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A STUDY OF FEMININE ROLE MODELS
SELECTED BY CATHOLIC WOMEN

by

Miriam F. Kaeser, O.S.F.

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education
University of San Diego

1987

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KAESER, MIRIAM, Ed.D. University of San Diego, 1987.

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168 pp.

Women are being challenged to greater levels of growth and self-development because of the expanding opportunities and options available to them in nearly every facet of society today. Most women need the support and inspiration of other women as role models in order to respond to these challenges. In living out their faith commitment in the present culture, Catholic women also need role models. The Catholic Church has long presented its members with a variety of saints, and with Mary, the mother of Jesus, as role models. Are Mary and women saints viable role models for Catholic women today? If not, who are the women who are serving as role models for them?

This descriptive study utilized survey research methods to examine the feminine role models of Catholic women in order to determine the type of women who serve as role models for them, the specific prominent individuals whom they select as their role models, and the qualities

select. Participants in the study were women volunteers of various ages, marital states and education, from rural, urban and suburban areas in six different states. Three hundred sixty-two women responded to the survey in which they named and identified women whom they considered role models for themselves.

The study concluded that women of all ages do select feminine role models for themselves, and that a woman's own mother is most likely to be among her role models. Married women who are personally known to the individual are selected most frequently. Prominent women, when selected, are likely to be humanitarians such as Mother Teresa of Calcutta or the wives of United States presidents. The qualities most frequently admired in the role models selected are those of loving and caring, courage, service, strength, ability, and faith. Mary, the mother of Jesus, is not widely selected as a role model by Catholic women, and women saints of the Catholic Church are least likely to be selected as role models by Catholic women.

DEDICATION

This dissertation is lovingly
and gratefully dedicated

to

my family
the Kaesers

and

the Sisters of St. Francis
of Oldenburg, Indiana

for their love, support
and faith in me.

ACKNOWLEDGEMENTS

An accomplishment such as this is never achieved alone. Without the continual support of family, friends and religious community, I could not have completed this study or the doctoral program.

I wish to express my deepest gratitude and appreciation especially to Dr. Edward DeRoche, Dean of the School of Education, my major program advisor, committee member, mentor and friend, for his patience, time and direction, and for the special care and concern he has always shown to me.

I extend my sincerest thanks and heartfelt appreciation to Dr. Joseph Rost, Director of the doctoral program and of my dissertation, for his keen insights and constructive criticism, for his friendship and for continually challenging me to be all that I can be.

I am most grateful to Dr. Mary Scherr, committee member and instructor, for her support, encouragement and friendship, and to Dr. Patricia Anderson, University computer user consultant, for her insight, expertise and patience in guiding me through the complexities of SPSSx.

I wish to extend my deep and heartfelt thanks and appreciation to my many friends and colleagues at the School of Education, in the doctoral program, and in Student Affairs. Their love, support and confidence in me kept me going when my own energy and enthusiasm waned.

Gratefully and lovingly, I wish to thank Sister Susan Kolb and the Sisters of St. Joseph of Carondelet for being family and community to me during my years in San Diego, and Sister Kathleen McCarthy and my many friends and sisters in the midwest who refused to let the years and the miles come between us.

I leave USD and San Diego a much richer person for having experienced the beauty and goodness of so many friends. I pray that they may be deeply blessed for their kindness to me, and that I may be able to serve the Christian community and the educational world in ways that are worthy of their faith in me.

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CHAPTER I

INTRODUCTION

In 1981, Sister Marilyn Kerber, SND, Religious Education Coordinator for the Archdiocese of Cincinnati, initiated a course entitled "Women in Ministry." As an ice-breaker activity, she asked the participants, twenty-some Catholic women, to list women whom they admired, past or present, living or dead. The group then shared their listings, and that was to have been the end of the activity. But Sister Kerber was curious as to whom the women might be listing, so she attempted to second guess the group and asked for a show of hands response. Since this was a group of Catholic women, she asked how many had listed Mary, the Blessed Mother. One, two. How many had named women saints of the Catholic Church? A few more hands went up. Women in history? More. Women religious? Still more. And ordinary women--mothers, sisters, best friends and neighbors--were named most frequently. This was somewhat surprising in that the Catholic Church has always emphasized Mary as the pre-eminent role model for women and has fostered devotion to Mary under many titles and in many ways.

Sister Kerber had the opportunity to confirm these responses as she continued to offer the Women in Ministry course for the next ten semesters at various parish locations throughout the archdiocese. Using the same method, she consistently obtained the same type of responses, though some groups had no one listing Mary. Only once did this pattern change. One group included clergy and men in training for the permanent diaconate and lay ministry programs. In that instance Mary was named MOST frequently because virtually every man in the group listed her. In discussing Sister Kerber's observations with others, I have found that men tend to be surprised at these results and women generally are not.

The roles and experiences of women are being examined more closely today in all areas of society, and those of women in the Roman Catholic Church are no exception. The institutional church, slow to recognize or respond to women in many ways, has thought that it was offering viable role models to and for women through Mary and the women saints it canonized. Contemporary women, however, may not be finding these models and/or the qualities they exemplify to be meaningful. Perhaps the changing perception of women, their abilities, experiences and contributions to church and society, calls for new role models or new emphases for Catholic women.

Statement of the Issue

This study was designed to investigate the feminine role models of Catholic women to determine where they are finding their inspiration for continued personal development, and to discover the qualities Catholic women consider most important to emulate.

The current culture can be a difficult place for women. On one hand it is allowing women opportunities and options never before experienced. On the other hand, many of the norms and traditions that supported a culture less friendly to women have remained unchanged. Many women today experience a greater sense of growth and self-development than they have ever felt before. At the same time there is a stronger ambivalence toward that development present within society. Not only are significant numbers of women not sympathetic with many women's issues, but the individual generally experiences within herself the polarity of past norms and expectations with future goals and present less-than-ideal realities.

To deal with both personal and societal problems of a changing culture, women need inspiration and support. For Catholic women, their religion has long been a deep source of inspiration and support. Most still desire to find their support in the church. But the institutional Roman Catholic Church is fast losing the respect of a growing number of Catholic women who feel the church has become

indifferent to their needs. The life and strength of the local church has been for the most part in its female members. Losing their loyalty or membership would be detrimental to the church as well as a personal loss to women.

One way the Catholic Church can recognize and serve the developmental needs of its female members is by affirming and reinforcing the values and virtues that are important in their changing roles and by strengthening the models it offers for their inspiration. Before the church can do this effectively, women's role models and the values they represent have to be determined.

The Need for Feminine Role Models

Modeling is an effective social and educational practice that permits the observer to learn a skill, technique or behavior more quickly than any other method. It also allows observers to evaluate the modeled behavior in terms of its appropriateness and effectiveness with regard to both the model and those with whom the model interacts.

As women increasingly become aware of and take responsibility for their growth and development as complete feminine persons, they are frequently faced with the need to integrate qualities into their personalities that have

been dormant, repressed, or in earlier years, incompatible with their image of femininity. Until a woman sees certain qualities effectively modeled by other women, she may wonder if such qualities are appropriate for her imitation, if they detract from or neutralize her womanliness, or if they are experienced by others as consistent with her personal value system and goals. Modeling may well be the most appropriate, comprehensible and accessible means for them to evaluate and/or apply new or underdeveloped virtues.

In a culture whose history, traditions and values are male-dominated, I would assume that men can and do find powerful models in sufficient numbers and roles for their emulation. Men also have a long history of mentors who serve to foster their development and advancement in career lines. It is certainly conceivable that men may admire certain women of outstanding qualities or significance. It is not my intention to suggest that males cannot be models or mentors for females nor women for men. Many social norms and attitudes, however, continue to accept and applaud certain behaviors in men which are considered inappropriate for women. In this respect, a man may not be able to serve as a true role model for a woman. A man's mentorship of a woman may likewise be hampered insofar as the male mentor can impart what has worked for him, but he cannot be certain the same methods, attitudes and behaviors

will be as effective for a woman mentee. The female mentee runs the risk of losing some of her uniquely feminine perspectives and strengths if she becomes too closely aligned with the male framework.

The truest and most appropriate model for either sex, therefore, would be someone of the same sex, given the unique experiences and perspectives of what it means to be male or female. As our culture moves to a greater appreciation of the abilities and contributions of both sexes, such a differentiation may not be so necessary. I do not believe that we are yet at the point of such androgyny; I believe that women need to identify for themselves female role models who exhibit the qualities and values they desire to foster in their own personalities.

The Need for Catholic Feminine Role Models

The Roman Catholic Church has educated thousands of young men and women in its various educational institutions and instructed thousands more in its catechetical programs. One of its major objectives in its teaching is to convey the values and virtues it espouses. Among other practices, it has consciously collected over the centuries a wealth of personal histories intended to exemplify its values and virtues for its members. These canonized saints are the officially recognized role models of the church. For

women, female saints generally were either virgins (martyred or cloistered) or widows, and were most commonly heralded for their faithfulness and courage in the face of martyrdom, charity to the poor, submissiveness or humility. Few Catholic women today can identify with such models in their everyday struggles, yet the need for Catholic feminine role models is greater than ever. Who can model for today's Catholic woman the integration of her emerging feminine development and her Catholic values?

A closer scrutiny of woman saints may bring to light the fact that they have indeed much to offer the modern Catholic woman, but the terms in which their histories are cast and the virtues that have been associated with them seem to have robbed them of their authentic appeal. The qualities that appeal to Catholic women today may well be found in woman saints of the past if hagiologists look in the right directions, but first they must know the directions in which to look. Then, Catholic women may be well served and inspired by their church in a manner and course that is both fitting and beneficial to them.

Purpose

The purpose of this study, therefore, was to examine the role models of Catholic women in order to determine the type of women who serve as role models for them, the

specific prominent individuals whom they select as their role models, and the qualities these women most admire in their role models. The results will provide a base of information for Catholic educators in planning programs and teaching materials to help serve the needs of women of various ages in integrating their faith with their development. The results will also aid pastoral ministers in identifying, encouraging and assisting women in being models for others.

Statement of the Research Questions

This study seeks to answer the following questions:

1. Who are the women whom Catholic women admire?
2. Who are the feminine role models Catholic women select?
3. Which prominent women do Catholic women most frequently select as role models?
4. What are the qualities Catholic women identify in the feminine role models they select?
5. What is the typical female role model Catholic women select?
6. What differences exist among the selection variables in Part B of the instrument with demographic characteristics in Part C?

Significance of the Study

Leadership studies acknowledge the fact that leaders must first assess the needs of their followers (or would-be followers) in order to lead effectively. This study may be utilized by the leaders of several groups.

The results of this study should serve the American Catholic Church by providing it with information enabling it to more accurately address the needs of its women members. In religious education, the data may aid in the selection of women to be included in texts and programs, and in directing the emphases of both the experiences and qualities portrayed. Thus, the texts and programs may be more meaningful to women and more influential in their development. In pastoral ministry, the results may signal persons to whom greater attention and support should be given. It may also indicate persons who can be called upon to become even more active and effective in ministering to women.

For communities of women religious, this study may suggest ways in which they might become more effective in attracting vocations, in influencing religious education, in developing other ministries to women as well as in strengthening their own communities.

Although specifically Catholic in nature, this study should contribute to the growing body of information on women's issues. The position and experiences of women are

being examined in nearly every religious denomination. This study may serve some function for the broader topic of women and religion.

Noting changes in the selection of role models and qualities admired among respondents ranging in age from mid-teens to over 60 may also be of interest and some benefit to the field of adult development.

Definition of Terms

1. Role refers to one's overall life definition. It is not meant here to specify a particular social position or occupation. Rather, it is used in the sense of who one is. The personal identification one ascribes to himself or herself is considered that person's role.

2. A role model is defined as someone who serves as an inspiration and example of desirable behavior for another. A role model may serve as a model in a limited sense of exemplifying or inspiring another in one particular aspect only, or the role model may exhibit a variety of qualities or full range of behavior for which he or she is admired. In this study, any woman admired by another for a particular quality is considered a role model for that individual at least in the quality for which she is being admired.

A role model is not considered to be a mentor. A

mentor is someone who actively, consciously and willingly attempts to aid a younger or less experienced individual to advance in a particular position or career. A role model is a passive individual who is not necessarily even aware of another's interest or admiration.

3. A Catholic role model is a person who serves as an inspiration and example for living out Catholic Christian virtues and values. Such a person is not necessarily a professed member of the Catholic Church or other Christian denomination.

4. A feminine role model is a woman who inspires or exemplifies a particular quality or qualities in a manner that is integrated with her femininity.

5. Church or Catholic Church refers to the formally structured, institutional, Roman Catholic Church as a worldwide entity.

6. Selection variables are the categories respondents will be asked to mark to identify the women they select. The selection variables are: married, separated or divorced, prominent, mother, relative, saints of the Catholic Church, women religious, Mary, younger (than the respondent), and personally known.

7. Prominent refers to a woman who is nationally known. Individuals may be known on a nation-wide basis to a special interest group of people and can be recognized as prominent on that basis.

8. For identification purposes in completing the instrument designed for this study, the title mother may be applied equally to the biological female parent or to the woman serving as a mother substitute in the raising of the respondent.

9. The category of relative in the survey responses has been restricted to relatives other than mother, since that relationship is specifically identified elsewhere. Relative has been defined to include both blood relations and in-laws.

10. The term saints is restricted to those deceased individuals who have been publically canonized by the Roman Catholic Church.

11. Women religious, or religious women, designates those women who have publically professed religious vows as members of canonically approved Catholic communities or orders. These women are frequently referred to as sisters or nuns.

12. Mary designates the mother of Jesus.

13. Younger is a relative term and is used to identify persons younger in age than the respondent selecting them.

14. Identifying a person as being known, or personally known, denotes the existence of a personal relationship between the respondent and the individual selected. Knowledge of an individual, or simple

acquaintance, does not suffice for claiming this relationship.

Assumptions and Limitations

Since responses to this study will be analyzed in terms of reflecting Catholic thought, there is an assumption of Catholicity on the part of the respondents. The sample population expected to respond will be self-selected on the basis of their willingness to be involved or participate in some aspect of church-related activity. This study, therefore, may have some validity for non-Catholic women, but it is not its purpose to investigate role models for the general population of women.

A wide diversity of religious educational background and training as well as length and variety of church involvement is expected in the respondents. Likewise, it is assumed that respondents will encompass the full range of sensitivity to and awareness of feminist issues, both secular and ecclesiastical. There is the assumption, therefore, that the respondents will reflect the broad spectrum of church membership and be fairly well representative of American Catholic women.

The Catholic Church in the United States serves a variety of ethnic cultures. The strong influence of the

subculture can often distance its members from the mainstream of experience of its non-ethnic population. Catholic Hispanic women, for instance, may not share the same awareness and perceptions of many aspects of women and of church that are common among their Anglo sisters. The results of this study may not be valid for ethnic churches within the American Catholic Church.

Within the Roman Catholic Church whose membership is truly worldwide, there are tremendous variations in the history of each national church and the socio-economic, cultural and political factors bearing upon it. American Catholic women are at a place in time and culture very different from women of the European church, for example. They are even further removed from the Catholics of the Third World. This study, then, cannot be generalized to all Catholic women, but it is the unique expression of the American Catholic caucasian female.

CHAPTER II

REVIEW OF THE LITERATURE

Role Models

In studying the feminine role models of Catholic women, an examination of the impact of modeling on psychosocial development in general is an appropriate starting point. From there, the specific function and impact of feminine role models will be considered, particularly in reference to adult development, since the subjects of this study are adult females. The influence of the Catholic Church on its female members is especially significant, as is its historic treatment of women in leadership positions within the church, and its impact on women in the church today.

The Impact of Modeling on Psychosocial Development

When considering the multitude of unwritten social rules and standards that are transferred from generation to generation, and the consistency of observance as well as the near inviolability with which these rules are invested, one must acknowledge a powerful socializing force at work.

This force is somewhat unconsciously recognized by such adages as, "A picture is worth a thousand words," and "Actions speak louder than words." Modeling is one of the most natural, most unobtrusive and most highly effective methods of teaching values and behavior.

Social psychologist Albert Bandura of Stanford University has conducted extensive research on modeling, defining and refining the concept into what he terms social learning theory. Expanding his 1977 treatise, Bandura (1986) defined the major function of modeling as observational learning or the acquisition of cognitive skills and new patterns of behavior by observing the performance of others. He noted, however, that this process is more than simple mimicry. "Through the process of abstract modeling, observers extract the rules underlying specific performances for generating behavior that goes beyond what they have seen or heard. . . . In abstract modeling, judgmental skills and generalizable rules are being learned by observation" (p. 100).

Bandura (1986) described the second major function of modeling as strengthening or weakening inhibitions learned previously. He cautioned that this function depends heavily on the observer's perceptions and evaluations of the modeled actions and observer's assessment of his/her own ability to perform those actions.

A third function of modeling, according to Bandura, is

to serve as social prompts, to induce observers to perform previously learned behavior which they may not have been sufficiently induced to perform previously.

Modeling influences can serve as instructors, inhibitors, disinhibitors, facilitators, stimulus enhancers, and emotion arousers. Although the different modeling functions can operate separately, . . . they often work concurrently. . . . Models serve as both teachers and disinhibitors A novel example can both teach and prompt similar acts. (1977, p. 50)

Simple exposure to modeled actions or situations does not ensure that the relevant aspects of the modeled behavior will be noticed and internalized. Bandura (1977) cited "factors that increase the salience and significance" of the common features as greatly facilitating the impact of abstract modeling. The one specific factor he mentioned was the observed effects accompanying the modeled behavior (p. 41).

Generally acknowledged as one of the most powerful means of transmitting values, attitudes and patterns of thought and behavior, modeling is much more than mindless imitation.

Modeling has been shown to be a highly effective means of establishing abstract or rule-governed behavior. On the basis of observationally derived rules, people

learn, among other things, judgmental orientations, linguistic styles, conceptual schemes, information-processing strategies, cognitive operations, and standards of conduct. (Bandura, 1977, p. 42)

The findings of other researchers support this statement. Carver, Ganellen, Froming and Chambers (1983) reviewed social psychological studies on modeling from the 1970's demonstrating that information specifying behavior or qualities of behavior are incorporated into many interpretive or conceptual schemas within the observer. They concluded that activating the conceptual schema renders behavioral information more accessible and more likely to be incorporated into action (p. 407). Modeling functions to activate as well as to contribute to the formation of conceptual schema.

Modeling serves cognitive processes beyond that of one's initial induction into a culture; it can also function as a change agent. Bandura (1977) described this aspect as creative modeling.

When exposed to diverse models, observers rarely pattern their behavior exclusively after a single source, nor do they adopt the attributes even of preferred models. Rather, observers combine aspects of various models into new amalgams that differ from the individual sources. Different observers adopt

different combinations of characteristics. . . . It is diversity in modeling that fosters behavioral innovation. (p. 48)

The social roles of women may serve as an example here. Since the 1960s increasing numbers of women have stepped out of the traditional roles of housewife and mother to enter the work force. The early working mothers had few models to help them explore ways of combining their careers with their traditional duties. As more women became involved in outside employment, more options, more models of integration became available and the old model of a woman's social position was slowly replaced. Today it is the traditional housewife/mother who frequently feels compelled to defend her position. The innovation has become the norm.

Yet the fact remains that most social patterns and standards tend to be based on women's traditional roles. If observers are continually being exposed to diverse models and are assimilating various new characteristics, novel behavior patterns should be more in evidence than they are. Perhaps there has been less diversity among available models than one might first suspect.

Bandura (1977) recognized this stultifying aspect of modeling as well. He admonished:

While existing practices furnish some of the ingredients for the new, they also impede innovation.

As long as familiar routines serve adequately [italics added], there is little incentive to consider alternatives. . . . Although innovative modeling generally enhances creative ideas in others, there are some limits to this influence. When models are unusually productive and observers possess limited skills, their creative efforts may be self-devalued by the unfavorable comparison. Prolific creative modeling can dissuade the less talented [italics added]. (p. 49)

Both caveats clearly apply to the situation of women today. There is no doubt that, despite ERA efforts and legislation on equality for women, existing practices and familiar routines of gender behavior are considered adequate by a very large segment of the population, including many women. Likewise, the talent and ability of some models can have a deleterious effect on women who have been socialized to consider themselves as less able and talented than their male counterparts. Successful women are frequently viewed as less than feminine and more to be pitied than followed.

Bandura (1986) commented on the effects of modeling and gender stereotyping.

The impact of modeling on stereotyping social cognition has received surprisingly little attention considering its import. There is reason to believe

that modeling carries a major share of the instruction in this domain. Social exemplars provide directly observable information for social cognition, thus requiring less inference about thought processes. When stereotyping is covertly condoned but publicly disavowed, the teaching is more by example than by direct tuition. (pp. 102-103)

Women desiring to change cultural norms or to create for themselves more equitable positions within the current social context must pay attention to the social patterns and norms that do not serve their goals. Their task frequently is to find and effect new ways of behaving--ways more consistent with their developmental needs and personal value systems. Appropriate models can contribute in identifying new modes of response and action for women, in weakening the inhibitions and in prompting women to integrate these new modes into their behavior.

Feminine Role Models

Appropriate role models for women can and do influence their aspirations, choices and goals.

The majority of the research associated with role models for women has centered on young women's selection of non-traditional careers. Numerous studies in the 1970s and early 1980s focused on the career choices of women and the

influence of female role models on various career choices. Some of these studies are discussed below. The results of these studies consistently reinforced the finding that women do tend to choose nontraditional careers more frequently when they observe other women functioning in those career areas.

Helms (1983) found such results in her work, strengthening the case for role models. She reported that women chose more nontraditional careers when exposed to them by women actually in the profession rather than by a classroom teacher lecturing on that career, even if the teacher was a woman.

From her dissertation work, Rena Smith (1984) concluded that, for women, having a personal knowledge of an individual in the respondent's chosen career served as a modeling function for the individual, and that the "existence of a role model had the strongest positive relationship with the respondent's having known someone in the same career she had chosen" (p.3343). "Someone in the same career" was, in effect, the role model.

Stake and Noonan (1985), following up on Stake and Granger's 1978 study with high school students, found that same-sex teacher models have more personal relevance to college women. They also found that, with the exception of job certainty for women, same-sex models were positively associated with growth in confidence and motivation across

all measures for both sexes (p. 1028).

Along similar lines, Gilbert (1985) found that female doctoral students rated having female role models as significantly more important to their professional development than males rated their male role models. Females also rated personal attitudes, lifestyle and values as significantly more important in selecting their role models than did males. The women in the study perceived a greater similarity between themselves and their role models in attitudes and values than in professional goals or personality. Gilbert concluded, "For female students, working with a like-minded woman vis-a-vis values and attitudes about the rights and roles of women may provide an affirmation of their professional goals as well as a source of encouragement" (p. 12).

In researching Women Who Choose a Man's Career: A Study of Women in Ministry, Steward, Steward and Dary (1983) interviewed 50 women in various stages of ministerial training and practice. Their subjects identified 207 role models in which women and men were named equally often. Of those role models, the number of female models who served a central function was significant for younger women (under 30) in seminary training as opposed to those in first jobs. This may be due to the fact that there are more women ministers today to serve as role models for younger women. Mid-career women ministers

rated female role models significantly more frequently as being of primary importance to them. They also judged female role models as being more valuable than males as teachers of professionalism (pp. 169, 171).

Women lawyers were the subjects of Dambrot and Vassel's (1983) research. Their work brought out the significance of the mother's impact on her daughter's vocational goals. They consistently found that daughters of employed women have higher academic and career aspirations and actual achievement than do daughters of non-employed women. Theoretically this was explained in terms of maternal employment leading to familial patterns of less sex-role stereotyping and division of labor in the family, higher evaluations of women's competence and increased opportunity for female children to be allowed greater independence and autonomy. Dambrot and Vassel found that daughters of employed mothers often chose their mothers as role models. Of the 35% of their sample who chose their mothers as role models, 22% of the mothers were homemakers, 43% were employed nonprofessionals, and 54% were employed professionals.

Almquist and Angrist, in their 1979 study of the influence of role models on college women's career aspirations also found that the daughters of mothers employed outside the home have greater aspirations for their careers than daughters of mothers who are unemployed.

The mother's occupational achievement was also found to be more important than the father's career in determining the daughter's level of aspiration.

The effects of working mothers on their daughters were summarized by Dambrot and Vassel (1983). Working mothers have greater impact on their daughters' developing self-concept and self-expectations than paternal employment has. School aged girls see working mothers as being something they would also like to be (p. 171). In a 1984 self-report survey for Ladies' Home Journal, Enos and Enos found that 80% of the 86,000 readers responding to the survey reported that they would not chose to be full-time housewives even if that option was available to them.

Aside from career choices, little has been done in researching role models for women. An interesting study by Gold, Crombie, Bender and Mate (1984) not only contributed to the body of research on the effects of modeling, but it also served to illustrate the unconscious biases that are so prevalent in dealing with women. Gold, Crombie, Bender and Mate presented four and seven to nine year old boys and girls with a problem solving situation. They found no differences between the success rates of the boys and girls when the children were allowed to solve the problem by trial and error. The experiment continued with either a male or female adult modeling the solution for the child, but before the children were allowed to solve the problem

alone, the correct response was reversed, and the child had to discover the new solution which was the opposite of that modeled by the adult. Regardless of whether the adult model was male or female, the girls generally needed twice as many tries as the boys before succeeding in discovering the new solution. The researchers interpreted these results as supporting the hypothesis that girls are more dependent on adult help in problem solving situations and are thus more adversely influenced when that help is misleading (p. 549).

If in fact girls were more dependent on adult help in problem solving situations, there should have been a significant difference between boys and girls in the trial and error rate in the first part of the experiment as well. Rather than attributing the girls' poorer performance to dependence on adult help, it may be more correct to interpret their slower rate of problem solving as indicating that girls are more trusting of others and are less likely to believe that they have been duped. Girls are far more likely to believe that if the solution modeled isn't working for them, THEY are doing something wrong, that the problem lies in their response. Girls would generally have less confidence in their own assessment of the situation, and therefore would repeat the ineffective modeled solution more often than the boys before concluding that the adult model had misled them.

In a 1983 interview for Vogue magazine, Betty Friedan noted that while women in nontraditional roles were gaining respect, they still needed to become internally tough, to develop an inside armor, to combine strength and softness--womanly femininity with authority, conviction and professionalism (McCathy, 1983).

Women need models who can show them how to incorporate feminine values into their roles. They need to know and trust that their perceptions and values are legitimate and workable in order to dispell the doubt, confusion and guilt that so frequently accompanies role changes. They need inspiration to continue the struggle against sexism and stereotyping. Concrete examples validate and encourage in ways that myths and fantasy cannot.

Feminine Role Models and Adult Development

Aside from career choices of younger women, the redefinition of women in today's society and the insights of adult development studies indicate a need for feminine role models. Some women are becoming increasingly less accepting of social, historical and cultural roles, models and values and are seeking their own, drawing their direction from their own experiences, talents and abilities, their personal visions and goals. They are taking on a variety of roles as their unique personalities,

abilities and circumstances come into play. Some extend traditional roles, some move into role that were previously and exclusively male, and some create totally new roles for themselves. They are learning to trust their experience and to listen to their own inner voices.

In studying the self esteem of older women in light of media role models, Stoddard (1984) observed that the women in her study (the median age of the subjects was 65.4 years) perceived themselves as behaving more independently now than they did as younger women. They reflected that such changes in autonomy generally occurred prior to age 50. This seems to indicate a midlife (age 40 - 50) shift toward independence. Whitehead and Whitehead (1982) questioned whether the empty nest and/or menopause are really at the root of women's so-called midlife crises, as so often claimed, since these occurrences are scheduled, anticipated events. They suggest that a woman's distress during a mid-life crisis is a search for new directions now that the mother role has changed. They viewed the middle-aged woman's distress not as a breakdown, but as an effort to break through self-imposed limitations while coming to terms with the less changeable results of her history (p. 138). Baruch, Barnett and Rivers (1983) concurred with this analysis.

Gould (1978) expressed a similar thought in noting the changing role of women:

A role change is really a self-definition change, so that women's liberation requires a women to license herself to use her own power. In the course of the relicensing, she'll have to transgress an outdated arbitrary internal rule [the stereotypical sexual norms ingrained in her from birth] and do battle with the demonic prisoner fantasy The women's movement . . . is a life-or-death liberation from primitive captivity, not just a new social role to fit a new historical period. (p. 332)

Women are born twice, Sangiuliano (1978) stated, and the second birth is to a personal identity. From her experience as a clinical psychologist, she concluded that marriage only postponed or submerged the search for identity for most women (p. 44), and that a woman's understanding of her separate self involved struggling with autonomy, identity and intimacy (p. 41). She did not see this search or struggle necessarily related to a woman's age so much as it was related to a marker event which tended to jolt her into examining the accepted norms and meanings of life. Gould (1978) also recognized such marker events as triggering inner struggles to be free from deep-seated life assumptions.

During the past decade, social psychologists and feminists have noted the need for women to free themselves from cultural norms and attitudes that keep them from their

fullest development (Chodorow, 1974; Gilligan, 1982; Lever, 1976; Miller, 1976). Sangiuliano (1978) addressed the issue of role models in serving this need. "The function of models and mentors lies precisely in their capacity as editors. They significantly edit the parental message, enhancing what was positive, diluting what was negative, and honing that beginning dream" (p. 291). In her interviews she noted the problem of finding appropriate female role models. "If the women I spoke with could think of any woman to admire, they . . . were likely to be women of political status, but not primarily of political accomplishments" (p. 291). Her clients named persons like Eleanor Roosevelt and Rose Kennedy, whom they admired for maintaining their own identities (p. 293).

Women as well as men have questioned whether all this liberation feminists speak of, these sweeping changes in women's goals and ambitions, is really advantageous to women. In the 1950s studies showed middle aged women to be a particularly depressed group, often anxious and pessimistic about the future (Bird, 1979). Many people speculated that as women gained access to more of the pressure positions in businesses, they would experience increased incidence of heart attacks and other stress-related illnesses. Such would be a logical expectation, given the fact that 75% of women with children under 18 work, 66% of them full-time, and that 89% of

working women have no paid household help (Enos and Enos, 1984).

Haynes and Feinleib (1980) studied the rate of incidence of coronary heart disease in women, and found that there was no difference between the risk of chronic heart disease to working women and that to housewives, with one major exception. "Employment by women, per se, is not related to an increases risk of coronary heart disease. In fact . . . single working women had the lowest rate of CHD" (p. 138). The major exception, however, was a high rate of risk for those women in clerical positions who had children. Haynes and Feinleib cited a non-supportive boss, few job changes and family responsibilities as adding considerable stress to the woman's working conditions and contributing to her risk of CHD.

Remarkably similar are the findings of Baruch, Barnett and Rivers (1983) who stated that, "For women, it's not having a job that's bad for your health, it's having a lousy job with inadequate support for at-home responsibilities" (p. 144). Married women with children who have high prestige jobs scored highest in well-being; women in clerical jobs usually low in salary and prestige, high in frustration and insecurity, especially with blue-collar husbands and several children, scored lowest. Additional studies by Ilfeld (1977), Stewart (1978), and Kessler and MacRae (1981) confirm working women (with the

exception of those in dead-end jobs) as healthier both mentally and physically than housewives.

Baruch, Barnett and Rivers (1983) addressed the question of working women in their extensive research into what contributes to a woman's sense of well-being. Specifically, they were interested in what makes a woman feel good about herself as a valued member of society who is in control of her life (mastery), and in where a woman finds pleasure and enjoyment in her life. With a team of trained interviewers, they questioned 300 women, aged 35 to 55, residing in a suburban Boston area and reported, "One of the most positive findings of our study is that involvement in multiple roles has a strengthening effect on well-being. . . for women" (p. 140). "The more roles one has, the more potential sources one has for experiencing Mastery and Pleasure in one's life. With fewer roles, one has fewer supports for the psyche, and a weakness in any one can be devastating" (p. 150). When one considers that women have been socialized to see themselves almost exclusively as wives and mothers, the importance of these findings cannot be underestimated.

Baruch, Barnett and Rivers concluded that "being where you want to be," making your own decisions and being able to respond to your own desires, not the expectations of society or the dictates of a culture, leads to the highest levels of well-being in any group, married or unmarried,

with children or childless, employed or not (p. 30).

Housewives, Baruch, Barnett and Rivers found, often felt depressed and useless even when they were happy with their husbands and children. The traditional women--married, at home, with children--scored lowest in mastery. Women have been led to believe that their happiness lies in love relationships. This view ignores the whole question of creative and productive work, of doing, which serves to energize, gives a sense of accomplishment and becomes a source of self esteem. Many housewives reported feeling trapped by the demands of others and feeling guilty if they did not want to respond to those demands. They also had fewer sources of support.

A 1968 study of mothers of school-aged children conducted by the National Institution of Mental Health (Yarrow, Campbell and Burton, 1968) reported that full-time housewives attained the lowest scores in an "adequacy of mothering index." This study found their inadequacies were due to the perception of these women that it was their duty to be full-time housewives. Bending their own needs out of shape to fit the "right thing" for the family was detrimental to their ability to be good mothers (p. 31). The traditional role for many women, then, is neither healthy nor happy.

Despite the research findings, social expectations and perceptions of what is good for women and for their

children are more traditional than not, and the need for role models in nontraditional areas is important. "Whether or not many other people in society are doing what you are doing can be critical to your sense of support and approval," Baruch, Barnett and Rivers noted (1983, p. 35) in what they termed "out-of-step anxiety" (p. 41-42). And a sense of support and approval are key elements in one's sense of self worth.

Role Models and the Catholic Church

One of the major functions of the Roman Catholic Church and its members is the handing on of its faith to future generations. Whitehead and Whitehead (1982) stated, "The role of the faith community in its members' growth can be described in terms of four modes of traditioning virtue. 'Traditioning' is used here to express the active part that a community and each adult Christian must play in handing on the faith" (p. 234). They described the first mode as inspiring--invoking the metaphors and images of its tradition to call its members to the exercise of virtue. This mode fails, they continued, when those metaphors are not translated into contemporary images. Educating and religious training were cited as the second and third modes, and the fourth mode was identified as modeling. "Virtuous adults demonstrate behavior that is intimate,

generative, and Christian. By witnessing effectively to the plural ways that the Christian virtues are lived, the community functions as a sacrament . . . a sign that Christian life is both possible and good (p. 236).

Whitehead and Whitehead emphasized:

Modeling is the context and foundation for the other modes of communicating virtue. When individual communities demonstrate to their young by modeling that Christian life is possible, that it is exciting and fruitful, its efforts to inspire, educate, and to train are rescued from a sense of formalism, restraint and ritualism and can become effective means of fostering religious development. (p. 236)

The Whiteheads were undoubtedly speaking in terms of the living members of the church. Serving as models of Christian virtue is also recognized as the one of the main functions of the church's canonized saints. Article 104 of the Second Vatican Council Constitution on the Sacred Liturgy stated that the church "proposes [the saints] to the faithful as examples who draw all to the Father through Christ" (Abbott, 1966, p. 168). Article 111 clearly affirmed saints as "display[ing] to the faithful fitting examples for their imitation" (p. 170). Article 50 of the Dogmatic Constitution on the Church further elaborated on the place of the saints in the lives of the faithful.

When we look at the lives of those who have faithfully

followed Christ, we are inspired with a new reason for seeking the city which is to come [heaven]. . . . At the same time we are shown a most safe path by which, among the vicissitudes of this world and in keeping with the state in life and condition proper to each of us, [italics added] we will be able to arrive at perfect union with Christ, that is, holiness. (p. 82)

Feminine Role Models in the Catholic Church

Of the 306 saints listed in the daily missal in 1963, 72 (24%) were women. After the calendar of saints was revised in 1969, that figured dropped to 17%, or 33 women, including Mary, among the 200 saints retained. Women have only recently (1980s) been given representation in the Congregation for the Causes of Saints (McKenna, 1983).

When women were admitted to the ranks of the sainted, they were generally acknowledged as founders or reformers of religious orders or providers of care for the sick and the poor. Most were designated as virgins or widows, and their marital status took precedence over their martyrdom, "virgin" being cited before "martyr." One may well ponder why the marital status was even included for women; it never was for men.

While Doctors of the Church have been recognized since the fifth century, only two women have ever been so

honored. Despite the fact that Catherine of Siena died in 1380 and Teresa of Avila in 1582, neither was declared a Doctor of the Church until 1970. The historical facts of women generally being barred from education, political or ministerial office and nearly every form of public life have mitigated against women being influential in the church in any great numbers or degree, but that does not justify hundreds of years of the church's ignoring those who did succeed.

If saints are seen to be the exemplars of the Christian life for believers, Mary, the mother of Jesus, is presented to women especially as their role model par excellence. The Second Vatican Council in the document on the Dogmatic Constitution of the Church proclaimed that Mary is "hailed as a preeminent and altogether singular member of the Church, and as the Church's model and excellent exemplar in faith and charity" (Abbott, 1966, p. 86). The Council continued, "The followers of Christ still strive to increase in holiness And so they raise their eyes to Mary who shines forth to the whole community of the elect as a model of the virtues" (p. 93).

In such statements the church undoubtedly had in mind the purpose of inspiring its believers to greater sanctity. However, Sangiuliano (1978) echoed Bandura's comment on creative modeling in stating that, "For many women a model stands for perfection, and rather than being someone to

stretch toward, the model becomes someone to shrink from and fall short of in comparison" (p. 292). This may well be the situation of Mary for many women in the Catholic Church today, for while there is next to no historical information available about Mary, women have been taught to view her as the epitome of every possible virtue.

A closer look at the historical qualities for which she is acclaimed also creates problems for many women. Mary is lauded as both virgin and mother, an impossible combination for any other woman. She is praised for her humility and docility, and her unquestioning acceptance of God's announced will for her. She is not credited with any active or influential role in the creation and establishment of the mission of her Son, but is virtually canonized for being a passive instrument of salvation. No man has ever been recognized or feted by the church for such passivity.

The role of women in the Catholic Church has been very clear to most women and has changed little in the mind of the church since the early centuries. Pope John Paul I, after Vatican Council II and before his election to the papacy, voiced the desire of a husband who:

will always want his spouse to have a beautiful appearance and a beautiful figure, to move graciously and to dress elegantly; he will also be proud if she has read Shakespeare and Tolstoy, but he is also

practical and likes to eat well so he will be doubly happy if he discovers that in addition to a beautiful spouse he has acquired a priceless queen of the kitchen and queen of sparkling floors and of a house made beautiful by delicate hands and of children brought up as living flowers. (Collins, 1980, p. 27)

There is little doubt that he was voicing the traditional view of the church in this statement.

Ashe's (1982) condemnation of religion as a "male cult whose raison d'etre is to exclude women, and glorify male domination" (p. 115) is understandable in light of such statements. Scathing sermons and writings degrading women by such stellar churchmen as Augustine and Thomas Aquinas among many others, have contributed to the church's official exclusion of women not just from ordained service but from its theology and its language as well. There is much evidence to support Ashe's accusation that women have been used as scapegoats bearing the weakness and imperfections men choose to externalize in women, leaving themselves as males stronger and morally superior (p. 113-114). Women today are earning degrees in theology, teaching in seminaries (usually non-Catholic ones), serving as nonordained pastors of parishes, and reclaiming their heritage in the long forgotten or ignored women writers and leaders of the early church, and challenging the church to reverse, not perpetuate, the injustices they have endured

(Ashe, 1983; Chittister, 1983; Daly, 1968, 1973; Gilmour, 1986; Ide, 1984; MacHaffie, 1986; Morris, 1973; Ohannesson, 1980; Ruether, 1974, 1983; Schussler-Fiorenza, 1983; Weaver, 1985; Wilson-Kastner et al, 1980).

Greeley (1984) recognized the hostility fermenting in the ranks of Catholic women and attempted to discover its source. "Some Catholic women," he wrote, "are angry at the Church because they apparently perceive the Church as wishing to limit them to old, narrowly defined gender roles" (p. 11). While his purpose and intentions in Angry Catholic Women were sympathetic to the plight of women in the church, his analysis of the situation was limited by the information he had available through his National Opinion Research Center general survey. The items he attempted to correlate to explain the anger he detected were items not specifically designed to explore the problem. Having available data on mothers who were employed outside the home during the time their daughters were preschoolers, the educational status of respondents, their church attendance and a rating of confidence in church leadership, Greeley concluded that:

The "anger" which is the object of our study seems to be specified, i. e., localized, in precisely that population group of college educated women who did not have available an image of a working mother [during their preschool years] to assure the compatibility of

image of Woman and Church if the respondent is now committed to "feminist positions." (p. 24)

"Feminists," as Greeley defined them for the purpose of his study, were women who (a) agreed that it is important for women to be ordained, and (b) disagreed that preschool children will suffer emotional damage from working mothers (p. 12). Such positions Greeley interpreted as supporting nontraditional roles for women.

While his methodology and conclusions leave themselves open to serious questioning, his efforts on behalf of this issue are commendable. If there is any credibility in his results, however, it is interesting to note that the role of working mother that he claimed helped assuage the tensions between feminist women and the church is a role generally discouraged by that very institution!

The attitudes and experiences of women in the Catholic Church are currently being investigated by diocesan groups throughout the country in preparation for a proposed United States Catholic Bishops' pastoral on women. While the full results of these surveys have not been made public, the women responding to the survey in the Diocese of San Diego noted "a profound ambiguity on the part of the Church" toward women (Dugan, p. 3). Inquiring about women's experience of exclusion/limitation in the church, the study summarized, "The feelings expressed . . . were largely negative ones: powerlessness, confusion, insulted [sic],

anger, rejection, abandonment and a real even if unintended sense of sinfulness" (p. 9). Touching on role models, women in the study noted that the church fostered a valuing of women as life-bearers, protectors of life and givers of service. They cited the example of holy women such as Mary, St. Agnes, Dorothy Day and Mother Teresa as being important in this regard. Some respondents had stated that their development as women was affected by various forms of devotion to Mary, but they also described a "fostering of a self-understanding marked by attitudes of guilt, submission, dependence and passive acceptance of traditional feminine roles: holiness came to be identified with suffering and humility for its own sake" (p. 1-2).

Suffice it to say that women in the Catholic Church today desire to remain as members of the faithful, but that their experiences and role models in the church may be less than consistent with their desire for acceptance and participation in the church, and their full development as women. A young mother poignantly expressed this dilemma in a recent letter to the editors of the National Catholic Reporter:

As a Catholic feminist in the pew, I deal with the issue of educating my children in faith while not being able to answer my five-year-old daughter's question of why there are so many more men on the altar than women. . . . Staying with the church is a

struggle. The compromises I make with my faith as a Roman Catholic and my faith as a woman in God our mother and father constantly wear at my heart and mind. Still, I believe that the act of believing is vital not only for me, but also for my [children]. . . . How long will I be able to maintain a place in the pew? I cannot say. . . . (Merbach, 1986, pp. 14-15).

As Mary Jo Weaver (1986) pointed out in New Catholic Women, "The gospel as preached in the institutional church, along with sexist language, exclusive liturgy, and dehumanizing role models for women, [italics added] is not 'good news'" (p. 136).

Women, Leadership, and the Catholic Church

In her introduction, Morris (1973) noted that Pliny the Elder, in his Natural History, admitted to deliberately disregarding or hiding the work of women doctors because the opinion of his day prescribed that women should be quiet and as inconspicuous as possible, so that after they were dead, no one would know that they had lived. Ardenær (1975) concluded that women were "mere black holes in someone else's universe" (p. 25). So well have cultures and societies since Greco-Roman times accepted the superiority of man and the negation of woman that for all practical purposes and to all general appearances, women have been no

part of history, literature, religion--anything that mattered at all. To think that slightly more than one half of the human race had no notable contribution to or influence on society for nearly two milleniums is absurd. Women's scholars are beginning to unearth more and more evidence of the contributions of women, and are giving them due recognition. It is not that women have contributed nothing; it is rather that their contributions, like those of Pliny's women doctors, have been denied a place in history. It is very likely that Anonymous WAS a woman!

Women and Leadership

In his award-winning volume on leadership, Burns (1978) commented that:

A girl born into a society that legally and culturally debars females from political participation and leadership will find no means of solving this problem (assuming it is a problem for her) beyond the traditional resort to influence in harem, boudoir, or court. (p. 61)

Burns's assessment of the situation seems quite accurate, though his parenthetical remark is even more revealing of society's influence on his thinking. It is historic fact that women have been barred from political participation, from education, from ownership, from

inheritance, from literally everything that would allow them to achieve a leadership position. Some women over the centuries have actually achieved such positions in spite of all this. Under the circumstances, their success is actually a minor miracle and a testament to women's strength and spirit. It is unfair and incorrect to assume that lack of widespread achievements are a proof of women's lack of ability or intelligence.

If women have been so powerless and yet so capable, why has it taken them so long to claim greater equality? Besides the negative psychological factors of poor self-esteem and lack of personal identity that generally inhibit women, they have been socialized to avoid conflict and to view power as negative. Naked power, Burns (1978) stated, "admits of no competition or conflict" (p. 18). Miller (1973) reflected that:

Women as a group . . . have been able to conduct almost nothing but indirect conflict until they could begin to act from a base of strength "in the real world." It is practically impossible to initiate open conflict when you are totally dependent on the other person or group for the basic material and psychological means of existence. Moreover, because women's lives have been tied to biology and childrearing, there have been additional major obstacles in the path of gaining economic and social power and authority. (p. 127)

The events of recent decades have indicated that as women gain access to power resources and positions of authority, they can and do take on leadership roles--and fulfill them well. With more women occupying positions of leadership, their abilities can be assessed and encouraged. Loden (1985) has identified a general leadership style common to women, characterized by cooperation, consensus and concern for individuals. Burns (1978) must have sensed this when he predicted:

The male bias is reflected in a false conception of leadership as mere command or control. As leadership comes more properly to be seen as a process of leaders engaging and mobilizing the human needs and aspirations of followers, women will be more readily recognized as leaders and men will change their own leadership styles. (p. 50)

Women and Leadership in the Catholic Church

Bartlett (1971) observed:

The Church itself--in its practice and its make-up, its patrons, its devotees--is overwhelmingly female. On this, at least, church surveys agree: more women join; more women attend; more women participate. They show more interest than men in religion in general, and perform its rituals more conscientiously, both inside

the Church and out. (p. 89)

Such may well have been the case nearly 2,000 years ago when Christianity had its beginnings. One of the most revolutionary ideas exemplified by its founder was Jesus' acceptance of women as equals. Recent research has uncovered the vast extent of women's participation and leadership in the early centuries of the church. Women were leaders of communities, writers, prophetesses, ordained ministers or deaconesses (before a distinction was made between priests and deacons), were ordained with episcopal powers, convened and presided over church councils, and administered the sacraments to the faithful (Ide, 1984; MacHaffie, 1986; Morris, 1973). The consensus of most researchers at this point is that women did not celebrate the Eucharist because of the strong taboo of women's contamination or ritual impurity due to menstruation. Morris noted, "The clerical ministry of deaconess was only permitted to women at the age of sixty when women had passed the menopause and the possibility of the contagion of impurity" (p. 111).

Women did not disappear from the ranks of clerical leaders either willingly or overnight. Ide (1984) traced the efforts of churchmen to downgrade and deny women's ministry as well as to totally devalue the person and function of women. From the majority of early church Fathers--from Clement of Alexandria (150-215 A.D.), Origen

and Tertullian, through such personages as Cyprian, Irenaeus, Clement, Jerome, and Augustine (?-430 A.D.)--scathing sermons and writings denouncing women have been recorded.

Early church councils had accepted and legislated the ministry of women, generally on the same par with that of men, using the same rituals of ordination for both. Later councils, however, sought to limit and remove women from ordained ministry and episcopal power. The Council of Constantinople (381 A. D.) voiced the fear that the increasing numbers of women seeking Holy Orders would discourage men from considering ordination. Other councils held in 380, 394, 441, 517 and 533 A. D. continued to call for the suppression of the ordination of women as deaconesses (Ide, 1984, p. 50). Ide concluded that:

The removal of rights and responsibilities from women clergy came only because of the sexual threat women clergy posed to male clergy. Women clergy were popular, being more empathetic and sympathetic to the needs of a congregation--frequently finding the fine shades of grey in any theology that can comfort and aid in the spiritual growth of those who could not or would not accept the rigid ossification of the developing canons of the Church. Male clergy were more staid, demanding a clear and closed canon of rules--as if God had become silent, feeling that revelation was complete

[in the canons and interpretations of the hierarchical Church]. (p. 48)

Ide's observations of male and female clerics' ways of fulfilling their ministries are thoroughly consistent with Gilligan's (1982) findings on the psychological differences in moral judgments and decision-making between men and women.

Women bishops were administering dioceses in Western Europe as late as the fifth century, and continued to govern individual churches into the nineteenth century. Morris (1973) reported the irony that Pius IX rescinded the right of the last abbess to exercise her administrative powers on the grounds that "it was no longer in keeping with the new democratic ideas" (p. 104).

The current lack of ordained clergymen in the American Catholic Church has brought about the recent phenomenon of women religious serving as nonordained pastors in growing numbers of rural parishes. Gilmour (1986) has documented this development and the effectiveness of women in these positions. Though seen by some as a positive step for women in the church, closer examination of this situation would seriously question that assumption. Brown (1975) reflected:

In some dioceses nuns are being invited to serve in parish ministry in an unordained capacity, but often these sisters are given only a quick pastoral preparatory course of six months or less. This is

better than nothing . . . but it means that they will remain second-class citizens when compared to male clergy who have had a four-year seminary course.

Moreover, the pastoral inadequacies that result from a patchwork training of these sisters will be used as proofs that women make inferior parish assistants.

(pp. 48-49)

Women religious serving as nonordained pastors are working almost exclusively in rural parishes, well out of the mainstream of diocesan affairs. If they are serving by official episcopal appointment, it is in a substitute or temporary capacity. What rights or recourse would they have if, for example, a semi-retired priest wanted a nice, quiet, little country parish to administer? Or if a convalescing ordained minister decided the country air would help his recovery? Or if a layman from the area became an ordained deacon? These nonordained women ministers have no voice in priests' senates, would probably not be welcome at priests' retreats, and have no possibility of advancement or official recognition, which usually takes the form of hierarchical titles and positions. Most importantly, though, the sister pastor is prohibited from performing the most vital and central functions of parish life--celebrating the sacraments, particularly the Eucharist--with her community. Women are again being used, doing the work that needs to be done without the recognition, power or authority that a man

in the same position would have.

The topic of this research is not women's ordination, but the simple fact remains that unordained persons have no decision-making power, no positions of authority in the institutional Catholic Church, and only limited input at the parish level. Therefore, women in the Catholic Church have no official or organizational voice through which to exercise leadership in their church. As followers, their experiences have been ignored, their opinions unheard, even in matters that deal exclusively with their sex. Burns (1978) defined leadership as "leaders inducing followers to act for certain goals that represent the values and the motivations--the wants and needs, the aspirations and expectations-- of both leaders and followers [italics added] (p. 19). Catholic women have been led to believe that the churchmen who head the institution know more about women, what they want and need, than women know about themselves. Again, many women are rejecting this notion as not being leadership at all.

Summary

The review of the literature traced the impact of modeling on psychosocial development, summarized research on feminine role models in general, and considered the relationship of feminine role models and adult development.

From there, role models in the Catholic Church were discussed, and the Church's feminine role models were examined. The history of women and leadership especially in the Catholic Church completed the review.

Modeling was found to have a powerful effect on the psychosocial development of individuals, serving to teach, inhibit or facilitate their behaviors and perceptions. In cases where stereotypical concepts and practices were verbally condemned but condoned by modeled behavior, the actions were more influential in conveying the reality of the social situation than were the words.

Research on feminine role models has centered on the model's influence on career choices of young women, and modeling is repeatedly cited as a significant factor in women's selections of nontraditional careers. Working mothers also have substantial influence on their daughters' career expectations.

In adult development research, feminine role models were particularly important to women facing changes in their self definitions. Role models have served to encourage women to expand their personal goals. The addition of a career role to the traditional roles of wife and mother has both physical and psychological advantages for most women.

The Catholic Church has apparently recognized the importance of modeling in setting before its members officially sanctioned models of Catholic virtue in its

canonized saints. Mary, the mother of Jesus, has been particularly emphasized as a model for Catholic women. Frequently, however, there has been little relevance between the proposed role models and the actual life, work, and development of Catholic women.

Recent studies on the place of women in the early history of the Catholic Church have documented women serving as ordained clergy having real power and authority. Over the centuries, these powers and positions were suppressed.

Cultural, biological and economic factors have long relegated women to powerless situations, with little opportunity or access to public leadership. While social and economic conditions are changing to women's advantage, the institutional Catholic Church has steadily resisted opening positions of authority to women.

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

The objective of this study was to examine the feminine role models of Catholic women in order to determine the type of women who serve as role models for them, the specific prominent individuals whom they select as their role models, and the qualities these women most admire in their role models. Survey research methods have been used to obtain the necessary data. The information gathered was analyzed to determine a general description of women chosen as role models as reflected by their marital status, prominence, relationship to the respondent, recognition by the Catholic Church if such existed, age (in reference to the respondent), and personal contact. Findings of this study provide the basis of recommendations for more effective ministries to and by Catholic women, and will contribute generally to the body of knowledge of women, role models, church and adult development.

Research Questions

The major questions proposed for this study were:

1. Who are the women whom Catholic women admire?
2. Who are the feminine role models Catholic women select?
3. Which prominent women do Catholic women most frequently select as role models?
4. What are the qualities Catholic women identify in the feminine role models they select?
5. What is the typical female role model Catholic women select?
6. What differences exist among the selection variables in Part B of the instrument with demographic characteristics in Part C?

Selection of Sample

Respondents were women who participated in various church-related activities such as renewal, workshop, prayer or study groups, ladies' societies, and ministerial (lectors, choir) or school-related (PTA) bodies, or who were attending Catholic schools. As a means of identifying them as Catholic women, the selection criterion required that women asked to participate in the study be present on Catholic Church property for some church-related activity. This criterion assured the researcher that the respondents were at least minimally active members of the Catholic Church. In attempting to survey a broad representation of

American Catholic women, responses were gathered from various rural, urban, and suburban parish groups and Catholic institutions in California, Indiana, Missouri, New York, Ohio and Pennsylvania, from women 14 years of age and older. Four hundred and fifty-three women participated in the survey. They generated 2,466 responses, and identified 1,120 of those women as role models.

Instrument

Based on the original form of Sister Marilyn Kerber's inquiries, the criticism of several psychologists and the results of a pilot study, a survey instrument was designed to be administered to groups of Catholic women (Appendix A). The survey sought to elicit from respondents the names of those women--past, present, living or dead--whom they admired (Appendix B). The only limitation on who could be listed was that the woman must be or have been a real person, not a mythical or fictitious figure. Religion was not mentioned in introducing the study so as not to bias the results.

Since many of those persons named by respondents were anticipated to be unfamiliar to the researcher, the respondents were directed to identify the women they listed according to various categories (Appendix C). The specific categories that appeared on the instrument were chosen for

their relevance to feminine role models and to the Catholic Church. Respondents were asked to identify those whom they listed according to marital status, national prominence, relationship to themselves, saints of the Catholic Church, Mary, women religious, those younger than themselves and those whom they knew personally. The categories of canonized saints, Mary and women religious focused on identifying traditional Catholic role models. The categories dealing with marital status, relationship, age, personal knowledge and prominence were included in an attempt to identify the typical role model, if such existed, and to represent the more common areas of life from which women might draw their models.

Demographic information about the respondents included age, marital status and education (Appendix D).

The instrument was folded in thirds and given to respondents with Part A on top. The demographic and identification sections were thus out of the immediate sight of the respondent, which focused attention on the single research question and gave no clues as to expected responses. The instrument was administered in groups by women religious who were part of the pilot study, and who had previously agreed to give the survey to women in parishes where they served.

Methodological Considerations

The instrument designed to gather the information needed for this study consisted of one open question, allowing up to ten responses by each participant. The instrument was administered to groups of respondents by a non-participant familiar with the purpose and procedure of the study.

The single question posed in the instrument was similar to that of a sociogram. A sociogram indicates social relationships within a specific group by asking members whom they would select or reject in various situations. Such an instrument is used to study social adjustment, learning, motivation and other areas of social relations. The purpose of this study was similar to the purpose of the sociogram.

The instrument used in this study, however, was not restricted to responses within one specific group, and could not be analyzed in the same manner as a sociogram. It might be more appropriately considered a one-item survey questionnaire.

Sociological and educational research has long accepted the use of survey research methods. Witkins (1984), Borg and Gall (1983), and McKinney and Oglesby (1971) have all observed that surveys are the most widely used procedures in educational studies. Nickens, Purga and Noriega (1980) added, "When done correctly, with carefully tested methods and materials, [survey research] is the most scientifically

valid [method] [italics added] for assessing needs and evaluating programs" (p. 5).

Fowler (1984) noted that special-purpose surveys were a "rather expensive solution to an information problem," but that "it is common to find that only a special-purpose survey can provide the needed estimate of how things are in a population" (p. 11). "The strength of survey methods . . . that result in their wide use," he claimed, "are the value of statistical sampling, consistent measurement, and the ability to obtain information not systematically available elsewhere or in the form needed for analysis" (p. 12).

While most surveys are conducted by individual mailings, personal interviews, or by telephone, Fowler (1984) cited three major advantages to survey questionnaires administered in groups: (1) they have generally higher rates of cooperation; (2) they offer the chance to explain the study and answer questions about the questionnaire; and (3) they are generally less expensive to fund. The only disadvantage he noted was that only a small number of surveys can use samples that can be conducted in groups (p. 71). Goldhaber and Rogers (1979) expanded that view in stating, "The group method is faster, results in a high percentage of completion, allows for clarification of items, limits the opportunity for participants to bias the results by discussing items with each other, and has a greater perceived trust and anonymity" (p. 94).

In considering the reliability of a survey questionnaire, Fowler (1984) advised that a consistent set of questions be used, that the test administrators or interviewers follow a definite script, that questions avoid unfamiliar wording and words with multiple meanings (p. 76). All these caveats were observed in preparing the instrument for this study in order to strengthen its reliability. While closed questions are favored by researchers for their obvious ease in scoring or coding, Fowler readily admitted that closed questions were not suitable in all instances, especially when the range of possible answers might be more extensive than it was reasonable to provide (p. 83). Open questions, such as the one used in this study, allowed the advantages of permitting the researcher to obtain answers that were unanticipated, and that might describe more closely the real views of the respondents (p. 87).

Reliability of the Instrument

The questions of the reliability and validity of this instrument were somewhat problematic since the instrument did not fall into a clearly defined category.

For sociometric techniques, Koul (1984) observed, "The concepts of reliability and validity may not apply directly . . . but most of the reported studies dealing with the relation of results obtained by the use of sociometry to actual behaviour show moderately high correlations" (p.

180). Reliability based on test-retest studies showed moderately high to very high correlations with the results of the instrument with the same group(s) over time, but Koul was quick to point out that that did not assure the reliability of the instrument itself. Gronlund (1959) and Remmers (1963) cited numerous studies supporting the same conclusions.

Borg and Gall (1983) listed four procedures for establishing the reliability of a survey. Of these, the alternate form (or parallel forms) and split-half (or subdivided test) methods were impossible to apply to the instrument used in this study, since it consisted of a single item or question. Similarly, an analysis of individual test items to establish internal consistency was also impossible. The fourth method, test-retest, appeared to be the only feasible procedure. Koul (1984) also advised the test-retest method for establishing the reliability of a questionnaire.

Test-Retest Results

A test-retest of this instrument was conducted in the fall of 1986. The instrument was administered to 35 high school participants in October, 1986, and re-administered six weeks later. Attempts to subject the results to a chi-square analysis proved inappropriate. Since the

instrument does not yield numeric values, other correlational procedures were not applicable. No standard statistic of reliability was available to assess the instrument, but the following analysis of the test-retest results would argue for moderate reliability.

The number of listings on the original test totaled 180; the retest total was 211. Mother Teresa of Calcutta was named more frequently on the retest; no other prominent individual showed any notable change (see Table 1). The categories of Mary, women religious and saints of the Catholic Church were listed 24% more frequently on the retest (see Table 2). Since these categories were specifically addressed in the identification part of the instrument, this seemed to indicate a test-wise effect on the part of the students. The test administrator particularly commented that the students in the retest groups exhibited considerable familiarity with the instrument.

An individual breakdown of listings by the test-retest group in Appendix E shows that 30 of the 35 respondents exhibited identical listings a minimum of 50% of the time. The overall percentage of identical listings was .665. This figure is not a correlation coefficient, and cannot be interpreted as such, but it does indicate that two-thirds of the persons listed on the original test were also identified by the same respondents on the retest. This does suggest

that the instrument has at least moderate reliability.

Table 1

Test-Retest Comparison of Prominent Individuals

Prominent Individuals	Test	Retest
Mother Theresa	15	20
Nancy Reagan	3	4
Susan B. Anthony	4	3
Total	22	27

Table 2

Test-Retest Comparison of Categories

Categories	Test	Retest
Mary	13	15
Mother	29	30
Saints	3	6
Women Religious	5	11
Total	50	62

While the instrument was used with respondents from ages 14 to over 60, the test-retest procedure was only carried out with high school students because the membership

and accessibility of that group for retesting was more dependable. Given the ages and developmental characteristics of the retest group, it seems appropriate to expect a greater amount of change in their test-retest results than might be experienced among groups of adult respondents. Constant educational input in the classroom, the effects of maturation, and the teenage tendency to try on various personalities and to be more conscious of and impressed by individual role models would make changes in their selections more likely to occur. Conversely, results from older respondents could be expected to be more reliable. It is one of the limitations of this study, however, that sufficiently stable groups of older respondents were unavailable for retest.

Validity

Koul (1984) stated that for questionnaire type instruments, validity can be established by the obvious relationship of the question(s) to the topic, and that the issues can be validated against the actual behavior of the subjects (p. 148). However, Fowler (1984) held that, "When people are asked about subjective states, feelings, attitudes and opinions, there is no objective way of validating the answers" (p. 85). Since it was not possible to observe the actual behavior of the subjects to establish

the validity of this instrument, the researcher must base the validity of the instrument on the obvious and direct relationship of the question posed to the topic under study, and the history of high correlation found in similar situations.

Procedures for Collecting the Data

Copies of the survey instrument were mailed to the test administrators along with cover letters (Appendix F) and instruction sheets for uniform administration of the survey (Appendix G). Test administrators took the materials to their church-related classes and/or meetings, and arranged to give the survey to anyone in the group interested in participating. The respondents completed the surveys according to the guidelines, which allowed approximately five minutes for listing names and qualities (Part A), and five minutes of identifying the listings according to the selection variables in Part B. The demographic information was then completed (Part C), and the surveys were collected by the test administrators. They mailed most of the surveys back to the researcher within four to six weeks of the original mailing, though some groups were unable to take the survey until later. All information was returned to the researcher within three months. The researcher then coded the information in preparation for computer analysis.

Methods of Analysis

Because of the amount of data collected and the number of variables involved in the study, the data were tabulated using the SPSSx package. Several specific programs were written to analyze the data in different ways, increasing the kind and amount of information that could be gleaned from the data, and providing a more accurate interpretation of the information.

Research question one asked who are the women whom Catholic women admire. The researcher obtained frequencies and percentages on all of the data submitted in order to answer this question.

Research question two was concerned with only those women whom Catholic women identified as role models. The researcher analyzed the results for this question by tabulating only those responses that indicated the woman listed was a role model for the respondent. The results are reported in both frequencies and percentages.

Research question three asked which prominent women Catholic women most frequently select as role models. The researcher tabulated the responses and reported the frequencies and percentages of selection of the most frequently named prominent persons selected as role models. Since the question was an open question, the researcher was

faced with a large number of prominent women selected by ten or fewer respondents. In order to deal with the number of prominent women selected, the researcher grouped these prominent women according to professions, and reported the frequencies and percentages of prominent women selected by professions as well as the single most frequently selected individuals.

Research question four focused on the qualities given for the role models identified. The researcher tabulated the qualities listed and reported the frequencies and percentages of those qualities identified by 3% or more of the sample. Qualities named by less than 3% of the sample did not appear to be representative of the respondents.

Research question five sought to identify the typical role model selected by Catholic women. In answering this question, the researcher compiled the results of questions two, three and four to form a composite or typical role model. Frequencies of selection variables, the categories identifying the role models selected, were also used in determining the typical role model selected.

Research question six asked what differences exist between the selection variables or identification categories in Part B and the demographic characteristics in Part C. Question six was intended to surface any differences that might occur in the selection of role models among respondents of various age groups, marital status, and

levels of Catholic education. To analyze the differences among demographic groups, the researcher compared the percentages of the demographic groups on the role models they identified in specific categories. That is, the percentages of respondents in various age groups were compared to see if younger respondents selected married women more frequently than older women did.

In analyzing these differences, the researcher compared the percentages of individuals responding, not the number of responses, since each respondent had the option of repeating responses among her ten possible selections. If, for example, a respondent selected an entertainer as a role model three times, the frequency of her selection would be one among the total number of respondents selecting role models. To count the number of responses instead of the number of persons responding would, in this situation, skew the results. This aspect will be discussed in further detail in Chapter IV.

Conclusion

The researcher utilized the survey method of research to elicit information from Catholic women regarding the role models they selected for themselves. The questionnaire used to carry out the survey posed an open ended question and allowed for up to ten responses by the participants. The

researcher coded the information collected and employed various computer programs to analyze the data.

CHAPTER IV

ANALYSIS OF THE DATA

The purpose of this study was to examine the role models of Catholic women in order to determine the type of women who serve as role models for the respondents, the specific prominent individuals whom the respondents selected as their role models, and the qualities these women most admire in their role models. The sample was obtained from volunteer participants from parishes and Catholic institutions in California, Indiana, Missouri, New York, Ohio and Pennsylvania. During the last week of October, 1986, 750 surveys and instruction sheets, in packets of 30 to 70 surveys, were mailed to 18 volunteer test administrators in the states listed. Most of the surveys were given during the months of November and December, 1986; 77 were completed in January, 1987. Surveys were returned by mail from mid November, 1986 to late January, 1987. Fourteen surveys were returned in mid February, but were not completed according to the instructions. These surveys were therefore not included in the study.

Presentation of the Data

Of the 750 surveys mailed, 458 were completed and returned. Of these, three were completed by males and therefore eliminated from the study. Two others were unscorable and also eliminated. Among the 453 scorable surveys returned, 91 did not identify role models among the women selected. Some of these women chose not to identify role models, but two test administrators failed to instruct their groups to indicate their role models. While these surveys were still included in the study because of the general information they conveyed about women whom Catholic women admired, they adversely affected the percentages of role models chosen among the age groups of the respondents who were not instructed to mark their role models.

Table 3

Number and Percentage of Survey Responses

Surveys	Number	Percentage
Total mailed	750	100.00
Total returned	458	61.07
Scorable forms	453	60.40
Unscorable forms	5	00.67

The 453 respondents returned listed 2,466 women whom they

admired, and identified 1,120, or 45% of those listed, as role models. Respondents could list up to ten women on the instrument. The average number of women listed was 5.4, and the average number identified as role models was 2.5. This last figure would probably have been higher if all groups had been instructed to indicate role models. (See Research Question 6 for a discussion of this problem.)

Demographic Analysis of the Sample

Of those women responding to the survey, 41% were under 19 years of age, 26% were between 31 and 50 years of age, 18% were over 50 years old, and 15% were between 19 and 30. The sample was composed of 53% single women, 33% married women, and a total of 14% religious, widows and those separated or divorced. With regard to the respondents' total education, the sample was split nearly evenly with 32% having completed less than a high school education, 29% having twelve years of education, and 39% with at least two years of college education. Fifty-nine percent had 7 or 8 years of Catholic elementary education, while 25% had no Catholic elementary education. Similarly, 45% attended 3-4 years of Catholic high school, while 27% did not attend a Catholic high school. Seventy-six percent had not attended a Catholic college, and 86% had no CCD experience (nonschool religious education program). The complete demographic

composition of the sample can be found in Appendix H.

Research Questions

The respondents in this study were given the opportunity to select ten women whom they admired, to state the quality most admired in each woman selected, and to decide whether or not the woman selected was a role model for herself. Some respondents listed ten women; most listed fewer than ten. Some women selected the same quality in several women named; many listed a different quality for each person named. Generally, individuals selected could be identified in more than one category, i. e., a married woman could also be a relative, younger than and/or personally known by the respondent. Since the categories are not mutually exclusive, the percentages recorded identify the number of women who met the criteria of that group. Totals for the percentage columns, therefore, do not equal 100%, and such totals would generally not be meaningful for these categories.

The frequencies listed in the results designate the number of responses in a given category, and do not represent the number of persons doing the selecting except for several situations that are so noted. All percentages calculated at .5% or higher have been rounded to the nearest whole percent.

Research Question 1

Who are the women whom Catholic women admire?

Table 4

Women Whom Catholic Women Admire

Category	Number of Women Selected as Being Admired	Percentage of Women Selected as Being Admired
Divorced/Separated	221	9
Known	1363	55
Married	1238	50
Mary	107	24 ^a
Mother	300	66 ^a
Prominent	853	35
Relative	346	14
Saint	96	4
Women Religious	426	17
Younger	252	10

N = 2,466

^abased on 453 respondents

The 453 women responding to this survey selected 2466 women whom they admired. Of those selected, 55% were personally known to the respondents, 50% were married, 35%

were prominent figures, 17% were women religious, 14% were relatives other than their own mothers, and 10% were younger than the women selecting them.

Percentages were based on the 2,466 women named in the survey. The categories of mother and Mary, however, are exclusive in that each woman responding to the survey would have only one mother to list, and similarly, could list Mary only once. Basing the percentages of these two categories on the total number of listings did not seem appropriate, since such percentages would not accurately reflect the strength of these selections. In the categories of mother and Mary, therefore, percentages were based on 453 respondents. Mother was selected by 300 women (66%) responding to the survey. Mary was chosen by 107 (24%) of the respondents.

Since a respondent's mother would be personally known to her and most frequently was a married woman (although some mothers were identified as separated, divorced or widowed) the number of selections of mother impacted the frequencies in the known and married categories as well. If the number of mothers selected is deducted from the number of personally known and married women identified as being admired, the percentages of these two categories would be 43% and 38% respectively. Given the fact that all mothers selected were not identified as married, the percentage of married women would likely be closer to 40% with mothers

deducted. The categories of personally known and married women would still rank second and third highest among admired women selected even if the number of mothers selected was deducted from those categories.

The results of the survey suggest that the women most frequently admired by Catholic women are their own mothers and other women who are personally known to them and who are likely to be married.

Research Question 2

Who are the feminine role models Catholic women select?

Of the 2,466 women named in the survey, 1,120 of them were designated as role models by the 362 women selecting them. Sixty-five percent of the role models selected were personally known to the respondents, 51% were married women, 23% were prominent figures, 17% were women religious and 15% were relatives of the respondents. Based on the 362 women who selected role models, 57% selected Mother and 19% chose Mary.

Again, if the number of mothers selected as role models was deducted from the categories of personally known and married women, the percentages for those categories would drop to 46% and 33% respectively. While these differences would still rank the personally known and married categories among the three highest frequencies, the selection of mother

would rank first.

The results suggest that the women most frequently selected by Catholic women as their role models are women whom they know personally, frequently their own mothers, and usually married women.

Table 5

Women Selected as Role Models

Category	Number of Women Selected as Role Models	Percentage of Women Selected as Role Models
Divorced/Separated	92	8
Known	722	65
Married	573	51
Mary	69	19 ^a
Mother	206	57 ^a
Prominent	262	23
Relative	164	15
Saint	52	5
Women Religious	186	17
Younger	95	9

N = 1,120

^a based on 362 respondents who named role models

Table 6

Comparison of Women Selected as Admired with Women Selected as Role Models

Category	Percentage of Women Selected as Admired	Percentage of Women Selected As Role Models
Divorced/Separated	9	8
Known	55	65
Married	50	51
Mary	24	19
Mother	66	57
Prominent	35	23
Relative	14	15
Saint	4	5
Women Religious	17	17
Younger	10	9

N = 2,466

A comparison of the frequencies and percentages of women whom Catholic women admire with women whom Catholic women selected as role models revealed very similar percentages for the various categories (see Table 6). The differences, however, suggest that women chosen as role models are 10% more likely to be personally known and 12% less likely to be prominent figures than women selected as being admired. Mother is 9% more likely to be selected as

being admired than as a role model, and Mary is 5% more likely to be admired than to be included among the role models. It is interesting to note that respondents generally selected role models who were personally known to them rather than prominent figures, but that mother and Mary were not chosen as role models as frequently as they were selected as being admired.

Research Question 3

Which prominent women do Catholic women most frequently select as role models?

Among the 1,120 women selected as role models, prominent or nationally known individuals were named 245 times, or 22% of all the role models selected. Seventeen, or 1% of those listed by respondents as being prominent apparently were nationally known only in specific circles, and the researcher was unable to place them in professional groups for analysis.

Fifty-one respondents selected Mother Theresa of Calcutta, making her the most frequently named individual. Eleanor Roosevelt was selected as a role model by 16 women and Nancy Reagan was named by 15. These three women accounted for 82 of the prominent women selected. No other individual was named as a role model by more than ten respondents.

Table 7

Prominent Women Selected as Role Models

Category	Number of Prominent Women Selected as Role Models	Percentage of All Women Selected as Role Models	Percentage of Prominent Women Selected as Role Models
Athletes	11	1	4
Businesswomen	2	-	1
Civil Rights	16	1	7
Entertainers	32	3	13
Foreign Rulers	13	1	5
Humanitarians	58	5	24
Political Figures	14	1	6
Presidents' Wives	51	5	21
Science Related	17	2	7
Spiritual Leaders	11	1	4
Writers/Artists	20	2	8

N = 245

As a group, humanitarians--primarily Mother Theresa of Calcutta--and presidents' wives were selected most frequently. Selections of Eleanor Roosevelt and Nancy Reagan accounted for more than half the number of

presidents' wives selected, but the wives of all presidents since Nixon were included, as well as Rose Kennedy, the mother of John F. Kennedy.

A variety of entertainers, predominantly actresses and singers, composed the third most frequently named group of prominent role models. No single entertainer dominated this category. Twenty writers and artists, including Pearl Buck, Emily Dickinson and Georgia O'Keefe, were named. The 17 women known for their involvement in science included Sally Ride, Christa McAuliff and Amelia Earhart. The group of political figures included individuals like Geraldine Ferraro, Jeanne Kirkpatrick and Sandra Day O'Connor who held political positions of their own. Civil rights activists such as Harriet Tubman, Sojourner Truth and Susan B. Anthony accounted for 16 of the 245 prominent women selected as role models.

Spiritual leaders like Mother Angelica and Rosemary Ruether were selected 11 times, as were women athletes like Chris Evert Lloyd and Mary Lou Retton. Two businesswomen were named as prominent role models.

The results, therefore, suggest that the prominent women most frequently selected as role models are Mother Theresa of Calcutta and the wives of United States presidents. This may be attributed to the fact that these women probably receive the widest general publicity in the public press, religious press and television. Nearly all of

them have been the subject of at least one major television presentation.

Research Question 4

What are the qualities Catholic women identify in the feminine role models they select?

The most difficult task involved in coding the surveys for tabulation was the problem of interpreting the qualities selected. Since the selection of qualities, like the selection of the women themselves, was not restricted to a predetermined list, many of the characteristics named were somewhat ambiguous, such as "a sweet disposition." Some were synonyms or closely related in meaning so as to be counted with other qualities, such as grouping courage, daring and bravery. Some, like "a great mom," were unscorable. The most frequently given reason for the selection of Nancy Reagan was her work on the drug problem. Since the researcher had no way of knowing whether that statement should be interpreted as dedication to a cause, concern for others, leadership, or some other quality, it was also among the unscorable responses.

Scorable responses, however, numbered 1,062, and ranged over 55 qualities from acceptance to independence. The wide range of items resulted in generally low percentages for all items. However, the most frequently named qualities for

which role models were selected were loving and caring, courage, service, capability, strength and faith. Loving and caring were tabulated together because they were generally listed together by the respondents. These six qualities accounted for 44% of the scorable responses. All other qualities were listed by less than 3% of the respondents.

Table 8

Qualities for Which Role Models Were Selected

Quality	Frequency of Qualities Selected	Percentage of Qualities Selected
Loving/Caring	175	16
Courage	96	9
Service	58	5
Capability	52	5
Strength	46	4
Faith	44	4

N = 1,062

The results of this tabulation suggest that loving and caring are the most frequently admired attributes in the role models selected by Catholic women. Courage is also frequently admired in role models. Loving and caring,

service and faith are qualities that the Catholic Church has traditionally encouraged in women. Courage, capability and strength seem to be qualities that women have come to value through their everyday struggles and experiences. The fact that they are listed so frequently by Catholic women would appear to indicate the importance these qualities have assumed in the lives of Catholic women, while not denying or ignoring the importance of the more traditional virtues.

Research Question 5

Who is the typical female role model Catholic women select?

Based on the data gleaned from research questions two, three and four, a composite image of the typical feminine role model selected by Catholic women can be constructed.

The results suggest that the typical feminine role model selected by Catholic women is likely to be the woman's own mother. The usual role model would typically be older than the selector, and personally known to her. Ordinarily the role model would appear to be selected for her loving and caring disposition, but may also inspire the selector with her (the role model's) courage. The typical role model would not likely be a prominent figure, but if a prominent woman was selected as a role model, she would more likely be a humanitarian or a presidential first lady than a woman

known for any other position or achievement.

The typical role model, then, is a personally known, married woman, older than the selector, admired for her loving and caring.

Research Question 6

What differences exist among the selection variables in Part B and the demographic characteristics in Part C?

One of the more interesting aspects of this study was the possibility of obtaining information about differences in the selection of role models by women of various ages, marital states, and education, particularly Catholic education. These areas comprised the demographic information requested of the respondents in Part C. The respondents were instructed to identify the role models they selected by the role models' marital status, prominence, age and relationship to the respondent. The respondents were also asked to identify their mothers, women religious, saints of the Catholic Church, and Mary, the mother of Jesus, if they had selected any of these women as role models. These were the selection variables found in Part B of the instrument.

One of the difficulties in interpreting this information was the fact that respondents could and did select varying numbers of role models. One respondent, for

example, might select one or two of the women whom she listed as role models while another respondent in the same demographic group might select five or six role models. Percentages based on the number of role models selected would be considerably different from percentages based on the number of women selecting role models. This research question was intended to examine the selections of role models by women in different demographic groups, not the number of role models they selected. If, for example, five of a total of ten respondents in the 41-50 year old age group collectively selected 25 role models, the percentage of 41-50 year old women selecting role models, based on the number of role models selected, would be 20%. Based on the number of women selecting role models, however, the percentage would be 50%. The researcher considered it more correct to report that 50% of the 41-50 year old respondents selected role models. Therefore, the researcher has based the percentages reported here on the number of women in the demographic group, not the number of role models they selected.

This interpretation of the data also provided a more accurate basis for comparison of demographic groups. Sample sizes varied widely in some of the demographic groups. The single women responding to this survey, for example, numbered 242, while only nine were divorced or separated. Each demographic classification generally had one

particularly low cell. Besides this problem, the 19-23 and 24-30 year old respondents, who were few in number in the first place, were concentrated in the survey groups in which test administrators failed to have the respondents mark those women whom they considered to be role models. If percentages of role models selected were computed for these groups, their percentages would become even smaller because of this administrative error. Groups where respondents were asked to mark the role models, for example, identified 79% to 89% of the women they listed as role models. For the groups that included respondents who were not asked to identify role models, these percentages dropped to 39% and 57%.

The researcher felt that this problem skewed the data to the point of making the group percentages irrelevant. Percentages based on the total number of respondents in the group would fail to pick up any differences in the categories affected by administrative error. In order to correct for this situation, the researcher computed percentages based on those respondents in each group who actually selected role models. This procedure not only allowed smaller groups to be compared more evenly with larger groups, but it also eliminated the bias against those groups with fewer members reporting role models. Percentages computed on this basis would be accurate for the number of respondents selecting role models in each group,

and comparisons of variations would reflect actual differences in selections rather than errors in data collection or effects of group size. While eliminating some problems in data interpretation, this procedure did result in greatly reducing the sample number for some of the demographic groups in the study.

All percentages considered in analyzing research question 6, therefore, have been based on the number of respondents in each group who actually selected role models.

For the following analysis:

N = total number of respondents who selected one or more role models

n = number of respondents in a particular demographic group who selected one or more role models

$\%$ = percentage of the number of respondents selecting a role model in a given category.

Demographic differences in the selection variable groups are based on Tables 9 through 15. The researcher was also interested in the marital composition of the age and education groups, such as knowing how many of the 31-40 year olds were married, divorced or separated, religious, or widowed. These tables are in Appendices I through N.

Table 9

Role Models Selected by Respondents of Varying Ages

	under 19		19-23		24-30		31-40		41-50		51-60		60+	
Cate-	n=166		n=15		n=16		n=54		n=43		n=33		n=34	
gory	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Div/Sep	40	24	5	33	6	38	12	22	6	14	7	21	1	3
Known	141	85	13	87	16	100	49	90	37	86	31	94	32	94
Married	142	86	11	73	15	94	43	80	38	88	29	88	26	76
Mary	16	10	3	20	2	13	10	19	17	40	9	27	11	32
Mother	85	51	10	67	14	88	36	67	24	56	18	55	18	53
Prom.	85	51	5	33	6	38	12	22	23	53	17	81	8	24
Relative	69	42	3	20	5	31	12	22	11	26	14	42	13	38
Saint	15	9	2	13	2	13	6	11	7	16	6	18	4	12
Wom Rel	28	17	2	13	4	25	16	30	24	56	17	52	17	50
Younger	14	8	2	13	1	6	4	7	11	26	15	45	18	53

N = 361

Table 10

Role Models Selected by Respondents of Varying Marital States

Category	Single		Married		Div/Sep		Relig		Widowed	
	n = 196		n = 117		n = 7		n = 33		n = 7	
	F	%	F	%	F	%	F	%	F	%
Div/Sep	47	24	23	20	3	43	3	9	1	14
Known	170	87	108	92	4	57	29	88	7	100
Married	168	86	102	87	5	71	23	70	5	71
Mary	23	12	32	27	2	29	9	27	2	29
Mother	106	54	74	63	3	43	17	52	3	43
Prominent	99	51	40	34	5	71	10	30	2	29
Relative	75	38	38	32	3	43	8	24	3	43
Saint	21	11	10	9	0	0	9	27	2	29
Wom Rel	38	19	38	16	3	43	26	79	3	43
Younger	16	8	30	27	2	29	14	42	3	43

N = 360

Table 11

Role Models Selected by Respondents with Varying Levels of
Total Education

Category	Less than		High		College		More than	
	High School		School		College		College	
	n = 131		n = 113		n = 66		n = 52	
	F	%	F	%	F	%	F	%
Div/Sep	32	24	21	19	14	21	10	19
Known	110	84	101	89	58	88	50	96
Married	115	88	93	82	54	82	42	81
Mary	17	13	23	20	14	21	15	29
Mother	69	53	66	58	40	61	30	58
Prominent	67	51	40	35	27	41	23	44
Relative	53	40	40	35	19	29	15	29
Saint	15	11	3	3	14	21	10	19
Wom Rel	21	16	32	28	18	27	38	73
Younger	12	9	23	20	13	20	17	33

N = 362

Table 12

Role Models Selected by Respondents with Varying Levels
of Catholic Elementary Education

Category	Years of Catholic Elementary Education							
	0		1-3		4-6		7-8	
	n = 78		n = 21		n = 46		n = 217	
	F	%	F	%	F	%	F	%
Div/Sep	23	29	6	29	10	22	38	18
Known	67	86	19	90	39	85	194	89
Married	66	85	15	71	39	85	184	85
Mary	9	12	0	0	7	15	53	24
Mother	43	55	11	52	22	48	129	59
Prominent	32	41	10	48	21	46	94	43
Relative	24	31	10	48	16	35	77	35
Saint	7	9	0	0	6	13	29	13
Wom Rel	11	14	5	24	8	17	85	39
Younger	15	19	5	24	3	7	42	19

N = 362

Table 13

Role Models Selected by Respondents with Varying Levels
of Catholic High School Education

Category	Years of Catholic High School Education					
	0		1 - 2		3 - 4	
	n = 87		n = 111		n = 164	
	F	%	F	%	F	%
Div/Sep	24	28	26	23	27	16
Known	78	90	95	86	146	89
Married	72	83	97	87	135	82
Mary	18	21	15	14	36	22
Mother	50	57	60	54	95	58
Prominent	32	37	57	51	68	41
Relative	31	36	37	33	59	36
Saint	6	7	13	12	23	14
Wom Rel	23	26	18	16	68	41
Younger	20	23	13	12	32	20

N = 362

Table 14

Role Models Selected by Respondents with Varing Levels
of Catholic College Education

Category	Years of Catholic College Education							
	0		1-2		3-4		4+	
	n = 285		n = 7		n = 55		n = 15	
	F	%	F	%	F	%	F	%
Div/Sep	60	21	3	43	14	25	0	0
Known	248	87	6	86	51	93	14	93
Married	241	85	6	86	47	85	10	67
Mary	49	17	1	14	17	31	2	13
Mother	158	55	6	86	34	62	7	47
Prominent	122	43	3	43	28	51	4	27
Relative	109	38	0	0	15	27	3	20
Saint	25	9	1	14	15	27	1	7
Wom Rel	65	23	1	14	31	56	12	80
Younger	44	15	2	29	13	24	6	40

N = 362

Table 15

Role Models Selected by Respondents with Varying Levels
of CCD Education

Category	Years of CCD Education									
	0-1		2-4		5-6		7-8		9-12	
	n = 305		n = 25		n = 7		n = 18		n = 7	
	F	%	F	%	F	%	F	%	F	%
Div/Sep	60	20	7	28	1	14	6	33	3	43
Known	263	86	25	100	7	100	17	94	7	100
Married	253	83	23	92	6	86	15	83	7	100
Mary	63	21	1	4	2	29	3	17	0	0
Mother	167	55	16	64	5	71	11	61	6	86
Prominent	133	44	10	40	2	29	10	56	2	29
Relative	106	35	9	36	2	29	6	33	4	57
Saint	37	12	1	4	0	0	3	17	1	14
Wom Rel	93	30	7	28	2	29	5	28	2	29
Younger	57	19	2	8	1	14	4	22	1	14

N = 362

Demographic Differences in the Selection of Divorced or Separated Women as Role Models. Ninety-two divorced or separated women were selected as role models by 72 or 20% of the respondents selecting role models. Three percent of those respondents over 60 years old selected a divorced or separated woman as a role model, while 38% of the 24 to 30 year old group selected a divorced or separated woman as a role model. This could reflect the situation of more younger women knowing or knowing of divorced or separated women.

Not surprisingly, 43% of the divorced or separated respondents selected divorced or separated women as role models. This figure dropped to 24% for single respondents, and only 9% of the women religious respondents selected a divorced or separated woman as a role model. Similarity of marital status would seem to influence these figures, with more divorced or separated women having a greater appreciation of other women in the same marital situation.

Only a 5% difference occurred among total education groups and their selection of divorced or separated women as role models, but those with less Catholic elementary and high school education tended to select a greater percentage of divorced or separated women as role models than groups with more Catholic education. A greater percentage of those having 1-2 years of Catholic college education, however, selected divorced or separated role models as

compared with respondents having no Catholic college education or those having more than two years of Catholic college education. Those respondents having the most CCD education also selected the highest percentage (43%) of divorced or separated women as role models. The researcher can offer no explanation for this occurrence, but would recommend that the findings for the Catholic college women and the CCD group be tested among a larger sample of Catholic women in those demographic groups before considering the results definitive.

It should be noted that the frequencies of divorced or separated women being identified as role models was dependent upon the respondents' knowledge of the marital status of the women selected. The researcher noted that some of the prominent women listed in the survey were not identified as being divorced or separated, indicating that the respondents were unaware of the selected woman's marital status. In one sense, this may have skewed the data, but in another sense, if the marital status was not known to the respondent, it would indicate that this factor was not important to the respondent in either selecting or rejecting a women as a role model.

Demographic Differences in the Selection of Personally Known Women as Role Models. Seven hundred twenty-two personally known women were selected as role models by 319

respondents. The selection of personally known women as role models was consistently high (85%-100%) among all age groups.

Among the marital status groups of respondents, only 57% of the divorced or separated respondents selected personally known role models as compared with 87%-100% selection by other marital groups. It may be that divorced or separated respondents feel a need to look outside their circle of acquaintances to find role models to whom they can relate.

Among total education and Catholic education groups, no particular differences or patterns appeared. All education groups reported high (mid 80 to low 90) percentages of selecting personally known women as role models.

Demographic Differences in the Selection of Married Women as Role Models. Five hundred seventy-three married women were selected as role models by 304 respondents. Selection of married women as role models was lowest for the 19-23 year old group (73%) and highest for the 24-30 year olds (94%). The other age groups were fairly consistent, ranging from 76% to 88% in their selection of married women as role models. The difference in the high and low scores being reported by adjoining age groups may be due to the career focus of these two groups. The 19-23

year olds tend to be more concerned with beginning a career, and women in their late 20's tend to be more concerned with integrating marriage with a career already begun. This interpretation would be consistent with the social and developmental trends occurring in society.

Differences among the marital status of the respondents showed that single and married respondents selected married women as role models at least 15% more frequently than divorced or separated, women religious and widowed respondents. This difference is most likely due to women selecting role models with similar marital situations. The fact that single women selected married women as role models as frequently as married respondents is not surprising since the majority of single respondents in this study were under 23 years of age. Most younger women probably know more married women than those in other marital situations. Most also plan to be married themselves, and may not as yet have seriously considered alternative lifestyles or careers.

This same reasoning may account for 88% of the women with less than a high school education having selected married women as role models; 96% of those with less than 12 years of education were single women under 19 years of age. Those respondents with more than a high school education selected married women as role models somewhat less frequently (82% and 81%).

Other than an unexplainable dip from 85% to 71% by women with 1-3 years of Catholic elementary education, there appeared to be no difference in the selection of married women as role models from a Catholic educational standpoint for grades 1 through college. Respondents having more than four years of Catholic college education, however, showed a considerable drop in the selection of married women as role models. Breaking from a consistent mid 80% level, 67% of the respondents with more than four years of Catholic college education selected married women as role models. The most plausible explanation for this difference may be that 11 of the 15 respondents with more than four years of Catholic college education were women in religious life. The percentage of married women selected by this education group, however, is lower than the percentage of women religious selecting married women as role models. Women religious selected 23 married women as role models while only 10 married women were selected by the more than four years of Catholic college group. It would appear that some other factor besides the marital status of the respondents is involved here. Such a factor may be that those women with more education have been exposed to career and lifestyle options and a greater diversity of role models than have women with less education.

Demographic Differences in the Selection of Mary as a Role Model. Mary, the mother of Jesus, was selected as a role model by 69 respondents. Forty percent of the 41-50 year old group of respondents selected Mary as a role model. Respondents in their 50s and those over 60 selected Mary as a role model 27% and 32% respectively. Mary was selected as a role model by 10% to 20% of the younger respondents. Apparently Mary has more appeal as a role model to those respondents over 40.

Mary was consistently selected as a role model by 27% to 29% of the married, divorced or separated, widowed and religious respondents, but only 12% of the single respondents selected Mary as a role model.

The selection of Mary as a role model generally increased with the total education of the respondents. A larger percentage of the respondents with 7-8 years of Catholic elementary education, and those with 3-4 years of Catholic college education selected Mary as a role model than any of the other Catholic education groups. Those with no Catholic high school education and those with 4 years of Catholic high school education selected Mary with the same frequency.

Thirty-one percent of the respondents with four years of Catholic college education selected Mary as a role model while only 13% of those with more than four years of Catholic college education selected her. It is interesting

to note the women religious in the composition of these two groups in looking for an explanation of this difference. Forty-eight percent of the respondents with more than four years of college education were religious, while 73% of those with more than four years of Catholic college education were religious. As a group, 27% of the women religious respondents selected Mary as a role model, yet only 13% of the Catholic college group of which they were the majority selected Mary. This suggests that the more Catholic college education women religious receive, the less likely they are to select Mary as a role model.

Mary was selected as a role model by 21% of those respondents having no CCD instruction, by 29% of those having 5-6 years of CCD, and not at all by those with 9-12 years of CCD instruction.

Except for Catholic elementary education, the selection of Mary as a role model does not appear to increase with the amount of Catholic education.

Demographic Differences in the Selection of Mother as a Role Model. Mother was selected as a role model by 205 or 55% of the respondents. While more than 50% of the respondents in all age groups selected mother as a role model, there was a definite pattern in the selection of mother over age, peaking at 88% for the 24-30 year olds, and then declining. Sixty-seven percent of both the 19-23

year olds and the 31-40 year olds selected mother as a role model. The percentage of selection for the other age groups ranged in the 50s. (See Figure 1.)

This data would suggest that appreciation of mother as a role model is highest among 19-40 year old women, and is especially so for 24-30 year olds. This latter is the age group that usually is entering the work force and/or getting married or both. It would appear that these women are particularly open to the influence of their mothers as role models. It would be interesting to know how many of the mothers selected are working women. If they follow the general social trend, they probably are working mothers and would therefore be in a position to serve as models for their daughters whether the daughters chose careers or marriage or both

Mother was most frequently selected as a role model by married women, but over 50% of the single and religious respondents also selected mother. Forty-three percent of the divorced or separated and widowed respondents selected mother as a role model for themselves.

There was little difference in the total education of the respondents and their selection of mother as a role model. While 53% of those with less than 12 years of education selected mother, 58% of high school graduates and those with more than four years of college selected mother. Sixty-one percent of the college graduates selected mother.

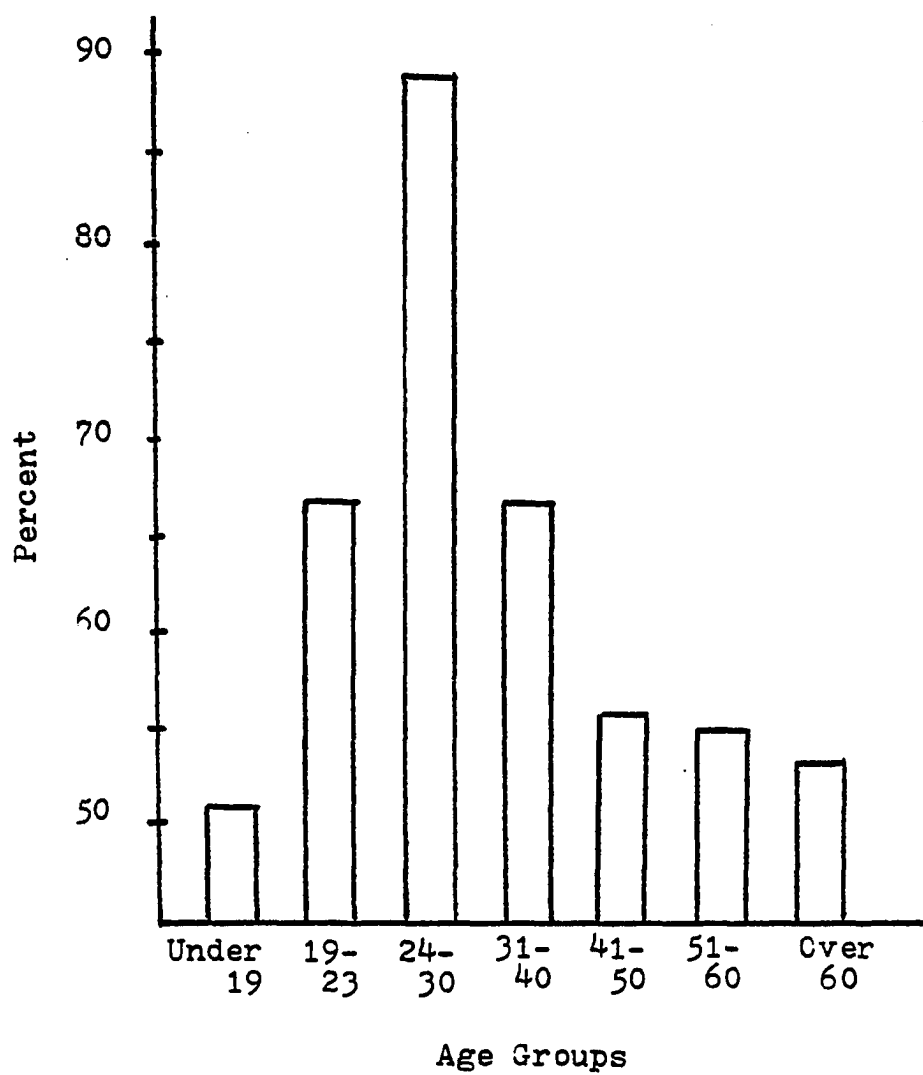


Figure 1. Mother Selected as Role Model by Various Age Groups.

Examining the amount of Catholic education revealed little difference in the selection of mother as a role model among the elementary and high school levels. A definite decline in the selection of mother as a role model appeared among the Catholic college education levels. Eighty-six percent of those respondents with 1-2 years of Catholic college education selected mother as a role model. Sixty-two percent of the respondents with 3-4 years of Catholic college education selected mother, and 47% of the respondents with more than four years of Catholic college education selected her as a role model.

Respondents with 9-12 years of CCD instruction selected mother more frequently than respondents having fewer years of CCD experience.

Demographic Differences in the Selection of Prominent Women as Role Models. The survey results showed that 262 prominent women were selected as role models by 157 respondents. Prominent women appeared to be selected as role models more frequently by those respondents under 19 and between 40 and 60 years of age. A higher percentage of the 51-60 age group selected prominent role models than any other group, while fewer 31-40 and over 60 year old respondents selected prominent role models than did the others. This suggests that prominent women may be of greater importance to those not yet engaged in public life,

and to those who have had sufficient experience in it to appreciate the women who have achieved prominence. Those over 60 may no longer feel a need to achieve or to succeed in a manner similar to prominent figures.

More divorced or separated and single women selected prominent role models than did married, religious or widowed respondents. A possible explanation for this might be that singles and divorced or separated women (who are in effect single or might be single parents) tend to have a greater need to succeed, or may have higher career goals than the other lifestyle groups, and may more readily look to prominent women for clues for career success. Single women, who tend to be among the youngest respondents in this study, would also tend to have high expectations for their futures. Because of their lack of experience in the work world, they may also lack personally known career models, and thus may depend more on prominent women for their inspiration.

Similarly, more high school students (the under 19 year olds) selected prominent women as role models than did groups having more education. Education groups that were predominantly composed of young, single women selected prominent women more frequently than the others, except for the Catholic college groups. Respondents with 3-4 years of Catholic college education selected prominent women most frequently (51%) among the Catholic college groups, while

those with more than four years of Catholic college education selected prominent women the least often. Again, this may be influenced by the larger number of single women in the 3-4 year group, and the majority of women religious in the more than four year group.

Demographic Differences in the Selection of Relatives as Role Models. The results of the survey showed that 164 relatives were selected as role models by 127 respondents. The survey instructions specified that a woman identified as a relative must be a relative other than mother. There are no duplications here in identifying the same person in both the category of mother and the category of relative.

While 15% of the total number of women selecting role models selected relatives other than mother, more respondents under the age of 19 and those between the ages of 51-60 selected relatives as role models than did respondents in the other age groups. Respondents in the 19-23 year old group selected the fewest relatives as role models. This suggests that relatives may be more important to younger women, that relatives may lose some of their importance to women during their middle years, and that relatives may regain their importance to women in the women's later years. Interestingly, the 19-50 age groups of respondents most frequently selected mother as a role model. There appears to be an inverse relationship among

the age groups of respondents here; the more frequently mother was selected as a role model, the less frequently other relatives were selected.

More divorced or separated women and widows selected relatives as role models (43% for both groups) than did other marital groups. Women in these groups may have a greater need for family support, and thus find more role models among relatives than women in the others groups. The percentage of single women selecting relatives was also fairly high (38%), and 32% of the married women selected relatives as role models. Twenty-four percent of the religious respondents selected relatives as role models. The selection of relatives as role models may be lowest for women religious because women religious may be more likely to find support among their religious community members than among their blood relatives. These findings tend to indicate a relationship between a woman's source of support and her selection of relatives as role models.

By total education of the respondents, those not yet completing a high school education selected relatives as role models more frequently than those having more education. The respondents' opportunities for meeting other possible role models outside the family circle might account for these selections. The percentage of those with Catholic college background tend to support the same possibilities; fewer of those respondents with Catholic

college experience selected relatives as role models than any other educational groups including CCD. Fifty-seven percent of those respondents having 9-12 years of CCD selected relatives as role models. This was the highest percentage of all demographic groups. The group was composed of only seven respondents, two single women and five married women. Fewer than 40% of the single and married women selected relatives as role models. While only four of these seven respondents selected a relative as a role model, this result is still rather intriguing.

Demographic Differences in the Selection of Saints as Role Models. There appeared to be minimal interest among all demographic categories in the selection of women saints as role models. For the total survey, 17 saints were selected as role models 52 times by 42 respondents. The most frequently named saints were Joan of Arc, selected by 12 women, Theresa of Liseaux, selected by seven respondents, Elizabeth Seton and Clare of Assisi, each selected by five women and Teresa of Avila selected by four. Twelve other saints were selected by three or fewer respondents. The researcher found it interesting that the most frequently selected woman saint, Joan of Arc, is the most militaristic woman in the Canon of Saints. Her accomplishments were achieved in a man's arena (military battles) doing a man's job (leading an army) and even

wearing a man's garb. A large part of the suspicion that led to her condemnation as a witch was her refusal to wear women's clothing.

The number of women selecting saints as role models varied only 9% among the different age groups. Eighteen percent of the 51-60 year old group selected saints as role models while 9% of the under 19 year old group did so.

The percentage of the selection of women saints as role models rose to its highest among the marital groups. Twenty-seven percent of the women religious and 29% of the widowed respondents selected women saints as role models. This is possibly due to the fact that most women saints canonized by the Catholic Church were either religious or widows. No divorced or separated respondents selected a saint as a role model.

Twenty-one percent of the respondents with four years of college education selected saints as role models while 3% of the high school educated respondents selected saints as role models. Except for those respondents with four years of Catholic college experience, Catholic education and CCD instruction appeared to have little effect on the selection of women saints as role models.

Demographic Differences in the Selection of Women Religious as Role Models. The results of the survey showed that 186 women religious were selected as role

models by 109 respondents. The selection of women religious as role models ranged from 13% for the 19-23 year olds to 56% of the 41-50 year olds. Selection of women religious generally increased with the age groups until peaking at the 41-50 year group. There was a slight decline after that, but the selection of women religious as role models remained fairly high through the older groups. Part of the higher percentage of selection of women religious among the older age groups may be due to the number of women religious respondents who were in those age groups, but the overall pattern still suggests that as respondents grow older they tend to select more women religious as role models.

Sisters and nuns may not have as great an importance as role models for women under 40 due to younger women's general preoccupation with family and career. Women religious are not generally seen as sharing their concern for families and careers. After the age of forty, adult developmentalists suggest that people tend to focus more on philosophical goals, and women religious may then have more to offer other women as role models. More women over 40 tend to have the time to become involved in church-related activities than younger women. This might also partly explain the selection of women religious as role models as some respondents enter the years of their lives when they have more contact with women religious in parish and

religious oriented activities.

Not surprisingly, women religious were selected as role models more frequently by women religious respondents than by any other marital group. What is interesting, however, is that women religious were selected more frequently as role models by divorced or separated women and widows than by single or married respondents. Respondents in these two groups may consider women religious as similar to themselves in marital status. Women religious are also ministering more frequently to divorced and separated women and widows than previously, and this fact may account for some of their selection as role models by these marital groups.

When compared by total education, the number of women religious selected as role models tended to increase with the total education of the respondents. Since 73% of the respondents with more than four years of college education are women religious, this may account for a good part of the 73% of post college educated women selecting women religious as role models. The selection of women religious as role models generally tended to increase with the amount of Catholic education, but it remained virtually unchanged when compared across years of CCD instruction.

Demographic Differences in the Selection of Younger Women as Role Models. The survey results showed that 95

women who were younger than the respondents selecting them were chosen as role models by 65 respondents.

While some women in all age groups selected younger women as role models, respondents in age groups over 40 increasingly selected younger women as role models. Fifty-three percent of those over 60 years old selected younger women as role models. This suggests that older respondents recognized and appreciated the qualities and accomplishments of younger women, and that the respondents did not relate the idea of role models solely to those who were older than themselves. It would also indicate that older women still feel the need for role models. Eighty-nine percent of the respondents who were over 60 years old selected role models.

Fewer single respondents selected younger women as role models than any other group, undoubtedly because of the fact that most of the single women in the study were under 24 year of age. Conversely, 43% of the widows selected younger women as role models. Widows tend to fall into the older age groups. The percentage of younger women selected as role models by women religious was nearly as high as that of widows (42%). This may again be due to the fact that a fair number of the religious responding to the survey were among the older respondents.

A comparison of the selection of younger women as role models by the total education of the respondents paralleled

the other findings. The more education the respondents had, the more frequently they selected younger role models. These findings were consistent with selections by Catholic college experience; the more Catholic higher education the respondents had, the more frequently they selected younger women. No relationship or pattern was evident between Catholic elementary, high school and CCD and the selection of younger women as role models.

These results are probably best attributed to the simple fact that the older the respondents become, the more younger women there are from which to select role models.

Summary

The data collected in this survey yielded the names of 2,466 women whom Catholic women admired. Three hundred sixty-two of the 453 respondents who selected role models from among their admired women named 1,120 of the women as role models for themselves.

An analysis of their responses indicates that the respondents were most likely to admire their own mothers, married women, and those whom they knew personally.

The role models that Catholic women most frequently selected for themselves were virtually the same as those whom they admired. The top three categories--mother, married and those whom they knew personally--were the same.

The prominent women whom Catholic women selected most frequently as role models for themselves were Mother Theresa of Calcutta, Eleanor Roosevelt and Nancy Reagan.

The qualities for which Catholic women selected their role models included the more traditional Catholic virtues of loving and caring, service and faith, but the qualities of courage, ability or capability and strength were also frequently named by the respondents.

The typical female role model selected by Catholic women would likely be an older, married woman, quite possibly the mother of the selector, who would probably be selected for the love and care she exhibits to others, as well as for her courage, service and ability.

Differences do occur in the selection of various role models depending on the age, marital status, and educational background of the women doing the selecting, but the differences do not appear to be significant. Differences between age groups and marital status groups tend to more clear than differences in educational background. Generally, the amount of Catholic education appears to make little difference in Catholic women's selection of role models.

CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS

AND RECOMMENDATIONS

Summary

The purpose of this study was to examine the feminine role models of Catholic women in order to determine the type of women who serve as role models for them, the specific prominent individuals whom they select as their role models, and the qualities these women most admire in their role models.

The review of the literature supported the effectiveness of modeling in general, and the continued importance of role models for women throughout their adult development. Most of the research on feminine role models, however, centered on the impact of female role models on young women who selected nontraditional careers. Aside from career studies, the researcher found no specific study that elicited from women information about their choices of role models.

An examination of the feminine role models set forth by the Catholic Church for the edification of its female members revealed that such role models had little relevance

to the day-to-day existence of women, and, whether consciously or not, basically served the purposes of antifeminist churchmen.

The Catholic Church has selected Mary, the mother of Jesus, as its preeminent role model and epitome of holiness and virtue. For most women, the interpretation of having Mary as a role model seems to have been translated into being totally dedicated to the service of others, denying one's own needs and even one's abilities in the name of humility, and being completely docile to church authority. A growing number of Catholic women today are rejecting that interpretation if not the role model.

The review of the literature revealed that the Catholic Church has not only been negligent in its attention to role models for its female members, but that it has a long history of excluding women from leadership roles within its formal institution. More and more Catholic women are challenging that structure and are becoming increasingly dissatisfied with the interpretations of history and theology that categorically deny their gifts and abilities, especially since there is growing evidence that those interpretations are inaccurate.

This study was designed to gather descriptive information from Catholic women pertaining to their selections of role models. The researcher hopes that this data will enable church leaders to better serve the needs of Catholic women, and to find and promote more effective

role models for Catholic women.

The basic procedure used in this study was the survey research method. The study was carried out by means of a questionnaire administered to groups of women who met on church premises. The sample was drawn from the nonethnic population of Catholic women in rural, urban and suburban parishes and Catholic institutions in six states. Four hundred and fifty-three volunteer participants responded to the questionnaire, naming 1,120 women whom they considered to be role models for themselves.

The respondents identified the role models they selected according to selection variables or categories. The researcher selected these particular variables or categories for their pertinence to feminine role models and to the Catholic Church. The categories of canonized saints, Mary and women religious focused on identifying traditional Catholic role models. The selection variables dealing with marital status, relationship, age, personal knowledge and prominence were intended to identify the typical role model, and to represent the more common areas of life from which women might draw their role models.

Demographic information about the respondents included age, marital status and education, particularly Catholic education, with the intention of comparing this information with respondents' selections. This comparison would hopefully yield more specific data about the role models selected by Catholic women.

The researcher analyzed the data by frequencies and percentages of selection to identify the typical descriptive elements, and by percentages of demographic groups selecting role models to assess differences in the selection of role models by various age, marital and educational groups.

The results of the study related to the research questions were:

1. Who are the women whom Catholic women admire? Sixty-six percent of the respondents selected their own mothers as the women whom they most frequently admired. Respondents identified 55% of the women they admired as being personally known to them. Married women accounted for 50% of the women whom respondents admired.
2. Who are the feminine role models Catholic women select? Respondents identified 65% of the women they selected as role models as being personally known to them. They selected their own mothers as role models 57% of the time, and they noted that 51% of the women whom they selected as role models were married women.
3. Which prominent women do Catholic women most frequently select as role models? Respondents selected 22% of their role models from among prominent, or nationally known, individuals. Twenty-four percent of the prominent women they named were humanitarians. Mother Teresa of Calcutta, selected as a role model by 51 respondents, accounted for 88% of the humanitarian group. Twenty-one

percent of the prominent women selected as role models were presidents' wives, particularly Eleanor Roosevelt and Nancy Reagan.

4. What are the qualities Catholic women identify in the feminine role models they select? Sixteen percent of the respondents identified loving and caring as the quality for which their role models were selected. Courage was named by 9% of the respondents, service and ability were each chosen by 5% of the respondents, and both strength and faith were the qualities selected by 4% of the respondents.

5. What is the typical feminine role model Catholic women select? The typical feminine role model selected by Catholic women was a composite figure based on the results of research questions two, three, and four. Respondents selected as their typical role model a personally known, married woman who is not a prominent individual, but probably the selector's own mother. She would most likely be selected for her loving and caring.

6. What differences exist among the selection variables in Part B of the instrument with demographic characteristics in Part C? Catholic women did select different role models based on the respondents' ages, marital status, and education, but these differences were generally not significant. The amount of Catholic education and CCD instruction appeared to have less influence on the selection of role models than had age, marital status and total education.

Conclusions

Based on the results of this study, the researcher drew the following conclusions.

1. The age of the selector and the age of the role model appear to be irrelevant in the selection of role models. Respondents were not required to indicate role models among the women they admired, and some did not. The majority of respondents, however, did identify role models, and included in their selections women whom they considered to be younger than themselves. Respondents under the age of 19 selected role models younger than themselves as did respondents in all other age groups. Also, 79% of the respondents over 60 years of age selected role models, indicating that role models are as important in later life as they are in younger years. Apparently, women are open to other women as role models regardless of their own age or of the age of the role model.

2. Except for single women, role models of various marital states were selected most frequently by women in the same marital situations. Married respondents selected married women as role models more frequently than any other respondents; separated and divorced respondents selected separated and divorced role models more frequently than other respondents; and women religious respondents selected women religious role models more frequently than any other

group of respondents.

This pattern indicates that women select role models who have direct experience of their particular states in life. While this is probably not surprising to anyone, it serves to emphasize the need for role models to represent every state in life. The Catholic Church has not paid much attention to this factor, and it has some implications which will be discussed in the next section.

3. While the researcher only specified mother as a related role model and grouped all other relatives into another category, many respondents listed grandmothers, sisters, aunts and in-laws among their role models. (These women were listed as such in Part A of the instrument.) Collectively, mothers and relatives accounted for 370 (33%) of all role models named.

This finding indicates that families are an important source of role models for their female members. The impact family members may have as role models will probably lessen as society becomes more mobile with fewer family members living near each other, and as the number of intact and extended families decreases. It will be interesting for future researchers to note what role models will fill the void created by a diminishing number of family role models.

4. Among the role models selected, the respondents indicated a strong preference for living persons. The study intentionally allowed respondents to select historic figures if they were so inclined, and some did so. The

vast number of respondents, however, selected role models who were their contemporaries. Obviously, the impact that one living being can exert on another, for good or for ill, is substantial. Personal interactions can and do influence others continually. This conclusion reminds us of the popular slogan, "Human being in process--handle with care." Perhaps role models handle people with a little more care--attention, understanding, gentleness--than others.

At the same time, the researcher was somewhat surprised by the number of women who did list Harriet Tubman, Sojourner Truth, Florence Nightingale, Clara Barton, Madame Curie, Susan B. Anthony and Elizabeth Cady Stanton. Most of these women have significant meaning for women today in the personal struggles they waged against the prejudices and unfair practices of their day.

The very fact that they were cited in the study attests to the power of written histories and the inspiration that comes from those whose struggles were eventually successful. Historic women can truly be signs of hope in troubled times. For the most part, written histories are only beginning to tell women's stories. Women have been the silent, unnamed and forgotten partners in men's histories. Historical women may well come to have increasing significance for contemporary women as their lives, struggles and accomplishments become more widely recognized and publicized.

Implications

The purpose of this study was to examine the feminine role models of Catholic women in order to determine the type of women who serve as role models for them, the specific prominent individuals whom they select as their role models, and the qualities these women most admire in their role models. The researcher hopes that the results will provide a base of information for Catholic educators in planning programs and teaching materials to help serve the needs of women of various ages in integrating their faith with their development, and that the results will also aid pastoral ministers in identifying, encouraging and assisting women in being role models for others. The following implications may be of value to pastors and pastoral ministers, theologians and religious educators, to communities of women religious, to those interested in issues affecting women and their development, and to those desiring to lead the church into new ways of relating to its female members.

1. The Catholic Church must attend to its feminine and family images if it is to gain and/or maintain its credibility with Catholic women. The status and value of Mary as a role model for Catholic women needs to be reevaluated.

The Catholic Church has always valued motherhood, but it is not always supportive of mothers. Witness its stand

on abortion, but its deafness to and unconcern for the mental, physical and financial positions of women that cause them to consider abortions. Mary is the only mother the church sets forth as a role model for women. Some other mothers have been canonized as saints of the church, but often these women, like Jane de Chantal, abandoned their families to enter or to establish religious communities. They were not canonized as being exemplary mothers.

Concerning Mary, Warner (1976) noted:

Every facet of the Virgin had been systematically developed to diminish, not increase, her likeness to the female condition. Her freedom from sex, painful delivery, age, death and all sin exalted her, automatically, above ordinary women and showed them as inferior. (p. 53)

A role model for mothers such as this is hardly consoling or inspiring. Ohanneson (1980) spoke for many Catholic women when she queried:

Why can't theologians realize that nothing could speak to us more eloquently of her compassion and understanding than to know that she, like all mothers, worried and wept and struggled with a pregnancy she did not understand and a child who would be even more misunderstood? (p. 45)

Theologians haven't been concerned with Mary's compassion and understanding nearly to the extent that they

have been concerned with establishing her life-long virginity. Some have invented convoluted theories expounded as fact to preserve the purity that they decided had to be a necessary part of the life of Mary. There is, for example, no scriptural basis and no human reason to insist on the virginity of Mary after the birth of Jesus. Yet, insist they do, to the detriment of conjugal love. There simply is NO role model for a wife in the Canon of Saints. In fact, the church's model of an ideal family is the Holy Family--Jesus, Mary and Joseph--a single child among two adults who are described as never having lived as husband and wife!

The results of this study indicate that Mary generally is not considered as a role model for young Catholic women, and is not a strong role model for older Catholic women, including women religious. The most frequent "quality" listed in the survey for the selection of Mary as a role model was her status as mother of Jesus. That is hardly something to which women today can aspire. One respondent, somewhat at a loss to state a quality for which she admired Mary, wrote, "Everything--(I don't really know her but I feel I do!)". Historically, there is very little that is really known about Mary, but through the centuries, the Catholic theologians have molded her to be whatever the church needed her to be, and they have embellished the cult of Mary with every virtue, quality and condition that would render her the embodiment of female perfection. Mary,

virgin and mother, is a model that is contradictory within itself and impossible for any woman to achieve.

If the Catholic Church could be content to let Mary be herself, aside from the centuries of aggrandized myth and symbolism that surrounds her, she might become a significant, realistic role model for Catholic women. Catholic theologians have the means and the opportunity to strip away a vast amount of accumulated Mariological moralizing and to present her as a viable human being. Should they do so, however, they would also have to address the Catholic Church's contradictory stance toward sexuality. Clarifying and unifying the church's theology of sexuality would probably be the greatest contribution that theologians and church authorities could make to Catholicism today. Rethinking that theology is a key element in the continued veneration of Mary.

2. A woman's own mother is generally among the role models she selects. The appreciation of mother as role model seems to stay with the daughter throughout her life. If mothers are indeed frequent role models for Catholic women, the Catholic Church would do well to recognize this and be as supportive as possible of the mothers among its membership. Parishes and dioceses need to support mothers in their faith, in caring for their families and in providing religious education for their children.

Young mothers with under school-aged children often find constant child care draining and overwhelming.

Frequently they feel isolated from other adults, and despite the generally high levels of education they may have, they begin to feel inadequate and unable to contribute to society. These women can readily be invited to participate in the Rite of Christian Initiation for Adults and other sacramental programs as part of the team. They can help organize and also benefit from babysitting services during Masses and meetings, and during days of reflection and religious education courses. Oftentimes such child care services are overlooked, effectively limiting the numbers of young mothers who can participate in these programs, and sometimes creating in them resentment toward parish and diocesan administrators who appear insensitive to their situations.

Mothers of school-aged children and working mothers have different needs, but again the church must learn to be attentive to the needs of these women if it is to take advantage of the valuable service they provide in modeling their faith for their families and other parishioners. Such attention might take the form of scheduling parish activities at times when these mothers are able to attend, providing child care or supervision for children when necessary, offering programs that involve the entire family, inviting and training mothers to be part of ministerial teams, and publicly affirming and reporting the contributions these women do make to the Catholic community.

As more and more mothers find it financially necessary to enter the work force, parishes might consider employing these mothers in part-time ministerial positions. By so doing, local church leaders would be recognizing the material needs of their mothers and providing them with the opportunity of serving both their families and their parishes. By allowing flexible work schedules, church leaders could demonstrate support for families as well.

3. Religious educators should recognize that young Catholic women under the age of 19 are quite open to the influence of prominent women, both historic and contemporary, as role models.

Educators of school-aged young women should be attuned to various media and consciously draw students' attention to prominent women who live and act in a manner that exemplifies Catholic values. Addressing the positive actions of a prominent role model also provides the opportunity to teach ecumenism, acceptance of others, and to affirm the good in people without requiring them to be perfect. This type of attitude would help foster a healthy acceptance of self among Catholic students, an appreciation for others and a broader view of church.

Many publishers of religious texts include short histories of exemplary Christians in their publications. They should be made aware of the influence these histories can exert on young people. Most of the lives of the saints and of other holy people are writers' fictionalized

histories, recounted to inspire the reader with the piety, sanctity and total God-centeredness of their subjects. Some readers could very seriously question whether these good people ever laughed, played, or made mistakes. Hagiologists should not only choose their subjects carefully, but should be equally concerned with presenting them in terms of their humanness and their struggles, perhaps even their failures, and not primarily in pietistic, other-worldly images. To inspire requires loftiness, but to emulate requires a perceived commonality.

4. Women saints hold the least significance as role models for Catholic women. The Catholic Church has an extremely rich heritage in its women saints, but most of them have been so poorly presented to Catholic women that they have become either perfect beings or inhabitants of an unreal world.

Even a superficial examination of the lives of women saints and saintly women would reveal individuals of great strength and courage, of undeniable ability and leadership, working in a very real world full of political and social problems. What was said for text writers applies equally here. Hagiologists and religious educators need to present saintly women as they really were--not perfect, but full of faith and zeal and willing and able to overcome significant challenges.

Theologians and scripture scholars need to recognize and to include the contributions of Old and New Testament

women. They need to speak of Deborah, one of the judges of Israel, of Miriam, who ruled the tribes of Israel with her brothers Aaron and Moses, of Esther and Judith who risked their lives to save their people, of Mary Magdalene--not the reformed prostitute--but the most faithful disciple of Jesus during his lifetime. They need to clarify Paul's deep respect for and cooperation with women in his ministry, women like Phoebe and Priscilla, Dorcas and Lydia, and not continue to attribute to him sexist verses that were later added to his epistles by others.

Considerable scholarly work has documented the contributions of women saints and uncanonized women ministers in the history of the church. Courses and texts dealing with church history should include the existence and the contributions of abbesses and foundresses, of beguines and anchoresses, of deaconesses, women writers and doctors of the church. They need to note the work of nonordained persons in establishing and maintaining Catholic institutions, education and social work, and in furthering the mission of the church in all areas of society.

The women saints whom the Catholic Church has recognized are usually vowed religious, virgins or widows, and even the widows generally are noted for having entered convents after the death of their husbands. Just as the church has been remiss in presenting viable models of family life and motherhood, it has been equally negligent

in finding role models for its members in other lifestyles. This study noted that respondents generally selected role models in similar life circumstances. The church must begin to seriously promote role models in all walks of life. The vast majority of Catholic men and women in the church today are married, yet the church has given them no real model of married life. Many exemplary Catholics have chosen a nonvowed single life, but role models for these members are also sadly lacking. If the church truly endorses the married and single states as well as the vowed religious ones, and if it is serious about calling all its members to lives of holiness as it reasserted in the Second Vatican Council, then church administrators need to acknowledge married, separated, divorced, widowed and single members who also have achieved sanctity and lived lives worthy of emulation.

5. No divorced or separated women in this study selected a saint as a role model, but they did select other separated and divorced women and women religious as role models.

The Catholic Church has not been very supportive of its separated and divorced members. Its teachings on divorce are misunderstood by many, including its own clergy. The researcher recently witnessed a homily in which the priest cited divorce and abortion as the greatest sins affecting our society. How is it that this priest does not know that divorce is not a sin? To couple it with

abortion certainly does nothing to clarify that fact for the congregation.

Many divorced Catholics assume that their divorce has automatically placed them outside the church; the attitudes of some clergy have reinforced that assumption. The church's teaching on separation, divorce and remarriage desperately needs to be clarified to its members.

Only within the past ten years have parish administrators begun to officially recognize and minister to the needs of separated and divorced members. Perhaps it is due to this fairly new ministry, often initiated and/or carried out by women religious, that separated and divorced Catholic women may have found role models in women of similar status or in the women religious ministering to them.

There are women who have separated from their husbands, and who have raised children as single parents, who have been canonized by the Catholic Church. At this time in our social history, it would seem quite appropriate and affirming for pastors, religious educators, and religious writers to explore and publicize the lives of these saints. Persons who have experienced separation and/or divorce need the support of their church, and the assurance that sanctity is not beyond their reach.

6. Respondents in this study selected the qualities of loving and caring, courage, strength, service, ability and faith as important qualities in the women they chose

as role models. If these are the qualities they chose in the persons they want to emulate, it is appropriate to say that these are the qualities that they see as important to develop in themselves.

It is interesting to note the qualities selected and the most frequently selected woman saint, Joan of Arc; the qualities named fit her life very well.

Loving and caring, service and faith have been traditional values espoused by and for women, and the results of the study show no evidence of these qualities lessening in importance for Catholic women. At the same time, courage, strength and ability are increasingly being recognized by women as important to their development. Parish and diocesan leaders need to recognize these virtues in women also, to affirm and to encourage them. Subservient traits do nothing to affirm the value of women, to support the ministries of the church, or to enable and affirm women's leadership.

While having formally promulgated human equality, the dignity of the worker, and a living wage, the institutional church has generally exempted itself from standards of equality and justice that are enforced by law in secular institutions. Church employment practices need to be reevaluated and made to conform to the minimum standards demanded of secular employers, particularly in regard to women.

Church leaders who recognize the abilities and service

performed by Catholic women should be able to incorporate women's talents in addressing the many needs of local and global communities. Failure to recognize women's talents is to rob the church of the richness of resources at its disposal in meeting the needs of society and in spreading the Gospel. There is simply too much work that needs to be done to allow prejudice, stereotypes, historical exclusion or power plays to continue letting the resources women have to offer go untapped.

7. As pastors and pastoral ministers come to recognize the abilities and qualities that exist in the women in their parishes, they should bear in mind that these women are probably role models for other women parishioners. Inviting these local role models to take a greater part in the liturgical life and the religious programs of the parish would serve not only to affirm and strengthen the role models in their ministry to other Catholic women, but would encourage and inspire the woman-in-the-pew to become more committed in developing her own faith, in fostering the religious development of her family members, and in becoming more involved in serving her parish community. Pastoral recognition of exemplary women in the parish can also encourage female Catholics to persevere in their commitment to a church that is institutionally antifeminist.

8. Communities of women religious could benefit from this study by recognizing the areas where they most

commonly serve as role models for Catholic women. At a time when the personnel of religious communities is dwindling, a religious community may more effectively utilize its members in programs and ministries where they may serve as role models.

It has been the researcher's experience that women religious possess an abundance of those qualities that Catholic women admire in their role models. Women religious should allow those qualities to become more visible in their ministries and not, in the name of humility or obedience, allow them to be minimalized or denied.

9. Women in every age group responding to this survey selected role models for themselves. Modeling and the need for role models are obviously not things that a woman outgrows. Women at all ages should be made aware of their opportunities to encourage, support, and influence other women. This can result in a stronger network of women supporting women in many areas and endeavors. Women mentoring women would be a natural outcome of women's greater consciousness of their abilities and opportunities to model admired qualities for one another.

10. A copy of this study will be given to the National Council of Catholic Bishops. The results of this study may be of interest and service to the NCCB since it is currently in the process of composing a major pastoral document on women.

Recommendations for Further Study

Recommendations for further study of this topic are as follows:

1. The test-retest reliability study for this instrument was carried out among high school respondents only. While the results of the reliability test were satisfactory, the instrument may have had even greater reliability for older respondents. The reliability of the instrument should be tested with older groups of respondents.

2. The sample responding to the survey appeared to be more traditional in its selection of role models and qualities than might be the case if the total population of Catholic women was sampled in a more representative manner. Respondents should be drawn from the larger population of Catholic women to include those who may be marginally involved with the institutional Catholic Church. Some method of identifying the feminist attitudes and degree of satisfaction with the institutional church should be incorporated into the instrument. This would allow the researcher to assess the role models and qualities that would be important to less traditionally inclined Catholic women.

3. The results of this study regarding the selection or nonselection of Mary and saints as role models for

Catholic women would be strengthened by knowing more specifically why Mary and saints were or were not selected. A study designed to address this issue may be of particular importance to religious educators and hagiologists.

4. The researcher chose to avoid ethnic Catholic women as respondents in this study. There are many strongly ethnic Catholic communities in the United States, and each tends to have its own distinct devotions, patrons, sacramentals and celebrations. An individual saint might be of tremendous importance to a particular ethnic group while having little significance for another. These differences can be very interesting and especially important to persons ministering to ethnic groups. A follow-up study of the role models selected by ethnic Catholic women would increase the scope and relevance of this study.

5. This study was limited to the population of American Catholic women. The study might be broadened to the worldwide population of Catholic women, to women of various religious denominations, or to the role models of women in general, without concern for religious affiliation.

6. The qualities respondents admired in the role models they selected may not be the reasons for which these role models were selected. Catholic women may select their role models for the social positions they hold or the influence they may appear to have (in family, office or

parish). They may select role models on the basis of the role model's appearance, the model's ability to mentor, or for some other reason. The assumption that the respondents selected their role models for the qualities they exhibited needs to be tested.

7. Women may consider other qualities more important in their lives than the ones reported in this study, but those other qualities might not have surfaced in this study because the focus was on role models, not specifically on qualities. A study might be initiated that focused exclusively on the qualities that are important to women, not necessarily those they see exemplified in others. Forced choices and ranking the qualities could provide interesting insights into the qualities that are important to women.

8. The selection of mother as a role model would be of greater importance to adult developmentalists and to researchers on women's issues if the respondents could provide more information about the mothers chosen as role models. Whether or not the mothers selected as role models were working mothers, the work they did, the amount of education they had, the length of employment, salary range, and similar information might be included in a follow-up study, since a number of the studies reviewed earlier indicate that such factors are influential in the selection of mothers as role models.

9. For the specific purposes of this study, the

researcher chose certain selection variables or categories to identify the women selected as role models. These categories may not be the ones most important to the respondents in selecting their role models. Allowing respondents to otherwise identify the role models they select might provide even greater insight into their selection processes. Interviewing women about the characteristics they feel are important in their selection of role models might be an interesting follow-up study.

10. This study made the assumption that the truest and most appropriate role models for either sex would be someone of the same sex, and respondents were required to select only feminine role models. Do women select males as role models? Do men consider women as role models? Such questions could have very significant and interesting implications for research on human development.

Concluding Remarks

In her work, Woman: Survivor in the Church, Joan Ohanneson (1980), pondering the accomplishments of earlier women in the church, mused, "I wonder how differently my self-image as a Christian women would have been, if the stories of these women had been told to me when I needed them" (p. 6). Chittister (1983) recognized the church's lack of positive role models for women in concluding her agenda for the church with a call to attend to its

educational images.

What women are educated for or to has a great deal to do with their own self-images and the evangelical service they give. Passive virtues and private roles are not the stuff of equality. . . . The model and goals of women and men that the Church holds up as ideal will greatly affect the face of the Church in the future. . . . Sincere but false pieties have been the basis for women's inferior status throughout history; it is the kind of piety, baseless [of] content and evil in effect, that the Church must now confront if it is to grow to the fullness of Christ. And this demands that the Church educate to equality, raise women's expectations of themselves, and be a model for human justice. We cannot continue to separate roles and responsibilities on the basis of sex. We cannot define womanhood by motherhood unless we are also willing to define manhood by fatherhood. We cannot counsel people into bondage. (p. 8)

Catholic women love their church. They have served it more faithfully than it has served them. They believe in its power to save, to give meaning to their lives, to better their world. By and large, they want to remain faithful to it, but like an abused wife, there is only so much battering they will take before they cry, "No more!" Some will simply and quietly leave. Some will vent all the anger and pain they feel. Some will turn to other

churches, and some will have no part of any.

Someone asked of me, can significant female role models really exist in a church that is institutionally antifeminist? Will important female role models have a part to play in transforming a church that is institutionally antifeminist into one that is not? Can modern women persevere in a church that is institutionally antifeminist? My answer to all these is a resounding YES!

Significant female role models really do exist in the Catholic Church, though they have been hidden and ignored for centuries. To ignore is not to deny, however, and to hide is not to abolish. These feminine role models are experiencing Easter today in the scholarly works of women theologians, historians and scripture scholars. Women are rejoicing in their resurrection and exalting in the beauty and worth it brings to their own lives. They are drawing courage and strength and inspiration not only from historical figures but from contemporary women as well. Never again can they be told that women have no right to ordination, that a man's ministry is more important than theirs, that all are created equal, but that some are more equal than others. Never again will they sit passively by and listen to a pope declare that "Woman is slow in understanding and her unstable and naive mind renders her by way of natural weakness to the necessity of a strong hand in her husband. Her 'use' is twofold; animal sex and motherhood." (Gregory)

The very existence of feminine role models is already transforming the antifeminist face of the church. Because women have become aware of their religious ancestry, they are calling for changes. These changes may not be swift, but they are happening nonetheless. True, church rites have not been stripped of their sexist language, but many of the hymns have been. Women have not been granted the right to celebrate the Eucharist, but many priests and bishops are backing their cause. Women do not preside over their own liturgies, but many male celebrants are continually trying to make their own homilies and liturgies as nonsexist as possible. Women are beginning to dream and to share and to claim what is rightfully theirs as duly baptized Christians.

But can modern women persevere in a church that is institutionally antifeminist? Women have persevered thus far; are modern women any less strong, less faithful, less loving or forgiving than their older sisters? Perhaps they are less tolerant, having struggled so long and achieved so little. If the institutional church is but willing to listen, they will continue to wait. And work. And hope. To paraphrase Ohanneson (1980, p. 51), having survived their history as Catholic women, they have come to claim their inheritance as Christians.

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PART C

Respondent data: (Please check)

 Female Male

Age: under 19 19-23

 24-30 31-40 41-50

 51-60 over 60

Marital Status:

 Single Religious

 Married

 Separated/Divorced

 Widowed

Education: Number of years attended

Elementary (gr. 1-8)

Catholic Public

CCD Other

High School (gr. 9-12)

Catholic Public

CCD Other

College/University

Catholic Public

Other

PART A

Please list women whom you admire. They may be women who have lived at any period of time or may be living today.

On the line below the name, please list the main quality or character trait that you admire in that woman.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

PART B

(Presenter will direct respondents in completing this section.)

	H	D/S	P	MO	R	S	W	HA	Y	K
1.										
2.										
3.										
4.										
5.										
6.										
7.										
8.										
9.										
10.										

Instrument Utilized in the Study

APPENDIX A

APPENDIX B
Part A of Instrument

PART A

Please list women whom you admire. They may be women who have lived at any period of time or may be living today.

On the line below the name, please list the main quality or charactertrait that you admire in that woman.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

APPENDIX C
Part B of Instrument

PART B

(Presenter will direct
 respondents in completing
 this section.)

	M	D/S	P	MD	R	S	W	MA	Y	K
1.										
2.										
3.										
4.										
5.										
6.										
7.										
8.										
9.										
10.										

APPENDIX D

Part C of Instrument

- PART C

Respondent data: (Please check)

☐ Female ☐ MaleAge: ☐ under 19 ☐ 19-23☐ 24-30 ☐ 31-40 ☐ 41-50☐ 51-60 ☐ over 60Marital Status:☐ Single ☐ Married☐ Separated/Divorced☐ Religious☐ WidowedEducation: Number of years attended

Elementary (gr. 1-8)

Catholic ☐ Public ☐CCD ☐ Other ☐

High School (gr. 9-12)

Catholic ☐ Public ☐CCD ☐ Other ☐

College/University

Catholic ☐ Public ☐Other ☐

APPENDIX E

Individual Test-Retest Results

Subjects	No. of Test	No. of Retest	No. Same	% Same
	Listings	Listings	Listings	Listings
A	6	9	6	80
B	4	7	2	36
C	4	6	3	60
D	6	7	3	46
E	9	10	6	63
F	5	5	3	60
G	3	4	3	80
H	5	5	3	60
I	6	5	4	73
J	4	5	1	22
K	5	6	4	73
L	5	7	4	67
M	7	6	6	92
N	4	3	2	57
O	10	9	6	63
P	7	6	5	77
Q	6	5	5	91
R	4	5	2	44
S	4	7	3	55
T	10	10	7	70
U	3	5	2	50
V	5	5	4	80
W	2	2	2	100
X	6	7	4	62
Y	5	7	5	83
Z	3	4	3	85
AA	3	6	3	67
BB	8	9	5	59
CC	6	6	5	83
DD	4	6	4	80
EE	5	4	2	44
FF	5	6	3	55
GG	5	6	5	91
HH	4	8	2	33
II	2	3	2	80
Total	180	211	129	67

APPENDIX F
Cover Letter to Test Administrators

October 25, 1986

Name
Address
City, State, Zip code

Dear _____,

My dissertation proposal was accepted on Friday, Oct. 24. Now I can begin the actual collection of data for the study itself. This past summer when you helped me with the pilot instrument, you indicated that you were willing to give the survey for me to members of your parish. I hope you are still willing and able to do so!

The instructions for giving the instrument are included in this mailing along with 100 survey sheets and a return mailing envelop. The survey can be completed by anyone over 13 years old (high school freshmen and older). Men can participate if they so desire, but women's input is what I really need. Any woman enrolled in a Catholic high school or college, who comes to a parish-related meeting, workshop or gathering of any kind on church property is eligible to answer this survey. At this time I am trying to reach as broad a representation of Catholic women as possible, but I am avoiding groups that are highly ethnic in this original study. Such groups will be a "natural" for a follow-up study.

If you have a friend or coworker who would like to give the survey to a different group or in a different parish, that would be great! You are welcome to copy any materials you need, or I will be happy to mail additional copies to you or your friend.

I know how busy things get close to holidays, so I hope you will be able to give the survey sometime before Thanksgiving. The sooner the better for me, but if a later time would be more suitable for you, that will be fine -- just let me know.

If you have any other questions or problems with the survey, please feel free to call me (619-238-0332). California is three hours behind Eastern Standard Time, so chances of reaching me are probaly best at night. Thank you again for your efforts; I literally could not do this study without your help, and I heartily appreciate it!

Sincerely,

Sister Miriam Kaeser,osf

APPENDIX G

Instructions for Administering Survey

To the Administrator: The following survey should be administered in one sitting; it takes approximately ten minutes to complete. Any group of women age 14 and over meeting at your parish or institution is eligible to participate. If men are included in the group they may also participate if they so desire. You will need one survey form and a pen or pencil for each participant. Please follow these directions as closely as possible. The parts that you announce to the group are printed in capital letters for your convenience. A quiet atmosphere is preferred for this activity.

Introduction:

Administrator: "A SISTER IN MY COMMUNITY IS DOING A STUDY ON WOMEN FOR HER DOCTORAL DISSERTATION AND WOULD APPRECIATE YOUR INPUT FOR THE STUDY. SHE HAS PREPARED A BRIEF SURVEY SHEET THAT TAKES ABOUT 10 MINUTES TO COMPLETE. IF YOU WOULD LIKE TO PARTICIPATE IN THIS STUDY, PLEASE JOIN ME (name location if different from your present place) NOW (or 'at the break' or whatever time is appropriate)."

When participants are assembled, distribute the folded survey sheets and pencils.

"PLEASE LOOK AT THE SIDE OF YOUR PAPER MARKED PART A IN THE TOP RIGHT-HAND CORNER. IN THIS SECTION, PLEASE LIST WOMEN WHOM YOU ADMIRE. THEY MAY BE WOMEN WHO HAVE LIVED AT ANY PERIOD OF TIME OR MAY BE LIVING TODAY. ANY WOMAN, PAST, PRESENT, LIVING OR DEAD, MAY BE LISTED AS LONG AS SHE IS OR WAS A REAL HUMAN BEING, NOT A FICTIONAL OR MYTHOLOGICAL PERSON.

"ON THE LINE BELOW EACH NAME, PLEASE LIST THE MAIN QUALITY OR CHARACTER TRAIT THAT YOU ADMIRE IN THAT WOMAN. QUALITIES MAY BE REPEATED AS OFTEN AS THEY APPLY. DO NOT FEEL COMPELLED TO FILL ALL THE LINES; THE NUMBER IS NOT IMPORTANT. JUST LIST THOSE WHO READILY COME TO MIND."

Allow approximately 5 minutes for respondents to complete this section. When it becomes evident that most have completed their listing, continue with the identification section.

"OTHER NAMES MAY COME TO MIND AS WE COMPLETE THIS SURVEY, BUT PLEASE DO NOT ADD ANY MORE NAMES TO YOUR LIST AFTER THIS.

"PLEASE FOLD OUT THE RIGHT SIDE OF YOUR PAPER MARKED PART B

IN THE TOP RIGHT-HAND CORNER. THE COLUMNS PRINTED HERE WILL HELP IDENTIFY SOME ASPECTS OF THE WOMEN YOU LISTED SO THAT THE INFORMATION CAN BE MORE READILY ANALYZED AND INTERPRETED.

Column M : "IF ANY OF THE WOMEN YOU LISTED ARE MARRIED, PLEASE MARK AN 'X' IN COLUMN M AFTER THEIR NAMES. IF YOU DON'T KNOW THIS INFORMATION FOR SOMEONE, JUST LEAVE THE BOX BLANK." (If the question comes up about a widowed woman, instruct the participant to write 'widowed' in the box.)

Allow time for the participants to mark their sheets, and to ask any questions that might arise.

Column D/S : "IF ANY OF THE WOMEN YOU LISTED ARE SEPARATED OR DIVORCED, PLEASE MARK AN 'X' IN COLUMN D/S AFTER THEIR NAMES. IF A WOMAN IS REMARRIED, MARK BOTH COLUMNS ('M' AND 'D/S')." (For any item, if the participant doesn't know the information asked for, direct her to leave the box blank.)

Column P : "IF YOU CONSIDER A WOMAN WHOM YOU HAVE LISTED TO BE PROMINENT, THAT IS, NATIONALLY KNOWN, AT LEAST WITHIN HER FIELD, PLEASE MARK AN 'X' IN COLUMN P AFTER HER NAME." (A woman need not have been prominent in her own lifetime, but qualifies if she became well-known after her death.)

Column MO : "IF YOU HAVE LISTED YOUR MOTHER OR THE PERSON WHO RAISED YOU, PLEASE MARK AN 'X' IN COLUMN MO AFTER HER NAME.

Column R : "IF ANYONE LISTED IS A RELATIVE OTHER THAN YOUR MOTHER, PLEASE MARK AN 'X' IN COLUMN R AFTER HER NAME. THIS DOES INCLUDE IN-LAWS." (A woman affectionately called "Aunt" who is not a legal or blood relative should not be marked.)

Column S : "IF YOU HAVE LISTED A CANONIZED SAINT OF THE CATHOLIC CHURCH, PLEASE MARK AN 'X' IN COLUMN S AFTER HER NAME.

Column W : "IF YOU HAVE LISTED A RELIGIOUS WOMAN, A SISTER OR A NUN, PLEASE MARK AN 'X' IN COLUMN W AFTER HER NAME.

Column MA : "IF YOU HAVE LISTED MARY, THE BLESSED MOTHER, UNDER ANY OF HER TITLES, PLEASE MARK AN 'X' IN COLUMN MA AFTER HER NAME.

Column Y : "IF YOU CONSIDER ANY OF THE WOMEN YOU HAVE LISTED TO BE YOUNGER THAN YOURSELF, PLEASE MARK AN 'X' IN COLUMN Y AFTER THEIR NAMES.

Column K : "PLEASE MARK AN 'X' IN COLUMN K AFTER THE NAMES

OF ANY WOMEN LISTED WHOM YOU KNOW PERSONALLY, THAT IS,
WITH WHOM YOU HAVE A PERSONAL RELATIONSHIP.

"TO COMPLETE THESE SECTIONS, PLEASE LOOK OVER YOUR LIST OF
NAMES AND PUT AN ASTERISK OR STAR IN FRONT OF ANY WHOM YOU
CONSIDER TO BE ROLE MODELS FOR YOURSELF."

This completes the identification section.

"NOW UNFOLD THE LEFT SIDE OF YOUR PAPER MARKED PART C IN THE
RIGHT-HAND CORNER. THIS SECTION ASKS FOR SOME INFORMATION
ABOUT YOU. PLEASE COMPLETE THE SECTION AND I WILL COLLECT
THE FORMS WHEN YOU ARE FINISHED."

Please note that the number of years of Catholic education
should be identified for each level of education. If the
participant is currently enrolled in a Catholic school, she
should count that year.

After all forms have been collected, "THANK YOU VERY MUCH
FOR YOUR HELP."

If you or the group care to discuss the survey or ideas
that occurred during it, you are free to do so. I would be
interested in the discussion (if any) that this might
generate.

Please return all survey forms to me in the envelop
provided as soon as possible. And thank you again for YOUR
interest and assistance!

APPENDIX H

Demographic Composition of Sample

Demographic Group	F	%
Age		
Under 19	186	41
19 - 23	38	8
24 - 30	28	6
31 - 40	67	15
41 - 50	52	12
51 - 60	38	8
Over 60	43	10
Unreported	1	-
Total	453	100
Marital Status		
Single	242	53
Married	147	33
Divorced/Separated	9	2
Religious	40	9
Widowed	13	3
Unreported	2	-
Total	453	100

Total Education Completed

Less than High School	146	32
High School	131	29
College	111	25
Graduate	65	14
Total	453	100

Catholic Elementary Education

0 Years	111	25
1 - 3 Years	25	5
4 - 6 Years	50	11
7 - 8 Years	267	59
Total	453	100

Catholic High School Education

0 Years	121	27
1 - 2 Years	127	28
3 - 4 Years	205	45
Total	453	100

Catholic College Education

0 Years	344	76
1 - 2 Years	15	3
3 - 4 Years	77	17
4+ Years	17	4
Total	453	100

CCD Education

0 - 1 Years	388	86
2 - 4 Years	28	6
5 - 6 Years	8	2
7 - 8 Years	20	4
9 - 12 Years	9	2
Total	453	100

APPENDIX I

Selection of Role Models by Age and Marital Status
of Respondents

Age	Marital Status				
	Single	Married	Divorced Separated	Women Religious	Widowed
	n = 196	n = 117	n = 7	n = 33	n = 7
Under 19	166	0	0	0	0
19 - 23	14	1	0	0	0
24 - 30	8	7	0	1	0
31 - 40	2	43	2	7	0
41 - 50	4	29	1	9	0
51 - 60	2	18	3	7	3
Over 60	0	19	1	9	4

N = 360

APPENDIX J

Selection of Role Models by Total Education
and Marital Status of Respondents

Years of Education	Marital Status				
	Single n = 196	Married n = 117	Separated n = 7	Women	
				Divorced Religious n = 33	Widowed n = 7
Under 12	126	2	0	0	1
12	43	62	3	0	5
16	18	37	3	7	0
Over 16	9	16	1	25	1

N = 360

APPENDIX K

Selection of Role Models by Catholic Elementary Education
and Marital Status of Respondents

Years of Education	Marital Status				
	Single n = 196	Married n = 117	Separated n = 7	Divorced Women	
				Religious n = 33	Widowed n = 7
0	37	35	3	1	1
1 - 3	16	3	0	1	1
4 - 6	43	3	0	0	0
7 - 8	100	76	4	31	5

N = 360

APPENDIX L

Selection of Role Models by Catholic High School Education
and Marital Status of Respondents

Years of Education	Marital Status				
	Single	Married	Divorced	Women	Widowed
	n = 196	n = 117	n = 7	n = 33	n = 7
0	20	58	4	2	2
1 - 2	100	7	1	1	1
3 - 4	76	52	2	30	4

N = 360

APPENDIX M

Selection of Role Models by Catholic College Education
and Marital Status of Respondents

Years of Education	Marital Status				
	Single n = 196	Married n = 117	Divorced Separated n = 7	Women Religious n = 33	Widowed n = 7
0	178	91	6	3	5
1 - 2	0	5	1	0	1
3 - 4	16	19	0	19	1
4+	2	2	0	11	0

N = 360

APPENDIX N

Selection of Role Models by CCD Education and
Marital Status of Respondents

Marital Status					
	Divorced			Women	
Years of	Single	Married	Separated	Religious	Widowed
CCD	n = 196	n = 117	n = 7	n = 33	n = 7
0 - 1	158	98	7	33	7
2 - 4	17	8	0	0	0
5 - 6	5	8	0	0	0
7 - 8	14	4	0	0	0
9 - 12	2	5	0	0	0

N = 360