Mundelein College History Project
Narrator: Sister Mary Pat Haley
Interviewer: Cheryl Lemus
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C.Lemus: What we are going to begin with is a focus on your early life. Please tell me your date of birth and where you were born.

M.Haley: I was born in Des Moines, Iowa on December 10, 1933.

CL: What was your childhood like?

MH: Just generally, "what was your childhood like?"

CL: Yes, just generally.

MH: I had an extremely happy childhood. I grew up in a family with four sisters and a brother, with of course my mom and dad. I have nothing but good memories of that time. We lived in different times than kids do today and Des Moines was, in hindsight, a very quiet and a very family oriented community. Although I was a Depression baby and do remember the war rationing and some of the restrictions placed on citizens during World War II, that did not deter the spirit in our family. My sisters, brother and I went to a parochial grade school near our home and my folks who were avid and committed Catholics brought us up in the tradition.

CL: How many sisters do you have?

MH: I have three younger sisters and one brother. There was another child, a boy, born between my youngest sister and my brother, but he died at childbirth. I was in 8th grade [when my brother was born] My second brother was the end of the family and spoiled beyond belief because of his older sisters.

CL: And he died when you were in 8th grade?

MH: No, a child died, but there was another boy.

CL: Oh, I see. What did your father do? Was your mother a homemaker?

MH: My mother was a homemaker. She made all our clothes. She was an artist and took great joy and delight in making our home as lovely and as comfortable as possible. My mom is still alive. My dad was a mortgage banker and I know started with very little, but did very well in business and by the time he sold his company he had been able to provide for his family nicely and put all of us through school. I would never call us wealthy but we lived a comfortable middle class life.

CL: You state that you remember the rationing during World War II. Can you recall any other specific instances in your childhood? Can you choose one?

MH: [Laughter] This reminds me of my 50th grade school reunion, when we were supposed to share grade school memories and I kept saying that I can't, I don't remember.

I do remember loving school and my classmates and my teachers. Going to school was an absolute delight. In fact, I really didn't like summers all that much because it would get kind of boring. I read all the time. I remember when my mother gave me

permission to ride my bike to the local public library and from then on I was in heaven with my reading.

There was nothing too much in my grade school years that just leaps out at me as a key memory except interestingly, the events connected with the war. The one thing that I do remember is both V-E Day and V-J Day and particularly the end of the war because I had a cousin who, I believe was in the navy. My aunt and I use to follow the [war developments], and I remember making a scrapbook about the events in the Pacific theatre of World War II because we trying to track where my cousin might have been. I know that my cousin fought in the Battle of Midway.

I remember all the celebrations when the war was over. I remember very vividly, and this is weird because I don't remember a lot of things. I remember the day Roosevelt died. I can remember running out to the back of the school where some of my classmates were playing baseball or softball and shouting "the president's died." I do remember that.

I remember a lot of Church functions that we did. There were a lot of ritual celebrations in our parish that were annual and they just kind of stand out in my mind.

CL: Any one in particular?

MH: Oh, no.

CL: So it just pretty much had to do with holidays?

MH: Well we use to celebrate Forty Hours. It is not celebrated today, but it's forty hours of the exposition of the Blessed Sacrament and we had round the clock prayer in the Church. All the girls got to dress up in white dresses and white veils and the guys wore suits [and he or she would have special prayer places in the sanctuary]. I do remember it was kind of special.

CL: What time of year was that usually celebrated?

MH: I don't know, it was probably late May. It wasn't tied to a feast, so each parish could decide when they were going to have forty hours. It was one of the old Church rituals. But I do remember things like that. I remember being a girl scout. If anything else occurs to me…

CL: Okay.

MH: [Memories are] either around church or school. No, and ice-skating. Ice-skating in the winter. There was a park behind school and it wasn't too far from our house and in the winter we just waited for the pond to freeze because the grade school social life, particularly in 6th, 7th, and 8th grade, took place at the Greenwood Park Lagoon. Great fun down there, I do remember that.

CL: Having such a, would you call it a strict Catholic upbringing?

MH: Strict, but not repressive.

CL: Would you say that had an influence on you becoming a nun? Did you know as a child?

MH: No. It probably did have an influence on me. As I say, we haven't gotten to high school yet, but it was something I didn't think about until I was a senior in high school and then I blew everyone away when I told them this is what I thought I was going to do.

CL: They say you have a "calling." Did you have that or would you say it was a career choice?

MH: It wasn't either. I went to a Catholic high school, founded by the B.V.M's. and there were just two or three sisters who I thought were just neat. I just wanted to be part of the group they were part of. So it kind of happened like that. It wasn't any great knock-off-your-horse or anything like that or I had lived with all those years saying "I'm going to do this," because it was the farthest thing from mind, until an event occurred when I was a senior in high school and we took a trip up to Dubuque, Iowa where the motherhouse of B.V.M's is. There was something about that place and about the people and I knew some of the people in class ahead of me that had entered the community. It just came together. My folks did not like the idea at all.

CL: No?

MH: They really said, "wait a year, go to school, wait a year and if you still want to do it, okay." And that's what happened.

CL: Did they feel they wanted you to experience life?

MH: That was probably was part of it, and since it had come on very suddenly, they wanted to make sure and that was okay with me. I didn't mind.

CL: What year did you enter the motherhouse?

MH: I entered in 1952. I was nineteen close to twenty, so when I graduated from high school, I had one full year out.

CL: So you graduated from high school in '51?

MH: I graduated from high school in '51 and then entered in September '52. In the meantime I had gone to St. Mary of the Woods College.

CL: You went to high school, which was run by the B.V.M.'s. Where there any other orders that you knew of or did you know that the B.V.M.'s were the order [you wanted to join]?

MH: No actually for grade school I had the Dominicans, the Adrian Dominicans and for the one year I was in college I had met the Providence nuns that ran St. Mary's of the Woods College. But, there was never any question in my mind it would be the B.V.M.'s.

CL: What was it about the B.V.M.'s? From the research I did, I gathered that they believe in education, was that what drew you to them, because of your love for school?

MH: No. I don't think so. If it was there I never consciously thought about what I would be doing when I entered. I didn't enter to teach. I didn't even think about what I would be doing. I think I

entered because these women were very strong, wonderful, fun loving committed people. I think they were models, in so far as I was conscious of any of this. I can look back on it now and say that was my primary motivation. Then I didn't know. I was responding to the moment, I think. I didn't give this major career orientation all that much thought. It happened. I guess I thought this was the way I would serve God, whatever that means.

CL: When you entered the motherhouse, you went to... What college did you graduate from?

MH: I eventually earned my bachelor's from Clarke College in Dubuque. But that's a long time after I entered.

CL: So you entered in '52, explain the process of becoming a nun?

MH: In my era we entered in September and we spent six months as postulants, as people trying it out, living the life. For two years we were novices and during that time we learned about the history of the congregation. We learned about the vows. We learned about all the study that goes into becoming a new member of the community. The first year is just that total kind of spiritual formation. The second year we returned to school and people from Clarke College came over to the Novitiate and we had classes, college classes, such as they were. I mean they were very valid classes, but we were with our own. We made vows in March 1955; then many people in my group and I stayed on to study.

It had been the tradition that people went immediately to teach some place or engage in some kind of work. But, most of us in our group stayed on till the end of the school year and through summer and took more college work. So I didn't start my first teaching assignment until...

CL: 1955 at let's see...Mary Queen of Heaven in Cicero.

MH: Yes.

CL: So did the order send you to Cicero?

MH: Yes

CL: What were your first days like?

MH: Oh they were just awful, just awful. I didn't know anything about teaching. You were just expected to go into this class and do it. My discipline was awful. I do remember that vividly. I was teaching two grades, and I had 6th grade boys and 7th grade girls and in those days 6th and 7th graders and even 8th graders were far less sophisticated than kids are now. They were still pretty much kids. But, the girls were beginning to notice the guys and of course all they had in the room was 6th grade guys, so that was okay, not okay for the girls, that was okay with me.

But to learn all the books, for teaching two grades and trying to balance that off was not a good first assignment for anyone. But, I survived the year. I had good mentoring there from others who

were more experienced and I lived with a good group of people. I'm still friends with some of them and that goes a way back.

CL: And you taught English, or did you teach everything?

MH: Everything. Arithmetic, English, History, Geography, et cetera. It was an adventure. But, I made it through the first year and I was only there one year.

CL: And then you went to St. Tarcissus?

MH: Yes. St. Tarcissus out on the northwest side of Chicago. I was there for six years. It wasn't customary at that time that you would be changed after one year. They wanted you seasoned before they started moving you around.

After our initial education, I had a year in college before I entered and then I picked up...I must of picked up another year's worth of credits before I started to teach. Then from there on it was summer school, summer school, summer school, summer school, until you got all the courses you needed to graduate. I didn't graduate from college until the end of the summer of '59. Took me awhile, but it took all of us [awhile]. Some people went to summer school for years and years, so I was pretty lucky in that regard.

But, that year when I was studying, we were studying at Clarke; it was a tradition that the letters announcing changes would come out on a certain day. The day came and I was just very relaxed. I didn't dream I would get one of those letters and I did. That was a

real shocker that I changed after one year to go to St. Tarcissus to teach 8th grade. To teach 8th grade was another thing. But I remember the letter which said something like, "don't worry, Sister Mary Irenea will help you, so don't worry about it." That was about all that was said.

She was terrific. She was an experienced 8th grade teacher. She knew the ropes. She was a little more discipline oriented that I ever would or could be. She taught me a lot about teaching 8th graders. Those were wonderful years. She is still alive and she and I went to one reunion, about... it must have been a forty-year reunion of this one class that we both knew pretty well and it was amazing; especially because she was much more of a fixture there. She had been at the school for a long time and everybody knew her. I was there for six-years, so by the time I left it was kind of getting to be that way with me too. Kids would call and come back while they were in high school and that was fun. Those were very good years and I learned tons.

One of the projects that we always did with our kids was - We had to teach civics and they had to pass the constitution test. We did this big annual project focused on the constitution, culminating at the end of the year with a performance. It had costumes, a big dinner, and all the complete projects of some kind. It got to be a tradition year after year of "can you top this." I do remember those

years there was no such a thing as a limit to class size. So doing that, my largest class was sixty kids- Both of us had sixty kid classrooms and working these projects and all, it's amazing we survived that. In fact the one year I had sixty in my classroom, I remember in connection with the constitution stuff, that there wasn't even room in the classroom for a desk for me. We were wall-to-wall kids. With the two of us marshalling the one hundred twenty kids and maintaining a semblance of order was an adventure. It was fun and I was young.

CL: That helps. [Laughter]

MH: [Laughter] Yes that helps. In fact, I probably was teaching - I don't know how old you are, but I can pretty well guess that I had already taught two or three years by the time I got to be whatever I presume your age to be. The kids use to ask me all the time, "how old are you, how old are you?" Of course you never said and we were all in habits so all they had to look at was the face. That was the only indicator of our age. Every now and then it struck me that I was probably only seven years or so older than those 8th graders and I was still, almost, not quite a teenager, but I was in my very young twenties when I was teaching.

CL: In 1962 you went to Iowa City to teach English and Journalism at Regina High School. 1962 to 1964. Was that another change the order ordered?

MH: That was a surprise. They always came as a surprise. We never got much warning. The next change I had gotten a warning about, but this one was just a letter that said "you will report to Regina High School by August dot, dot, dot," whatever date it was. And [teaching at Regina] was neat. Those were a couple of wonderful years. This was a co-ed school. It was a diocesan school. The faculty was a group of priests from the diocese and our community and then a whole group of lay men and women who were teaching, who taught in the high school. These were good kids and it was great. That was the year Kennedy died. I remember that day absolutely. It's like, "where were you when Kennedy died?" I was teaching American literature to a group of juniors in high school.

CL: When you taught at Regina, you were teaching English full-time and not teaching another class [subject]. You received your Master's in American Literature in 1967. Did your love of English develop while you teaching grammar school or was it while you were teaching high school?

MH: Well, I had majored in English as an undergrad and had also done the whole education thing, well not really. I wasn't certified to teach until almost after I had finished my grade school and high school teaching. I learned by experience and student teaching was a laugh because I had been teaching. Someone one day came in

and said, "I'm observing so you can get your certification," and that was about it. But it was that love of literature. So as a high school teacher then, I had graduated with a degree, which would qualify me to teach literature, but teaching literature to juniors and seniors for the most part. The journalism was on the basis of the fact that I had always wanted to be a journalism major, but our schools didn't offer those. I wouldn't have been able to do it at Clarke, and Mundelein was out of the question at that point because of other reasons. But I had taken a couple of journalism classes at St. Mary's that one year. So, I got to be the school paper moderator and I did teach a class in reporting and I just learned it along with the kids, besides the fact that I had one class myself in journalism, but that was great fun; mainly because you got to know the high school newspaper staff in a way that was different from learning about the kids in your class. It was just a different kind of relationship.

CL: Is that where you began to be interested in communications?

MH: I think so, because I had always wanted to major in journalism and I really couldn't and so English was the next best thing and I loved that.

This is how it went. I finished my undergraduate work in '59, then by '62 I was teaching in high school, but this was in Iowa City where the University of Iowa is located. So I took classes here and

there at the University of Iowa and I also took a couple classes in literature at Loyola. I was assigned to go to summer here at Loyola and commuted downtown from a convent over on Ashland; we were assigned at Lady of Lourdes convent, it was terrible. I must say the two classes I had here were pretty awful. They were the history of the English language, which I thought was boring. So the memories of my two classes at Loyola were not all that great. But what was happening was I had classes from the University of Iowa and from Loyola and you don't transfer those back and forth too easily on the Master's level. So by the time I left Iowa City and was changed from Regina, then I was changed, I'm jumping ahead a little bit, to our novitiate out in California.

CL: Guadalupe College in Los...

MH: Gatos.

CL: Los Gatos.

MH: The idea had been that I would apply to Stanford and do my Master's there because that was not too far from Los Gatos. There were a couple of us in the community, three of us as a matter of fact, who had been assigned to go out to teach our novices, our young folk, and study at the same time, which would be very doable. I was little miffed because I had already been going to the University of Iowa and then I was assigned to take courses at Loyola. I was far enough along in combination that I was really

didn't have much left to do at the University of Iowa and I was kind of miffed because now I would have to change schools again. Well, as fate would have it, I think Stanford looked at my record and said "why is this person going from school to school," and Stanford didn't accept me and I was delighted because it meant I could finish my work at the University of Iowa, where I had done quite well and knew the program. As a result, [I] almost didn't get to go out to California, which would have been another disappointment, but I did go. They [the superiors] said, "well go for another year and we'll see what happens after that." So I taught the novices college English, I mean this was English 105 and 106. I taught that and that's all I had to do. I taught one course, three days a week. It was heaven. [I] lived in California. This place [Guadalupe College] was a brand new building and I would be assigned all these little odd jobs, to go to San Francisco and do this, run over to Oakland. But it was... we would take long walks in the hills after lunch... It was a very nice year. It's the closest I've ever come to a real sabbatical, but I didn't realize it at the time. Now I would look at that and say yes, yes, yes.

CL: You came to Mundelein in 1966?

MH: Yes. However, Guadalupe College was a sister's college so it had to be affiliated with some other institution. Bottom line is, the students who took courses at Guadalupe College got credits from

Mundelein. These were Mundelein courses, but we had to call it a college out there, for reason I forget. I know it there was something about the state of California and I think those details are written down in our congregational archives someplace. But I remember we had to be affiliated with a [college]. I think maybe it was to offer credit to other religious communities that came in and took courses at Guadalupe as well with our sisters, so maybe that was a part of it. I don't remember what the reason was.

CL: So coming to Mundelein was a kind of transition that you were expecting?

MH: No. I figured at some point I would probably be assigned to Mundelein, but I couldn't be because I didn't have my Master's yet. This was the 60's when all you needed to have was your Master's degree. So what happened [was] I was a semester short of getting my degree from Iowa and so the Congregation said, "Leave Guadalupe in January," and I went back to Iowa City and had a solid full-time semester and summer and finished my work. So I was really at Guadalupe for a year and a half and finished my work in '66 and then was assigned to Mundelein and the rest is history.

CL: Which we will be talking about... What were your first impressions of Mundelein and its students?

MH: I loved it. I was teaching freshman composition primarily and I finally begged, after about a year of teaching four sections of writing, to see if I could teach an American Lit class because that's what I had studied and I did that.

I remember the students being very good. Of course [the school] was all girls, all women. We called them girls. This was the late 60s and we had a number of very political and socially active young women. There were many of the faculty at that time, many of the B.V.M.'s who were very involved in the Civil Rights movement and in the Vietnam War activities. A couple of years before I got here, several faculty and a great number of students went down to march in Selma, so this was part of the milieu to which I came. That year, this is not how the kids were, there were thirteen sisters of the same age assigned to Mundelein, and at the same time there were many lay faculty who were hired. I don't think that the faculty was doubled, but it was a major increase in faculty, because of the increase in the student population. Many of the lay faculty who were hired were also politically active and extremely socially orientated and great fun. We really had a good time.

CL: Did you get involved?

MH: I didn't go on any marches, but you couldn't help but be involved. This whole period, the riot in Chicago, the assassinations of King,

Bobby Kennedy, our kids were going to Washington to march for this and be present for that. In fact I remember the second year I was at Mundelein, I was asked to live on one of the floors in a dorm, I suppose I was a RA. There was a young woman on my floor. This was in a building, where the parking lot is right now [pointing to the parking lot across from her office in Damen Hall]. There was apartment building, two of them in fact. I was on the 5th floor of one of those buildings, anyway, I remember a young women coming to me one night, just really torn because she was trying to decide whether to go to Washington [D.C.] or not, knowing that the surveillance of people who came on the marches was extreme. Even with hundreds of thousands of people, you had the sense that you were being identified and you could be. Anyway, her father was pretty high up in the Army and so she was really torn because she didn't want anything to happen, that she would be identified as the daughter of an Army colonel because she didn't want to jeopardize her father's career. I remember talking it out, we looked at all the pros and cons, because she really wanted to do this, she really believed in it. I think it was an anti-war movement, I think that was why she was so torn on it. She went and nothing detrimental happened to her or her family. But it was that kind of environment we were living in. Another thing that happened at Mundelein just before I got here was they

[Mundelein College] radically changed the curriculum and the way students took courses and not only the content of courses, but the way students would take courses. We were on a trimester system and students would take three courses in depth every ten weeks, so the curriculum was very innovative not only in the way courses were scheduled, but also in the way we expected students to link courses. So in a sense they would be studying the same area, but from different points of view and ideally their schedules did work out so that they would study a topic in depth, as much as their courses would coincide with each other. It was a non-traditional curriculum at that point in time, not accepted universally by the faculty who had been there for years and years, but for all of us young folks it was wonderful.

CL: So in a sense the times, the 60s, somewhat had an influence on Mundelein, in how they taught their women.

MH: Absolutely. And it was during that time that the enrollment grew and became nationally based, not just locally based. We had always had a good local base, but this drew kids from all over the country, particularly a lot from the East Coast and, not so much farther West, but we would have [students] come in from distances farther than the traditional fifty-mile radius around the school. We also had an extremely good advertising campaign that year and the designer of the ad, and this sounds kind of irrelevant, was a woman

named Jane Trahey who was a graduate of Mundelein in probably the late 30s early 40s, I don't know for sure when Jane graduated. She was a New York advertising agency head and she did some ads for us that put us on the map. They were extremely creative and again some people thought they were misrepresenting the school, and maybe they [the ads] were a bit exaggerated, but they were wonderful. The fact that the ads were so good, it drew people and for awhile that was extremely successful. Those were good years. That was also the year that most of us didn't wear the habit anymore and we went back to our baptismal names and not the name we had received as being a member [of the congregation].

CL: So Mary Pat Haley is your baptismal name?

MH: That's my real name, yes.

CL: What was your…

MH: My other name was Sister Mary St. Thomas. Formidable. But no one here ever knew me [by that name]. The faculty and other people in the community might have known me with the other name, but it all happened in the summer of '66, just before I got here.

CL: In your philosophy of teaching you state "when it comes right down to it, it is all a matter of connectedness, of connections, making them and creating them…

MH: Where did you find that?

CL: That was in your file at the Gannon Center.

MH: Was that on the occasion of my teaching award?

CL: Yes. Now, listening to what we just talked about, would you say that the philosophy of teaching developed during the '60s or was it even before then?

MH: I don't think I set out to develop a philosophy of teaching. It wasn't something that I conceived ahead of time and said; "now I am going to base my teaching on making connections."

CL: So it was more of a reflection?

MH: It was a reflection of my experience of teaching and - That's really an interesting question. It was the way I related to students. To this day I don't lecture. I've never been a good lecturer and you [the students] won't achieve unless we can explore this material, what ever it is, together. I'm always looking for ways to make connections with whatever it is under study. I am known to bring a cartoon or something from the newspaper, an article, a song, or a book that I discovered that apparently has nothing to do with what we're talking about, but in a way it really does. I don't always practice this as well as I would like to, but I can still say that even though I never consciously deliberated on what was my philosophy of teaching. [Inaudible]

[End of side A]

[Beginning of side B]

CL: Keeping on connections, in the 25 years you spent at Mundelein who would you say you made the biggest connections with? Is there a significant person with the most influence on you? [Laughter] I know you mentioned Susan Rink in our conversation last week…

MH: Well we worked together. I mean this was a whole other sphere. We worked together for six years. We worked closely together, when she was President of the College and I was the Chief Academic Officer. Our lives and the fate of the school were closely inter-related. We complemented each other very well and saw eye to eye on most of the major issues. So I would suggest that yes she was a strong influence on me. But, it was probably mutual because of the collaboration that we had between our two major offices. Then there were others on the cabinet on the executive team level, where that same kind of inter-relationship occurred. Those were very difficult years, but those were good years.

CL: I also read in your file, you taught… for three years before you became Academic Dean at Mundelein College in 1975… well no, you taught in '66, I'm sorry, from '66 to '75 you were an assistant professor?

MH: I came in as an instructor in '66. Well this is kind of weird because the way I got promoted was bizarre. About two years after I got to Mundelein, the then president Sister Ann Ida Gannon, called me into her office and said, "it's time for you to go on for your doctorate, pick a school." It was like pick a school, any school. She said, "we would like it if you would think about going into some kind of aspect of communications." Well that was of course right up my alley. Also at that time we had made some major changes in how we lived in the community. I didn't want to leave Chicago, there were too many good things happening in Chicago, both in terms of living styles and that I loved Mundelein. So bottom line is, I looked at the schools around and of course the only one that was viable in terms of being an excellent school, and I didn't even think about not being accepted, was Northwestern. But, I was going there with a Master's in English, so I figured I would have a fairly good chance of getting in, again as much as I thought about it. I mean I just filled out the paperwork and sent the deposit and didn't stew over whether I was going to be accepted or not, at least as I remember. I was accepted at Northwestern in the area of Radio-TV-Film.

So, that entered into the mix of "here I am an English teacher going on in a totally new field." I did the degree steadily, but not full-time, from '68 until '72. They took my whole Master's and I

really didn't have to take that many courses. They waived my language requirement...they were doing all of these [things], it just happened, and of course I didn't argue.

So I finished there in record time. I even got my dissertation topic handed to me. This professor, who was my mentor at Northwestern, said "I have a really great idea for a dissertation for you, if you want to do it. It would mean going up to Madison, Wisconsin periodically." When he told me about it, I thought "oh how fun."

CL: And what was your dissertation...

MH: Topic?

CL: Yes.

MH: It was called, "6:30: Some of the News, Some of the Time." It had to do with an experimental T.V. program that the University of Wisconsin radio station, no, television station tried to train the mavericks out on the streets to do the news. We had a variety of characters that had about two days introduction to the camera. They would take cameras, go out and come back and put stories together. This was an alternative view of what was going on in Madison. It last all of six months. It couldn't have been better. It was a wonderful experiment, but for doing a dissertation on it was a dream because the experiment only lasted six months. The University finally put the program off the air, which was a whole

other issue of free speech. I mean all the current buzzwords at that time about television news broadcasting; I was still able to play with in this dissertation. It really reads more like a novel than [a dissertation] because you just wouldn't believe these young people who were trained and put on this news broadcast. They had this wonderful guy who was the brains behind it and he and I got to be good friends. He was finally put out of the city; I mean he was encouraged to find a job elsewhere because of a number of things that happened on the project. So it had lots of intrigue and it was fun to do. But I did all this in four years. The degree actually says '73.

CL: Yes, '73. [Laughter]

MH: We got on this because when I came back full-time in '72, I came in as Chair of the English Department, which soon became English and Communication. It seems weird that they would have an instructor, which was my official rank, be chair of a department. Because I had earned my Ph.D. at that point, it shouldn't have been, but it was an automatic advancement in rank. I was still a young chair, assistant professor, who came back full-time and directed the department. Then three years later, I became dean. That was also unusual.

CL: How was it to go from teaching to administration and then in 1981 you went back teaching. So how was it to make those transitions? Did you miss teaching?

MH: When I was in administration, yes I did miss teaching, but there would have been no way I could have done justice to either. Like here [at Loyola] all the people below the dean level teach. It's a pull here. But to do it there [Mundelein] we just didn't have the support staff. It seemed like we were working twelve to fifteen hours a day. It [teaching] wouldn't have worked. But yes I did miss the contact with students, because I didn't have much [contact] at all. I'd sign their diplomas. Sometimes I'll meet someone [who would say] "Oh I was here when you were Dean." I said, "Yes, well the only way you knew me was my name was on your diploma."

Going back to teaching was wonderful. I was given about six months to retool, before I started to teach again because I had been out of the field for six years. When I left the Dean's office, it was time. I had served for two terms. I felt that new blood in that office would help a lot and I think it did. I had the sense I was leaving before people really started grousing and saying "it's time for her to leave," you know that kind of thing. It was totally my choice and at the time the longevity for a dean was four years. I

figured six years and that was fine. The president at the time was there a couple more years and then she moved on as well.

CL: I want to talk a little about communications and then go back to Mundelein. How would you define communications and how has that definition changed? [Laughter]

MH: [Laughter] Well we still communicate. Actually the field has grown and developed considerably in the past thirty years, from the point of view of the academy. How we understand communication now is more than learning the intricacies of television, radio, motion pictures, advertising, and public relations. All of those compartmentalized areas, because technology has broken down the barriers, we don't have little discrete areas we study in communications anymore. Those who still try and do it; they seem to me to always having to explain how radio is different from print or something like that. So the compartmentalization of communications has leaky margins; the lines are not clear-cut. In terms of most of the theory, it is always developing around the characterization of those who make messages. The research has just expanded exponentially in the various communication spheres. It was a maverick discipline to begin with, because it takes into consideration elements of the humanities and of the social sciences. In fact people in the field now sort themselves out by

research/social science orientation to the study and those who deal more with the artistic analysis of the text.

So, I suppose those are changes that occurred naturally in a young field. The field itself you can date back to the 1920s, when people began to look at the process of communication. So in that sense it has changed dramatically.

I will tell you, and this is a kind of an aside, but in a way it isn't. When I came back to Mundelein, after I got my Ph.D., I went immediately into teaching and department administration. Then immediately after that [I] went into college administration and never had the opportunity to do research and publish on my own, so to speak. We as graduate students, at Northwestern University, were not encouraged to be research active. That was never really a consideration, like I know is the case now. The whole thing of going to conferences and presenting papers and all of that was not part of the school that I went to. I don't even remember my professors being research active. But this was the 60s, this was forty years ago...[inaudible]...But when we are hiring, I look at the resumes of the people and I think "my god." I mean they have done more in that sphere than [I] after all these years. I virtually have no publications. People would look at my resume and say "piff." But it's a reflection of the changing times and I do regret that I was never encouraged nor did I have the circumstances such

that I could take big chunks of time and do anything. Even my dissertation, there were some articles probably in that, but once I was done I had to move on.

CL: What were your feelings on the Mundelein-Loyola merger?

MH: Ha! [Laughter]

CL: [Laughter] I'm sure that's a loaded question, but...

MH: Oh, I still feel it needn't have happened. But I understand perfectly what happened.

I served on the, what they called then "a members of the corporation." In Mundelein there was always a group of five local B.V.M.'s who served as members of the corporation, and that meant [the group was formed] when the college was turned over to a lay Board of Trustees. This group had a final say on only two things...not final say...they had to have our approval, and there were a number of voices that came in there, to appoint the President or to sell the school or the property. It had to do with big, big decisions. Because our congregation had a financial interest and investment in the place, that was the reason for us. So I was privy to a lot of the internal operations. I had been privy as Dean, but that continued in the next years. As the student population was declining and it was very clear that our debts were climbing, in a sense that handwriting was on the wall. However, I do think with some perhaps better choices, specifically one better

choice in the leadership, right after Sue Rink's tenure as president. When I was Dean and Sue was President, five of six years we were in the black and that was amazing.

CL: And that was between?

MH: That was between '75 and '81. And that continued for a couple of years under Sue's [tenure]. I mean we weren't much in the black, but we were in the black. But it was a combination of demographic and financial factors that made the situation more and more desperate. There were attempts to refinance this and to borrow from this fund, to take care of this initiative and so on. I was privy to the fact that there were conversations going on with Loyola somewhat earlier than the general population knew. I still think it might have been avoided. So it was not a happy time. However, I have to say that there were lots of rumors that we were going to close. There were some people who felt we were probably more aligned in our philosophy with DePaul than we were with Loyola. So that was floating out there. But it made so much sense that the two schools that had lived side by side would come together. If it weren't for Father Baumhart and that [Loyola] board and our board and a couple of people who were appointed to administer the affiliation- We had good, good people on both sides. It couldn't have happened probably in a better way. There was a lot of pain. There still is.

CL: Since you spent 25 years at Mundelein, do you find that, I don't know if grief is the right word, do you find that you were grieving?

MH: Oh sure, still do?

CL: After '91, when the merger took place and you taught at Loyola, did you find that you had to change your teaching style?

MH: Not really. I was teaching different kinds of classes. In terms of having guys in the classroom, no, I had taught [co-ed] high school, even though it had been years and years. It wasn't much different. But I became aware of things that I had read. I had developed a feminist consciousness at Mundelein and some of the things I had read about the education of women, of course that's what we were doing. Here [Loyola], it was not so much in the way I taught, but the way I observed the students reactions who would come back and say they never got to open their mouths in the classroom and that was total alien to the Mundelein students.

My teaching didn't change, but the [Mundelein] students had a difficult time adjusting to being passive, which they thought was part of the culture here. It was difficult for us to try and keep encouraging them to find their voice and to use their voice. That didn't always happen. On the other hand all of those kids; all the students were accepted by Loyola, if they chose to accept the switch as part of the agreement. Actually there were twenty-six faculty members that came over here with rank and tenure, which

is absolutely amazing. And I do think that in some spheres the fact that there were so many of us that had had that kind of community- I mean, in a small college you're all one family, not always a happy family, but you're one family. Here at Loyola that was the one major thing we found difficult. Your base is your department and it's limited. I mean you don't have a sense of the whole and that was very difficult and it still is difficult. I mean its hard to get all excited and involved in the affairs of the University because you don't know what they are, I mean its too big and that for me still goes against the grain a bit.

CL: Do you think it has changed your philosophy of teaching?

MH: No, it hasn't changed my philosophy of teaching. It has changed my philosophy of being involved in the enterprise. So now I have my classroom and I have my students that I meet here. I hope it's still a philosophy of engagement or makings connections and that's just fine with me.

CL: Except the regret about not publishing, do have any other regrets?

MH: You mean about what? Anything?

CL: Yes anything, but not so much about coming to Loyola. Anything you could change? [Laughter]

MH: [Laughter] Oh God, I don't know. I would have to think about that. Nothing really pops into my head. I've had a very good life.

Things have worked well for me. Any regrets? No, I'd really have to think about that.

CL: If you cannot think of any, I would say that you didn't have any. [Laughter]

MH: [Laughter] Well, I'm kind of a laid back person and I always say I don't have as much depth I'd like to have. I guess I accuse myself sometimes of living on the surface, which I don't think I really do. It feels like it sometimes.

CL: Since the 1950s, what do you think you've learned from your students?

MH: Well, I think my dealing with students has kept me young in so far youth is a virtue. Students keep me on my toes; they make it impossible, for me as a teacher, to just sit back on my laurels and say, "Well I've done this class fifteen times, I know this is the way." I can't teach without being current. Students keep me current. That's one thing.

Students themselves are older in attitudes and sophistication and elements of lifestyle. As students have matured at an earlier age and I have come at an older age, I try to relate to them, the nature of the relationship has changed a bit. Generally, I think that students have kept me current and motivated, and I am kind of in awe of them...I guess I've never really thought about it.

CL: Do you think that [because] you are in communications, that it keeps you connected with your students because you know the changes that are occurring? In your classes, you have both adult students and traditional students who are of the MTV generation; do you think that has something to do with keeping you motivated, keeping you young?

MH: Yes I do. The other thing you alluded to is interesting in the sense that every class has chemistry to it. At least that's how I define it. I can tell within two or three class periods how it's going to be for the semester. Sometimes by now I am thinking, "oh god I can hardly wait till this semester is over." Of course I always blame myself, that I did something to set it off the wrong way. In my better judgment, I know that it is just a way a particular group of people relate- I mean, I should know from a communication theory, that people relate differently. Like the class I have right now, there is a sense of a comfort level that I always don't experience. I mean how to get anyone motivated for an 8:30 a.m. class is always a challenge.

The best courses for me are those where I can tell right away that there is going to be a coming together of the group when there is willingness, if not an eagerness, to try and take the information and take the ideas and play around with them a little bit. That's always the best kind of teaching situation for me.

I just heard today from a young man who graduated from here last May and is now studying communications at the Annenburg School, which is an extremely prestigious school. I mean I was just so delighted he was admitted. He just said a few things in that letter that made me think that it's all worthwhile. We got to be good friends over the course of the three years that I knew him. We talked a lot and tried to get to what he wanted to do, where he was going to go to school. I remember saying innocently, if could ever go back to graduate school, I would probably want to go to the Annenburg School because of this particular professor that wrote just wonderful stuff. I remember him coming up after class and saying "could we talk a little bit about that school," because he was in sync [with me]. Those are the types of moments that make the teaching worthwhile. If you are ever a teacher you are going to find those kinds of relationships. It's all a matter of relationships; it's how you touch each other in all those ways.

CL: Well, I have to say this has been an absolute pleasure.

MH: Did I answer your questions?

CL: [Laughter] Yes you did.

End