Consensus regarding the mission of the Jesuit order was achieved during the 32nd General Congregation of Jesuits (the periodic, international gathering of their leaders) in 1974-75. "Decree 4" stated, "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement." The "Faith that does Justice" is a rallying cry on our campus and it is joined by the Ignatian call to "help souls." Early Jesuits were teachers who founded orphanages, established halfway houses for prostitutes, begged money to free debtors in prison. This caring outreach for social justice is found on many campuses in programs that reach out to the poor and marginalized, sending volunteers into the community to do social service among the poor and disenfranchised in the U.S. and throughout the world. On our campus there is a Faith, Peace and Justice program, a Women's Studies program, and a Black Studies program and all are aimed at raising awareness of diversity within the human community. These ideals of care and justice and the programs that attempt to realize them stand as a radical countercultural message of connection to and responsibility for others in an age that often is characterized by alienation and personal aggrandizement. Such an explicit value center ought to mark a religious institution and separate it from its secular counterpart.

This joining of justice and care is consistent with feminist ethics. Social justice, equality of rights and opportunities have been central to feminist struggles; the message that we are responsible to and for one another is consonant with recent feminist moral visions. Feminist ethicists, psychologists, and educators have emphasized the essential, relational nature of humans that gives rise to our need for community. The feminist moral vision enjoins us to care, to love one another, and obligates us to be responsible to others and for their well being. This moral imperative ought to join and inform the institution's mission.

There is, of course, a danger for feminists who attempt to move the discourse of feminist virtues into the Catholic institution. While there are similarities in the language of feminist and Christian ethics, there may be quite different consciousness behind the language. Clarity of purpose is at risk when a shared language masquerades as agreement. The Catholic gospel message of love and the feminist ethic of care must be examined critically for areas of tension

as well as agreement or there is risk of being co-opted and ultimately alienated from the institution and feminism. For example, most feminist discussions of women's values occur with the understanding that patriarchy profoundly affects how gender is socially constructed. Yet, often observations about women are misinterpreted as identifying an essential "feminine" nature. Discussions that reveal shared beliefs and disagreements are properly conducted in church related institutions with explicit value commitments. However, in order for this discussion to occur the marginalization of feminism must be reduced.

Marginalization is a notion with which feminists are well acquainted: women have been kept separate from and excluded from dominant society's power, prestige and authority. In part this exclusion has been accomplished through arguments based on women's "special virtues." Women historically have been charged with the responsibility of reducing alienation by providing a haven from heartless world, a place of refuge, safety and love within the home and understanding and empathy in the public domain. Of course, women's "unique qualities" which supposedly enhance their assumed "superior relational abilities," have been variously celebrated and defamed, honored and mocked. Recently a number of feminist scholars have embraced the notion of women's ways of being: women's ways of knowing (Belenky, et al., 1986) and feminine ethics (Gilligan,1982; Noddings,1983). These "womanly" ways are being celebrated and acclaimed as correctives to the masculine qualities: autonomy, individualism, rationalism.

There is, however, a good deal of conflict among feminists about the empirical validity, philosophical foundation, and political implications of assertions about "women's virtues" (Brabeck, 1989b). Our dichotomies--reason-emotion, fact-value, good-evil, culture-nature, male-female--assume a hierarchy of opposites in which the first attribute is valued over the second in each pair. In contemporary Western society this tendency to dichotomize has been extended to individualism-community, autonomy-relatedness, instrumental-communal, justice-care and these, too, have been related to gender. And herein lies the crux of the difficulty in achieving the feminist/religious goals of justice, love, care, community. Society, the academy, and the Church have genderized these qualities and allotted the former

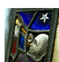
(agentic, rational, justice) virtues to men and the latter (relational, affective, care virtues) to women.

Recent Catholic writings also embrace this dualism, as evident in Pope John II's encyclical, *Mater Mulieris*, which celebrates women as biological and spiritual mothers; and in the United States Catholic bishops' recent attempts to write a pastoral on women's concerns. The claims of some feminists (Gilligan, 1982; Noddings, 1984) regarding feminine virtues comes perilously close to the conservative Catholic notion that woman's nature is complementary (read "different from," "subservient to," and "handmaid of") man's. Some feminists (Brabeck,1989a; 1989b) have asked the question, will a gender related ethics of care bar women from participating in the public sphere, or curtail the types of roles assigned her in that sphere? I suggest here that an examination of the professional schools within our Catholic institution provides an answer.

The story of the professional schools at the university is, I suggest, a microcosm of the story of women in any patriarchal institution which at tributes the feminist virtues to women and isolates them within the institution. Like the exclusive language of the "generic" masculine pronoun, there is an exclusive language of the generic school. The result is that women in the professional schools are twice rendered invisible, once because of their gender and again because of their school within the university. Invisible and often voiceless, women in the professional schools have difficulty affecting the value system of the institution. "

Originally founded to educate the Irish Catholic boys of Boston who were excluded from Harvard University, Boston College has grown to be a coeducational university. In our publications we note, as Judith Wilt and Jolane Solomon do in this issue, that "full coeducation" was achieved in 1970. That is, by then women were allowed into the College of Arts and Sciences. However, the university first became *de facto* coeducational through its professional schools: in 1947, the undergraduate School of Nursing and in 1952, the School of Education. Women admitted to nursing and education in the 1950s and 1960s were educated apart from the men, on different campuses and in different classes.

As with many institutions, the College of Arts and Sciences is the crown jewel of the



university. We now are a university that has five "schools" but there is only one "College," the College of Arts and Sciences. When we read in campus publications of "The" Honors Program, it is (correctly) assumed to be the Arts and Sciences Honors Program that is being referred to, though other schools have honors programs, too. When we hear of a faculty senate, it is assumed (correctly) that this will be an arts and sciences senate. The women's studies program is also firmly established as an interdisciplinary but fully arts and sciences program. The professional schools, whose students were and still are primarily women, (though men were and are not excluded) are marginalized in this process. So too, is their explicit mission, which is the education of young people for the caring professions.

I believe that our Catholic and Jesuit institution has no difficulty attributing the feminized professions with care, but it has a problem with then integrating these feminine virtues into its public identity. In part, this is because these virtues are associated with the nature of women. A masculine institution has difficulty claiming that which has been attributed to women, even if its religious tradition espouses these same virtues.

In a book with a wonderfully provocative title, *Ordered to Care*, Susan Reverby (1987) traces the historical roots of the nursing profession to the home and community: "Caring for family members was supposed to be central to a woman's self-sacrificing service to others." Here, the womanly virtues of, in Catherine Beecher's words, "women's benevolent ministries" (p.12) were developed. Reverby describes how, "As a form of caring it [nursing] was taught by mother to daughter as part of female apprenticeship, or learned by a domestic servant as an additional task. Embedded in the seemingly natural or ordained character of women, it became an important manifestation of women's expression of love of others, and thus integral to the female sense of self" (p. 199). The history of a profession that was" ordered to care" is a history of a profession tied to claims about woman's nature, and kept low in status and low in material benefits. Given the duty to care, the profession was based on woman's obligations, rather than rights, limiting nurses' self determination. Without a foundation in nursing rights and judgments about nurses' obligations, Reverby argues, there was no reason to expect conflicts about the nature of ethical nursing. Thus, the physician

John Shaw Billings argued that the nursing profession did not need a code of ethics, "because a good nurse should merely be told to be a good woman" (p.202).

In their attention to fostering the well being of the young, the infirm, the unschooled, and the disadvantaged, the feminized professions of nursing and education reflect the "womanly" virtues of care and connection, and the Christian (though many religious traditions claim the same) stereotype of the feminine, "good mother." The "good mother" is valued and esteemed in her caregiving role. She is, like Mary, the mother of Jesus, all giving, all patient, and mostly silent. It is assumed that the gifts of a "good mother" are natural, that is, innate; they are not earned, learned, or acquired through hard work or intellectual effort. Since these traits are assumed to be "natural," the schools that deliberately prepare students for care giving within the service professions are charged with being less intellectually rigorous. (Perhaps this is why SOE is easily mocked as the "School of Ease.") The clinical training of nurses and teachers, social workers, and counselors is devalued over the "academic" efforts of lecturing and seminars; institutions have not yet been able to determine how to adjust faculty workloads to reflect the time and special commitment required by a field component of training; community service is yet to be fully incorporated into considerations about tenure and promotion.

The double-edged sword for women in the professional schools is that if they deviate from the institution's expectations (that they are naturally caring, committed, concerned for others), they are deemed unwomanly, as when they draw attention to power inequities, advocate for change in the distribution of the institutions' resources, collectively voice demands for work load equity adjustments because of training responsibilities. On the other hand, when women in the professional schools conform with the socially constructed notions of womanly virtues, we are judged inadequate. I believe it is the women's professions, and not professional schools per se (e.g., schools of management) that experience this marginalization. A recent study (Brabeck & Weisgerber 1989) of attitudes toward men and women going into professional schools showed that college students consider women going into elementary education to be less powerful and less industrious (qualities students

associate with masculinity) than women going into management. This is the now in situation women in the professional schools face, but the institution also loses when feminist perspectives are not explicitly infused into the institution.

As a woman and a feminist I feel a responsibility to move the feminist consciousness into the discourse of the university. And I also feel a special obligation as a member of the School of Education. I know that when I speak out at the Jesuit Institute Executive Committee or to the campus newspapers as a department chair, or in my invited public speaking on campus, I do so as "the" woman, sometimes "the Catholic" woman. But I also do so as the only member of the School of Education faculty (I am the only one, because if I am invited, they don't need another; and if they have another, they don't need me. The reasoning is simple: You only need one woman to speak for women, one School of Education faculty, one person of color, one of each to cover the issue of diversity; one won't be too loud a voice). Perhaps it is not just the School of Education I represent, but the women's professional schools. In my better moods it amuses me and in my more foul moods it irritates, when people mistakenly think I am in the School of Nursing. It is as if they have vaguely placed me in one of the "women's professional schools." Which one doesn't matter

Perhaps the growing numbers of women on the campus might give women a greater voice in the future. In 1988 more women than men graduated from Jesuit schools and I understand that in 1990 close to 60 percent of our undergraduates are women. But what is not mentioned in most reports of these statistics is that a large percent of those women graduates are from the professional schools of nursing and education. The current undergraduate student population in our school of nursing is 97 percent female and 75 percent female in the School of Education. Of course, the lower the age group of the population with which one works, the lower the salary and the more likely one is to find large percentages of women. For example, 70 percent of students training to be secondary school teachers are women; 96 percent who are training to be elementary teachers are women (U.S. Bureau of Labor Statistics, 1987).

I do not think that the separation, marginalization, and devaluing of women in the

women's professional schools differ significantly from the ways in which women throughout the institution are alienated and silenced, nor do I think it is more of a problem on my campus than at any other institution. It is only more blatantly obvious to me as a member of a professional school, one who is also a member of the women's studies program and committed to the feminist moral vision of inclusiveness. And as a Catholic woman who works to realize the Gospel message of love and social justice, I want nothing less for church-related institutions than that they make explicit their value commitment by joining the feminist conversation.

There is much to be discussed, but there is a good deal of distrust that must be overcome. I know members of the administration and faculty who fear the clash of values such discussions may provoke. They are afraid we might, in examining the goals and ideals we share, also voice the issues we do not agree on and disturb our "peaceful" campus. They worry, rightfully I think, that if we really came to understand each other, the institution would change. As Mary Boys points out, a marginalized group is tolerated more easily because it poses less of a threat to the status quo.

Women, too, have their fears about the Catholic / feminist dialogue. Some of us fear that the Catholic agenda, which has historically not addressed the concerns of women, will compromise our goals and undermine our struggle. Some believe that Catholic institutions are so laced with sexism and misogyny that any conversation is at women's peril (See Greeley,1984). While I struggle to hold to my optimism regarding such dialogue, my recent experience as one of five women consultants to the United States Catholic bishops writing a pastoral letter on Catholic women has left me cautious. What began as an attempt to listen and learn from United States women became another instance of the church hierarchy defining women. Thousands of women across the United States participated in listening sessions because they believed, as their bishops had told them, that the Catholic church wanted to hear about and learn from women's experience. But their voices have disappeared from the document that now is shaped not by women's experience, but by Church hierarchy. Those who have watched this process have, with me, struggled against a cynicism that is

enervating.

There are other tensions among feminists that make a feminist/church dialogue problematic. Some feminists who are celebrating what they consider the essentially feminine virtues--relationship, care and empathy--eschew any attempts to lay claim to these, as Catholic, Jesuit or otherwise. They worry that the dominant patriarchal ideology can and will undermine "women's ways" of knowing and indeed their moral vision and argue that women must hold fast to those qualities with which they are uniquely endowed. However, as I have suggested here, I worry that feminists who want to reclaim the "feminine" virtues of care, relational connection, and concern for others as women's special domain risk further marginalization and silencing of women by the dominant patriarchal systems. I am concerned that the virtues of care, connection, and concern will not be allowed to enter the mainstream of the institutions' life unless and until they are no longer genderized.

As women faculty grow in number (now 30 percent of our faculty) and diversity of voice commensurate with the increasing numbers of female students, and as we seek alliances throughout the schools in the university, it is my hope that feminists, women and men, will find a unity of purpose that will infuse the institution with the feminist (though I do not believe they are "female" or "feminine") virtues of care, connection, and concern for others and also what Carol Tavris (1982) calls "a rage for justice." I am hopeful that where there is common purpose, there can be dialogue, and I see groups of strong feminists at church-related institutions providing opportunity for such deliberate discussions. Feminists will have to work across the institutional barriers and find each other in the professional schools as well as in the arts and sciences departments to achieve this unity of purpose. If we can do this, it will move the institution closer to realizing the values that founders of religious institutions have laid claim to. It will also move the university closer to becoming informed by and infused with a feminist ideology.

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