ABSTRACT

HOME ECONOMICS IN CATHOLIC HIGHER EDUCATION

by Sister Mary Céleste Schneider, R.S.M.

The purpose of this study was to trace the history of home economics in Catholic colleges in order to gain an insight into the role, the value, and the status of current programs. The data were obtained from college catalogs, minutes, reports and proceedings of professional organizations, books, bulletins, periodicals, other published and unpublished materials, questionnaires sent to Catholic colleges offering home economics, and interviews with administrators in twenty per cent of the colleges under study.

A review was made of the early developments of home economics in the academies and of its beginning and expansion in the Catholic colleges in the United States. Changing patterns in enrollment and staff, in curriculum content, and in philosophy and objectives were studied, as well as the influence exerted in these areas by changes in Church and society.

Among the important findings were the following:

1. Despite the trend toward professionalism, aims of home economics in the Catholic colleges remain twofold. Preparation for home and family living continues to be listed as the primary objective, while preparation for a profession is considered of secondary importance.

2. For the fall of 1963, enrollment in home economics totaled 2389 students, a number representing approximately five per cent of all degree-credit students enrolled in the 63 colleges studied. In the four-year degree-granting institutions in the United States the ratio of students taking home economics is one to ten, but in the Catholic college the ratio is one to twenty.

3. Whereas 66 per cent of the home economics departments in Catholic colleges began with a single staff member, only three per cent today remain that small. Fifty-three per cent of the college departmental staffs are either two- or three- teacher departments; 44 per cent are four- or more teacher departments.

4. Trends in curricular content reflect a greater emphasis on consumer problems and on management.

5. The concensus of those contacted, both through personal interview and correspondence, is that the two significant developments since 1946 have been the establishment and growth of the National Catholic Council of Home Economics and the inauguration of the graduate program in Home Economics Education at St. Louis University in 1950.

It was recommended (1) that where proximity allows, small home economics departments should engage in some form of regional inter-institutional cooperation, such as exchanging staff members or allowing students to transfer a certain number of credits from another institution. This would ease problems of accreditation, avoid the dissipation of limited resources, and strengthen academic offerings by capitalizing upon superior teachers; (2) that an effective public rela-

tions program should be developed and ideas channeled through strong existing communications media, such as the alumnae, campus literature, and intercollegiate organizations, as well as through open seminars and student dialogue; (3) that small home economics departments including those in Catholic colleges should limit the areas of concentration until enrollment and staff size justify expansion. Each department should decide upon the area in which it can be unique; (4) that home economics departments in Catholic colleges should continually re-assess their goals and curriculum in terms of Catholic philosophy, student need, and societal change. To help the liberal arts students, home economics departments should engage in planning and conducting interdisciplinary courses which would enable these students to integrate the contributions of philosophy, psychology, and sociology with home economics subject matter. This approach would give a deeper understanding of family life and would provide the motivation for involvement in emerging programs such as those which aid the deprived families of our day; and (5) that an aggiornamento in any field is to make that field more truly relevant to today's need. Home economics should, therefore, continue to strive to strengthen and stabilize family living. To fulfill its commitment within the Catholic college context, the home economics department should provide electives concerned with marriage and the family appropriate for the non-major. These courses should deal with the problems of managing human and material resources relative to establishing and maintaining a stable family life situation.

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THE PROBLEM AND ITS HISTORICAL SETTING

Introduction

Aggiornamento is presently a familiar expression throughout the Catholic world. At the opening of the Second Vatican Council, Pope JohnXXIII defined the term as "A new day is dawning on the Church. . . . It is yet the dawn, but the sun in its rising has already set our hearts aglow."[1] The reflections made by John C. Murray, S.J., on Pacem in Terris, the Holy Father's last and most celebrated encyclical, afford a clear explanation of everything Pope John meant by his own word aggiornamento. Father Murray remarks,

> He situated himself squarely in the year 1963. There is not the slightest note of nostalgia, nor of lament over the past course of history or over the current situation that history has evoked here on earth. The Pope confronts all the facts of political, social, economic and cultural change that have been the product of the modern era. Generously and ungrudgingly, he accepts those elements of historical progress which can be recognized as such by the application of traditional principles as norms of discernment. . . . The Pope then proceeds to speak to the postmodern age, to a new era of history that has not yet found its name but that is clearly with us.[2]

In paying tribute to the complete sincerity of Pope John in his spirit of revitalization within the Church, Claud Nelson comments,

> The daring, the foresight and the patience required for the Supreme Pontiff, at 77, to institute a process of renewal, purification and aggiornamento that would be no less than revolutionary to

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[1]"The Spirit of Pope John," The Pope Speaks, Vol. 9 (Summer, 1963), p. 56.

[2]John Courtney Murray, S.J., "Things Old and New in 'Pacem in Terris,'" America, Vol. 108 (April 27, 1963), p. 612.

effect was a magnificent rebuke to anyone who may have thought of him as a 'caretaker' Pope.[1]

Reinhold explains aggiornamento as "a time for us to pack our bags, leaving useless clutter behind, and march into the future with a song on our lips."[2] He further describes the new spirit as "a new constitution which calls a spade a spade and spells out things that have in the past been carried through by sheer exercise of authority without a reasonable amount of persuasion."[3]

The expression aggiornamento then is simply the Church's outward look at the modern world; it is a courageous departure from the past; it is "a searching for new ways of saying and doing things that will put the spiritual reality of the Church before modern man as an unavoidable challenge."[4] It is an expression understood to mean bringing up to date. It makes each individual realize that he is partially responsible for the world situation in which he finds himself.

The Church has recognized for a long time the importance of her educational system. In 1885, Leo XIII issued Spectata fides on the maintenance of denominational schools and again in 1889, Magna nobis, on the Catholic university. More recently, in 1929, Pius XI published his famous encyclical Rappresentanti in terra on the Christian education of youth. Today, Paul VI has already shown how he will wholeheartedly build upon Pope John's and Pius XII's great advances by listing

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[1] Claud D. Nelson, "A Protestant's Tribute," America, Vol. 108. (June 15, 1963), p. 855.

[2] Reverend H. A. Reinhold, "The Liturgy and the Second Vatican Council," The Catholic World, Vol. 198 (March, 1964), p. 348.

[3] Ibid.

[4] Francis X. Murphy, "Vatican II: Early Appraisal," America, Vol. 108 (March 9, 1963), p. 332.

among his gamut of world issues his special interest in "men of culture and learning, scientists, artists . . . (The Church has) a great desire to receive the fruit of their experiences, to strengthen their intellectual life, to defend their liberty."[1]

It is only natural that in this day of aggiornamento all educational systems, Catholic and non-Catholic alike, should respond to the challenge of the age. Noteworthy for meeting today's need is the new Eisenhower College to be created at Seneca Falls, New York, where the entire program will reflect an international outlook. In describing its nature, Earl McGrath notes, "Unless a college cultivates the persistent habit of inquiry and the willingness to alter opinion in the face of new knowledge, whatever its other virtues, it will have failed in its primary reason for being."[2] McGrath characterizes the modern spirit of adventure in college education when he states, "An unexamined faith is a poor instrument with which to penetrate the meaning of human existence, or to cope with the problems of living in this rapidly changing intellectual and social world."[3] In this respect, school and Church alike are manifesting belief in a better world movement.

One of the fields of study where efforts toward an aggiornamento is genuinely needed is home economics, that field of knowledge and service concerned with the strengthening of the basic unit of society, the home. Improvement in a total society can scarcely take place unless the social cell produces citizens of character, virtue, and wisdom. The home economist believes that her field "renders real service to our society as well as

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[1] Joseph Gremillion, "Pope Paul's Other Dialogue," The Catholic World, Vol. 198 (January, 1964), p. 210.

[2] Earl J. McGrath, Eisenhower College, An Adventure in College Education (New York: Committee for the Promotion of a New Liberal Arts College, Inc., Seneca Falls, 1963), p. 13.

[3] Ibid.

to the individual student if it makes preparation for a stable, happy, all-sharing family life one of its primary concerns.[1] But F. F. Laidler in describing the work to be done reminds home economists,

> We are only on the threshold of knowledge concerning our subject; we are at the beginning of a new era; let us therefore evaluate, probe, exchange ideas, and above all let us recognize our own personal commitment in a world where the individual means more than the mass and where personal values must be reinforced if we are to withstand the many malignant social growths which threaten our whole future.[2]

In relating the work of home economics to the nutritional needs of our day, Laidler points to a new light which has focused on the field--its importance in an ancillary way to scientific work. Yet, she argues, the "home still remains of overriding importance--it must remain the focus of our work."[3]

Sister Hildegarde Marie points out that the challenge offered to modern women--married and single, religious and lay--as their special contribution to the regeneration of Christian society is to restore the family, to secure recognition once more for the sacramental dignity of marriage and the honor of woman's place in the home.[4] She states,

> One may reasonably doubt that the ideal education for a woman is provided either by the liberal arts or the home economics curricula as generally organized in our colleges. The liberal arts program not only should require all students to take well organized courses in the family, but should at least make available as electives cer-

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[1] Higher Education for Democracy, A Report of the President's Commission on Higher Education, Vol. 1, United States Government Printing Office, 1947, p. 56.

[2] F. F. Laidler, "The Work to be Done," Journal of Home Economics, Vol. XXXVI (February, 1964), p. 85.

[3] Ibid., p. 83.

[4] Sister Hildegarde Marie, "Objectives for Higher Education for Women in the Light of Papal Teaching," National Catholic Education Association Bulletin, Vol. XLVIII (May, 1952), p. 22.

> tain other courses affecting family welfare and the effective management of a home.[1]

In emphasizing the position of home economics, Sister Hildegarde Marie argues,

> The liberal arts program must remain liberal, but it is my conviction that it will not cease to be liberal by the inclusion of some electives concerned with the successful running of a home. For a girl who lacks such knowledge, a course of this kind will contribute at least as much to her development as a woman as will a course in chemistry.[2]

In defining the home as the strategic social stronghold, Fitzpatrick reinforces the above when he states,

> Woman is in full possession of the most strategic position in our social economy--the home. From this throne, she, in her queenlike power, unobtrusively influences men. There all her knowledge, all her insight, all her intuition have scope in determining what kind of society we shall have.[3]

If home economists who are teaching in Catholic colleges wish to be a part of today's movement, they may well follow the example set by the Second Vatican Council in its study of Church matters. The Reverend Ladislas M. Örsy, a professor of canon law at the Pontifical Gregorian University in Rome, describes the examination of conscience that took place,

> Perhaps it has never happened in history that the Church went through such a thoroughgoing and deep searching of her conscience as she did at the beginning of the reign of Pope John. When the Council was announced, every bishop, every abbot, all the universities and each of the Roman congregations were asked to declare what should be renewed in the Church, and to suggest ways of bringing such renovations about. Proposals poured into Rome, and it is from that accumulated material that the topics for the Council were selected. The good that this examination of conscience did for the

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[1] Ibid., p. 25. [2] Ibid., p. 26.

[3] Edward A. Fitzpatrick, The Catholic College in the World Today. Milwaukee: The Bruce Publishing Co., 1954, p. 169.

> Church could be seen during the Council; every problem was studied, and remedies were suggested in plenty. It may well be that to try to renew all things was too much, even for an institution with the power of the Spirit of God in it, still, facts were faced, and ways to better the House of God were suggested.[1]

Thus, for example, that the Church is fully aware of the nature of the sacred liturgy and its importance in the Church's life is made clear by study which traces each phrase back to the spirit of its origin. But home economics in Catholic colleges has never made such an "examination of conscience." Significant events concerning the beginnings and development of home economics in Catholic colleges have never been brought together in the form of an integrated narrative. In order to understand fully and to appreciate present-day views regarding home economics in Catholic higher education, one finds it not only appropriate but necessary to compile such information. Modern historians maintain that inquiry into the past is useful for solving contemporary problems.[2] Hence, while home economics in Catholic colleges is of comparatively recent date, a view of the situation from the beginning may enable those faced with current issues to make better judgments regarding the real functions of home economics in their institutions.

The Catholic colleges offering home economics are, for the most part, essentially liberal arts colleges for women. Although it would be expected that the objectives of the home economics program should harmonize with those of the institution in which it operates, home economics seems to have entered the curriculum of the Catholic college primarily as an attempt to satisfy student demand for professional education aimed at

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[1]Ladislas M. Örsy, S.J., "Looking Back at Pope John," America, Vol. 108 (June 29, 1963), p. 903.

[2]Carter V. Good, Introduction to Educational Research, New York: Appleton-Century-Crofts, Inc., 1963.

earning a living.[1] It was usually superimposed upon the already established liberal arts program and regarded as specialized education for a profession rather than as a part of general education.[2] Because of these two facts the writer believes that certain acute problems are found today in the Catholic college.

A special problem in the Catholic four-year college devoted to the education of women is that of understanding more fully the philosophy upon which the Catholic school system rests and, moreover, of planning a program which will implement this philosophy more effectively. Such understanding has serious implications in the area of home economics. A recent article in the National Catholic Education Association's Bulletin states,

> Home Economics departments in our colleges are dominated too strongly by vocationalism and professionalism and do not provide sufficiently for cultural development. Education for women would be vastly improved if our educators gave serious attention to bridging the gap generally existing between the liberal arts and the home economics curriculum. Some efforts have been made in that direction but much more remains to be done.[3]

An historical approach will give insight into the social process of education, the origin and the growth and development of this particular phase of education. It is the purpose of this present investigation to bring together in narrative form the successive transitions in the development of home economics in Catholic colleges during the past century.

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[1]Clara M. Brown, "Home Economics in Liberal Arts Colleges," Journal of Home Economics, Vol. XXXV (October, 1943), p. 479.

[2]Ibid.

[3]Sister Hildegarde Marie, "Objectives for Higher Education for Women in the Light of Papal Teaching," National Catholic Education Association Bulletin, Vol. XLVIII (May, 1952), p. 26.

Statement of the Problem

The purpose of this study is to report the history of home economics in Catholic colleges in order to gain an insight into the role, the value, and the status of current programs. More specifically, this study is designed to seek answers to the following questions:

1. What events contributed to the development of home economics in Catholic colleges?
    a. When were courses first offered in Catholic colleges?
    b. How did home economics in Catholic colleges originate and develop?
    c. Why was home economics introduced into Catholic colleges?
    d. What were the aims of the early home economics offerings in Catholic colleges?
2. Have changes in the objectives of home economics in Catholic colleges been influenced by
    a. New developments in the Church?
    b. Changes in contemporary American society?
    c. The renewal of the age-old controversy of liberal vs. vocational education?
    d. Changes in the general field of home economics?
3. What is the present status of home economics in Catholic colleges and what is the task that lies ahead for the Catholic college?

Assumptions

This study is based upon certain assumptions fundamentally concerned with the historical development of home economics and the conditions which have focused attention on the role, value, and status of home economics in Catholic colleges:

1. That a knowledge of the origin and development of home economics in Catholic colleges will contribute to a fuller understanding of its basic values, its role, and its status.
2. That home economics in Catholic colleges has a potential for improving Christian family living not yet demonstrated.
3. That, in addition to its professional aspect, home economics has a unique contribution to make to the general education of all students.

4. That, if the home economics program in the Catholic college can identify its unique contribution, it will respond to the challenge of the age--the aggiornamento heard throughout the Catholic world today--and will be willing to "pack its bags, leave useless clutter behind, and march into the future"[1] with a brave new look. The program will capitulate by tracing back to the spirit of its origin what home economics in Catholic colleges stands for today. An aggiornamento in home economics should help to make clear Ellen H. Richards' CREED which has a very modern sound: "The simplicity in material surroundings which will most free the spirit for the more important and permanent interests of the home and of society."[2]

Definition of Terms

According to the statement prepared by the committee on philosophy and objectives of the American Home Economics Association in 1959, home economics is defined as the field of knowledge and service primarily concerned with strengthening family life.[3] By synthesizing knowledge from the physical, biological, and social sciences, and by applying the findings of its own research to the solutions of family problems, and, in a Catholic college, by applying the teaching of the faith to the activities of daily life, the instructors of home economics strive to prepare college students for the dual roles of family member and professional worker.

The term Catholic higher education is meant to include education beyond the high school level with the purpose of leading students to the perfection for which they were created while fostering their intellectual and moral development in order to prepare them to meet the problems and issues of contemporary society with intelligence and moral integrity.

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[1] Reinhold, op. cit., p. 348.

[2] American Home Economics Association, Home Economics: New Directions, a Statement of Philosophy and Objectives (Washington, D. C.: The Association, 1959), p. 4.

[3] Ibid.

Specific aims of Catholic higher education, serving as means toward the general purpose, relate to the religious, mental, social, physical and aesthetic development of the student and affect all the faculties of her mind, heart, and soul.

To attain its goals and to lay a firm foundation for a truly liberal education, the Catholic college establishes a program of general education with theology and philosophy as vital factors of integration. This program is planned so that perspectives may be broadened, appreciations enriched, and the heritage of the past evaluated and related to present day culture and living.[1]

Sources of Information

Sources of data are both primary, or original sources, and secondary, or those derived from first-hand materials. Primary sources include such materials as the following:

1. Questionnaires sent to Catholic colleges offering home economics,
2. Interviews with persons in twenty per cent of the total population,
3. Minutes, reports, and proceedings of professional organizations,
4. College catalogs.

Secondary sources include such materials as periodicals, bulletins, books, brochures, and newspaper articles.[2]

Procedures

Collection of Data

Questionnaires were mailed to home economics administrators in

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[1]Sister Mary Lucille, R.S.M., A Report Submitted to the National Council for the Accreditation of Teacher Education. Detroit, March, 1960, Mercy College of Detroit.

[2]A rigid classification is not entirely possible; both first and second-hand information may appear in the same report.

all Catholic colleges in the United States which have included or are including home economics in the curriculum. Listings were obtained from two sources:

1. HOME ECONOMICS IN DEGREE-GRANTING INSTITUTIONS, 1959-60, United States Department of Health, Education, and Welfare, Washington, D. C. (the latest edition at the time this study was made).
2. CATHOLIC SCHOOL GUIDE, 1963-64, published annually by The Catholic News, New York.

Follow-up letters were sent after periods of three weeks and five weeks in an attempt to obtain a high percentage of return. Seventy-four out of the 80 colleges contacted returned the questionnaire or an explanatory letter, making the response 93 per cent.

Of the total number of Catholic colleges contacted, it was found that three of these had never included home economics in their curricula, though the institutions are listed under Home Economics in the 1963-64 Catholic School Guide. Eight colleges indicated that they had recently dropped home economics from the curriculum and did not care to respond to the total questionnaire. Since six colleges made no reply, 63 usable questionnaires were made available for analysis.

An attempt was made to validate the questionnaire responses by conducting interviews. In the spring of 1964 a stratified random sample of 20 per cent of the total population was taken. Regions 7, 8, and 9 (see Regional Map, p. 62) were selected because (1) the colleges were within traveling distance, and (2) over 50 per cent of the total population was concentrated here. A letter asking permission to interview and an outline of matter to be discussed were sent to department heads. Affirmative responses were received from all but one administrator whose department had recently been dropped and who did not wish to be interviewed. A replacement was drawn to complete the 20 per cent sample.

Another administrator asked that the interview be postponed because a building program including the revamping of the home economics department was presently in progress. Since this administrator openly expressed her views in writing in response to the category of questions outlined as matter for discussion, her comments and opinions were accepted and included in the interview analysis. Interviews were held with 15 home economics administrators, five deans, four college presidents, seven student and alumnae groups, and 14 additional staff members during May and June, 1964.

Liberal use and analyses were made of the materials listed in the bibliography.

Treatment of Data

The methodology used in this study was an historical documentary type of treatment. Questionnaires were submitted to competent authorities, that is, home economics administrators and faculty who continually establish criteria whereby home economics programs are evaluated. Questionnaires were supplemented by documentary material critically analyzed and appraised to establish the authenticity of the material and the validity of its content. Questionnaires were validated further by interviews in 15 colleges where college officials, faculty, alumnae, and student groups helped verify the findings. The information was used to answer specific questions posed on page 8.

Scope and Limitation of the Study

This study is limited to Catholic colleges in the United States which have included or are including home economics in the curriculum. It includes co-educational Catholic colleges as well as colleges for women. The criteria for selection in this study are the college's in-

clusion under the heading Home Economics as listed by the 1963-64 Catholic School Guide, and/or its inclusion under the listing by the 1959-1960 Home Economics in Degree-Granting Institutions, the latest published edition at the time the study was made.

Plan of Organization

The report attempts to trace the historical development of home economics in Catholic colleges from the beginning through 1963. To accomplish this purpose, the writer will report the following: (1) the growth and development of the field during its early stages; that is, the academy period, the establishment of the first Catholic colleges for women, the expansion of the home economics program, the influence of the National Catholic Council on Home Economics, and the importance of the St. Louis graduate program; (2) the changing patterns of home economics in Catholic colleges including enrollment patterns, philosophy, objectives, content, and the relationship between home economics and liberal education; and (3) the present status of home economics. Each of these areas will be considered in detail in the chapters that follow.

CHAPTER II

THE DEVELOPMENT OF HOME ECONOMICS IN THE PAST

The Academy Period (Prior to 1900)

Early Catholic education in this country had a vocational orientation. As early as 1594, Franciscan missionaries were beginning their educational work in Florida and by 1629, in New Mexico. With religion and vocational arts comprising the backbone of the curriculum, these schools were rudimentary in character.[1] The aim was to give the entire native school population the benefit of at least this rudimentary education.

Establishment and Growth

In 1727, the first school in the United States established exclusively for girls was opened in New Orleans by the Ursuline nuns. The academy developed under a grant of Louis IV of France in response to the request of Governor Bienville of Louisiana. The program of study "though not nearly so broad nor so varied as that offered at the present time, embraced the usual subjects taught, viz., reading, writing and some arithmetic in addition to Christian Doctrine and industrial training."[2] The Ursulines, by including in their educational institutions practical training and instruction for home duties, were

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[1] Sister Mariella Bowler, A History of Catholic Colleges for Women in the United States, Washington: The Catholic University of American Press, 1933, p. 8.

[2] Ibid., p. 9.

responding to the needs of the times. It was the aggiornamento of 1727. A great deal of time was devoted to industrial work.

> The pupils began by learning to knit and to stitch, and were taught gradually how to mend and make their own garments, as well as various articles of utility in the household. From work of this kind, which it was considered necessary in those days for every good housewife to know, they passed on in the course of time to ornamental work, such as embroidery in muslin and silk, crocheting, and the making of artificial flowers. While the pupils were engaged in this work, the Sister in charge, or one of the pupils, often read some interesting and instructive sketch or story. Three times each year there was a public exhibition of the work of the pupils, with distribution of prizes to those who excelled.[1]

Another order of nuns from France, the Poor Clares, attempted to found an academy at Georgetown in 1792. While they did purchase land and open a school, the institution did not flourish, owing to the nuns' unfamiliarity with the customs and language of this country. Because the abbess died in 1804, and because the Sisters found it difficult to support themselves, they returned to France.[2]

The oldest English Catholic academy is that of the Visitation nuns. Their foundation is inseparably linked with the historic 1799 Georgetown Visitation Convent in Washington. It appears that the school established by the Poor Clares was destined to continue, for when they returned to Europe their property was purchased by Father Neale, later to become Archbishop of Baltimore, and turned over to a group of young ladies. Under the leadership of Miss Alice Teresa Lalor, despite poverty and discouragement, these zealous women opened a school and taught gratis. Their school was the first free school in the District of Co-

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[1] James A. Burns, C.S.C., The Principles, Origin and Establishment of the Catholic School System in the United States, New York: Benziger Bros., 1908, pp. 78-79.

[2] Ibid., p. 202.

lumbia.[1] The petition of this group of young women to become members of the Visitation Order, an Order founded by St. Jane Frances deChantel in Annecy, in Savoy, France, in the year 1610,[2] was granted in 1816.[3] Thus, "the first American convent of women devoted to Catholic education was founded by the President of Georgetown College, and grew up under the shadow of that venerable mother-school of Catholic higher education."[4]

By the time the Visitation Academy was chartered in 1828, the United States Catholic Almanac or Laity's Directory reports the following course of study:

> Orthography, Reading, Writing, Arithmetic, Grammar, English Composition, Sacred and Profane History, Ancient and Modern Chronology, Mythology; most important and interesting experiments in Philosophy and Chemistry, Rhetoric, Versification and Poetic Composition; Geography, Astronomy, the Use of the Maps and Globe, French and Spanish Languages, Music on the Harp and Piano Forte, Vocal Music, Painting in Water colours, Painting on Velvet, Plain and Ornamental Needlework, Tapestry, Lace Work or Embroidery on Bobbinet, Bead Work, etc. The young ladies in the first class are taught Domestic Economy.[5]

It is reported that by 1832 the number of pupils had increased remarkably, and within a decade the academy had become one of the best known schools for girls in the country. Many men prominent in public life, Protestants as well as Catholics, sent their daughters there to be educated. The institution had the special advantage of being located in the national capital.[6]

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[1] Ibid.

[2] Elinor Tong Dehey, Religious Orders of Women in the United States, Hammond: W. B. Conkey Co., 1930, p. 50.

[3] Burns, op. cit., p. 205. [4] Ibid., p. 207.

[5] The United States Catholic Almanac or Laity's Directory, 1936, p. 137.

[6] Burns, op. cit., p. 206.

Practical training in domestic economy was also included in the academy program of the third permanent Catholic academy for girls in the United States established in 1810 by Mother Seton at St. Joseph's Academy, Emmitsburg, Maryland. "Conferences by Mother Seton upon the duties of religious teachers and supervision of classroom teaching supplemented the course of studies, which included the common branches, as well as needlework, history and French."[1] As foundress of the Sisters of Charity, Mother Seton, seeking the best education for her community and the students, extended her work to Philadelphia in 1814, to New York in 1817, and to Cincinnati in 1829.[2]

Home Economics in the Curriculum

The meaning of the term domestic economy is not clear. It apparently was not sewing nor was it cooking; the domestic science laboratories of later days were non-existent. The practical training provided in these early Catholic seminaries, including music, art, and training in the duties of the home, was more cultural than practical.[3]

These initial steps in the growth of domestic economy were not isolated developments. Along the Eastern coast, in the South and Middle States, attention was given to the subject by the communities of women being established in these areas.of the country. The Carmelites from Antwerp opened their first foundation in 1790 at Port Tobacco, Maryland.[4] Developments in the South included the work of three new religious communities--the Sisters of Loretto, the Dominican Sisters, and the Sisters of Charity of Nazareth. Another early center of Catholic

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[1]Bowler, op. cit., p. 13. [2]Dehey, op. cit., pp. 80-85.

[3]Bowler, op. cit., p. 110. [4]Burns, op. cit., pp. 201-02.

education was Missouri with the Religious of the Sacred Heart establishing their first enterprise in St. Louis in 1827 and the Sisters of St. Joseph, arriving from France in 1836, settling at Carondelet. Bishop DuBourg, first Bishop of St. Louis, realizing that the permanent growth and development of the Church in his diocese would be fostered through education, secured the services of these two teaching orders and also the Sisters of Loretto, who provided in their academies a course of study which compared favorably with that of the better schools for girls.[1]

Education at this time was regarded as a service to woman insofar as it prepared her specifically for her sphere, the home, that was to be built primarily to minister to the needs of childhood.[2] The philosophy of education was rooted in the religious concepts of the time.[3] There has always been a direct relationship between the development of the Church and the development of the Catholic schools. From the earliest periods in America whenever Catholic settlements were formed and Catholic life reached any degree of maturity, corresponding educational developments took place.[4] "The main factors in the Church's development—immigration and migration, parish and diocesan organization, the religious Orders, the hierarchy, the Councils—have constituted the main factors in the growth of schools."[5] Because the relation between Church and school has been close, it is not easy to disassociate the history of one from the other.

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[1]Bowler, op. cit., p. 15.

[2]Eleanor Wolf Thompson, Education for Ladies, 1830-1860, New York: King's Crown Press, 1947, p. 67.

[3]Ibid. [4]Burns, op. cit., p. 15. [5]Ibid.

Up to 1840 only 47 academies for girls had been established.[1] This was a period of establishment and not particularly one of academic progress. However, foundations for future developments had been laid. The period between 1840-1900 was one of rapid increase in the number of institutions for the education of girls and an upward expansion of the curriculum. In all the academies, there was an emphasis on those subjects which fit a woman to preside over a household efficiently and graciously.[2]

The immigration of 1840 brought many Catholics to America. Within a single decade Catholic population increased threefold. In order to take care of the spiritual and educational needs of all these people, new dioceses were created and new schools founded. Several new religious communities devoted themselves exclusively to the education of girls. Among these were the Sisters of Notre Dame daNamur, Cincinnati (1840),[3] the Sisters of Providence, St. Mary-of-the-Woods, Indiana (1840),[4] the Sisters of Mercy, Pittsburgh (1843),[5] the Sisters of Holy Cross, Bertrand, Michigan (1843),[6] the Sisters, Servants of the Immaculate Heart of Mary, Monroe, Michigan (1845)[7] and the Schools Sisters of Notre Dame, Baltimore (1847).[8] The period 1829-52 may claim 115 schools established for girls, all but three of which were in charge of religious communities.[9] By 1860 there were 202 academies. Until the early

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[1]Bowler, op. cit., p. 123.

[2]Edward J. Power, A History of Catholic Higher Education in the United States, Milwaukee: Bruce Publishing Co., 1958, p. 178.

[3]Burns, op. cit., p. 39. [4]Ibid., p. 35. [5]Ibid., p. 48.

[6]Ibid., p. 44. [7]Ibid., p. 60. [8]Ibid., p. 72.

[9]Edward J. Powers, op. cit., p. 18.

1870's the curriculum in these academies was predominantly practical and the "emphasis gravitated towards the purely elementary studies and the arts."[1]

Objectives of Home Economics

Although home economics as such was not mentioned in the catalogs of the early institutions, one finds in them clear statements of the aims. The following passage from an advertisement of St. Ursula's Literary Institute in Brown County, Ohio in 1846 might serve as an example:

> To form young ladies to virtue, ornament their minds with useful information, accustom them to early habits of order and economy, and to cultivate in them those qualities which render them both amiable and attractive, not only in the family circle, but in society likewise, this shall be the object of constant efforts of the community which now solicits a select patronage.[2]

The academy aimed to provide preparation for life. A young girl was to secure a good literary training and both cultured and practical skill in the distinctive duties of womanhood.

The last quarter of this century was characterized as one of building and expansion. Many of the forces at work revolutionized the content and methods of education.[3] In secular institutions the rise of technical schools, manual training schools, kindergartens, land-grant colleges, scientific schools, and women's colleges indicates changing conceptions of education.[4] Catholic institutions could not be immune to

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[1] Ibid., p. 178.

[2] James A. Burns and Bernard J. Kohlbrenner, A History of Catholic Education in the United States, Chicago: Benziger Bros., 1937, p. 240.

[3] Isabel Bevier, Home Economics in Education, Chicago: J. P. Lippincott, 1924, p. 58.

[4] Ibid.

the changing tendencies,[1] and in their response to the growing demand for a better and more complete education for women[2] added post-graduate courses of collegiate grade. As early as 1862 at St. Mary's Academy, Notre Dame, Indiana,[3] and in 1885 at the Academy of St. Elizabeth, Convent Station, New Jersey,[4] post-graduate work was begun. During the last years of the 19th century, the first Catholic colleges for women were established.

Early Catholic Colleges for Women (1900-1920)

Establishment and Growth

Early Catholic colleges for women usually grew out of already existing academies conducted by religious communities. The colleges were influenced by their non-Catholic counterparts which preceded them in the United States. Throughout the country, in the decade from 1880-1890, a widespread interest was manifested in home economics through its introduction into the curriculum of the public high schools. As early as 1872, domestic economy had attained recognition in institutions of higher learning as Iowa State College that year offered "a course of lectures to the junior girls on matters connected with housekeeping."[5] Kansas State Agricultural College next offered a series of lectures "in 1873-74 in sewing; in 1875-76 a course of lectures was given by Professor W. K. Kedzie (chemist) on such subjects as bread, its composition, changes in baking; meat, changes in cooking; vegetables, composition and food value . . . Mrs. Cripps, who was in charge of sewing, gave lectures and lessons in cooking food, and a kitchen was fitted

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[1]Bowler, op. cit., p. 18. [2]Ibid. [3]Ibid., p. 19.
[4]Ibid. [5]Bevier, op. cit., p. 142.

up in 1877."[1] Illinois Industrial University had a similar course whose aim was "to give to earnest and capable young women a liberal and practical education, which should fit them for their great duties and trusts, making them the equals of their educated husbands and associates, and enabling them to bring the aids of science and culture to the all-important labors and vocations of womanhood."[2] In 1889, a fourth college, Oregon State College brought work of this kind into its curriculum.[3] Michigan State College, in 1895, established The Woman's Course including domestic economy.[4] By the beginning of the 20th century, home economics was an established unit in the curriculum of nine land-grant institutions.[5]

Of the 27 Catholic colleges founded prior to 1920, 13 included home economics in the curriculum. (See Table 1, page 60.) Among the 13 were Clarke in Dubuque, Iowa; Seton Hill, Greensburg, Pennsylvania; Mount Mary, Milwaukee, Wisconsin; Marywood, Scranton, Pennsylvania; and St. Catherine, St. Paul, Minnesota. Without doubt, these five institutions as well as those mentioned later in this text, were influenced by the founding of the American Home Economics Association in 1909. Grace Henderson has pointed out that public and private schools alike began offering work in homemaking and domestic science, in contrast to some earlier elementary school offerings in needlework, knitting, and manners.[6] The work and leadership of Ellen H. Richards and the publica-

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[1] Ibid., p. 123. [2] Ibid., p. 123. [3] Ibid., p. 126.

[4] College Catalog, Michigan State College, 1895, p.

[5] Lita Bane, The Story of Isabel Bevier, Peoria: Chas. A. Bennet Co., 1955, p. 39.

[6] Grace M. Henderson, Development of Home Economics in the United States, University Park, Pennsylvania: College of Home Economics Publication, n. 156, 1954, p. 4.

tion of books, brochures, and pamphlets dealing with child care, foods, household economics, and sanitation, which appeared at the time, directly influenced the development of this new field as it began to find its way into the curriculum of Catholic colleges.

Home Economics in the Curriculum

In Catholic education, mindful always that woman's sphere is the home, training in "plain and fancy sewing" was an unchallenged part of every curriculum as soon as the academy was established. Inasmuch as 44 per cent of the Catholic women's colleges began as academies,[1] it is not surprising that Catholic colleges included the subject in their early curricula. A review of the earliest colleges reveals differing opinions regarding the place of home economics in the course of study.

At the College of Notre Dame, Maryland, the first four-year college for women, established in 1896, home economics--sewing, cooking and household management, the central courses of the academy period--was retained, but it did not merit college credit.[2] At St. Joseph's College, Emmitsburg, Maryland, founded as a college in 1902 by Mother Seton's daughters, the Sisters of Charity of St. Vincent de Paul, "the branch of Domestic Economy received due attention in the young ladies' course of study."[3] At the College of New Rochelle, "the department of domestic economy was fairly well established even during the College's first years."[4] Originally New Rochelle was the college of St. Angela, which

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[1]Sister Margaret Marie Doyle, "The Curriculum of the Catholic Woman's College." (unpublished dissertation), Notre Dame, Indiana, June, 1922, p. 127.

[2]Edward J. Power, op. cit., p. 187.

[3]Ibid., p. 189. [4]Ibid., p. 191.

claims the distinction of having been the first college for women in New York State and whose 1904 charter permitted the Ursuline school to confer academic degrees. The catalog of St. Angela's College, 1906-08, described a general course, and special courses in elementary cooking, fancy and invalid cooking, general sewing and laundry work. The last named course was described as a "good practical course in the washing and ironing of plain and starched pieces; the doing of fine laces, the removal of stains."[1]

Trinity College, Washington, D. C., founded by the Sisters of Notre Dame of Namur, rightly claims the distinction of being the first institution for the higher education of women to be established as a college. Although the curriculum was planned to embrace domestic economy, at no time in its history has this branch of learning ever been taught.[2] According to the plan, the curriculum of Trinity College was to

> embrace all the branches taught in the best colleges of the same grade, for women, with the addition of the science of Religion, Domestic Economy, and other branches deemed useful in fitting a woman for her proper sphere in the Home and Society. Together with science and religion--knowledge and the love of God--love of country will be instilled; a laudable pride in its glorious history and fidelity to its Constitution and laws inculcated at all times.[3]

The College of St. Elizabeth, New Jersey, founded in 1899, announced that "courses would be offered in the domestic arts, without

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[1] Ibid.

[2] Mary Syron, "A History of Four Catholic Women's Colleges" (unpublished thesis, Master's), University of Detroit, Detroit, 1956, p.

[3] Power, op. cit., p. 192.

which no woman's education can be complete."[1] Although degrees were conferred for the first time in 1903, it was not until 1915 that the first Bachelor of Science degree was conferred upon a home economics major. The pattern of program enrichment is revealed in a recent address given by the president of St. Elizabeth's at the New Jersey Home Economics Association, Atlantic City:

> By the year 1905-06 the catalog was using the term "home economics" which included (1) Domestic Science and Household Arts and (2) Foods. Topics listed for consideration were home and family life, ideals and standards. The treatment of foods indicated consideration of the chemistry of foods, division into classes according to use in the body; comparison of nutritive and market values; food in health and disease; practical application to daily life in the home of the principles of chemistry, physics, biology, physiology, and bacteriology.
>
> Among the aims to be achieved as listed in the 1905-06 catalog were the establishment of habits of order, neatness, and care, the development of poise, self-reliance, and a sense of personal responsibility.
>
> . . . by the year 1907-08 the catalog listed eleven courses in home economics.
>
> A certificate program in home economics was organized, available either as a special program or offered on an elective basis over and above the regular courses taken by students working for the Bachelor of Arts Degree. The first certificates were awarded in 1911.
>
> The College of St. Elizabeth conferred its first Bachelor of Science Degrees upon students majoring in home economics in June, 1915.[2]

While it was not until 1912 that "Home Economics" became the official term for all domestic sciences or art, home science, and household science or art courses,[3] St. Elizabeth's was one of the Catholic

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[1]From an address given by Sister Hildegarde Marie, President of the College of St. Elizabeth, at the meeting of the New Jersey Home Economics Association, Atlantic City, November 9, 1962.

[2]Ibid.

[3]Maude Gilchrist, The First Three Decades of Home Economics at Michigan State College, 1896-1926, Michigan State College Bulletin, Vol. XLI, n. 20 (May, 1947), p. 78.

colleges already using it.

Another of the early pioneer colleges for women was St. Mary's, Notre Dame, Indiana. On March 23, 1903, the charter of St. Mary's Academy was amended to read: St. Mary's College, Notre Dame. By 1905, a four-year course required for graduation was met; by 1915 the department of domestic science was organized.[1]

The general features of growth of the early Catholic college are described by Edward J. Power:

> The Catholic academy for women was planned and designed to offer a distinctively feminine education for the girls who attended; the Catholic women's college, although it retained certain features of the objectives of the academy period, used as its model the colleges for men and tried to organize a curriculum which would enable it to compete favorably with colleges for men. The old allegiances to feminine education were honored mainly by including credit and non-credit courses of domestic economy in the curriculum and by maintaining a constant vigil over the development of students' manners and morals.[2]

Objectives of Home Economics

Typical of the objectives defined by the early Catholic colleges are those stated by one of the Texas institutions. The college catalog of 1911 stated: "Experience has shown that young girls are lacking in the skills required for the management of household economics."[3] To train students in manipulative skills was evidently one of the specific purposes of the beginning programs. Other stated objectives related to the cultural training of women, to the personal development of the student, and to preparation for effective citizenship. The Sisters of Providence, Our Lady of the Lake College, San Antonio, Texas, offering domestic science as early as 1911, were the first educators to introduce

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[1]Power, op. cit., p. 194. [2]Ibid.

[3]Catalog, Our Lady of the Lake, San Antonio, Texas, 1911.

home economics in the secondary schools of that State. By 1924 they had established a college department of household economics and by 1928, had graduated three majors in clothing.

The College of St. Benedict at St. Joseph, Minnesota, founded in 1913, began as a "finishing school." Emphasis was placed on the arts, including homemaking arts, which aimed to train a woman culturally and to impart a few household skills. Listed in the early catalogs are needlework, sewing, cooking, china painting, and "hair work."[1] The Sister involved in initiating the home economics program, Sister Adelgundis, O.S.B., and who later became dean and librarian of the college, taught cooking and sewing in a small basement room. In 1914, one part of the library was used for a sewing room.

In 1915, home economics began at St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana, with the offering of isolated courses in clothing, foods, home care of the sick, home management, child care, and nutrition.[2] The 1918 college catalog stated the following purpose of its course:

> In order to develop in the students an appreciation and a practical understanding of household duties and to awaken in them an interest in all that concerns the welfare of the home, the Department of Domestic Science and Household Arts has been established.[3]

Because of the tremendous demand at this time for women with training in dietetics, institutional management, and other professional aspects of

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[1]Catalog, College of St. Benedict, St. Joseph, Minn., 1913-14.

[2]Indiana Home Economics Association, A History of Home Economics in Indiana, Indianapolis: State Department of Public Instruction, 1963, p. 48.

[3]Catalog, Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, Indiana, 1918.

home economics created by World War I, Catholic colleges as well as the land grant colleges responded to the need. St. Mary-of-the-Woods was among the first to turn its endeavors toward professional training. By 1919 the course leading to the B.S. degree in home economics was established.

The home economics department at St. Theresa College, Winona, Minnesota, also cooperated in the World War I effort by offering a home economics emergency course "designed to prepare teachers to organize and conduct effectively in their schools such additional work as has been made imperative by war-time needs.[1] Miss Helen Rider, Federal Demonstrator for the Program, visited the College during the week of April 22-26, 1918, to supplement the training of 20 young women enrolled in the special course given at the request of Herbert Hoover. In addition to lectures given on food conservation, Miss Rider explained the government's idea of war-time economy in the matter of women's clothing.[2]

The initial non-credit vocational course offered at the College of Saint Teresa in 1915-16 included such courses as Food Study, Bacteriology, Food Analysis and Adulteration, Chemistry of Cleaning Agents, Physiological Chemistry, Textiles, Practical Nursing, Household Management, Cooking I and II, Sewing, and Household Arts.[3] A study of the catalogs of this College showed changes in the titles used to designate the home economics department:[4]

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[1]Bulletin of the College of Saint Teresa, V (1918-19), p. 69.

[2]The Teresan News-Letter, I, n. 3, May 18, 1918, "Miss Helen Rider, Federal Food Expert, is Urging War-Time Economics in the Home."

[3]Catalog of the College of St. Teresa, Winona, Minn., 1915-16, p. 41.

[4]Archives, College of Saint Teresa. A List of Courses and Instructors.

1916-17	Household Science
1917-18	Domestic Science
1919-20	Domestic Science Art
1929-30	Home Economics
1931	Foods and Nutrition
1954	Department of Home Economics

These changes in terminology reflect the thinking apparent in larger universities of the United States; for instance, Agnes F. Morgan, Department Head at the University of California, wrote in 1921: "home economics is now emerging into an orderly body of applied science and art." She believed that university standards must prevail in any institution of higher education with home economics work based principally on the applications of the fundamental sciences.[1]

The early Catholic colleges for women, patterned after the colleges for men, differed from the Catholic academy designed to offer distinctively feminine education. Traces of the academy were evident in the credit and non-credit courses in domestic economy included in the curriculum. Objectives of the domestic science programs in the earliest Catholic colleges were related to the development of manipulative skills, personal growth, and preparation for family living and effective citizenship. In the beginning little emphasis was placed on professional preparation.

Expansion of Catholic Colleges (1920-1964)

Establishment and Growth

The period between 1920-1930 marked a rapid growth in Catholic colleges for women. Further emphasis on home and family life was given by the gradual introduction of various phases of home economics into

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[1]Agnes F. Morgan, "Physical and Biological Chemistry in the Service of Home Economics," Journal of Home Economics, 13 (December, 1921), p. 586.

the newly founded colleges. On the West coast, the College of Notre Dame, Belmont, California, beginning as a junior college in 1923, grew into a four-year degree-granting institution, and developed a program in foods and nutrition and in home economics education. A similar pattern unfolded at Loretto Heights, Colorado.

In the Middle States during this decade, home economics originated at the College of St. Scholastica, Duluth, Minnesota; at Rosary College, River Forest, Illinois; at Mundelein College, Chicago, Illinois; and at Mount St. Scholastica, Atchison, Kansas. Like the majority of program developments in Catholic colleges, the home economics departments of these four colleges were organized by the president, the dean, and the first home economics instructor in response to demands made by students for professional courses in the field.

In the East, at Regis College, Weston, Massachusetts, within ten years of its inception, the department of home economics became the second largest department in the College. This encouraging growth ceased temporarily, however, when the B.S. degree was superseded by an A.B. degree. This illustrates the American Catholic College's historical attitude toward the importance of liberal culture. Despite the fact that areas of concentration in home economics were permitted and desired, and the degrees of Bachelor of Science or Bachelor of Arts awarded, the attitude was often one of tolerance only rather than whole-hearted approval.

Although early specialization was less common in women's colleges than in the coeducational college of this decade,[1] Saint Joseph

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[1] Mary E. Wooley, "Education of Women," The Americana, 9 (1922), p. 696.

College, Emmitsburg, Maryland, in listing reasons for changes in home economics curriculum, pointed to emphasis on the areas of specialization to meet the current trends as stated by educators in general and the home economics organizations in particular without sacrificing their first aim of education of young women for Christian family living.

Three home economics departments were likewise begun with the establishment of three Catholic colleges in Pennsylvania in 1926-27; namely, Villa Maria College and Mercyhurst College, Erie, and Chestnut Hill College, Philadelphia. These programs were strongly undergirded with liberal arts since more than 50 per cent of the courses were in the humanities, social sciences, and natural sciences. The programs aimed to educate women in Christian culture and to develop intellectual and professional proficiency. Specifically, the home economics programs aimed to develop responsible family members and effective citizens.

In the South, Catherine Spalding College, established as Nazareth College in 1920, Louisville, Kentucky, offered home economics for the first time in 1927 for the purpose of providing opportunities for women to prepare better to fulfill their role of homemakers. Changes in emphasis over the years included the liberalizing of several home economics courses and the relating of these courses to the overall purposes of the college as a whole.

Michigan's first home economics program was established at Marygrove College, Detroit, in the year 1927-28. The home economics department with its laboratories and home management suite was an integral part of the liberal arts building when the college opened on the Detroit campus. It was planned by the administration with the approval of the Chancellor of the College, Reverend Mother Domitilla and Miss Mary

O'Leary, the first instructor in home economics and head of the department for seven years, who worked with the administration in developing the curriculum and in planning for the growth of the department. Programs for food and nutrition, clothing and textiles, retailing and home economics in business were introduced under the able administration of Miss Ida Didlier, assisted by Miss Josephine Blandford.[1] The specific purposes of the beginning program stated that Marygrove College was dedicated to the formation of women in whom a Christian hierarchy of values was the unifying factor of an integrated personality. Hence the aims of the home economics program were (1) to teach the student to utilize and integrate the knowledge obtained in the natural and social sciences, philosophy and religion, art and literature in improving all phases of personal, family and community living; (2) to develop qualities of leadership in each student and an abiding sense of personal responsibility; and (3) to prepare each graduate for an occupation in which her natural talents and feminine qualities can be utilized to the fullest extent in improving personal, family, and community living.[2] An account given in The Campus Reporter of the home economics club suitably illustrates the penetration of these objectives into the ideals and activities of the club.[3]

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[1]From a report written by Sister Ann Catherine, I.H.M., present Department Head, Marygrove College, Detroit, Michigan.

[2]Ibid.

[3]The Campus Reporter, Commencement Number, Vol. XXXVI, n. 27, Marygrove College, Detroit, Mich., 1958, pp. 47-48. "The So Bheas Club" by Jeanne Rappleyea:

"To the Marygrove home economist, So Bheas, a Gaelic phrase meaning better living, is significant in its implications for improving all phases of personal, family, and community living. The Marygrove home economics club, however, has not always been known as 'So Bheas.' Under the direction of Miss Mary O'Leary, the first head of the home economics

The decade 1930-40 witnessed the most rapid growth in the Catholic college home economics programs. This expansion may be a reflection of the growth in teaching communities in the United States. Only 70 separate communities were listed as original foundations in 1913 while in 1930 there were more than 200 teaching communities engaged in the work of Catholic schools.[1] Some Catholic institutions opened home economics programs to educate their own Sisters in the field. Maryhurst College in Oregon reported that its program developed because of student demand, because of encouragement from His Excellency, the Most Reverend Archbishop Edward D. Howard, because of the needs of its own religious community, the Sisters of the Holy Names of Jesus and Mary who operated the college, and because of the College president's conviction

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department, the 'Home Economics Club' was organized in the Fall of 1928. During the next two years, club members studied the women saints in hope of finding a suitable patron for their organization. St. Bridget of Ireland qualified. So with an Irish patron, the girls sought a Gaelic name for the club. A priest in Ireland was consulted, and after much correspondence, 'So Bheas' was chosen as the new name.

"Better living was the goal of St. Bridget, that great exemplar of Christian womanhood among the Irish saints. St. Bridget is the model of good housewifery also, for she taught the dignity of manual work in crafts and housework.

"In addition to the patron saint, charter members chose as the models of the ideals of the club Xenephon and Ellen H. Richards, the man and woman whose lives and works have contributed most to the establishment of home economics as a science. Xenephon, the Greek historian, in his ECONOMICS, sets forth the ideal of domestic life and describes in detail the loving cooperation of a lord and his lady, and their methods of dominion over their household. This ideal parallels the Christian principles of domestic life.

"Ellen H. Richards, a woman of broad vision and executive ability, possessed a longing for usefulness and a love of pioneering. Because of these two great interests, she gave herself to others, and after the fashion of the explorers, she gave joyously and enthusiastically, so that the record of her life and labors is the story of happy excursions into fresh fields of service. Her crowning labor was the organization of the Home Economics movement; 'crowning' because it brought together her numberless lines of work and directed them toward a well-defined end--education for right living."

[1]Burns and Kohlbrenner, op. cit., p. 127.

of the need for such a program. No other Catholic college in the Northwest offered home economics at that time.

Incarnate Word College, San Antonio, Texas, became keenly aware of the tremendous need of trained home economists in the various fields of specialization. The administration was also aware of the need of youth to prepare for their future as well as their present home and family life. Perhaps the constant requests at the registrar's office for a degree program in home economics was the deciding factor that inspired Incarnate Word College to open its doors to students in September, 1938. From 1938 on, while the curriculum was designed and modified essentially to meet the needs of various groups enrolled, the three-fold goal remained unchanged: personal development, professional development, and preparation for home and family life. The greatest changes in the curriculum were in compliance with the Smith-Hughes vocational certification and the new academic requirements of the American Dietetics Association.

Home Economics in the Curriculum

In the 1920's, the need for training teachers of home economics was recognized by the Catholic college. Preparation provided by the elective courses failed to build adequate background for the secondary teacher. Early in the Lake Placid Conferences, this need had been recognized by the public school officials and a system of certifying teacher training schools had been developed.

St. Mary's-of-the-Woods College, Indiana, was one of the first Catholic colleges to organize a curriculum to train home economics teachers. Although elective courses had been available to students as early as 1914 when the college was established, the 1920 catalog was the

first volume to describe a teacher training program:

> The Department of Home Economics is planned to meet the needs of various classes of students:-
>
> 1. It offers a four-year course leading to the degree of Bachelor of Science in Home Economics, for those in particular who wish to teach Home Economics in secondary or other schools, or to engage in other vocational work calling for this professional training.
> 2. It offers a two-year H omemakers' Course, including electives in cookery, textiles, sewing, sanitation, house decoration, etc.
> 3. It offers detached courses such as a year in cookery or in Textiles and Sewing to those who wish the knowledge as part of a liberal education.[1]

The catalog stated that credits accruing in classes (2) and (3) above could be counted as free electives toward the requirements for a Bachelor of Arts or a Bachelor of Science degree, but not as substitutes for the required credits in science. Candidates for the Bachelor of Science in Home Economics were required to have 36 to 40 semester hours in the home economics courses. They could major either in Domestic Science or Domestic Art. In both cases, certain subjects were required, others were elective. The general requirements were listed as follows:

English Composition	6 hours
English Literature	6 hours
Psychology	3 hours
Sociology or Economics	3 hours
Language	14 hours

Students presenting two high school units of a language were required to take only one year of the same language in college. Students who had not presented a unit in general physics were required to take the course in college.[2] In addition to three professional education courses, the student who planned to teach home economics was required to take observation and practice teaching two periods a week, and also methods of

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[1]Catalog, St. Mary-of-the-Woods, Indiana, 1920. [2]Ibid.

home economics for two periods each week.[1]

Although the above catalog description may appear to be an isolated example, it does illustrate the major curricular trend of home economics in other Catholic colleges as well. Up to World War II offerings of a professional nature, including teaching, dietetics, retail merchandising, and the like continued to find a place in the Catholic liberal arts curriculum. Judging from the general requirements listed above, the concept of a major in home economics included the humanities and sciences. And it is noted, too, that home economics courses were accepted as a part of liberal education.

While Lita Bane, in the 1940's, was suggesting the need for reciprocity between home economics and liberal arts, that each might contribute to a liberal education for all students,[2] the National Catholic Education Association's Committee on Educational Problems and Research was concerned with the weakness of the Catholic school system in regard to Christian family living. Sister Eugenia Marie Golden, R.S.M., stressed the need for investigation:

> Speakers on the NCEA rostrum have pointed out at recurring intervals the need for study and investigation of the weaknesses observable in the Catholic school system. Some of these criticisms have relevance for this whole question of education for Christian family living. They have asked for suitable correctives to eradicate certain defects in order that the aims and objectives of Catholic education may be brought closer to attainment.[3]

In response to the problem at the college level, the following

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[1] Ibid.

[2] Lita Bane, "Home-Centered Education Enriched by the Arts," Journal of Home Economics, 40 (November, 1948), p. 501.

[3] Sister Eugenia Marie Golden, R.S.M., "Aspects of the Social Thought of the National Catholic Education Association 1904-1957" (unpublished doctoral dissertation, Fordham University, N. Y., 1958), p. 125.

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general resolutions are found in the Association's 1944 Bulletin:

> The home is the fundamental educational agency. The first responsibility for the proper rearing of children and young people is vested in parents, and hence the rights of parents in matters educational are prior to those of the government, the school, or any other agency. . . . Effective cooperation between home and school is of vital importance. At the same time it is the duty of schools at every level to provide opportunities for education for family living and for homemaking.[1]

Sister Mary Eveline, S.C., as a convention speaker, pointed out that every department of the college should contribute to wholesome family life. From apologetics and philosophy the future mother learns the teaching of the Church on the sacredness of Catholic family life and the duties of motherhood. Such knowledge effectuates cooperation, thrift, reverence, obedience, and the other virtues that make for domestic happiness. Home economics teaches interior decorating, budgeting, marketing, cooking and a knowledge of food values and management, all of which are conducive to good, artistic, economical housekeeping.[2]

The Catholic women's colleges have continued to make a distinct contribution to the cause of Christian family living. Since their establishment in 1916 as a permanent section of the college department of the NCEA, they have shown deep concern for the problems facing their graduates. Representatives of this section of the organization have insisted repeatedly that colleges should prepare students for family living since the majority will be mothers and homemakers.[3] The encyclical on Christian Marriage in 1930 and the statements of the Catholic hier-

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[1] "Resolutions," National Catholic Educational Association Bulletin, XLI (1944), p. 92.

[2] Sister Mary Eveline, S.C., "Objectives of Catholic Colleges for Women," National Catholic Education Association Bulletin, XXIX (1932), pp. 136-45.

[3] Sister Eugenia Marie Golden, R.S.M., op. cit., p. 139.

archy on the family life movement throughout Catholic America have greatly strengthened home economics education for home and family living.[1]

But in the 40's home economics administrators in Catholic colleges felt they were not doing enough to strengthen their own programs. Home economics seemed to have a potential, they thought, for improving family living not yet demonstrated. The time seemed ripe for some united action on the part of those most interested in the development of Christian family ideals to do something more concrete. With this idea the National Catholic Council on Home Economics began to take shape.

The Founding of the NCCHE.*--Early in June, 1946, Sister Mary Pierre, B.V.M., Chairman of the Home Economics Department, Mundelein College, Chicago, made a survey of teachers in 36 colleges and four high schools in 16 different states to get their reaction to a set of questions, namely:

1. Would you be interested in a meeting of Catholic home economics teachers at the Annual National Convention of American Home Economics Association?
2. Would you consider a permanent organization desirable?
3. Could these meetings improve teaching through shared experiences?
4. Could these meetings improve teaching of the Papal Encyclicals?
5. Could these meetings better promote standards of Christian family living?[2]

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[1]Sister Cecile Therese, "Historical Resume," NCCHE Bulletin, Vol. VII, n. 2 (February, 1955), p. 4.

[2]Minutes National Catholic Workshop on Home Economics, July 26, 1946.

*Hereafter NCCHE will be used to designate the National Catholic Council on Home Economics.

When 80 per cent of the colleges contacted responded favorably, Sister Mary Pierre wrote to the president of the American Home Economics Association, reporting a summary of the survey findings and asking if the American Home Economics Association would look with favor upon the contemplated Catholic organization. The president's answer, a personal one, encouraged whatever could be done to alert all teacher of home economics to improve personal, home and family living.[1] Thus the NCCHE began to function.

The organization, originally formed as a workshop, was no doubt a major factor influencing curriculum development. One of its purposes was to provide a medium whereby the aid and inspiration of Catholic philosophy on home and family could be made accessible to home economists. This purpose has been partially achieved by the precedent begun in 1947 of having the local Bishop or Archbishop as speaker at each of the annual meetings. Not only was this practice a means of gaining recognition, but it also brought to the attention of the hierarchy the need for training teachers and the problems of instruction in home economics at the college level.

The idea of gaining recognition appeared to be an important one. While the Committee on Criteria for Evaluating College Departments by the American Home Economics Association was not directly related to the 1948 workshop meeting at St. Paul, Minnesota, it was important insofar as "gaining recognition" was concerned, and therefore it was discussed at this workshop. Out of 60 colleges and universities chosen to participate in

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[1]"NCCHE'S First Dozen Years; a Brief History," by Sister Mary Pierre, B.V.M., NCCHE Bulletin, May, 1962, p. 5.

this study, five were Catholic colleges.[1] In addition, Clarke College in Dubuque and Mundelein College in Chicago were included since the chairmen of these departments were appointed committee members. Three basic concepts accruing from recent meetings of the Committee on Criteria for Evaluating College Home Economics Departments were reported by Sister Mary Pierre at this 1948 Workshop meeting:

> First, the primary function of home economics is preparation for personal and family living. Second, home economics is a part of general education and courses in this area should be made available to all students. This will not be possible if we restrict our courses by many prerequisites and gear our training for professional life. Third, departments of home economics are urged to limit the number and type of professional curricula to those for which they have a well-qualified staff, adequate space, libraries, equipment, and opportunities for work experience.[2]

Two additional notes of interest from the 1948 minutes that are worthy of mention relate to an official title for the organization and to the need for training teachers. Since no permanent name had been decided upon and the term "Workshop" was tentative, it was agreed at this meeting that the National Catholic Council on Home Economics would be the official title. Finally, attention was called to the objective stated at an earlier meeting that Catholic administrators and educators should be made aware of the need for training teachers in home economics in Catholic schools of higher learning, especially at the Catholic University of America.[3]

In San Francisco in June, 1949, new emphasis was placed on the Christian family living program. The report of this conference indi-

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[1]Report of Chairman, Third Annual Meeting, National Catholic Home Economics Workshop, June 19, 1948. (Colleges participating in Committee on Criteria: Regis, Weston, Mass.; Mount Mary, Milwaukee, Wisconsin; Rosary, Chicago; St. Mary-of-the-Woods, Indiana; and St. Elizabeth, Convent Station, New Jersey.)

[2]Ibid. [3]Ibid.

cated marked progress in attempts to bring to Catholic educators an awareness of untapped resources available for teachers. Reports from the business session revealed some interesting facts: Membership had increased from the original 49 up to 269 as of June, 1949. Investigation of graduate study for Catholic home economists was also under way.

Establishment of a Graduate Program at St. Louis.--One of the first tasks laid down as part of the NCCHE's program of work was to investigate the possibilities of a graduate program. Originally it was thought that the Catholic University of America, Washington, D. C., would offer such facilities. But not the least discouraged by a refusal from the University, Sister Mary Anselm, C.S.J., Peoria, Illinois, who had been appointed to the task of exploring this matter, carried her petition to the Reverend Paul C. Reinhart, newly appointed president of St. Louis University, laying before him the difficulties many religious Sisters had experienced in attempting admission into university graduate programs in home economics. The difficulties were not on the part of the institutions, but from Cardinals and Bishops who refused to permit religious teachers in their dioceses to attend non-Catholic universities.[1] In her letter of petition, Sister Anselm states, "I shall deeply appreciate any consideration you give to the solution of this very pressing problem of religious teachers of home economics." Catalogs were sent to Father Reinhart at this time, according to Sister's letter.

Included in Father Reinhart's response was concern over the lack

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[1]A letter written by Sister Anselm, January 30, 1949 to Father Paul C. Reinhart, S.J.

of an undergraduate program in home economics at St. Louis University:

> It is considered inadvisable to have a department offering graduate work without a strong undergraduate foundation. To provide both an undergraduate and graduate program in Home Economics, even with a certain amount of utilization of other departments, would involve quite a large undertaking. However, I can assure you that I will give the matter very serious thought and will try to have some definite information for you in time for your June report.[1]

Subsequent handling of the matter was referred to the Executive Secretary, Committee on Graduate Studies; the Reverend R. J. Henle, S.J., who studied the home economics university programs, met with Sister Anselm, and after discussing the situation, gave an affirmative answer.

In her prayerful eagerness to see the program come alive, Sister Anselm pleaded for a public announcement in the fall of 1949.[2] But Father Henle, realizing that success in an undertaking of this magnitude depended greatly upon circumspect and judicious procedure, requested further information regarding qualified faculty and curriculum procedures.[3]

Sister Anselm wasted no time in complying with the requests. Correspondence during the following three months included letters written to Catholic women holding the degree of Doctor of Philosophy, let-

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[1]A letter addressed to Sister Mary Anselm, C.S.J., on February 4, 1949, signed by Paul C. Reinert, S.J., President, St. Louis University.

[2]Taken from a letter dated September 28, 1949, addressed to Reverend R. J. Henle, S.J., signed by Sister Mary Anselm, C.S.J.

[3]Taken from a letter dated October 4, 1949, addressed to Sister Mary Anselm, C.S.J., signed by Reverend R. J. Henle, S.J.:

"Although we are still working with the hope of beginning the program in Home Economics Education next summer, I do not think we are prepared at present to make any sort of announcement concerning it.

"If you could help me on the following points I should appreciate it very much:

1. Where can I find a basic bibliography for the subject of Home Economics?
2. Do you know any Catholics who have doctorates in the field and might be interested in teaching at St. Louis University?
3. Is there any national organization which would have any standards of evaluation for programs of this sort?"

ters both to and from Sister Mary Martha, C.S.J., and Sister Mary Pierre, B.V.M., who were involved in setting up the program, letters from deans of graduate schools of home economics throughout the United States who had been consulted for appraisal of the program.

The evolving program leading to the degree of Master of Science in Education was announced[1] in February and inaugurated in June, 1950. With philosophy, psychology, sociology, and theology forming the background for the personal and family living courses, and with Fontbonne College providing the undergraduate work necessary for a strong graduate program, it was announced in February, 1950, to the Superiors of various religious orders through the United States, to the Bishops and to Catholic publications, such as America. A brochure prepared by the Uni-

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[1]"Saint Louis University, St. Louis, Missouri, February 23, 1950

"To the Very Reverend Superior:

"One of the very important movements in secondary education has been taking place in the field of Home Economics. This field has come to include, in addition to homemaking skills, a complete training for family living. Programs centering around the home and the child have been and are being introduced in our high schools, both Catholic and public.

"The problem of training teachers for these programs has become acute. It is obvious how dangerous it is, not only for Catholic education but even for the Sisters and nuns themselves, to receive their training in such matters at a non-Catholic institution. Yet, up to the present, no Catholic University has offered a graduate program in this field. Consequently, members of the National Catholic Council on Home Economics, various religious superiors and numerous Catholic teachers have repeatedly requested St. Louis University to undertake the needed teacher training.

"The purpose of this letter is to announce that St. Louis University, in cooperation with Fontbonne College, is inaugurating a degree program in Home Economics Education for the preparation of Catholic teachers. It has been a matter of no little difficulty to assume an additional burden at this time when the University is faced by so many critical financial and educational problems. We should, therefore, like respectfully to solicit approval and support for our effort to meet this pressing need of Catholic Education.

"Respectfully yours in Christ,
"R. J. Henle, S.J.
"Executive Secretary
"Committee on Graduate Studies"

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versity to accompany announcements stated that the program in home economics education was intended to provide professional training and a thoroughly Catholic background for those who intended to teach home economics in Catholic colleges and high schools. The program was centered about the home and the family in accordance with the objectives laid down by the National Criteria Committee of the American Home Economics Association to achieve a rich and satisfying home and family life. Consequently, the program was concerned with the social, economic, aesthetic, managerial, health, moral and religious aspects of family relations, child development, food, clothing, and housing. The focal point was the Catholic family; the viewpoint, that of the Catholic teacher and educator.[1]

The prerequisites for entrance into the program stated that either a Bachelor of Arts or a Bachelor of Science degree and at least twenty semester hours in home economics which meet the approval of the director, and courses in education equivalent to the requirements for the teacher's certificate.

Requirements for the Master of Education degree, as printed in the March issue, 1950 of the NCCHE Bulletin, included (1) An instrumental knowledge of statistics, to be established either by an examination or by achieving a "B" grade in Ed. 126, Introduction to Statistics; (2) Approved courses to total 30 semester hours, including at least one seminar; (3) A written report on an approved problem in home economics education or additional course hours, depending upon the individual student's program.

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[1] Op. cit., NCCHE Bulletin, Brief History, p. 6.

Letters of approval and support followed rapidly upon the initial announcement.[1,2,3,4] Professional persons who had been consulted offered constructive criticism and/or suggestions helpful to the improvement of the program. Beatrice Paolucci[5] commented on the course, Trends in Home Economics, and upon the excellence of offerings in related areas; Mildred L. Sipp[6] thought the program needed to offer a larger

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[1]A letter dated February 27, 1950, addressed to the Reverend R. J. Henle, S.J., signed by Joseph E. Ritter, Archbishop of Saint Louis.

[2]A letter dated February 28, 1950, from Reverend William G. Goodrow, Secretary to the Bishop of San Diego, addressed to Reverend R. J. Henle, S.J.

[3]A letter addressed to Father Paul C. Reinert, S.J., dated April 6, 1950, from Edna P. Amidon, Chief, Home Economics Education Service, Federal Security Agency, Office of Education, Washington, D. C.

[4]A letter addressed to Sister Mary Pierre, B.V.M., dated April 6, 1950, from Edna P. Amidon:

"I agree with you that it is very important to have programs in home and family life taught by personnel with a home economics background. We are glad you have been able to help administrators in this man's college understand the contribution which home economics have to make to graduate and undergraduate work.

"As I looked over the program I wished it might be possible to talk with you about it. Do you plan to have students have any experience with children and young people in connection with their child development and adolescent psychology courses? In the child development particularly, a great deal seems to be planned for so few credits; it would seem very important to give the course reality to students through providing experiences with children. Is RI 145 to deal at all with choice of a mate, courtship and family relations problems?

"It was so good to hear from you again and to know about ways you are using the work of the Committee on "Criteria for Evaluating College Programs."

[5]A letter addressed to Sister Mary Anselm, C.S.J., dated April 10, 1950, from Beatrice Paolucci.

[6]A letter dated February 27, 1950, addressed to Sister Mary Pierre, B.V.M., from Mildred L. Sipp, Director, Home Economics Division, The State University of New York, New York State College for Teachess, Buffalo, N. Y.

number of courses in the upper division; Jessie Harris[1] admired the emphasis on home and family living which the Catholic Church was placing on this factor; Mary Beeman[2] from the State of Indiana raised two questions as to the place in the program for psychology of childhood and premarital problems; Helen Judy Bond[3] commented on the contribution of home economics to other subject matter areas on any campus where home economics is taught at the graduate level; from Frances Zuill[4] came encouragement and congratulations; and Dean Marie Dye[5] from Michigan State College offered many helpful suggestions in bringing the program to maturity by June, 1950, in readiness for its first summer session.

During that first summer, 38 students from 15 states took advantage of the program. Subsequent years brought continued growth, support, and interest. During the first three years, Sister Mary Martha, C.S.J., guided the program until Sister Mary Anselm became its full-time director under Reverend Trafford P. Maher, S.J., Head of the Education Department.[6]

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[1]A letter dated January 27, 1950, addressed to Sister Mary Pierre, B.V.M., from Jessie Harris, Vice-Dean, College of Home Economics, The University of Tennessee, Knoxville.

[2]A letter written by Mary Beeman, Head, Home Economics Department, Ball State Teachers College, Muncie, Indiana, dated January 30, 1950, addressed to Sister Mary Pierre, B.V.M.

[3]A letter dated March 17, 1950, addressed to Sister Mary Pierre from (Mrs.) Helen Judy Bond, Head, Department of Home Economics, Teachers College, Columbia University, New York 27, N. Y.

[4]A letter dated April 14, 1950, to Sister Mary Pierre, B.V.M., from Frances Zuill, Director of Home Economics, The University of Wisconsin, Madison.

[5]A letter to Sister Mary Pierre, B.V.M., from Dean Marie Dye, Michigan State College, East Lansing, Michigan.

[6]NCCHE's First Dozen Years, op. cit., p. 6.

Immediately following the opening of the first summer session, inquiries and applications arrived from teachers in public and other private schools alike. Hence, an invitation regarding the 1950-51 academic year was sent out by Father Henle.[1] Through the years the program has continued to flourish. To date there have been 155 master's degrees granted.

In 1958, Pope Pius XII honored Sister Mary Anselm, C.S.J., and Sister Mary Pierre, B.V.M., with special papal blessings and plaques for their instrumentality in establishing the graduate program in home economics at St. Louis University. The Very Reverend Paul C. Reinert, S.J., President of the University, made the presentations. Justifiably, these two Sisters have been called "pioneers in the modern home economics field; Apostles of education for Christian living. . . ."[2] Their dauntless courage demonstrated on countless occasions bespeaks their awareness of the Church's concern for safeguarding and strengthening home and family life.[3] Their persistent opposition, evident in their contribu-

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[1]A letter written by R. J. Henle, S.J., Dean of the Graduate School.

"The Graduate School of Saint Louis University has opened a program in Home Economics Education leading to the degree of Master of Education. This program was originally intended for teachers of home economics in Catholic high schools and has therefore a Christian orientation. We have, however, received many inquiries and applications from teachers in public and other private schools. All interested persons are welcome in the program. Those who have been with us this summer have expressed their complete satisfaction with the courses now being offered.

"I therefore thought that you and those who are engaged in teaching home economics in your school systems might welcome this opportunity to obtain an advance degree in Home Economics Education at a local institution on a part-time basis.

"I am therefore sending you several copies of a statement of the program and of the courses available during the first semester of 1950-51. I would appreciate it if you would call the attention of any interested persons to this opportunity, and I assure you that we would be very happy to do all we can to make this degree work of practical benefit to your teachers."

[2]NCCHE's First Dozen Years, op. cit., p. 7. [3]Ibid.

tions throughout the National Catholic Council on Home Economics Bulletins since 1948, to teaching simple "skills" instead of "principles" has resulted in continuous reappraisal of objectives and has led to the formulation of a broad, integrated curriculum on secondary and undergraduate levels. The graduate program established in Christian family living was but the logical step in a progressive developmental pattern.

In addition to the task of establishing a graduate program, the National Catholic Council aimed from the outset at promoting the work of the American Home Economics Association. NCCHE presidents have consistently urged their members to take advantage of the leadership provided by AHEA in promoting curriculum standards and improving teaching methods. Among the original purposes laid down in the new Constitution was the "collaborating with the AHEA and offering contributions when possible,"[1] especially through membership.

During the period of expansion (1920-1963), home economics in the curriculum of the Catholic college went through two major phases: (1) up to 1940 the curriculum seemed to advance gradually toward specialization, although it retained its primary purpose of preparation for personal and family living and was considered a part of general education; (2) after 1940 and throughout the post World War II period the curriculum expanded ever more rapidly, with increasing areas of professional specialization, to a point where restrictions needed to be made. The Committee on Criteria for Evaluating College Departments of AHEA, participated in by Catholic college home economics departments, attempted to limit the number and type of professional curricula to those for which

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[1]Constitution of the National Catholic Council on Home Economics, p. 1.

the department had well qualified staff, and adequate space, libraries, equipment, as well as opportunities for work experience. The postwar international involvements, the marked increase in student population, and the expansion of technology and scientific research resulted in new emphasis on the need for fundamentals and broad principles in the home economics curriculum.

With the founding of the National Catholic Council on Home Economics came reemphasis on preparation for personal and family living. Although the Council from its inception was meant to be a "workshop," it now appears to have all the earmarks of a full-fledged association. It has a strong, well-organized governing body, a constitution and by-laws, a membership nearing 1000, a voice of its own--the Bulletin, published three times yearly. Chief among the endeavors of the NCCHE are the promoting of more adequate teacher preparation, cooperating in adult education, encouraging research, improving textbooks and other publications relative to Christian family living, and providing a medium whereby the aid and inspiration of Catholic philosophy on home and family may be made accessible to home economists. The Council was also instrumental in establishing a graduate program for those who wished a strong background in the Catholic philosophy of family living.

Thus far in this consideration of the expansion of Catholic colleges from 1920 to 1964, two topics have been treated: Establishment and Growth, and Home Economics in the Curriculum. The latter phase traced the influences and the importance of both the National Catholic Council on Home Economics and the establishment of the graduate program at St. Louis University on the curriculum in Catholic colleges. The objectives of home economics will now be considered.

Objectives of Home Economics

It has already been stated that objectives of the departments of domestic science and household arts in the early Catholic colleges were ordinarily directed toward developing in the student an appreciation for a practical understanding of household duties, and were generally offered as free electives or as "detached courses," as some catalogs stated. After 1920, however, with the rise in specialization, home economics departments conceived their responsibilities as threefold: to prepare for homemaking, to contribute to the student's general education, and to prepare for a profession.

Influential in developing professionalism in the home economics departments was the Smith-Hughes Act of 1917. A natural outgrowth of the new law was the recognition of the importance of teacher training and supervisory programs. Also, the new interest shown after World War I in such fields as textiles, conservation and cost of living, and in management and child care, resulted in new professional opportunities for women. In Ohio, three colleges--Mount St. Joseph, Cincinnati (1920), Notre Dame of Cleveland (1923), and St. Mary of the Springs, Columbus (1925)--offering home economics for the first time, listed among their objectives the education of young women to qualify for professional work in the areas of teaching, dietetics, and the business world.

Students, too, were becoming more professional-minded. Affiliation with state associations was not uncommon for the Catholic college student majoring in home economics. According to Frances Zuill, state associations had been developed during this decade in conjunction with the American Home Economics Association.[1] Records show that the above

[1]Frances Zuill, "Fifty Years of Achievement in the American Home Economics Association," Journal of Home Economics, 51 (September, 1959), p. 522.

named Ohio Catholic Colleges were among "student organizations" as groups who were permitted to affiliate with the state associations on payment of dues.[1]

However, the department never lost sight of its primary purpose, namely, to prepare the student for family living and to contribute to the general college aims. Take for instance, the eighteen Catholic colleges that offered home economics for the first time during the 30's. (Appendix B page 142.) Typical of the objectives stated in their catalogs is that of Mt. St. Mary College, Los Angeles, California: "The initial program of 1931-33 was designed to give an understanding of the fundamental principles of healthful living, wise expenditure of time, money, and energy, and an appreciation of the relation of the home to society. The courses in this department, therefore, apply the principles of art, science, and economics to the problems of food and nutrition, household management, clothing and child welfare."[2]

Thus the program aimed to contribute to the students' general education by assisting them to become well-integrated, effective persons who possess an understanding of human development, who have a knowledge of the physical world, and who develop a standard of values important to every-day living. Karlyne Anspach stated that during the depression, the research emphasis of home economics began to shift from housekeeping skills to management.[3] Georgian Adams pointed out that as research

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[1]Hazel Huston Price, A History of Home Economics in Ohio Yesterday, Today and Tomorrow, 1886-1954. The Ohio Home Economics Association, 1954.

[2]Catalog, Mount St. Mary's College, Los Angeles, California, 1931-33.

[3]Karlyne Anspach, "Clothing Research in Home Economics, 1925-1958," Journal of Home Economics, 51 (November, 1959), p. 768.

shifted, home economists became increasingly aware of the need for commanding the principles of the basic sciences, and for interdepartmental cooperation.[1] These findings appear to be reflected in the objectives stated above.

The Catholic colleges introducing home economics during the early 40's reflect the awareness of the relationship between home economics and liberal arts and the need for education for Christian family living. The following quotes taken directly from returned questionnaires concerning home economics in Catholic colleges in the United States indicate the purposes of the beginning programs. Immaculate Heart College, Los Angeles, established in 1940, mentioned community service as its purpose, stating that its aim was the same as that of the total college which "strives to stimulate its students' awareness, to awaken their creative imagination, to deepen their powers of reflection and contemplation, and to equip them to define their area of social responsibility." The comment continued, "We prepare students for graduate study, for professional work taken up immediately or in later years, and for family life." Here was a college that aimed to provide a program adequate in scope and experience to meet the needs of individuals who desired specialization in addition to preparation for homemaking.

Two colleges in the South, St. Mary's Dominican College at New Orleans, Louisiana (1941), and Barry College, Miami, Florida (1941), expressed similar aims.

The 1944 yearbook of the Educational Policies Commission, published under the title Education for All American Youth, may have been

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[1]Georgian Adams, "50 Years of Home Economics Research," Journal of Home Economics, 51 (January, 1959), p. 15.

partially responsible for the renewed interest in general education and the contributions made by various disciplines. Schools of home economics started to appraise their offerings in terms of a yardstick that measured the educational program for all youth.[1] Martin expressed the regret that home economics had become basically concerned with the mechanical aspects of the field and in some respects had failed to interpret the purposes of a broad functioning program at all levels.[2]

The findings of Clara M. Brown in her 1943 study of small liberal arts colleges have definite significance for the Catholic college. "Since their founding," she said, "liberal arts colleges have always stressed the classics, philosophy, and often religion, but this curriculum no longer satisfies the majority of students."[3]

Brown commented that most liberal arts colleges will doubtless continue to offer some training for majors, as they probably should.[4] A review of the 21 home economics programs initiated in Catholic liberal arts colleges between 1940 and 1963 (See Appendix B, page 143) shows that all offer at least one occupational goal; in fact, 19 per cent of these colleges offer training in one specialty; 52 per cent offer training in two special areas; 24 per cent offer training in three areas; and five per cent train in four areas of specialization.

Hence, it seems clear that objectives include, in addition to the above stated professional goals, contributions to the students' gen-

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[1]Edna Martin, "Trends in Home Economics Education," Journal of Home Economics, Vol. XLV, n. 1 (January, 1953), p. 24.

[2]Ibid.

[3]Clara M. Brown, Home Economics in Liberal Arts Colleges (Minneapolis; Burgess Publishing Co., 1943), p. 8.

[4]Ibid., p. 29.

eral education and preparation for homemaking. This threefold responsibility, recognized and accepted by home economics departments in Catholic colleges, requires an effective combination of liberal and professional education. Catalog statements seem to reflect this philosophy and commitment. Representatives from the National Catholic Council on Home Economics, invited by AHEA to participate in the 1958 Gull Lake workshop sponsored by the Philosophy and Objectives Committee of the America Home Economics Association, became involved in determining the focus and scope of home economics.[1] It was believed that the curriculum must be structured so as to make provision for the best possible balance between liberal and professional studies; it must provide breadth in facilitating a liberal education, and depth to permit some professional competence.

In conclusion, then, while the objectives of home economics in Catholic colleges gradually tended toward professionalism, they were also directed toward the enrichment of the general curriculum. This meant that home economics had a unique opportunity and a direct responsibility to make available to all students some education for personal and family living. An increase in the number of non-majors taking home economics courses during the latter 40's and early 50's would seem to represent the attainment of goals set forth by the National Catholic Council on Home Economics, for these students were interested in home economics for their personal development and satisfaction.

Summary

The purpose of this chapter was to consider the development of

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[1]NCCHE's First Dozen Years, op. cit., p. 7.

home economics in the past. Home Economics was considered under three heads: The Academy Period (Prior to 1900), Early Catholic Colleges for Women (1900 to 1920), and Expansion of Catholic Colleges (1920 to 1964). Each of these periods was treated from three standpoints: (1) Establishment and Growth, (2) Home Economics in the Curriculum, and (3) Objectives of Home Economics.

Prior to 1900, academies for girls were established throughout the United States by teaching orders of religious communities. Practical training in domestic economy was included as an essential part of the curriculum. The purpose of this training, however, appeared to be more cultural than practical, since the course aimed to accustom girls to early habits of order and economy and to cultivate qualities of amiability and attractiveness, not only in the family circle but also in society.

Early Catholic colleges for women grew out of the Academies but were patterned after colleges for men. Sewing and other kinds of needlework found in the curriculum were perhaps a relic of the convent training of the academy period. Objectives of the domestic economy programs in the early college placed little emphasis upon professional training but concentrated rather upon the development of personal growth, manipulative skills, and preparation for family living and effective citizenship.

The expansion of Catholic colleges for women after 1920 resulted also in the growth and development of home economics, particularly in the area of teacher training, which was a natural outgrowth of federal vocational legislation. Owing to the movement of women into industry after World War I, greater demands for professional training in the busi-

ness world and in dietetics were made upon the liberal arts college. The National Catholic Council on Home Economics established in 1946 grew out of a realization of the need to unify and strengthen the home economics teaching profession in Catholic schools. The inauguration in 1950 of a graduate program at St. Louis University leading to the degree of Master of Home Economics Education provided professional training and a thoroughly Catholic background for those who intended to teach home economics in Catholic colleges and high schools. Objectives of home economics programs in Catholic colleges today include preparation for professional work and graduate work, the strengthening of personal and family living, and the implementing of the institution's aims in general education.

Because this field is concerned with the details of home and family living, it must necessarily be sensitive to cultural change. The next chapter, therefore, will deal with the changing patterns of home economics in Catholic colleges.

CHAPTER III

CHANGING PATTERNS OF HOME ECONOMICS IN CATHOLIC COLLEGES

The purpose of this phase of the study was to report the history of home economics in Catholic colleges in order to gain an insight into the role, the value, and the status of current programs. Specifically, the study sought answers to the following questions:

1. What events contributed to the development of home economics in Catholic colleges?
   a. When were courses first offered in Catholic colleges?
   b. How did home economics in Catholic colleges originate and develop?
   c. Why was home economics introduced into Catholic colleges?
   d. What were the aims of the early home economics offerings in Catholic colleges?
2. Have changes in the objectives of home economics in Catholic colleges been influenced by
   a. New developments in the Church?
   b. Changes in contemporary American society?
   c. The renewal of the age-old controversy of liberal vs. vocational education?
   d. Changes in the general field of home economics?
3. What is the present status of home economics in Catholic colleges and what is the task that lies ahead for the Catholic college?

To provide answers to these questions, three sources of information were analyzed: questionnaires received from home economics administrators in Catholic colleges in the United States which have included or are including home economics in the curriculum, responses from interviews with 20 per cent of the total population, and materials listed in the bibliography.

The study was based on the following assumptions: that home economics in Catholic colleges has a potential for improving home and

family living not yet demonstrated, and that if it can identify its unique contribution it will respond to the challenge of the age, the aggiornamento; it will be willing to relinquish some of the obsolete and become involved in the needs of the contemporary family.

The preceding chapter related the general historical development of home economics in the Catholic college from its traditional roots in the academy period to its present position in the liberal arts program. This chapter will summarize more specifically the sources of information referred to above. The main features of the report include (1) changing enrollment patterns with corresponding changes in staffs; (2) changing patterns in curriculum content with trends in number of courses, hours of credit, and subject matter areas; and (3) changing patterns in philosophy and objectives resulting from influences of contemporary society, new developments in the Church, the general field of home economics, and the age-old controversy between liberal and vocational education.

Changes in Enrollment and Staff

Foundation Dates and Initial Offerings of Home Economics

Examination of foundation dates of Catholic colleges and dates of initial offerings of home economics courses reveals that 16 per cent of the colleges had foundations laid before the turn of the century whereas home economics did not find its place in the curricula until about 20 years later. Table 1, page 60, indicates that while the largest percentage of Catholic colleges were founded in the 20's, the greatest percentage of colleges opened their home economics departments in the 30's.

Whenever one looks into the origin of colleges in America, pub-

lic as well as private, the question arises: When is a college founded? Chart 1, for example, shows that 16 per cent of the colleges in this study were founded before 1900. Do the dates given indicate the first commencement, the receiving of a charter, a definite plan for a college, the admission of students, the completion of the buildings, or the procurement of a site? Edward J. Power argues that many Catholic colleges have origins which are somewhat obscure.[1] The question the historian of Catholic higher education faces is: What event or development in the institution is to be taken as conclusive evidence of a college's founding? Of the several alternate criteria one may consider, the best evidence of founding, in Power's view, is a definite plan for a college.[2] "A college is an intellectual agency primarily," Power states; "it is the life of the mind that it seeks first to preserve."[3] Power believes that there is a certain appropriateness in considering the origin of a college to be an idea or a plan:

> Without an intellectual ideal as an integral and dominating part of its entire structure the college can be anything or nothing; but with this ideal, which may well exist in the minds of men before a single brick is in place or a student at his desk, the foundation of a college has been laid and an essential condition has been met.[4]

It is indeed obscure what criteria were used by the various institutions to determine their foundation dates. The cumulative percentage of foundations as well as initial offerings in home economic subject matter are compared in Chart 2, page 61.

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[1]Power, op. cit., p. 28. [2]Ibid., p. 29.

[3]Ibid., p. 29. [4]Ibid., p. 30.

TABLE 1

FOUNDATION DATES OF CATHOLIC COLLEGES OFFERING HOME ECONOMICS AND DATES OF INITIAL OFFERINGS OF HOME ECONOMICS COURSES BY DECADE 1900-1963

Dates By Decade	Colleges Founded		Colleges Offering Home Ec. Courses for the First Time	
	Number	Per cent	Number	Per cent
Before 1900	10	16	1	2
1901-1910	5	8	1	2
1911-1920	12	19	11	17
1921-1930	17	27	15	24
1931-1940	12	19	17	27
1941-1950	5	8	13	20
1951-1960	2	3	4	6
1961-1963	0	0	1	2
Total	63	100	63	100

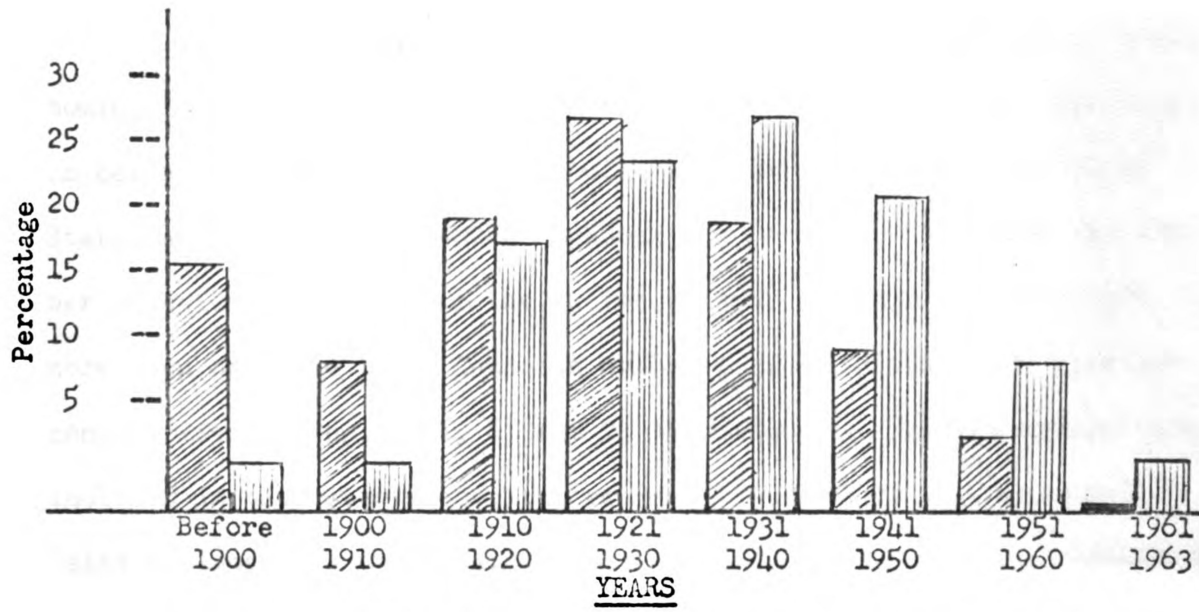

Chart 1.--Foundation Dates of Catholic Colleges Offering Home Economics and Dates of Initial Offerings of Home Economics Courses by Decades.

Note: Foun-da-tion; Ini-tial H.Ec. Off.

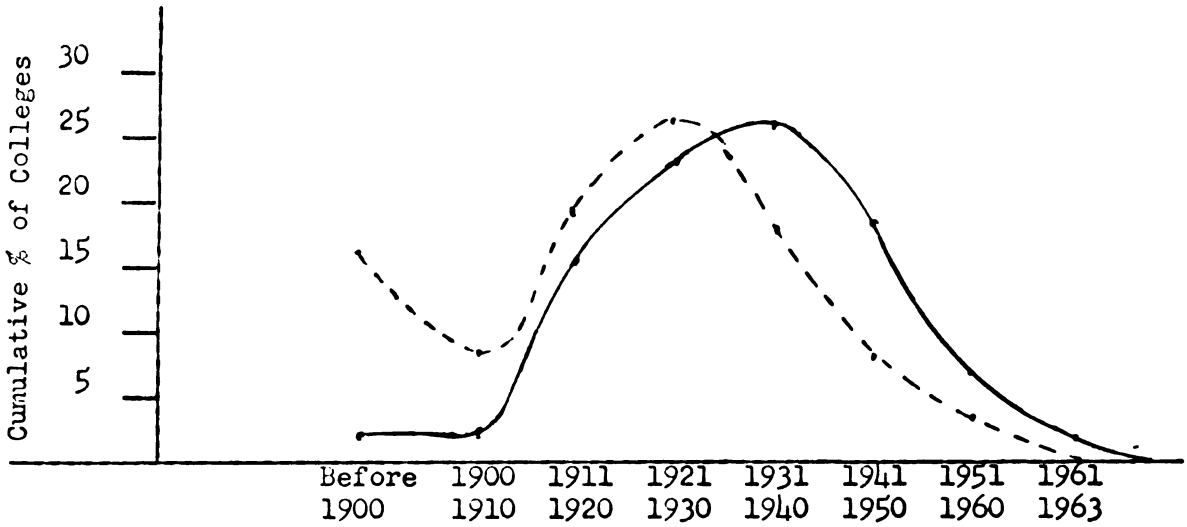

Chart 2.--Cumulative Percentage of Foundations and Initial Offerings.

- - - - Foundation Dates.
_____ Initial Home Economics Offerings.

Number and Percentage of Catholic Colleges Including Home Economics in the Curricula

Since the founding of the National Catholic Council on Home Economics in 1946, Catholic colleges offering this subject have functioned in certain respects within regional boundaries throughout the United States and Canada. The NCCHE regional map (see page 62) shows the number of colleges in each of the twelve regions. It can be noted that more than half the total Catholic colleges offering home economics are concentrated in Regions 7, 8, and 9 (the Midwest). Eastern Canada (not included in this study) constitutes Region 1, whereas western Canada (also excluded) is united with Idaho, Washington, Oregon, and Montana to form Region 2. Two regions, 4 and 11, each claim only one Catholic college teaching home economics. Region 9, encompassing the states of Michigan, Ohio, East Indiana, West Pennsylvania, and West Virginia, claiming 20 colleges, is the largest region program-wise.

* CATHOLIC COLLEGES INCLUDING HOME ECONOMICS IN CURRICULUM

The majority of Catholic colleges began with a limited number of departmental majors. In 59 per cent of the colleges (see Table 2 and Chart 3, page 64) programs began with ten or fewer students; today in the majority of Catholic colleges, 71 per cent, the number of students ranges between 11 and 50, and 24 per cent have departmental enrollments ranging between 50 up to over 100 students.

Figures in Table 3 (page 65) show the number and per cent of Catholic colleges in the United States which have included or are including home economics in the curriculum. Eighty-six per cent of the colleges are retaining their programs whereas ten per cent have dropped them or are in the process of doing so. Four per cent of the colleges contacted never actually offered a home economics program.

Number and Percentage of Catholic Colleges Discontinuing Home Economics

In eight of the colleges contacted administrators have found it necessary to strike home economics from the list of subjects offered. (See Appendix C, page 145.) Seventy-five per cent gave reasons; 25 per cent did not disclose the circumstances.

Analyses of the reasons for disbanding the home economics departments showed that four, or 50 per cent, of the colleges gave insufficient enrollment as the reason for dropping home economics while one, or 12 per cent, said that they desired fewer concentrations with larger numbers of students in each. The appointment of the department head and/or other home economics faculty to positions of dean of women, superior of the college, or the like, accounted for another 12 per cent who discontinued the program. The question arises: Do these appointments reflect the attitude of administrators who must have been aware

TABLE 2

NUMBER AND PER CENT OF HOME ECONOMICS PROGRAMS IN CATHOLIC COLLEGES ACCORDING TO ENROLLMENT

Students Enrolled in Home Economics	Beginning Programs		Current Programs (1963)			
	Majors		Majors		Non-Majors	
	No. of Colleges Reporting	Percent of Coll. Reporting	No. of Colleges Reporting	Percent of Coll. Reporting	No. of Colleges Reporting	Per cent of Coll. Reporting
0	2	3	0	0	6	9
1-10	37	59	3	5	19	30
11-20	6	9	19	30	8	13
21-30	0	0	10	16	8	13
31-40	0	0	14	22	1	2
41-50	0	0	2	3	4	6
51-60	0	0	4	6	5	8
61-70	0	0	5	8	1	2
71-80	0	0	2	3	3	5
81-90	0	0	0	0	0	0
91-100	0	0	1	2	0	0
Over 100	0	0	3	5	4	6
No record	18	29	0	0	4	6
Total	63	100	63	100	63	100

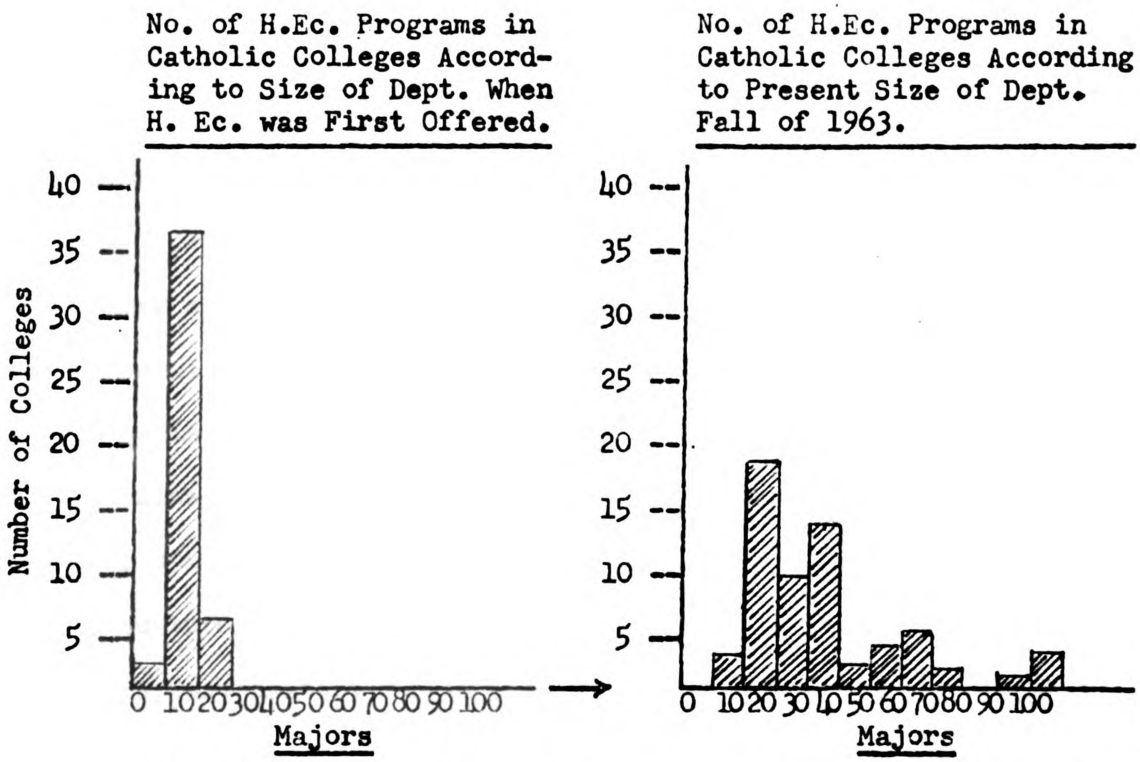

Chart 3.--Number of Home Economic programs in Catholic Colleges According to Size of Department.

TABLE 3

NUMBER AND PERCENTAGE OF CATHOLIC COLLEGES IN THE UNITED STATES OFFERING HOME ECONOMICS, BY REGION, FALL, 1963

Regions*	Number of Colleges in Study	Colleges Offering Home Economics		Colleges Dropping Home Economics		Colleges Contacted not Offering Home Economics	
		Number	Percent	Number	Percent	Number	Percent
1**	. . . .	. . . .	. . . .	. . . .	. . . .	. . .	. . . .
2	3	3	100	0	0	0	0
3	4	3	75	0	0	1	25
4	1	0	0	1	100	0	0
5	4	3	75	1	25	0	0
6	7	7	100	0	0	0	0
7	12	11	92	1	8	0	0
8	14	12	86	2	14	0	0
9	20	17	85	1	5	2	10
10	7	5	71	2	19	0	0
11	1	1	100	0	0	0	0
12	7	7	100	0	0	0	0
Total	80	69	86	8	10	3	4

*Regional Map--See p. 48.

**Region 1--Canada, not included.

of the effects they would ultimately have upon the home economics department? A study of the sub-system of Catholic education as a part of the larger system of American Catholicism gives some evidence that home economics was considered non-essential to the liberal arts program and that immediate needs in other areas of the college took precedence over a specialized program. John D. Donovan, in a recent issue of The Commonweal, stated that the authority and the responsibility for the educational venture reside in the extra-academic hands of bishops, religious superiors, and pastors functioning within the bureaucratic structure of

the Church.[1] "They authorize the establishment of the school, set or confirm its goals and policies," Donovan maintains, "and they represent the final sources of judgment and appeal."[2] Because historically, the Catholic schools "have been essentially conserving and integrating" and because "spiritual and moral objectives have had primacy," they are not now conditioned "to initiate . . . the innovations which the aggiornamento of Pope John now seeks."[3]

Historically, attitudes of the American Catholic college officials toward the field of home economics have not always been those of approval. As referred to previously, Power stated that home economics as a preparation for teaching was introduced around 1910 into Catholic women's colleges, but in many institutions the courses at first failed to count toward a degree.[4] Even today, according to some of the questionnaire responses, reflections of these attitudes still exist. Although areas of concentration in home economics are permitted and the baccalaureate degree is awarded, yet the current attitude, report some home economics administrators, is often one of tolerance rather than full approval.

Changes in Enrollment 1953 to 1963

When asked if the increase in home economics majors had paralleled that of the total college enrollment, 40 per cent of the colleges said yes; 37 per cent said no; 23 per cent did not respond to the question. The follow-up interviews with home economics administrators verified these responses in some respects. On the one hand, figures sup-

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[1]John D. Donovan, "The New Debate - II: Creating Anti-Intellectuals?" The Commonweal, Vol. 81 (October 2, 1964), p. 38.

[2]Ibid. [3]Ibid. [4]Power, op. cit., p. 87.

plied by approximately half the colleges interviewed and compiled in Table 4 below show that the per cent change in the over-all college enrollment, 1953-1963, was 54 per cent, whereas the increase in the home economics enrollment was only 12.5 per cent. On the other hand, for the seven institutions providing the enrollment figures, percentage increases during the years 1961 and 1963 were greater than those of the total college enrollment. Two of the colleges visited reported unusually large increases in enrollment in the falls of 1961, 1962, and 1963, which, no doubt, are reflected in the per cent change from 11.32 in 1961 to 17.44 in 1963. The increasing emphasis on languages, science, and teaching, and the expanding number of opportunities open to women in areas other than home economics may account for the fact that home economics has not generally kept pace with overall college enrollment.

TABLE 4

NUMBER OF STUDENTS ENROLLED IN SEVEN CATHOLIC COLLEGES GRANTING HOME ECONOMICS DEGREES; NUMBER OF HOME ECONOMICS MAJORS; PER CENT CHANGE: AGGREGATE SEVEN COLLEGES, EACH BIENNIUM, FALL 1953 TO FALL 1963

Fall Sem.	Total College Enrollment	Per cent Change	Number of Home Econ. Majors	Per cent Change
1953	3572	. . . .	359	. . . .
1955	3912	+ 9.68	338	- 5.84
1957	4481	+14.54	353	+ 4.43
1959	4823	+ 7.63	309	-12.46
1961	5289	+ 9.68	344	+11.32
1963	5646	+ 6.74	404	+17.44
1953	3572	. . . .	359	. . . .
1963	5646	+54.0	404	+12.5

A comparison of data for each biennium over the past ten years indicates a gradual decline in the percentage of students enrolled in

home economics in Catholic colleges. (See Table 5.) A similar trend is reported by Edna P. Amidon, Director of the Home Economics Education Branch, Washington, D. C. for all four-year degree-granting institutions in the United States. (See Chart 4.) The 1961-62 report indicates that the variety of careers which were not available to women prior to the 1950 decade may account for the decrease in percentage from year to year.[1]

TABLE 5

NUMBER OF STUDENTS ENROLLED, AND NUMBER AND PERCENT OF STUDENTS ENROLLED IN HOME ECONOMICS: AGGREGATE SEVEN COLLEGES, EACH BIENNIUM, FALL 1953 TO FALL 1963

Fall	Total College Enrollment	Number of Students in Home Ec.	Per cent of Students Enrolled in H. Ec.
1953	3572	359	10.0
1955	3912	338	8.7
1957	4481	353	7.9
1959	4823	309	6.4
1961	5289	344	6.5
1963	5646	404	7.2

Compared with the percentage of college women enrolled in home economics in all four-year degree-granting institutions, the proportion enrolled in home economics in Catholic colleges is much smaller. In the fall of 1961 resident women students enrolled in home economics in four-year colleges and universities throughout the United States totalled 78,439.[2] This number was ten per cent of women degree-credit

[1] Home Economics in Institutions Granting Bachelor's or Higher Degrees 1961-62, Washington, D. C.: U. S. Department of Health, Education, and Welfare, Office of Education, 1963, p. 6.

[2] Ibid.

students attending these institutions.[1] By comparison, in the fall of 1963, enrollment in home economics in Catholic colleges totalled 2389 students which represented approximately five per cent of all degree-credit students enrolled in the 63 Catholic colleges studied.

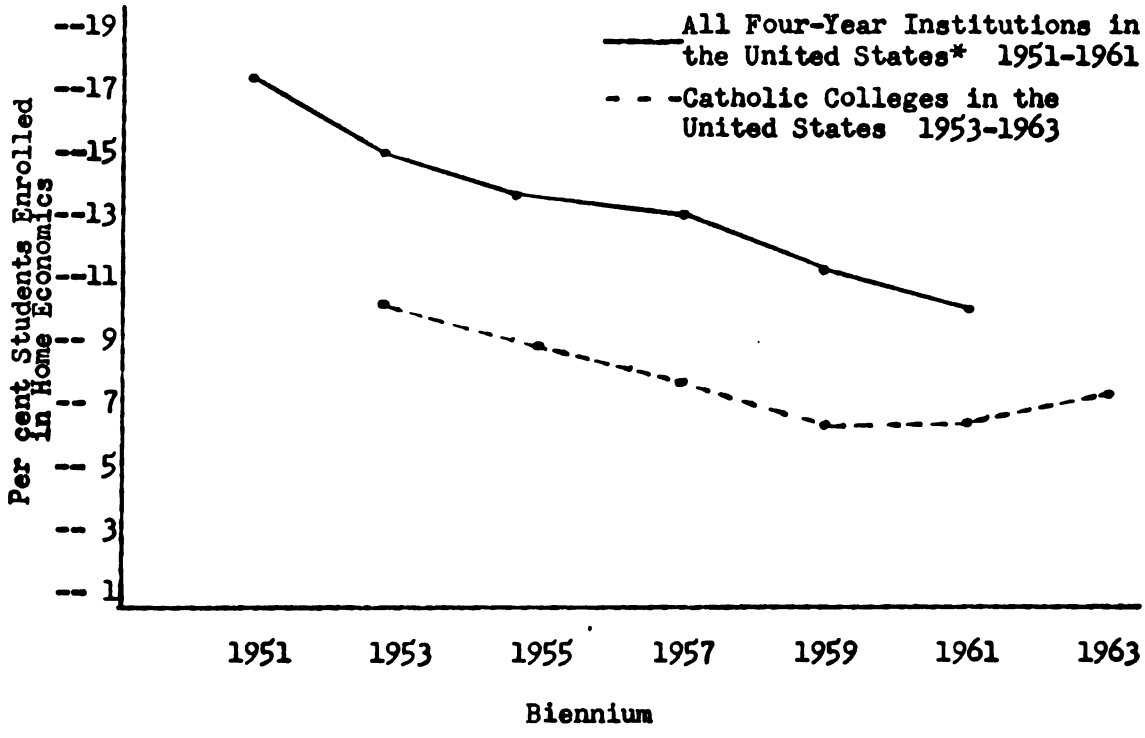

Chart 4.--Comparison of Enrollment in Home Economics in Catholic Colleges and in All Four-Year Institutions in the United States.

*Data from Home Economics in Institutions Granting Bachelor's or Higher Degrees 1961-62, p. 7.

Distribution of Majors and Minors

These questions were put to home economics administrators: How many majors are enrolled in your department? How many non-majors? Are non-majors enrolled for semi-professional or for liberal arts reasons? Although the number of departmental majors fluctuates from year to

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[1] Ibid.

year,[1] substantial growth in the number of non-majors electing such courses as Child Development, Family Relations, Home Furnishings, and Home Management becomes evident. Six per cent of the colleges studied reported the addition of courses designed specifically for the non-major which, during the past two years, had to be offered both semesters because of their popularity. Table 6 indicates that in six regions--2, 3, 4, 6, 8, and 12--home economics serves more non-majors than majors. The total number of majors, 2389, however, still exceeds the 1727 non-majors. More students elect home economics for liberal arts reasons than for semi-professional reasons. (See data presented in Table 6, columns seven and eight.) As a rule, nurses in basic nutrition typify "semi-professional reasons." A large number of those reporting did not specify the reason for the non-major. (See Table 6, column nine.)

When asked to name courses most frequently taken by non-majors, the responses of the 63 colleges indicated these courses which fell into the following pattern according to frequency:

Clothing selection and construction
Food preparation
Interior design
Nutrition
Meal management
Child development
Home management
Consumer economics
Textiles
Costume design
Family relationship
Home nursing and child care

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[1]The following figures, provided by one of the Catholic colleges in Michigan, are used here to illustrate the fluctuation of students enrolled in home economics. Percentages given are the proportion of the total women enrolled in home economics.

1927-28	(3.3%)	1941-42	(17.2%)	1953-54	(10.7%)
1933-34	(7.2%)	1944-45	(9.8%)	1958-59	(8.9%)
1938-39	(13.2%)	1949-50	(9.5%)	1963-64	(8.0%)

TABLE 6

THE NUMBER OF STUDENTS ENROLLED IN HOME ECONOMICS IN CATHOLIC COLLEGES, BY REGION, FALL, 1963

Region	No. of Coll. in the Study	No. of Coll. Reporting	Total Majors & Non-Majors	Total Majors	Non-Majors			
					Total Non-Majors	Semi-Prof. Reasons	Liberal Educ. Reasons	Reason Not Spec.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Aggregate U. S.	80	63	4116	2389	1727	498	641	588
1*	. .	. .	. .	. .	. .	. .	. .	. .
2	3	2	125	60	65	2	3	60
3	4	3	228	89	139	31	93	15
4	1	1	15	7	8	0	8	0
5	4	3	185	133	52	0	52	0
6	7	7	570	240	330	162	64	104
7	12	11	589	341	248	57	41	150
8	14	7	476	208	268	67	56	145
9	20	16	963	604	359	168	91	100
10	7	6	511	479	32	5	7	20
11	1	1	78	56	22	0	0	22
12	7	6	376	172	204	6	198	0

*Region 1--Canada--not included in study.

Size of Staff

Comparison between the size of staffs when colleges first opened their home economics departments with those of the present time shows progress. Figures in Table 7 indicate that 66 per cent of the departments began with a single staff member; in contrast, today only two college departmental staffs are that small. Twenty-nine per cent of the colleges are still two-teacher departments; 24 per cent are three-teacher departments, whereas 19 per cent are five- or more teacher departments.

TABLE 7

COMPARISON BETWEEN INITIAL AND CURRENT SIZE OF HOME ECONOMICS STAFF IN CATHOLIC COLLEGES

Size of Staff	When Depts. First Opened		Current, Fall 1963	
	Number of Colleges	Per cent of Colleges	Number of Colleges	Per cent of Colleges
One faculty member	42	66	2	3
Two faculty members . . .	17	27	18	29
Three faculty members . . .	3	5	15	24
Four faculty members . . .	1	2	16	25
Five or more .	0	0	12	19
Total . . .	63	100	63	100

Changes in Curriculum Content

In this presentation and discussion, content refers to curriculum in a restricted sense; that is, the defined pattern of courses generally included under home economics. In a broader sense, curriculum is meant to include all the course offerings and other experiences which have relevance to the student's attainment of academic goals.[1] Among the suggestions made by Barbara M. Ferrar for improving the balance between professional and liberal education during the undergraduate years are the following: fusion of courses, elimination of duplication and non-essential materials, use of survey courses, increase in permissible

[1] Paul L. Dressel, The Undergraduate Curriculum in Higher Education, Washington, D. C.: The Center for Applied Research in Education, Inc., 1963, p. 76.

electives, correlation of existing courses, lessened emphasis on skills and techniques, proficiency placing of students, integration of home economics courses and related courses, reduction of the amount of professional home economics, use of the "core" curriculum, and "liberalizing" the teaching of home economics courses.[1] The purpose of this section is to consider the changing pattern in the content of home economics subject-matter in order to determine to what extent, if any, the above suggestions are being practiced in the home economics departments in the Catholic college.

Several colleges, in responding to the request for information that would be helpful in presenting an account of the history of home economics, sent catalogs of dissimilar publishing dates. Eight sets of catalogs available for the years 1953 and 1963 were utilized to make a comparative study of courses, of credit, and subject matter areas over the past decade.

Changes in Number of Courses; Hours of Credit

Table 8, page 74, shows the number of courses and hours offered by each college in 17 subjects for 1953 and 1963. The eight colleges vary in sequences offered and in staff. Colleges 1, 2, 6, 7 and 8 maintain four-teacher departments offering three sequences each. In Colleges 1 and 8 dietetics, teaching, and general home economics constitute the three sequences; in College 2, the pattern is textile and clothing merchandising, dietetics, and teaching; in College 6, the three sequences are foods and nutrition, clothing and textiles, and teaching; and in College 7 home economics in business, teaching, and dietetics

[1] Barbara M. Ferrar, The History of Home Economics Education in America and Its Implications for Liberal Education, East Lansing: Michigan State University, 1964, pp. 37-38.

TABLE 8

HOME ECONOMICS COURSE OFFERINGS IN 1953 AND 1963; TOTAL COURSES AND TOTAL HOURS OFFERED IN EACH SUBJECT AREA IN EIGHT COLLEGES

Courses	1953																1963													
	College Code Number																College Code Number													
	1		2		3		4		5		6		7		8		1		2		3		4		5		6		7		8	
	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours
Art & Design	0	0	0	0	3	6	2	4	0	0	1	2	0	0	1	2	0	0	1	2	5	10	1	3	0	0	2	5	0	0	1	2
Child Devel.	1	3	1	2	1	2	1	2	1	2	1	2	1	2	1	3	1	3	1	2	1	2	1	2	2	4	1	3	1	2	1	3
Clothing	5	13	9	21	11	22	2	4	6	10	8	21	10	19	6	17	4	10	3	12	6	12	3	9	4	8	5	14	6	18	4	10
Consumer Econ.	1	3	1	2	1	2	0	0	0	0	0	0	1	2	0	0	1	3	0	0	1	2	1	3	0	0	1	3	0	0	0	0
Foods	5	15	8	17	4	16	3	9	4	12	5	15	4	11	4	11	5	15	3	12	5	14	3	9	3	10	3	10	3	10	3	9
Home Manage.	1	3	2	6	1	2	1	3	1	3	1	3	2	4	1	3	1	3	2	8	1	3	1	3	1	4	1	3	2	4	2	6
Home Nursing	0	0	1	2	0	0	1	2	0	0	1	1	1	2	1	3	0	0	2	5	0	0	0	0	1	2	1	2	0	0	0	0
Home Planning & Decoration	1	3	1	3	2	4	1	3	2	6	3	7	1	2	2	6	2	6	1	2	2	4	1	3	2	6	3	8	1	3	2	6
Insti.Manage.	2	4	2	4	2	4	0	0	2	4	3	7	1	2	1	3	1	3	2	4	1	3	0	0	1	3	2	6	1	2	1	3
Insti.Market.	1	2	0	0	0	0	0	0	1	3	1	2	1	2	2	3	1	3	1	4	0	0	0	0	1	3	0	0	1	3	2	6
Marriage & the Family	0	0	0	0	1	3	2	4	0	0	0	0	0	0	0	0	1	3	0	0	1	3	1	3	0	0	1	3	0	0	0	0

TABLE 8--Continued

Courses	1953 College Code Number																1963 College Code Number													
	1		2		3		4		5		6		7		8		1		2		3		4		5		6		7		8	
	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours	Courses	Hours
Methods of Teaching	1	2	4	8	1	2	1	3	2	5	1	2	2	4	1	3	2	4	2	3	1	2	1	2	2	5	1	3	2	4	1	3
Nutrition	3	7	4	12	3	9	2	6	3	8	4	10	6	15	5	12	3	6	3	9	3	9	2	5	3	8	4	9	5	16	3	9
Orientation to Home Ecs.	0	0	1	0	0	0	1	2	0	0	1	1	0	0	1	1	0	0	0	0	0	0	1	2	0	0	1	1	0	0	1	2
Retail Merchandising	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	5	2	6	0	0	0	0	0	0	0	0	2	4	0	0
Textiles	1	2	2	4	2	7	1	2	1	3	3	6	1	2	1	2	1	2	1	2	4	9	1	3	1	3	3	6	1	3	1	3
Senior Seminar	1	2	0	0	0	0	0	0	0	0	0	0	1	1	0	0	1	2	0	0	0	0	0	0	0	0	0	0	1	1	1	3
Total	23	59	36	81	32	79	18	44	23	56	33	79	32	68	27	69	26	68	24	71	31	83	17	47	21	56	29	76	26	70	22	62

constitute the three sequences. Colleges 4 and 5 maintain two-teacher departments offering two sequences each; teaching and general home economics, and teaching and dietetics, respectively. College 3 maintains a three-teacher department offering two sequences, one in dietetics, the other in textiles and clothing.

All except two colleges--1 and 4--exhibit noticeable decreases in the credit hours given to foods and nutrition. Revisions made in the area of foods are more obvious than those in nutrition. (See Table 8, page 74.) The number of foods courses, for instance, was reduced from an average of 4.6 per cent per department in 1953 to 3.5 per cent in 1963. In most cases, fusion of courses accounts for the difference. An excellent illustration of fusion is that of the 1953 two-hour course in Quantity Cookery and the two-hour course in Institutional Buying offered by College 8 which appears in the 1963 catalog as one three-hour course entitled Institutional Cookery and Buying. The same institution provided for larger blocks in nutrition by consolidating five courses into three. Elimination of the food preparation laboratory in conjunction with nutrition courses formerly offered to students in the division of nursing accounts for reduction of credit hours in home economics in Colleges 1 and 4.

A similar pattern of fusion of courses can be noted in the area of clothing. College 2, for instance, reduced the 21 hours in clothing offered in 1953 to 12 hours in 1963; College 3 likewise reduced to 12 hours the 22 counted in 1953.

Over the decade, the total number of courses offered by these eight departments was reduced from 224 to 196, a total reduction of 28 courses; the number of hours, however, remained practically the same--

535 in 1953, 533 in 1963--which seems to indicate an over-all consolidation of courses offered in the area.

Changes in Subject Matter Areas

Comparison of subject-matter areas is shown by the graphs in Chart 5, page 78. Although it is next to impossible to judge the quality of a subject from catalog descriptions, yet there is evidence that reconsideration has been given college teaching of foods and nutrition. Because many of the teachers from Catholic colleges attended the Conferences on Teaching Foods and Nutrition sponsored by the Home Economics Education Branch of the U. S. Office of Education which date back to May, 1955, there is reason to believe that the organized efforts of these regional conferences influenced the improvements in course content during the past few years. In order to strengthen programs and to focus on what is important to strong programs, the Conferences during the 1958 meeting worked to (1) clarify aims, (2) clarify basic principles, key ideas, or concepts, and (3) provide the types of experiences that would help students develop basic understandings.[1] These efforts appear to have been fruitful in assisting the foods and nutrition teacher to eliminate, at least to some degree, duplication and non-essential material.

In comparing the textile and clothing areas, one finds that retail merchandising (grouped with these subjects because of its relationship), tends to create a "line of opposition" in two of the three departments where retailing was recently introduced. According to the findings shown on the second graph, the general tendency has been to re-

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[1]Melva B. Bakkie, "Reconsidering College Teaching in Food and Nutrition," Journal of Home Economics, Vol. L (December, 1958), p. 760.

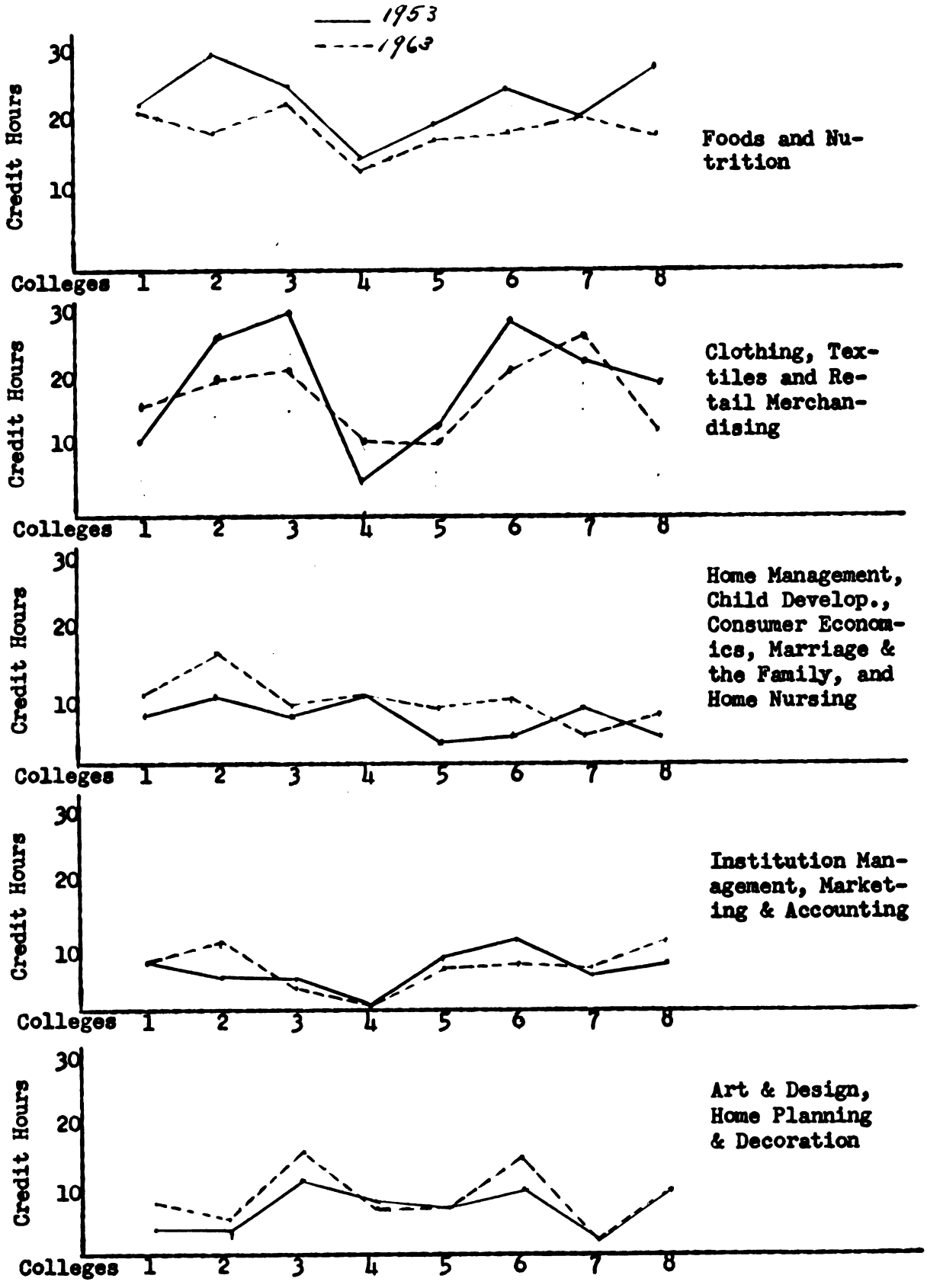

Chart 5. Comparisons of subject matter areas in 1953 and 1963.

duce the number of hours in this area. The addition of retailing, however, may account for the increase in hours in two home economics departments, Colleges 1 and 7. Increased emphasis on textiles and the addition of a course in historic costume account for the total increase in hours shown in College 4. Although the department in College 3 recently added retail merchandising to its curriculum, the near 50 per cent reduction of its 1953 offerings greatly reduced the total number of hours.

The trend evident here reflects some of the irresistible changes in American life today that are sweeping away long-established traditions. New technologies and new changes in the manner of living--the basic sources of these changes--have generated new directions in all areas of home economics. In teaching clothing and textiles, the home economics instructor must be aware of new fabrics and mass-produced, ready-made garments which are rapidly changing the clothing habits of millions. Because new developments make it possible for women to buy ready-made garments economically, home sewing for thrift is becoming a thing of the past. The home economics educator is faced with this problem on the one hand; on the other hand, she must realize that the wide variety of beautiful new fabrics now being produced by technology provides the raw material for self-expression and creativity.

The importance of creativity in home economics cannot be overlooked. In today's mechanized society man is robbed of his opportunity to create. Bernard Iddings Bell aptly calls attention to America's real need for creativity:

> Man exists to do creatively, in the most craftsmanlike manner possible, all things that must be done: great things like government, or mothering, or the healing of minds and bodies; small things like making beds, or hoeing corn, or driving a truck; things in the

> public eye like making speeches, or unleashing atomic energy, or making peace; obscure things like selling groceries, or running a bus, or teaching school. He finds inner peace who works at whatever is in front of him, not for the pay he gets or for what he can buy with that pay, nor for applause or gratitude, but for sheer joy in creativity.[1]

Others recognize the opportunity open to women today to become artists in their own right. Doris Johnson describes methods of clothing construction that have been streamlined, attractive patterns that are being created by top-flight designers, and magazines that teach women to plan wardrobes around their individuality.[2] She argues, "Sewing, far from losing ground, has gained stature, and the things produced by modern home sewing reflect the individuality and improved status of the modern American woman."[3]

Where, then, is the place of clothing construction in the college program? This aspect of home economics is being criticized today both from within and without the field. Although skill is involved in any course in clothing construction, emphasis does not have to be placed on skill alone. The teacher can emphasize the basic principles and decision-making involved. There is value for professional work, particularly for those who want to design. For the woman who wants to go into retailing or textile research, while she does not have to understand how to make clothes, such understanding has useful application either to household textile items or to clothes.

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[1] Bernard Iddings Bell, "Persistent Adolescence," Reading for Understanding, ed., Maurice B. McNamee, S.J. (New York: Rinehart & Co., Inc., 1958), p. 39.

[2] Doris Johnson, "Our Challenge in Changing America: A New Direction in Clothing Construction," Journal of Home Economics, Vol. XXII (November, 1960), p. 753.

[3] Ibid.

In order to give clothing construction, along with other phases of textile and clothing, a rightful place in a sound academic program, each department will need to consider its own program in its own institution and in the light of current economic, sociological, and psychological trends.

The present trend discernible from the third graph involving home management, child development, consumer economics, and family relations points to an increase in emphasis on this area of home economics in the Catholic college. Without doubt, there is a greater interest today on the part of most people in their roles as consumers and as managers. Part of this interest stems from solid groundwork laid by leaders in the field who have been focusing on increasing the consumer's awareness of choice and his responsibility for making informed choices in the market. It also reflects a general recognition of the need for competence in making and carrying out intelligent decisions concerning the use of human and non-human resources and in accepting responsibility for the outcome of decisions made. The trend reflects recognition and implementation by the home economics departments in the Catholic college of other competences outlined by the AHEA committee on philosophy and objectives in 1959: competence in nurturing the young and fostering their health, growth, and development; competence in maintaining good interpersonal relations and creating a home environment conducive to optimum development of family members; and competence in directing consumption of food, clothing, housing, and other goods and services toward furthering physical, social, and psychic well-being as family and community.[1] The

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[1]American Home Economics Association, New Directions, op. cit., p. 9.

challenge for the home economics teacher, especially in this area of her field, is to have faith in the ultimate victory of human dignity over material things because from its inception, home economics has been dedicated to concern for individuals and families, not things.

With reference to the offerings in institutional management, marketing, and accounting, no wide disparity is observable between the 1953 and the 1963 pattern. All six of the eight departments in this catalog study offering a sequence in foods and nutrition comply with requirements laid down by the American Dietetic Association. Other than correlation and fusing of existing courses there is evidence of little pronounced change.

Observable increase in the area of art and design and in home planning and decoration is shown in the last graph. Colleges 1, 3, and 6 have increased their requirements in art and design; College 1 now offers a course in home planning and equipment not previously offered; and Colleges 6 and 7 have increased course credit in interior design. Compliance with State requirements for homemaking teacher education is partially responsible for these modifications; integration of home economics courses in interior design with those of the art departments is also reflected. The most recent revisions may have resulted from the impact of the 1961 French Lick Seminar where several of the groups interested in subject-matter worked together to explore the concept approach. The group members reported belief that the approach could provide, among other things, an opportunity for more effective use of basic sciences and arts.[1] It appears to the writer that the inter-departmental courses

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[1] Home Economics Seminar, A Progress Report, French Lick, Indiana, July 24-28, 1961, pp. 39-40.

noted in 1963 catalogs, particularly between the art and the home economics departments, exemplify an attempt to unify subject-matter content in the field and to draw upon the basic arts and sciences.

According to the catalogs studied, only four of the eight departments engage students in a senior seminar. Three departments offer courses specially designed for non-majors: one, a non-credit course entitled "Contemporary Living" designed to familiarize non-majors with an application of principles for effective management in major areas of family resources; the other two, three-credit courses in the area of textiles and clothing. Another college catalog lists five courses offered for students majoring in other fields. Independent studies consisting of readings, research or creative work on a problem related to the major field, are common to all.

The foregoing section has detailed an analysis of comparative findings from the viewpoint of subject-matter offerings in eight home economics departments in Catholic colleges over a period of ten years. Revisions that could be detected pertain to reduction in the total number of professional courses; the reduction of offerings in the areas of foods and nutrition and in textiles and clothing; increased offerings in the areas of home management, consumer economics, family relations, and art and design as related to home planning and equipment; and the integration of home economics with other departments, and special course offerings for non-majors.

Changes in Philosophy and Objectives

In the preceding section, consideration was given to changing patterns in curriculum content. Attention is now turned to an examina-

tion of similar patterns in philosophy and objectives. First, the changing philosophy as influenced by new developments in the Church, contemporary society, changes in the general field of home economics, and the changing relationship between liberal education and home economics is examined; secondly, attention is given to changes in objectives.

Philosophy of Home Economics

In the liberal arts colleges, the belief that home economics in higher education is chiefly professional is not generally accepted since the primary emphasis, particularly in the Catholic liberal arts college, is on education for Christian family living and on a contribution in this area to the entire student body. The philosophy underlying home economics in Catholic secondary schools is perhaps best expressed by Sister Mary Jeanne:

> Christian education has been assigned the task of preparing man for what he must be and for what he must become here below in order to attain the sublime end for which he was created. Every man is first formed in the basic unit of society called "home," and his future contribution to the greater society of which he is a part, as well as his happiness in an eternal society, depends largely on this early formation. It is highly important, therefore, that homes be schools of virtue, character, and wisdom.
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> Home Economics is a field of knowledge and service concerned with the improvement of this basic unit of society, the home. By applying the content of the physical, biological, and social sciences to the improvement of family living, by applying the teachings of our faith to the activities of daily life, and by applying the findings of research with and about families to the solution of family problems, home economics strives to provide young people with an adequate preparation for their family role.[1]

Sister Mary Jeanne states further that many of today's problems arise from the down-grading of family life and that young people need help in coping with present-day social pressures. Catholic higher edu-

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[1] Sister Mary Jeanne, R.S.M., "Philosophy Underlying Course Offerings in Home Economics," NCCHE Bulletin (February, 1964), p. 8.

cation must assume some responsibility for training teachers for secondary schools. Although it seems not only highly desirable but also necessary that some type of professional preparation be combined with education for Christian family living, professional education is not the main function of the home economics program in the Catholic liberal arts college. (See Chart 6, p. 94.) In fact, in a recent survey made of 75 home economics programs in liberal arts colleges, Pauline Rodgers maintains that a genuine effort is being made to relate home economics programs in liberal arts colleges to the changing home and family needs of today.[1]

Influences of New Developments in the Church

Among the influences responsible for the position taken by the Catholic college--that the chief function of the home economics department is not career preparation but rather education for Christian family living--are the new developments within the Church affecting all phases of education, including home economics. The Church must be concerned with the shape and direction of American culture in which, and through which, she exercises her apostolic ministry to the faithful. As Msgr. John C. Knott contends, "There is always the need on the part of the Church to interpret and make meaningful the positive Christian doctrine on marriage and the family.[2] Today the Christian meaning of

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[1]Pauline Rodgers, "A Study of the Programs of the Home Economics Departments in Liberal Arts Colleges throughout the United States," unpublished report. Albion, Michigan: Albion College (August, 1962).

[2]Rt. Rev. Msgr. John C. Knott, editor Catholic Family Leader, Vol. IV, No. 3 (June, 1964), p. 1.

life, love, sex, marriage, and children is not only being questioned but is being denied openly in the public forum, in the mass media of communication, and in the classroom.[1] In response to these attacks Catholic thinkers and scholars have been examining with greater care and insight the theological implications of Christian thinking in regard to marriage and family living. Certainly it is the role of those interested in family movements, as well as home economics at the college level, to digest these teachings and to relate them positively. Students in the classroom can be assisted in establishing convictions, values, ideals, understandings, abilities, and appreciations which will enable them to make their present and future family life both satisfying and sanctifying.[2]

Despite encouragement from Sovereign Pontiffs to educate the young in Christian family living and despite the Catholic college's attitudes of respect and devotion for the wife-mother role, there is little evidence of real commitment to action. A study made in 1953 of the role of the Catholic college in preparing for marriage and family life reported that only nine per cent of the student bodies in the women's colleges were enrolled in any course directly concerned with marriage and family life.[3] Pope Pius XI called attention to the modern "lamen-

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[1] Ibid.

[2] Sister Mary Jeanne, R.S.M., op. cit., p. 8.

[3] Sister Mary Evodine McGrath, O.S.F., The Role of the Catholic College in Preparing for Marriage and Family Life, Doctoral dissertation (Washington, D. C.: Catholic University of America Press, 1952), p. 45.

table decline in family education."[1] He deplored,

> The offices and professions of transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of education their children many parents have little or no preparation. . . .[2]

Pope Pius XII, too, refuted the common belief that motherly instinct effectively endows a woman to manage and care for her family:

> It is clear that woman's task thus understood cannot be improvised. Motherly instinct is in her a human instinct, not determined by nature down to the details of its application. It is directed by free will and this in turn is guided by intellect. Hence comes its moral value and its dignity but also imperfection which must be compensated for and redeemed by education.[3]

More recently, the beloved Pope John XXIII in his Mater et Magistra stated that Christian education, if it is to be called complete, should concern itself with every kind of obligation. Our present Holy Father, Pope Paul VI, in his talk to the judges of the Sacred Roman Rota on December 12, 1963, praised those educational programs which "give engaged couples and young married couples that moral and spiritual preparation which will illuminate and strengthen their conscience for the holiness of love and the firmness and real happiness of family life."[4] It can be deduced, therefore, that education for home and family living has consistently been a concern of the sovereign pontiffs, particularly in recent years.

In response to the concern over the problem of making a contri-

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[1]Pope Pius XI, "Christian Education of Youth," Five Great Encyclicals (New York: The Paulist Press, 1939), p. 24.

[2]Ibid.

[3]Pope Pius XII, Women's Duties in Social and Political Life (New York: Paulist Press, 1945), pp. 18-19.

[4]Rt. Rev. Msgr. John C. Knott, op. cit., p. 3.

bution to the improvement of the basic unit of society, the family, heads of home economics departments in Catholic colleges state that they are cooperating with the Family Life Bureau of the National Catholic Welfare Conference by participating in its conventions. For instance, in June 1964, several Sisters teaching in Catholic colleges were among the leaders active in the marriage and family life apostolate in the United States who discussed at this particular convention "The Child: His Glory and His Right." In elaborating upon this theme, the key persons relied upon the proceedings of the World Congress and on such primary documents as Pope John XXIII's Mater et Magistra and Pacem in Terris; the United Nation's "Universal Declaration of Human Rights"; the United Nation's "Declaration of the Rights of the Child"; and such appropriate national resources as the Proceedings of the 1960 "White House Conference on Children and Youth." With emphasis throughout on the special needs of children and with the family as the matrix, the convention aimed to give public, national witness to Christian teaching about the dignity and sanctity of marriage and the integrity of the family as the basic unity of society.

Up to now, home economists, for the most part, have only been talking about promoting "awareness" of social problems. Obviously, this is essential but being aware of a problem is not necessarily doing anything about it. A college student, writing in New Generation argues that once the intellect knows, it is a long leap to the will. "It is here," the author states, "that Catholics are failing."[1]

It has been suggested that a better objective than awareness

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[1]Jerry Brady, "The Courage of Commitment," New Generation, Vol. I, No. 3 (Spring, 1964), p. 4.

would be "courage of commitment." Perhaps the Sisters teaching home economics who participated in the National Catholic Welfare Conference are leading the way in this changed attitude from awareness to commitment.

Commitment to action of this type illustrates one way in which the Catholic college through its home economics program is responding to the challenge of the age. Yet, if programs in this area are to help revitalize the life of the Church and take a leading role in a pluralistic society, much more needs to be done. Inside the classroom courses must be enriched with more national and international influences; outside the classroom there must be sincere commitment to action in behalf of existing social problems among the culturally deprived and the poverty-stricken.

Many of the new developments within the Church relate definitely to education for home and family living. Take for instance, the Church's concern over religious liberty which some commentators have called the American issue at the Council. Those persons charged with the responsibility of education for marriage and the family have been concerned with numerous ethical questions that pertain to moral norms. Present views of the Church on birth control, sex education, mixed marriages, pre-marital sex relation, and the meaning of relationships within the family, are problems which relate directly to the whole issue on religious freedom. The reasons for the decree on religious freedom are summed up by John C. Murray:

> We are living in an age in which a great ecumenical hope has been born. The goal of Christian unity lies, of course, beyond the horizons of our present vision. We do, however, know that the path to this far goal can lie only along the road of freedom--social,

civil, political, and religious freedom.[1]

Hence it is that Father Murray holds that the Church must assist in the work of creating conditions of freedom in human society, a task integral to the spiritual mission of the Church.[2]

If home economics is to stand the test of change, if it truly has a reason for being, and if it deserves to survive, it too, must reconsider its objectives and redesign its curriculum to fit the realities of changing family life.

Influences of Changes in Contemporary Society

Other types of changes in contemporary American society affecting homes and home economics programs are social, economic, scientific, and technological in nature. At the 50th anniversary meeting of the American Home Economics Association, James Montgomery gave a brief summary of some of these changes:

> The changes that have pounded the social, economic and technological shores of our land over the past fifty years have been precipitous and all-encompassing. We have emerged from a predominantly rural nation of some 92 million people to an urban nation of 175 million people; from extreme physical and social isolation to a state of being in which we are seldom out of sight or sound of mass media; from a time when the place of women was in the home to a time when their place is in the home, the office, and the factory; from a concern for high infant mortality rates to a concern for rediscovering the potentials of the aged; and from a time when laissez faire was the ruler of the land to a time when the triad of big business, big government, and big unions hold sway over us all.[3]

American higher education continues its evolution in response to these forces that have not previously affected the college curriculum. A rising standard of living, a sophisticated technology, a close rela-

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[1]John Courtney Murray, S.J., "On Religious Liberty," America, Vol. CIX, n. 22 (November 30, 1963), p. 704.

[2]Ibid.

[3]James Montgomery, "Current Developments and a Look Ahead in Housing and Household Equipment," Journal of Home Economics, Vol. LI, No. 7 (September, 1959), p. 581.

tionship with all nations, and a redoubling in the number of college students have combined to cause a reexamination of the purposes and functions of higher education. It stands to reason that a program concerned with strengthening home and family life cannot ignore these all-encompassing changes. Programs of study that may have been suitable in the 1940's may not be adapted to the 1960's. Although many of the goals may still be valid, the changed concepts of family life and the changed circumstances of the 20th century family outdate the kind of home economics useful in earlier times. Cognizant of today's problems, John F. Meyers succinctly writes in America: "Tomorrow's student is here today, but he is enrolling in yesterday's colleges."[1]

Faced with a challenge such as this, teachers of home economics must begin by asking seriously, What is our purpose? What is the pattern of family life today? How do the rising standard of living, the ever-increasing advances in technology and the close relationships with other nations change the circumstances of today's family? Why should home economics teachers be conversant with current trends? How can depth and quality be achieved in home economics in order that the student may acquire independent thought? When home economics is able to meet the modern challenge of today's "new breed,"[2] the program will be on the way to producing better women, and subsequently, better homes and families.

Influences of Changes in the General Field of Home Economics

Changes in the general field of home economics have had substantial influence upon this area of education in Catholic schools. The trend toward professionalism seen in the Catholic home economics

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[1]John F. Meyers, "Crisis in Our Colleges," America, Vol. CX, No. 13 (March 28, 1964), p. 438.

[2]Andrew M. Greeley, "A New Breed," America, Vol. CX, No. 21 (May 23, 1964), p. 706.

departments resulted, no doubt, from the influence of the general field of home economics, which has become highly professionalized. The gradual development to the status of a profession can be traced back to the time of the Civil War and followed through the decades of social and economic changes within society with their consequent effects upon the family. Before the establishment of formal classes in the subject, Mrs. Sarah Hale was speaking of education for women, which was a novel idea at that time. During the decades which followed, Catherine Beecher and Mrs. Hale were busy securing teachers for classes in domestic economy. The earliest teachers were persons who obtained their "know-how" from experience. Between 1870 and 1900 Land Grant Colleges, which promoted these classes, were established; cooking schools were introduced into the grades in public schools; and cooking institutes were not uncommon. In 1895 the Federal Government granted to Ellen H. Richards the sum of $10,000 for research in this area. The Smith-Hughes Act of 1917, providing Federal Funds for teachers of home economics, and the Cardinal Principles of Education, published in 1918 by the N.E.A., advocating vocational education, were the factors that gave impetus to the development of home economics at this time. The need for training for parenthood probably emerged during this time as it was becoming evident that marriage was no longer the only way of life for American women.

The demand for trained teachers led to the establishment of training schools. World War I also created demands for women with training in dietetics and institutional management. Then followed the decade of the depression subjecting family life to great strain that in some cases served to unite the members but all too often caused disrup-

tion of the family unit. During the span from 1940 to 1950, family life in general with emphasis on the changing role of men and women was much discussed. Research made rapid strides. Every state had established home economics curricula in institutions of higher learning and were supporting the increasing emphasis on the professional aspects of home economics.

Since 1959 two new publications prepared by the American Home Economics Association--(1) New Directions: A Statement of Philosophy and Objectives, and (2) Home Economics in Land-Grant Colleges and Universities--emphasize the family-centered focus and delineate the professional responsibilities of home economics. The question arises: Which is the major objective of home economics at the college level--the professional role or education for family life? There seems to be disagreement on this point. Dorothy Scott stated in 1960 at an Administrators' Workshop that home economics has been unable to clarify or interpret its function because of its attempt to claim for itself both the objective of family life education and professional emphasis.[1]

Throughout these decades of progress toward professionalism, the Catholic college has not been immune to the demands of women with training in home economics occupations. Neither has it been entirely clear as to its primary function.

As previously pointed out, the belief that the primary function of home economics in higher education is chiefly professional is not generally accepted by home economists in the liberal arts college.

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[1]Dorothy D. Scott, "Organization of the Professional Component in Home Economics," Administrators' Workshop on Home Economics in Higher Education, Michigan State University, 1960, p. 45.

Their position is to place education for home and family living first on the list of objectives and the professional role second. A review of objectives stated in 46 1963 college catalogs picked at random shows this generally to be true. The stated purposes were categorized and listed under three general headings: personal development, preparation for home and family living, and preparation for a profession. While 26 per cent of the catalogs listed no objectives whatsoever, the 74 per cent that stated their objectives and designated which were of primary importance and which were of secondary, fell into the following pattern: 43 per cent listed preparation for home and family living of primary importance, 20 per cent listed preparation for a profession of primary importance, whereas only 11 per cent mentioned personal development of primary importance; listed as objectives of secondary importance were--preparation for a profession, 41 per cent; home and family living, seven per cent; and personal development, seven per cent. (See Chart 6 below.) Changes toward professionalism in the Catholic liberal

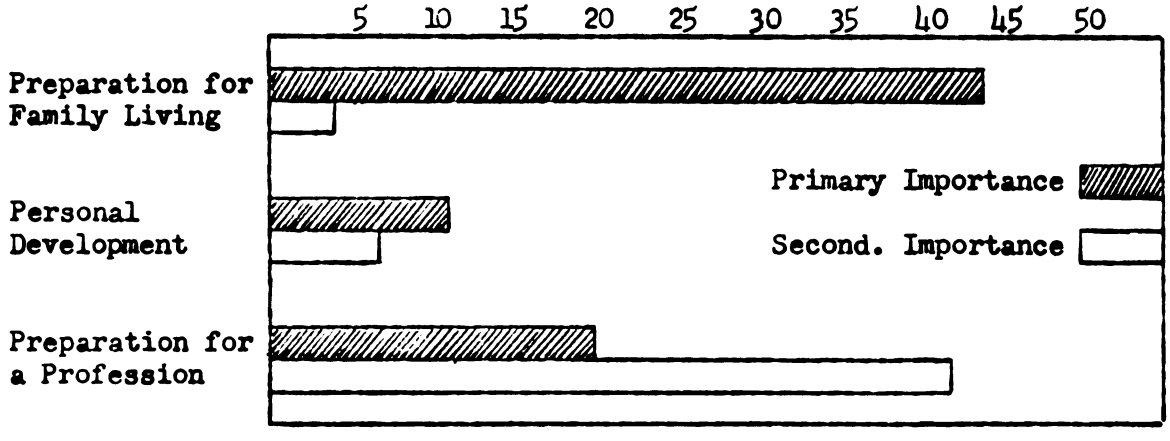

Chart 6.--Purposes of Home Economics Programs as stated in 46 Catholic College Catalogs to be of Primary and Secondary Importance by Per Cents.

arts college, however, can be recognized by comparing the major areas offered when home economics was first introduced into the curriculum with present offerings. (See Chart 7 below.) Offerings in dietetics increased from 29 per cent in initial programs to 79 per cent in the fall of 1963. Twice as many programs were offering majors in textiles and clothing; 78 per cent of the institutions were preparing teachers for secondary education in 1963 compared with 43 per cent in earlier periods. The increase in the per cent of general home economics majors was small compared with that of the professional areas.

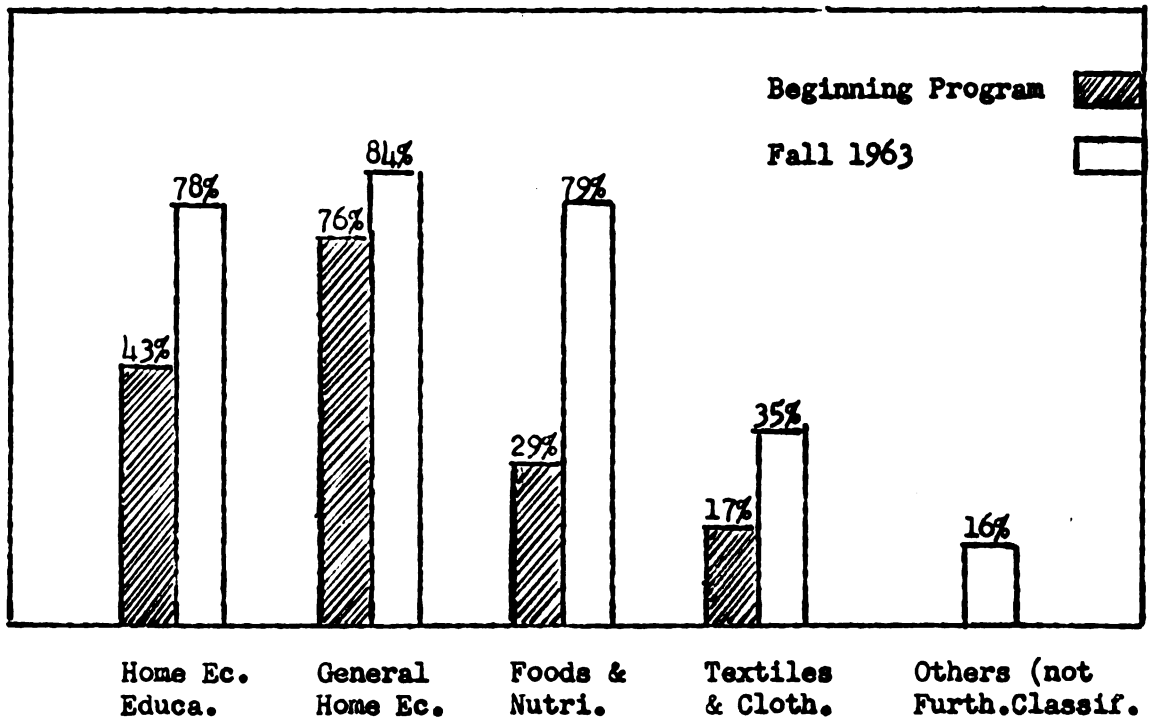

Chart 7.—Per cent of 63 Catholic colleges offering majors in Specified Areas.

Despite the statements made by the home economics departments that their primary purpose is to educate for home and family living (Chart 6), yet a definite increase in professional training is observable (Chart 7). The situation clearly implies that the place of home

economics in the liberal arts college will be determined by the extent to which its objectives and curriculum are redesigned to harmonize with the overall purposes of the institution in which it functions.

Influences of the Changing Relationship Between Liberal Education and Home Economics

That an aggiornamento is needed in home economics is undeniable if one considers the potential this area has to help bridge the gap between professional and liberal education. But before home economics can be instrumental in bridging this gap, it must first of all review its past, rethink and perhaps restate its motives, and like the aggiornamento of the Church be ready to strip itself of all that is not pertinent to 20 century living. Then too home economics as a research area creates knowledge of its own which is made available to the basic arts and sciences. If the teacher of home economics so desires, she can present home economics in a way that will contribute to the liberal arts goal.

Before considering the two points of this section (1) home economics as liberal education and (2) the contributions of home economics to liberal education, one ought to review the Catholic theory of a liberal education since this study is concerned with home economics in the Catholic liberal arts college.

Catholic education has been sympathetic, generally speaking, to the humanistic theory of a liberal education. All that is human, all that belongs to man--the true, the beautiful, the good--all these constitute the elements of humanism in education. William J. McGucken,S.J., implies a synthesis of all three elements when he comments:

> Not merely Greek thought and Roman thought, but Christian thought and Christian art, and modern thought and modern art and

> modern science as well--insofar as they are true, beautiful, and good--these are the elements, often jarring because of false emphasis of one over the other, that must be harmonized to secure a liberal education.[1]

Earl J. McGrath points out that the "meaning and content of liberal education have changed from age to age" and that while the goals for liberal education in American democratic society "have much in common with earlier conceptions of the end of liberal education, they deserve reaffirmation today."[2] McGrath deplores the fact that the liberal arts "do not today dominate higher education as they should, and as they must if the Greek ideal of the intelligent, self-directing, morally responsible, free man is to be realized in this land."[3]

The Reverend Theodore M. Hesburgh also recognizes the need for the old and the new when he asserts:

> Catholic higher education must be a vital vigorous force in our times--both ancient and contemporary, both conservative and radical, both traditional and modern. Either value to the exclusion of the other will date us on the one hand or make us feebly initiative and shabbily contemporary on the other. We must cherish both values. We must reflect the "ancient beauty, ever ancient, ever new."[4]

Father Hesburgh, moreover, recommends that if we are to create a peak for Catholic higher education today, two essential requirements are clear:

> First, we must understand the present day world in which we

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[1]William J. McGucken, S.J., The Philosophy of Catholic Education, New York: The American Press (1941), p. 37.

[2]Earl J. McGrath, Liberal Education in the Professions (New York: Bureau of Publications, Teachers College, Columbia University, 1959), pp. 18 and 25.

[3]Ibid., p. 25.

[4]Very Reverend Theodore M. Hesburgh, "Catholic Higher Education in 20 Century America," NCEA Bulletin, Vol. LVIII (August, 1961), p. 96.

> live, with all the forces and realities that make it what it is; and secondly, the two unique assets which we have: theology and philosophy, must begin to be more relevant to the monumental problems of our times.[1]

The key word for this task, Father Hesburgh argues, is mediation.

> The world is disjointed in so many ways, fragmented into so many disparate parts that one might look far to find a more important task for Catholic higher learning than the exalted work of mediation in our times.[2]

The task of intellectual mediation to which Father Hesburgh refers might justifiably be applied to the problem of finding a balance between the professions--desirable and necessary as they are in American education today--and the traditional liberal arts which must be joined to provide the full education appropriate to the needs of our times.

The purpose of liberal education today is to provide essential knowledge, to cultivate intellectual skills and to cultivate traits of personality and character.[3] Sir Richard Livingstone wrote of the importance of a liberal education,

> . . . man's aim, besides earning a living, is to . . . have as good a mind, body, and character as possible; and a liberal education, a free man's education, is to help him; not because a sound body, mind, and character help to success, or even because they help to happiness, but because they are good things in themselves, and because what is good is worthwhile, simply because it is good.[4]

The liberally educated person possesses a broad knowledge of the social and natural sciences and the humanities, including the fine arts.[5] But mere possession of knowledge does not guarantee the efficient use of the mind. Cardinal Newman, in The Idea of a University, analyzing the

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[1] Ibid. [2] Ibid. [3] McGrath, op. cit., p. 18.

[4] Sir Richard Livingstone, "The Future in Education," On Education (New York: The Macmillan Co., 1944), p. 68.

[5] Ibid.

relation between knowledge and intellectual ability, wrote:

> Knowledge then is the indispensable condition of expansion of mind, and the instrument of attaining to it; this cannot be denied, it is ever to be insisted on; I begin with it as a first principle; however, the very truth of it carries men too far . . . the end of a liberal education is not new knowledge.[1]

Liberal education should, therefore, cultivate habits of reasoning, capacity to think logically, and the ability to organize one's thoughts. It should cultivate skills of expression--the abilities involved in the effective use of communication symbols--words, numbers, and artistic media. So important is the development of attitudes, ideals, and traits of personality and character as outcomes of liberal education that these qualities, difficult as they are to measure, are labeled as the "hallmark of the cultured man and woman."[2] Finally any liberally educated person will embrace an effective set of personal values. The Catholic college too in her history as a liberalizing institution embraces a certain hierarchical value system, namely, supernatural values are of more importance than the natural; spiritual values of greater import than the bodily; and eternal of more significance than temporal.[3]

Home Economics as Liberal Education.--There is much similarity between home economics and liberal objectives. Home Economics requires a body of knowledge primarily concerned with strengthening family life--subject matter which appears not to be inconsistent with liberal education goals. Home Economics leaders, as R. J. Henle states, "see in the family a complex of relationships between human beings, which after all, is a society that exists for the development, growth, and sanctifica-

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[1]John Henry Newman, The Idea of a University (New York: Longmans, Green & Co., 1955), p. 115.

[2]Earl McGrath, op. cit., p. 24. [3]McGucken, op. cit., p. 19.

tion of human beings.[1] It is true that home economics could not exist without the liberal arts[2] because the field synthesizes knowledge drawn not only from its own research but also from the physical, biological, and social sciences and from the arts and applies this knowledge to improving the lives of families and individuals. Home economics must have the knowledge provided by the liberal arts.

In addition to providing a body of knowledge, home economics cultivates intellectual skills; it is committed to helping students develop ability to do critical thinking, to express thoughts clearly in speaking and writing, and to interpret reading, listening, and viewing. Certain common requirements of home economics help the student to grow in ability to make and carry out intelligent decisions regarding the use of personal, family, and community resources; to grow in the ability to apply management principles to the tasks of maintaining a home; and to apply certain understandings to the maintenance of optimum physical and mental health for self and others.

Over and above providing knowledge and cultivating intellectual skills, the field of home economics cultivates traits of personality and character by helping students acquire attitudes, interests, appreciations, habits, and values essential for a well-adjusted person and a contributing member of society. Several objectives of home economics are organized around common elements serving as integrating forces, for instance, such key ideas as values, goals, cultural understanding and

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[1]R. J. Henle, S.J., "Intellectual Elements in Home Economics Education," Journal of Home Economics, Vol.LII, No. 1 (January, 1960), p. 10.

[2]A. June Bricker, "The Professions--Partner with Liberal Arts," Journal of Home Economics, Vol. LV, No. 5 (May, 1963), p. 323.

appreciation, interpersonal relationships, and social action. Hence, home economics aims to increase the student's competency (1) in clarifying and using values and goals as guides for satisfying personal, family, and community living; (2) in understanding and developing good interpersonal relationships throughout all phases of the family life cycle; and (3) in appreciating different cultures and ways of family life at local, national, and international levels.

While the heart of home economics centers on the family, the program is not limited solely to this. The professional and liberal studies must be closely related; their goals must harmonize, if education is to fit the student for effective living and for making a living. Home economics as liberal education is concerned with the degree of liberalization achieved in the process of arriving at goals; that is, the liberal spirit need not be confined to the liberal studies. Lewis Webster Jones offers a comparison: "A dull historian may do less to open intellectual doors for his student than an inspired and imaginative teacher of nutrition. It is a question of attitude more than of subject matter."[1]

What can be said of home economics in a Catholic liberal arts college? Although there is no such thing as Catholic home economics, there is a Catholic way of looking at life. The student on a Catholic campus, regardless of the profession he pursues, should acquire a deeper appreciation of this Catholic view of life. Catholic culture enables

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[1]Lewis Webster Jones, The Challenge of Home Economics Within a Framework of a Liberal Education. Proceedings of the American Association of Land-Grant Colleges and State Universities, Seventy-First Annual Convention, November 11-14, 1957, Association Office, Washington, D. C., p. 295.

a man to appreciate the duties that flow from his relationship to God, to his fellow man in society, and to the integrity of his own person as a child of God.[1] And as Msgr. Shannon points out, Albert de Zutter concurs that academic excellence and the imparting of Catholic culture are the twin pillars of Catholic higher education; neither one expendable.[2] Home economics as liberal education in a Catholic college then, by emphasizing quality of instruction, and by cultivating deeper faith and greater appreciation of Catholic culture in an intellectual way, may be every bit as effectual as any other profession or the liberal arts in inspiring its students with the "truth which frees the mind of man"[3] for all that is good, and true and beautiful.

Contributions of Home Economics to Liberal Education.--Literature of recent years has highlighted the position taken by many educators that no subject of itself is either liberal or utilitarian; in the method employed and the end for which it is studied the subject becomes one or the other. Twenty years ago, Sister Mary Redempta Prose concluded:

> While many would deny that certain narrowly technical studies could ever liberalize, regardless of procedure or purpose, all will admit that method and end are deciding liberalizing factors in subjects ordinarily considered part of general education.[4]

More recently, Kevin P. Bunnell expressed his conviction:

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[1]Albert de Zutter, "Small Catholic Colleges . . . Their Future?" Ave Maria, Vol. XCIX, No. 23 (June 6, 1964), pp. 7-8.

[2]Ibid., p. 8.

[3]Catalog, Mercy College of Detroit, 1962-64, p. 8.

[4]Sister Mary Redempta Prose, The Liberal Arts Ideal in Catholic Colleges for Women in the United States (Washington, D. C.: The Catholic University of America Press, 1943), p. 19.

> The traditional belief that there is a necessary antithesis between liberal and specialized education is no longer acceptable. . . . The problem of anti-intellectualism is related to the methodology of teaching. Properly taught, both general and specialized studies may be liberalizing.[1]

Saint Xavier College, Chicago, Illinois, has implemented a curriculum based on principles of Thomism which strengthens the claim that methodology and purpose are related to intellectualism,[2] and that specialization need not be in discord with liberal education. The goal of education in a liberal college, even for students majoring in professional fields, is the development of the intellectual life. The cultivation of intellectual curiosity is a sine qua non of undergraduate teaching in any subject, and every well-taught course can and should contribute to all the major elements of a liberal education.[3] Moreover, within the limits of a baccalaureate program it is not possible, Earl McGrath points out, to achieve the aims of liberal education unless all courses contribute to this achievement.[4]

From the above statements one may conclude that home economics courses can and must contribute to the liberal experience of the student if one expects them to be retained as part of the total curricula.

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[1]Kevin P. Bunnell, Discussion Group Analyst's Statement: "Liberal and Specialized Education," Current Issues in Higher Education 1957, ed. G. Kerry Smith (Washington, D. C.: National Education Association, Association for Higher Education, 1957), p. 104.

[2]Sister Mary Olivia Barrett, "The Role of Science in Liberal Education," The Dignity of Science, ed. James A. Weisheip (Washington, D. C.: The Thomist Press, 1961), pp. 486-502.

[3]Paul L. Dressel, "What Should Be the Content of the Liberal Arts Curriculum?" Current Issues in Higher Education 1960, ed. O. Kerry Smith (Washington, D. C.: National Education Association, Association for Higher Education, 1960), p. 65.

[4]McGrath, op. cit., p. 5.

Methodology and purpose appear to be the liberalizing agents through which the contribution is to be made.

Home economics is committed to making a contribution to the general education of majors and non-majors alike. Responses received from home economics administrators in the 20 per cent (16 department heads) of the total population interviewed, indicate a general consensus that home economics does contribute to the liberal education of the student body. The avenues through which contributions are made vary: (See Chart 8, page 105) 25 per cent (4) of the college programs offer courses designed specifically for non-majors; 75 per cent (12) serve the general student body through one or more freely elected courses, such as marriage and the family, home management, child care and development, textiles and clothing, and the like; 38 per cent (6) reach the student body through courses offered for semi-professional reasons, such as nutrition for nurses; and 94 per cent (15) indicate that a contribution was being made through the major. Six per cent (1) maintain that major courses in the department have failed to contribute to liberal education. This view represents one institution in the total population which eliminated home economics on the judgment that the field was not essential to a liberal arts college.

As a segment in a Catholic liberal arts college, home economics apparently is not contributing as well as it might to the needs of the total student body. With emphasis today on intellectual development, on the unlimited possibilities of a strong undergirding in the social and natural sciences, together with the traditional concern of the Church for the restoration of family life to its rightful dignity and place of importance in today's society, there seems to be ample

room for home economics to indulge in an aggiornamento of its own.

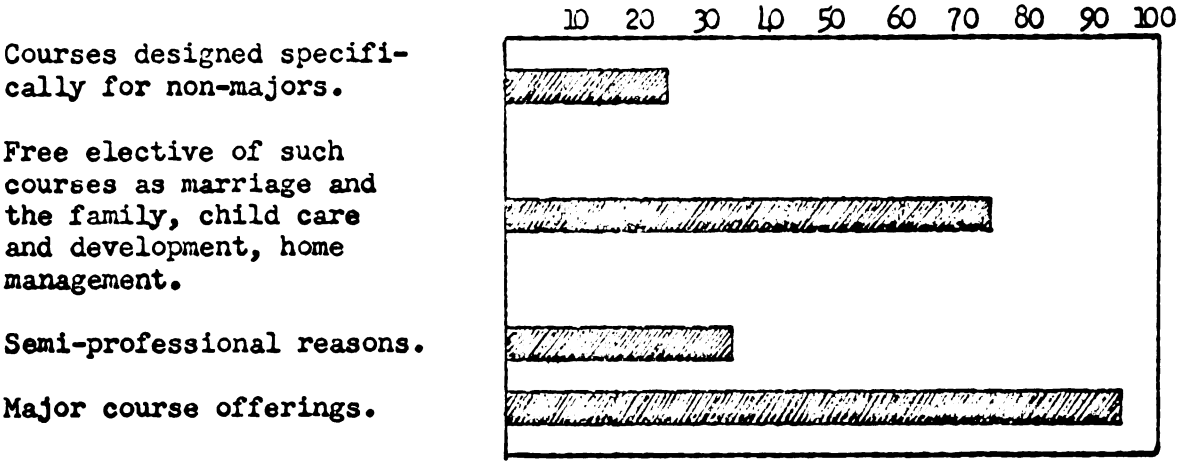

Chart 8.--Avenues Through Which Home Economics Contributes to Liberal Education: Per cent of 16 Colleges Interviewed, Spring, 1964.

As a segment of higher education dedicated to strengthening family life, it would seem that home economics in general has the responsibility to take priority in providing some instruction designed to meet the needs of all students.

The second viewpoint to be considered here is the matter of taking a more liberal approach to the teaching of home economics. Consideration needs to be given to three essentials: (1) course content--does home economics have the potentiality for contributing to liberal education? (2) Breadth--how much breadth does such a program have? And (3) depth--what is the degree of depth and in which courses?

In 1960 the Administrators' Workshop addressed itself to the question of course content and agreed that the content of many home economics courses has the potentiality for contributing to liberal educa-

tion.[1] There is greater possibility for increasing the liberal aspect if the courses are so structured that they do not degenerate into interpretations suitable to majors only.[2] Overspecialized, any phase of home economics--nutrition, management, child development--runs the risk of becoming utilitarian unless there is a conscious effort to present the courses as a component of liberal education. Louis T. Benezet, President of Colorado College, suggests four criteria for deciding whether or not subjects are college worthy: (1) it should be a subject which adds useful human knowledge; (2) it should have a quality of mental analysis and synthesis, deduction and induction; (3) it should be at home with other college subjects and should borrow freely from them; and (4), it should lead to broader understanding.[3] What can be said of home economics courses in relation to these criteria? Sister Leonita Smith, O.P., maintains that home economics at the college level measures up, and in addition, is eminently prepared to link the speculative with the practical:

> Since higher education is dedicated to things of the mind, all who participate in it are obliged to engage in abstractions, without which the mind does not reach the peak of its capacity. But since home economics is devoted to promoting the welfare of families, its role is to apply the conclusions of abstract thought to problems of everyday life. Far from being anti-liberal it actually extends the benefits of liberal education. It proclaims the relevance of abstractions to practical concerns.[4]

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[1]Paul L. Dressel, response made at Administrators' Workshop on Home Economics, Michigan State University (1960), p. 61.

[2]Ibid.

[3]Louis T. Benezet, "Eligible As a College Subject," Journal of Home Economics, Vol. LII, No. 4 (April, 1960), p. 243.

[4]Sister Mary Leonita Smith, O.P., "Liberalizing Home Economics," NCCHE Bulletin, Vol. XV, No. 2 (February, 1963), p. 7.

Moreover, Sister Leonita believes it would be intellectual suicide for home economics to concentrate on the practical and leave the speculative to other departments. But to desert the practical would be to abandon the goals of home economics, an applied science.[1]

The final test as to whether home economics content has the potentiality for contributing to liberal education is the question: Can the student "distinguish between truth and falsehood, between sense and nonsense?"[2] Maurice Bowra claims there is more than one way of making this distinction, but the significance in all of them is that the student himself desires to discover the truth and masters the right mental means of doing so.[3] In other words, unless the student in home economics is inspired with an irresistible desire to learn, and to extend the scope of his knowledge, he will have been deprived of the most important value a liberal education can afford him.

The second point under consideration is the breadth and its scope as supplied by home economics. Dressel identifies three conceptions of breadth: (1) the student's contact with the major divisions of knowledge; (2) the student's contact with different systems of value and with different cultures as a basis for reflection upon and critical examination of his own values and those of his own culture; and (3) the student's contact with the distinctive methodology of the various disciplines.[4]

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[1] Ibid.

[2] Maurice Bowra, "The Idea of a Liberal Arts College," Reflections on the Role of Liberal Education, Vol. L, No. 2 (May, 1964), p. 189.

[3] Ibid.

[4] Paul L. Dressel, op. cit., pp. 76-77.

The fact that home economics courses are strongly undergirded by the physical, biological, and social sciences and the arts leaves little room to doubt the student's coming in contact with the major divisions of knowledge. This is particularly true in the liberal arts college where emphasis in teaching family living rests upon the physical, cultural, social, and psychological aspects of home life. Institutional requirements in philosophy, theology, the humanities, history, economics, and the like, bring the student in contact with all major basic disciplines.

The home economist comes in contact with different systems of value and different cultures, not only through the media of religion, philosophy, history, literature, and other basic requirements but also through her own professional area. In this study, the Peace Corps and its emphasis upon obtaining and placing home economists throughout the world, was mentioned by seven colleges, or 11 per cent of the 63 that returned questionnaires, as having home economics graduates involved in the work. The administrators of the colleges contacted believed that the Peace Corps has repeatedly placed home economics before the public as a profession interested in rendering service to different cultures.

Again, the third concept of breadth--the student's contact with distinctive methodology of various disciplines--is usually reached by the home economics major through her contact with the basic disciplines since her curriculum is strongly undergirded with the sciences and humanities. From theology she learns the deductive method of reasoning, from philosophy and social sciences, both inductive and deductive methods of reasoning, from science and mathematics, the scientific method, and from the languages, the structural approach of linguistics. The

communication arts assist the home economist to order her thoughts according to the laws of critical and logical reasoning and to transmit them. Newman, in The Idea of a University, writing of the perfection of the intellect, which really is (or should be) the goal of every individual, states:

> . . . if we would improve the intellect, first of all, we must ascend; we cannot gain real knowledge on a level; we must generalize, we must reduce to method, we must have a grasp of principles, and group and shape our acquisitions by means of them.[1]

In home economics the depth component of education is ordinarily arrived at through the departmental major. Since home economics is an applied science, the field is essentially an application of the disciplines included in the basic arts and sciences. This area can provide an experience of depth in any one of its specialties, such as nutrition and dietetics, textiles and clothing, child development, and home management.

In this section, a relationship between home economics and liberal education was considered. As liberal education, home economics provides a body of knowledge essential to preparation for Christian social living, cultivates intellectual skills, and fosters traits of personality and character required for the complete development of the person. Home economics contributes to liberal education by providing courses in family living appropriate to major and non-major alike and by taking a more liberal approach to the teaching of home economics.

Objectives of Home Economics

Educational objectives are explicit formulations of the ways in which students are expected to be changed by the educative process; that is, the ways in which they will change in their thinking, their

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[1] John Henry Newman, The Idea of a University (New York: Longmans, Green & Co., 1947), p. 123.

feelings, and their actions.[1] Objectives are meant to give direction and coherence to the educational process and should relate to the overall broader purposes of higher education which have to do with preserving, passing on, and using the cultural heritage. Since the formulation of objectives is a matter of conscious choice on the part of professional leaders, well-founded objectives are not easily changed. Certain forces, however, can be influential in bringing about gradual or immediate changes in the goals of any profession. Leaders and staff members within a field may carefully examine the effectiveness of their profession in meeting present needs and in preparing for anticipated future changes. Pressures exerted by persons outside the field may also be influential in bringing about changes in professional goals. It is the purpose of this section to take a careful look at both the early and the present-day objectives of home economics, particularly in the Catholic liberal arts college, to see what changes, if any, have taken place and to identify the influences responsible for them.

Objectives in the Early Programs.--The basic goals of home economics, as viewed by leaders within the field, have remained intact throughout the past several decades since their formulation at the Lake Placid Conferences. As conceived by the pioneers, home economics was concerned both with man's physical environment and with the nature of man as a social being.[2] Home economists, however, have been forward-looking in adapting these aims to the changes taking place in the world

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[1]Benjamin S. Bloom (ed.), Taxonomy of Educational Objectives (New York: David McKay Co., Inc., 1956), p. 26.

[2]Lake Placid Conferences on Home Economics: Proceedings of the Fourth Annual Conference. September 16-20, 1902. Lake Placid, New York, 1902, p. 70.

about them. In 1959 the Philosophy and Objectives Committee of the American Home Economics Association formulated the following statement on the focus of home economics:

> Home economics is the field of knowledge and service primarily concerned with strengthening family life through,
> educating the individual for family living;
> improving the services and goods used by families;
> conducting research to discover the changing needs of individuals and families and the means of satisfying these needs;
> furthering community, national, and world conditions favorable to family living.[1]

The 1959 statement focuses both on man's physical environment and on his nature as a social being--the same basic goal conceived a half century ago.

A similar correlation may be seen in the response given by home economics administrators to the question: What are the specific purposes of your present program? The statement made by one person will suffice to illustrate. She said, "Our basic purposes are the same as those for the beginning program." She reported them as follows:

> (X) College is dedicated to the formation of women in whom a Christian hierarchy of values is the unifying factor of an integrated personality. Its home economics program aims to teach the students to utilize and integrate the knowledge obtained in the study of the natural and social sciences, philosophy and religion, art and literature in improving all phases of personal family and community living, to develop qualities of leadership in each student and an abiding sense of personal responsibility; to prepare each graduate for an occupation in which her natural talents and feminine qualities can be utilized to the fullest extent in improving personal, family, and community living.

In other words, this program of work aimed from the beginning not only to prepare its home economics students for a profession, for family living, and for effective citizenship in the community, but it also aimed to contribute to the personal development of the student.

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[1]American Home Economics Association, Home Economics: New Directions, a Statement of Philosophy and Objectives (Washington, D. C.: The Association, 1959), p. 4.

In analyzing the statements made by the 63 administrators who responded to the question: What were the specific purposes of your beginning program? it was found that not all the early programs entertained the same objectives. Seventeen per cent of the 63 colleges studied listed as their function the teaching of household skills. Single courses in cooking, sewing, invalid cookery, infant care, and the like, were among these first offerings and, in most cases, were counted as an elective.

Six per cent of the colleges mentioned community service as an objective. Around 1918, such courses as Food and the War--16 lectures, Fundamentals of Food and Nutrition in Relation to the War--48 lectures, and Laboratory Course in Use and Conservation of Foods--64 laboratory hours, were commonly the means through which the objective was met.

In Chart 9 it can be noted that other objectives were more frequently listed among those of the beginning home economics programs. Fourteen per cent noted effective citizenship; 22 per cent, personal development; 67 per cent, preparation for home and family living; and 41 per cent, preparation for a profession. Relatively few colleges (the 12 established prior to the founding of the American Dietetic Association in 1917)(see Appendix B, page 142) specified professional preparation, other than preparation for teaching, as an objective. Typical of the 22 per cent classified as those objectives which aimed to contribute to the personal development of the student were statements such as: to train a woman culturally, to contribute to general education, and/or to understand self and others.

Objectives in the Present Programs.--Home economics administrators were asked: What have been major changes in objectives? What do you see as reasons for these changes? Many of them said that while

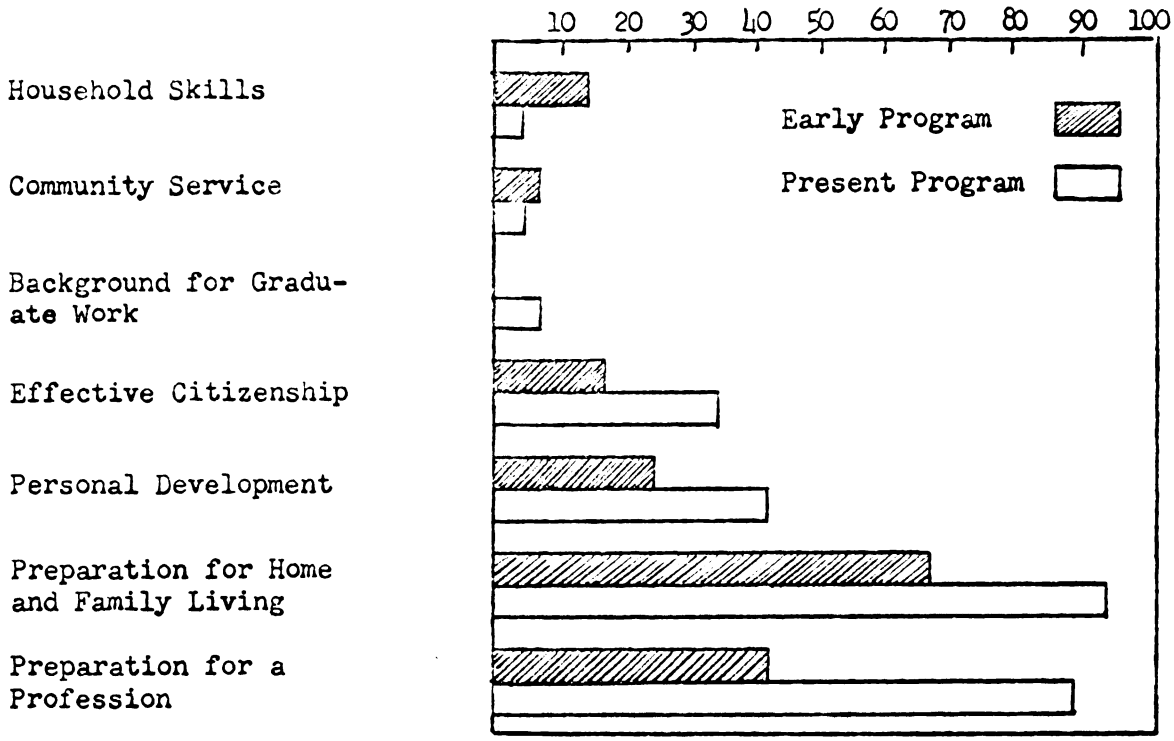

Chart 9.--Comparison of Home Economics Objectives in the Early Programs and in the Present Programs by Per cent.

there were no significant changes, and this can be noted in Chart 9, there were the following changes in emphases: (1) 21 per cent of the 62 administrators who responded mentioned emphasis toward liberalizing several home economics courses; (2) toward relating course objectives to the overall purposes of the department and to the college as a whole --16 per cent; (3) toward emphasizing psychological, social, and cultural aspects of family living and away from manipulative skills--19 per cent; (4) toward reducing laboratory hours to allow for more electives--10 per cent; (5) toward emphasizing special courses for non-majors--11 per cent; (6) toward placing more responsibility on the individual for her education--11 per cent; (7) toward reducing the number of required hours in home economics--14 per cent; (8) toward emphasizing high academic standards--16 per cent; and (9) toward integrating

home economics with other departments--six per cent. Among the reasons listed that accounted for the recent shifts in emphases were the 1961 French Lick Conference, Indiana, which explored the concept approach; the 1959 AHEA New Directions: Statement of Philosophy and Objectives; the graduate program at St. Louis University which has focused on Christian family living; the work of the National Catholic Council on Home Economics directed toward the improvement of teaching; and the general trend toward broad basic education with emphasis on academic excellence.

The concern of the home economist in the liberal arts college is definitely related to the amount and the kind of professional preparation best suited to the functions of the institution. On the one hand, it seems desirable that a woman be qualified to enter some type of career upon graduation. On the other hand, the specialized education should not crowd out such areas as literature, art, music, psychology, and so on. Anne M. Murphy, Home Economics Department Head, Saint Joseph College, West Hartford, Connecticut, pinpointed the problem when she said:

> Instead of assuming greater responsibility for making contribution to the total college program, we have attempted to limit ourselves. Furthermore, I believe that we are trying to do too many things! One wonders if there is not too much scope and too little depth.

In conclusion, one may ask, Is an aggiornamento in home economics under way? Are staff members within the field taking a careful look at the effectiveness of their work in an attempt to meet present needs and future anticipated changes? Forces outside the field are pressuring administrators of home economics to re-evaluate their course offerings in the light of contemporary problems and projections of

Catholic higher education. Technology, for instance, "is developing at such a rapid rate that education, in the formal sense of the word, can no longer keep pace with it. . . . We must adjust our educational methods and re-define our educational objectives to conform to the realities of the time, be it the jet age or the space age."[1]

Summary

In the fall of 1963, it was found that home economics programs leading to a bachelor's degree were offered by 69 Catholic colleges, of which 63, or 91 per cent, furnished data for this report.

Enrollment in home economics for the fall of 1963 totaled 2389 students, a number representing approximately five per cent of all degree-credit students enrolled in the 63 colleges studied. There were equivalent to 217 full-time home economics faculty in the 63 colleges; the size of the staffs ranged from one member to eight.

Enrollment in home economics courses, compared with the total enrollment of the Catholic colleges, is not so large as might be expected, even though there has been a gradual yearly gain in some institutions; in others, the pattern of enrollment has been fluctuating. The ratio of students taking home economics courses in Catholic colleges is one in 20. Compared with all four-year degree-granting institutions in the United States whose ratio is one in ten, the Catholic colleges appear to be lagging. Neither in Catholic colleges nor in the rest of the four-year institutions has the increase in home economics kept pace with the over-all increase in college enrollment except in one instance. In the fall term of 1963 Michigan State University reported that the increase

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[1]John A. Hannah, "Education for the Jet Age," Journal of Home Economics, Vol. LV, No. 10 (December, 1963), p. 746.

in home economics students was 12 per cent whereas that of the total university was ten per cent.[1]

Discernible trends in subject matter areas in Catholic college programs reflect some of the changes brought about by new technologies and by modifications in the manner of living. With greater emphasis on consumer and management problems, curricular content in these areas has tended to increase. In general, larger unified blocks of subject matter are replacing the numerous isolated courses of earlier programs. On the average, the home economics program in the Catholic college offers 24 courses.

Aims of home economics in the Catholic colleges are twofold. Ninety-four per cent of the respondents listed preparation for home and family living and 90 per cent listed preparation for a profession as objectives. Thus the college programs aim to provide (1) cultural background which places emphases upon the relationships and maintenance of Christian family life, and (2) basic professional instruction for homemakers, teachers, dietitians, and business women.

Stimulated by the statement of philosophy and objectives in Home Economics-New Directions, home economics instructors in Catholic colleges, while focusing on their own philosophy, found guidelines for analyzing, up-dating, and improving their programs.

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[1]Thelma Porter, Alumnae Newsletter, College of Home Economics, Michigan State University, East Lansing, Spring, 1964.

CHAPTER IV

SUMMARY AND CONCLUSIONS

The purpose of this chapter is to summarize the foregoing materials concerning the growth and development of home economics in Catholic colleges in the United States and with this information as a basis to generalize about the major problems and the future position of this field in Catholic higher education. The generalizations that follow, therefore, are based on the findings of this historical study and center on issues which are jointly the concern of Catholic college administrators, faculty, and students. They are summarized under the broad headings of (1) the summary, (2) the problems, and (3) the implications for future developments.

The Summary

Home economics in Catholic higher education came into being at the turn of the century, in most cases with the founding of the early American Catholic college. Some founders considered home economics (domestic science) an essential part of a woman's program; others introduced it to satisfy student demand for professional education aimed at earning a living. Non-Catholic colleges for women played an important role in forming the public mind on questions of higher education for women. In many respects, they influenced the character of the programs in home economics which arose in answer to the demand for educational opportunities for women. With the exception of Trinity College, Washington, D. C., nearly all the early Catholic women's colleges grew out

of the already existing academies conducted by religious communities of women.

The expansion of Catholic colleges for women, particularly after 1920, resulted also in the growth and development of home economics. With the movement of women into industry following World War I, greater demands for professional training in dietetics and in the business world were made upon the liberal arts college. The trend toward professionalism seen in the Catholic home economics departments resulted, no doubt, from the influence of the general field of home economics, which has become highly professionalized.

Despite the trend toward professionalism, aims of home economics in the Catholic college remain twofold. Preparation for home and family living continues to be listed as the primary objective and preparation for a profession is considered as of secondary importance.

Compared with the total enrollments of the Catholic colleges, enrollment in home economics programs is not so large as would be desirable. For the fall of 1963, enrollment in home economics totaled 2389 students, a number representing approximately five per cent of all degree-credit students enrolled in the 63 colleges studied. In the four-year degree-granting institutions in the United States the ratio of students taking home economics courses is one in ten, but in the Catholic college the ratio is one in twenty.

Whereas 66 per cent of the home economics departments in Catholic colleges began with a single staff member, only three per cent today remain that small. Fifty-three per cent of the college departmental staffs, however, are either two- or three-teacher departments while 44 per cent are four- or more teacher departments. In the fall

of 1963 there were equivalent to 217 full-time home economics faculty in the 63 colleges studied, the size of the staffs ranging from one member to eight.

Trends in curricular content in Catholic college programs reflect a greater emphasis on management and consumer problems. The numerous isolated two-credit courses of earlier programs are being replaced by larger unified blocks of subject matter.

Two significant developments since 1946 have been the establishment and growth of the National Catholic Council on Home Economics and the inauguration of the graduate program in Home Economics Education at St. Louis University. The purpose of the former was to promote a more adequate teacher preparation, to cooperate in adult education, to encourage research, to improve textbooks and other publications relative to Christian family living, and to provide a medium whereby the aid and inspiration of Catholic philosophy on home and family could be made accessible to home economists. The purpose of the latter was to provide professional training and a thoroughly Catholic background for those who intended to teach home economics in Catholic colleges and high schools.

The Problems in Home Economics in Catholic Higher Education

The problems of home economics in Catholic higher education revolve around the major question: Does home economics as presently conceived and organized deserve to survive? Questions of finance, staff, methods of teaching, research, physical facilities, questions related to public relations, to students, and to curriculum are bound up in these crucial problems. These questions are not new for either Catholic or non-Catholic colleges, but to-

day they are decidedly more acute.

On the Catholic college campus, the problems regarding home economics have their own special dimensions. Unique in themselves, they are imbedded in the historical, ideological, and structural contexts described in the foregoing chapters. But the more significant fact is that home economics is being challenged by persistent pressures both from within and without. Because these pressures are so immediate, the identification and weighing of the various aspects of the problems are especially difficult. Here they are summarized in terms of their primary sources within the system of Catholic higher education.

In recent years, home economists the country over have become image-conscious. They have sought not only to find out more precisely the kind of image they did project, but the kind of image they should project in order to increase their eligibility for recognition as a profession and to meet the needs of students in higher education. Some of the aspects of the problem as to whether home economics deserves to survive on the Catholic college campus have their roots in these external pressures and considerations.

Gaining recognition from administrators was found to be one of the basic reasons for establishing the National Catholic Council on Home Economics and for pursuing a graduate program in a Catholic university. Historically, attitudes of the American Catholic college officials toward the field of home economics have not always been those of approval. As previously noted, Sister Mariella Bowler stated that home economics as a preparation for teaching was introduced around 1910 into Catholic women's colleges, but in many institutions the

courses at first failed to count toward a degree.[1] Even today, according to some of the respondents, reflections of these attitudes still exist. Although areas in concentration in home economics are permitted and the baccalaureate degree is awarded, yet the current attitude is often one of toleration, rather than full approval.

It would be inaccurate to refer to all home economics departments in Catholic colleges as being tolerated only. Many have wasted no time thinking about professional images; they have met the challenge of a tremendous task to be done. They have realized, as Mary I. Bunting pointed out at the meeting of the American Home Economics Association in June, 1964, ". . . it is our character, our ability to serve--not our image--that matters."[2] These are the colleges where home economics deserves to survive.

A second problem is that of attaining goals. Within the structure of its own system, how can home economics maximize its opportunities for realizing mid-20th century educational goals? Basically, this is an economic problem which pertains to allocation of resources in terms of goals. Administrators are concerned with availability and quality of teaching staff; faculty are concerned with heavy teaching loads and extracurricular responsibilities which commonly befall the home economics trained person; both administrators and faculty are concerned with lack of adequate facilities and with the inconvenience of sharing facilities with other departments, with the cost of space and equipment in relation to small enrollments, with recruitment problems

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[1] Bowler, op. cit., p. 110.

[2] Mary I. Bunting, "Leadership in Education," Journal of Home Economics, Vol. LVI, No. 9 (November, 1964), p. 650.

and decreasing enrollment, and with curriculum problems such as defining areas of specialization and providing balance between professional courses and liberal arts.

A third problem is that of meeting the phenomenon of change. Within the structure of its own system, what can home economics in the Catholic college do to prepare its students for change? What will prepare students for wiser, richer living in a world that is changing so rapidly that no one can predict what problems they will face? What will have permanent value for life in the home, in the community, in the professions? What do home economics educators expect their graduates to do as Catholic citizens? Educators need to be concerned with the quality of the daily lives of their graduates since this study has shown that home economics programs accept as their primary goal the education for personal and family living. Quite some time ago, the Reverend Paul Hanly Furfey warned Catholic educators of the real concern they should have for the virtue of quality: "The true worth of an educational institution is revealed not by impressive buildings, not by a large registration, . . . not by the size of its endowments, but by the quality of the daily lives of its graduates."[1]

In the fourth place, many of the new developments within the Church relate definitely to education for home and family living. Present views of the Church on birth control, sex education, mixed marriages, pre-marital sex relation, and the meaning of relationships within the family, are problems which relate directly to the whole is-

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[1]Reverend Paul Hanley Furfey, "What the Graduate Can Be Expected to do as a Catholic Citizen," Philosophy of Catholic Higher Education, ed. Ray Joseph Deferrari (Washington, D. C.: Catholic University of America Press, 1948), p. 156.

sue on religious freedom. Hence it is that those persons charged with the responsibility of education for marriage and the family have been concerned with these problems.

An aggiornamento in home economics would demonstrate concern for the Church's attitude on religious freedom as it pertains to the decision-making aspects of married life. If the home economist in Catholic colleges agrees that her field stands for the "freedom of the home from the dominance of things and their due subordination to ideals" and for the "simplicity in material surroundings which will most free the spirit for the more important and permanent interests of the home and society"[1] and if she aims to contribute to both Church and State by serving the family, then she must educate young people for parenthood along with educating them for the occupations and professions. Some of the moral problems that must be squarely faced deal with the widespread modern acceptance and promotion of abortion, sterilization, contraception, and pre-marital promiscuity. While many of these problems are too all-encompassing for home economics and presuppose treatment of morality elsewhere in the curriculum, yet the relationship of home economics to other areas of curriculum stems from the system of Catholic higher education as a formal involvement of the Catholic Church.

Despite the prescriptions of the papacy and the American hierarchy to educate for marriage and the family, response by the Catholic college has not been adequate. The ill-conceived educational philoso-

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[1]American Home Economics Association, New Directions, op. cit., p. 4.

phies of many of our college administrators described by Dr. James Rue, president of the Southern California Association of Marriage Counselors, represent those of the Catholic colleges as well as of others. Addressing the annual meeting of the American Catholic Psychological Association, Rue charged that inadequate professional education given American women is contributing to divorce and marital unhappiness.[1] He maintained that administrators who train women to function in direct competition with men and do not give them adequate courses to prepare for their most important function in life, namely, that of wife and mother, are contributing to the complex and critical problems of modern day America.[2] The challenge facing home economists is to educate students so that they will have a predisposition to choose worthwhile goals which will tend to strengthen their future family bonds.

Furthermore, changes in contemporary American society also have influenced home economics in Catholic colleges. In the early days of our nation, education aimed to provide opportunities for individual self-realization and for intelligent citizenship. Today education has become a major avenue for social mobility because young people through education have a chance to get better jobs and consequently to enjoy other benefits denied to former generations. Hence, while the majority of Catholic colleges state the primary objective of their home economics programs to be education for personal and family living, yet in addition, they expect the graduate to be equipped with a wage-earning profession. This fact, in turn, affects directly the curriculum change.

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[1] James R. Rue, "News and Trends," National Education Association Journal, Vol. LIII, No. 8 (November, 1964), p. 4.

[2] Ibid.

In the sixth place, the home economics curriculum in many Catholic colleges has expanded almost beyond the institution's available resources both in terms of staff and finances. Furthermore, because of the accelerating developments in technology and science, no college program can safely plan its curriculum or focus its objectives solely on today's occupational requirements. The knowledge and skill required today will likely be changing so rapidly that within a short time neither will be of value. The educational program then should emphasize the understanding of basic principles and their application to new situations as these are likely to be encountered in the future. Failing to meet demands of the present situation and at the same time to realize the goals with the resources at hand, eight Catholic colleges have abandoned home economics altogether.

Finally, there is the controversy of liberal versus vocational education. Catholic education has traditionally been sympathetic to the humanistic theory of liberal education and has only reluctantly undertaken to provide vocational training. Home economics, or that which existed as industrial training in the academy period and transplanted as such into the early Catholic college programs, was more cultural than practical. So as not to neglect the enlargement of the child's mental capacity, the lessons in sewing and/or other hand skills were invariably accompanied by the reading of good literature. It has been noted by one writer that the home economics department in many colleges "has done good work, but in recent years it has become more and more technical, with practically no emphasis on the philosophy of home life."[1] Another stated, ". . . home economics departments in our col-

[1]Elton Trueblood, The Idea of a College (New York: Harper & Bros., 1959), p. 127.

leges are dominated too strongly by vocationalism and professionalism and do not provide sufficiently for cultural development."[1] Still another concurs, ". . . our departments of home economics have generally, and until recently, disregarded the home. They have been pitched at the high level of professional training."[2]

Home economics is still a system in transition. What to teach and how to teach for a changing social order, a changing economy, and a changing Church are questions which must be answered now. Any attempt to solve these and other problems threatens old foundations. Such a threat, however, constitutes the bases for evaluation of both contemporary problems and implications for the future position of home economics in Catholic higher education. In historical perspective, a threat for survival marks the aggiornamento of the field in its transition from a prolonged adolescence to a point where it can face the challenge of maturity.

The Implications for Future Programs

The historical perspectives provided by the foregoing data on home economics in Catholic higher education will serve as a basis for some implications for future programs.

1. The status of home economics on individual Catholic college campuses can be improved by upgrading the quality and increasing the size of the staff. If an effective collaboration among separate departments or institutions could be agreed upon, the Catholic college, by capitalizing upon superior staff members, might solve some of its

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[1] Sister Hildegarde Marie, op. cit., p. 26.

[2] Lynn White, Educating Our Daughters (New York: Harper & Bros., 1950), p. 77

problems concerning wasted resources. Traditional differences among religious orders of women would have to be set aside in order to focus on the larger concerns of the Church or the nation.

2. All home economists, including those in Catholic colleges, need to build an effective public relations program to inform administrators of the contributions of home economics and also to make students aware of opportunities in the field.

3. Improvement in the quality of course offerings is a continuous need in all institutions but is especially crucial in small Catholic colleges where staff members are limited. Since this study showed that there are two- or three-teacher departments in fifty-three per cent of the colleges, it follows that a high degree of specialization is not possible.

4. The gap between liberal and vocational education needs to be narrowed. Although it is expected that today's graduate be prepared for a profession, it is the task of home economics to relate both its theoretical and practical aspects to the higher values of living. For home economics to realize its fullest potentiality a better balance between its technical and humanistic values must be maintained. Home and family living requires a combination of both. Home economics also contributes to a liberal education if it provides courses in family living and if it takes a liberal approach to the teaching of its subject matter. Under the aegis of liberal education, home economics provides a body of knowledge essential to Christian family living; it cultivates intellectual skills; and it fosters traits of personality and character required for the complete development of the person.

5. Greater emphasis needs to be placed on education for mar-

riage and the family. While the courses now offered need not be integrated into a pattern for a degree, they can be organized to attract the liberal arts students who increasingly are requesting education for marriage and family. Home economists in Catholic colleges need to become dynamic in their primary task of educating for family living. They need to become involved in the problems facing the family today. John H. Ford writes of the needs of the contemporary woman: "What good has been their student vocation if it cannot equip them with the intellectual acumen, the spiritual resources, and moral conviction that will give meaning to their role in society."[1]

Recommendations

1. Where proximity allows, small home economics departments should engage in some form of regional inter-institutional cooperation, such as exchanging staff members or allowing students to transfer a certain number of credits from another institution. This would ease problems of accreditation, avoid the dissipation of limited resources, and strengthen academic offerings by capitalizing upon superior teachers.

2. An effective public relations program should be developed and ideas channeled through strong existing communications media, such as the alumnae, campus literature, and intercollegiate organizations, as well as through open seminars and student dialogue.

3. Small home economics departments including those in Catholic colleges should limit the areas of concentration until enrollment and staff size justify expansion. Each department should decide upon

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[1]John H. Ford, "The Contemporary Women," The Catholic Mind, Vol. XLII, n. 1186 (October, 1964), pp. 50-51.

the area in which it can be unique.

4. Home economics departments in Catholic colleges should continually re-assess their goals and curriculum in terms of Catholic philosophy, student need, and societal change. To help the liberal arts students, home economics departments should engage in planning and conducting interdisciplinary courses which would enable these students to integrate the contributions of philosophy, psychology, and sociology with home economics subject matter. This approach would give a deeper understanding of family life and would provide the motivation for involvement in emerging programs such as those which aid the deprived families of our day.

5. An aggiornamento in any field is to make that field more truly relevant to today's need. Home economics should, therefore, continue to strive to strengthen and stabilize family living. To fulfill its commitment within the Catholic college context, the home economics department should provide electives concerned with marriage and the family appropriate for the non-major. These courses should deal with the problems of managing human and material resources relative to establishing and maintaining a stable family life situation.

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APPENDIX A

HOME ECONOMICS IN CATHOLIC DEGREE-GRANTING INSTITUTIONS ACCORDING TO REGIONS

HOME ECONOMICS IN CATHOLIC DEGREE-GRANTING INSTITUTIONS ACCORDING TO REGIONS

Region I — Eastern Canada

Region II — Western Canada, Idaho, Washington, Oregon, Montana

1. Holy Names College, Spokane, Washington
2. Marylhurst College, Marylhurst, Oregon
3. Seattle University, Seattle, Washington

Region III — Arizona, Nevada, California

1. College of Notre Dame, Belmont, California
2. Immaculate Heart College, Los Angeles, California
3. Marymount College, Palos Verdes Estates, California
4. Mt. St. Mary's College, Los Angeles, California

Region IV — Utah, Colorado, New Mexico, Wyoming

1. Loretto Heights College, Loretto, Colorado

Region V — Texas, Oklahoma, Arkansas, Louisiana

1. Incarnate Word College, San Antonio, Texas
2. Our Lady of the Lake College, San Antonio, Texas
3. St. Mary's Dominican College, New Orleans, Louisiana
4. Xavier College, New Orleans, Louisiana

Region VI — North Dakota, South Dakota, North Wisconsin, Minnesota

1. College of St. Benedict, St. Joseph, Minnesota
2. College of St. Catherine, St. Paul, Minnesota
3. College of St. Scholastica, Duluth, Minnesota
4. College of St. Teresa, Winona, Minnesota
5. Holy Name College, Manitowoc, Wisconsin
6. Mount Marty College, Yankton, South Dakota
7. Viterbo College, LaCrosse, Wisconsin

Region VII — Iowa, Illinois, South Wisconsin, West Indiana

1. Alverno College, Milwaukee, Wisconsin
2. Barat College, Lake Forest, Illinois
3. Briar Cliff College, Sioux City, Iowa
4. Cardinal Stritch College, Milwaukee, Wisconsin
5. Clarke College, Dubuque, Iowa
6. Marycrest College, Davenport, Iowa

Region VII (Contd.)

7. Mount Mary College, Milwaukee, Wisconsin
8. Mount Mercy College, Cedar Rapids, Iowa
9. Mundelein College, Chicago, Illinois
10. Rosary College, River Forest, Illinois
11. St. Mary's College, Notre Dame, Indiana
12. St. Xavier College, Chicago, Illinois

Region VIII — Kansas, Nebraska, Missouri, Kentucky

1. Avila College, Kansas City, Missouri
2. Catherine Spalding College, Louisville, Kentucky
3. College of St. Mary's, Omaha, Nebraska
4. Duchesne College, Omaha, Nebraska
5. Fontbonne College, St. Louis, Missouri
6. Marymount College, Salina, Kansas
7. Mount St. Scholastica College, Atchison, Kansas
8. Mt. Mary College, Xavier, Kansas
9. Nazareth College, Nazareth, Kentucky
10. Sacred Heart College, Wichita, Kansas
11. Saint Louis University, St. Louis, Missouri
12. St. Mary of the Plains, Dodge City, Kansas
13. Ursuline College, Louisville, Kentucky
14. Webster College, Webster Groves, Missouri

Region IX — Michigan, Ohio, East Indiana, West Pennsylvania, West Virginia

1. College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio
2. College of St. Mary of the Springs, Columbus, Ohio
3. Madonna College, Livonia, Michigan
4. Marian College, Indianapolis, Indiana
5. Marygrove College, Detroit, Michigan
6. Mercy College of Detroit, Detroit, Michigan
7. Mercyhurst College, Erie, Pennsylvania
8. Mount Mercy College, Pittsburg, Pennsylvania
9. Nazareth College, Kalamazoo, Michigan
10. Notre Dame College, Cleveland, Ohio
11. Our Lady of Cincinnati College, Cincinnati, Ohio
12. Seton Hill College, Greensburg, Pennsylvania
13. Siena Heights College, Adrian, Michigan
14. St. Francis College, Fort Wayne, Indiana
15. St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana
16. University of Dayton, Dayton, Ohio
17. Ursuline College, Cleveland, Ohio
18. Villa Maria College, Erie, Pennsylvania

Region X — East Pennsylvania, Washington, D.C., Delaware, Virginia, Maryland, New Jersey

1. College of St. Elizabeth, Convent Station, New Jersey
2. Georgian Court College, Lakewood, New Jersey

Region X (Contd.)

3. Immaculata College, Immaculata, Pennsylvania
4. Marywood College, Scranton, Pennsylvania
5. Misericordia College, Dallas, Pennsylvania
6. St. Joseph College, Emmitsburg, Maryland

Region XI — Florida, Alabama, North Carolina, South Carolina, Mississippi

1. Barry College, Miami, Florida

Region XII — New England States, New York

1. Marymount College, Tarrytown, New York
2. Marymount Manhattan College, New York, New York
3. Mt. St. Mary College, Hooksett, New Hampshire
4. Regis College, Weston, Massachusetts
5. Rivier College, Nashua, New Hampshire
6. Salva Regina College, Newport, Rhode Island
7. St. Joseph College, West Hartford, Connecticut

APPENDIX B

CATHOLIC COLLEGES ARRANGED ACCORDING TO INITIAL COURSE OFFERINGS IN HOME ECONOMICS

CATHOLIC COLLEGES ARRANGED ACCORDING TO INITIAL COURSE OFFERINGS IN HOME ECONOMICS

1905 College of St. Elizabeth, Convent Station, New Jersey
1906 Saint Mary's College, Notre Dame, Indiana
1911 Our Lady of the Lake College, San Antonio, Texas
1912 Clarke College, Dubuque, Iowa
1913 College of St. Benedict, St. Joseph, Minnesota
1914 Saint Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana
1914 College of St. Catherine, St. Paul, Minnesota
1915 Marywood College, Scranton, Pennsylvania
1915 College of Saind Teresa, Winona, Minnesota
1915 Seton Hill College, Greensburg, Pennsylvania
1916 Georgian Court College, Lakewood, New Jersey
1916 Mount Mary College, Milwaukee, Wisconsin
1920 College of Mount Saint Joseph, Cincinnati, Ohio
1922 Rosary College, River Forest, Illinois
1923 Notre Dame College, Cleveland, Ohio
1923 College of Notre Dame, Belmont, California
1924 College of St. Scholastica, Duluth, Minnesota
1925 College of St. Mary of the Springs, Columbus, Ohio
1926 Villa Maria College, Erie, Pennsylvania
1926 Mercyhurst College, Erie, Pennsylvania
1927 Saint Joseph College, Emmitsburg, Maryland
1927 Chestnut Hill College, Philadelphia, Pennsylvania
1927 Marygrove College, Detroit, Michigan
1927 Catherine Spalding College, Louisville, Kentucky
1928 Regis College, Weston, Massachusetts
1928 Loretto Heights College, Loretto, Colorado
1929 Mundelein College, Chicago, Illinois
1930 Mount St. Scholastica College, Atchison, Kansas
1930 Immaculata College, Immaculata, Pennsylvania
1931 Mount St. Mary's College, Los Angeles, California
1931 College Misericordia, Dallas, Pennsylvania
1931 Fontbonne College, St. Louis, Missouri
1932 Saint Joseph College, West Hartford, Connecticut
1933 Saint Mary College, Xavier, Kansas
1934 Siena Heights College, Adrian, Michigan
1934 Mount St. Mary College, Hooksett, New Hampshire
1935 Nazareth College, Kalamazoo, Michigan
1935 Ursuline College for Women, Cleveland, Ohio
1935 Mount Mercy College, Cedar Rapids, Iowa
1935 Our Lady of Cincinnati College, Cincinnati, Ohio
1936 Mount Marty College, Yankton, South Dakota
1937 Marylhurst College, Marylhurst, Oregon
1938 Incarnate Word College, San Antonio, Texas
1938 Marian College, Indianapolis, Indiana

1939 Marycrest College, Davenport, Iowa
1940 Marymount College, Tarrytown, New York
1940 Immaculate Heart College, Los Angeles, California
1941 Barry College, Miami, Florida
1941 St. Mary's Dominican College, New Orleans, Louisiana
1942 Fort Wright College, Spokane, Washington
1943 University of Dayton, Dayton, Ohio
1945 St. Francis College, Fort Wayne, Indiana
1945 Briar Cliff College, Sioux City, Iowa
1946 Sacred Heart College, Wichita, Kansas
1947 Salva Regina College, Newport, Rhode Island
1947 Cardinal Stritch College, Milwaukee, Wisconsin
1947 Barat College, Lake Forest, Illinois
1947 Madonna College, Livonia, Michigan
1948 Marymount Manhattan College, New York, N. Y.
1949 Mercy College of Detroit, Detroit, Michigan
1950 Viterbo College, LaCrosse, Wisconsin
1952 St. Mary of the Plains College, Dodge City, Kansas
1952 Alverno College, Milwaukee, Wisconsin
1953 College of St. Mary, Omaha, Nebraska
1956 Saint Xavier College, Chicago, Illinois
1961 Holy Family College, Manitowoc, Wisconsin

APPENDIX C

CATHOLIC COLLEGES DISCONTINUING THE HOME ECONOMICS PROGRAM

CATHOLIC COLLEGES DISCONTINUING THE HOME ECONOMICS PROGRAM

Avila College, Kansas City, Missouri.
Discontinued program in 1963.

Chestnut Hill College, Philadelphia, Pennsylvania.
Dropped program in 1950.

Georgian Court College, Lakewood, New Jersey.
Last graduating class will be in 1967.

Loretto Heights College, Loretto, Colorado.
Decision to discontinue program made in 1960.

Mount Mercy College, Pittsburgh, Pennsylvania.
Recently dropped program.

St. Mary's College, Notre Dame, Indiana.
To be dropped in 1965.

Ursuline College, Louisville, Kentucky.
Discontinued program in 1963.

Xavier College, New Orleans, Louisiana.
Dropped program a few years ago.

APPENDIX D

NAMES AND INSTITUTIONAL REPRESENTATION OF HOME ECONOMICS ADMINISTRATORS INTERVIEWED IN REGIONS 7, 8, AND 9

NAMES AND INSTITUTIONAL REPRESENTATION OF
HOME ECONOMICS ADMINISTRATORS INTERVIEWED
IN REGIONS 7, 8, and 9

College and Representative	Location
Alverno College Sister Mary Cuthbert, O.S.F.	Milwaukee, Wisconsin
Clarke College Sister Mary St. Clara, B.V.M.	Dubuque, Iowa
College Misericordia Sister Marion Joseph, R.S.M.	Dallas, Pennsylvania
Fontbonne College Sister Rose Genevieve, C.S.J.	St. Louis, Missouri
Madonna College Sister Mary Bridget	Livonia, Michigan
Mercyhurst College Sister Mary Rachel, R.S.M.	Erie, Pennsylvania
Mundelein College Sister Mary Pierre, B.V.M.	Chicago, Illinois
Nazareth College Sister Anne Louise, S.S.J.	Kalamazoo, Michigan
Our Lady of Cincinnati College Miss Katherine Koch	Cincinnati, Ohio
Rosary College Sister Mary Nazarius, O.P.	River Forest, Illinois
Seton Hill College Sister Rose Angela, S.C.	Greensburg, Pennsylvania
Siena Heights College Sister Mary dePaul, O.P.	Adrian, Michigan
St. Louis University Sister Mary Anselm, C.S.J.	St. Louis, Missouri
St. Mary's of Notre Dame College Sister Mary Immaculata, C.S.C.	Notre Dame, Indiana

College and Representative	Location
St. Marys of the Springs College Sister Mary Leonita, O.P.	Columbus, Ohio
St. Marys-of-the-Woods College Sister Mary Mechtilde, S.P.	St. Marys-of-the-Woods, Indiana
St. Xavier College Sister Mary Bernarda, R.S.M.	Chicago, Illinois

APPENDIX E

THE NATIONAL CATHOLIC COUNCIL ON HOME ECONOMICS

TIME, PLACE, AND THEME OF ANNUAL MEETINGS

Time	Place	Theme
June 26, 1946	Statler Hotel, Cleveland, Ohio	Organizational Meeting
June 21, 1947	Fontbonne College, St. Louis, Missouri	To Spiritualize Home and Family Living
June 19, 1948	College of St. Catherine, St. Paul, Minnesota	Education for Christian Family Living
June 25, 1949	Presentation Academy, San Francisco, California	For Better Christian Family Living
July 10, 1950	Regis College, Weston, Massachusetts	Renewing Our Goals in Home Economics
June 25, 1951	Ursuline College, Cleveland, Ohio	The Liturgical Apostolate of the Home
June 23, 1952	Columbus Hotel, Atlantic City, New Jersey	Literature in Christian Family Living
June 22, 1953	College of St. Teresa, Kansas City, Missouri	Strengthening Family Bonds
1954	Regional Meetings held in place of National Meeting	. . . . .
June 27, 1955	Holy Angels Academy, Minneapolis, Minnesota	Challenge to Christian Family Living
June 25, 1956	Hedin House Hotel, Washington, D. C.	Christian Family Living
June 23-24, 1957	St. Louis University, St. Louis, Missouri	Intellectual Approach to Human Values
June 22-23, 1958	Warwick Hotel, Philadelphia, Pennsylvania	Catholic Family Life in a Modern World

TIME, PLACE, AND THEME OF ANNUAL MEETINGS--Continued

Time	Place	Theme
June 21-22, 1959	Hotel Pfister, Milwaukee, Wisconsin	Home Living in a Changing World
June 26-27, 1960	Loretto Heights College, Denver, Colorado	Woman: Her Changeless Role in a Changing World
June 25-26, 1961	Ursuline College, Cleveland, Ohio	Crystallizing Our Curriculum
June 23, 1962	Barry College, Miami, Florida	Home Economics in a Modern World
June 22-24, 1963	Mt. St. Scholastica College, Kansas City, Kansas	Home Economics A Modern Apostolate
June 21-23, 1964	Mercy College of Detroit, Detroit, Michigan	Home Economics for A Better World

ELECTED PRESIDENTS OF THE NATIONAL CATHOLIC COUNCIL ON HOME ECONOMICS

1946-48	Sister Mary Pierre, B.V.M., Mundelein College, Chicago, Illinois
1948-49	Sister Mary Albert, S.S.N.D., Mount Mary College, Milwaukee, Wisconsin
1949-50	Sister James Agnes, C.S.J., College of St. Catherine, St. Paul, Minnesota
1950-51	Sister Mary Anselm, C.S.J., St. Anthony of Padua High, St. Louis, Missouri
1951-53	Sister Rose Marie, S.C., Seton Hill College, Greensburg, Pennsylvania
1953-55	Sister Mary Rachel, R.S.M., Mercyhurst College, Erie, Pennsylvania
1955-57	Sister M. Juliette, O.P., Rosary College, River Forest, Illinois
1957-59	Sister Mechtilde, S.P., St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana
1959-61	Sister Mary Edward, D.C., Elizabeth Seton High School, Bladensburg, Maryland
1961-63	Sister Mary Leonita, O.P., College of St. Mary of the Spring, Columbus, Ohio
1963-65	Sister Mary Coralita, O.S.F., Alverno College, Milwaukee, Wisconsin

APPENDIX F

CORRESPONDENCE AND FORMS

MERCY COLLEGE OF DETROIT
8200 West Outer Drive
Detroit 19, Michigan

December 16, 1963

Dear Home Economics Administrator:

Would you be willing to take a few minutes to tell me about your home economics department? At Michigan State University I am planning a research study of Home Economics in Catholic Higher Education and am particularly interested in learning about the significant events which concern the beginnings and the development of Catholic college programs.

The purpose of this historical study is to bring together the events of the past with reference to the growth of home economics in Catholic colleges and to integrate these events in order to gain an insight into the role, the value, and the effectiveness of current programs. This approach may assist us in projecting ahead to urgently needed change.

Your help at this time will be deeply appreciated. I will be grateful if you can return the enclosed questionnaire in the enclosed stamped, addressed envelope within two weeks.

With every good wish for a blessed and joyous Christmas!

Very sincerely,

SMC vr

Sister Mary Celeste, R.S.M.

MERCY COLLEGE OF DETROIT
8200 West Outer Drive
Detroit 19, Michigan

January 13, 1964

Dear Sister Administrator:

About the middle of December I sent you a brief information sheet regarding home economics in your college but thus far have had no response.

I realize that this is a difficult time of year with the semester coming to a close, with exams and all that accompanies the "old and the new" semesters. However, since this is an important project, I would greatly appreciate hearing from you.

Some of the college home economics programs have recently been dropped. If yours happens to be one of these, would you kindly note the fact and the reason for this action. This, too, is important for my research.

Very best wishes for a successful, happy 1964!

Sincerely yours,

Sister Mary Celeste, R.S.M.
Chairman, Home Economics Dept.

SMC vr

INFORMATION CONCERNING HOME ECONOMICS IN CATHOLIC COLLEGES IN THE UNITED STATES

NAME OF COLLEGE _____

LOCATION _____

DATE OF FOUNDATION _____

DATE OF INITIAL OFFERINGS IN HOME ECONOMICS _____

SIZE OF HOME ECONOMICS FACULTY

a. When home economics was first offered _____ Religious _____ Lay

b. Present number of faculty _____ Religious _____ Lay

TOTAL NUMBER OF STUDENTS CURRENTLY ENROLLED IN YOUR COLLEGE (Fall, 1963) _____

TOTAL NUMBER OF MAJORS IN HOME ECONOMICS

a. When department first opened _____

b. Present number of majors (Fall, 1963) _____

HAS THE INCREASE IN HOME ECONOMICS MAJORS PARALLELED THAT OF THE TOTAL COLLEGE ENROLLMENT? _____ Yes _____ No

a. Please make a brief statement on the growth of the program since its inception, with an indication as to whether it has been increasing, decreasing, and whether there are any projections for expansion, and/or changes in the program.

b. What are the reasons for these changes?

TOTAL NUMBER OF NON-MAJORS TAKING HOME ECONOMICS (Fall, 1963)_____

a. For semi-professional reasons_____

b. For liberal education reasons_____

c. Courses most frequently taken by non-majors_____,

_____, _____.

PLEASE CHECK AREAS OF SPECIALIZATION:

	When home economics was first offered	At present	Date when specialization was added
Home Economics Education	_____	_____	_____
General Home Economics	_____	_____	_____
Dietetics	_____	_____	_____
Textiles and Clothing	_____	_____	_____
Others (Please specify)	_____	_____	_____

HOW DID YOUR PROGRAM DEVELOP?

a. Who were the persons involved in establishing home economics? Their positions?

b. What were the specific purposes of the beginning program?

c. What have been major changes? What do you see as the reasons for these changes?

CAN YOU SUGGEST AND WOULD YOU BE WILLING TO SHARE AVAILABLE SOURCES OF INFORMATION (DOCUMENTS, MINUTES, BULLETINS, CATALOGS, PERIODICALS, BOOKS) AT YOUR INSTITUTION THAT WOULD BE HELPFUL IN BRINGING TOGETHER FACTS, PERSONALITIES, AND SIGNS OF PROGRESS IN HOME ECONOMICS IN CATHOLIC COLLEGES?

ARE THERE ANY DATES AND EVENTS IN THE DEVELOPMENT OF HOME ECONOMICS THAT YOU FEEL ARE ESPECIALLY SIGNIFICANT? WHY?

a. Elementary and Secondary Schools?

b. Colleges?

c. Legislative Action?

d. Home Economics Associations?

STATE SPECIFIC PURPOSES OF YOUR PRESENT HOME ECONOMICS PROGRAM.

Thank you for the kind attention you have given this request.

Your Name_____

PURPOSE OF THE INTERVIEW

The purpose of my visit is to ask you (1) to help identify the relationship between home economics and the Catholic liberal arts education and (2) to project possible future developments of home economics in our colleges. Following is an outline of the matter I wish to discuss.

Item I. Status of Home Economics on Campus

Questions: How is home economics regarded on your campus?
Why do you feel that home economics is (not) highly regarded?
What do you predict for the future of home economics on your campus? Is this true generally in higher education in Catholic colleges?

Item II. Objectives of the Home Economics Program

Questions: Are the objectives of home economics clearly stated in the catalogue?
Do the objectives of home economics reflect those of the college?
If so, is this reflection evident?
What were the objectives of home economics when these courses were first taught in your college? Are they the same today or has there been a change?

Item III. Contribution to the Liberal Arts Program

Questions: In your opinion, does home economics contribute to the liberal education of the student body?
Through what avenues does it contribute?
What percentage of the total student body does economics reach?
Has the home economics enrollment been increasing or decreasing?
Has the home economics enrollment paralleled the increase in the total student body? (Actual figures on enrollment.)
What do you see as the reasons for enrollment increase (or decrease) in home economics?

Item IV. Relationship of Trends in Home Economics Generally to What is Happening in Catholic Higher Education

Questions: What are the present trends in home economics on your campus?

INTERVIEW - CODING MANUAL

ITEM I. STATUS OF HOME ECONOMICS

A. How regarded:
1. Highly regarded
2. Pro-Con
3. Negatively regarded

B. Status; reasons:
1. An enthusiastic staff (indifferent)
2. A forward-looking program (non-progressive)
3. An attractive department (unattractive)
4. Strong student interest (disinterest)
5. Good public relations (poor)
6. Administrative support (lack of)
7. Use by other departments (lack of)
8.
9.

C. Status; future:
1. Administrative support (lack of)
2. Larger student body (smaller)
3. Fewer specialities (more)
4. An interdisciplinary program
5.
6.
7.
8.
9.

D. Status; generally true in Catholic colleges:
1. Yes
2. No

ITEM II. OBJECTIVES OF THE HOME ECONOMICS PROGRAM

A. Objectives; clearly stated:
1. Yes
2. No

B. Objectives; reflect those of college:
1. Yes
2. No

C. Objectives; evidence:

1. Orientation course or materials
2. Course outlines and syllabi
3. Assignments
4. Course exams
5. Student opinion
6. Faculty opinion
7.
8.
9.

D. Objectives; early in the program:
1. Preparation for marriage
2. Professional purposes
3. Personal development
4. Emphasis on intellectual concepts
5. Specialization
6.
7.
8.
9.

E. Objectives; changes:
1. Preparation for marriage and family living
2. Preparation for professions
3. Personal development
4. Emphasis on intellectual concepts
5.
6.
7.
8.
9.

ITEM III. CONTRIBUTION TO THE LIBERAL ARTS PROGRAM

A. Contributions:
1. Yes
2. No

B. Contributions; avenues:
1. Courses designed specifically for non-majors
2. Free elective of such courses as Child Development, Marriage and the Family, Home Management
3. Semi-professional reasons
4. Through major courses
5.
6.
7.
8.
9.

C. Contributions; percentage:
   1. 10%
   2. 20%
   3. 30%
   4. 40%
   5. 50%
   6. Over 50%

D. Contributions; enrollment:
   1. Increasing
   2. Decreasing
   3. Fluctuating

E. Contributions; enrollment; evidence:
   1. Yes
   2. No
   3. Figures - Over-all enrollment Home Economics Enrollment

F. Contributions; reasons for enrollment increase (decrease):
   1. Additional faculty (insufficient)
   2. Additional physical facilities (inadequate facilities)
   3. Course structure (lack of organization)
   4. Emphasis upon academic excellence (lack of)
   5. Administrative support (lack of)
   6. Encouragement of counselors (lack of)
   7. Student interest
   8. Use by other departments
   9.

ITEM IV. RELATIONSHIP OF TRENDS IN HOME ECONOMICS GENERALLY TO WHAT IS HAPPENING IN CATHOLIC HIGHER EDUCATION

A. Trends; relationship:
   1. Greater specialization; education for competency
   2. More team teaching
   3. Greater use of educational TV, new visual aids, programed learning, etc.
   4. Larger blocks of time, course-wise
   5. Greater emphasis on concepts and generalizations
   6. Improved organization
   7.
   8.
   9.