

Interview with Carmen G. Navarrete
11 November 1998; Chicago, Illinois
Interviewer and transcriber: Susan Hanf
Tape 1, Side A

Susan Hanf: These first questions are basic, biographical, a little dry maybe, but we'd like to get it for the record. When and where were you born?

Carmen Navarrete: I was born in Columbia, Cali, and I came to the states in '74. I lived half of my life in Columbia and half of my life here in the states.

Hanf: Did you do most of your school in Columbia?

Navarrete: I would say I did half and half.

Hanf: Grammar school...

Navarrete: Grammar and high school I did it in Columbia. University, undergraduate and graduate, here in the states.

Hanf: Where were those?

Navarrete: GSU, Governors State University.

Hanf: For both?

Navarrete: For both.

Hanf: What were your areas of study?

Navarrete: It was a social-political intercultural degree, for both. So there was a little bit of everything, social, political, intercultural degree under Arts and Sciences. For both undergraduate and graduate.

Hanf: Another thing for the record, your parents' names?

Navarrete: My parents' names. My mother, Carmen Rosa Lopez and my father, Jesus Vega. That, [Lopez], is my mothers maiden name.

Hanf: We're trying to do this so if people try to go back, if your children someday wanted to come look, or find some sort of history, it gives them a point to go on to get a more encompassing history. Where did you learn English?

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Navarrete: I learned a little bit back home but it didn't really help me when I came to the States. I only had some notion because it was the English from England, so I had to learn it here relearn it. It's difficult to undo what you've learned but, here in the states primarily.

Hanf: Have you always lived in the Chicago area?

Navarrete: Yes. I lived for short periods of time in New Jersey, but only for a few months. So I would say all of my life in Chicago.

Hanf: You've always worked in the Chicago area as well.

Navarrete: Yes.

Hanf: What other jobs did you do before you came to Mundelein?

Navarrete: I used to work for community organizations. Well, before I worked for community organizations of course I worked at a factory because I was learning the language and attended evening school. Then after that I slowly was able to use the skills that I already knew in my country. I was able to make that transition and transfer the skills that I already such as accounting, administration as soon as I was able to learn the language. The key was learning the language and then after that I was able to do office work, administrative work. Then I started working for like I said, community organizations, the Department of Human Services. I was also a VISTA [Volunteers in Service to America] volunteer at one point for a number of years, working in the Latino community here in Chicago.

Hanf: What exactly does that entail?

Navarrete: VISTA? I don't even remember what but it's a government sponsored program that gives people an allowance but it also gives people an opportunity to work for different projects in different communities. The project that I worked for was a counseling project working with some of the high schools in regards to tackling drop-out. This was in exactly the Humbolt Park area. I'm sorry I don't remember what Vista means, it's volunteer.... I can find it out for you.

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Hanf: But you served in that as your job, not in addition to another job.

Navarrete: This was through the Citizen's Information Service in Downtown. It was primarily helping the community.

Hanf: I understand you started working at Mundelein in September 1985.

Navarrete: No, January.

Hanf: I had some dates I couldn't fill in exactly.

Navarrete: Did I give you that?

Hanf: No. I went to the Archives and I looked through some things. That's where the first communication started, I guess August '85.

Navarrete: Maybe when I started working for the Women's Program, the Hispanic Women's Program.

Hanf: How would you describe how your affiliation began with Mundelein College?

Navarrete: When I first started working with Mundelein, right? It was great. Actually, I discovered that later on as Mundelein College affiliated to Loyola because then working for a major university is a major change and a major transition. It doesn't mean that it's bad because in some respects you have more access to other resources that maybe, not maybe, for sure you didn't have before. But it was so wonderful to work for a small college because you didn't have to go through so many hoops. The politics, the processes now are much longer to get certain things resolved. Back then you would deal with the vice-president, the president, like one, two, three, and get things done. Big difference in another area in regards to having access to other resources that were not there back then.

Hanf: What was your first title or job description at Mundelein?

Navarrete: I was in charge of the Hispanic Women's Program, so I was the Hispanic Women's Program Coordinator for Mundelein College. That was a project that was, the funds would come from the state. That was a HECA [Higher Educational Cooperation Act] program. These funds would help with, not salaries, but scholarships that to help

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Latino women continue their education, start or continue their undergraduate studies. I was in charge of everything from recruiting to administration to advising, in terms of the whole project.

Hanf: What was your role in recruiting the students? From what area did you recruit these girls.

Navarrete: This was for the Hispanic women so therefore I had to aggressively go to the community and identify through local parishes and local community organizations potential students. That's how I identified my women, as I call it, my women. I had a very short deadline because I believe the program got approved sometime in July, June, July, August, and I had to come up with a good number for the next fall. So I did, I worked, I mobilized the community. I think I was able to come up with eleven women.

Hanf: So this program did not exist before your arrival?

Navarrete: No. This particular program didn't. We were trying to recruit Latinas and Latinos for the weekend program and for the full time program, but this program was new. It was a new consortium between Mundelein College, DePaul, and Loyola. Back then Loyola was of course, these were separate institutions.

Hanf: You did not actually have any girls who were foreign residents. There were all from the Chicago area?

Navarrete: Oh all were from Chicago. For the most parts those were older women. The program was for the older women. Older, by that I mean not the traditional student. It was for the Hispanic women older than , for the most part, twenty-five. Officially twenty-one but I would say the majority were over twenty-five. Because it took them that long. They had kids, they had going through so many things personally and then after that they still had the need. With the help of getting the necessary economic advise they would put everything together and get encouraged to start taking those college courses.

Hanf: Would you say the biggest problem these women faced was the financial?

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Navarrete: Oh, financial. The financial part was one of the greatest barriers. I would say number one. Once they saw that it was feasible that they were able to get some financial aid then they go through a length of sacrifices to make it, to take those courses and continue. It takes them much longer but as of today for them, non-traditional Hispanic women, especially. Women or men. But my experience has been mainly working with women.

Hanf: Did you find the women also had to face barriers in the home or from the communities that maybe other people didn't support their going back to school.

Navarrete: Oh definitely, because of the Latino tradition. Before, it was a couple of decades ago only the men would work and the women would be raising the families. Well, it's been long ago since because of the financial situation they cannot afford to stay home. So in essence the women have been working, taking care of the kids, then working at home. I mean no different than probably any other group but just that it is more disadvantages because of the language barrier. Having to start from learning the language takes much longer. What was the question?

Hanf: I just wondered if there were problems of support from their families and communities.

Navarrete: OK, I said all that. I know that there was a point. To emphasize that, of course it was new for men because of the macho type. At times they would say, yes, that's a good idea. Yes, it would be good to study or do college education, thinking about a better future. But then the moment that they saw the crunch, remember they were working, remember they were taking care of the kids, remember they were cooking when they go home. And on top of that going to school and then doing homework. And when they felt that pinch then I'm not sure that they support you, that they can continue giving support that way. So it is like a constant struggle. I experienced that myself. My husband was pretty open minded, but when he felt the crunch of what it meant I was put on the spot in many instances, "well are you going to choose between your school and home?" [spoken as if she was her husband] I said "I need you both." Thank goodness of how I

am. I strive and education was one of my strongest drives so I kept that alive and kicking. Somebody else, probably not as strong had given up.

Hanf: Do you feel that because you had gone through some of the same experiences you were able to better help these women?

Navarrete: Oh yes, definitely. It's amazing. Many of these women that I advise for so many years in many instances it's not complicated. Solving the puzzle in regards to their continuing, or studying, or graduate work is as simple as receiving, number one, that financial help and number two, getting that support. In many instances they lacked that self confidence and they would come to me [in] many instances and say "no, I can't I can't" and they had not seen the first grades. I kept on saying wait, wait until the semester is over, wait we'll see how it goes. We'll see, we'll evaluate by then. They proved themselves that they did well, and very well matter of fact, the majority very well academically.

Hanf: Sister Jeanelle had mentioned your name. She said she had worked with some of your students in the ESL [English as a Second Language] sense. Did you have to develop special programs for these women?

Navarrete: Yes, because I noticed that in the beginning many were not able to keep up with the academic demands. I noticed that they needed extra work on top of everything they had been doing. But in order to bring them up to speed to the college required level they had to brush up, or learn, in many instances. For instance, I remember math and English constant tutoring in both. The Sisters, the BVMs [Sisters of Charity of the Blessed Virgin Mary], were so wonderful. God bless them because with very few resources for the program they were very key in helping many students. Sister Jeanelle as an example; she tutored many of my women. Sister [unclear] she tutored math to many of my women. And many other of the sisters. And they were able to continue their studies little by little making progress, steady progress, because of that constant tutoring. It was all strenuous. I don't even know how they persisted, many of them. I had to establish

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all that, and that was my own idea. Learning from error and trial and trying innovative ideas and applying them and getting there that way. In many instances, Sister Jean and all these BVMs who, at times I didn't know what to do and I would go to them, and they would say "oh, wait a minute, so and so can help us, talk to someone" and that's how I spread that supportive networking with all these wonderful people. But if it had not been for their support I don't think many of these women had been able to finish their studies.

Hanf: As the program grew did you start to get more traditional students from the Latino community?

Navarrete: No. What happens is the program was strictly designed for the adult Hispanic women, but I would also advise the younger population because then I was doing both the recruitment's. Most of the time I was recruiting both populations, the younger and the older, the traditional and the non-traditional, let's put it that way. Therefore, I started recruiting and I was able...Oh! One great thing that happened out of these two areas was that the non-traditional students would mingle and share so much with the traditional students. And that was such a mutual arrangement because we had clubs. We had the Spanish Club, we had the cultural related activities, and you would see both involved which hardly happens now because again the populations are different, courses at different times, I don't know what it is. Again a bigger university is somewhat distinct in not working that way anymore. Maybe it had to do with being a small college, a women's college.

Hanf: Do you think that the non-traditional women, the older women, helped inspire some of the younger, traditional women to come to Mundelein in the first place or stick with it when they thought that maybe it was going to get a little too rough?

Navarrete: It was very inspiring. Because in the Latino culture there is a lot of sharing. I would say that was like an indirect mentoring system because the younger one's learning is getting matured and then will share with the oldest one. They would keep giving each other their support. Then the younger one would help in many instances the non-traditional

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students because she would be more fresh with all these skills. So in many instances it was a wonderful exchange, not only throughout their undergraduate. I always emphasized to develop that working together as a team. I stressed that on and on, make sure that you identify two or three students to work with. The variety in regard to their ages was so enriching. Again, they were mixing. In many instances they might not believe that that is beneficial but it worked very well.

Hanf: Was there any effort by Mundelein ever to recruit international students, in the sense that now there will be international students from other countries who will come to American universities for the full four years.

Navarrete: I don't think there was a direct emphasis but we would get, every now and then, a few students from out of state. But no, no, no, not by effort. Of course we're talking about lots of money, investment. It was different situation. But we would get every now and then some out of state students. I would say not so much. I can remember a few of the Latinas, more of the traditional students, who came from a different social economic level. They would come to Mundelein. I do remember a few. But the non-traditional was always from Chicago or close by vicinities, the suburbs. We had people from the different far west, south, southwest suburbs. It was few that I remember from out of state. But no there were not strong efforts. All the efforts were concentrated in Chicago and close by vicinities.

Hanf: Do you think the fact that Mundelein was an all women's college helped recruit these women to come back to school, or for the traditional students sway their decision to go to Mundelein versus another university or no university at all?

Navarrete: Mundelein was so well known for the quality of education for so many years that I do remember my experience no matter how far I went people knew about Mundelein College. That was such a plus because they knew about Mundelein College. I think mainly of two reasons, one a women's college. Two, a very good quality of college, well known for their excellence, academic excellence. So therefore people went the extra

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mile. This is not so much for Latinos because we are the first generation going to college for the most part. This generation, second generation. First generation there was a very small percentage that went on to college. As a matter fact most of the first generation Hispanics had few years of elementary school. Therefore it's a different population. What I said about how well known Mundelein College was, that was for non-Latinos, across the board for everybody. Later on Latinos decided [unclear] because of our aggressive way of recruiting them.

Hanf: I did read that you had a position changed in the Fall of 1986. What brought about this change, how did it affect your responsibilities, or was it just a change in title?

Navarrete: My first title was different. I think was assistant coordinator, something like that. The second one was director of the Hispanic Women's Program.

Hanf: Which is what you described.

Navarrete: Exactly. That is what I described. The other one was for a short period of time and I was working three-quarter time. Then when the opportunity came and then I became the director then that was everything that I described.

Hanf: So it was just an addition of hours.

Navarrete: An addition of hours, more responsibilities, and then directly in charge of this program and all the components that were developed to it.

Hanf: Some names I've seen associated with the programs are Kate Houghton, Linda Kors, and Carolyn Burholzer. Did these women have similar responsibilities to you? What was your working relation with them?

Navarrete: They used to be, for instance Kate Houghton, she used to be, I believe, the coordinator for student services. I think I vaguely remember the titles but I remember they had to do with students activities. Then, let's see, who else? Linda Kors, she was also in charge of the [unclear]. I believe, different activities in services for the students. Those were different departments that dealt with that.

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Hanf: Carolyn Burholzer?

Navarrete: Carolyn Burholzer was my immediate supervisor. I also worked closely with Sister Mary Murphy who was the vice-president, a wonderful supporting person that every time that we needed something she went the extra length to make sure she gave the necessary support to the project. These women I worked then in different capacities. I would meet with them regularly to make sure that Latino students were able to participate in or benefit from what those individual departments were. There was one more, Dean Judy Farmer. She was, and again I don't remember the exact title, but she was a Dean. Sister Mary Murphy was the vice-president. I didn't do much with the President. I basically dealt with the vice-president Sister Murphy. Excellent, wonderful, supporting people that would always work things out. I would go to the Career Services Department, I think Linda was from the Career Center, and I would make sure that the Latino population would be taken into consideration, their unique needs. For instance, let me use one example, a Latino might have an interview and she might be very quiet and she might be perceived as somebody who doesn't want to participate, but that's not the situation. It's just that it's part of the culture. In some instances they are invited then, they let you know and participate. Or looking down, as some of our people might not look you straight in the eye. You might think "gosh, how disrespectful. What is this person hiding or what's going on?" Well, it's nothing like that, it has to do with the culture. That's the way they've been brought up. It's a sign of respect. When you look at the person in the eyes it's when you feel comfortable enough, when certain confidence has been built. It's not true for all the Latino cultures. There are some that are submissive and others, like the Caribbean, who are [uses hand, facial, and verbal signifiers to indicate an outgoing personality]. Nothing like that happens, OK.

Hanf: You mentioned the HECA program before. Do you remember what that stands for?

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Navarrete: That was Higher Education... I think I'll look it up. I have the files. I need to send them to the archives.

Hanf: Do they do things specifically for minority groups?

Navarrete: It was Higher Education. I know that the last was Act. I'll get it for you because I have the files.

Hanf: [unclear] could be something along the lines of Collegiate? I was just wondering if they did things mostly along the lines of the Hispanic Women's Project.

Navarrete: This was specifically for the Hispanics.

Hanf: Then you would receive grants from them?

Navarrete: Yes. Those came from the state. Those were state moneys to help Latino women get prepared to have a better life and a better future.

Hanf: The Ford Foundation Grant, did that do the same things but from private funding?

Navarrete: Yes. The Ford Foundations help the Hispanic Alliance, which were the DePaul, Loyola, and Mundelein College, help those with moneys for support to develop the office, technical support, moneys for programs. I was like general support of moneys. Then we had other grants, not in a great amount, a large amount, but grants that helped for different things, the specific situations. I remember we had MacAurthur and then we had [unclear] Foundation. Five thousand dollars here for support or maybe seven thousand dollars here and there.

Hanf: How much interaction did you have with DePaul and Loyola? I have Rebecca Alvin as a DePaul representative and Angeles Eames from Loyola. Did you work with them on a fairly regular basis?

Navarrete: Yes. As part of the Alliance and Consortium we would meet regularly, once a month. We had to submit quarterly reports. The state, every year they would come and double-

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check and make sure the scholarships had been awarded the right way. They double-checked everything that we had to comply with. We would meet regularly, yes. DePaul was the administrator institution. The moneys would come to DePaul and then DePaul would disperse them among the three of us. That was done according to enrollment. I always made sure that we had the highest enrollment. We were able to work something very nice which was any money that had been left in the student's account, we would let them take summer courses. So that helped them because remember it takes the Latino student, or the adult, non-traditional student much longer to accomplish their studies. So whenever we were able to sponsor a summer course, that would help to cut down on that long time to finish that degree.

Hanf: You had mentioned the informal mentoring that would take place between the traditional and non-traditional students, and that [it] helped bolster the experiences of both groups. How did you see having the increased Latino population within Mundelein affecting Mundelein as a whole? What did this sort of diversity bring to the college?

Navarrete: A lot because we started having cultural activities and non-Latino students were very curious because that was new. It was very enriching. But it wasn't only the Latinos but other groups started also having their, like for instance, Irish activities. So there was a great deal of learning. The contribution for the Latinos, because they started being very active with their Spanish group, LUCE - I was the advisor of the year one time. It was beautiful. It took me all by surprise. They started being very active. They would participate in all aspects of college life.

Hanf: Did it stand for anything or did it coming from the word?

Navarrete: No, it did. Latinas United for College Education. I can double check that for you.

Hanf: But it's based on English, not from the Spanish word.

Navarrete: It is based, yes it is.

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Hanf: I've heard that Mary DeCock took students on trips to Central and South America. Some of this may have been before your position was created, but did these trips continue during your years at Mundelein and did you become involved in them in any way?

Navarrete: Not with those. I knew that they existed but, no I was not involved. I was so busy with trying to do everything for this project. I just knew that they had taken place, but no, directly I didn't participate. Probably some of my students participated. I'm almost positive that some of them did, but no I was not involved directly.

Hanf: Sister Jeanelle mentioned that you have two children. Is that correct?

Navarrete: Yes.

Hanf: Did you ever want or encourage them to attend Mundelein?

Navarrete: Oh yes, I did, I did. What happened was that unfortunately by the time that my oldest one, who was going to be the first one to come to college, was getting ready to graduate, Mundelein was going through the affiliation. So there was a great deal of going back and forth, negotiations going back and forth with Loyola finalizing the affiliation. So she couldn't, she was not able to go to Mundelein. By the time she was getting ready to start college Mundelein had affiliated to Loyola, so she couldn't attend Mundelein per se. She attended as a matter fact [unclear] after Mundelein, my oldest daughter attended Rosary College. Which was the next one after Mundelein, it was a small college. By the second year she transferred back to Loyola, because again there was the question about the benefits. Through Mundelein there was an agreement and we were able to send them to different institutions, but with Loyola... My daughter was willing to come to Loyola by then. And they both graduated already from Loyola.

Hanf: Did you notice any regret on their part that they would not be able to attend Mundelein? Had they wanted to go to Mundelein, as an all girls college, or did they just consider it one among many choices?

Navarrete: I think one among many choices because they would have loved it but they couldn't tell because they were not part of the experience. It was what I was always telling them. I used to bring them to different activities. They've done fine, but if they had seen, tangibly, the benefits from attending an all women's college they would have probably chosen that versus a university like Loyola or DePaul or any other co-ed.

Hanf: Were any of the students that you worked with, traditional or non-traditional, concerned enough about the merger that they discontinued their studies, that they elected to go elsewhere or not continue at all, versus moving over to Loyola?

Navarrete: There were many because they resented a lot the fact. And not only students, also staff and many [unclear]. For me, it was personally, it was very hard the transition. But yes, we lost quite a lot of students. There was a great deal of resentment over the transition. Many others that were able to graduate, especially the ones that were closer graduating, those were able to finish a year later. The last group of Mundelein College students graduated in '92, I believe. Many others I continued advising. It was good, they appreciated after they got over that transition process, which was a long one. To begin with it was long for us as faculty and staff, much more for the students. After a long time with dealing with the transition it was so nice for them to see some of the faces, like me, like Barbara Watson, like other people who had been part of Mundelein. There was some comfort in coming back and being able to continue getting advice by people that knew them, and cared. Not that here at Loyola people don't care, but at a small college you get more identity. We draw attention and for some reason we have more time to dedicate to students. With Loyola you have so many students that you just didn't have all the time. I know that some people went the extra mile to accommodate students. But it was especially people that used to be with those systems of support. It was unusual, the individual extra attention.

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Hanf: Was the retention rate among the non-Latino community at Mundelein higher than within the Latino community, in the transition phase?

Navarrete: You mean during the transition phase? Or after?

Hanf: Did you lose more Latinos because of the transition than you did regular students? Not necessarily [in] straight numbers.

Navarrete: I don't think so but we lost a few students, definitely. Because they were angry; it took everybody by surprise. They were angry for a while and some people don't overcome that part so therefore it's easier to leave. That's a practical solution.

Hanf: Did you find that because you'd had the affiliation of Loyola, DePaul and Mundelein before the merger that these students had somewhat of a support network to move into? Had there been joint ventures previous to the merger so that they knew some of the Loyola community if there were Latino males or females at Loyola that they knew?

Navarrete: Yes, because many of our students used to take classes at Loyola and Loyola students used to take classes at Mundelein. So they were familiar, so for many it was fine, like a natural process for a percentage of students. But a majority felt it was really hard. So the question is what?

Hanf: I was wondering if there was already a sense of community between the Latinos at Mundelein and Loyola that may have aided in the transition?

Navarrete: No, actually, not much. I would say they knew many others but they were not that close. A term was used, friendly rivals, for the two schools. We would cooperate in so many different areas, but still they were different institutions. And being different institutions meant that there was a little bit of apprehension. They were going to take a course here and a course there, but that was all. I don't remember that many students that would take classes at Loyola and then leaving Mundelein for Loyola. Not that many, very few

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probably. They would take the necessary courses and then transfer them over and the same situation with Loyola students.

Hanf: Did your job transfer well with the merger? When you came to Loyola was it still as a Hispanic Community advisor or liaison?

Navarrete: No, no. Really my job ended with the affiliation. Why? Because my job was going to be a duplication, remember there was a coordinator, Angeles Eames, so we couldn't have two coordinators. Therefore my position was the one to be eliminated and everything was transferred over to Angeles Eames. I was promised a different position to keep the percentage of Latinos coming to Loyola, and it was gratefully, thanks to Dean Bardes, who was the Dean at the time of the affiliation. She came from Loyola but she was a very supportive Dean. She promised Barbara, who was in charge of the Women of Color Program, and me positions. I thought, oh well, yeah, right, I will have to see if that happens. Well, low and behold, it happened, because two and a half months later Dean Bardes called me and she said "I created a position for you." I was in shock because I never thought it would come to happen. I liked it because it had to do with continuing advising Latinos students. That was very wise on her part because the percentage of Latinos that we kept, that was a constant support that they were able to come and vent their frustrations. It was very draining having to continue dealing with parts that were left over from the affiliation.

Hanf: Is that the same position that occurred about the same time and near the one of Sister Jean Delores Schmidt being the liaison with the Asian community?

Navarrete: Exactly.

Hanf: Had she worked with Asian students at Mundelein?

Navarrete: Goodness, Sister Jean worked with all students, all students. God bless her heart, she is wonderful. At times I would get so frustrated trying to work on different aspects of my

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project and I would go to her because we would meet regularly and she would have a solution for everything. The BVMs, they have so many ideas, they're amazing.

Hanf: Would you say that the minority, or non-traditional population of Mundelein consisted mainly of the women in your program?

Navarrete: No, not the majority. We were only a percentage, remember Latinos have been new. They had been steadily increasing in numbers, but we only made a percentage of the total population.

Hanf: Was there some sort of Asian Women's Program similar to the Hispanic Women's Program?

Navarrete: No, I don't recall that but we had great programs. Remember Sister Ann Herrington, she had a very good program in place that she would advise and recruit Asian students. They were good groups and they were increasing steadily, I would say along with the Latino population. I mean in proportion, because we were only a percentage of the total population.

Hanf: You said before that you didn't participate in the trips to South America with Mary DeCock. Do you do anything now with the alternate break immersions that Loyola offers to Central and South America?

Navarrete: I don't, directly, but I know that there is different studies abroad. No, but indirectly I get to know students come and talk to me if I have the opportunity I encourage them because I think that is very enriching, for everybody across the board. There is nothing like that experience, experiencing a different culture and language. It's so enriching if people are open to that.

Hanf: Does your position here at IPS [Institute of Pastoral Studies] still keep you in contact with the Latino population or are you working on a different aspect now?

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Navarrete: No, I chose to continue working with the Latino population because the need is such that it takes that commitment. Otherwise we won't keep a steady percentage of people graduating and going back to the Latino community and also serving not only as ministers but also as role models to the community. The pace of the Latinos getting prepared in higher education is not going along with the general Latino population growth. I work for a project strictly designed to help Latinos. As a matter fact, at this very moment we are striving to create grants to help Latinos' graduate level. That's one aspect of my project. So it is development related, fund raising and development related.

Let me backtrack a little bit. From '91 to '96 I was working for the new Mundelein College doing academic advising. I was also [end of Side A, primary/regular tape, begin Side B] putting a special emphasis, and this was my own initiative aside from all my regular responsibilities, putting that extra effort on bringing Latino students and making sure they were coming to the new Mundelein College of Loyola. Therefore, in the part time division, which is Mundelein College, we were always able to have a good percentage of Latinos. I think that has a lot to do with the effort to do that. Otherwise, it's hard for some reason, for many Latinos. They don't think of Loyola as the first choice. They think of some of the other colleges. They think of Northeastern, they think of some of the other universities. But it has a lot to do with, in many instances, the percentage of Latinos attending, number of Latino professors hired. That has a lot to do with these minority populations following those institutions. We had to work twice [as hard] to make sure our presence was at community colleges, community organizations, representing Loyola. It was quite a lot of hard work convincing the Deans. Not the first Dean, she right away saw the benefits, but later on, new Deans, or acting Deans, that were not familiar with the Latino culture. That was my position from '91 to '96.

Navarrete

In '96, I wanted to really do something different. After you've been doing the same set of responsibilities for so long, or at least in my case there is something about every five years, so I wanted to change. This opportunity came up here with the Instituto Hispano, although it's a position on [unclear] moneys there is a great deal of uncertainty about the future, but we're hoping that something will happen and we will be able to have these positions permanent because of the need to continue preparing and ministering to Latinos. I've been learning how to do developmental fundraising. And after the first two years, this is the time when we are beginning to write grants. We already started writing grants. We are hoping to be able to establish an endowment so there is not so much uncertainty, like we are going to help four or five students, where are the moneys coming from? That will give a piece of mind. The Instituto Hispano has been around since the seventies, founded under Mundelein College, in Mundelein College, under the direction of Sister Carol Frances Jegen, who is one of our IPS professors. She is a pioneer and her vision has been such that thanks to her and Father William Spine, who is the coordinator Instituto now - Again we have very few resources, no money, but we have a lot of hope. I think God will provide. I don't know what other questions you have?

Hanf: Looking to see if you had any memories, recollections of Consuela Martin, Josephine Malone, or John Michael Dee?

Navarrete: Consuelo sounds familiar, what is it? [looks at written names to jog memory] Consuela Martin, Josephine Malone. The names sound familiar. Those were very active, I believe students, right?

Hanf: I have no idea. That's why we're looking.

Navarrete: The names sound so familiar but I wouldn't be able to exactly tell you about them individually. They sound like very active, I think they were students, and I think they were very active in different committees, groups, projects.

Hanf: In closing, I want to give you the opportunity to share one of your favorite Mundelein memories.

Navarrete: There is so many that it would be hard to choose from. I would say that one that surfaces all the time, throughout my successes and my frustrations, and that is the support. I think I learned so much, and personally, and this is funny. You see, I attended parochial schools for a brief time in my childhood and I was always sort of intimidated a little bit, because of the respect stressed in my culture towards nuns and priests. It was such a wonderful training to work with them [the BVMs] because I was able to see their support, their compassion, their commitment. That at times when I would be ready to give up because of how frustrated we get in different positions, in many instances. When I would see them, that they has so much willingness to help people, the BVMs. And they were so resourceful, even with few things within their reach. As a matter a fact, as of today because of what I learned working closely with them, I am very careful about spending, about paper, and being careful, because you become so aware. Usually you're not that aware out there in this world. So, one of the things that constantly surfaces is the support. This immense support in so many different ways, creativity. There was a training for me for my whole life that I have also passed on to my daughters. They picked up a lot of that. They've been very creative. They've been by themselves in foreign countries, learning the language. Many times you have to just [end Side A of back-up tape, begin 7 minutes into Side B of primary tape] do away with little. I think they've been very creative and I think I learned that from working with the Sisters. And the love, there is so much given without expecting. I feel very, very comfortable, to the point that as of today I see the Sisters and I feel like hugging them and talking without much reservation. You don't do that around in the real world [part cut out, Navarrete pauses to think of how she wants to describe the Mundelein atmosphere]

Hanf: [part cut out] a family.

Navarrete: Yes, like a family, that's it, family, exactly. So you truly adapted by [part cut out] back there recently to the archives. You touch a lot good memories when I was talking [part cut out]. The other aspect is as a final comment is, [small cut out] I think they probably don't know the scope of the help that they gave and how far these women have gone. They touched these women's lives in so many ways that these women [small cut out] went back to their communities and many of them got very good jobs. That gives you a lot of satisfaction because you know [part cut out]. only helping themselves, a job for their own immediate families, but also there is many that have looked at how they've done it. Like in my case I was the first one going on to college. After me, they would feel bad, like all the other cousins and brothers, like "oh, I have to do something." They were not able to finish a college education but learning a trade, bettering themselves in whatever way. I would say those are my comments. [part cut out] its' so hard to choose and just narrow it down [to] one or two.

End of Interview