Insight

Vol. 4 No. 3
April, 1975
Mount Saint Vincent University
Halifax, Nova Scotia

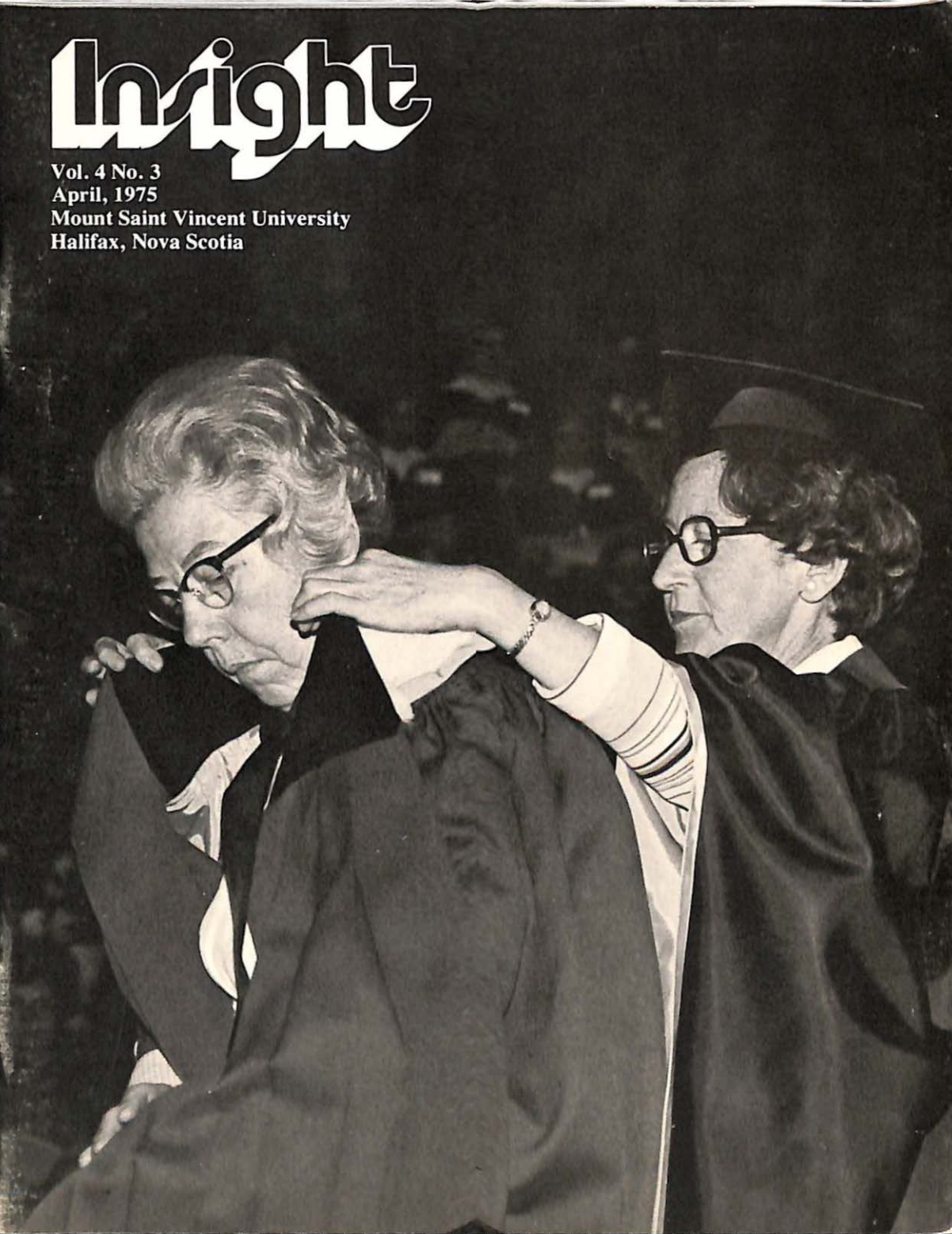


Table of Contents

Cover photograph and all installation photographs by Robert Calnen

---

Insight is published by the Public Relations and Development Office of Mount Saint Vincent University, Halifax, N.S., four times each academic year and is distributed by mail free of charge to members of the faculty, students, staff, parents and friends of the university. Correspondence to *Insight* should be addressed to:
Director of Public Relations and Development
Mount Saint Vincent University
Halifax, Nova Scotia
Telephone: 443-4450

At The Gallery

Photopool

Art works from the first Mount Saint Vincent University Community Exhibit

Art Gallery Exhibit Schedule

March 21-April 16
Downstairs — **Print Nova Scotia Exhibit** (juried)
Upstairs — **Greg Hannon:** multimedia

April 11-May 4
Downstairs & Upstairs — **Some Nova Scotia Women Artists**

May 9-June 1
Downstairs — **Garden Ceramics** by Walter Ostrom
Upstairs — **Drawings** by Jim Butler

June 6- June 29
Downstairs — **Arctic Women** courtesy Department of National Affairs
Upstairs — **Devil's Purse** multimedia by Don Wright

Women in Education

Editor's Note: *A symposium on "Women in Education" was held following the installation of Sister Mary Albertus on January 25. Three outstanding women, two from Canadian institutions and one from the United States, took part in this event which marked the installation and the beginning of the 50th Anniversary celebration of Mount Saint Vincent University. The moderator of the discussion was Dr. Jill Conway, internal vice president of the University of Toronto and president-elect of Smith College in Massachusetts. Joining Dr. Conway were Dr. May Diaz, professor of anthropology at the University of California at Santa Cruz, and Miss Sylva Gelber, director of the Women's Bureau, Canadian Department of Labor. Following is an edited record of some of the remarks these women made during the symposium.*

Dr. May Diaz

Over the last century women — and not just those who can be identified in history but all women — have made enormous contributions to the development of cultures and society, to the operation of economy, and to the way the state runs. Women have participated in the ebb and flow of the labor market, often in situations which have not been of their choosing nor of their making. Western industrialism was built very often on the contributions of women working day to day in carriage industries and sweatshops. Only recently have we begun to discover that those developments in the late part of the nineteenth century, which we see as expansion, would not have been possible if it had not been for women who worked hard and long hours for very poor pay. Women have been asked to contribute to national welfare in times of war. Then suddenly when the war ended, campaigns have been created to pressure women to go back to the home. The mass culture and the mass media have informed them that they are no longer capable. So the women who were welders and ship builders in the 1940's were told that their talents lay not in the direction of construction but in the direction of raising children and staying home. It is interesting how blind we are to the very facts of our own society.

I have to speak with ignorance of the situation in Canada and address myself primarily to the situation in the United States. There is an increasing amount of talk that we are in a period of economic recession or depression. There is much talk suggesting that women are really only working in order to entertain themselves or to obtain certain kinds of frills. The fact is, according to labor department statistics, that women make up forty per cent of the work force in the United States and that most of those women need to work in order to support themselves and their children. The other facts are that most of them have unskilled jobs, receive very low pay, are paid less then men in similar positions — although that situation has improved slightly — and that many of them are heads of households, supporting families and essentially are one step away from welfare. The other sad thing, of course, is to realize that education is no guarantee of financial security. Women who have B.A. degrees with a good college education in their background are only able to obtain positions as typists and clerks. Most men in the United States with high school education earn more than women with four years of college education.

Today there is some glimmering of light and relief from the picture of gloom. New fields are beginning to open to women. It is interesting that some fields which have been non-traditional ones for women, because of changes in the law and new pressures, recently have become receptive to women. In many cases women can earn more money and advance more quickly in those areas. For instance, a woman interested in going into engineering would discover that, in this decade, the opportunities are excellent. Whereas if the woman preferred a more traditional type of profession, such as education, she would encounter greater difficulties. According to what is happening in the United States, the impact in improved employment opportunities is most immediate where the employer is receiving government contracts. There are gradually openings for women in managerial positions in these firms.

There is small increase in the number of women Ph.D's in the United States. More women are now planning academic careers rather than thinking of other sorts of jobs for themselves. Unfortunately this happens just at a time when higher education is also shrinking. The number of job opportunities for people with Ph.D.'s is considerably less than it was two or three years ago. But if one looks at women's overall career patterns, whether they are in higher education or not, one discovers that up until now, women's careers could be characterized as being those of a marginal existence with women filling in where they were needed but not necessarily in the places of their own choosing. Women have pieced together careers on the various bits and pieces of possibilities in places that men are not occupying. It also looks that way in higher education.

A study completed in 1972, based on information from the 1960's to the beginning of the 1970's when the growth in higher education was the most rapid, reveals that women are more likely to see a masters degree as their final ambition rather than a Ph.D. and that they tend to go into fields requiring an M.A. as the terminal degree. Women also have greater drop-out rates. While there are books and books in which very delicate and complex kind of analyses attempt to tease out the reason for the greater drop-out or the non-completion rate on the part of women in higher education as compared to men, I want to refer to only one of these studies which I find particularly interesting. This one is as yet incomplete, and it is being done at the University of California by a young woman working on a dissertation in sociology. She is finding that there is a kind of solidarity of spirit in cases where a particular field or department evidences an increasing amount of social support among its women, with an increasing sharing of ideas and difficulties, of talking over things, of giving each other information so that all of them can be successful. Women do not drop out of these fields as they did in the past, and, indeed, in those fields the women now have a higher retention rate than males.

Women are more likely to receive degrees in these fields where solidarity among women has developed, but in fields where the women are very isolated, where, for instance, there is only one woman in a graduate program and all professors are men, where it is impossible for her to establish those daily personal ties which human beings need in order to get feedback and information about their progress, their

success, and about procedures, in those fields women are still dropping out at a faster rate than men. That tells us something about women's need for success and about what can be done in higher education to support and underscore the efforts of women and thereby make it possible for them to get the direction of their full potential.

I want to say a few things about my own research. My interest was in the whole question of looking at reality as compared to what society has been led to believe about women's lives. For example, much sociological literature stereotypes the lives of American women as passing through certain uniform stages. Regardless of social class, women in the United States who have gone to college when they were of college age and who have married and then had children, and after the children have grown are widowed, are all presumed to have predictable characteristics and to suffer the same psychological conflicts as they move from one of the stages to another. There is much wrong with that pattern; statistics tell you that it can't be very realistic. We know that the divorce rate is too high for that to be a stereotyped life career which can be considered as characteristic of eight-tenths (or whatever) of the American population. We know that different kinds of catastrophes occur to people, that people get new skills, that they move away, that people die, and so on. It began to seem strange to me that the stereotype of women's existence related only to roles that had to do with reproduction and marriage. Many women in our society do not get married.

As an anthropologist, I wanted to get some idea of how women interpreted their own experiences. The way in which I chose to do this was to gather life histories by asking the women to tell an interviewer about their lives. The purpose was to allow the women to structure their story in any way they pleased. If they came up with the sociologist's model of a career pattern, it was alright, and if not, we were interested in finding out how they did interpret their experiences. Now, we have fifty life histories. In those fifty, only two people saw their lives as proceeding in a linear fashion. That's an outstanding thing if you think about the fact that we are all told that autobiographies begin with childhood and go on through adulthood. **Most of us have been plunged into a sort of pop-Freudian view that tells us that what happens between infancy and age five predetermines everything else that we are going to do in life.** The women we interviewed did not present the materials to us in that fashion. They used the opportunity as a means of making clear to themselves where they are now and how they got there.

One of the conclusions that comes out of this research is that the reality of life, even in the western world, allows for considerably more flexibility than we are led to believe. People actually do piece together lives as women piece together careers. They live in various ways at various times, and they reverse themselves. What is decided at the age of sixteen is not a person's fate for the rest of her life; she may wake up at the age of forty and decide that the whole world looks different and she is going to do something totally different with it; she is not absolutely committed by the social context in which she is operating.

Another thing that has come out of these life histories is what one might refer to as a mini-conversion phenomena that seems to have occurred to a number of women in our samples which included women in the age range of twenty to seventy years. Regardless of age, a number of the women had gone through a period of self-discovery in their exploration of deciding what life meant to them. In some cases this was relatively easy and came to them as a result of having read a particular kind of book or meeting a particular person who raised challenging questions. In other cases it came after a period of profound personal difficulty, such as a series of psychotic episodes, or very tragic occurrences of death, abandonment or some other excrutiating experience. Some of the women were very articulate about this conversion which resulted in a statement about themselves as independent, self-motivated, self-activated individuals. It didn't mean that they abandoned everything in the lives they had before. It did not mean that they necessarily left their children and their husbands behind and went out looking for work. It meant that from that time on, they lived their lives with a new sense of life's importance and a new sense of questioning. They spoke about this conversion not as having arrived, but as a process of arriving. That is, they kept talking about the fact that independence and personal assurance were qualities for which you had to keep working but the effort was worth making, and it would be impossible for them to return to being their former selves.

In preparing a talk on non-western systems of higher education, I happened to have the occasion to go through some literature on the fourteenth century, and I discovered that there were women who had careers during that time. The University of Bologna, for instance, had women teaching canon law who came out of the local upper classes, who became recognized as experts in their fields, and who became lecturers attached to the university. However, they had to lecture behind screens. As a matter of fact, Portia in *The Merchant of Venice* did exist at one time or another or at least women like her existed. There were many interesting examples.

The example that was nearest and dearest to my heart (because I'm Swedish) was the discovery that St. Bridget of Sweden had a career pattern much like the women we interviewed. St. Bridget was a young woman who was the daughter of the governor of a province in central Sweden. After marriage she and her husband were at the court of King Magnus. St. Bridget was a very religious person who had a vision from her childhood on, and she spent much

of her time at court trying to influence King Magnus and his wife. She had eight children, one of whom afterwards became St. Catherine of Sweden. When her husband died, Bridget was about forty. After convincing King Magnus to set up a dual monastery at the court which became the home of her order, Bridget set off for Rome. As she travelled she did works of charity helping the poor, the sick and the aged. However, she also was interested in effecting religious and political policy. St. Bridget had revelations which told her that the Popes of Avignon should return to Rome, and she spent years trying to convince them to do that. She spoke out on church issues and on political issues. Then she took a long journey to Jerusalem, a journey which was extremely difficult in those days. Bridget was a controversial figure, but the thing that was interesting to me was the shift in her life. There was a consistency there in terms of person-hood but also a real flexibility in terms of how she used the incidents of her life and how she used the environment in which she was operating.

Examples such as these create a source of hope in what otherwise can be a gloomy picture. They tell us that what we should have in mind is a model of continuing or life-long education. **They tell us to think of higher education, or any education, as a constant and continuing thing which occupies, not one stage in your life, but all of your life and as something on which to build throughout life.**

I want to end with a quotation which reflects my belief that we aren't simply talking about changes that should affect those of us in the middle class or those who have had certain facilities available. This comes from a *Guidance of College Women* which was published in 1917 and says,

"Just as long as labouring women are employed for hours that are unduly long, just that long will there be demands upon educated women. Just as long as there are underpaid factory girls, there will be underpaid doctors of philosophy. For selfish reasons before no others, a college girl must recognize her place in the world of women. But chiefly because she is high-minded, unselfish and looking with a glorified vision towards a day of realized democracy, must she understand fully her relation to this great group of which she is a unit and her obligations to its betterment."

Remember, we're all in it together.

Jill Conway

In speaking about recent trends and future developments in the education of women, one must go back in the past and try to discover why women have been educated, what they have achieved, and what the experience was like. In discussing these points, I will confine my remarks to the history of education in western Europe and North America.

In the eighteenth century a new discussion began everywhere in western Europe about whether women should be educated, what they should study, and what their function in society should be. Since the eighteenth century was a period in western European thought in which there was much abstract speculation about human reason and the rights of individuals, it was a period in which those who argued for educating women did so on grounds of abstractual justice, arguing that women were the spiritual, moral, and intellectual equals of males and, therefore, had the right to train their minds and to gain access to what knowledge society had as well as to create it on their own. Of course, in the eighteenth century debates were between those who believed that women had reasons which were identical with men's and should be treated accordingly and those who continued to argue that female minds were inferior and not capable of the same degree of intellectual development as males and must not be damaged by mental stresses that were thought to be bracing and good for the male intellect.

Most of the advances made in the education of women in the eighteenth century were made by arguments defending women's rationality on the same terms as men's. Therefore, there were arguments for educating women because it was just and because of equity of treatment. They were not arguments of expediency which suggested that some social problem would be dealt with if women's minds were trained in a certain way.

During the nineteenth century which was, after all, a period of great expansion in popular education and *the* century in which women gained access to higher education in many parts of western Europe and North America, the arguments ceased to be on grounds of equity and became more and more, as the century progressed, arguments of expediency. In the development of the nineteenth century evolution in thought, much stress was placed upon the existence of difference of temperaments between males and females as a means of explaining how human society developed its most primitive form to its present state of organization. Of course, in that stereotyping of sexual temperaments, most of the great evolutionary theorists — Darwin, Spencer, Huxley — assumed that because the human infant was dependent for so long in infancy, there must be a special programmed instinct of a maternal nature in the female. They assumed that all of the social emotions were derived from this. Therefore the opponents of the education of women in the last half of the nineteenth century argued for educating women so that their special sex-linked characteristics would be honed, trained, disciplined, and organized to benefit society, not because they had minds like men . . . not because they were equal and rational . . . but because there were special qualities that women had that society needed.

Out of this assumption which was shared by women in both North America and Europe came the development of all of the great women service professions which apply knowledge but do not create it. I'm speaking here about nursing, social work, librarianship, teaching, all of which are assumed to be natural occupations for females because of their wish to perform in the service of others.

In the public patterns in North America **there is the assumption that because women have predominantly social, nurturing, and service drives that they have no acquisitive instincts and, therefore, do not need to be paid to carry out these activities in the same way as men. They have psychic income.** Of course, the low status and the low pay of service occupations for women evolves from this unquestioning assumption. Therefore we find a situation which certainly opens up access to institutions of learning for women, but this access is governed by assumptions about women's temperaments and minds that confines their sphere of activity in a very special way.

Because we are carrying on this

afternoon's discussions in an institution which is trying to define its status and future and its role as a women's university, I'd like to point out that in most areas in the United States which I have studied, the decision to develop coeducational institutions has been initially hastened on grounds of expediency and not on grounds of principle or equity of treatment.

The model coeducational college is Oberlin College in Ohio which was founded in the 1830's. The college developed out of the desire of Midwestern families to have their sons trained in theology in the Midwest rather than use family funds to send them East to study at Harvard, Princeton or Yale. The Midwestern practice had been for a man who was learned in theology to give instruction to young men in exchange for their services on his farm. Out of this practice came the idea that a college could be founded on this working basis by acquiring land and gathering together a group of young men who could farm the land and produce their own food. This would largely reduce the cost of education in a residential college. As planning progressed, a method was seen whereby the cost of developing the institution could be largely reduced if there was someone to do the cleaning, the laundry, the cooking. It is as a result of this sudden insight that plans were developed to make the institution coeducational. During the first thirty years or so of this operation, there were no classes on Monday because women did the laundry for the men. (They did their own after hours at night.) They did all of the cooking and serving, and in short, they duplicated in this coeducational setting all of the activities that were part of the domestic world. (The fact that Oberlin produced a large number of feminists can probably be attributed to this practice, although most of them were feminists before they entered the school.) Nonetheless, of course, they were still being presented with an opportunity to be educated. It was this which was of tremendous importance to them.

The point is that coeducation per se is meaningless unless we ask about the set of assumptions that goes with it. In the early part of the twentieth century in the United States another expedient promoted coeducation as mental hygiene, the assumption being that it is better for a person's sexual development to be in the company of the opposite sex during the critical years of maturation, not that it was necessarily important for intellectual purposes. Unless a coeducational situation can be defined as truly equal for males and females with the same support network, the same role model, the same access to employment, the same ability to shape and control the curriculum and the same opportunity to ask meaningful questions, we are not really talking about equalness yet, and that is the important question about which we should be concerned.

We have lived through a decade in which young women in highly industrialized societies have been speaking about the higher education system as one in which the expectations of women and the careers open to them have been separate from those of men and unequal. Therefore the spontaneous attempts of women radicals and feminists on campuses across the world have created their own support network, formed their own conscious-raising groups, created their own female feelings, and pressured institutions of higher learning to reshape curriculum so that women's experiences which have been ignored will be studied. Out of this has emerged the drive for a women's studies program everywhere in the North American environment with which we are familiar. But, there again, we wish to see a real change in the structure of higher education.

A solution which merely creates little islands of female sensitivities in institutions that are otherwise unchanged and where a particular feminist generation is trying to develop its own course of studies which examines its experience, is changing little in the real structure and bureacratic organization of the way knowledge is created and transmitted in our society.

Those of us who are professional scholars and academic administrators have a real responsibility to tackle the institutions head on and somehow try and change the established departments and the established sections and not merely take the route of creating parallel institutions. There is a tremendous opportunity in the future, which women's institutions will neglect at their peril, to use the interests, the excitement and the sensitivity of these problems about women in society which exist today to train a group of leaders who are really prepared to tackle these questions once they graduate and assume professional responsibility anywhere in society. **Pre-existing in women's institutions are those support networks, those role models, those sociability groups and peer supports that women in the coeducational institutions across the continent are striving to create.** For the future the challenge is very clearly defined. The challenge is a scholarly one as well, because women's study programs which are being developed in institutions across the continent need to be studied. There is a sad lack of real research about most of the questions that women seem to understand. There have been neglected areas and concerns in the social classes of North Americans in their natural environment. So, I think the future is one that Mount Saint Vincent should see develop with considerable elan.

Sylva Gelber

In this setting I am very much reminded of a type of puzzle picture that was very popular when I was young — that's quite a long way back. We were given a picture of a great big bowl of fruit, and in the middle of the bowl of fruit there was a carrot. We were asked to describe what was wrong with this picture. I'm a school drop-out. Since I am a school drop-out, I'm going to take some liberties with our subject. The subject is Women in Education.

I think women in education both have a duty to their own and have a duty which is universal in concept. International Women's Year was inaugurated only a few months after two other great international events had taken place. One was in Bucharest and dealt with problems of population, and the other in Rome, concerned the subject of food. Women's international year is beginning when we have just seen ravages on our television screens, ravages of starvation which spread across a great part of the world in which we also live. We saw children dying of starvation.

You can ask me what that has got to do either with International Women's Year or with the status of women or with the availability of education to women. It is my thesis that there is a very direct relationship. One thing did emerge from these international conferences to which I have referred, and that was that it was in those countries in which the status of women was lowest, and the social and economic conditions of the people were the worst that we saw these ravages. If I go one step beyond that, and say, "what is best calculated to raise the status of women in any society?", although I am a school drop-out, I must say that it is education.

In the celebration and activities associated with International Women's Year, we must not only look at the picture of women in education in our own country, we must make available to the women in our own country *all* of the educational possibilities that we are able to give to our people. **We've got to remove some of the (and I say the word with quotation marks because it has been denied to me that they exist) "quotas" in some of the faculties of our universities so that women will have ready access to all of the faculties.** A study recently released by Queen's University now speaks gleefully that the quota in the medical school has been removed insofar as women are concerned. I'm delighted to hear that; I was always told that no such thing existed.

We also must make available to women in other societies the possibility of gaining at least the elementary basis for an education, if not to develop these women's potential then to save them and their people from the kind of life which threatens them at this time. The international scene is one that perhaps appears to be very distant from us as we sit in our comfortable Canada.

We, somehow, see our own little world in terms of ourselves, and we find it very difficult to project beyond those borders. We understand our neighbours to the south, who understand us. We talk the same language; we like the same material comforts. Whether that's good or bad, I don't know, but it is a fact. And yet we differ; we differ very radically. What, then, are we to expect when oceans divide us from countries where the languages are not the same, where the customs are not the same. We must not forget that what happens there affects us here.

The point is quite simple. We mustn't think that we're advancing when we say that the subject "status of women" is the future of the civilized world. We are not a civilized world when we allow our fellow creatures to suffer the degradation that is suffered today. There is an amazing difference between us and the women in those countries and the appalling level of social and economic circumstances in which they live. We, in our country, have an obligation to make every effort possible, through our regional organizations, through persuading our own government which represents us internationally, through giving support to education abroad, to make sure that Canada plays its part in making available to women of the world at least the elementary educational facilities that will enable them to improve their status and thereby improve the lot of others in those countries in which they live. We must extend this kind of program in Canada in connection with our own representation of International Women's Year.

Perhaps I have taken advantage of this platform so kindly provided for me at the Mount. If I have, I apologize, but I do view this as a subject which fits in with any symposium on women in education.

Biographical information on symposium speakers:

Dr. May Diaz was born in Sweden but grew up in the United States. She received a B.A. in English literature from the University of California at Berkeley where she went on to receive an M.A. in education, and later a Ph.D. in anthropology. She began her career as a professor in 1963. Since then she has served as the first director of continuing education at the Berkely Campus, and has gone on to become the first woman provost of the University of California. She now serves in that position and as professor of anthropology at the Santa Cruz Campus. Dr. Diaz has conducted research in the villages of Mexico and Sweden. Working with research assistants, she has been gathering life histories of Bay Area women in California and now has fifty complete histories. Using this data, she and her assistants will develop an over-view of these women and their lives.

Dr. Jill Conway is a native of Australia where she received her B.A. from the University of Sydney. She was awarded a Ph.D. from Harvard in 1969. Her academic career included serving as a lecturer at the University of Sydney, as a teaching fellow at Harvard, and as a lecturer, assistant and associate professor at the University of Toronto. Dr. Conway has served as chairman of the Canadian Association of University Teacher's committee on the status of academic women, as a member of the board of governors of the Institute of Canadian Bankers, as the historian member of the American Academy of Arts and Sciences committee formed to analyze the problems of higher education in industrial societies, and as a member of the editorial board of the *Journal of Social History*.

Miss Sylva Gelber is a native Canadian who grew up in Toronto and attended Havergal College before entering the University of Toronto at the age of sixteen. She soon dropped out of university to try her hand in a short career in radio and theatre. For the next sixteen years, she lived in Palestine where she worked in the first labor department of the Palestinian government. Returning to Canada in 1948, she took a position in the research department of Health and Welfare and became an expert in the field of rehabilitation of the war disabled. She worked next in the field of health insurance. During her eighteen years in this field, she was most noted for drafting Canada's hospital legislation and medical insurance legislation.

Current Issues in Philosophy

Philip McShane, Ph.D., Associate Professor of Philosophy

The central current issue in philosophy is the problem of its definition. The issue is, of course, as ancient as Socrates, but it has become current and acute through the cumulating changes in cultural perspective, in science, economics, politics, education and theology, of this past century.

One might say, with the looseness allowable in popularization, that there are at present five main types of reflection that lay claim to the title of philosophy. A brief glance at them will help to focus the central issue.

A first type of philosophic reflection is the Everyman type. Each man and woman who has reached a serious level of reflection indulges in such reflection, and in this sense may lay claim to, say, "a philosophy of life". Such reflection, however, is the least serious candidate for the role of philosophy, and in so far as it becomes culturally acceptable as a source of judgment it generates decline: for, relevant judgment presupposes sufficient understanding, and Everyman rarely ambitions the adequate horizon of understanding.

A second type of philosophic reflection, at present in control in the English-speaking world, is linguistic analysis. It resembles the first type in its reliance on common sense understanding, but it derives the appearance of a serious pursuit from its sophisticated strategies of clarification of common usage. Utimately, however, there is a lack of seriousness in such a pursuit. It is not merely that the strategies are inadequate to the task of purging common sense of common nonsense. Nor is it merely that the strategies, as concrete operations of the philosophizing person, are never investigated as such. It is, most manifestly, because the pursuit takes on the dimensions of Nero's fiddling when the century is consumed precisely by the need for the investigation of the strategies of the community of persons, strategies rooted in the fundamental question, Who am I? a question foreign to the analytic program.

For Kierkegaard that question was central, and I would take him as representative of the third type of philosophy, a pursuit of personal presuppositions and meaning which lies in a European tradition running through Kant. Yet, if it gained momentum from Kant, it also inherited his muddles regarding judgment, truth, objectivity and value. With some feeling it asserts the need for authenticity and the horror of what Heidegger calls "the forgetfulness of being." But that concern, instead of becoming the dynamic of a reorientation of contemporary culture, tends to remain a literate anxiety such as one associates with Marcel and Camus, and even when it turns towards some communing with economic realities, as in Sartre's meshing of Marxism and Existentialism, its Kantian shackles and its literate style leave it removed from real issues. As the scholar Raymond Aron remarks, "If Sartre wants to renew Marxist thought in the West, he should model himself on Marx, that is, analyse the capitalist *and* socialist societies of the 20th century. Marxism cannot be renewed by going back from *Das Kapital* to the *Economico — Political Manuscript*, or by trying to achieve some impossible reconciliation between Kierkegaard and Marx" (*Encounter*, 1965, No. 6 p. 39).

Nor is the fourth type of philosophy that I wish to note any more successful in meeting such contemporary challenges. The type in question is that study of being, of reality, which over the centuries has borne the name of traditional philosophy. One finds among its founding fathers Plato and Aristotle, but its strongest representatives have been in the Christian West. It originated as a search for basic categories of thought and of reality, but since the fourteenth century its main advocates have increasingly tended to turn it from being a search into being an issue of names. The theses of its various schools are all too easy to remember; the words of the masters are repeated but the fires have gone out. Moreover, to the ashes of its nominalism may be added its failure to open itself to the modern world of science, criticism, economics, technology. It still may parade as the science of being, of all that is, but its expressed notion of being is a name without content.

Yet the notion of being in its concrete reality is the existential subject, you or I, in the core dynamism of our human aspiration. The wonder that Aristotle identified as the beginnings of wisdom is not some thesis in a tome but the vibrant reach of the human subject for meaning, total meaning. The history of philosophy since Aristotle has been largely a sequence of failures to exploit the potentialities of his suggestions, and the four types of philosophy I have popularly indicated serve to roughly classify the presence of such failure in contemporary culture.

The failure is evident not only within schools of philosophy and common sense talk of philosophy, but also within the fragmented academy, the disorientated polity, the rudderless economy, the alienated arts. As the philosopher Jaspers noted in *The Origin and Goal of History*, the dimensions of present need would seem to indicate that there is upon us an axial period reminiscent of the axial period of around 500 B.C. when in Greece, Israel, Persia, India and China a new tone to human progress emerged.

But what new tone, new turn, new axis is upon us? Only a brief indication can be given in the specification of a fifth emergent type of philosophy. It is a type of philosophy that must escape the weaknesses of previous types as well as bring forth a solution to the central current problem, the definition of philosophy. If it respects common sense it still must recognize the restrictedness of commonsense views on philosophy: philosophy is no lighter a task than physics. If it acknowledges, with the analysts, the significance of clarity, still it seeks that clarity in a realm of theoretic understanding and subjectivity foreign to the analysts, and it will recognize that finite clarity is ultimately shrouded in mystery. If it is in sympathy with the aspirations of Kierkegaard, still it is not prepared to bog down in Kant's oversights: it will push towards an authentic subjectivity which will define objectivity, truth and value in a manner that harmonizes with the subjects that we are. If it acknowledges an allegiance to the ancient tradition of the science of being, it nonetheless leaves behind that tradition by its axially-novel regard both for the subject that is the philosopher and for the object that is the world reached for by the pursuit of science and art. For it, being is not known by some simple intuition: it is known by the labour of years to understand this particular being and that particular being.

But the axiality of this fifth type of philosophy is best intimated here by noting that the "it" of the previous paragraph is not "it" but "you or I". Philosophy emerges only from the self-searching subject: philosophy can be defined only by one who has taken such a search with radical and prolonged seriousness.

Not that high seriousness is a characteristic of such a pursuit: laughter and the comic are intrinsic to its hopes. Nor indeed is such a search a requirement for authenticity: authenticity requires that one be open to admit that one has not really searched. But that openness is concretely sustained in a person only in so far as the realms of art and mystery are constituents of his or her daily life.

I have not given a verbal definition of a solution to the central current issue of philosophy: that would be a foolishness, the provision of a name. But I would acknowledge here the Canadian source of the axial reorientation of philosophy in citing Bernard Lonergan (from an unpublished lecture on art) on the topic just raised, the question of the relevance to survival of art and mystery: "What I want to communicate in this talk on art is the notion that art is relevant to concrete living, that it is the exploration of the possibilities of concrete living, that it is extremely important in our age when philosophers for at least two centuries, through doctrines on economics, politics and education have been trying to remake man and have done not a little to make human life unlivable ... Art draws attention to the fact that the splendour of the world is a cipher, a revelation, an invitation, the presence of one who is not seen, touched, grasped, distinguished by a difference, yet present---"

The Installation of Sister Mary Albertus

An installation is not a simple event, nor is it a common occurrence. The installation of Sister Mary Albertus as president on January 25, 1975 marked the second time in the history of Mount Saint Vincent University that a new president had been installed.

Installations are made up of many things: of planning and protocol, of guest lists and invitations, of programs and processions, of speeches and ceremony. But mostly they are made up of people, people who come to give witness to a new officer taking charge of the university and to pay honor to that new leader.

The ceremony of inauguration for Sister Albertus began with the procession of representatives of the Mount Saint Vincent University Student Union. The students wore black bachelor gowns, with an occasional hood identifying a student who had already attained one bachelor's degree and was working toward a second degree.

Following the students, the Mount Saint Vincent faculty marched into the auditorium as the Stadacona Band played Grundman's "March Processional". As in most academic processions, they marched in inverse order of their degrees with the holders of that most respected degree, the Ph.D., marching first.

After civic officials came the representatives of other universities marching in inverse order of the founding of their institutions. This was the same order in which representatives of the universities presented greetings to Sister Albertus following the administering of her oath of office. More colour was added to the auditorium as the representatives filed into their places in their black robes (with Dr. Chester B. Stewart of Dalhousie providing a bright spot in the middle with his gold Johns Hopkins University gown) and coloured hoods and caps signifying a plentitude of degrees and institutions. Representatives of the universities of California and Fordham were present, and twenty-one Canadian university representatives — including the only other woman university president in the country, Dr. Pauline Jewett of Simon Fraser — took their places in the seats.

There were two platform parties, and the one made up of the university's board of governors, the symposium speakers, the Honorable Robert Stanfield, and the Honorable Henry D. Hicks were next in the procession.

Finally those taking part in the inaugural ceremony arrived: representatives bringing saluations; the chairman of the university's board; the aides to the chancellor and the lieutenant governor; Premier Gerald Regan; Sister Mary Albertus; the university chancellor, Most Reverend James M. Hayes, archbishop of Halifax; and His Honor Clarence Gosse, lieutenant governor of Nova Scotia, whose approach signalled the playing of the Vice-Regal Salute.

After the invocation and the singing of two hymns by the combined student choirs of Prince Andrew School and Mount Saint Vincent University, the board of governors' Chairman Florence Wall introduced President-Elect Sister Mary Albertus. The declaration of office was then administered by Chancellor Hayes, and after Sister Albertus responded the chancellor officially installed her as president of the university. Miss Wall invested the newly declared president with

the robes of office.

Next salutations were presented by representatives of university groups. Dr. M. O. Morgan saluted Sister Albertus on behalf of the Association of Commonwealth Universities, Sister Catherine Wallace spoke for the Association of Universities and Colleges of Canada, and Dr. J. M. R. Beveridge delivered a message on behalf of the Association of Atlantic Universities. Sister Katherine O'Toole gave greetings from the Sisters of Charity, and Mount Saint Vincent spokeswomen were Susan Clark for the faculty, Anne Derrick for the student union, Phyllis Jeffrey for the staff, and Bernadette Coyle for the alumnae.

As the Mount's Academic Dean Dr. Walter Shelton announced the visiting universities, their representatives approached Sister Albertus, one by one, to extend greetings.

After the combined choirs sang "Te Deum Laudamas" by Smart, Sister Albertus delivered her installation address (printed in this issue of Insight) in which she established the goals she would like to see the Mount accomplish during her presidency.

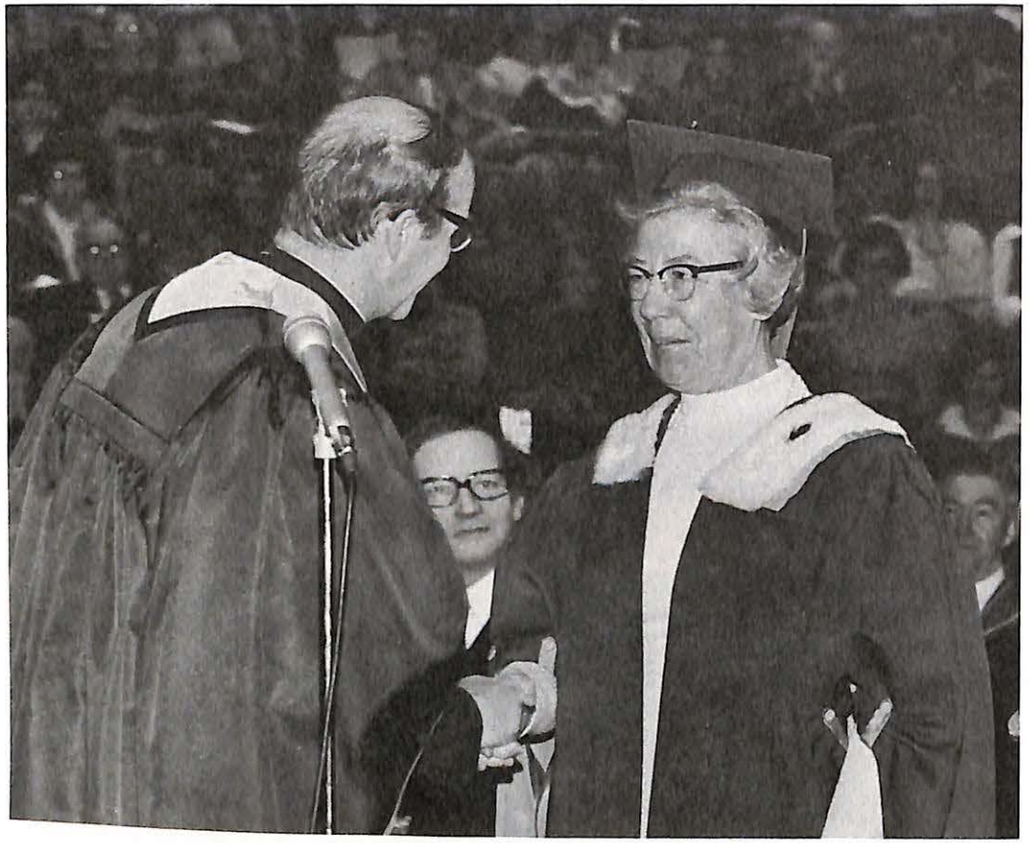
The chancellor then declared the special convocation closed, the participants and audience sang "O Canada", and the colourful procession reversed its order in leaving the auditorium.

Piper Kenneth Grant led the head table guests to their seats for the luncheon that was held following the installation ceremony. Speaker for the occasion was Premier Gerald Regan, and Mount Saint Vincent University Board of Governors' Vice-chairman Gordon Mader served as master of ceremonies.

The luncheon was followed by a symposium on "Women in Education" which is discussed further in another *Insight* article.

For the second time in its history Mount Saint Vincent installed a president. It was a joyous occasion for everyone involved and a time of celebration for the whole university community.

M.G.R.



Service in Response to Need

The Installation Address of Sister Mary Albertus

The installation of a president is an auspicious occasion in the life of a university. It marks a milestone in its history and provides an opportunity to pause, reflect upon what it has been, assess its potential, and chart a course for the future. The president is expected to delineate the salient characteristics of these reflections and to offer some thoughts on the relationship of the university to the community it serves.

For a number of reasons, 1975 is a significant year for Mount Saint Vincent:

— it marks the 50th anniversary of the granting of its charter.
— it has been designated as International Women's Year by the United Nations.
— it will be marked on September 14 by the canonization of Elizabeth Seton, founder of the Sisters of Charity.
— it is a year of searching within the university. Assisted by professional consultants, the institution is attempting to assess itself in order to plan realistically for the future.

Mount Saint Vincent had its beginning in response to a need — the higher education of women for whom opportunities were limited. Originally affiliated with Dalhousie University, in 1925 it received its charter, becoming the only independent women's university in the British Commonwealth. From the start, efforts were made to provide a strong liberal arts education.

Mount Saint Vincent's concept of "liberal" was that of Newman: liberal indicates "a habit of mind . . . which lasts through life, of which the attributes are freedom, equitableness, moderation and wisdom." To meet the professional needs of its students, programs in home economics, business, teacher education and nursing were introduced and expanded in the belief that the best preparation for living combines the richness of a liberal education and high standards of professional training.

Throughout its history, Mount Saint Vincent has placed special emphasis upon developing a strong teacher education program. We have endeavored in spite of limited resources to prepare beginning teachers to enter upon their careers with professional competence, and we regard with satisfaction the outstanding contribution our graduates have made as members of the teaching profession. As needs for in-service education became apparent, graduate programs were introduced, designed to share our expertise with our colleagues in the public school system.

The program for continuing education has had a long history. Extension courses were established in Halifax City as early as 1920 for the convenience of teachers, and a variety of programs offered in recent years has attracted to the university an increasing number of adult students.

Two rather recent developments have come through our efforts to improve the quality of life in the community: the Early Childhood Development program designed to prepare competent personnel for day-care centres; and the Family Life Institute which is a multidisciplinary approach to family life education, designed to stimulate personal development and to prepare those responsible for family life education in the schools.

The common strand uniting these efforts has been the concept of service in response to need. These fifty years have created a

tradition and have provided the resources around which future services may be planned.

The present times constitute a serious challenge to all universities. The uncertain economy has placed constraints upon public spending, and since universities are the beneficiaries of public grants, their goals and their purposes are seriously scrutinized. There is a lack of consensus as to the purposes universities should be serving accompanied by demand for accountability. It is imperative that each institution be selective, define its aims, and choose those areas of activity in which it can become a centre of excellence, rather than attempt to be all things to all people.

As an institution of higher education, Mount Saint Vincent is committed to the three-fold mission of teaching, research and the preservation of knowledge and of all that is good in our cultural heritage. As an undergraduate university, it has placed special emphasis on excellence in teaching and it will continue to do so. This requires constant examination of how well the education it offers contributes to the development of those qualities regarded as essential to the truly educated person. There are many bodies of information and knowledge which can be considered of great importance in a complex society and while it is desirable that students be exposed to as broad an area as possible, judicious choices must be made as to which bodies of knowledge are of greatest value and how these can be taught effectively and without superficiality.

Of more importance than information and knowledge are intellectual skills and habits of thought: openmindedness, tolerance of ambiguity and a respect for the opinions of others, a capacity for commitments, as well as appetite for learning, and continued independent study to expand one's knowledge and understanding.

Derek Bok in discussing the purposes of undergraduate education points out that these qualities cannot easily be developed in any systematic fashion. They flourish in an environment that embodies these values in the intellectual life of the faculty, in the kinds of assignments students receive and in the classroom discussions in which they engage — and even in the examinations they must take.

Teaching must be supported and enhanced by research and it is the balanced combination of the two which distinguishes the university from the secondary school. Students should share in the research activity so that they are stimulated to a spirit of inquiry, discovery, and the critical evaluation of knowledge. Excellent research is being produced in some areas of this university. There is increased interest in scholarly exchange. The strengthening of our research potential and the provision of improved research facilities form part of our immediate goals.

A second aspect of our present commitment is a special interest in the education of women. The definition and clarification of this role is perhaps our greatest challenge.

More than ever before women are in an advantageous position to wield strong influence and to bring about desirable changes in our society, to give to our culture the fruits of their talents and abilities. Social attitudes have changed and insure that the consciousness aroused among women relative to their potential has wider avenues for fulfillment than was ever possible. Women themselves must be made aware of their freedom to pursue whatever goals they may individually choose. "Equality, development, peace" — the theme of International Women's Year is symbolic of the vast areas open to them.

I see two areas in which we can make a contribution:

The first involves research in the area of women's studies in order to develop a body of authentic knowledge about the status of women: legislation, areas of discrimination, changing life patterns and their implications, the dilemmas and conflicts associated with non-traditional roles. We have made a beginning through a successful inter-disciplinary program in perspectives on women and through research projects and study surveys to be undertaken as part of our contribution to International Women's Year.

In the Fall of 1974, a provincial conference for women in Nova Scotia, planned and hosted by the university, brought together for the first time a broad cross-section of women and served as a forum for the discussion of perspectives, priorities and potential.

The Centennial project of a library collection of books by and about women, with special emphasis on Canadians already serves as an excellent source of information about women.

We hope to formulate in the near future plans leading to the establishment of an Institute for Women's Studies which will correlate and continue the efforts of the past and serve as a study centre for those interested in the education of women. Results of these studies should be reflected in the educative process.

The second dimension involves the assessment of our resources in such a manner that we shall make the most effective contribution possible.

Doctor Jill Conway, writing on woman's place in the contemporary university, emphasizes that providing access for women to higher education with no thought given to the relationship of women students to the curriculum, of women scholars to research activity, or of women graduates to the occupational structures of society, does not provide for women an atmosphere conducive to the development of their individual talents (*Daedalus,* Fall 1974. pp. 239-254).

Women students need to share the experience of other women and to develop educationally in relation to a female peer group.

Within the framework of its traditions, and the programs it has established, Mount Saint Vincent is in an excellent position to move with the times in attempting to serve the specific needs of women. Today's women students feel the new influences of women in society. They are experiencing new pressures and problems which accompany new challenges in choices, life options and opportunities. Those professing commitment to the education of women must be aware of the implications of these for curriculum planning, counseling and other educational activities.

In a smaller institution of predominantly female students there is a greater opportunity for leadership roles in areas of student government, publications, participation in decision-making on university committees, senate and board of governors. There is need at this level

however for more realistic and meaningful counseling. Programs and services are needed which recognize the career-role ambiguities and conflicts influencing young women's choices of fields of study and their perception of the purpose of the university, so that they may be directed into courses in keeping with their abilities, ambitions, opportunities for employment, and desires for self-fulfillment.

In the case of more mature women, there is the same need for counseling and direction, but the emphasis is somewhat different — the possibility and opportunity for further education must be pointed out, appraisal of potential must be made and admission standards set, taking into account individual ability, background and motivation. The mature student requires greater psychological understanding and encouragement to take the initial step but often once there is intellectual satisfaction, motivation becomes self-sustaining. The mature student brings to university study a richness and appreciation derived from life experience, and we have been greatly enriched by the contribution of our mature students.

Among the special needs of women academics is the opportunity to acquire knowledge and experience in academic administration which would enable them to qualify for positions of responsibility and management. As part of our business administration program, we are in an excellent position to internalize administrative training programs and offer women internships in them. The Claremont Colleges of California and Michigan State University have set up excellent model programs in this field.

Refresher courses for professional women in the areas of our specialties form a logical extension of our regular classes, and the Family Life Institute is an excellent foundation for programs in human growth, inter-personal relationships and the clarification of values.

Recent trends in educational development within the province place responsibility upon the local schools for the selecting, developing and adopting of programs. It is clear that if these responsibilities are to be properly fulfilled, updated in-service education in basic principles of curriculum construction, evaluation procedures and the use of learning resources must be provided for teachers. Universities engaged in teacher education are basically equipped for such in-service programs, and this should be regarded as an integral part of their service to the community.

June Adams' report "A Profile of Women in Canadian Universities" lists the following obstacles to continuing education for women as reported by women:

— lack of satisfactory child care arrangements
— rigidity of class schedules
— lack of educational counseling
— lack of information regarding courses taught

I am sure that mature women attending Mount Saint Vincent have personal experience of these difficulties. The alleviation of them is one of our most serious concerns. Plans are being formulated to extend our present certificate program in early childhood development to the status of a degree program. An essential part of this will be a well-established day-care center to serve as a practicum and to provide for university personnel.

Each new president has institutional priorities. Pauline Jewett has recently described hers for Simon Fraser succinctly and well. I, too, have mine for Mount Saint Vincent:

a strengthened liberal arts program as the heart of the university and a continued commitment to excellence in teaching so that lasting values may be communicated to students,

increased efforts toward scholarly research and the provision of more adequate research facilities,

provision of well-organized updated academic counseling for all students particularly for the mature student with special needs,

commitment to quality day-care both in the training of personnel and in the establishment of services,

improved long-term planning of programs for part-time students and where feasible, the use of off-campus centres,

special efforts to extend in-service education to teachers,

increased efforts during the coming year to be of service to all women: through lecture series, workshops and seminars, by making available our resources and our expertise — in order to help bring to realization the objective of International Women's Year: the recognition of women as full and equal partners in every facet of society.

The implementation of all these is essential if we are to be authentic in our commitment to higher education — and in a special manner to the interests of women.

Outstanding women have contributed to the development of Mount Saint Vincent by virtue of their vision and dynamic leadership. We have daily reminders of them in the buildings named for them: Evaristus, Rosaria, Assisi. It was Sister Catherine Wallace's happy thought to name this building in honor of Elizabeth Seton that we might have a lasting memorial of her on the campus. Seton Acadmic is a memorial to both these outstanding women. That it be called Seton is most fitting — honoring one whose influence as an educator and the founder of the parochial school system in the United States has spread to many parts of this continent and still endures. May we be inspired by her noble example and in our efforts to be of service in the field of education, may we be worthy of the great tradition that is ours.

Five More Years

Wamboldt-Waterfield

Mount Saint Vincent University Board of Governors Chairman Florence Wall signs the new agreement as Sister Albertus talks to Dalhousie University President Henry Hicks, and Mrs. H. A. MacDonald, honorary secretary of Dalhousie's board of governors and a member of Mount Saint Vincent's board, and Dalhousie board Chairman Donald MacInnis, Q.C. look on.

On January 14 Mount Saint Vincent and Dalhousie universities' presidents, board chairmen, and administrative, student and faculty representatives gathered in the Rosaria Board Room on the Mount campus for the official signing of a new five year agreement between the two universities.

This occasion marked the third signing of an agreement between the two institutions in an association that goes back to 1914. That year an agreement established an arrangement whereby Mount Saint Vincent would instruct women in the first two years of their bachelor's program before they transferred to Dalhousie for the remaining two years and the awarding of their degree. That original agreement was for a twenty-five year period, and when the Mount received a charter to grant its own degrees in 1925, the spirit of the contract was carried out through a sharing of professors.

The year 1969 marked the return of the Mount — Dal affiliation. The first five-year agreement established cooperation between the two universities in achieving the following objectives: improving the education goals; preventing unnecessary duplication of academic and administrative effort; providing for exchange of students, faculty and staff; and providing a freer access by students of each university to the physical facilities of the other. These same objectives are repeated in the newly-signed agreement.

The '69 agreement suggested that consideration be given to having joint representation of the universities on each other's senate and board. The more recent agreement is much more positive and states that each university senate is to be represented on the senate of the other, with one Dalhousie representative to be appointed to the Mount's senate executive, and the president of the Mount to be appointed to the Dalhousie senate council. Each university also is to be represented on the other's board of governors.

There is also a change in the wording describing the function of Mount Saint Vincent. The 1969 contract stated the Mount Saint Vincent was considered to be "a multi-faculty college *in* Dalhousie with its own staff, students, academic program and physical facilities." The new agreement changes the meaning entirely when it states that both universities agree that Mount Saint Vincent is "a multi-faculty college *associated with* Dalhousie" a statement which re-affirms the Mount's independent status.

There has been no change in the section stating that a cooperative committee of a total of ten persons from both universities be appointed annually on September 1 to review the agreement and the academic programs and report annually to both universities and suggest such modifications as seem desirable.

As they prepared to sign the new agreement, both Sister Albertus and President Hicks voiced their conviction that the affiliation of the two universities had been beneficial to each of the institutions, that the other university had attributes which enhanced his or her own school. Therefore both universities are prepared to cooperate for five more years.

M.G.R.

Remember When ?

Spilt Ink

Compiled by Jeanne Flemming, Alumnae-Development Officer

I'd like to know
what this whole show
is all about
before it's out.

Piet Hein

"Would you tell me, please, which way I ought to go from here?"

"That depends a good deal on where you want to get to," said the Cat.

"I don't care much where —" said Alice.

"Then it doesn't matter which way you go," said the Cat.

Lewis Carroll

Success is counted sweetest
By those who ne'ever succeed.
To comprehend a nectar
Requires sorest need.

Emily Dickinson

He who aims
to keep abreast
is for ever
second best.

Piet Hein

one day anyone died i guess
(and noone stopped to kiss his face)

e.e. cummings

Each one was mortal, a passionate, painful example of all that is transitory. Yet none of them died, they only changed, were always reborn, continually had a new face: only time stood between one face and another.

Herman Hesse

Love while you've got
love to give.
Live while you've got
life to live.

Piet Hein

And there are those who have little and give it all.

There are the believers in life and the bounty of life, and their coffer is never empty.

Kahill Gibran

. . . and we ourselves shall be loved for a while and forgotten. But the love will have been enough; all those impulses of love return to the love that made them. Even memory is not necessary for love. There is a land of the living and a land of the dead and the bridge is love, the only survival, the only meaning.

Thornton Wilder

Just because the message may never be received does not mean it is not worth sending.

Segaki

A New Look at An Old Problem

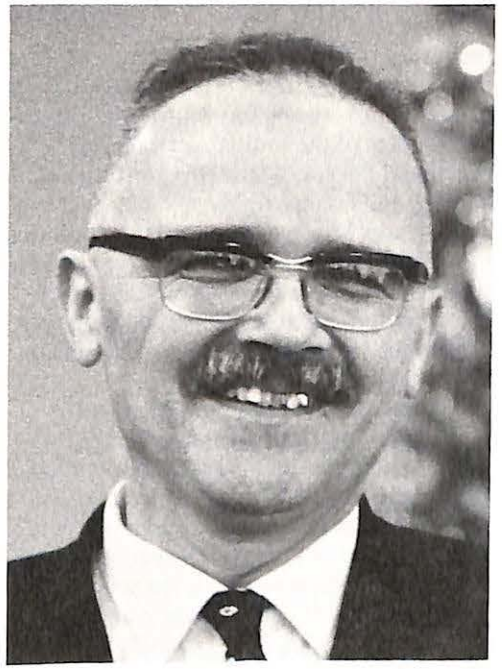
Barbara Purdy, student

Since 1967 one of the main interests of Marial Mosher, assistant professor of sociology and anthropology at Mount Saint Vincent University, has been the study of the relationship between Indians and non-Indians with particular emphasis on the Maritime provinces and British Columbia. Ms. Mosher has now completed a draught copy of a book on the subject. She chose the Maritime tribes for study because they have been influenced by non-Indians for a much longer period than any other Canadian Indians, and she selected the British Columbia Indians because although they are coastal tribes, their history and culture differ from the Eastern groups. One of her first findings was that the term Indian is a misnomer since the indigenous people all have their own tribal identities. The cultures of the different tribes of Indians across Canada are diversified; they vary in economies, settlement patterns, kinship structures and political systems. She found that cultural background of the Indians and the historical events associated with the settlement of the country have influenced the relationship which exists between the Indians and the non-Indians and the degree of local government granted to the Indians.

Traditionally the lives of the native people of Canada were focused on their own territory, and interaction with other tribes was in matters of trade and warfare, according to Ms. Mosher. Each band had its own language, its own culture patterns. Under the government of the non-Indians, the Indians were located on reservations and given special status, as outlined in the Indian Act, an outgrowth of the British-North America Act. This status, which is still in effect, is considered by the Indians as protection and privilege, in spite of its limitations. The Indian has always been caught between the contradictions and ambiguities of the Indian Act and the provincial laws, especially regarding hunting and fishing rights.

Professor Mosher's research showed that during the 1950's some movement was made towards forming a national Indian group, but it was not a unifying force until 1970. At that time the Minister of Indian Affairs and Northern Development, Jean Cretien, released a white paper proposing changes in the definition of the status of Indians in relation to the federal government. This policy statement was not in accord with the Indians' view of their aboriginal rights or their present situation. This started an upsurge of activity in militancy and much greater legal and political activity regarding such things as their land claims and their aboriginal rights. The National Indian Brotherhood gained greater influence in the affairs of the Indians and provided a unifying force. Rather than local tribal claims being the main centre of attention, the emphasis became national and the majority of Indians began to recognize a national spokesman on a trans-Canada level. Now for the first time, issues such as the James Bay and the Churchill Hydro projects are of interest to Indians throughout the country because the settlements of such matters have a bearing on century-old claims now being put forward by the Indians.

Mount Personality



Perhaps it's because he lived near sorcerers in Madagascar or because he believes that the most certain thing in life is death that the books written by Dr. Pierre Gerin have macabre titles and deal with chilling subjects. His first book *Dans Les Antichambre De Hadès* (In the Waiting Room of Hades) has sold around a thousand copies and is used in adult classes in Moncton and Montreal. There are fourteen short stories in the book, and in these stories there are six suicides, one murder, and three tales of sorcery.

Dr. Gerin has recently had a second book accepted for publication by Garneau Publishers in Quebec. This one is titled *De Boue et de Sang* (Mud and Blood).

Pierre Gerin's gentle manner, genuine smile and cordial reception belie his interest in death and sorcery. Part of this interest comes from his earlier life. As Dr. Gerin states, "I write because I like to write — it is a hobby — and I write about what I have known or seen when I was younger".

For seventeen years Dr. Gerin taught French, Latin and Classical Greek in Africa. In Africa, he says, it's not hard to live near sorcerers. Although he says he doesn't believe in sorcery, Pierre Gerin has seen it create effects using natural means, and he believes its power is psychological.

The interest in death is natural for one who was involved in World War II and who has a more realistic and natural outlook than younger Canadians who saw the death and destruction from a distance, according to Dr. Gerin. He believes that much in his books is too philosophical for many people and perhaps, for a man who views suicide as simply a means of hurrying the inevitable, it is. Another factor that may make it difficult for Canadians to relate to his stories is that they are situated in France, Madagascar, or other European or African settings. However the latest book *De Boue et de Sang* has two stories taking place in New Brunswick; so it will be interesting to see if Canadians find these to be more meaningful.

But if his appearance belies an inordinate concern with death so does his life. A widower, Pierre Gerin is the father of six children, four of whom are his natural children and two of whom he adopted: one in Africa and one in Canada. He is raising the adopted children, ages 5 and 9, alone. Already grown are his children aged 17, 24, 27 and 30. In 1973 Dr. Gerin became a Canadian citizen, indicating that whether Canadians accept his books or not, he embraces their country as his.

Pierre Gerin is an associate professor of French at Mount Saint Vincent. He holds degrees from Lyon and Tananarive universities, with his Ph.D. from Lyon.

Currently Dr. Gerin is preparing a book on — surprise! — linguistics, in which he will compare the French spoken by educated people in the Maritimes with the French spoken by educated people in Quebec and France. And then, who knows? maybe we'll have more mud and blood.

M.G.R.

A Fitting Theme

''Women in Education'' was the title of the symposium held to mark the installation of Sister Mary Albertus and to begin the celebration of the 50th Anniversary of the Mount. It also seems to be the theme of this issue of *Insight* because so much of the material is about or pertains to women in education. The three outstanding women who participated in the symposium (Dr. Jill Conway, Dr. May Diaz and Miss Sylva Gelber) contributed the first article which is an edited transcript of their remarks that day. ''Service in Response to Need'' is Sister Mary Albertus' installation address. It is written by a woman who has spent her adult life educating other women, and, as a document about this university, it concerns the further education of women.

There is a series of pictures taken the day of Sister Albertus' installation and a brief report on that day. Another brief account deals with the renewal of the Mount Saint Vincent-Dalhousie agreement. Student Barbara Purdy reports on the research Assistant Professor Marial Mosher has been conducting concerning Canadian Indians. Dr. Philip McShane describes five types of philosophy in the Current Issues section. Alumnae-Development Officer Jeanne Flemming has compiled this issue's ''Spilt Ink'', and the Mount personality featured is Dr. Pierre Gerin.

The next issue will feature this year's graduating class and the commencement exercise. We also plan to include some other interesting articles about events and issues at the Mount that are of particular interest to women.

Margaret G. Root

Editor