrangements with Dean Shelton at Mount Saint Vincent University.

During the middle of the summer I received a letter from Mount St. Joseph. It said that to encourage the program of

exchange, I would be permitted to attend Mount Saint Vincent University without a student from Canada having to attend my college. It was hoped that with continued use of the program, the flux of students in time would be equal for both colleges.

From June until late August I carried on correspondence with several members of the Mount Saint Vincent University administration. This involved housing arrangements and general college entrance procedures. I also acquired immigration information and instructions on filing a student visa application to gain entry into Canada for a given period of study (fall term of 1976 school year). All of the preparations seemed unreal until

September 10, 1976, when my parents and I left Ohio on a 1600 mile trip which would end at the Bedford Basin and Mount Saint Vincent University.

The exchange program is offered by the Seton Colleges to give students an educational opportunity with minimal effort. The program is open to *all* students, dependent on each school's specifications, for a period of one semester or one year. The program requires students to pay tuition at their home institution and room and board fees at the exchange institution.

The colleges which offer the program are:

College of Mount St. Joseph, Cincinnati, Ohio

College of Mount St. Vincent-on-the-Hudson, Riverdale, New York

College of St. Elizabeth, Convent Station, New Jersey

Elizabeth Seton College, Yonkers, New York

Mount Saint Vincent University, Halifax, Nova Scotia

Seton Hill College, Grunsburg, Pennsylvania

I sincerely hope that the exchange, which I have begun in a state of imbalance, is balanced in the near future and that the program is used to its fullest extent. It really is a great opportunity to travel, to study in a different environment, to make friends and for countless other reasons which cannot be described but can only be experienced.

Research on Women: Current Projects and Future Directions

Planning the plenary session of the Research on Women Conference are Dr. Susan Clark, Dr. Pauline Jewett, Professor Lorenne Clark and Professor Lynn MacDonald. Dr. Clark, from the Mount's sociology department coordinated the conference. Dr. Jewett, president of Simon Fraser University, chaired the plenary session and took part in one of the conference workshops. Professor Lorenne Clark was speaker at the plenary session, and Professor Macdonald, from Dalhousie University served as chairman of the opening session and presented a paper during the conference.

From November 11-14, 1976 more than two hundred women from across Canada were at Mount Saint Vincent University hearing and presenting papers dealing with research on women. Eighty men and women presented papers that dealt with women in literature, in social movements, in society, in the labour force, in culture in social policy, and in communities, or papers that dealt with

women's studies programs, feminist criticism and the future directions for research on women.

The conference was coordinated by Mount sociology professor, Dr. Susan Clark. She worked with women faculty members from Dalhousie and St. Mary's universities in planning the conference which brought Canada's outstanding women scholars together in one setting. These included Dr. Pauline Jewett, president of Simon Fraser University; Professor Margaret Gillet of McGill, Dr. Lorne Marsden from the University of Toronto; Dr. Lorraine McMullen from the University of Ottawa; Dr. Noonie Black from York University; and Dr. Magrit Eichler of the Ontario Institute of Studies in Education.

At the conclusion of the conference the following statement was issued:

> "Canadian women remain unheard and socially invisible. Women's work, whether at home or in the labour force, is consistently ghettoized and undervalued.
>
> All Canadian women, but particularly Atlantic women, are discriminated against in such things as the delivery of health care services and access to certain segments of the labour force. Current government policies ignore the needs of women and are based on inappropriate economic assumptions . . .
>
> Women must be included in the decision-making process if there is to be a greater government response to the problems women face."

The conference endorsed proposals made by Lorenne Clark of the Centre of Criminology, University of Toronto, with respect to the treatment and handling of rape and rape victims in the Canadian criminal justice system. The major recommendation called for the ruling that the past sexual history of a rape victim should be inadmissible as evidence in a rape case. The conference sent a letter to this effect to the Justice Committee in Ottawa.

At its closing, delegates to the conference expressed confidence that their research and commitment will have a major impact on the continuing effort of Canadian women to gain control over their own lives.

Four women from Mount Saint Vincent acted as reporters during some of the sessions and have written articles about the papers presented in these sessions. We're sorry that we weren't able to report on the entire conference for readers of *Insight*. However, there is the possibility that funding will be found to print all of the papers presented. Readers interested in such a publication should contact Dr. Susan Clark in the sociology department. But the articles that follow represent the sessions that are probably of greatest interest to a lay audience.

M.G.R.

Women in Culture

Jane Archibald, Member, Board of Governors

Women in Art and Art History

Anne Bawden, University of Manitoba, and William K. Greenaway, University of Winnipeg, presented this paper which posed a question: are women *absent* from the artists who have, over the years, shown exceptional talent; or have exceptionally good artists who are also women merely had their contributions *depreciate* in the rendering of history (a *male* rendering). Even widely used modern texts such as Janson's *History of Art* and Hauser's *The Social History of Art* give little attention to women artists. *Canadian Canvas,* a catalogue printed for a travelling exhibit in 1974 sponsored by *Time Canada,* included few women artists. Chronicles of art, contended Anne Bawden, however broad in scope, tend not to include women.

Two examples of this exclusion of women artists from the chronicle of history were given. The first example was that of the Hallyer family, a British family of the Victoria era. The women discussed were the daughters of the artist, James Hallyer. Although each of them had at least one picture hung in the Royal Academy and their works were bought by such personages as the Princess of Wales, they were described as "talented amateurs" in an article written by Christopher Wood as recently as 1974.

The second example given was the experience of Molly Lamb, a Canadian artist now living in New Brunswick, who struggled for recognition as a war artist during the Second World War. It was not until late in the war that Molly Lamb achieved commissioned status as a war artist. Even then the War Records Department resisted the idea that a woman should be so recognized.

The paper also presented a Marxist perspective and contended that a sexist social order discounts the validity of the products of women artists. Furthermore, the paper concluded, the challenge for women artists, like all women, is to find ways to benefit from oppression by joining with others who share similar experiences and working for the liberation of all people.

The Changing Image of Women In Canadian Mass Circulating Magazines 1930-70

This paper was given by Susannah J. Wilson, Department of Sociology and Anthropology at Wilfrid Laurier University. It compared media images in *Chatelaine* and *Maclean's* magazines with parallel changes in social positions during a forty-year period. The analysis showed that in both fiction and profile features, younger women were over-represented — most dramatically so in fiction. The majority of magazine stories were about young, single and beautiful heroines whose one goal in life was marriage. The fictional heroines were more like real life Canadian women than profile heroines. They experienced the same constraints as Canadian women and reflected changing social trends in marital

status, educational attainment, labour force participation, employment of older women and employment of women with children. Non-dominant ethnic groups were, like older women, under-represented. Among profiles or feature articles in the magazines, the images presented were those of entertainers, politicians' wives and those of the Royal Family, life styles far removed from the average woman reader.

The paper summarized that the media can act as a socializing instrument and does so, often giving conflicting messages. Although fictional roles resemble those of the real world, the role-conflicts were too easily resolved, i.e. the role of wife and mother is always accepted by fictional heroines, notwithstanding the probability that in the real world, the wife and mother-role of the working mother or career woman is anything but easily resolved.

Sex and Song

Pat Skidmore of Brescia College in London, Ontario gave a paper that revealed a consciousness of sex and role conflict and injustice that helps explain the Women's Movement at the turn of the century. To quote, "Every once in a while, historians realize they have been stepping over an important pile of evidence disguised as trivia". Ms. Skidmore described the songs and songbooks of the 1890's as "a gilt gift for the historian of women." The parlour sheet music of this era depicted several roles for women — the sweetheart, the mother, the proud and not-so-proud working gal and the New Woman.

Song lyrics provide evidence of the feelings and ideals of the times. Every sweetheart is beautiful and every mother is patient. Songs about wives were mostly devoted to dead ones. Working gals were depicted in such songs as "Hello Central, Give Me Heaven", a sentimental mother-child ballad of 1901, but it is a clear reminder that women were working as telephone operators. Another view of the working gal was the prostitute, e.g. "The Picture That I Turned To The Wall". In 1894, "She May Have Seen Better Days" described a deserted wife. Some of the lyrics gave a glimpse of the New Women: "Daisy" on a bicycle, "Josephine" in a flying machine and "Lucille" in a merry Oldsmobile. By 1905 the New Woman was admitting saucily in song "I Don't Care"; "My Gal Sal" was an "all round good fellow." Many other references were found to the growing sexual freedom for women.

These song lyrics give some explanation as to why the feminists of the era held back and why their leaders praised family and home. The lyrics indicate that the roles and images of women related to a separate sphere. The public could not conceive of equality of opportunity since opportunity related to realities, and the realities of woman's world had little or nothing to do with man's. Equality of opportunity for women was not rejected by the public; it was merely irrelevent to reality — nonsense.

"Females, Sharks And Significant Others: Images of Women In The Visual Arts

Jacqueline A. Gibbons, Department of Sociology, University of New Brunswick examined women in occupations and professions in arts. Her research took into account three particular dimensions of the visual arts in terms of attitudes and success patterns: art dealers (the commercial dealers in large cities), art consultants (professional middle-persons in the handling of art between dealers and clients), and art collectors (a special and quasi-professional sector of the art-going public). Women are known to be participants and proponents in arts committees and art organizations, as well as being considered important in creative and artistic activities. An artistic wife in middle-class society is considered an asset, but men who enter into the arts are often regarded as having effeminate tendencies. In view of this, one might assume that women should have more success in terms of upward mobility in these three careers.

For the purpose of this study, art dealers were grouped in three categories — successful, legitimized and beginners; the largest number of women were in the last two categories. Only one per cent of women fall in the "successful" category where women are considered outsiders and therefore" untrustworthy", "a shark" or "tough". A successful woman is regarded as a deviant and is labelled unethical. Male-like aggressiveness is not condoned for women art dealers! Interestingly, women do not bond in the male fashion.

The attitude towards women art consultants is often deriding, and comments found in the study contributed to a de-labelling and re-labelling for a lesser status for women. Consultants often were found to be married to successful, well-connected and wealthy husbands.

As for women art collectors, a typical response of the dealers surveyed was, "There are no women collectors. We have women who buy pictures, but I wouldn't say we have women collectors." Another comment was revealing, too. "Men do the buying; women may sanction the purchase, but the man chooses pictures. She may look after the china, linens, furnishings and interior decoration."

The conclusion was that these attitudes are perpetrated against women in a male-dominated elite level. Women are tolerated in the visual arts as long as they remain in the amateur and unpaid spheres. The research found little evidence of colleagueship among women, unless they worked in galleries or worked for the same firm.

The Tyranny of Women's Dress

The final paper given by Norma Coleman, Department of Home Economics, Mount Saint Vincent University, contained an analysis of the restrictions in women's clothing. These have hampered self-identity and freedom of movement and have sometimes damaged women's bodies. Fashion changes have tended to emphasize the

sexual differences between men and women.

In China the binding of women's feet was a measure of beauty and femininity. Other countries have hidden women's faces behind veils. Corsets and crinolines, a mark of the prosperous woman with no need to work for a living, hampered breathing, caused fainting (the familiar vapors) and actually caused mis-shaped internal organs. Women have suffered the sugar scoop, the hoop, the bustle, the bloomer (Amelia Bloomer was victimized for her effort). the hobble skirt, the bustless and hipless flapper look of the twenties, the Second World War short look, the New Look, the sack, the mini-skirt and the more recent innovations which defy description.

Sports and women's participation therein played an important part in liberating women's fashions at the turn of the century. A bicycle built-for-two made it possible for men and women to be mobile and unchaperoned. Tennis and swimming were sports that contributed to great freedom in women's attire, although to begin with, exposure was very much frowned upon.

The flapper period of the twenties reflected the greater freedom that followed the advent of the typewriter and the development of stenography. The car, too, was important to women's dress at this period. Later in the thirties, a famous filmstar, Marlene Dietrich, did much to popularize pants for women.

During the Second World War women worked in factories, took over many jobs formerly occupied by men, and also served in the armed forces. It was then that pants became a part of the average woman's wardrobe. Immediately after the war fashion designers were quick to bring in the New Look (a calf length dress with a voluminous skirt) to remind women of their feminity! Even as recently as the fifties, women forced themselves into needle-like pointed shoes with stiletto heels which could hardly give ease of movement. All this was in the cause of fashion and femininity which continues even to this very day and, what is more, largely through the manipulation of a male-dominated industry. Women's immobility has been highly prized by society right up until recent times.

"Women in Culture" was but one aspect of the conference. If self-knowledge is a pre-requisite for maturity, then this conference was a step in that direction for women; for it is in maturity, not anger, that a significant contribution can be made by women to the affairs of both men and women.

Women's Work in Communities

Sister Patricia Mullins, Associate Professor of Chemistry

Two sessions dealt with women in communities. The first session discussed women in Atlantic Canada and included the following papers: Women's Work and Worth in an Acadian Maritime Village, by Nanciellen Sealy of Mount Allison University; Women's Work in Newfoundland Fishing Families, by Ellen Antler of St. John's Newfoundland; Women in Labrador: Capitalism and Everyday Life, by Jacqueline Driscoll of Memorial University; and Professional Women and Network Maintenance in a French and an English Canadian Fishing Village, by Margaret Muir of Memorial.

The second section of Women in Communities asked, "are others like us?" and included two papers: Women at Work in Rural Saw-Mill Regions of British Columbia, presented by Patricia Marchak of the University of British Columbia; and Women and Work in a Lebanese Town: What They Do and How They Choose It, presented by Nancy Jabbra of Halifax.

In general the women in the villages studied are not openly active in the public or economic life of the area. Yet, depending on the culture, they have more or less indirect influence through their menfolk. Thus in communities whose religious faith venerates Mary as the Mother of God, motherhood is seen as a positive good, and there is greater recognition of the complementarity between men and women. This leaves men to do the heavier work, although men do take some responsibility for the care of the home and children; women are treated as equal in character and ability. Outside employment is judged on its compatability with the women's prime function of home-making and child care.

There have been relatively few professional women in the villages and these have worked mainly in the traditional women's fields of teaching, nursing, etc. The leadership roles that these professional women have assumed, even among other women, varies with the culture. Thus, a comparison between French and English speaking communities in the Magdalen Islands seems to favor leadership roles being assumed more readily by the French women.

Originally women began to work outside the home in family-controlled businesses. These provided a flexible schedule in which women could both work and continue to fulfill their prime role of homemaker, often with the assistance of a family network of womenfolk. With the growth of technology and increasing government support of larger businesses, the small family-operated businesses were forced to close down. This reduced the possibility of outside employment for women. Larger factories were usually at too far a distance from the home and required transportation. Working in the factories also required the women to hire housekeepers. Conditions in some of the industries, like the Newfoundland fish plants, had working conditions that were considered far from desirable for women.

Families who have tried to maintain the family-business "independence", as in the rural saw-mill regions of B.C., frequently have been forced into subsistence living, with all of the family members taking on any temporary job that comes along. Other families have been forced to migrate to "company towns". While these towns theoretically offer the "best" of living conditions and often do provide greater material benefits, as in the "corporate towns" of B.C., they also create isolation from kin and friends in bleak surroundings, as in Labrador

City. Women, whose husbands have revolving shifts, come to depend on the wives of their husbands' shift-mates for social contacts. They can be hard put to find time for anything beyond keeping the house going around the revolving shifts, especially if supplies are scarce and sub-standard.

A comparison of these six papers would indicate that though conditions may be slowly changing, women in these small villages are regarded primarily as home-makers. For them outside employment may be necessary to aid the family finances but it is seldom a means of self-fulfillment.

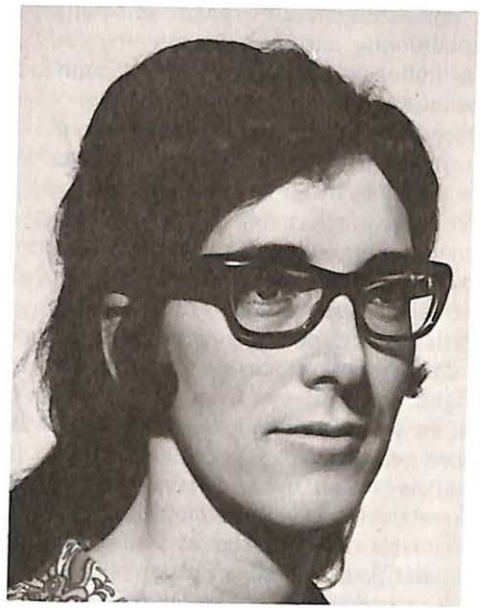
Woman: "God's Last Best Gift" or "The Only Flying Turtle Under the Sun"

Dr. Olga R. R. Broomfield, Assistant Professor of English

During this successful conference two groups of literary papers were given. The first group of four papers was addressed to the general topic of "Women in Literature: Views Through the Centuries." In this session Pierre Payer, Mount Saint Vincent University, spoke of "Eve's Sin, Woman's Fault: A Medieval View;" Jo-Anne Isaak, University of Toronto, considered "The Education of Eve: Milton;" Margaret Belcher, University of Regina, reviewed "The Compleat Woman: A Seventeenth Century View of Women;" and Christine Allen, Concordia University, examined "Nietzsche's Theory of Woman."

Although the papers were not designed to explore systematically views of women down the years, they offered some interesting contrasts in attitudes and outlined some of the foundations of our inherited opinions. Dr. Payer established quite clearly that to the question: "Who sinned more grievously, Adam or Eve?" the unanimous answer, from St. Augustine's commentary on *Genesis* 3 in the fifth century, to the theological writings of the twelfth and thirteenth centuries, was that Eve more grievously sinned. The argument for this conclusion seems to be that Adam could not have sinned at all were it not for Eve. In St. Augustine's view, Adam loved too well and counted upon God's forgiveness should he err. Eve, by reason of inferior intelligence, could be easily tempted and believe the words of the serpent; then, through Adam's concern for her, she could bring him to join her in sin. Dr. Payer asserted that the consequences of society's holding such opinions have given us a legacy of serious social and economic dislocations. Further research is indicated to understand adequately our present conceptions and situation.

Ms. Isaak revealed a remarkable unorthodoxy in Milton's view of Eve in *Paradise Lost*. Adam required her "collateral love;" she was made to order — "God's last best gift." But she lacked the moral knowledge which Adam had from his creation. Therefore, she was to be instructed by her husband who subsequently did not adequately inform her. As Milton developed the relationship, Eve desired more



knowledge in order to draw more of Adam's love. When she was tempted to acquire forbidden knowledge, her inadequately prepared perceptions made her vulnerable and she fell. Consequently, the blame must be shifted to Adam.

Dr. Belcher found in the seventeenth century publication of other kinds of literature, (in particular, manuals of conduct for women), an advance in the estimation of the female. She cited Jacques du Bosc's *The Compleat Woman* (London: 1639) which emphasized that virtue is the same for men and women, and accorded human worth and dignity to the female sex. Another manual by Castiglioni, *Il Cortegione* (1528), promoted the idea of reciprocal responsibility in marriage and regretted the tyranny of custom in limiting the education of women. Dr. Belcher pointed out that, paradoxically, less enlightened views of women were given in treatises published in France at the end of the nineteenth century.

Also in the nineteenth century, the German ethical writer Nietzsche proposed paradoxical views of the female. Ms. Allen related Nietzsche's disappointment in love to his failing to concede the possibility of the heroic woman. She pointed out that as Nietzsche developed his theory of a super-race, he came to fear the emancipated female. Women he conceived to have a weak, slave morality that led them to be corrupted, to seek revenge and to become tyrants. Yet women possessed a dionysiac energy which he wished men to have, but feared their having it. Men had the apollonian power of intellect fostered by education. They could become supermen, but women denied education could only be the mothers of supermen. In assigning a lowly position to females he arrived at the serious contradiction that men in suppressing women would perpetuate a vicious circle of slave morality within the world of supermen that must affect the supermen adversely.

The discussions following these papers indicated that each merely opens a door into an area of research requiring much exploration.

The second session of papers concentrated on twentieth century views of women in literature. Lois Gottleib reading for herself and Wendy Keitner, University of Guelph, considered

"Demeter's Daughters: The Mother-Daughter Motif in Fiction by Canadian Women;" Rebecca Smith, University of Prince Edward Island, intriguingly entitled her study "The Only Flying Turtle Under the Sun: The Bildungsroman in Contemporary Women's Fiction;" Lorraine McMullen, University of Ottawa, examined "Images of Women in Canadian Literature: Woman as Hero;" and Renate Usmiani, Mount Saint Vincent University, reviewed "The Changing Image of Women in French Canadian Literature."

Dr. Gottleib's analysis appears to reveal that the Persephone motif of the childless daughter who remains virtually wedded to her mother, and the Psyche motif of the daughter who marries and bears children — the "natural" fate of women — are traceable in earlier Canadian fiction such as Ethel Wilson's *Hetty Dorval* (1947) and Mavis Gallant's *Green Water Green Sky* (1959). A more optimistic and independent role for women in depicted in more recent novels such as Margaret Lawrence's *A Jest of God* (1966) and Marion Engel's *The Honeyman Festival* (1970). The three contemporary novels discussed: Mavis Gallant, *A Fairly Good Time* (1970), Margaret Atwood, *Surfacing* (1972) and Sylvia Fraser, *Pandora* (1972), confirm an increasing emphasis on the archetype of Athena, who re-evaluates her female heritage, usually renouncing her mother in her desire to participate in the worlds of adventure and intellect, but also emphasize Artemis who attempts the difficult synthesis of the maternal and the adventurous worlds.

The emergence of women from cultural conditioning into struggle with institutional forces is seen by Dr. Smith to be the structural pattern clearly observable in ten contemporary women's novels. The direction was given impetus in the 1960s by the re-emergence of feminism emphasizing that psychological conditioning and the institutions of a patriarchal society — not biology — actually shape a woman's fate. Writers reflecting this new awareness create *bildungsromans* focusing upon female figures who progress from the strictures of their public selves to the freedoms of their authentic selves and find that this entails breaking with society in irrevocable ways. The conclusions given to novels among the ten selected such as *Small Changes,* Marge Piercey (1973), the source of the "Flying Turtle" images *The Diviners,* Margaret Laurence (1974), *Bear,* Marian Engel (1976), delineate no unequivocably happy endings but are, nevertheless, realistically affirmative.

Dr. McMullen's paper confirmed in different terms the trend in Canadian fiction observed by Gottleib and Smith. She classified the evolution of a significant feminine archetype in Canadian literature in terms of "hero" rather than "heroine" — using the term "hero" as defined by Carolyn Heilbrun *Toward a Recognition of Androgyny* (1973). In the fiction of Martha Ostenso, Morley Callaghan, Margaret Laurence, Ethel Wilson, Hugh MacLennan and Margaret Atwood, she traces the female hero venturing on a mythical quest, meeting with a "light" (Apollonian) or "dark" (Dionysian) person, perhaps with both, descending into an underworld, and returning wiser and freer.

The third paper by Ms. Usmiani, indicated that a basic "schizophrenia" is observable in the presentation of women in French Canadian literature. French Canadian civilization shows from the very beginning signs of being violently torn between two equally strong compulsions: an almost obsessive concern with religion in the form of Jansenist-Puritan Catholicism, and an equally obsessive concern with the life of the senses. The novel, representative of adventure, love, sin — in a word — the city, had enormous difficulty in being accepted in Quebec. Against this background, Ms. Usmiani illustrated the remarkably accelerated pattern of evolution which has radically changed the image of women in French Canadian literature in the last thirty years — a pattern which goes from a mainly romantic picture, as in *Maria Chapdelaine* (1915), through a process of growing awareness to realistic portrayal of woman-as-victim/woman-as-sex object and climaxes with a thoroughly contemporary revelation of woman's capacity for breaking out of traditional bonds to achieve full freedom and autonomy as revealed in Michel Tremblay's later plays, *Forever Yours, Marie-Lou* (1971), and *Sainte Carmen de la Main* (1975). At the end of this line, the identity crisis has resolved itself as the grounds for the previous schizophrenic behaviour have been removed.

Between the two presentations of papers a workshop was held on Feminist Criticism: The Debates. The participants were Rota Lister, University of Waterloo, Peter Schwenger and David Monaghan, both of Mount Saint Vincent University. Dr. Lister represented the necessity of defining the term "feminist criticism" — whether one is arguing that women writers present a view of women and men which is distinct from those views expressed in the works of male authors, or whether one wishes to maintain that women critics who are also feminists should be discussing literary works from a particular standpoint. Reviewing the work of such feminist scholars as Ellman, Millet, Greer, and Kilodny, Dr. Lister maintained that the ordinary tools of literary criticism, such as the study of themes and the application of concepts, are still the most appropriate techniques in the study of literature by and about women. A discussion followed concerning what kinds of comparisons between works by male and female authors should be made in order to arrive at genuine differences in content and form. It was argued that women have been forced to express their feelings in terms foreign to them — men's terms.

Dr. Schwenger considered the possible existence of a "feminine mode" and a "masculine mode" in literature. He cited Virginia Woolf as the first fully to present the idea that there exists a uniquely female sensibility and a style of writing which corresponds to it. Women following Woolf's lead formulated certain ideas of the masculine style; Dorothy Richardson selects the "self-satisfied, complacent, know-all condescendingness" of the narrator in Conrad and James; Mary Ellman isolates

"the sensation of authority" in male writing. A male writer consciously asserting his virility might be seen in the work of Norman Mailer whose obtrusion of his ego at every turn suggests an affirmation of a self requiring constant re-creation. Dr. Schwenger maintained that, except for writers who explicitly take their sexuality as subject matter, most writers' sexuality underlies their work at such a deep and general level as to illuminate nothing about a work's uniqueness and special richness. He suggested, further, that contemplation of feminine and masculine modes might tease us into useful enquiry, but to settle upon a definitive answer would leave us less than we were.

Dr. Monaghan then reviewed some feminist criticism of Jane Austen to see in what ways it enhances or distorts the reader's perceptions of the author's achievements. He assessed that many feminist critics have misread either Jane Austen's novels, or her age, or both. Citing Jean Kennard's and Susan Gubar's views of marriage in Austen's novels as necessitating a complete suppression of the self for the heroine, he pointed out that a heroine such as Anne Elliot has little to learn from the man she marries, and the marriage occurs after she has educated her husband-to-be in the true nature of faithfulness and firmness. Underlying the position taken by Kennard and Gubar is a fundamental misreading of what marriages meant to Jane Austen's society. The eighteenth century marriage market certainly dehumanized women as Jane Austen clearly shows in her depictions of Charlotte Lucas, Mrs. Elton or Elizabeth Elliot. But she emphasizes that for right-thinking persons wealth and rank were only important in so far as they supported the family unit in carrying out the essential duties assigned to it in eighteenth century society. Marriage gave scope for further growth to the mature woman.

Dr. Monaghan cited Lloyd Brown's attempt to find liberationist tendencies in Austen as equally ignoring her representation of areas of women's social role in which she is opposed to revolutionary tendencies. Dr. Monaghan approved the criticism of Patricia Myer Spacks, in *The Female Imagination* (1975), who traces themes that have absorbed female minds during the past three centuries and finds in Austen a woman fully convinced of the innate equality of women and of her society's tendency to underrate and dehumanize them, yet confident that women can fulfill themselves within this society.

Reviewing the experience of hearing all of these presentations, an auditor must be impressed with the scope of research immediately needed in studies of women and the vigour of these initial explorations of the field.

The Treatment of Rape and Rape Victims Within the Canadian Justice System: Failure Facts and Theory

Wendy Mitchinson, Lecturer of History

Rape. What does it mean, legally? What kind of an offence is it? Who are its victims? Professor Lorenne Clark of the University of Toronto recently answered these questions in an impressive address at the plenary session of the recent conference "Research on Women: Current Projects and Future Directions" held at Mount Saint Vincent University. Her research was based on the records of the Toronto Metropolitan Police Department and corroborating data collected from the Vancouver Police Department. The conclusions reached were not surprising to most of her audience. It is well known that rape victims are not treated well by the judicial system. What was surprising was the extent of the bias against them and the reasons for it. In a quiet, almost dispassionate voice, Professor Clark presented her research findings.

The number of rapes reported is low. Victims of rape in this society are often made to feel shame and guilt, and unlike robbery victims, they cannot recover what has been taken from them. Why, then, do some women report rape? Why do they place themselves in what often becomes a humiliating position? According to the rape victims Professor Clark interviewed, the desire to prevent it happening to other women was the reason uppermost in their minds.

The problem of reporting rape cases is a difficult one. It is even more difficult for the victim to have her case heard. Once a rape case is reported, the police classify it as "founded" or "unfounded." "Founded" cases are those that the police believe will lead to a conviction. "Unfounded" cases are those that never get past the police report; that is, they never enter the judicial system. The police decision is not arbitrary. It is based on an essentially accurate analysis of the criminal justice system and the police are both angry and frustrated with it. They are angry because so few rape cases end in conviction. They are

frustrated because often they know the accused rapist has raped before; yet they are legally unable to use such information. Their sympathy for victims of rape is perhaps surprising given their image in the media. But it is more understandable when it is remembered that the Toronto police force, on which this data is based, is composed of highly trained professionals.

The criteria for which the police consider a rape case "unfounded" vary. If the woman has been drinking, if she lives alone, if she has a record that indicates previous moral laxity, if there is no "other" physical injury, and if the rape occurred in the accused's place of residence, the chances that the case will get to court are slight. The rape victim who will actually receive a hearing is usually the woman who is living with her parents or husband, who was raped at home by an unknown intruder (most rapists are acquainted with their victims) and who suffered some visible physical injury.

Why are these victims given a hearing while others are not, and why are so few rapists convicted? The problem stems from society's concept of rape. Legally rape is not an assault but a sexual offence. Since it is not assault it is not seen as "a fundamental denial of the physical and sexual integrity and autonomy of women." It is rather seen as a deviant sexual act. Historically rape is not a crime against a person but against property. A woman who is raped is not considered the victim; her father or husband is. It is their *goods*, that is — the woman, which have been damaged. Professor Clark mentioned that in the past heiresses were sometimes abducted, raped and then married by their rapists to secure control of the women's fortunes. Rape laws were instituted to prevent this. Such laws meant that if the woman was not owned by someone, she could not take advantage of rape laws. She was considered property. A remnant of this legal posture still exists and is reflected in the difficulty women living on their own have in getting a judicial hearing.

The solution is clear. Rape must be seen as assault. Clearly women who are raped suffer an assault to their sexual organs as clearly as someone who has his/her arm bruised or broken. Why should one part of a person's body be considered different from any other part, and why is injury to it not as severe as injury to any other part? Why also should the onus be on the victim of rape to prove non-consent? An analogy that puts this in perspective is as follows: a person walking down the street is stopped, threatened and robbed. The person goes to the police and tells his/her story and is believed. A rape victim in similar circumstances somehow has to prove that she resisted her attacker if she is to get her day in court. Such resistance, of course, may place her life in danger. If rape is considered a form of assault it will, according to Professor Clark, "make, not consent, but the presence of threat or reality of physical coercion the relevant factor of the centre of rape trials." What is frightening is that this obvious statement and position needs to be defended and that the judicial system in Canada needs to be convinced.

The enthusiastic response of the audience to Professor Clark's plea indicated wide-spread sympathy; the questions which followed revealed a deep concern as to what can be done to offset entrenched beliefs. One questioner asked how Professor Clark balanced her findings and recommendations with the concept of rape fantasy. Professor Clark strongly denied that there is such a thing. What most people call rape fantasies are in fact seduction fantasies. The fantasy may involve violence, but that violence is approved. Rape by its definition is intercourse against one's will and thus is not a subject of fantasy. Another asked how rapists should be treated. Professor Clark responded "half-facetiously" — "Release rapists into the custody of women." She argued that the rapist has to be socialized into thinking of women as persons, or else they will rape again.

Professor Clark said that essentially there are two types of rapists, the aggressive type and the loser type. The first group are the most dangerous for they are interested in the violent aspects of rape, and resistance to them simply encourages them and places the victim's life in danger. The "losers" are those who are unable to have a normal relationship with a woman. These rapists often fantasize. They are not aware that they are inflicting any injury on their victims and they have been known to whisper endearments to their victims, propose to them and send flowers to them afterwards!

These rapists can often be intimidated by resistance, but for the victim of rape to assume that a rapist falls into this category is dangerous.

The picture that Professor Clark painted was and is a dismal one. Yet there have been advances. No longer is corroboration to a rape necessary. Professor Clark believes the next realizable goal — the inadmissability of the previous sexual history of the victim — will come within two years. We can only hope that the judicial system accepts this recommendation. It seems only fair that the victim be granted as much protection under the law as the accused.

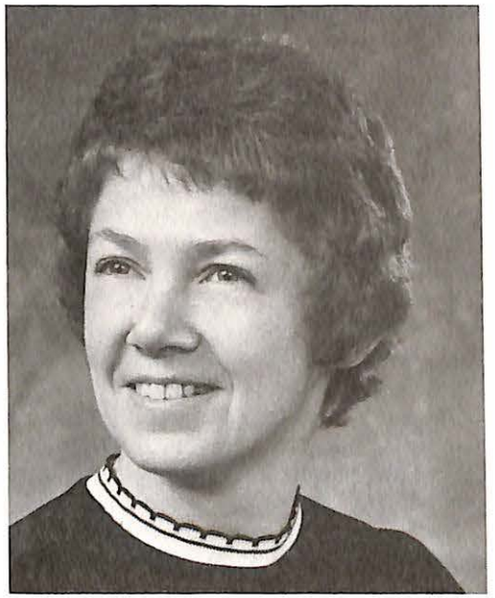
Current Issues in Directing Child Studies Programs at Mount Saint Vincent University

Dr. Marianita Power, C.N.D. Assistant Professor of Education

The time has come
The Walrus said . . .

In 1970 the Report of the Royal Commission on the Status of Women in Canada indicated that while supplemental forms of child care were receiving increasing attention in Canada, Canadians were far behind other nations in the provision of services for young children and parents.

> ". . . for example, England now has a variety of programmes for preschool care and a three-year training programme for preschool teachers: the 1967 Plowden Report on education has emphasized the need for expansion. Sweden's preschool centres are exceptionally well equipped. They are under the control of the Ministry for Health and Social Affairs, while standards for the training of teachers are set by the Ministry of Education and Ecclesiastical Affairs. France has preschool institutions directly under government control. Creches, boarding nurseries, day nurseries, babysitting centres and counselling centres are under the Ministry of Social Affairs; nursery schools and kindergartens are under the Ministry of Education. In Denmark, day care facilities are available from birth, in Britain from the age of one month, in Sweden from six months and in France from early infancy. It is quite evident that Canada is far behind in provision of services for preschool children." (p.268)



Evidently leadership was needed. In January, 1973 Mount Saint Vincent launched a two-year Child Development Certificate program ". . . to initiate training for persons interested in becoming more knowledgeable about parenthood and the care of the young." This two-year program proved to be immensely popular and became part of an open professional ladder that now permits students in the certificate program to transfer to a four-year degree program.

After further study and an analysis of needs, the university decided to launch a four-year Bachelor of Child Study program in September, 1975. The objective of the degree program is to prepare people to take a position of leadership in the field of early childhood development. Students, depending upon the concentration they select, become qualified to hold positions in the public schools, in child care centres, in nurseries, in preschools, in children's hospitals, and in special centres for handicapped children and/or government sponsored training programs. With their professional qualifications rooted in solid academic and theoretical foundations, graduates of a degree course are expected to be able to evolve new programs to meet changing needs. These graduates will be needed for government planning and execution and for community posts as consultants, advisors and regulators within the services. They have a role in parent consultation and demonstration of useful practices; in the supervision of the larger complex day care centres; in the co-ordination of smaller centres; and in the care and teaching of young children. They will be needed for the especially skilled work with children who have special difficulties and with those who are culturally deprived. And, of course, these graduates will be able to give instruction and on-the-job training to co-workers.

The Mount's Bachelor of Child Study program is based on three years of arts and science courses within the university mainstream along with specific professional child study courses. In the fourth (after grade twelve) year students may select one of *three concentrations*. Students may select general teacher certification and thus be especially well prepared for working with primary to grade three children. The second concentration in administration and program development for young children is unique in the Maritime Provinces. A heavy schedule of psychology courses in the third concentration particularly prepares students to work with atypical children.

January, 1977 marks the opening of Mount Saint Vincent's Child Study Centre. This centre is a model demonstration centre and, as such, is a vital part of the professional training for the child study students. Mrs. Jocelyn Raymond, supervisor of the university's Child Study Centre, described the building in her license application letter to the Nova Scotia Director of Day Care Services. "The facility is built as an extension to the existing maintenance and storage building. A preliminary plan was filed with the fire marshall and received approval before construction commenced in May. The building is of plywood construction, fully insulated and with firewalls adjoining the existing building. It consists of two large playrooms (each (25 × 30 feet), a smaller playroom (8′6″ × 16′), a seminar room,

observation rooms, a staff room, office, adult washroom, janitor's room, kitchen (9′9″ × 16′) with triple stainless steel sinks, and a children's washroom (10′ × 12′) which includes four toilets, four washbasins, and a deep sink. Cloakroom facilities will be provided in the front hall which is 9′6″ wide by 30′ long. There are two entrances to the facility, one for staff and students, the other for parents and children. Each of the two large playrooms has a door leading to the outdoors, a deep sink for playroom wash-ups and space for storage of supplies. All rooms in the centre (with the exception of the staff room, children's washrooms and observation room, which will have roof vents) have windows. The heating system is connected to that of the maintenance building. Most floors will be tiled except for those carpeted rooms which are almost exclusively for adult use. The building adjoins a large flat space and woodland from which we will provide playspace in excess of the minimum requirement of 60 square feet per child.''

A practicum in this setting will continue throughout each of the first three years. This will give the child study students a common core of experience to relate to theoretical considerations before they launch into their final year where the practicum internship is addressed to their chosen concentrations. Our students also will gain field work experiences in a variety of other institutions involved in and with the care of young children. The child study staff team will design and supervise these experiences which will be appropriate to an increasing understanding of the young child in the family, school and community setting.

Dialogue is emphasized in the child study program, with close interaction between student and professor. The learning process reinforces the student's strengths and confronts and works with weaknesses of each student individually. Students are given an inter-disciplinary approach towards understanding the young child.

In our efforts to meet the objectives of both the two-year Child Development Certificate program and the four-year Bachelor of Child Study, we are well aware of the words of Urie Bronfenbrenner in his work: ''*Two Worlds of Childhood*'' where he states:

> Children used to be brought up by their parents. It may seem presumptuous to put that statement in the past tense. Yet it does belong to the past. Over the years, defacto responsibility for upbringing has shifted away from the family to other settings in the society, some of which do not recognize or accept the task. While the family still has the primary moral and legal responsibility for the character development of children, it often lacks the power or opportunity to do the job primarily because parents and children no longer spend enough time together in those situations in which such training is possible. This is not because parents do not want to spend time with their children. It is simply that conditions have changed. (p.95)

We at Mount Saint Vincent saw a need in Canada. We are trying to answer that need.

Spilt Ink

Siegfried Deleu, Director of Computer Services

On Man and Machines

The monster is what people who are afraid of intelligence think intelligence would look like if it were a person.

Mel Brooks on his movie *Young Frankenstein*

But what, really, do we know about the natural laws of intelligence? At the risk of skirting the question, we know a larger answer: Whatever intelligence is, its importance in our lives cannot be exaggerated. Intelligence is human behavior at its highest, the epitome of millions upon millions of years of evolutionary response to the brutal pressures of an implacably changing environment. It will not be overthrown by any rebellion of feeling, however deep. Nor will it be undermined by any uprising of our senses, however strong. Drugs can color it, emotions cloud it, but neither can destroy its primacy in man's affairs without eventual death to the self and society. The need to use our heads, in sum, is as invincibly natural — and as savagely imperative — as the need to breathe, to eat and drink, to survive as human being and human-kind.
But to say that intelligence cannot safely be toppled by either our emotions or our perceptions is not to say that its role in our lives cannot be changed. Evolution is change. As our brains evolve so must our intellect, whether we wish it or not. Human destiny has never demanded it more than now. As psychobiologist Roger Sperry of the California Institute of Technology points out, the radical shift away from the checks and balances brought about by technolgoy has elevated man's mind to ''the dominant control force on our planet: what moves and directs the brain of man will in turn, largely determine the future from here on.'' For all our sakes, what moves and directs the brain of man had better be a higher order of intelligence, . . .

Jack Fiucher in *Human Intelligence*, 1976

No machine can ever replace man's unique ability to temper fact with reason and intuition, or to think and to feel. The greatest imaginable benefit to be derived from computers is that man will be given more time to ask better questions. Perhaps he will then find time to make better use of the answers.

Crawford, F. R. *Introduction to Data-Processing*, 1968.

The most advanced computer of today is an idiot child compared to the human brain, yes. But then, consider, that the human brain is the product of perhaps three billion years of organic evolution, while the electronic computer is, as such, only 30 years old. After all, is it too much to ask for just 30 years more?
What is to set the limit of further computer development? In theory, nothing. There is nothing magic about the creative abilities of the human brain, its intuitions, its genius. (I am always amused to hear some perfectly ordinary human being pontificate that a ''computer can't compose a symphony'' as though he himself could.) The human brain is made up of a finite number of cells of finite complexity, arranged in a pattern of finite complexity. When a computer is built of

an equal number of equally complex cells in an equally complex arrangement, we will have something that can do just as much as a human brain can do to its utter most genius.

Isaac Asimov

When I examine myself and my methods of thought, I come to the conclusion that the gift of fantasy has meant more to me than my talent for absorbing positive knowledge.

Albert Einstein

. . . A man may be made to remember things that never happened to him at all. If memory does indeed consist of electro-chemical changes in the structure of certain molecules in the brain cells, there is no theoretical reason why, when it becomes possible to alter these structures, experiences of any kind cannot be implanted at will. The brain thus influenced would never know the difference.

Rosenfeld in *Will Man Direct His Own Evolution*

. . . the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others.

. . . Over himself, over his own body and mind, the individual is sovereign.

John Stuart Mill *On Liberty* (1859)

True, from a low materialistic point of view, it would seem that those thrive best who use machinery wherever its use is possible with profit; but this is the art of the machines — they serve that they may rule . . .

Samuel Butler *Erewhon* (1872)

Q. *Are these machines of the future going to take away a lot more jobs from humans?*
A. They will.
Q. *That will sharpen a problem that already exists. What is the solution?*
A. The answer is that we can no longer value a man by the job he does. We've got to value him as a man, . . .

The actual commercial value of his services in modern culture isn't enough. If we value people, we can't value people on that basis.

If we insist on using the machines everywhere, irrespective of people, and don't go to very fundamental considerations and give people their proper place in the world, we're sunk.

From interview with Norbert Weiner

. . . the new industrial revolution (computers and cybernetics) is a two eged sword. It may be used for the benefit of humanity, but only if humanity survives long enough to enter a period in which such a benefit is possible. It may be used to destroy humanity, and if it is not used intelligently it can go very far in that direction.

Norbert Weiner.

Most of the harm computers can potentially entrain is much more a function of properties people attribute to computers than of what a computer can or cannot actually be made to do.

Joseph Weizenbaum, 1975

The 1970 IFIP World Conference on Computer Education listed among its recommendations the following:
To education authorities, that they provide an early introduction to informatics as an integral part of general education in secondary schools and primary schools. In view of the profound social and political implications of the widespread use of computers, authorities should provide general education in informatics for *all.* This informatics education is distinct from that appropriate for those who will apply informatics to other disciplines, and for those who will contribute to fundamental development in informatics.

Remember When?

September 1948
Left to right: (Standing) Diana Godin, Joan Doyle, JoAnn Rice, Mary Jane Oland, Louise Ryan; (Sitting) Barbara Verge, Thelma Peckham, Marie Chisholm, Ruth Noonan.

Mount Personality

They had rooms with rules for living that forbade sitting on the bed. They ate dinner in the refectory with linen tablecloths and the linen napkins, napkin rings and sterling silverware that each girl brought from home. They ate part of the meal in complete silence, and a bell rang to call attention to a voice or laugh that was too loud during the rest of the meal. Annual retreats required that they had to spend three days in complete silence.

This was the life of students at the Mount Saint Vincent Academy, and the discipline that Marie Chisholm Kelly credits with preparing her for life. ''Aside from the regulations, the Sisters of Charity instilled a sense of obligation in us. Because the academy was a private school, the Sisters felt that they were dealing with superior products, and the students were obligated to share their superior gifts with the rest of the world. I'm grateful to the Sisters of Charity for taking such raw and uncouth material, ''she said, referring to herself, ''and preparing it for life.''

But the transition was not always easy and smooth. ''When the bell rang at dinner and Sister asked 'who's the donkey at the fifth table?'', invariable it was I. Two times I broke retreat, and both times I was caught. The first time I went horseback riding, fell off the horse and broke my arm. The next time I was enticed to break retreat, I fell into the reservoir.''

Because of her training at the academy, Marie Kelly says that she was never at a disadvantage when she was travelling or meeting people. She also believes that her schooling prepared her for the life she has since led, a life she calls ''fascinating and singularly blessed''.

After leaving the Mount, she worked in a courthouse in Sydney before taking a position with the Canadian National Railroad. At this time she met her husband-to-be, and they were married before she had become of voting age. And, with the marriage, Ms. Kelly began travelling.

The first move was to Quebec which became their official residence for seven years. During that time, daughter Bridgit (now 18 years old and an engineering student at Dalhousie) and Katelyn (now 16) were born. The family left Quebec to live briefly in Pittsburgh during these seven years.

The family has moved to Australia three times, twice for one-year stints, and once for twenty-seven months. On one return trip they weren't even in Nova Scotia long enough for their shipment of furniture to arrive before they were off to live for brief periods in Japan, Manilla, Singapore, and Hong Kong. In between the Australian domiciles, the family also lived in Newfoundland. Four times they have moved in and out of their home in Nova Scotia, and Marie Kelly hopes that this last move will remain the last.

She's well known to the Mount community. She is an active member of the Mount Saint Vincent Alumnae Association. She is active because of her gratitude to the Sisters of Charity and her commitment to the need for a women's university. ''Women need bolstering'', she says.

Ms. Kelly has been working at the university since 1971 in various positions. She began in the business office before one of her Australian moves. Upon her return to Nova Scotia, she began working in the registrar's office and eventually transferred to the alumnae fund office. A bout with cancer interrupted her working in 1974, but she was back to work for the installation of Sister Mary Albertus as president in 1975, as a temporary secretary in the public relations office in 1976, and now, she serves as the purchasing officer for the university.

The most important thing that ever happened to her was the detection and treatment of her cancer because it changed her whole perspective. ''It has a way of rearranging your priorities'', she says. ''I find more joy in the joyful, and the negative events are not so upsetting.''

Asked what she does well, she replies, ''Everything. I'm the last of the great generalists, completely the gifted amateur.'' She sews — received a diploma in pattern drafting and dress design while living in Australia —; cooks — received a Cordon Bleu certificate from the school in Paris —; refinishes furniture; loves to entertain — as a project manager's wife she had to —; and having moved 22 times, she says she's a pretty good interior decorator.

She has also pursued academic interests during her moves. She took journalism and literature courses at McGill when she lived in Quebec, and she studied Shakespeare's sonnets and the Victorian novel in Brisbane, Australia. She enrolled in the Mount's B.B.A. program before her illness, but since then she has decided to adopt a less rigorous program. So this year, she's enjoying another course in Shakespeare.

A native of Cape Breton, Ms. Kelly attributes her love of a good fight to her origins. Newspaper editors know her letters; the Liberal Party of Nova Scotia knows her political inclinations; faculty members and department heads with over-spent budgets know her disgust; and we who have worked with her know *her — and love her*.