

Insight



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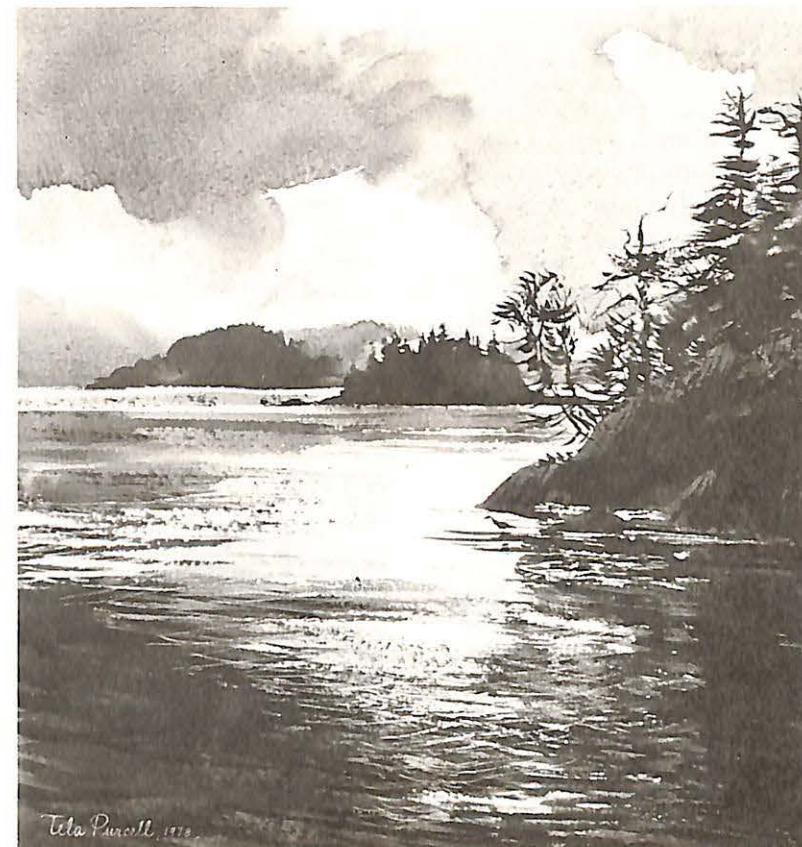
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This year's senior class purchased the original watercolour, by Tela Purcell of Lunenburg, shown above, for the Mount Art Gallery's permanent collection. Senior class co-presidents Rita Versteeg and Laura Corbeil presented it to Sister Mary Albertus for the university at the annual student awards banquet.

At the Gallery

June 1 to 25

A Terrible Beauty: The Art of Canada at War

through the courtesy of the Robert McLaughlin Gallery, Oshawa
104 works, by Canadian artists from both world wars, which were printed in a book of the same name by Heather Robertson co-sponsored by the Nova Scotia Command, The Royal Canadian Legion

July 1 to 30

Canadians, a national show organized by photographer Peter Barss and Mount Gallery Director Mary Sparling
94 black and white images by 56 photographers from across Canada were

chosen from 2,400 submitted for consideration and six awards were given, the top one to Cheryl Lean, Canning, N.S.

August 3 to September 3

Seven Potters from Nova Scotia, the work of Carol Smeraldo, Tim Worthington, Pam Birdsall, David Taylor, Margaret Duperly, Ed Goodstein and Elizabeth Stuart
(Downstairs)

Roses, 37 prints, drawings and watercolours; courtesy the Hunt Institute for Botanical Documentation, Carnegie-Mellon University, Pittsburg roses by artists from countries around the world, some dating back to the 17th century
(Upstairs)

Convocation . . . May 5

The speaker at Convocation, May 5, when diplomas and certificates were awarded, was noted journalist and broadcaster, Marilyn D. MacDonald.

by Marilyn D. MacDonald

People who speak to assemblies like this, I've noticed, seem drawn inexorably toward consideration of the ideal. So many of our dearest hopes as individuals and as a society have centred and, to some extent, continue to centre on education as something of a talisman.

We have grown a little more sophisticated about our expectations and social and economic conditions of today have combined to make us more tough-minded. We no longer believe that education, by itself, will make man and womankind more compassionate, tolerant and peace-loving. Unemployment statistics, particularly those that reflect the situation among the young, encourage few of us to cling to the old myth of education as a ticket to a status job and the good life.

But in spite of our disappointments we do continue to look to education as our most reliable guarantee that on the whole things are getting better and better. On occasions like this it is almost mandatory that such a belief be held up for veneration. It has been tacitly accepted over the years that, having completed several years of study and put behind you the tensions associated with tests, examinations and term papers, you have earned, along with your important piece of paper, the right to have as rosy a picture as possible painted for you of the world in which you'll be living and working.

For several reasons I find it impossible to be quite as positive about the picture as the ideal convocation speaker should be. The times we are living in aren't evil ones but they are certainly difficult, especially for women.

I have already referred to our eagerness to believe that the process of education gives comfortable assurance of steady

progress in human affairs. This is a belief to which we're particularly attracted in considering the history and progress of women.

You have chosen to attend a university which places special emphasis on the role of women in society and which has



adopted the principle that an especially relevant kind of education can be offered within the collegial atmosphere of a predominantly female society. The nature of your situation here has been an inducement to you to study not only those things which relate directly and practically to the credit courses you've taken, but those which shed light on the social history of that half of the human race which is female.

If you have read and discussed what you've read, if you have taken advantage of those unique opportunities for learning which are offered by a place like Mount Saint Vincent University, you already know that the progress of women toward equality and full participation in society has not been in a continuous line, with one step logically following another. You will have come to realize that advances have been followed more often than not by retreats and, instead of an orderly march toward a clearly defined goal, you will have seen a number of leaps forward dotted here and there on a rather scattered and confusing map where even the destination has sometimes seemed to

reshape itself and occasionally to disappear completely.

Perhaps most importantly, you will have seen how powerfully the progress of women has been affected and either fostered or retarded by those social conditions which have set the tone of the times.

The spirit of expansion and buoyant expectation which characterized England at the turn of the century gave rise to a number of changes in women's lives



which formed the foundation for later developments. They included such things as the earliest evidences of political awareness as expressed in the suffragette movement, the crossing of the barriers of the great universities by a small but determined number of women students, and the demand for improvements in the field of women's health, particularly those aspects of it related to childbearing.

The Flapper era which followed the First World War produced its own contribution to developing feminism. It wasn't the totally scatterbrained, hedonistic thing which has been passed on to us as part of the image of the Jazz Age. It contained much that was serious for women including a great deal of reappraisal of the respective roles of the sexes and a demand, however tentatively expressed, that in the words of a character from one of E.M. Forster's novels, "since men have moved forward so far, (women) too may move forward a little now."

The Second World War brought women out of their homes or traditional jobs into worlds previously dominated by men, into factories, machine shops and

construction sites. The world did not end. The jobs got done.

Then in the flower-strewn liberated 'sixties and early 'seventies came that expansion of women's consciousness most familiar to us because, unlike the examples I've referred to before, it fell within our memories and was part of our own lives.

If the 'sixties was the decade of individual freedom it was also the period in which women were encouraged to think of themselves as individuals and not merely, in the words of one of the most popular phrases of the day, as "somebody's wife, somebody's mother." It was the time when women were told to prize their own freedom above everything else and just the thought of that was a high more earthshaking than any of the chemically-induced states of the era.

We came down from that pinnacle to find that the real world didn't quite match our euphoric sense of it. But there were still things to be done. We became less inward-looking and more outer-directed, less reflective and more activist. Women wrote briefs, lobbied politicians, staged rallies and made a whole new set of catch-words of the language of everyday life. Equal pay. Better day care. Equal opportunity employment. Marital property law reform.

If the past century of progress for women could be completely summed up by the examples I've cited this story would have the happy ending which we're conditioned early in life to regard as the logical outcome of hard work and dedication.

But the fact is that advances made by women in certain periods have more often than not been followed by periods of regression in which what has been won has not so much been lost again as surrendered by women themselves. Did the women riveters of the Second World War continue their work when peace came? History shows that when men came back from war women retreated from the workplace, changed overalls for aprons and returned to the home where, according to the popular wisdom of the day, their real duty lay.

In the past ten to fifteen years we have experienced a period of growth and activity which has, on its good side, accomplished much that is of real value to women. But it's also possible that we have been allowed to delude ourselves into thinking that progress already begun can be expected to continue if not unimpeded, then at least tolerated and eventually accepted by society. I suggest that we are wrong in thinking so and that we cling to such illusions in the face of the strongest imaginable social evidence to the contrary.

Women are in for a period of reaction against their aspirations which, as so often in the past, has been stimulated by conditions affecting the whole of society.

Unemployment, the single most pressing problem facing us today is one of those conditions. The post-war women workers of the late 'forties surrendered their jobs and went back to their kitchens for one simple reason: their jobs were required by men.

A few months ago the Hon. Jean Chretien, federal minister of finance, in responding to questions on the latest set of unemployment statistics, suggested that the presence of increasing numbers of women in the labor force was one of the factors which should be taken into consideration in interpreting our current problems. His remarks fell far short of the contention which has begun to appear in letters to the editor, on open line radio programs and elsewhere that women, in fact, are largely to blame for unemployment.

There is present in the country today a significant and dangerous body of opinion which suggests that if women were to retire from the labor force and return to the home, the subsequent release of jobs to men would reduce unemployment figures to a fraction, solve our economic woes and get the nation back on its feet. This simplistic view persists in spite of clear evidence that women, many of them the single financial support of their families, are among the hardest hit by the current shortage of jobs and that a large proportion of those women who are employed serve in those chronically

low-paid positions in which men have traditionally shown no interest.

Sharp increases in the cost of living in recent years have borne down heavily on all but a tiny fortunate segment of people in our society. The seemingly never-ending race of wage-earners to keep even with, much less ahead of their rising expenses is part of the inflationary cycle which we have yet to break out of. World economic conditions and the pressures on the domestic dollar have made us apprehensive about the future and uncertain even about our ability to survive today.

We have been called fat, lazy and unproductive and told to get ourselves moving or perish along with our shaky economy.

It takes no great amount of insight to see that this type of situation is ripe for the exploitation of those who have always formed the broad base on which the economic pyramid rests. The trouble with commands to produce more for less is that history has shown them to be addressed most often to those whose labor has been least well rewarded in society. When the going gets tough it is interesting to notice how many rational arguments can be found to support the theory that low-paid labor, being business-efficient, really isn't such a bad thing after all. Low-paying jobs have been the traditional domain of women in the labor force. I suggest that if present economic conditions continue, the provision of a fair wage to women workers may come to be thought of and treated as one of those luxuries which, however desirable, society cannot afford.

The economic uncertainties which affect people today find their parallel and reinforcement in concern over our social and moral stability as well. Homes are shattered, families broken up. Organized religion struggles to maintain contact with younger people. Schools and parents are no longer listened to as unquestioned voices of authority. Young people take to drugs, to vandalism or to strange religions and society wonders why and, as usual, looks around for a convenient scapegoat.

She is there, of course: the liberated female of the 'sixties. Her home is chaotic, her children are God-knows-where. Her bra is in ashes and her libido absolutely unchecked. She is the cause of it all and if, like the ladybird in the children's rhyme, she would only fly away home she might still get there in time to save us all from moral and spiritual degeneration. By locking herself away inside her own four walls, by denying any responsibility to participate actively in solving the major problems of society, she will somehow, single-handedly solve them all: rebuild the church, save the children, restore moral order and, undoubtedly, bring in the millenium.

The unwillingness of most people to face up squarely and honestly to the social dislocations present in the modern world, their reluctance to probe deeply for the causes and to undertake the very demanding and difficult task of coping with social change militate strongly against the advancement of women. It is simpler to suggest that we can assure tomorrow by re-establishing the priorities of yesterday.



Thanking Friday's speaker, Marilyn MacDonald, was Catherine Williams, secretarial studies (left) shown here with valedictorian Cheryl Scott (centre), and President's Prize Winner, Leonie Stevens, both of whom received certificates in child development.

It is appropriate also, in this place and on this occasion, to consider another factor which will affect the future course of society's attitude toward and treatment of women.

All signs indicate that we are in for a period of retrenchment in education. Reassessment of our goals and methods of achieving them has already begun and will continue in the near future with very substantial impact on what happens in our schools and universities.

This period of reappraisal has been dictated by both economic and social factors. On one hand, education costs have soared to the point where society seems close to being unable to meet them. On the other, dissatisfaction, sometimes vague and ill-defined, with the product of the education system has been registered. People talk of "frills" and "basics" as if the whole process of learning were either a dress or a cake. They argue about the permanence of the declining enrolment syndrome.

All of these pressures combine to indicate at least some cutbacks in programs within educational institutions, probably in the near future. Among those "frills" which may come to be considered dispensable are the attainments of those who have worked to make education more relevant and less oppressive to the female half of society. Reworking or replacement of textbooks, women's studies courses, university-sponsored research on women's issues, even employment opportunities for women and chances for advancement within the education system itself appear far from secure in the present context.

No woman — indeed, no member of society, male or female — can afford to ignore those social conditions, those signs of the times we live in which point to the real possibility of our entering soon on a period of repression of women's attempts to expand further their opportunities and increase their involvement and participation in the activities of their communities, their province and their country. But even while conscious of the dangers of slipping back and well aware of the pressures which are being exerted and which will continue to be exerted on women to do so, I still consider it unlikely if not impossible that it should happen.

Eight years ago the most successful pop futurist of the decade, Alvin Toffler, wrote as follows in his book, *Future Shock*:

"The acceleration of change . . . radically alters the balance between novel and familiar situations. Rising rates of change thus compel us not merely to cope with a faster flow, but with more and more situations to which previous personal experience does not apply. And the psychological implications of this simple fact . . . are nothing short of explosive . . . 'When things start changing outside, you are going to have a parallel change taking place inside.'"

The women who effected changes in the external social conditions of our lives have in the process changed themselves. They who have enlarged opportunities for full expression of self within the existing social structure have, while doing it, enlarged and stretched their own hearts, minds and spirits. They have altered the balance between new and old and have made the new flow faster. But they have also increased and accelerated their own capacities to deal with change and have, in fact, conditioned themselves to *expect* change, flexibility and adaptation as inescapable conditions of human growth and social development.

The question then is not whether women *should* go back to the values and priorities of the past but whether they *can* go back and, in addition, whether in any retrogressive step taken by the female,

society itself would not be the greater loser.

The emancipation of women has strengthened, not weakened the fibre of society.

From narrow and essentially selfish concern about the future of their own children women have expanded their interests to include the welfare of all our children and the result of their efforts will be to bring about a more just distribution of options and choices for generations to come.

The home itself will not be decimated but stabilized by a more equal sharing of responsibilities between the sexes. Children will gain, not lose from the knowledge that the male can be a tender, nurturing creature too. And men, released from the necessity of seeming all-wise, all-strong and all-powerful will perhaps be able to relax enough to rediscover their own humanity.

Values and ideals will not be lost. Or rather only those will be lost which have ceased to have any worth. A moral order which bases itself on the oppression of one sex by another is not a moral order, but a police state. New values and relationships are emerging and will continue to emerge and blend with the best from the old not just because they are fairer but because they are better, not because women have dictated them but because they are seen to work and are found satisfying by men and women both.

In business, in labor, in education and learning, in politics and everywhere else



Mount nursing students receive their pins and caps in a separate ceremony, before Convocation. Six students graduated this year: Barbara Conway, Lorna Densmore, Grace Kellock, Patricia Shannon, Katherine Sherwood and Mary Comer.

in society the full participation of women is a desirable goal not because of abstract justice but because the nature of society itself, the constant pressures of change, the enormous amount of work to be done, require it.

I think it must be customary to say something to graduating students about the challenge of living in such exciting times. I'm sure the speaker at my own convocation used those words or ones very close to them, in giving us our academic sendoff. He was right, of course, and so were all those other speakers who've made talk of the challenge of exciting times a convocation cliché.

All times are pretty exciting because all times are constantly changing and even while we analyze them, they don't stand still for us.

One's own times and challenges are perhaps the most exciting of all. I wish you joy and success with yours.



Leonie Stevens, of Pembroke, Bermuda, was presented with the President's Prize at Convocation, May 5. Mrs. Stevens, who received a certificate in child development, was awarded a scholarship by the Bermuda government to enable her to study at the Mount. She has experience as an elementary school teacher and intends to return to her work with young children.



(left to right) Joan Ryan, co-ordinator, Business-Secretarial Department; Sister Mary Albertus, President; Marilyn MacDonald, guest speaker; Dr. Walter Shelton, Academic Dean and Dr. Marianita Power, C.N.D., Director, Education Department-Child Study.

Convocation . . . May 7

Citation

by Sister Mary Olga McKenna

I am proud to present Florence Isabelle Wall, devoted alumna of Mount Saint Vincent University.

A member of one of the oldest and noblest of professions, Florence Wall has proved herself worthy of the teaching vocation. In a variety of roles, as teacher, administrator, counsellor, and alumna, she has carried on the important task of education. Through her life-long commitment she has striven in a remarkably humanistic manner to improve the quality of public education and the status of teachers on the local, provincial, and national levels.

Florence Wall was born in Antigonish, Nova Scotia. After graduating from the Convent of the Sacred Heart in Halifax, she enrolled at Mount Saint Vincent College, where she received the degree of Bachelor of Arts in 1939. That Spring Convocation was indeed Commencement Day for Florence Wall's professional dedication. A one-year preparation at Dalhousie University for a teaching career was but the beginning of a series of professional qualifications, which culminated in 1957 at Columbia University with a Master of Arts degree in Educational Administration and Supervision. Further post-graduate studies at Boston University resulted in a certificate in Educational Technology and Media, received just two years ago.

Academic achievements and improved professional qualifications, however, have never been ends in themselves for Miss Wall. For almost a quarter of a century she served the Halifax Board of School Commissioners as teacher, vice-principal, and acting principal. Provincial recognition came in 1962, when the teachers of the Province of Nova Scotia chose her as their leader. Their trust was underscored when in 1963 she was reelected President of the Nova Scotia Teacher's Union, and again, for the third time, in 1964. It was at this time

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Citation

by Dr. Morty Lazar

I have the honour to present Muriel Helena Duckworth.

José Ortega y Gasset has observed that we live in an age of crisis. The essence of this crisis revolves around the modern conception of freedom. Individuals in society deem themselves to be free — but it is all too often freedom from servitude to ideals or to a morality more exacting than personal whim. It is a negative freedom, a mere political concept that confuses service with slavery and freedom with irresponsibility.

Nevertheless, there are those who understand that to be free is but the first step toward authentic life and that to be free is to be free for, not from, something. These individuals show by their lives that they are dedicated to a superior mode of conduct and that they understand that freedom is frivolity unless it is directed to worthy ideals. In Muriel Duckworth we have an example of such a person.

Muriel Duckworth was born in Quebec in October, 1908. She was educated in Quebec, Ontario and New York. She graduated from McGill University in 1929, with a double major in French and that most dismal of sciences — Economics.

It was at McGill that an early example of her courage and social awareness made itself evident. A McGill tradition of the time was for women to carry a dozen roses at convocation. Aware of the unfairness of this tradition in view of the limited financial resources of some students, she and one friend made their protest known by going through the convocation without roses. For that most traditional and ivy encrusted university this protest was shattering. Her life since then has been one of continued courage, dedication and commitment.

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Address to the Graduates

by Muriel H. Duckworth, D.Hum.L.

May I first extend my congratulations to you who are graduating today from Mount Saint Vincent University, and my profound thanks to the University for allowing me to participate in a very special way in this ceremonial recognition of your achievement. On behalf of both Miss Wall and myself, I thank all who had a part in bringing us to this platform today. You have bestowed upon me an honour which I shall cherish. Miss Wall shares my deep appreciation.

A few years ago, Florence Wall and I were among the founding members of the Nova Scotia Education Association. She was at that time president of the N.S.T.U. I remember the expression of disbelief on her face when the nominating committee brought in a slate without a single woman's name on it and the protest she made, in which I hope she felt

I supported her. The slate was revised. In those days (not so long ago) it was still a triumph to get a token woman, even in education where most of the teachers were women. Obviously, half the parents were, too.

Sister Albertus, I am especially happy to have this opportunity of joining with the members of your religious community and of this University and your many friends outside the University in wishing you well on your retirement. We were together at the founding conference of the Canadian Research Institute for the Advancement of Women in 1976. Your personal contribution to the advancement of women through your roles at Mount Saint Vincent over the years has been great and I am sure it will continue in your retirement.

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Mount Saint Vincent University this year awarded honorary degrees to two Nova Scotian women: Muriel H. Duckworth (second from right) and Florence I. Wall, (right) for their unique contributions to education and their efforts on behalf of women everywhere. Shown with them are Sister Mary Albertus (left), President and Vice-Chancellor and The Most Reverend James M. Hayes, Archbishop of Halifax and Chancellor of the University.

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In New York, she worked as a group leader with adolescent girls. During this period she found time to continue her education at Union Theological Seminary and Columbia University.

She and her husband Jack returned to Montreal in 1930. From then until 1947, while raising a family, she was a Sunday School teacher, Canadian Girls in Training leader and active in the Student Christian Movement (a continuing commitment from her days as a student). As well, she helped create the Notre Dame de Grace Community Centre and co-chaired a citizens committee which succeeded in gaining the right for Jewish teachers to teach in the Protestant schools.



Seated on the stage during the Convocation ceremony were members of the Board of Governors including: (left to right) Mrs. Richard Goldbloom, chairman; Mrs. Jane Archibald; Dr. Susan Clark, Sociology Department and Mrs. Wendy Doyle, Business-Administration Department.

In 1950, she joined the Adult Education Division of the Nova Scotia Department of Education, taking charge of its "Parent-Education Services." She was involved with the promotion of the study by parents and teachers of the normal growth and basic needs of children. She worked closely with community organizations and conducted numerous Parents Institutes. In 1962 she became Program Adviser to the Adult Education Division, a position she held until 1967 when she resigned from the Division.

She was a founding member of the Canadian Conference on Children, the Nova Scotia Festival of the Arts, Voice of Women (Canada), Movement for Citizens' Voice and Action, Canadian Research Institute for the Advancement of Women, and the Nova Scotia Friends of the Status of Women.

She has served as President of the Nova Scotia Education Association, Nova Scotia Federation of Home and School Associations, Halifax branch of the Canadian Mental Health Association, Movement for Citizen's Voice and Action, and Voice of Women.

She is, as well, associated with many other organizations which reflect her concerns and commitments to such things as international cooperation, education, the family, young people, peace and the status of women. As a result, she has represented Canada at numerous international meetings.

Most Reverend Chancellor, public orations present orators with two basic difficulties: they can sound like eulogies and they are limited by time. If we think of an eulogy as a summary of a life's work that is finished then we are not troubled by this first difficulty. Muriel Duckworth's activities and involvements show us that her life's work is still an ongoing enterprise. At an age when many would consider retirement a just and well earned reward, she has maintained her commitments, even to the extent of entering that most dismal of worlds — politics.

Unfortunately, the second difficulty is not so easy to resolve. Time does preclude a full and total elaboration of Muriel Duckworth's contributions. Nonetheless, it is clear that Muriel Duckworth understands what it means to be free and has shown us by her concerns and activities what it means to be living a life of freedom.

In recognition, therefore of her personal achievements and her contributions to humanity, I ask you, in the name of the Senate, Most Reverend Chancellor, to confer on Muriel Helena Duckworth, the degree of Doctor of Humane Letters, *honoris causa*.

Citation continued from page 8

that her perspective broadened to embrace the plight of teachers across Canada. For a number of years she served the Canadian Teachers' Federation in a variety of advisory and administrative roles, including program-planning and school broadcasting.

In addition to her full-time professional responsibilities within the Nova Scotia Teachers' Union, Miss Wall has found time to serve her alma mater as an active member of the Alumnae Association. When Mount Saint Vincent moved to University status, she was named a charter member of the newly constituted Board of Governors and served as Chairperson of that Board from

1972 to 1975. This three-year experience Florence Wall refers to as one of the highlights of her career. Commenting on her performance in these responsible positions, her friends and colleagues entertain wellfounded hopes for her future contribution to the cause of the ever-growing importance of the role of women, especially in Education.

In recognition of her outstanding service in the field of Education, I ask you, Most Reverend Chancellor, in the name of the Senate, to confer on Florence Isabelle Wall the degree of Doctor of Humane Letters, *honoris causa*.



I cannot refrain from mentioning, just in case you in this audience might be feeling unjustifiably happy about the present status of women, that you have before you the only three women who will be receiving honorary degrees in Nova Scotia this year. My congratulations to Kings University for having had the good sense to choose Sister Albertus. It makes the proportion of men to women being so honored about 9 to 1. It reminds me of the bank president who said recently it was impossible to find women suitable to sit on their Board of Directors. After months of bad publicity, they somehow managed the impossible.

In preparation for this day, and so that I could savour it fully, I have enjoyed reading the history of the Mount. It has impressed upon me once again how great has been the influence of this unique combination of scholarship, religious devotion and loving community upon generations of women. The reading has confirmed what I already felt to be true, that there is recurring self-evaluation to correct your course, when that is necessary, to bring the university to the community, and vice versa, and especially to meet the educational needs of women throughout their lives.

I would like to pay special tribute to your pioneering programs of continuing education for women, (One evidence is the number of women with years of experience beyond school who are in this graduation class.), to the excitement and imaginativeness of your art gallery exhibits and activities, and to your generosity in making available the beauty and serenity of this campus to conferences of all kinds. I have myself often benefitted from such associations with the Mount. Your recently-added child care program opens up the university even further to both children and parents.

The other morning on the radio, the reviewer of a certain conference held recently in Halifax said the speeches were "like convocation addresses — safe, unprovocative, and causing no anxiety".

Perhaps she was being unfair to both the conference and to convocation speakers. I was at my desk at the time in the midst of preparing for this occasion, and at least she gave me courage.

Remembering my own graduation almost two generations ago was another aspect of preparation for this day. It is somewhat embarrassing, and revealing, and useful to tell you that I cannot remember, no matter how hard I try. I cannot remember anything that was said in the Convocation address. Nor can I recall who the speaker was. The one thing I feel safe in saying is that it was, without question, a man. Perhaps it was a "safe, unprovocative speech" which caused me no anxiety.

As far as I can recall, I was completely unaware of impending doom. That was May, 1929. The stock market crash came within six months followed by the second world war.

But in May 1929, we were on top of the world. It was the largest class of women ever to graduate from McGill. We were not fully persons on campus. We had learned that there were basically two classes of students, "students" and "women students". It was in October of that year that Canadian women, after a long hard struggle led by Emily Murphy, police magistrate for the City of Edmonton, were declared persons by the Privy Council.

Judge Murphy had been told by the lawyer for a defendant on whom she had imposed a stiff sentence that "Her Honour" was not legally a person under the B.N.A. Act and had no right to be holding court. That became an overriding issue for the women of that day — for many years until they won in the Privy Council over the opposition of the Supreme Court of Canada.

Among the differences between my class and yours is the fact we were not prepared for depression and war. You know how it is — high levels of unemployment, violence in society, repression, and threats to civil liberties. You know you may not be able to get jobs for which you are qualified, that the

idea that you will have a range of attractive jobs to choose from would be laughable if it were not so tragic.

You women know that you are a reserve army of labour, that myths abound as to why you should leave the paid work of the world to men, that you are even blamed for unemployment. You need to know that in over half the families where both parents are working their total income is less than \$15,000 or in other words, 60% of families would have incomes below the poverty line if only one parent were earning. You need to know that the average income of Canadian women in the work force is 60% that of men and the gap is widening. You need to know that families headed by a single parent mother are the poorest in the country.

You will have problems because of the economy. And the economy is in trouble because the peculiar values and priorities of today's society result in the world's spending of \$400 billion every year on the war machine. This has a direct bearing on inflation.

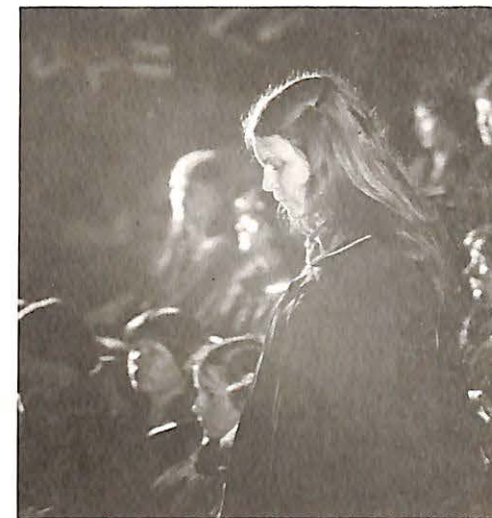
You may not know that arms manufacture, war preparations and war itself are the most expensive ways there are to provide jobs.

You may not know that four days military spending is enough to feed all the world's 200 million undernourished children for a year.

You do know, I am sure, that it is imperative to take a global view and redistribute the world's wealth. We have a third world in Canada which is part of the poverty and deprivation in the third world abroad.

In 1929, we did not foresee the suffering and violence of depression and war. That is, most of us sitting in a graduating class as you are today. Some of us were deeply distressed by the racial prejudice we saw on campus. Some of us were even then raising money and sending it, through World University Service to help feed starving people in other parts of the world. But I doubt whether it occurred to any of us to question why there were no Indians, no

Eskimos, and very few black people among us, that is except the minority people themselves, who at that time, 50 years ago, were keeping their thoughts to



themselves. Nor did we have any idea that research which had been going on for years in the Physics Building on our campus would lead to the dropping of atomic bombs on Hiroshima and Nagasaki in August, 1945.

The splitting of the atom is said, euphemistically, to have ushered in a new era. Of course, it did but those are neutral, remote words which convey in no sense its horrendous effects — immediate death to hundreds of thousands of people, agony and slow death to thousands of others, genetic damage to children not yet born. Those were the first "practical" applications of this laboratory achievement.

This I remind you of, lest we all forget what most of us in this room are not old enough to have experienced. If we did experience it, we were probably on the other side of the world from this man-made tragedy.

It is time I made quite clear what I am talking about, and it is repression, deprivation and violence. I have limited myself to some comments on the repression of women, which women themselves must overcome. In the process, women learn about society, as do all repressed groups working for their own liberation.

A poem by Edna St. Vincent Millay has almost demanded to be read to you today. She called it **Conscientious Objector**:
I shall die, but that is all that I shall do for Death.

*I see him leading his horse out of the stall;
 I hear the clatter on the barn-floor.
 He is in haste; he has business in Finland,
 business in the Balkans, many calls to make this morning.
 But I will not hold the bridle while he cinches the girth.*

*And he may mount by himself: I will not give him a leg up.
 Though he flick my shoulders with his whip,
 I will not tell him which way the fox ran.
 With his hoof on my breast, I will not tell him where the black boy lies hidden in the swamp.
 I shall die, but that is all that I shall do for Death.
 I am not on his pay-roll.*

*I will not tell him the whereabouts of my friends nor of my enemies either.
 Though he promise me much, I will not map him the route to any man's door.
 Am I a spy in the land of the living, that I should deliver men to Death?
 Brother, the password and the plans of our city are safe with me; never through me Shall you be overcome.*

"Am I a spy in the land of the living, that I should deliver men to death?" she asks. And each of us has to answer that question. It has to do with a lot more than taking a gun and shooting another person or actively supporting war. Delivering men (people) to death means delivering people to imprisonment, capital punishment and torture. It means not using the power we have to put an end to war and famine. The poem says, "I will not give him (Death) a leg up." Death is in the saddle (he has been given a leg up) destroying our environment, laying waste our natural resources. Death is in the saddle when human rights and freedoms are threatened and removed, when people are poor and feel powerless because they do not know how to deal with the forces against them.

What is required of us in this kind of unequal, violent society?

Right now you may be thinking it would be nice to go for a run on a beach, to walk in the woods, to paint the back porch, to play with a child, to pick mayflowers along a railway track, to plant a garden, to talk with a friend, to read a book, to make music, to meditate, to pray, to sit alone under a tree, to lie in the sun.

Soon perhaps you'll be doing one of these soul-refreshing things. But I hope you will also find a need, beyond your own refreshment, to see what it means to live with people in space, to cherish those people, and preserve that space. It can mean as much to you as any other form of work or play.

Seek out and join in community with your sisters and brothers who are forces for change, who have found their own inner sources of power, who are together moving the world.

And there are such people all around us, not only in the universities. They need us. They need you and — how can I say it strongly enough? — we need them, we and our children and our children's children.

They have turned their outrage at the status quo not to self-destructive isolation but to intelligent, disciplined, loving work which they do joyously.

You will find them living in the present, understanding the past and caring for the future. You will find them in small groups of scholars and other workers. They are studying, becoming experts, often without much money or formal education, in co-op housing, organic farming, solar energy. They are advocates for the rights of little children, the sick and the old. They are taking the time to learn and practice non-violent methods of social change. They are turning swords into ploughshares.

Today marks a "passage" for you who are graduating, for me, and in a sense for all of us here. There will be, and there have been, other critical moments in our lives, some of them even more important. I wish for you the spark that is life, and must be kept alive; the light that is truth, though it may come only in flashes; the glow that is love that gently reveals us to each other; the

fire that is passion that requires us together to build the Good Society.

And, finally, as Judge Emily Murphy wrote, "Find your own centre and live in it, surrendering it to no person or thing."



The Governor General's medal was won this year by Patricia MacCallum (far left) who is carrying on a family tradition: her father also won this award when he graduated from UNB '44. President's Prize winner was Margaret Gillis (second from left) and Kappa Gamma Pi honour society membership was awarded to Gwyneth Hughes (third from left) and Susan O'Keefe (right). Senior class co-presidents Rita Versteeg (third from right) and Laura Corbeil (second from right) participated in the Convocation ceremony: Rita thanked Mrs. Duckworth for her address on behalf of the graduating class and Laura delivered the valedictory.

President's Remarks . . . May 7

by Sister Mary Albertus, President

It gives me great pleasure to welcome you to this Convocation at which we are honoring the graduates of 1978. On behalf of the university, I offer them our sincere congratulations and good wishes. I hope that you are experiencing in full measure the sense of reward and fulfillment which makes worthwhile all the effort and sacrifice required for today's success.

No one of you has come to the successful finish alone — others have shared the joys, the anxieties, the concerns that are always part of any worth-while endeavor. And so in accordance with our time-honored tradition, I would ask the parents and spouses of the graduates to stand so that we may offer them their due measure of praise, gratitude and admiration.

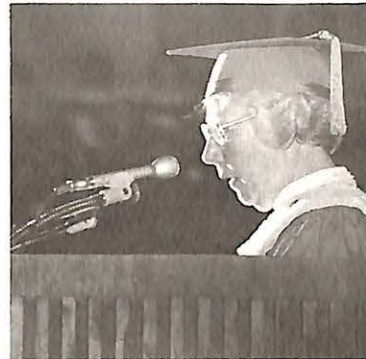
We are especially grateful to the Class of 1978 for their gift of an original watercolor by Tela Purcell, a former Mount student and presently a well-known Nova Scotian artist. I have very much enjoyed having it in my office for the past month and I am sure that your gift will be a source of pleasure for many others.

On this occasion, I would like to touch very briefly upon the highlights of what I believe has been a good year for Mount Saint Vincent. As of December 1, 1977 our enrollment showed an increase of 6.3% over that of the previous year and at no time did we have empty rooms in the residences. The present enrollment trends for next year are encouraging because although the total number of applicants is down by over 200 nevertheless the number of confirmed applications is higher than at this time last year.

In the next academic year, the Business Administration Department plans to initiate a pilot cooperative program in which part of the academic year will be spent in the field acquiring practical experience under professional and academic supervision. The new public relations program continues to attract good students and the child study program is still an area of special interest.

Bringing special satisfaction to the university is the grant of \$73,500 from

CIDA, the Canadian International Development Agency, to finance a project in nutrition education in Bani, a town of the Dominican Republic. Alleyne Murphy of the Home Economics Department will be the liaison person with Sister Catherine



MacGowan, a Sister of Charity and former Mount faculty member who is now working in the Santa Cruz parish in Bani. Two of this year's graduates in home economics will give two years' service to this project.

Significant progress has been made this year in focussing attention upon meaningful long range planning for the university. William Brooks has been appointed coordinator of planning and in all areas, dialogue has been initiated with a view to identifying needs and determining priorities in academic programs, counseling services, and physical facilities including residence accommodations. Lack of space is becoming one of our most serious problems and will in the near future require serious measures to overcome it.

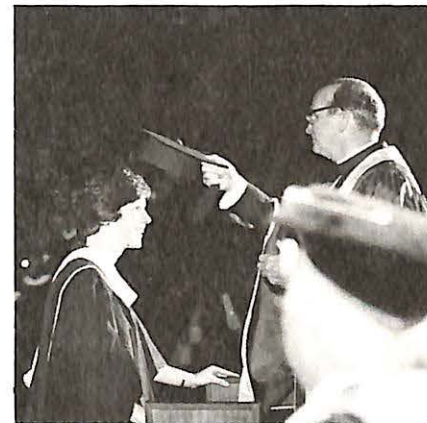
Hope springs eternal and so the social-athletic complex remains the first priority in our program of campus development.

In formulating the 1978-79 budget, a matter of high priority was provision for improved salaries and fringe benefits. Though we have not by any means reached an ideal situation, honest and sincere efforts have been made to do what is possible within our resources. The openness and candor which have characterized our relationships with faculty and staff associations is something we all appreciate.

From my point of view, it has been a good year for students. The Student Council under the able direction of Louise Abraham, its president, has provided an excellent example of responsible government and student affairs have been conducted with admirable efficiency.

Sister Maureen Currie, a Religious of the Sacred Heart, has served the university very well as our chaplain. In her concern for the spiritual well-being of students, she has initiated a program of active spirituality and meaningful liturgical worship which has added a dimension to campus life. We are grateful as well to Father Claude MacLean who has served us over and above the call of duty.

As the term of my presidency draws to a close, I owe a debt of gratitude to many people. It has been a privilege to have been associated for 16 years and to have served for four years as the president of an institution I love, and whose accomplishments I admire. I have always felt the loyal support of our Chancellor, Archbishop Hayes and of the members of my religious congregation and have been assisted in a truly remarkable manner by

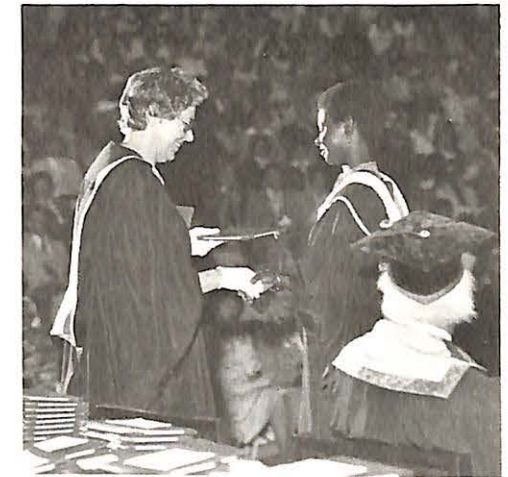


very interested, active and capable members of the board of governors who in spite of very demanding commitments and responsibilities voluntarily give outstanding service to the Mount.

To members of the administration who so generously have shared the burden and the responsibility and always shown such dedication in their tasks, I am deeply grateful.

The spirit of cooperation and understanding which has characterized my relationship with faculty and support staff is something that I value highly and I trust that this will always be a mark of the Mount community.

I would like at this time to pay special tribute to three faculty members who have made outstanding contributions to Mount Saint Vincent and who will be retiring at the end of this academic year.



Dr. Mary Morley has served as chairman of the Home Economics Department since 1965 and has used her talents and energy most generously in strengthening and expanding a variety of programs. The excellent standards she has set have enhanced the reputation of our graduates and opened attractive avenues for them in the professional world.

Mr. James Hill has passed on to innumerable students the benefit of his culture and erudition in English literature. According to these students he makes Shakespeare come alive! As a true gentleman and scholar, he will be greatly missed.

Dr. C. M. Harlow has been a part-time lecturer in the Home Economics Department in the area of clinical nutrition. His numerous responsibilities have left him little time to pursue his own interests and so we hope that retirement will provide the opportunity for well-deserved relaxation and leisure interests.

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The Albertus Magnus Scholarship

A Mount Community effort to honour Sister Mary Albertus

In presenting to Sister Mary Albertus, retiring president of the Mount, a scholarship fund created expressly to honour her by an annual award, Sister Katherine O'Toole, Superior General of the Congregation of the Sisters of Charity, spoke the following words:

When Sister Mary Albertus' term as president of Mount Saint Vincent was drawing to a close, Sister indicated that she neither expected nor wished any personal gift. She preferred that any gesture of recognition on that occasion might be of advantage to the university and to the students. At the request of the Mount alumnae, Miss Florence Wall organized a committee with representation from the whole university community. The tangible result of this common endeavor can be announced here today in our establishment of the Albertus Magnus Scholarship.

Sister Albertus, all groups within the university family knew very well your love for the Mount and your keen interest in education. They, therefore, welcomed this opportunity to combine efforts to produce this most meaningful expression of their affection, esteem and gratitude in your regard. In a very short time, a sum of \$20,000 was realized for this scholarship named in honour of Albertus Magnus, Saint Albert the Great, your patron, an eminent scholar, teacher and saint. While benefitting a deserving student each year, this scholarship, awarded in perpetuity will also be a reminder of you, of the ideals, the dedication, the love of learning and of truth that characterized you as president of Mount Saint Vincent.

In presenting to you this plaque, I represent your sisters, colleagues and friends. Besides my own personal love



Sister Mary Albertus, left and Sister Katherine O'Toole, right.

and admiration, I express from all of us congratulations on the successful completion of your tenure as president: good wishes for happiness during your forthcoming year of study in Boston, and an advance welcome back to teaching at the Mount in the fall of 1979.

Whenever you read the inscription on this plaque, we would want you to recall the happy family spirit of endearment, loyalty and appreciation that these simple words really represent. The citation reads:

In perpetual honor of Sister Mary Albertus B.A., M.A., Ph.D, President of Mount Saint Vincent University, 1974-78, in gratitude for her devoted service, the Mount community, Sisters of Charity, Board of Governors, administration, faculty, students, alumnae, support staff, the Archbishop of Halifax and friends hereby establishes the Albertus Magnus Scholarship to be awarded annually according to designated criteria. Dated at Halifax, N.S. the 7th day of May, 1978.

Congratulations, Sister Albertus and God bless you.

Sister Mary Albertus was born in Lawrence, Massachusetts. She received

her early education in the United States and came to Halifax in 1931 to enter the novitiate of the Sisters of Charity.

She attended Mount Saint Normal College and Dalhousie University from which she received her B.A. in 1935.

The following year she went to Lowell, Mass., where she taught grade eight at St. Peter's School for 15 years. During that time, she studied at Boston College from which she received her MA in classics in 1941.

From 1948 to 1951 she taught Latin, history and English to senior high school students in Patchogue, New York. She then transferred to Rego Park, New York, where she taught grade six while studying for her Ph.D. in educational psychology at Fordham University.

She completed her doctorate in 1955 and returned to Halifax where she taught Latin, mathematics and was a part-time guidance counsellor at St. Patrick's High School.

Sister Mary Albertus was appointed Associate Professor of Education at Mount Saint Vincent University in 1962. She became Professor of Education and chairman of the department two years later.

After a sabbatical leave to study counselling, curriculum and teacher education at the University of Florida, she returned to the Mount and became coordinator of graduate studies and supervisor of teacher education. She was appointed president of the university in 1974.

In addition to her duties at the Mount, Sister Albertus is a member of numerous professional associations in Canada and the United States. She is also a member of the Nova Scotia chapter of Zonta International and chairman of the committee of the Status of Women. A Silver Jubilee medal was awarded to Sister Mary Albertus in 1977.



Remarks continued from page 17

We hope that all of them will return occasionally as lecturers or consultants so that both students and faculty will continue to be enriched by their wisdom and counsel.

The helpful interest manifested to us by our good friends at Dalhousie University for as long as we can remember is something that we have always appreciated and we hope that this, too, will continue in the future.

My message to the students is one of regret that I have not come to know you better and have not had the time or opportunity to see as much of you as I would have liked. But I do have special friends among the graduates and I am grateful for their friendship and for the contribution they have made to the Mount.

My final word is for my successor, Dr. Margaret Fulton, who, I am sure, is with us in spirit today.

She is a dedicated woman, a firm believer in Christian values and a Christian way of life. She has expressed great admiration for the Mount, for the values it has espoused and for what it has achieved. She looks forward with great enthusiasm to serving the Mount as its president. She perceives it as being in a unique position to contribute significantly to post-secondary education in accordance with its stated philosophy and objectives.

I have the utmost confidence that you will sustain and support her in all her undertakings so that the Mount may move forward and give visible witness to its motto Truth Leads to God.

The Yellow Rose Ceremony

A special celebration for Home Ec graduates

The idea of the Yellow Rose and Ring Ceremony first came into being at a meeting of the Canadian Association of Home Economics Students held at the University of Saskatchewan. The ceremony, during which the yellow rose and the Home Economics ring are presented to the graduates, takes place in every Canadian university during convocation week.

The ring cannot be presented before the student is a certified graduate, so that the ceremony takes place *after* the graduate list is posted each year. At the Mount the rings were always presented with a fresh rose, but two years ago the students decided that they would like to have a permanent memento of this special occasion and so they changed from fresh yellow roses to the dainty, china roses that are presented now.

When the ceremony was devised, the pledge was also written. The Home

Economics Pledge is recited after the ring has been presented. Both the rose and the ring certify that the student is a Home Economics graduate and that she is ready and willing to accept the responsibilities of her new profession:

Association of Canadian Home Economics Students (ACHES) Pledge

In accepting this ring as a symbol of our profession, I pledge:

- to demonstrate my competence in the body of knowledge unique to my facet of Home Economics;
- to further the development of human resources through working in conjunction with other disciplines;
- to help families and individuals realize a more satisfying life;
- and to live creatively in a changing world.



Presenting a yellow china rose, a permanent memento of the occasion, to Rita Versteeg, (left) is Home Economics Department Chairman, Dr. Mary Morley, while Miss Beverly Smith, Home Ec. faculty member, looks on, during the Yellow Rose ceremony.

The Gift of a Tree . . . from the Graduates



This year's graduating class revived a ceremony not seen at the Mount for a number of years: tree planting. Senior class co-presidents Laura Corbeil (left) and Rita Versteeg (hidden) chose a Kwanzan flowering cherry tree which they planted before the Baccalaureate Mass on May 6 with a little help from friends like Sister Mary Albertus and alumnae officer Michal Rankin (far right.)



A Look at Homecoming '78

by Sister Mary Albertus, President,

Delivered at the Alumnae Association annual banquet, May 5.

It is with genuine pleasure that I accepted the invitation to be with you this evening and to share with you some of my reflections on the history of the Mount. I realize that the group present here tonight is representative of various ages, and that your memories of the Mount, your associations with events and persons during your sojourn here all color your present perception of the Mount and its role and function in the area of post-secondary education. I regard myself as highly privileged to have been associated with it in a variety of ways for the past 16 years and especially to have served as its president.

Its history is a remarkable one, characterized by vision, courage, determination and dedication on the part of those responsible for its development. On numerous occasions I have had to recall and recount for others the facts of its establishment and growth and in doing so I am always forcibly struck by the manner in which the Sisters have been able to read the signs of the times and to modify their apostolate to meet the contemporary needs of society. In the days when very few women reached the level of doctoral work, Mother Berchmans selected capable and intelligent sisters to earn their Ph.D.'s at prestigious institutions so that they might be properly prepared to give the best education possible to young women who came to the Mount.

As principal of St. Patrick's High School in the early part of the century, Sister Evaristus saw the need to provide for the higher education of Catholic young women. My memories go back to 1931 and I could tell some very interesting tales of those days. At that time, the only financial support for the Mount came from the contributed services of the Sisters and Evaristus Hall stands as

the tangible witness of its material contribution. The influence for good which it has exercised upon those who have come to the Mount and then literally gone to the far ends of the earth, the



Shown at the head table at the alumnae annual banquet are (left to right) Muriel Duckworth, Linda MacLellan, Patricia Whitman, Sister Mary Albertus and Florence Wall.

lifelong friendships which have been formed here, the esteem accorded to its graduates all are a tribute to the personal, humanistic and religious approach which has always been part of its tradition.

It is worth noting that in 1956 during the Stanfield era when government funds were made available to post-secondary institutions, the Mount was qualified to receive public support in the same manner as other institutions. Government grants since that time have enabled the Mount to increase its physical facilities and to expand its educational offerings. Competent and dedicated lay people have joined the faculty and the total student body numbers approximately 2400. The Sisters of Charity still maintain ownership of the university but have delegated to a board of governors the powers necessary for the ordinary functioning of the university. Twenty sisters are still actively engaged in the apostolate of the university which incidentally represents one of the largest concentrations of Sisters of Charity in any one institution of the congregation. These sisters are here by choice witnessing to their belief in the value of Christian education.

As I have emphasized on many occasions, the Mount has always endeavored to adapt itself to the special needs of women. Originally, it offered only liberal arts courses as a junior college of Dalhousie but programs in secretarial studies, home economics, music, library science and teacher education were added as the needs of women in these areas became apparent. During my years in the education department, I recall the special satisfaction and pride I experienced as I visited schools for student teacher supervision to meet so many active teachers making significant contributions to their profession who have been educated at the Mount. The thought has often occurred to me that the Mount has exerted an influence far out of proportion to its size. No matter where I go and I am introduced as being associated with Mount Saint Vincent inevitably someone comes up to claim allegiance with great warmth and pride.

I remember it as quite a departure when we first accepted young married women into the B.Ed. program on a part-time basis. The impressive contributions they made to classes through their maturity, their appreciation and experience of life prompted us to encourage them to come and they have proved to be among our finest students. The student body has been enriched by their presence.

In more recent years as the consciousness of women has been aroused and they have become aware of their potential contributions to society, the Mount has again been in the forefront providing encouragement, counseling and an atmosphere conducive to learning for these women who wish to return to education after fairly long absences. We have offered a number of non-credit courses in an effort to facilitate the transition and the number of enthusiastic mature students has increased sharply over the past few years.

Our very successful program in early childhood education is designed to prepare well educated personnel to meet the increasing need for child care in

facilities outside the home and to provide leadership in the area of early childhood education.

As I perceive the present situation, women's greatest need is the acquisition of administrative and management skills so that they may be involved in the decision-making process; they need opportunities to bring the benefits of their insight, their energies and their compassionate understanding to the solution of the serious problems affecting our society.

I am delighted to be able to tell you that recently the Canadian International Development Agency has made a grant of \$73,500 to the university for the purpose of expanding the work of Sister Catherine McGowan in the Dominican Republic. Sister is presently involved in pastoral work and the promotion of proper nutrition education and preventive



Homecoming activities included a Halifax harbour cruise.

medicine in Santa Cruz parish. Alleyne Murphy will be the liaison person for the university and two students, recent graduates in Home Economics with nutrition concentrations, will give their service for two years. It is a matching grant and the university will provide a similar amount in services. I hope that this is an auspicious beginning for similar projects in the future.

At this particular time, the Mount is moving into a new era. Along with other institutions supported by public funds, it finds its financial resources shrinking and it must look to sources other than the government in order to sustain its programs and to expand into those areas

which would benefit from a strengthening of its present resources and well-established programs. As I have already intimated, the Mount possesses no large endowment fund upon which it can draw. It has always had as generous a scholarship program as its funds permit and would like that policy to be perpetuated in order to make university education available to as many capable students as possible. Suitable athletic facilities have long been a desired objective and lack of physical space has reached a point where it is impeding our academic development.

Sometime in the near future the university will be launching a public fund raising campaign though the details have not been completely worked out. To be successful, the effort will require the support of the entire university — alumnae, faculty, staff and students.

You have always been very loyal alumnae and now that women are

beginning to come into their own, I am confident that the administration will receive the benefit of your talent and experience in whatever activities it may undertake.

July 1st, 1978 will mark the first time that the Mount will be served by a lay person as its president. Doctor Margaret Fulton is a dynamic, dedicated woman, a firm believer in Christian values and way of life. She has expressed great admiration for what the Mount has achieved. She perceives it as being in a unique position to make a significant contribution to post-secondary education keeping with its expressed philosophy and objectives.

I am grateful to you all for the deep affection and respectful appreciation far beyond my deserts which you have always shown me and I know that you will support my successor in her efforts to ensure that the Mount will move forward and while remaining true to its traditions adapt itself to the needs of the world it is intended to serve.



A reception was held following the annual meeting, in Rosaria art gallery, surrounded by a special display of the work of artist and Mount alumna, Tela Purcell.

Women in Finland: Coping With Success

by Dr. Jane Gordon Keyes

Prepared for delivery at the Annual Meeting of the Canadian Sociology and Anthropology Association, London, Ontario, May 1978.

This paper examines equality of the sexes as seen by twenty-four Finnish women, in light of Scandinavia's reputation for egalitarianism. How do they feel about and cope with a situation women in other countries would define as success?

The theoretical perspective used here is derived from W.I. Thomas's "definition of the situation". There are at least two different perceptions of women's equality in Finland. The first is an "objective" description, of statisticians or outside observers, which is probably accepted by most North Americans or other non-Scandinavians who know anything about Finland. This viewpoint is based on various comparative figures indicating advancement of women, as mentioned below. The second is a subjective description, the opinion of the twenty-four women in Finland whom I interviewed about comparing themselves to men in their country, or to some ideal of equality.

The two perceptions, I found, do not coincide. The "objective" description presents a more positive view than how various Finnish women perceive their own situation. Their problems still resemble those we are accustomed to in North America.

Finland's reputation

Scandinavian women have long been thought of as having achieved a unique measure of equality in their own societies. Finns argue that like their Nordic neighbors they have succeeded in giving women far more equality than most countries. As far back as 1939, in *The Finland Year Book*, the claim was made that

The Finish woman's present position is generally held to be better than anywhere else in the world. She is given full opportunities of complete self-development and her status is such that she can compete on terms of complete equality with the opposite sex in practically every walk of life where the well-being of the nation is involved (Leiviskä, 1939: 361).

More recently similar statements have been made by both Finns and non-Finns. A foreign report:

[Finland] remains a society in which women are as emancipated as those anywhere in the world. They engage in almost all trades, as well as professions. They sort logs, unload ships, lay bricks and dominate banks and barbers' shops (Mead, 1968: 196).

Or, a Finnish perspective:

Finnish women make a full contribution in all fields from parliament to research institutes, from board-room to building site, after bringing up their children and coping with home and husband on top of it all (Salvolainen, 1969: 12).

Certainly some impressive statistical evidence exists to support these claims:

- Women are 43% of the total work force, compared to 27.1% in Canada where at least 10% of the working women are employed only part time; 22.9% in Norway; 34.4% in Great Britain; and 48% in the USSR (Sullerot, 1973: 115).
- Women comprise 92% of all pharmacists, 56% of all primary teachers and 33.4% of all agronomists (Salvolainen, 1969: 12).
- 47.3% of all university students in Finland are women (Facts about Finland, 1974: 34). The percentage of

women university students is higher than in any other western country (Ahsanullah, 1968: 62).

- The percentage of female students among various faculties at the University of Turku, for instance, was 77.2% in Humanities; 45.6% Medical; 33.3% Law; and 31.4% Mathematics. Women constituted 57.8% of the total enrollment (Ahsanullah, 1968: 62).
- In 1966, women were 16.5% of those elected to Parliament, compared to 11.2% in Denmark and 28% in the USSR (Haavio-Mannila, 1969: 157). Canada that year had 1.5% of MP's who were women; and in the U.S. 1% of the Senate was female.
- And, of course, there is the oft-cited historical fact that in 1906 Finland was the second country in the world, and the first in Europe, to give women the vote.

Indeed, compared to other parts of the world, Finnish women have achieved a high degree of participation and involvement in the economic, political and educational life of their country. Such an objective definition of the situation would suggest that women have accomplished a great deal, and ought to feel reasonably satisfied with their position, especially in view of their lead over so many non-Scandinavian societies. However, it is the subjective definition of their own situation by women in Finland that this paper focuses on.

There is already some survey information which tells us what women themselves think. Haavio-Mannila (1969) demonstrates her interpretation that women in Finland are somewhere between those in the communist countries where a high percentage of females participates in the work force, and the well-off Scandinavian countries where there is a high percentage of educated women. She is basing these conclusions on Sawyer's indicators of the position of women: the proportion of girls among primary and secondary school pupils and the proportion of female workers in the labor force.

Haavio-Manilla also reports on some attitudes of Finnish women toward sex roles. In the sphere of involvement in society, working and non-working women agreed. Overwhelmingly they believe that women ought to have equal opportunities with men and should not be kept out of the leading positions in society. Her respondents felt women ought to participate in running society and not be kept in the background (Haavio-Mannila, 1969: 162-63). Haavio-Manilla's data also shows some areas of disagreement between working and non-working women, in areas relating to the family. There is dramatic difference regarding the responsibility of men for housework and relatively smaller differences in questions about whether the women should stay home and the appropriateness of learning household tasks for children of both sexes. (See Table One, next page.)

In another report (1972) she compared changes in sex role attitudes between 1966 and 1970 — the effects of what she called the sex-role debate of the late 1960s. Historically, and somewhat ironically in spite of the "objective" measures of success, equality does not exist in the household or the labor force, according to Haavio-Mannila:

In about 70% of the families in Helsinki the wife alone takes care of such everyday household tasks as washing up, cleaning, and buying the food, and in more than 80% of the families she prepares the dinner alone without the help of the husband or other persons. The low status of women is also obvious in the labor market. The average income of a working woman is about 60% that of a man, and the average salaries of women in different branches of industry vary between 50 and 80% of the salaries of men. This is not due to different pay for the same work but to the lower level of jobs held by women (Haavio-Mannila, 1972: 96).

The 1966 study measured equalitarianism with four scales: 1) the willingness to accept women in leading

and active positions in society; 2) attitude toward employment of women outside the home; 3) participation of men and boys in household work; and 4) participation of women in voluntary organizations. Overall women had an equalitarian orientation but rural and urban men differed. Rural men were more egalitarian in all areas except that they expected women to stay at home more than did urban men (Haavio-Mannila, 1972: 100).

In the 1970 poll attitudes had changed somewhat. The next page, Table Two, presents a summary and comparison illustrating the contrasts through time. However, some of the changes may be due to lip service paid to an egalitarian ideology without any carryover toward actual changes. Certainly the unwillingness of both men and women to work under women and the traditional attitudes of men toward household tasks do not promise much to women in either the home or the labor force.

Equality as seen by twenty-four Finnish women

Because of the general impression of the high status of women in Scandinavia, I selected Finland as opportune locale to examine these questions. It is not as widely studied as the other Scandinavian countries. It also has a somewhat different historical tradition, having been linked to Sweden, and then Russia, prior to independence in 1917.

My research in Finland was done during the summer of 1977. I spent seven weeks there, much of the time at an international folk high school, which provided an excellent setting to establish close contact with a variety of Finnish women. I had extensive conversations with them, including formal tape-recorded interviews. Before going, I had prepared an open-ended interview schedule. It called for some of the standard socio-demographic information: age, marital status, number and age of children, amount of education, occupation, religion, and community of origin. In addition it contained five relatively flexible questions. I also wanted

to be able to follow up interesting comments without being confined to a rigid order of questioning, of fixed focus.

The women who responded to the questionnaire were mostly those I met at the folk high school: some were permanent residents; others were either summer staff or participants in the two or three week vacation courses. A few I met elsewhere.

The interviewees were not randomly selected. Rather, my approach was to ask everyone with whom I could adequately communicate in English, or through voluntary translation by a friend.¹ We cannot generalize scientifically from that sample, but this is exploratory work, to be developed more systematically in the future. However, I did try to include women of a wide age range and diversified occupations.

The summary of some basic information about my respondents is presented in Tables Three, Four, and Five, showing their age, marital status and occupation. Ages were from 17 to 66; most of them between 23 (post-university) and 49, and therefore actively involved in the work force. Approximately $\frac{3}{5}$ of my subjects were single; of the married $\frac{2}{5}$ all but one had children. Most were employed full time.

Of the eight mothers I spoke to, five worked full time and three part time. I was particularly interested in the latter. Did they work part time by choice? Each had a somewhat different story, and no one factor can explain all three cases. Two of the three were year-round residents at the folk high school, because of their husband's job. One (whose five children were those of her husband's previous marriage) knew that she would not be able to take advantage of her own training (in languages, especially Russian) if she married, but she went ahead anyway. She has tried to use her Russian background as much as she can, such as by offering a language course in Russian and leading a study tour annually to Leningrad. She also does some part-time work in the folk high school office. Another, whose husband is not Finnish, has training in recreation and community

activities, and does some of this as a community service to the high school and on an occasional basis outside the folk high school. This respondent has a pre-school child and a husband with a very traditional attitude toward women. These two women are fortunate in some ways, because meals at the school are available in a community dining hall, or to take out so that family meals if desired are easy to prepare. The third part-time employed mother was looking for a full time job.

A variety of occupations is represented; the majority require some specialized training or post-secondary education. Two individuals running their own businesses had not finished secondary school. One enterprise was a small shop for knitwear and crocheted items; the other was a summer guest-house which also accommodated senior citizens on a year-round basis. But otherwise the women respondents to my interviews represent those with particular job skills.

Despite these varied backgrounds, the respondents gave me a fairly uniform set of replies as to their perceptions of the current status of women in Finland and their own situation — the major part of the interview. They think that they have the right to the same opportunities as men, are intellectually equal, and want to be able to exercise the same freedom to work. But in practice, they see a discrepancy between their wishes and reality. All but two perceived women being treated differently in Finnish society than men are. The two exceptions were both secondary school students, whereas a third saw some differences in the way the sexes are treated at her school.

My questions on the respondent's perceptions of sex equality could be answered favorably or not, elaborating on the areas of differentiation. All twenty-four of my respondents including the two students indicated that they felt true equality had not been achieved. One typical response:

In practice, in Finland of nowadays, the men and women are not equal. They ought to be but they are not.

Many indicated the contradiction between verbalized attitudes of equality and actual behavior. In addition, they also distinguished between their personal situation and what they took to be that of women in general.

The aspects of life in which women felt there was inequality could be divided into two broad categories: employment; and family responsibilities. In another area, education, there was widespread agreement that the two sexes did enjoy equality.

Regarding employment, the comment that "women have to be better than men" to obtain the same job occurred often. Discrimination against females was of two kinds, according to my respondents. Twenty-one out of twenty-four indicated that there was a differential in salary between men and women performing the same job. Only one had personally experienced it (and this was more in the nature of a fringe benefit than direct salary), but almost 90% felt that pay discrimination was real — bank employees were cited as a specific example.

Status was also held to be an occupational double standard. Men were thought to have access to higher status positions, by eighteen out of twenty-four respondents. Higher status was determined by several elements: jobs with more prestige, or requiring further education, or supervising other workers. Conscious statements of the occupational options open to each sex, and the different treatment and/or expectations of each were mentioned. Areas of specialty within broad professions were also mentioned as evidence of different (although possibly self-selected) opportunities for each sex. Unconscious areas of differentiation were also evident. One woman, head of the computer section of an urban hospital, indicated that although the majority of computer operators were men, in her section the majority were women, because of the nature of the setting.

The clearest example of sexism in employment was the case of one respondent with the equivalent of a

master's degree in theology. Were she a male, she would, she says, be a parish minister in the Lutheran Church, the state religion of Finland. But the clergy does not accept women and so she is a lay worker concerned with religious education and service, performing essentially the same job as a male minister, without the official recognition and the leadership in religious rites. She says she is one of only a few women in this type of job in Finland, in what she hopes will be a transition to a clergy which accepts women in the ministry. Meanwhile, she is qualified to be a minister, yet under the supervision of one, and paid less than him.

Since my respondents felt there was differentiation between males and females in the labor force I was interested in their perceptions of the educational system. It might be logical for women to have lower status jobs and lower pay because of less education or educational channeling. Therefore I asked my respondents about their experiences at school.

The answers of the three young women who were secondary school pupils are particularly revealing here. All said that their ultimate vocational choice was up to them, and that their schools provided no career or guidance counselling. All three also said that there were certain areas in which girls predominated, such as language classes. As for mathematics and science, two out of the three said that in their respective schools these classes were about 50% male, 50% female, while the third said that these subjects were taken by male pupils.

None of the three then in high school saw the educational system as fostering different academic patterns for male and female students, yet they did not find any positive encouragement for girls in traditionally masculine fields. Furthermore, differences between boys and girls were thought by all three of these respondents merely to reflect the pupils' individual interests. None saw that the definition of subjects as either masculine or feminine might affect students' choice beforehand. None saw anything strange about the fact that

languages were a feminine area in all three schools (located in different parts of Finland, and in both linguistic areas). Other respondents who had passed through the school system at various times in the past could not point to any specific examples of the ways in which boys and girls had been treated differently.

All of my respondents saw the areas of home and family care as representing an area in which women were at a disadvantage in comparison with men. All of them, even those only employed part-time or currently at home, felt that women ought to work. They did not see homemaking as an appropriate full-time occupation — the one full-time homemaker herself expressed regrets that she had not pursued a career. She was an elderly widow, past retirement age, who had given up a career as a chemist by leaving her university studies to marry and raise a family. Her later years had been spent caring for her invalid husband and after his death she spent her time in quasi-educational activities to "get caught up with the world." She looks at herself as having had no chance to combine a career and family, and says she regrets not having gone on with her own work.

All of the women seemed to feel that children would ultimately be born to any marriage. I do not know about the incidence of childless marriages in Finland, but it does not appear to be an option considered by either married or single women. The only non-mother in my group was unable to have children. Judging from my sample, Finnish women consider marriage a prelude to maternity.

Thus, child care was regarded by all of my respondents as the biggest single area in which women and men face unequal burdens. The responsibilities of child care fall on women through necessity or default of the father, and thus hinder a woman's job performance. Lack of adequate child care is the major problem described. There do not seem to be a sufficient number of places available in day care centers to meet the needs of women in Finland — as in Canada and the U.S. Priority goes to single-parent

families, and then to those with low incomes. Those who cannot get places for children must rely on relatives or babysitters, which is what the three working mothers in my sample have done.

Even if suitable day care is arranged, the other routine needs of a child compromise a woman's ability to devote herself single-mindedly to her job. Any gap in her career caused by maternity demands is also seen as difficult for a woman to surmount. Part time jobs are not easily available for a woman who prefers time for her family. (Again, Finland hardly seems unique in these respects.)

The unanimity of concern with child care by my respondents, young and old, single and married, was surprising. I attribute this response to two possible factors: 1) that women in Finland are extremely cognizant of child care as a woman's issue. Even if they are not mothers, they know the impact of child care on women. Possibly they have experienced situations in which women were faced with discriminatory treatment because of potential pregnancy and potential demands of motherhood. Or 2) the fact that I had a thirteen-month old infant with me and faced the problem daily sensitized them to this issue.

The other aspects of home-making, namely care of the house, and meal-preparation, were only cursorily mentioned as time demands on women. Respondents seemed to take for granted the idea that they will do these tasks and cope with the time pressure these create on themselves.

I also asked about any other specific obstacles they saw to women being accepted as full participants in Finnish society. The answers were the same as those factors discussed above which they felt hindered real egalitarianism. Everyone again cited child care as the major difficulty for women in Finland in pursuit of a career goal.

Some individual experiences

In another question I asked the respondents about any personal

experiences wherein their sex was a hindrance. A few described some ways in which they felt that being a woman had limited their career possibilities. Each answer is briefly summarized below:

1) A married woman with two children and the equivalent of a university degree and teacher training said she believed having to live in an isolated rural environment because of her husband's job made it difficult if not impossible for her to use her training as a language teacher. She hoped that something would turn up now that her children were in school and she was freer to be gone for long stretches of the day. She felt somewhat frustrated at not being able to work at the field for which she had received training.

2) The mother of an infant was unable to find a part-time job as a translator using her fluency in four languages. She was unable to work more than part-time because her husband was often out of town, she could not get her son into day-care and her mother could help out only for a few hours a day. She did do freelance translation and typing for businesses but found it paid poorly.

3) The elderly widow, mentioned earlier, gave up her chemistry career for the sake of her husband and children.

4) The mother of another young child could not get a job in her specialization because of the location of her husband's job. As in case 1 above, it was the geographic isolation and not family responsibilities which made employment difficult.

5) Another mother did office work instead of using her language training because of the location of her husband's job, as in 1 and 4 above.

6) The parish worker mentioned earlier has the training and qualifications of a minister, but is held to a lesser position. She was also the one who mentioned the only concrete example of financial discrimination. Men who work in a parish are given a loan to purchase housing (apartments or flats as well as houses are privately owned for the most part so that renting is extremely difficult) whereas she as a female was not offered this loan and,

as a consequence, had to spend a long time locating a place to live.

Relatively few of my subjects, therefore, had experienced personal discrimination or obstacles based on sex according to their own account. It is hard to say what part selective perception may have had in the reporting of one's own experiences. I do think it is striking that although only 25% of the women I spoke to reported personal experiences of problems attributed to sex, 100% felt that women have a more difficult time than men. The child care problem is one instance; at the same time it is possible that because these are seen to be problems facing all women, my informants did not specifically indicate them as personal obstacles. Also, it is worth restating here that a high proportion of my respondents were single — nine of them, 38% — and did not have the extra burdens of home and child care.

Very few of the women had specific suggestions on facilitating their participation in the life of the community. Most thought improved child care would make it easier for married women to work, and all of the married ones thought life would be easier if their husbands took more responsibility for child care (during non-working hours) or household responsibilities. Apart from these obviously needed lifts, no one had any far-reaching proposals for social reorganization (e.g., guaranteed annual income). Most suggestions pertained to ameliorations in their way of life which would ease the woman's burden. Structural rearrangements were not mooted; neither was the foregoing of family for career or vice versa. A number of women hoped that better care, meals at their workplaces, or more conveniently located housing would be widely available, but these were regarded as individual and not societal solutions to the dilemmas of working mothers.

Conclusion

In conclusion, I would say that my interviews in Finland tend to bring three points into focus:

1) That while Finland's reputation as a pioneer in women's equality, and its statistics on women's achievements, are true as far as they go, they do not measure encumbrances which women still feel in terms of child care, and more or less subtle downgrading in employment, and (perhaps not as consciously), educational shunting into traditional fields. Nor does the irony of the "objective" appearance of women's progress escape women, who do not feel their situation is yet one of real equality.

2) That despite Finland's advanced position in egalitarianism, men still have the inside track for jobs, leadership, status, salary, the Church, the government, etc.

3) That when it comes to the problems of the working mother such as inadequate day care, the priority of the husband's career, and household chores, the problems of Finnish women resemble those of women in all western industrial societies.

Clearly, objective measures alone are not adequate to define a situation for women.

Dr. Keyes is a faculty member in the Sociology Department.

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TABLE ONE

Sex Role Attitudes

		Attitudes of Finnish Wives	
		Employed (N=65)	Nonemployed (N=36)
I. Sex roles in society			
1) Women ought to have as good a chance of attaining managerial positions at work as men.	Response		
	Agree	82	81
	Cannot say	11	11
	Disagree	7	8
		100%	100%
2) Women in general should not occupy leading positions.	Agree	15	11
	Cannot say	11	19
	Disagree	74	70
		100%	100%
3) It is a woman's as well as a man's duty to participate in leading and administering society.	Agree	65	56
	Cannot say	11	22
	Disagree	24	22
		100%	100%
4) Women ought to keep in the background when politics are being discussed.	Agree	11	28
	Cannot say	14	14
	Disagree	75	58
		100%	100%
II. Sex roles in the family			
1) Boys as well as girls ought to learn to take care of the home.	Agree	83	67
	Cannot say	9	14
	Disagree	8	9
		100%	100%
2) In general men should leave the housework to women.	Agree	32	61
	Cannot say	12	11
	Disagree	56	28
		100%	100%
3) In general women should stay at home and care for the children and the housework.	Agree	52	58
	Cannot say	15	19
	Disagree	33	23
		100%	100%
4) The man has to decide on important matters concerning the family.	Agree	34	50
	Cannot say	12	6
	Disagree	54	44
		100%	100%
5) In the family the two spouses ought to have an equal voice in important matters.	Agree	94	97
	Cannot say	3	3
	Disagree	3	—
		100%	100%

Adapted from Haavio-Mannila (1969: 162-63.)

TABLE TWO

Changes in Sex Role Attitudes 1966 to 1970

Item	Response	1966	1970
1) Women in general should not occupy leading positions.	Disagree	71%	92%
2) It is the woman's as well as the man's duty to participate in leading and administering society.	Agree	48%	87%
3) Woman ought to keep in the background when politics are being discussed.	Disagree	67%	89%
4) In general, men should leave household tasks to women.	Disagree	48%	80%
5) Boys as well as girls ought to take care of the home.	Agree	73%	95%

Adapted from Haavio-Mannila (1972: 98 and 101).

TABLE THREE

Age Distribution of Respondents

Age	Number	Percent
Less than 21	4	17
22-29	6	25
30-39	5	21
40-49	6	25
50-59	2	8
60 and over	1	4
	24	100%

TABLE FOUR

Marital Status of Respondents

Marital status	Number	Percent
Single	14	58
Married, no children	1	4
Married, with children	9	38
	24	100%

TABLE FIVE

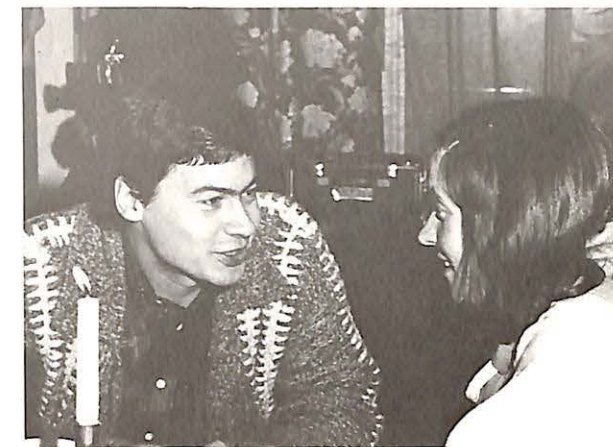
Occupations of Respondents

Occupation	Number	Percent
Full-time student	3	13
Full-time home-maker	1	4
Traditional women's jobs	(7)	(29)
Nurse	2	8
Secretary	3	13
Day-care worker	1	4
Librarian	1	4
Teacher, secondary school	5	21
Other	(5)	(21)
Small business	2	8
Computer programmer	1	4
Parish religious worker	1	4
Medical doctor	1	4
Employed part time or seasonally	3	13
	24	100%

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“Carnaval” — Modern Languages Department Party Takes Ethnic Theme



The Modern Languages Department party included time for a few quiet words as well as entertainment, dancing and great food.



“Carnaval” was the title and theme of this year’s party and the atmosphere was truly festive — from the skits and songs to breaking the pinata.

Student Poetry

“In Control”

by Marci Lin Melvin

Light the light
Elucidate the night
Gaze through firey depths
into the saddened shadows
of hell.
Cracked crystal ball, show to me
Your moldy green menagerie
Of wrinkled skin and rotting flesh
and crooked bones.
Forever in control. No excuses now non-believer.
The fault is yours alone.
Behind the sign that says “Gone Home”
Black stains have long since dried
beneath a formless face.
Forgotten pain
Forgotten name . . .

Mount at Midnight

by Brian Denison

Soft mist creeps
Slowly over the hill,
Marching forward to the beat of raindrops.
Gentle breeze
Blows cool air,
And with a tender fairie-touch
Sends welcome shivers down one's spine.
Luna floats there,
Dimly shining
In company with the luminous globes of man.
Nature rests it seems,
As if in beauty sleeping.
Yet all the while
She softly sips her clear light wine,
Her god-like ambrosia in the form
Of rain, the secret
To eternal life.
Whilst humanity sleeps
I stand awake
And listen to the quiet noise of night.

Mount Personality

Marcia Procos appointed to new position of Housing Officer

Mount Saint Vincent University has appointed its first housing officer. She is Marcia Carlyn Procos, a native of the Boston area. Ms. Procos lived in New York and North Carolina before moving to Toronto. She has been in Halifax for about nine years.

Ms. Procos holds a Master of Public Administration degree, specializing in urban and regional studies, and a Bachelor of Arts, cum laude, from Dalhousie University. She has worked with graduate students on non-academic affairs at Harvard University, with the Dean of Graduate Studies at the University of Toronto and in the

marketing department of General Electric in New York. She is a member of the Institute of Public Administration of Canada.

She will be responsible for providing alternatives to residence by developing off-campus housing through researching available accommodation in Metro and investigating student housing requests. She will be responsible too for acting as a resource person in areas related to housing, such as transportation and legal information (landlord-tenant relations), as well as the daily administration of residences.

