

Prudence Moylan, Interviewed by Angela Schlater, October 26, 2000,
9:30 a.m., 1113 Wesley Avenue, Evanston, Illinois
Mundelein College History Project

A. Schlater: Let's start with some background biographical information. I noticed on your CV that you were born in Indiana. Did you grow up there?

P. Moylan: Yes I grew up in Hobart Indiana. I was born in Gary, Indiana, the famous "Music Man" city. But I grew up in Hobart which was then a very small town. My father worked in Gary for US Steel. And my parents moved there when he came to work; I guess about a year before I was born. Anyway, they were in the process of building a house, and they were both from Boston so they built a Cape Cod – a brick Cape Cod house with a lot of details that were very authentic. They got bulls-eye glass, I forget what you call it- but it's a curved roof rather than a straight angle- to give the second floor a little more space. Anyway, the family kept the plans for this house for a long time. In fact, I think I probably still have them in the basement. It was sort of an achievement of theirs that they recreated, in a sense, the world of Boston and Cape Cod in the Midwest. We lived there 'til I was eight.

AS: Okay, so you were born there.

PM: Yes, I was. I think the house was finished just about when I was born.

AS: Which was 1939?

PM: Right. So it was close anyway. And I have an older sister who's four

years older. So that's the house I grew up in until I was eight.

AS: And then you moved to Hobart?

PM: No, that is Hobart.

AS: Oh, that is Hobart. Okay.

PM: Yes, I was born in Mercy Hospital in Gary. The house was built in Hobart. And then my father got interested in trying some new professional opportunities. He went to work for Webcore, which was one of the first tape recorder- it was a wire recorder company, I guess. That was when I was eight or nine, so it would have been 1947 or so, after the war you know. This was up in Chicago, so we moved to Arlington Heights. And we lived in Arlington Heights for about six months, but the Webcore adventure didn't work out so he went back to work for Inland Steel in Indiana Harbor, Indiana. And then we moved back to Hammond. So from the time I was nine or ten it was a year and a half or so of moving. Although I think I was still only nine when we moved to Hammond. And then I lived there as long as I was living at home.

AS: And so, you went to school in Hammond then?

PM: I went to Bishop Noll High School. I went to St. Joseph's Grade School and Bishop Noll High School. Bishop Noll was a big coed Catholic high school.

AS: And so, what year did you graduate from high school?

PM: I think it was '57... [unclear]

AS: So when you were going to school did you have ideas about what kind of career you wanted to have?

PM: Well, actually when I was in elementary school I had this idea that I should be a nun. I was in eighth grade and my parents were not very enthusiastic about that. The Sisters of Providence, who taught in the elementary school where I went, had a program for high school that was sort of a pre-novitiate. I forget what they call it, but anyway it was for young women, and you could go to St. Mary of the Woods in Terre Haute, Indiana, for high school and then enter the order. But my parents were really not in favor of that. So they said, well if I still wanted to do it after I finished high school, I could enter a community, but I couldn't go away.

AS: For high school.

PM: For high school. So I went to Bishop Noll and, you know, I always liked academics. I didn't so much have an idea that I would be a professor. Although my mother was a teacher so the idea of being a teacher was always a possibility. A lot of times it was like, "I'm not going to do it, because I'm not going to be like

my mother.” But it was always a possibility. And then when I finished high school in '57, I wasn't that interested in joining a community. So I went to school and I went to Northwestern for a year. Which was a very interesting experience. I was pretty homesick. It was the first time I had really been away from home. So those [unclear] of a first year student, you know. But it wasn't so far, so I could take the train home. And so I did that for the first quarter. We were on quarters. They still are on quarters. I got a little more acclimated and settled in, so I was okay. But one of the things I found was that it was fairly secular but it was also kind of anti-Catholic.

AS: Northwestern?

PM: Yes.

AS: Oh, really?

PM: Yes, and I - at the time, that was sort of verified beyond my experience, but there was partly this secular character of it. But the particular group that was not intellectually aware would be Catholics because they were still sort of dominated by these religious precepts and not thinking freely. And that bothered me. I mean I didn't totally agree with it. I wasn't like “Oh, well, this allows me to get rid of my tradition.” But I was very aware of the fact that I didn't know the answer. I didn't know how to respond to this kind of criticism.

AS: Do you think that was partly because you grew up going to Catholic schools?

PM: Well it was. I knew a lot but I didn't know really - I hadn't really met this kind of intellectual critique of Catholicism. Within Catholicism I hadn't been indoctrinated in a really rigid way. I was very thoughtful, and I was educated in a way to be very thoughtful about religion. My parents were kind of anti-clerical in the sense that they were both very well educated and they were not too enthused about some of the ideas of the priests or the nuns in the school. So they would balance that off a little bit and say you should respect your teachers but they weren't enamored of all the religious overlay of some things. Anyway, I was educated in an atmosphere that accepted intellectual criticism, but I just didn't know the arguments, you know, as a first-year college student. So I thought before I decide that this criticism of Catholicism is valid I better go and find out what the Catholics say and figure out what it is that you say to all this. So then I transferred to St. Louis University.

AS: And that's a Catholic University?

PM: Yes. That's a Jesuit school.

AS: Okay.

PM: My father had gone to Holy Cross, so he was pretty big on the Jesuits. So I went there for a year. And then I decided to pursue this religious vocation. So the BVMs had a high school right on the campus of St. Louis University. It was independent but you had to walk past it if you were going to classes, it was right in the middle. My sister went to Clark College, my older sister.

AS: Oh she did? And that's a BVM school?

PM: That's a BVM school in Iowa. Actually my youngest sister also went there, so both ends of the family went to Clark. The sisters who taught her were very impressive to her and to the family. The intellectual tradition was really very admirable. So, when I then was thinking about it I was in college and was pretty interested in academics and so...

AS: So, the first time you learned about the BVMs, was when your older sister was at Clark?

PM: Yes. So, I inquired and they had this high school, so I met some of the sisters there. And then Sister Mary Phillipa [Coogan], who had been an advisor to my sister who was an English major at Clark, had now come to Mundelein - this would have been '59. And, so, when I came back to Hammond and then had to kind of make the formal arrangement, Sister Mary Phillipa was the person who

met me and sort of recommended me because she knew my sister and so I made that connection. So I never went to school to BVMs or really knew them except through my sister. I entered in 1959.

AS: So, when you were at Northwestern and at St. Louis, were you studying history?

PM: Yes. But I was also studying sort of core courses.

AS: Other things. So then Sister Mary Phillipa arranged for you, how does that work? She arranged for you to take...

PM: You know, I can't remember all the details, but you have to apply and be accepted. In order to apply you have to have a member of the community recommend you. So, that's what she did. You have to write a letter. And then there are certain rules that the church has about who can enter and I don't know if those have changed at all. You have to be in good health and all. I'm pretty sure you have to be virgin. I think if you are married or, you know, then they make an exception. I'm not really sure.

AS: There are rules.

PM: There are canon laws about this. Not so much that the religious communities or individuals say that, they might anyway, but they have to follow this. So, you

have to verify all these things. It's kind of like you know, entering any institution. You have to have a medical exam. Then you get a list of all the things you have to bring, so you have to go the suppliers of institutional garments and stuff. You have to get so much underwear and so many black blouses and so much fabric and you get a trunk, a big trunk. A thirty-six inch steamer trunk that you put your stuff in and then when you're in the community and when you move from place to place everything goes in the trunk. And you're supposed to limit your acquisitions in the world to what can go in the trunk and that gets moved around. So, anyway, when you enter you buy these clothes and shoes and stuff and then you put them in the trunk and those are your supplies.

AS: What was it then about the BVMs that appealed to you? Was it that they were respected intellectually?

PM: Yes. Well, the other thing that happened in terms of service - well they were educators. And by that time, it was clear that education would probably be a good place for me. Not nursing, not social work. So that idea, that they were very good educators and that education was probably a field that I was suited for. So that seemed like a good match. That I would do something that I was able to do. And then in 1958, there was a terrible fire in Chicago, at Our Lady of Angels grade school and a lot of children were killed in the fire and three sisters. I remember that I had this sense of needing to replace sisters who died and a sense of serving in a place where you're needed. So, there was kind of an element of

the idea of doing good work. Doing service in education and here was a community that did education and that needed members. Now, when I entered it was a group - I think we were 118.

AS: Okay, when you took...is it called taking your vows?

PM: Well that's several steps. When you enter, you're called a postulant. And for six months you are educated in what you're going to take on. Then you're received into the community and you become a novice. And that's when you get the habit. And then for two years you're a novice. One year you study only theology and canon law and religious subjects. And then the second year you continue your studies about religious life but you also do college courses. And so it's a two and a half-year training before you take your first vows.

AS: And did that all take place at Clark College, then?

PM: No, that took place at Mt. Carmel in Dubuque. Same city, but it's the Mother House. In a different location, but as postulants we took college courses and then as second year novices. The faculty would come over from Clark to teach us. So, in that sense I was a student at Clark for the year that I was in Dubuque. And then after I took my first vows, because I was now almost a senior in college - because I had two years and then I had some while I was a novice - I was sent directly to Mundelein, to what was called the Scholasticate. It's now the Wright Hall, across

the street from Mundelein, where a lot of retired sisters now live. But at that time it was for young sisters who were going to go to finish college at Mundelein. Because in the religious communities in the '50s they made a decision to educate young women before they went into the classroom. Traditionally it had been that you go to the classroom and you go to summer school until you get your degree. But the decision was made in the middle '50s that young people entering, not just the BVMs, but other communities too, would be educated before they went into their work. So, the BVMs had arranged that members, young members, would go to Chicago and they would live across from Mundelein and would attend classes there. So, I was sent in January of '62 I think.

AS: To Mundelein?

PM: To Mundelein. And I started and then I graduated in June of '63.

AS: Okay, so you were still taking classes then at Mundelein when you were at the Scholasticate?

PM: Yes, I was a student as a BVM.

AS: And what was that like? What was the ratio of students like, it was all women then, right?

PM: Yes, you know Ann Harrington has an essay in this new collection of essays we are going to bring out next year, and she talks about the experience of being a BVM student with the other students. We were pretty separate. The classes were good. But, by the time we were there, there seemed to be different views on how the young women who were sisters should relate to the other students. There was some concern that they not overwhelm the other students and make it look like a convent school. But there were various concerns about whether we young nuns should be kept separate because, you know, we'd get ideas that weren't appropriate. Or whether we shouldn't associate so much, because we shouldn't dominate or intrude upon the college experience of the other students so they would think it was a convent school or something. So, it was on both sides, whether we should associate that much. Anyway, when I was there, the tradition was we really shouldn't associate. So we went across the street and went to class and then we came home and studied. We didn't do a lot of activities. We did attend lectures or anything that was for students, but we didn't do a lot of clubs. Now some people who worked on the newspaper or the literary magazine were a little more involved. I wasn't doing that. It was a good relationship, but I really didn't know the students that well.

AS: When you said there were different views - was that different views of the administration, or the leaders among the BVMs that came up with this?

PM: Yes, I think so. I mean, I don't know all the details. But it was a new thing to work out. And as I said there were 118 of us when I entered and I think there were only about 80 some who took first vows.

AS: So would you have taken your first vows then in ... ? What was that 1959 or 1960, I guess it would be '61?

PM: Yes, I entered in 1959, so in '60 I was a junior novice, '61 I was a senior novice, and so I would have taken them, we took them Feb. 2, and so that would have been, I think in '62.

AS: Okay, and then is there a second vows? Or final vows?

PM: Yes, final vows are five years later.

AS: Okay. So where did you take final vows, then was that ?

PM: Actually, I finished at Mundelein, and then I taught at Mundelein and went to Loyola for a little while. And then I was very unhappy, that was a very difficult transition from being a student. I was made the secretary to the Superior. The BVMs had split the President of the college and the Superior of the community. And around that time - Sister Ann Ida was the President, but Sister Mary Emily Flynn was the Superior of the sisters. So then I was the youngest person, at least

as a BVM, probably in age too at that time. So I had a room on the ninth floor next to Sister Emily's and I was to look after her room and her clothes and be her assistant. I was to teach a Western Civ. course and go to Loyola to graduate school and handle the mail for the College.

AS: Oh. You had a lot of things to do.

PM: Well, it was a lot of things, but it also created a schedule for me where I never was with the community. I was really on my own. Because I was going to school, it meant I never had dinner with the community and we had silence at breakfast so it wasn't as if you would... So the time that you would really see people, I wasn't there. And then I had to put the mail out, so that was an evening schedule. So, anyway, I was incredibly lonely. And then, I think I probably was depressed. I sat in the front pew because we were in pews by order in the community. With the senior people in back and the ones [unclear] in the front...so I sat in the front pew and I would be in tears every morning, sniffing away trying to say my prayers. So, I finally said, I don't think I'm able to do this. I'm so upset all the time. So then, I was sent to teach high school in Fort Dodge, Iowa. Which I did for six months, I mean for the second semester, and that was okay. I mean, again it was a nice group of women and I was able to do it and it was a more settled life.

AS: And you had more contact with other sisters that way?

PM: Right, but, by the end of that year, the BVMs had established a new novitiate in California, Los Gatos, south of San Jose, in the Santa Cruz mountains. Beautiful place, big new building, up on a hill and the land had come with a big house that was up on a hill with a swimming pool. Most gorgeous place. They needed sisters to teach these young women who were going to enter the community, because so many were entering. It's ironic, you know, that this was in the early sixties and four years later is the collapse. But in '64 the numbers were so large that they built a whole new novitiate and by '68-'69 there was just a collapse. Anyway, I was chosen to go out there and teach novices and go to Stanford. So from '64 to '66 I went to California.

AS: And were you teaching and going to school at the same time?

PM: Yes. So, I got a Masters degree at Stanford and I was teaching and there were lots of changes in the community then. I had to drive to Stanford.

AS: And how far was that?

PM: Oh, I don't know, maybe about 30 miles. Really nice.

AS: Oh, Okay, so it wasn't too bad?

PM: A really nice drive through the plum orchards of Santa Clara. [unclear] Plum orchards, in February it was so beautiful. And of course the Stanford campus is very much like a ranch. It's very shaggy, but it was all new to me. California was all new to me. So that was very exciting. And of course it was very exciting to be in graduate school. So I loved it. And then of course going in the summer, I was living on Stanford's campus in the summer and then I was commuting during the year. But in the summer I would go home on the weekends to Guadalupe. Because the swimming pool was there we could go swimming and [had] this gorgeous view down over the valley of San Jose. The first summer I was there I was jumping off the diving board and I broke my foot.

AS: Oh, no!

PM: I ended up going back to Stanford with this big cast on my foot, all in habit and all, and so people were asking "How did you break your foot?" Well, "I broke it by going off the diving board." Here I am swathed in black, you know, yards of serge, and then I'm saying I broke my foot going off the diving board because I was swimming. The whole new look at nuns and being young and in school. It was very fun. That was the other thing about the idea of sacrificing your life when you entered a religious community. And I'm thinking here I was going to Stanford and having an opportunity that would have been a great thing in any case. And living in this beautiful setting, with a swimming pool that I never could have afforded as a person, but it came with the institution because they built the

property. So, it was this strange combination of intellectual stimulation and freedom in a very prestigious place and living in a place with a gorgeous house and swimming pool. And, it was great. And there were several other young nuns who were there too. We of course, were all taken up with the Second Vatican Council and all the considerations of changing religious life. Not wearing habits, a new understanding of the vows and obedience and a new participation in making decisions, not just following orders. And then it turned out that we were raising all these questions with the novices and so it was decided that we were a bad influence. So we weren't able to sit with the novices any more. We had to sit apart.

AS: But yet, teach them?

PM: Teach them, yes, but not socially.

AS: But you were only teaching them canon?

PM: We were just teaching them academics.

AS: Not socially.

PM: We couldn't talk about religious life with them because we had too many new and wild ideas. There was that atmosphere, you know - And then, I had a good

friend that I had made at Stanford, who I invited down. And then that came up against the rules because we were then supposed to eat in the guest dining room because seculars couldn't come and eat in the sisters' dining room. But, it was very weird for me to say you know, "Come and visit," and then of course we're isolated up here, and you can't say come and sit and meet the people. So, then some BVMs would come and have dinner with us in the guest dining room. But we couldn't do that. And that was a question for me, you know, what is this about hospitality to strangers when you have to be separate so much? So it was just a time of a lot of new experiences. And the other experience I had, and this was all sort of challenging the rules, not, the logic of them, you know. So, I had two experiences that were along this line. One was that the rule was that you couldn't be in a room with a man with the door closed. I went to see an advisor at Stanford and his office was right on the main thoroughfare. Right inside. So, the traffic of history students or anybody going in and out was phenomenal. And so, he always had his door closed. So I can remember going in to see him and of course, he's closing the door and I'm thinking to myself, "You know what, I better not say anything and I just better do my business and leave." So, I didn't say "You have to leave the door open for me." Then I had to say that to the Superior.

AS: To tell her that that's how it was?

PM: I thought it would probably be better not to say that he had to open the door. So, those things, you're in a different setting, and you think, "Well, I know this is the

rule, but I don't think it applies here." And the other issue was - My introduction to social justice issues was through farm workers, through Cesar Chavez. When I was there he was starting a movement in Delano. And there was a young doctor in San Jose that was also in the Great Society and the economic opportunity commission in San Jose that was going to try to address Great Society issues in San Jose and the doctor was involved with that. He invited some of the nuns to come to one of the breakfast meetings. And of course, I was the youngest one there and I was interested, but it was like no one else wanted to do it. So, I got sent off to do it. Which interested me a lot. And then the doctor said that he was concerned that these wonderful, dedicated young women ought to have their health checked.

[End of Side One, Tape One]

AS: So the doctor offered to give the sisters free medical exams?

PM: Yes, because he was concerned that they should be well. And of course no one was really interested in doing this either so I got sent to the doctor to have the medical exam. I was sort of sent off, when anybody wanted.

AS: Is that because you were one of the youngest?

PM: Yes, right, it was kind of like "Well you go," we don't want to say we're not interested, so we'll just start with the youngest and say you go. But, he [the doctor] was very involved with Cesar Chavez and he went and gave his services in Delano for the farm workers, too. So, through him, I heard about the march and the fact that they were inviting people from California, well from anywhere, who would go on the weekend or something and join the farm workers on their march to Sacramento. Wouldn't it be wonderful if some of the sisters went? I thought, well great, that would be terrific, go out there and show your support. So I went home and said "Can I go on the march?" And my Superior said "Well, I don't think so, you're not going out wearing the habit into the streets." And this was the '60's and should sisters march for civil rights, should they march for farm workers, you know or were we separate? How political should women religious be? So she said to me "Well, you can't...you need a companion." Because that was also the rule, sisters needed a companion when they went out.

AS: Another sister?

PM: Another sister, they didn't go out alone. So, she thought, "I think that will be the end of it because no one will go." But, I talked one of the other sisters into going with me. So I said "I had a companion, now can I go?" Well she said, "You need transportation." So then I had to talk to Dr. Jerry Lackner about that. "Well, is somebody going that can pick us up?" "Yes," he said. This young man with his daughter, they were going to join the march. So, he could pick us up and take us.

So we went with him and then we were going overnight. I'm trying to remember which towns we walked to...

AS: I think I read the article you wrote and I think you were around Modesto, maybe?

PM: Right, Modesto, Mantino, Stockton, and little towns. Anyway, we had to stay overnight. Because the march was like marching one day, stay overnight, then march the next day. And it was also an experience. There were people shouting at us, because we were wearing habits and we were very noticeable and we were condemned for being out in public and all this. So that, of course, made me feel very saintly, that I was...

AS: Now, they were shouting at you because - Did they feel you represented the Catholic Church?

PM: Yes. Well, and also, that as nuns it was a disgrace for us to be out, but it was also not appropriate for us to be with these people. It was kind of...we shouldn't be supporting this cause. So they were opposed to the farm workers and certainly opposed to obviously representative Catholics. I mean we were not representing the Catholic church, in fact, but because we were dressed as nuns, everyone assumed we were.

AS: You were easily identifiable.

PM: Right. And so, it looked as if there was official sponsorship, when in fact I mean, it wasn't. But that's the thing about wearing the habit. So, anyway, we end up - it seems like it was in Mantino - that night and of course, I mean after that long walk we just collapsed in the park. And then we were told that there was a threat against the sisters. And so the organizers of the march were like "If you want to get up and go out of the park, we will accompany you. We will protect you from this threat." We did not want to walk anywhere. We were happy to stay in the park and not walk. But the interesting thing, and another issue about boundaries, was the young man and his young daughter that had given us a ride, were in the park. The arrangements for the night were we were all going to sleep in the school, it was a Catholic school, and use the washrooms and stuff. Well, then this messenger comes to us and says that the two of us [the sisters] are invited to go and stay in the convent. And that was another boundary issue for me and so I said, "Well can this man and his daughter who accompanied us also stay in the convent?" I mean, they didn't accompany us, we accompanied them - Can they also stay in the convent, because we're together? "No, no, they can't." So, it was like, well Okay, then we'll stay in the school.

AS: We're with them.

PM: We're with them. We're with this march and if everybody can't stay in the convent, then, we're not going to go stay in the convent that's not open to

everyone. So, again, it was that idea. I kind of understand why everyone couldn't stay in the convent, but even these people that had brought us. And it was once again this boundary of "this is what we represent" but actually we were pretty exclusive because we had all these rules.

AS: Right. Do you think this became more visible to you in California because you were sort of juxtaposed between the secular and the religious communities?

PM: I'm sure that's true. I'm sure that if I had just been teaching in a high school and living in a convent I wouldn't have had as many moments of encountering these questions. You know, I wasn't the only one who was raising them. I mean, people were experiencing them, but, especially those of us who were sent to graduate school did raise and did encounter a lot of these boundary issues about our world and the world we were part of. The other thing that happened to me on that march was the evening program in the park was all in Spanish and I didn't speak Spanish. And I had this sort of dawning awareness that of course, I was a graduate student at Stanford and thought I was so smart, and, thought I was really going to make a brilliant contribution to the world. And here I am sitting in this park and I can't even understand the program. And I'm of no use to these people because I don't speak Spanish. The whole sense of how you think you're so smart but what good is this smart in this context? So, your contribution is not this intellectual or educational one. In this case putting your body on the line is what

matters, not what's in your head, yes, because you're committed, but not what you know about Medieval history. That doesn't matter.

AS: Right, your physical presence means more.

PM: So that awareness of how the intellectual world is important but life is much larger than that. And action and commitment and presence matters a lot. You know, so that whole integration of the person, in the sense that I really learned from that encounter with Jerry Lackner as the doctor who was very committed and the political programs about social justice and then the movement of Cesar Chavez and walking with that and in relation to being at Stanford. I mean, it was just a really transforming experience.

AS: Now, how did you carry that back with you into the order? Did that come with you and were you able to play that out?

PM: Right, I came back to Mundelein then after I finished my Masters degree. I was teaching history and again a lot of the younger people were assigned to live in the dorms.

AS: The younger sisters?

PM: Younger sisters, yes. So, I lived in the Northland dorm. And there were four or five of us who lived there. So, we were a lot closer to the students because we weren't that far apart in age. We were interested in their lives and then we also were associated with one another as younger members of the community. And we had all these wonderful discussions because by this time the Second Vatican Council is on, now it's '66 when I came back.

AS: When you came to Mundelein?

PM: Right. And the Second Vatican Council is on and Mundelein had wonderful programs of theologians, and Carol Frances Jegen was teaching all the most recent theology. So we had had a good education, but when we were part of the faculty we were still quite excited about all these new ideas. And then that was also the end of the institutional analysis at Mundelein where the basic studies program was put in and the term system was put in and so the curriculum had all been changed. And there was a lot of work on how we would make this work for core curriculum and other studies. And the institutional analysis had opened up all these questions about what is a woman's college and the whole women's movement. So, there was a lot of commitment to equality for women as well. So that was from farm workers to equality for women, and civil rights. And, of course there were the protests against the Vietnam war. So all those things mixed together in terms of my commitments and participation as a citizen and marching for the ERA, marching to protest the war. The idea of going into the streets and

joining other citizens in protesting was something that I carried on. And very sadly in the spring before the Democratic convention in '68, and it was actually a march, I think it was a women's rights march. It was a march in support of the ERA. Although, that, maybe it was a protest march for Vietnam, now, I can't really remember. But anyway, it was in April and a lot of students went and some faculty went and we were marching through Grant Park and then we were going to end up at the Daley Plaza, the Federal building. I was there, but I had visitors from out of town. So, rather than going all the way into the Federal Building plaza, we sort of cut out and took the El back up north because we needed to get back. And the students went on to the Federal Plaza and of course then the police dispersed everybody and it was sort of a prelude to the Democratic National Convention.

PM: So I had a student who came back and had been hit by a police trenchant and I had to take her to the emergency room that night. And that became an issue on campus about how can you trust the police if when you go to march and express yourself as a citizen you get attacked by those who are supposed to be the law enforcement? So we had to have discussions with students about legitimate authority, rightful authority, and abusive authority. We had the alderman come and talk about "What is citizenship?" And that of course was for the students as well as for us - this painful education in the idea of the rights of citizens, but really free argument. And of course it was also an awareness of privilege, in a sense that I had been not so aware of in marching with the farm workers and in the civil rights movement - and the abuse of the marchers in the South by the

police. But here now it was in Chicago and suddenly, you know, middle class white people were the ones who were confronting the police. And we had always been brought up that the police were your friends.

AS: Right...

PM: So, it was a real shock and then we had to work through this with the students. So, all kinds of questions of authority and integrity came up. It was a wonderful experience because it was in all of that education, a challenge to your values. Do we try to practice what you're committed to and the realization that it's hard to do.

AS: Do you mean your values as a person or as a member of a religious order?

PM: Well, both. I mean, I think that a religious vocation is to follow the example of Christ in living for others. So, it's not different from people who aren't members of a religious community. But it's supposedly a sort of more complete effort or something. That's another strange boundary. It's a form of living a Christian life that really isn't that different from anybody else's Christian commitment. So, in that sense it's not distinct that you were a member of a religious community. That's just a way of being a Christian in a certain group with certain commitments. But married people make theirs and single people make their commitments and they're all out of the same baptism and the same sense of faith.

So, that was also an awareness, that being a member of a religious community didn't make you special or superior, which was a kind of attitude that is still about.

AS: Right.

PM: It was a way of leading a Christian life. Not necessarily a better way.

AS: Right, or, the only way.

PM: Or the only way, but it was a way that was a legitimate choice that people could make and then you should honor it, but it wasn't like you were better than other people.

AS: So, let's switch gears a little and talk about your doctoral studies. When you were at Mundelein teaching in the late '60s, were you already planning on pursuing a Ph.D. or was it something that came to you later?

PM: Yes, actually I had asked about staying on at Stanford. Because one of the things that I realized is once you are in the groove, you want to keep going. But I was told no, I should do something practical and not just be in school forever. So I should go and use this Master's degree and then go back to school later. So I went back and I taught for three years at Mundelein. This was from '66-'69. The

other thing that happened in those years - I lived in the residence hall for a year, maybe two years, and then again as a result of changes in the community we changed out of the habit so we weren't distinctive anymore, which was one of these "we're not really better than other people..." So we changed out the habit and then we could live in apartments not on campus, and in condos, so then a group of us moved to live in an apartment on Pratt. So, again this was all very new and experimental. The last year I think I walked to school from the apartment on Pratt. And then in '69, I was 30 then, so [I thought] if I'm going to go back to school, I should go. I applied to Wisconsin, Michigan and Illinois, I think. I got money from Illinois, so I went to Illinois. And, that was a good program. I remember thinking it was kind of like going to the cornfields. What is an urban catholic going to do in the middle of Illinois? But, it was kind of interesting, because there were still blue laws in Urbana I think, or in one of the towns, Champaign or Urbana, I'm not sure which. And the parties that were held, they were like Protestant church suppers. At the faculty parties we had seafoam jello and turkey slices and lemonade. I was thinking, "Where is the whiskey and the beef?" This was a different cultural environment than I was used to. So that was sort of interesting, but it was a good education. And then I also had the idea of going to England because I was doing British history, so it was a couple of years in the cornfields if I can then go to England. So I got a Fullbright.

AS: And that was 1971?

PM: Yes. '71 and my mother was very sick. She had colon cancer. But she was very thrilled that I got the Fullbright and was going to England. So I went off and then got settled. I had to figure out what county I was going to study, I was going to study this county government reform. So I traveled around. I bought an old used car and I drove around and visited different local history offices. And I decided on Kent, because it was a well-organized archive and it wasn't as well studied. I didn't know at the time that it's because it's not a typical county. And so it was, but that was all right, because by the time I was studying it was more like other counties. But its history had been quite different. Anyway, I was there and again I had this experience of you know, being really alone. I knew people who were in London, but I wasn't in London. And I was going off to this archive without knowing anybody. At least people spoke English.

AS: Yes. So where did you stay?

PM: I stayed in "digs" as they're called. I stayed in a room in a woman's house. And I had kitchen privileges, no refrigerator, but I could cook a meal, and had a little cupboard where I could keep some food. And I had a room, and I could use the bath. The woman who owned the house didn't have a telephone, so I had a telephone installed at her house, because I didn't want to be totally out of touch. And actually my family wanted that, too, because my mother was so ill. So then I flew home in January to see her because it seemed like she was not going to make it. But she recovered, so then I went back. In May, then, I got another call to say

that they thought my mother was probably going to die. So then I went back again to Hammond and I must have come back about the middle of May. She died on the 30th of May and I stayed until the middle of June because I was helping my father get settled after that. Then I went back to England. When I went back, I got a renewal of the Fulbright for a second year. One of the archivists that I met at the Kent archives -- we had talked about getting a flat or someplace to live because she was also living in "digs," in a person's house. She did find a flat and so I came back to live in the flat. And again this was such a gorgeous place; a village called Cobham with three pubs and a church with English brastles and an almshouse, charity house, and a medieval hall. We lived in the Tudor section of a farmhouse which had an 18th century attachment. You know it was just a picturesque English village. So there I am driving around this beautiful county, looking at where all these county counselors lived and living in this very picturesque place. And then that year was much easier because I also met a lot of young English people who were friends of Jacqui Rose, and kind of got much more of a sense of English culture.

AS: And Jacqui was ?

PM: Jacqui Rose was the archivist who I shared the flat with. And we are still friends. But one of the interesting things about that in terms of boundary or identity was that they were not fans of American tourists and Americanization. But, I was accepted and I was the exception. I was an American, but I wasn't like an

American. So then, I had that identity sense about, "but I am American" and this is what Americans are like. So that English sense of - kind of xenophobia. We will allow you be like us. And I had such a different experience in Scotland. Where the Scots would say, "Oh, you're an American, you're not Scots, well, sit down and tell us all about America now, we want to know about it and we'll tell you about Scotland." There was this acknowledgment of difference which was very warmly received. Whereas in England there was sort of a denial of difference which was much less welcoming. It was an interesting phenomenon.

AS: That is interesting. Did the fact that you were a BVM influence their acceptance of you?

PM: Well, I wasn't wearing a habit, and being a Catholic was a little bit of a problem. But by that time the idea of being Catholic wasn't quite such a shock. There was a little more ecumenism. And of course there was more ecumenism on the Catholic side too so that wasn't as controversial. I think probably being American was even more of a problem than being a Catholic. But I did have this experience with my landlady when I was living in digs. Her father had been in World War I and had come back and was unemployed so was sent to Ireland as a black and tan. Of course, I was Irish, I mean I was American, but of Irish extraction. So this woman talked about how horrible the Irish were and how her father was not allowed to take her and her mother because the Irish were such animals and so awful. That also was kind of like, "What is this about? Your ancestors created

such a situation that my ancestors had to go to the United States and now I'm coming back, studying your country and putting a phone in your house, and you're telling me that the Irish are animals and can't be trusted?" It was this strange world of perceptions and positions. So anyway, I did this study of local government and got my Ph.D. I actually came back to Mundelein in '74 to this wonderful privilege again, compared to what many graduate students have to endure - I had a year to write my dissertation.

AS: Oh, wow...

PM: Funded. So, I finished, in '75, January, and then I was teaching. I started teaching in the Fall of '74, '73-'74, but I was just finishing up. And that was the year Weekend College started.

AS: Okay, and were you involved with Weekend College?

PM: I wasn't involved in the first semester, but in the second semester I was. In teaching strategies and that was this whole rethinking of what it meant to organize a course and how to teach at the college level in a different framework, in a different time frame to adult students. And we had workshops and we had experts come in and talk about adult pedagogy and we had to rethink, because we had this commitment to the quality of the courses. But, you were teaching an upper division history course, and you were only going to meet the students five times

in ten weeks. How did you have to think about the materials they had to read on their own and what they had to do with those materials so that when you all came together you could use your time well? And you certainly couldn't be talking to them for three hours. So you had to really figure out how to engage in a discussion with the students to get at the issues and not just be lecturing. So it was a transformation in understanding how to teach.

AS: I'm going to switch the tape before it runs out.

[End of Tape One, Side Two]

AS: So, the Weekend College then, was your first experience with a rethinking of course design and teaching philosophies and everything?

PM: Right.

AS: And that appealed to your sensibilities?

PM: Oh, yes I loved it and of course, the other thing that was very exciting is that it was a shared enterprise with colleagues. We were all doing it. We were creating this new thing. We were talking about teaching and it was absolutely wonderful to teach adults. That actually was what made the success of Weekend College, I think. Obviously, there was a lot of adventurous spirit. The reason Weekend

College was created was out of necessity. The number of undergraduates coming to a Women's college had really dropped, just as the number of people entering religious communities. In the late 60s it was just a total and fairly rapid change in the sense of women's choices and women's lives. And that affected enrollments at Mundelein as well as people choosing a religious community as a vocation. So, by '74 it was clear we needed to address how to have students.

AS: And were there men and women, or just women at Weekend College?

PM: There were men and women, although the number of men was small. There were a lot of discussions about how can you be a women's college and admit men. And the decision, I think, that was reached was, well women's college means you focus and you have programs and you address educational needs of women and if men find that they want to benefit from these educational programs, they're welcome. But you're not going to design programs for men.

AS: Once Weekend College started, was that when Mundelein starting accepting men in the weekday programs too?

PM: Well, I don't know the details about accepting into the weekday [programs]. There was a kind of, allowing you to attend classes. And, there is probably some detail about how we finessed that notion of men being in the programs and then when they could take degrees. I think finally in the end, even in the day program,

they could be in the day program. The ultimate point was that the programs and the education are created and designed and maintained for women and if men benefit from that, that's fine, but we do not have any obligation to address issues or claims that men might have for what they want.

AS: Okay. That makes sense.

PM: And so we don't have to have sports teams and we don't have to address - In fact, one of the complaints I think they had was that we didn't have enough bathrooms for men. And that's actually a change with Loyola. I don't know if you know the Skyscraper Building, but there's a small toilet and sink inside the closet or storage room on every floor. It's a single thing. And then there are the stalls in the bathroom. And so, what happened was that single toilet became the men's toilet on every floor and the women had the larger stalls. But now, that Loyola's there they alternate. The stalls are men's bathrooms on one floor and women's on another, so that men now have more facilities in the Skyscraper Building than they did. Of course there are more men now in the building, too. We didn't talk a lot about it but there was that sense of how can you be a women's college and have men students and that was pretty much the way it was resolved.

AS: Now, at the Weekend College was that the same program as the contractual life experience program?

PM: Oh, no, that was different, and actually I was away for this... The history of Mundelein is one of necessity forcing invention on us all the time. In the '60s they had this institutional analysis and sort of had a whole transformation of the understanding of women's education. It still was building out of a tradition at Mundelein, which was to educate women for economic responsibilities and independence along with marriage. So, there was always this sort of practical element of education at Mundelein. It wasn't a finishing school. But, it was a liberal arts college; the idea was that women should be prepared to take care of themselves. Even though it was also true that they should marry and have families. And that was encouraged. There were courses on marriage, so it was an interesting juxtaposition of these two values from the beginning. And in the '60s this sort of took on a new form. In some ways the emphasis on liberal arts and personal fulfillment and education for its own sake was highlighted and it was sort of an elite college. But, there was also this social commitment, and this sense of citizenship and public responsibility, even if not so much for careers. So, it was a new way of understanding the foundational tradition. Anyway, that also continued in Weekend College when we had people who were working who now were students. So that was another way in which the Weekend College made us aware of our tradition in an interesting way.

AS: We started out with the life experience credits...

PM: Okay. The reason I was talking about the '60s is because, I was away, but in '69 there was this big event at Mundelein called the Conference on Curriculum. And the basic studies program had been put in like in '66 or '64 for the whole transformation of Mundelein. And it went out in '69. The students hated it. They hated having all of this core curriculum controlled and being told what to do. They wanted to make their own choices and design their own studies, so the Conference on Curriculum eliminated the core and left it as much more of a series of electives that students could choose. Students were much more involved in designing their own program. And, out of that came the most independent, which was the contract degree. Originally it was called Mandala. It was sort of an independent study program within the college for students who really wanted to be creative.

AS: And, was it for younger people too, then?

PM: Yes, it was for everybody. For younger people, it was more what we would now called service learning or internships. Combinations of courses that were not the standard major, but putting together your own interests. Interdisciplinary studies, which are now sort of organized, but at that time students were sort of inventing it. And there weren't too many that wanted to be that independent, but if they wanted to be they could be.

AS: That was an option.

PM: That was an option. And then much more freedom in putting together your major and your core courses was available for everybody. And when Weekend College came it was even clearer that all these programs about credit for life learning and being assessed on what you had learned in non-academic settings to see if it was the equivalent of what you would learn in courses. Which was a kind of reverse of the internship. You know, if you were a young student you could go and learn in the field, but if you were an older student who had already worked in an area, could you demonstrate your knowledge of marketing or accounting? Like politics, if you were in the League of Women Voters - Or if you were involved in bible study groups in your parish church, did you have the equivalent of the introductory course on the new testament or something? So we had to figure out all kinds of ways to evaluate whether or not people had the equivalent of the formal education through other ways of learning. And that became the contract degree. People who wanted to demonstrate that they had acquired this learning in a lot of different ways and then with a faculty committee they would also contract to demonstrate their intellectual abilities in the equivalency of what would be a major field of study. And do a project that would demonstrate that they had the skills that we would expect from a student who did a history major, or whatever major they did. Now, I was very in favor of that. It seemed to me to be a return to the medieval notion of the faculty determining whether or not a person had acquired the skills. And instead of being course by course, it was a faculty committee who had to look over the portfolio, interview and examine the student,

and say "Yes this student has the intellectual abilities that we expect a college graduate to have."

AS: And was it the same committee for every student?

PM: No, it was a different committee. But then it got into issues about quality control and residency hours and finally I think it was killed because the bureaucracy sort of took over. By the '80s this insight that the root of education was faculty and the students, and the faculty deciding that a student had achieved the appropriate goals - which is usually done through all these accumulated hours and individual courses from all these faculty. But still, the heart of the matter is faculty are deciding that students had acquired what was of knowledge. So why can't we do it in this sort of more direct form? But, I think it was under Mary Murphy that she had to...

AS: It just sort of, it fell by the wayside?

PM: Well, because other administrators came in and then they got all worried about how it would be criticized for not having such a high standard. And that is one of the things about Mundelein that was wonderful, but there was always intention. Because there was always a desperate situation. There was never enough money. And because we had to be very attentive to our students and to the larger culture around us in order to get students we were very attuned to our environment. And

very creative. But, because we had no possibility of having, of being measured by money or by some other sort of formalized standard, we had to measure our quality from within. We had to know that the standard we set was valid and that we could adhere to it. It wasn't like somebody else was going to tell us whether we were doing the right thing or not. We had to know, we had to justify it to ourselves, and we also had to justify it to North Central and all the places...

AS: The accreditation places.

PM: That you have to explain that this is what you're doing. It's not just that you imagine it, but you set the standard and you show how the standard was met. And you show how you guarantee that you followed it. But, you know we were really risk takers, we had a strong sense of quality because of our own sense of integrity. Not because other people said, "Oh, you're doing the right thing." And that is one of the things I've find very different at Loyola. Everything at Loyola is, "We don't know whether it's good until somebody else tells us that it's good." No sense of risk, no sense of how we take the risk, we do the adventure, we try the new thing. Oh, it's all wait and see, wait and see, wait and see.

AS: Do you think that part of that is size, or is it just a completely different culture?

PM: I think it's a totally different risk averse, hierarchical, very what is in the negative bourgeois sense of, we have to conform, and we don't know whether we're doing the right thing until we're told that we're okay.

AS: So, that's probably one of the things you miss most about Mundelein?

PM: It absolutely is, it absolutely is. There is no inner sense of the cause that's worth the risk and that is going to be done well. I mean, actually, when you think now of the language, it's very entrepreneurial and Loyola keeps trying to get people to be entrepreneurial. And I think, yes, but it's just not an entrepreneurial environment. Anybody that has a good idea, that is at all not already proved somewhere else is not listened to and certainly not supported or funded.

AS: And in terms of the students, and the mission of Mundelein in educating women, do you think that has carried over in any way?

PM: One of the things that people do tell me about Loyola - I notice the loss but other people don't. Now in the History Department we had three Mundelein Faculty, well, really four, because Sister Joan Frances [Crowley] taught for quite a while too, before she retired. And three of us came to the history department. So, that was a big number. Of course we had different views of teaching and relating to students. And so I've had history colleagues say we were a noticeable difference. I mean, the way we talked in meetings, the kinds of issues we thought everybody

should talk about were shocking. Even though we didn't know we were being shocking. We just thought, this is what we do, and they would all be, "ho hum ho," and we would be "Well don't you think we should do it?" Now, I think we mostly were beaten down. Basically, the waters closed over us after a short time.

PM: But other people seem to think that we did make a difference and that things are more open and there's more possibility. And also, certainly, we all came with a commitment to women's studies or women's history. Mine was probably the most well developed. That also made a difference in terms of the sense of what history is about and how to do it. So, that was a huge influx in people who were committed to women's history. So, in that world, I would say yes. We also had very different ideas about teaching. And one of the things that they said at Loyola was that they have the Loyola University Center for Instructional Design. And in the transition we all did the orientation as new faculty and so we were told about all the departments and programs and how the university worked and we were told about the Center for Instructional Design. And, they commented on how every year they would tell Loyola faculty about this, and occasionally somebody would ask for help with slides or something. They were inundated. Practically every faculty member from Mundelein was calling up the Center for Instructional Design saying "Oh, what can we do? ... We're interested in this and that." So they suddenly had all these inquiries about how could they help and interest in teaching and the classroom. And also, of course, we had worked very hard at Mundelein to develop discussions. And it sort of transferred from the Weekend [College] where you had to work with adults, back into the day program, where

once you saw you should do that with adults it was like, "Well we should have these younger people talking too." So it, at least in my case, it sort of went back into the day program, from working with adults. And when I went to Loyola, I was never satisfied with how much discussion and the quality of discussion was always never quite reached. We were always struggling. When I went to Loyola I thought, "My goodness we had achieved such a high standard at Mundelein." It was back to square one. And, there's no culture of discussion of the sense that students are responsible for their own learning. So that's still hard, even though there are a lot of good teachers at Loyola, it's still very much lecture. We will tell you what you need to know. Not engagement.

PM: So, I feel that Carolyn Farrell and the establishment of Gannon Center for Women and Leadership, which was not part of the affiliation agreement, [carries on the mission of Mundelein]. The conference, the annual conference on women, was part of the affiliation agreement and that the name Mundelein should be attached to the adult part-time program at Loyola. But an actual center for women didn't exist at Loyola, except in terms of the women's studies program which had never been able to get a women's center established at Loyola. So Carolyn's insight that, if indeed the traditions of Mundelein and supporting women in leadership were going to be preserved, it needed to have a presence, a physical presence and a programmatic presence. So she immediately identified this and then, politically, through getting the support of Ann Ida and this friend from the DeVry Institute, and getting Loyola then to establish this around the Women and Leadership archives. So the Mundelein Archives were the foundation for the Women and

Leadership archives and then this center was kind of necessary to the women's conference. And that is the only place I see where a real commitment to what Mundelein was about exists. So in that sense her [Carolyn Ferrell's] insight and her political skill in getting that center established with the archives is what enables that. But that was not - I mean that was done, yes, with Loyola's support, but not with any insight from them about how it should happen...[unclear]. It was always tolerance. And that's sort of my experience of Loyola. This was an interesting thing about the transition. We were very well received in the History Department, maybe the best experience of anybody in the transition. We were all very well qualified, but we were also accepted with a great sense of equality.

AS: Now when Loyola and Mundelein merged, or became affiliated, you had already left the order of BVMs?

PM: Yes, I left the order in 1980. And the affiliation came in 1991. At that point, I was certainly not the first [to leave], in fact I was sort of late in the process of people who had left. So there was no tension or animosity. And I had tenure as a faculty member so my status as a member of the community didn't affect that. So I just continued in my work, but I was now not a member of the BVMs.

AS: How were BVMs in general, then, accepted into the Loyola community or did it not matter?

PM: I don't know the details on that. My sense as someone who was not a BVM is that one of the ways the Jesuits saw the affiliation and attempted to create a sense of commonality was between the Jesuits and the BVMs. The BVMs could speak for themselves on this. That was acceptable, that was appreciated. But the BVMs were somewhat more aware of the fact that they were being selected. It was kind of like they saw themselves as part of the Mundelein faculty but it was only the women religious who were courted by the Jesuits.

AS: Okay.

PM: It was the religious orders which had a certain legitimacy, but of course the BVMs had never seen themselves as distinct from the enterprise of Mundelein. Although, even there, we talked about the fact that because they contributed their salaries that there were differences - whether their perception of the life of faculty members who weren't members of a religious community was as realistic as it might have been. So there were awarenesses and that, but basically that was the only group. For the Jesuits, basically that [the BVMs] was the only group. I would say that probably that, if not the Jesuits, the Loyola administration absolutely did not encourage Mundelein faculty to maintain their bonds.

AS: Okay, that's interesting.

PM: They really wanted you to become part of the Loyola faculty in the departments. They didn't want that sense of cohesiveness to be maintained and that worked.

AS: I'm going to switch this.

[End of Side one, Tape Two] 5 minutes of blank tape at the end of Side One and the beginning of Side Two.

PM: I don't know if you read the report that Judy Wittner did for Carolyn Farrell? She did some interviews with a number of faculty members from Mundelein at the time of the affiliation and she wrote up a report. It represents some of the views. She didn't talk to as many of the people who were angry and more critical. She talked to some, but not as many - she talked to more people who somewhat benefited. I mean, I materially benefited. Certainly the resources for faculty and the salary is better and the workload is much better. Boy, we had to work a lot harder at Mundelein in terms of teaching. I guess I should say, that as a research university there isn't [a comparison]. But, at Mundelein those of us in the History Department were trying to do a little research and writing, along with a very heavy teaching load and committees and everything. So, the respect for faculty research, and the time allotted for it and the money allotted for it didn't exist.

AS: It didn't exist at Mundelein?

PM: At Mundelein, and it exists at Loyola. So, that was very nice. But the loss of the sense of commitment to a goal. I mean, we just had a meeting, talking about the latest CARP report – the faculty committee that reviewed all the departments and is now under discussion for focusing at Loyola. And you know once again, the basic thing is there is no vision. Every department was reviewed and we have all of these details but no sense of how any of us should organize our talent and our resources toward this sense of Loyola. It's like the History department is its own little world. And of course we could never feel that way at Mundelein. And that's partly size, but it also has to do with a sense of commitment to what we're about. And Loyola, I don't know if it had one and lost it. I mean, the Jesuit ideal, which is fine - I agree with it, but it's not Loyola, it's like all Jesuit institutions. It's not only about this one. So there's still a muddle there. And that sense of being part of something larger, being connected to students and their success mattering. And the sense that the dynamic about connection in the community - even being connected to one another as faculty and caring about one another's work, or knowing about it, just doesn't exist. And that isn't just size. That's really where there's just not that kind of commitment of the university. And I would say, I think it's gendered. I think in a lot of ways the Jesuit tradition, valuable as it is, is very hierarchical, very individualized. A man's sense of community is much more, would I say, functional rather than relational: I mean, women's sense of community is much more inclusive, more focused on the dynamics of relationships rather than the tasks and so it's a male-run institution.

AS: And that's a fundamental difference.

PM: Yes, right. And so the ethos of what's important and what's valued is task, function. You know I said this about the buildings. I find Loyola... I actually think Father Piderit's improvement of the appearance of the campus is very nice, with the flowers and grass and the trees. But, the buildings themselves, it's a very unwelcoming environment. There are no places that foster relationships.

AS: Right, they all foster function.

PM: One of the few places where it's a functional space - but it's also a hospitable space and it's based on a relationship that's established there that is then able to welcome others - is the Gannon Center for Women and Leadership. Because there's the Gannon Center, there's now Women Studies, and there's the archives. So there are people who have created a community that can welcome a community and they have a space that works as a functional space but it also works as a hospitable space. It's the only place in Loyola where that exists. And I think, well it could exist other places. But it doesn't because there just isn't that notion that that is the way the intellectual life and the life of an intellectual community - and it's also one of the few places where the intellectual and the activist life of commitment to social change, politics, and social justice is integrated.

AS: It's been what ten years almost since the affiliation? That is probably not going to change?

PM: Well, where the change will come or where the benefit to Loyola is, which I think is totally unrecognized is that the Gannon Center for Women and Leadership does provide an alternate environment that could be a model. But it is basically ignored. One of the things that I found really appalling, I'm still quite angry about it, is the Jesuits had a conference on their commitment to social justice which they made twenty-five years ago or whatever. They just had a big gathering of all institutions in California, I think to talk about how they had all done this report over a year and a half or two years about how well they had fulfilled this commitment. And you know, five or six years ago they made a commitment to listening to women but somehow they never really very fully integrated that into their social justice agenda. So when I went to the discussion at Loyola and tried to raise the issue about gender justice and the analysis of gender in their campaigns for social justice and their service learning and their work with the poor in Nicaragua or Guatemala or wherever. Is there an awareness of how gender operates and attention to the fact that men and women are not the same when they're poor, and they don't experience injustice in the same way? It was like deaf ears. Oh, yes, everyone cares about that but nobody does anything about it. Nothing about gender justice was raised in the final report. So the awareness of the fact that differences in men and women and a

commitment to women is not something that happens just because they'll treat us like men.

AS: Oh, right, because there are differences.

PM: Which is their notion of equality. The Jesuits and Loyola have not gotten beyond the notion that equality means you can be like men, in my view. That is a very liberal and limited notion of what equality is about. We haven't addressed diversity, so in that sense the seed planted seems to be growing. I worry about what's going to happen when Carolyn is not running it any more, although, certainly, there are other talented people who can carry on. But, for me, it's an oasis in an otherwise desert landscape. Again, with some real respect for the history department which is a good environment.

AS: Yes, overall.

PM: And overall as a department it is even better on women's issues, but this dynamic that was at Mundelein is only somewhat maintained at the Gannon Center environment. So, that's very important for me.

AS: Yes, I appreciate that there is an archives there. Well I think that we should probably stop because it's already been almost two hours. Thank you very much.

End of interview.