AN EDUCATIONAL DESIGN FOR CONSCIOUSNESS-RAISING IN SOCIAL
JUSTICE EDUCATION FOR THE SISTERS OF CHARITY OF THE
INCARNATE WORD: PAULO FREIRE'S PHILOSOPHY AND
METHODOLOGY APPLIED TO THE CONGREGATIONAL
MINISTRY FOR/WITH THE ECONOMICALLY
POOR

DISSERTATION

Presented to the Graduate Council of the
North Texas State University in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

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The purpose of the investigation was two-fold: (1) to develop an educational design for consciousness-raising in social justice education using Paulo Freire's literacy method, and (2) to investigate its effect on the Incarnate Word sisters' attitude toward the economically poor. Workshop sessions examined social justice concepts of the economically poor as stated in the Acts of the Congregation's General Chapter and applied Freire's method of consciousness-raising outlined in his Pedagogy of the Oppressed and his Education for Critical Consciousness.

The experimental design involved three groups of sisters in the San Antonio area. One group was exposed to Freire's method by means of a workshop; a discussion group was made aware of social justice education through discussions of the economically poor; the control group received no formal instruction. A test instrument was administered to all groups at three different time periods. The scores of each group
were used to measure change of attitude of the sisters toward the economically poor.

The content of the test instrument was taken exclusively from the directives of the Incarnate Word General Chapter which promulgated the Congregational's preferential option for the economically poor.

Using the computer programs in the Statistical Package for the Social Studies, an analysis of covariance tested the significance of the difference among the means of the three groups. The pretest was designated as the covariate.

Changes in the mean scores of the discussion and workshop groups were significant at the .05 level. The major hypothesis was rejected in the short-term testing period.

Recommendations flowing from the study include: (1) redesign workshop to conform better to Freire's time patterns and (2) expand groups to include women religious from other Congregations who have opted to work with the economically poor.
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CHAPTER I

INTRODUCTION AND RATIONALE

Social justice has been an integral part of American society since the 1960s. Never before has an entire nation become so involved with social issues; never before have people united to correct abuses inherent in the American system. Americans have become increasingly concerned about the poor, the illiterate, the modern immigrants, the alienated, and the other victims of injustice in the United States. Congregations of women religious, a small segment of the population, reflect these same concerns and desire to impact, change and create a more humane environment for all. The student protests, the governmental war on poverty and the public/private awareness to correct structural abuses paralleled the consciousness-raising that Vatican Council II had on the Roman Catholic Church and its members.

Social concern has always been a part of the tradition of the Roman Catholic Church (hereafter, the Roman Catholic Church will be cited as Church) but since Leo XIII's Rerum Novarum (1891), a series of encyclicals or papal documents have focused on particular social injustices or abuses in society. Congregations of women religious were founded throughout the history of the Church to meet the social
needs of a segment of society or to serve those in need.

When Pope John XXIII convoked Vatican Council II on October 11, 1962, he set in motion a profound series of changes in the history and operation of the Church. He called upon bishops, priests, and women religious to update the Church in order "that the work of all may correspond to the new expectations and needs of the various peoples of the world" (1, p. 18). He asked the women religious specifically to discover "how their institute could and should be adapted ever more perfectly to the contemporary circumstances of their times" (1, p. 463). Renewal and adaption were the key words for the experimental period as Congregations of women religious sought to eliminate outmoded regulations and to design new ways to meet the needs of the people in the society where they lived and worked.

This was particularly true of the Congregation of the Sisters of Charity of the Incarnate Word (hereinafter cited as Incarnate Word sisters). The Congregation was founded in 1869 to participate in the social ministry of the Church in Texas. Its mission was to "actualize the saving and healing love of the Incarnate Word by promoting human dignity" (3, p. C-3). This was accomplished through the ministries of health, education, and social services.

Since the 1960s there has been a constant decline in the numbers of women entering and/or leaving the Incarnate Word Congregation. This was not peculiar to this Congregation
as it was indicative of every religious order of men and women in the United States (15, p. 36). As a result of this loss of personnel, many Catholic institutions were closed. Further, with the federal, state and local governments mainly supporting social services, questions arose as to what should be the contemporary role of the Incarnate Word sisters.

In a letter to his bishops in the United States (1983), Pope John Paul II not only asked each Congregation "to be faithful to its traditional mission in the Church"; he also requested women religious "to be open to new ways to understanding it" (11, p. 28). In an effort to comply with the new directives, the Incarnate Word sisters examined the signs of the times as outlined in the Vatican Council documents. The sisters recognized the need to reach out to various other segments of the population in need of a healing ministry. Congregational ministry became fragmented by the demands of society and by the individual and communal search for meaning and authenticity in today's world.

Archbishop John Quinn (California) addressed the Leadership Conference of Women Religious in 1983 and stated "a religious or even an entire community can feel eroded, burnt-out, because one cannot meet all the demands, and what slips away almost imperceptibly is the vision . . ." (13, pp. 2-3).

The General Chapter of the Incarnate Word sisters met in January, 1984, to examine the mission and ministry
of the sisters. At this convocation, after discerning the needs of contemporary society and the raison d'être of the Congregation, members saw that there was an urgent need "to take a stand regarding situations of injustice and oppression" (2, p. 1). The unanimous decision of the Chapter members was to make a preferential option for the economically poor (2, p. 1).

With a corporate focus on the economically poor, the "Introduction to the Acts of the General Chapter of the Congregation of the Sisters of Charity of the Incarnate Word (1983) [hereafter, the Acts of the General Chapter will be cited as Incarnate Word Acts] calls upon each sister to examine the mission and ministry of the Congregation in the light of the realities of our times, the pressing needs of the Church, and the incarnational charism of our Congregation" (2, p. 1). This corporate thrust for ministry with the economically poor was not new to the Incarnate Word sisters' heritage, but the approach and application had to be discerned in the light of contemporary everyday situations.

The Documents of Vatican II, the Incarnate Word Acts, and the Constitution of the Incarnate Word sisters (1, 2, 3), stress the need for leadership in social justice; the basic principle of these documents is to awaken social consciousness among all people. In 1971, the World Synod of bishops, meeting in Rome, examined the Church's role in promoting social justice. Their plan of action, published in Justice
in the World (16) stressed the need for a Christian attitude toward justice in all phases of everyday life (16). To accomplish this, the bishops not only recognized the need for social justice education, but stated that social justice should be a part of the educational process in all stages of growth and development; its purpose should be to awaken consciousness to the concrete realities of injustice in everyday situation (12, p. 46) and in every human institution where attitudes are formed.

Likewise, the Incarnate Word Constitution calls each sister "to promote human dignity and to educate for social justice..." (3, C-9). Each Incarnate Word sister is encouraged to "integrate principles of social justice in her dealings with others and in her personal lifestyle" (3, D-9). It is necessary for her "to understand the needs, aspirations, culture, and values of all people" in her particular ministry (3, D-9).

In March, 1983, David Ruhmkorff and Company (14) conducted a ministry assessment for the Incarnate Word sisters in the United States provinces. A questionnaire was given to each sister to rank (on a scale of 0-4) each statement on its "importance" and its "reality" in her ministry. Four hundred thirty-seven sisters responded to the survey statement, "I take advantage of opportunities to educate and challenge others in the needs for social justice." One hundred ninety-seven sisters (forty-five percent) rated this statement to
be of utmost importance. Thirty-six percent of this same group (197) of respondents did not feel it was a reality in their present ministry.

If the distinctive role of the Incarnate Word sisters is to minister to the economically poor, then social justice education is needed to awaken a consciousness in each sister of the conditions of culture and society. They must be motivated to act out principles of social justice "with the hope that they will then mold the institutions of society to the Christian conscience" (4, p. 28). To accomplish this goal the Incarnate Word sisters must be educated to know, understand, and, perhaps, change their basic ideas, values, and attitudes if they are to lead in the "development (training, enabling, energizing, motivating, empowering) of the people doing the action" (2, p. 1) with the economically poor.

Radical leadership is needed to bring about changes if social justice education is to become a reality. Paulo Freire, a Brazilian educator-author, challenges the Catholic Church to teach the gospel message relative to the times and criticizes the Church for failing in her prophetic function. He also indicates that any reform for change, liberation, and modernization within the Church has usually been to maintain the status quo (5, pp. 59-60, 62).

Freire provides a course of action to achieve the stated goals: the transformation of society by critical
consciousness-raising. The components of Freire's methodology in practice are basic components of the social teachings of the Church: all people must participate in honest dialogue; and persons who create their culture must be responsible for their future. Praxis, both reflection and action, leads to liberation. This methodology is a challenge to the Incarnate Word sisters, namely, to raise their own consciousness about the economically poor in order to provide radical leadership for social justice change.

Several groups, notably, the Leadership Conference of Women Religious, the Center of Concern, and the Institute of Peace and Justice, have probed, studied, and analyzed the question of social justice education. Holland and Henriot, in Social Analysis: Linking Faith and Justice (1980), developed the pastoral circle similar to Freire's culture circle and Kolb's experiential learning model. Other models such as Brian Wren's Education for Justice: Pedagogical Principles (1977) and Alfred Alschuler's School Discipline (1980) have incorporated Freire's ideas but these are applied to formal school situations. Since no specific adaptation exists to educate and guide the Incarnate Word sisters in consciousness-raising for their ministry with the economically poor, a model should be developed and tested as an effective approach to social justice education for them.
Statement of the Problem

The Incarnate Word sisters need an educational design for consciousness-raising in social justice education to train them for effective leadership in their ministry to the economically poor.

Purpose of the Study

The purpose of the study was twofold: (1) develop an educational design for consciousness-raising in social justice education using Paulo Freire's literacy method and, (2) investigate the change in the Incarnate Word sisters' attitude toward the economically poor. Three sessions were designed especially to:

a. examine social justice concepts of the economically poor as stated in the Incarnate Word Acts and the Incarnate Word Constitution (2, 3); and

b. apply Freire's method of consciousness-raising outlined in his Pedagogy of the Oppressed and his Educational for Critical Consciousness (9, 10).

Hypothesis

The consciousness-level of the Incarnate Word sisters will be raised when Paulo Freire's "literacy method" is applied in their social justice education for ministry with the economically poor.

Significance of the Study

Many congregations of women religious are searching for new ways to become relevant, authentic witnesses of transcendental values in American society. This study, focusing on
consciousness-raising as an essential element in justice education, will provide a method to instruct the Incarnate Word sisters who work with the economically poor. The study will:

1. provide an educational design which utilizes consciousness-raising process in social justice education;
2. present an educational framework which will help Incarnate Word sisters perceive contemporary reality and her own reality and will aid in assisting her to recognize and accept her own perception;
3. serve as a guide for social change; and
4. serve as a model that can be adopted by other Congregations/Orders of women and men religious who minister to the economically poor.

Definition of Terms

The following terms will have restricted meanings and are thus defined for this study. All definitions are from John Hardon, Modern Catholic Dictionary (1980) unless otherwise designated.

Acts of the General Chapter.--Decisions made by the highest governing body of religious Congregation/Order.

Adaptation.--Refers to external changes in the needs and circumstances of life.
Community.--A group of religious who share the same beliefs; live together under a common rule and pursue common interests in the service of others.

Constitutions.--The rules of a religious Congregation and/or Order which states the principles of religious life in general and how they are to be practiced in a particular community.

Congregation.--A religious institute whose members take simple vows of poverty, chastity and obedience.

Conscientization.--The process in which men/women achieve a deepening awareness of both sociocultural reality which shapes their lives, and of their capacity to transform that reality through action upon it (Paulo Freire) Cultural Action for Freedom (1974) (8).

Encyclical.--A document by the Pope to his Bishops that treats matters relating to the general welfare of the Church.

General Chapter.--The highest governing body of religious Congregation which meets periodically to review Congregational affairs and legislate their future needs.

Ministry.--Service to God in the service of others, according to the specified norms of the Church and the Constitutions of a particular Congregation/Order.

Mission.--Mission is the purpose of vocation: it is a sending of one person to others in order to effect beneficial change.
Renewal.--Concerns the internal growth and development within religious life.

Social Action.--Efforts by individuals to promote the common good of society by achieving some useful purpose.

Social Justice.--The virtue that inclines one to give every person his just due.

Vatican II.--A consortium of Catholic bishops, called by Pope John XXIII, to discuss ecclesiastical problems with a view to updating the Church.

Women Religious.--Women who have entered a religious order, live a common life and observe the evangelical counsels (vows) of poverty, chastity, and obedience.

Limitations of the Study

The formulation and adaptation of the design was subject to all the limitations evolving from a change of focus ministry education.

1. Conflict exists for some Incarnate Word sisters between their options for the economically poor and the needs of other diverse populations.

2. Fear that change of focus of social justice education will change lifestyle and present ministry.

3. Unwillingness to change from old ways of ministry to new ideas and methodologies in social justice education.

4. Sisters living in the same area might possibly share outside the group sessions and confound the results.
Delimitations of the Study

The ability to generalize the findings to other similar circumstances is limited because the:

1. subjects are a volunteer group who, until Vatican II, lived and worked only in their own religious congregations; and

2. major extent of the study is the application of the model to this particular situation to determine its outcome, and it is not intended to compare the outcomes of this design with other models or designs.

Basic Assumptions

It is assumed that the Incarnate Word sisters are interested in becoming more relevant and authentic and will adapt a model of consciousness-raising for social justice education with a preferential option to work with the economically poor. It is further assumed that the Incarnate Word sisters who are educated in this model will be instrumental in developing the full humanization of persons and in initiating social justice change in attitudes, values and involvement.

Freire's Approach

Freire's approach in his literacy method uses consciousness-raising in the teaching of reading and writing to the illiterate masses in Brazil. Implied in this method is a concern for social justice for the poor. His Marxist concepts of oppressed and oppressor reflect the power vs.
powerlessness experienced in a setting where the person is conditioned by society through culture and the educational system. His methodology is goal-directed, value-centered, and concentrates on situational experiences. It is an active approach which identifies "learning content with learning process" (9, p. 47). Freire teaches the poor to seek causes, perceive the reality of a situation and examine the real problem. He believes that "critical consciousness always submits causality to analysis" (9, p. 43). This use of problem-posing to engage the participants in dialogue, questioning, reflection, and decision-making leads to critical understanding; this, then, leads to critical action.

In a liberating education Freire teaches that as persons create and re-create, historical epochs begins to take shape. These epochs are characterized by a series of concerns and values in search of fulfillment; consequently, in each epoch, themes evolve which indicate certain tasks to be carried out. How a person perceives these epochal themes and grasps the tasks to be carried out indicates how that person will act, e.g., participator, spectator (7). It is the task of educators to help individuals develop a critical consciousness about their concrete reality.

As a preparation for his method, Freire visits the community to understand it existentially. He invites the people to discuss their way of life. Trust is an important
component to this educational process if the individuals are to be free to question and eventually challenge a situation (9).

From the group in the community, he selects a coordinator who is trained to lead discussions with a small circle of participants. The key element in the learning process is dialogue among equals; the coordinator, as facilitator, learns to encourage discussion by posing enabling questions. Freire believes that each person is a part of the problem-posing exposition; each person is a part of the decision-making process. No one is powerless in society; each individual is responsible for making his own history and culture. Therefore, when a group is formed, each person is a participant, not a pupil (9).

During the discussion, the coordinator listens to the participants talk about their work, their lifestyles, and their lived-experiences. He/she uses questions to generate a desire to talk about an existential situation; themes develop and pictures (codifications) are roughly drawn to represent everyday situations. The coordinator leads the participants to question and challenge what they perceive in the pictures (8, 9, 10).

Questioning and challenging the existential situation leads to critical consciousness. Freire calls this the decoding state where participants analyze their own perceptions
of reality. Pictures are used to help the participants visualize the existential situation objectively. During this analytical process, the participants begin to perceive their lives in relation to their own culture and become aware of political and social injustices (9, 11, 12).

**Freire's Approach Applied to the Incarnate Word Sisters**

Freire's consciousness-raising educational process is particularly applicable to social justice education for the Incarnate Word sisters. Using Freire's concepts, women religious and their lifestyle relate closely to this characterization of an oppressed class. They have been conditioned by ecclesiastical and communal society; they have not participated in decision-making nor questioned choices. A vital part of their educational training was the acceptance of suffering as a part of the "will of God" syndrome. The Incarnate Word sisters were, indeed, a "culture of silence."

After Vatican II, when renewal and adaptation were the key words, the Incarnate Word sisters were encouraged to participate in decision-making at the grass-roots level. Dialogue was the "in-word" in religious communities where humility and self-effacement were promoted as the highest value. The sisters were expected to participate in authentic dialogue at a time when questioning and confrontation were in opposition to years of learning to adapt to the will of others. Adaptation for the Incarnate Word sisters at this
time was simply adjusting to the choices of others. Integration as a human activity with the critical capacity to make choices and transform reality was not a perceived or accepted reality.

To do this, a process of education must be established which imparts knowledge and experience which affirms her identity and place of the Incarnate Word sister in the communal and ecclesiastical hierarchial structure. Through education, she will know the Roman Catholic Church's position on social justice issues and the Congregation's commitment to the economically poor adult. She will also develop a critical consciousness of perceived situations by questioning and evaluating in a climate of trust. As she grows in critical awareness, her reflections will lead to action.

In this way, the Incarnate Word sister is convinced that she is responsible for making history and culture; it is not imposed. She will recognize the need for individuals in particular situations to participate in problem-posing and decision-making. If change is to be lasting and effective, solutions must come from the group participants and not from adaptation. Freire believes that systems and ways cannot be transposed or transferred; that is only through problematization of a situation in its concrete objective reality that humanization and liberation occur (8, 9, 10).

For a Congregation, dedicated to the economically poor, there is no easily adjustable solution; a process
must arise from the present set of circumstances in which the Incarnate Word sisters find themselves at this time in history. Consistent with these thoughts and ideas, this study presents Paulo Freire's approach to consciousness-raising for each Incarnate Word sister in her existential situation.
CHAPTER BIBLIOGRAPHY


7. Freire, Paulo, "By Learning They Can Teach," Convergence, 6, 1 (June, 1973), 78-84.


CHAPTER II

REVIEW OF RELATED LITERATURE

The theoretical framework for this investigation draws from three areas of related literature. The first area deals with Paulo Freire's philosophy and methodology, e.g., his writings and research related to his methods. The second area focuses on ministry and the social teachings of the Church. The third area concentrates on the documents of the Sisters of Charity of the Incarnate Word and their preferential option for the economically poor.

The three basic texts for understanding Paulo Freire are Cultural Action for Freedom, Education for Critical Consciousness and Pedagogy of the Oppressed (5, 6, 8). These books are essential in understanding Freire's philosophy and educational methodology. His concept of a liberating, non-neutral education is accomplished by problemization and dialogue; his praxis is reflection and action.

Since it is Freire's belief that individuals come to know and accept responsibility through experiences, the Incarnate Word sister needs to learn to work consistently in concrete, existential situations with the poor. Freire knows this requires "a strong sense of social responsibility and engagement in the task of transforming society" (6, p. 16).
In Pedagogy in Process: The Letters of Guinea-Bissau, Freire admits that experiments cannot be transplanted; he feels they must be re-invented (9). This is useful as a conceptual framework for the application of his method to social justice education.

Two other writings of Freire explained his philosophy and methodology. In "By Learning They Can Teach" and "To the Co-Ordinators of a Cultural Circle" he explains how his methodology of dialogue can bring the people to a critical understanding of a situation and change it (4, 12).

In Freire's article "The People Speak Their Word: Learning to Read and Write in Sao Tome and Principle," the political aspects of his pedagogy are explained. By learning to read, think and analyze the people should learn to take the initiative in shaping history in the same way that they begin to remake themselves (11). He reiterates this same theme in Education for Community and Liberation which contains two of his writings: "Conscientization, Unveiling and Transforming Reality" and "The Political Literacy Process." Both examine all aspects of liberating education and conclude that liberating education cannot be effective without transforming the entire social system (7).

Freire's educational methodology is religious-oriented; he draws on religion for his basic values of man and education. In "To Know, Practice and Teach the Gospel," he writes that Christ will always be the teacher. As the Incarnate Word, he
is Truth (10) and in the process of learning, truth is the goal. In conversations with Kennedy, Freire said that to teach the gospels is to live them, to incarnate them. That in working with the poor "we don't need to tell people that they are poor (they know it) and we don't have to tell them who is oppressing them (they will very well know)" (13, p. 547).

Religious significance is again tied to his educational process in Donohue's article, "Paulo Freire: Philosopher of Adult Education" when he writes that Freire believes that the Christian position to radical change should be revolutionary, liberating, and committed. Using the Easter imagery, he states that although he is no theologian he knows that the First World must die and be reborn as a Third World country (1). People do not need to go to the Third World to become prophetic; they should go to the outskirts of their cities and they will find stimulus for social justice reform (13).

In his book *Conscientization and DeSchooling: Freire and Illich's Proposals for Reshaping Society*, (2) and in his article, "Paulo Freire Religious Educator," (3) John Elias gives Freire's perspective of education as it is sponsored by the Church. Elias believes that Freire is a religious educator and that the roots of his humanization are religious for Freire states "relationships that the man has with others or that exist in society are determined and modeled after the relationship that man has to his creator" (2, p. 41).
Freire sees the role of the Church to be either Prophetic, Traditional, and/or Modernizing. The Church, along with the school, tends to control society. The Traditional Church promotes an education that is quietistic, alienated, and alienating; the Modernizing Church stresses change only in technique. The Prophetic Church promotes education as "a mode of action meant to change things...a political program for the permanent liberation of man..." to bring out change in the structure of society (3, p. 49).

Freire emphasizes "the task of the Christian is not to save his soul but to work with God in saving the world by combating all forms of oppression" (2, p. 44). In many of his writings he uses the image of Christ as one who is radical, not satisfied with the status quo and willing to die in order to bring out a continuous rebirth.

Two books most helpful in learning about Freire himself, his life, philosophy and works are DeKadt, Catholic Radicals of Brazil, in which he describes clearly the political climate that caused him to develop his program of consciousness-raising and Dennis Collins, Paulo Freire, His Life, Works and Thought, which concentrates on his liberating education.

In researching educational material for a model or educational design which incorporated directly or indirectly Freire's methods, it became evident that since 1970 graduate students concentrated on Freire's consciousness-raising concept. In varied and diverse ways they experimented, analyzed,
compared and applied his philosophy and methodology.

William Smith, "Conscientizaticao: An Operational Definition" (1975) developed a verbal coding system to operationalize the concept; a design was developed to measure consciousness-raising empirically. Smith's study was replicated by Annop Pongwat, "Toward a Better Understanding of Paulo Freire's Concept of Conscientizaticao: Its Significance and Implication for Educational Change and Social Transformation" (1979). Pongwat concluded that Freire's method could be successfully repeated and measured in other cultural settings.

J. P. McFadden (1975) wrote an historical and descriptive study of Freire and his works in "Consciousness and Social Change: The Pedagogy of Paulo Freire." A specific model was not discussed; however, he concluded that certain elements of Freire's work can be universally applied, especially the concept of using social class as a framework for social change. Maryellen Harmon's study "Paulo Freire: Implication for a Theory of Pedagogy" (1975) speaks to the historical and philosophical assumptions and uses material from interviews with Freire as a prime source of information. In an attempt to identify the implications if the pedagogy of the oppressed were applied to education in the United States, Harmon concluded that it would promote an awareness of what is dehumanizing and would demand a commitment to develop the necessary skills to investigate change at a radical level.

In "The Ideas of Paulo Freire and an Analysis of Black
Consciousness of South Africa, 1945-1955" (1974), Colin Collins applied the philosophy and methodology of the pedagogy of the oppressed to consciousness-raising as a means of social change in Africa. After extensive investigation, he concluded that Freire's ideas can be used in moderately oppressed countries where political and economic exploitation exist.

Although most of Freire's work is centered in the Latin American setting, some researchers have experimented in translating his ideas to the American mainstream. Two studies specifically address this thought: Richard Steckel's, "The Transferability of Paulo Freire's Educational Ideas to American Society" (1974), and Carlos Pereire's "Implementation of Paulo Freire's Educational Philosophy in an American Setting" (1977). Steckel used pedagogy as the basis for the transferability of ideas to a middle-income literate population. He concluded that social attitudes can be changed by using Freire's concepts; however, the degree of change is influenced by age, income, and class perception. Pereire, using social research in a seminar course, stressed reflection and action of specific values. He found difficulty in implementing Freire's ideas into America's heterogeneous complex society, although he recommended the method for teacher education in colleges and universities as a consciousness-raising means to make them more humanistic.

Dennis Eugene Collin's Two Utopians: A Comparison and Contrast of the Educational Philosophies of Paulo Freire and
Theodore Brameld (1973) provided an exposition and analysis of the educational philosophy of Freire contrasted with that of Brameld. He emphasized that societies which stress freedom of association and protection of minorities should study and reflect on their educational aims and methods. He recommended that all educators read Freire's works and suggested that the problems of emerging consciousness of youth might be similar or identical to the problems of emergent consciousness of illiterate and marginal peoples.

In "Toward a Theory of Adult Education: An Elaboration of Certain Concepts from the Works of Paulo Freire and Selected Adult Educators" (1976), Ernestine Belton Boclair developed a theoretical model for the practice of adult education. This model was based on the concept of conscientization; however, Boclair concluded it was effective only for an oppressed population.

Research emphasizing social change or community development based on Freire's educational concepts include: Jesse J. McNeil, "A Critical Analysis of Planning for Social Change: A Freirian Perspective Toward the Building of Planning Competence" (1974); John J. DeWitt, "An Exposition and Analysis of Paulo Freire's Radical Psycho-social Andragogy of Development" (1971); and Salim Akhtar, "The Problem of Poverty in Rural India: A Proposed Model in the Community Development Program in India, Using the Pedagogy of the Consciousness Raising (Paulo Freire-Ivan Illich's
McNeil incorporated the techniques of effective planning with Freire's theory of social systems and used black Americans as the oppressed group. He concluded that through the use of critical consciousness in a problem situation combined with effective planning techniques, an oppressed group would be able to function responsibly in American society. DeWitt presented Freire's methodology in the context of community development, distinguishing between North and South American forms of oppression. He suggested that educators be trained as consciousness-raising facilitators. Akhtar used Freire's and Illich's ideas and growth group models to create community development. He suggested the need for the Indian church to pioneer in socioeconomic development of agricultural communities; he also emphasized the need for church ministry using these techniques.

Studies with religious implications referring to Freire's method include: Thomas Henry Groom, "Toward a Theory/Method of Liberating Catechesis" (1976), used Freire's ideas of praxis, reflection and action, to develop his own catechesis called "shared praxis;" Donald Alan Weaver, "The Development of an Apprenticeship Training Program for Future Ministers: A Pilot Project" (1976), strove to balance theory and practice using Freire's concepts and theology. He attempted to form a philosophy of ministry and a philosophy of learning. Warren George Hornung, "Paulo Freire's Contribution to the
Theological Education of the Protestant Laity in Chile," (1974) discussed theological education using the insights of Freire's philosophy and methodology. He used the small group process as a basis for discussion of contemporary issues and problems in the light of Biblical truths. John Albert Bugbee, "On the Quality of the Moral Partisanship of the Pedagogy of Paulo Freire" (1973), studied the character of the morality of the pedagogy of Freire. He concluded with a critique of Freire's morality from the view of Marxian position of morals.

Research in which models for social justice education have been developed include: Edward Van Merrienboer, Seeking a Just Society: An Educational Design (n.d.), examined social justice education as socialization in the Catholic school system; Brian Wren, Education for Justice: Pedagogical Principles (1977), stressed Freire's method in the dialogue model; and Alfred Alschuler, School Discipline: A Socially Literate Solution (1980), stressed problem-solving models in the formal school setting; Thomas Fenton (editor) has collected numerous models for justice education in his source book, Education for Justice. Each of these studies focused on justice education in which Freire's concepts were stressed and his methodology explained; however, application is left to the educator.

Church, Ministry and Social Justice

The second area of related literature is the Church's
teaching about social justice. Walter Abbott's *The Documents of Vatican II* and Joseph Gremillion's *The Gospel of Peace and Justice* are essential to know and understand the position of the Church; the blueprint for social justice education is the Bishop's statement in *Justice in the World* (1971). Three other sources are invaluable: John Coleman's *Development of the Church's Social Teaching*, S. Gopalan's *Social Justice: An Axiological Analysis* and Avery Dulles' *Models of the Church*. To better understand the concept of justice, John Rawl's classic *A Theory of Justice* is indispensable for the basic principles of justice while Michael Lewis' *Culture of Inequality* gives a concrete American point of view. Interestingly, Lewis states that "if the problem is poverty, we set about to reform the poor; we do not seriously entertain the possibility of income re-distribution and other remedies for economic exploitation" (14, p. 192).

In reviewing literature about women religious, their ministry and their work with the poor, the research project by the Religious Formation Conference, *New Ministry of Women Religious: Role Conflict and Coping Styles* (1981) was most helpful in defining the role of the sister with the poor. For the history of religious orders and congregations and their changes and place in the world today, Lawrence Cada, et al., *Shaping the Coming Age* and Sean Sammon's *Growing Pains in Ministry* gives different perspectives of ministry by sisters of different religious orders. Two studies are
of special interest: Robert Newton developed an educational theory to help integrate social justice in the academic curriculum by making "people recognize individual/collective obligations to overcome grave injustices" (15, p. 49); and the Sisters of Charity of Nazareth, Kentucky investigated the mission of their religious community and used Paulo Freire's ideas to identify four criteria to evaluate their work: alleviation of poverty, combatting racism, humanization of values and promotion of peace.

**Incarnate Word Documents**

In the third area of related literature, the official documents of the Incarnate Word sisters were used: The Incarnate Word sisters **Constitution**, the **Acts of the General Chapter** of 1985, and the **Communique**, the official newspaper of the Congregation. The **Constitutions** were used to study the mission and ministry of the Incarnate Word sisters as related to the directives to minister to the economically poor. The **Acts** were used to compile attitude statements for the pre-test and post-tests. Interpretive articles in the **Communique** expanded on the directives from the **Acts**.
CHAPTER BIBLIOGRAPHY


CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

Introduction

The problem of this investigation was to develop and test an educational design, adapted from Paulo Freire's literacy method, for consciousness-raising in social justice education for the Incarnate Word sisters. The design involved three groups of sisters in the San Antonio area who were chosen to participate in the study. The workshop group was exposed to Freire's method by means of a workshop; the discussion group was made aware of social justice education through discussions on the economically poor; the control group received no formal instruction. A test instrument was administered to all groups at three different time periods. The scores of each group were used to measure change of attitude of the sisters toward the economically poor. The specific purpose of the design was to assess the effectiveness of Freire's workshop sessions in contrast to the discussion method and the no-treatment approach. The jeopardizing factors to internal validity affecting this design were: environmental (sisters living on the same campus or in close proximity to each other), mortality (loss of subjects), and conflicting responses of
the sisters to the directive of the General Chapter.

The research design for this investigation is illustrated below. The study participants were selected at random from the Incarnate Word Congregational roster and then randomly assigned to one of the following groups: Workshop, Discussion, or Control.

### Research Design

<table>
<thead>
<tr>
<th>Pre</th>
<th>Post</th>
<th>Postpost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Workshop</td>
<td>Workshop</td>
<td>Workshop</td>
</tr>
<tr>
<td>Discussion</td>
<td>Discussion</td>
<td>Discussion</td>
</tr>
<tr>
<td>Control</td>
<td>Control</td>
<td>Control</td>
</tr>
</tbody>
</table>

The study was conducted during an eight-week period in the summer of 1985. Each group was administered the same test instrument at three time points: immediately prior to formal instruction (PRE), immediately after the formal instruction (POST), and one month after the instruction (POSTPOST). The last test was given to determine if the observed changes in attitude extended over time as a result of the treatments or absence of treatment. Although the control group received no treatment, each member completed the test at the same time as the other two groups. The time and number of sessions for discussion and workshop groups were kept equal.
Instrument

A test instrument was constructed and validated to determine the sisters' attitude toward the economically poor. The content of the instrument was taken exclusively from the directives of the Incarnate Word General Chapter document which promulgated the Congregational's preferential option for the economically poor. This was done because the rationale of the study was to bring the attitudes of the sisters into closer identity and proximity to the directives of the document.

Over one-hundred statements were constructed from the directives of the Incarnate Word General Chapter document. This initial instrument was then given to a panel of twelve Incarnate Word sisters who marked each statement as clear or unclear and indicated if the statement was related to the Congregational option to minister to the economically poor. Statements which at least fifty percent of the sisters marked unclear or unrelated were eliminated from the study instrument.

There remained eighty-six statements in the second draft of the instrument. This document was field-tested a second time by mailing it to fifty of the one hundred thirty-eight Incarnate Word sisters who live in the Saint Louis area. These sisters were randomly selected (using a table of random numbers) from the Incarnate Word Congregational roster for that geographic area. There was a seventy-four
percent response to the mailing.

Two tasks were assigned to these sisters: (1) to determine if the statements are related or unrelated to the Congregational directives; and (2) to express variations of opinion for each statement using a five-point Likert formal scale (5 = strongly agree...; 1 = strongly disagree). When at least twenty (20) percent of the sisters felt a statement was not related to the document, it was deleted from the instrument. There remained seventy statements (35 positive, 35 negative).

Thirty-five items from the seventy were selected as the pretest and the remainder were used as the posttest and postpost test. Twenty-two items on the pretest were positive and thirteen of the items required negative responses; the posttest items were the inverse of the pretest: thirteen positive responses and twenty-two negative responses. All responses from the posttest instrument were re-ordered so that the statements agreed with the pretest in their positive and negative direction.

Chronbach's Alpha was used to examine the data for internal consistency. To insure reliability of the final forms of the items, those having extreme negative item-total score correlation coefficients were eliminated. In the pretest and posttest, nine items (2, 3, 7, 16, 18, 19, 22, 24, 28) were omitted. Twenty six items remained on the pretest and posttest for statistical analysis. The alpha
for the pretest was .70 and the alpha for the post test was .75.

Pearson Product-moment correlation coefficients were calculated for the relationships between the pretest and post test items.

Pearson Product-Moment Correlation Coefficient

<table>
<thead>
<tr>
<th></th>
<th>Post</th>
<th>Postpost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest</td>
<td>.4580</td>
<td>.6769</td>
</tr>
<tr>
<td></td>
<td>(n=63)</td>
<td>(n=54)</td>
</tr>
<tr>
<td></td>
<td>(p .001)</td>
<td>(p .001)</td>
</tr>
<tr>
<td>Post test</td>
<td>.5271</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(n=51)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(p .001)</td>
<td></td>
</tr>
</tbody>
</table>

The overall reliability of the fifty-two items on the test instrument was .68. These two sets of test items are included in the Appendix along with the confidential data form that each participant was required to complete.

Selection of the Sample

Members of the Congregation of the Sisters of Charity of the Incarnate Word work primarily in the central United States (Illinois, Louisiana, Missouri, and Texas) as well as in Mexico and Peru. As an international Congregation, the Incarnate Word sisters represent many different ethnic groups and cultures; however, all of the sisters in each geographical area have participated in the same religious training and
have had the same educational opportunities. They all share in the same mandate from the General Chapter (1984) to minister to the economically poor.

The sample population for this study was selected from the Incarnate Word sisters living in San Antonio, Texas. This area was selected because of its large concentration of Incarnate Word sisters. Through the cooperation of the Incarnate Word Congregation, the names of the three-hundred-nine sisters living in and around San Antonio were obtained. Each sister on the population list was assigned a number according to her ordinal position on the alphabetical list.

Using a table of random numbers, ninety sisters were chosen to participate in the study. The first thirty subjects randomly selected were assigned to the workshop group; the second list of the thirty names randomly chosen comprised the discussion group, and the third randomly selected group of thirty sisters formed the control group. Also, a sample size of 20-30 for each group was desired because Freire's method was designed specifically for small groups of this size.

Because of time limitations, and prior commitments, not all of the chosen sisters agreed to participate in the study. The effort of soliciting sister participation involved two mailings and many personal phone calls. Further, some selective sampling was used to get sisters to participate in the Freire and discussion sessions. The response
resulted in 24 sisters being assigned to the workshop group, 20 sisters to the discussion group, and 22 to the control group.

The sisters taking part in the study were living at the Incarnate Word Convent and College or in close proximity to the area. Because of this, and the closeness of the sister communities, there was a possibility that the three groups would interact outside of the group sessions and confound the results.

Procedures for the Treatment

Three separate groups of Incarnate Word sisters participated in the two-month project in the summer of 1985. The control group received no formal instruction on social justice.

The discussion group met in three sessions to discuss the Incarnate Word sister's leadership role in ministry with the economically poor. In the first session, a sister spoke on her experiences with the poor in the United States. The sisters reflected and discussed how they felt about working with the economically poor. In the second session, a sister working in Mexico related how ministry to economically poor was carried out by her sisters. This gave the Incarnate Word sisters exposure to the Mexican culture which is a strong influence in the heritage of San Antonio. The third session concluded with resolutions and recommendations which
would help educate the sisters and bring more Incarnate Word sisters into agreement with the Congregational option.

The workshop group was exposed to Freire's method. This reflective, problem-solving technique needed more time but for purposes of equal treatment was limited to three two-hour sessions. The first session was content-oriented to give Freire's method as it related to social justice education and the Church. Overheads were used to instruct and stimulate discussion and reflection on the various positions of the Church in contrast to education. The researcher noted the various problem areas of generative themes that were discussed and selected slides of these areas for the next two sessions.

In the second and third sessions, the researcher used the slides to depict the themes developed by the sisters in the first session. Eight slides were selected to familiarize the sisters with existential situations of injustice. The dialogue among the sisters focused on the various injustices experienced in their own personal lives and in the hierarchial structures of community living. The content of the slides were: work, play, prayer, and relationships. In the discussion, generative themes of oppression, unjust structures and the privileged few were most often noted. Throughout the discussion, the sisters became increasingly conscious of persons treated as "things" and of the effects of
obedience which resulted in a "culture of silence" and acceptance of the status quo. A short time was spent on how these situations could and would be handled by the individual sisters today after Vatican II.

After the Incarnate Word sisters had reviewed communal experiences of injustice and oppression in their own lives and how structure controlled their behavior, four slides were shown depicting poor people and their living conditions, fiestas and their relationship with their church. The sisters were to describe what was actually seen in the picture and what might be inferred. Slides of work and living conditions provoked discussion of structural injustices and discrimination; fiestas and Church were discussed as forms of "consolations." During the dialogue, the role of the Church in social and political questions was challenged.

Procedure for Analysis of Data

The Statistical Package for the Social Sciences (SPSS) at North Texas State University was used for the statistical computation. The answers to the statements on the three test instruments were coded so that a score of 5 = strongly agree, 4 = agree, 3 = indifferent, 2 = disagree, 1 = strongly disagree. All responses from the posttest instrument were re-ordered so that the statements agreed with the pretest in their positive or negative direction. This assured a common comparison of the results across the three tests.
To test the hypothesis that the consciousness level of the Incarnate Word sisters who minister to the economically poor will be raised as a result of Paulo Freire's method, an analysis of covariance was used with the pretest as a covariate. The dependent variable was the posttest and the postpost test responses. This design was selected to control statistically any initial differences in the groups on the pretest. The means of the posttest and the postpost test scores were adjusted for pretest scores.

To analyze the degree of relationship between consciousness-raising and the factors listed on the confidential data form, separate analyses of variance were run. The factors on the confidential data form, e.g., age, profession, education, environment, occupation, and the scores on the pretest, posttest and postpost tests were analyzed using the eta coefficient.

The factors in the analyses and their categories were as follows:

<table>
<thead>
<tr>
<th>FACTOR</th>
<th>CATEGORIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>1 = under 44</td>
</tr>
<tr>
<td></td>
<td>2 = between 44-65</td>
</tr>
<tr>
<td></td>
<td>3 = over 65</td>
</tr>
<tr>
<td>Date of Profession</td>
<td>1 = before 1963</td>
</tr>
<tr>
<td></td>
<td>2 = after 1963</td>
</tr>
<tr>
<td>FACTOR</td>
<td>CATEGORIES</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>Environment</td>
<td>1 = culture</td>
</tr>
<tr>
<td></td>
<td>2 = multiculture</td>
</tr>
<tr>
<td>Education</td>
<td>1 = bachelor</td>
</tr>
<tr>
<td></td>
<td>2 = Masters</td>
</tr>
<tr>
<td></td>
<td>3 = Doctorate</td>
</tr>
<tr>
<td>Occupation</td>
<td>1 = education</td>
</tr>
<tr>
<td></td>
<td>2 = health care</td>
</tr>
<tr>
<td></td>
<td>3 = parish</td>
</tr>
<tr>
<td></td>
<td>4 = congregational</td>
</tr>
<tr>
<td></td>
<td>5 = other</td>
</tr>
<tr>
<td></td>
<td>administration</td>
</tr>
</tbody>
</table>
CHAPTER IV

FINDINGS

Introduction

The purpose of this chapter is to present the statistical results computed from the data collected in this study. For statistical computation, the major hypothesis was stated as a null hypothesis. The level of significance for the retention of the null hypothesis was .05.

An analysis of covariance technique was used to test the significance of the difference among the means of the three groups: control, discussion, and workshop. Each group was pretested at the beginning of the study and posttested at the conclusion of the treatment given to the discussion and workshop groups. After one month a postpost test was administered to all three groups. The pretest scores were used as a covariate in comparing the posttest and postpost test scores. The results for the analyses of covariance were obtained using computer programs in the Statistical Package for the Social Sciences (SPSS X2.1).

The factors on the Confidential Data Form were analyzed using the eta coefficient to measure the degree of relationship between consciousness-raising and age, profession, environment, education, and occupation.

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Major Hypothesis

The consciousness-level of the Incarnate Word sisters will not be raised when Paulo Freire's "literacy method" is applied in their social justice education for ministry with the economically poor.

Preliminary to testing the hypothesis above, an analysis of variance was computed on the pretest group response scores. The groups differed significantly (p < .011) at the pretesting as is indicated in Table I.

**TABLE I**
ANALYSIS OF VARIANCE
PRETEST SCORES

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>df</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>2</td>
<td>1.360</td>
<td>.680</td>
<td>4.814</td>
<td>.011</td>
</tr>
<tr>
<td>Within Groups</td>
<td>63</td>
<td>8.901</td>
<td>.141</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Since there was a significant difference among the groups on the pretest, an analysis of covariance was applied to adjust the posttest and postpost test mean group scores for initial differences and to test for significance of differences between the adjusted means of the three groups: control, discussion, and workshop. The group scores on the pretest were designated as the covariate and the group scores on the posttest and postpost tests served as the dependent variable. F-ratios were computed to determine whether the differences between the adjusted means of the three groups were significantly different.
The reported posttest observed mean scores and adjusted means for each group were:

**TABLE II**

**OBSERVED MEANS AND ADJUSTED MEANS**

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed Means</th>
<th>Adjusted Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td>3.303</td>
<td>3.335</td>
</tr>
<tr>
<td>Discussion</td>
<td>3.762</td>
<td>3.694</td>
</tr>
<tr>
<td>Workshop</td>
<td>3.555</td>
<td>3.571</td>
</tr>
</tbody>
</table>

The resulting analysis of covariance computed between the pretest and the posttest group response scores is shown in Table III.

**TABLE III**

**ANALYSIS OF COVARIANCE POSTTEST SCORES**

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>df</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>2</td>
<td>1.163</td>
<td>.581</td>
<td>4.508</td>
<td>.015</td>
</tr>
<tr>
<td>Within Groups</td>
<td>59</td>
<td>7.614</td>
<td>.129</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The F ratio indicates a significant difference ($p < .015$) among the adjusted posttest group means. Since the major hypothesis postulated that Paulo Freire's "literacy" method would be effective in raising the consciousness level of the Incarnate Word sisters in their ministry with the economically
poor, a multiple comparison was run to analyze the adjusted group means and ascertain if the above statistical difference was due to the workshop treatment.

Comparison of the adjusted posttest means, as indicated in Table IV, shows that a significant difference \((p < .029)\) existed between control and workshop groups indicating that Freire's treatment did effect the average group scores. The null hypothesis thus is rejected. There also was a significant difference \((p < .006)\) between the adjusted posttest means of the control and discussion groups.

**TABLE IV**

**CONTRAST OF ADJUSTED MEANS POSTTEST**

<table>
<thead>
<tr>
<th>Contrast of Groups</th>
<th>F*</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control-Discussion</td>
<td>8.01</td>
<td>.006</td>
</tr>
<tr>
<td>Control-Workshop</td>
<td>5.01</td>
<td>.029</td>
</tr>
<tr>
<td>Discussion-Workshop</td>
<td>1.05</td>
<td>.310</td>
</tr>
</tbody>
</table>

*df = 1.59

The posttest was readministered to all three groups after a four-week interval. The observed and adjusted postpost test means were:
TABLE V
OBSERVED MEANS AND ADJUSTED MEANS

<table>
<thead>
<tr>
<th>Group</th>
<th>Observed Means</th>
<th>Adjusted Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td>3.421</td>
<td>3.453</td>
</tr>
<tr>
<td>Discussion</td>
<td>3.811</td>
<td>3.746</td>
</tr>
<tr>
<td>Workshop</td>
<td>3.476</td>
<td>3.492</td>
</tr>
</tbody>
</table>

The discussion group mean decreased on the adjustment, while the control and workshop groups gained with the adjustment for the pretest scores.

The analysis of covariance between the pretest and post-post test group responses scores indicates significant differences (p < .008) in the three adjusted group means (see Table VI).

TABLE VI
ANALYSIS OF COVARIANCE
MEAN DIFFERENCE
POSTPOST TEST

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>df</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>2</td>
<td>.702</td>
<td>.351</td>
<td>5.316</td>
<td>.008</td>
</tr>
<tr>
<td>Within Groups</td>
<td>50</td>
<td>3.301</td>
<td>.066</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Multiple comparisons (see Table VII) computed on the adjusted post-post test mean response scores indicate a significant difference existed between the control and discussion groups.
and between the discussion and workshop groups. There was no significant difference between the control and workshop groups. Thus, the null hypothesis was retained since there was no significant difference due to the application of Freire's "literacy" method.

**TABLE VII**

**CONTRAST OF ADJUSTED MEANS**

**POSTPOST TEST**

<table>
<thead>
<tr>
<th>Contrast of Groups</th>
<th>F*</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control-Discussion</td>
<td>9.31</td>
<td>.004</td>
</tr>
<tr>
<td>Control-Workshop</td>
<td>.22</td>
<td>.638</td>
</tr>
<tr>
<td>Discussion-Workshop</td>
<td>7.79</td>
<td>.007</td>
</tr>
</tbody>
</table>

*df = 1.50

A check of the assumptions used in the above analyses indicated no violations. In particular, throughout the analyses, homogeneity of regression within cells was satisfied in all cases.

**Analysis of the Confidential Data Form Variables**

A total of sixty-six Incarnate Word sisters participated in this study. Each of these was asked to complete a Confidential Data Form (see Appendix) giving information about the time of profession of vows, age, childhood environment, formal education and present occupation. Table VIII contains a summary of the results.
TABLE VIII
SUMMARY INFORMATION FROM CONFIDENTIAL DATA FORM

<table>
<thead>
<tr>
<th>Factors</th>
<th>Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Vow Profession</td>
<td>Before 1963 .................. 86%</td>
</tr>
<tr>
<td></td>
<td>After 1963 .................... 14%</td>
</tr>
<tr>
<td>Childhood Environment</td>
<td>One Culture ................... 89%</td>
</tr>
<tr>
<td></td>
<td>Multi-Culture ................ 11%</td>
</tr>
<tr>
<td>Age</td>
<td>Under 44 ...................... 12%</td>
</tr>
<tr>
<td></td>
<td>Between 45 and 65 ............ 42%</td>
</tr>
<tr>
<td></td>
<td>Over 65 ........................ 45%</td>
</tr>
<tr>
<td>Formal Education</td>
<td>Bachelor ........................ 25%</td>
</tr>
<tr>
<td></td>
<td>Master ........................... 66%</td>
</tr>
<tr>
<td></td>
<td>Ph.D. ............................. 9%</td>
</tr>
<tr>
<td>Present Occupation</td>
<td>Education ........................ 47%</td>
</tr>
<tr>
<td></td>
<td>Health ............................ 6%</td>
</tr>
<tr>
<td></td>
<td>Parish ............................ 6%</td>
</tr>
<tr>
<td></td>
<td>Cong. Administration .......... 23%</td>
</tr>
<tr>
<td></td>
<td>Other (includes retired) ..... 18%</td>
</tr>
</tbody>
</table>

Over eighty-six percent (86 percent) of the sisters first professed their vows before 1963 and eighty-seven percent (87 percent) were forty-five years of age or older. These women religious were raised on a predominantly one-culture environment and were highly educated. Over three-fourths of the group had a graduate degree and all had at least a bachelor's degree. In their present occupation, forty-seven (47 percent) percent were engaged in the field of education, twenty-three (23 percent) percent worked in Congregational administration and six (6 percent) percent were in parish or health ministry. Eighteen (18 percent) percent designated "other" occupation; those
mainly included retired sisters.

In order to assess the degree of relationship between the variables on the Confidential Data Form (e.g., age, profession, environment, education, occupation, and the mean scores), an analysis of variance was computed for each variable. A correlation ratio (eta) was then obtained by dividing the between group sum of squares by the total sum of squares.

The results of the analyses of variance using the pretest, posttest, and postpost test group scores and the variable, age, indicate a significant difference exists among the three groups as indicated in Tables IX, X, and XI.

**TABLE IX**

**ANALYSIS OF VARIANCE**

**AGE ON THE PRETEST**

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>df</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig. of F</th>
<th>( \eta^2 )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>2</td>
<td>2.442</td>
<td>1.221</td>
<td>9.837</td>
<td>.001</td>
<td>0.2</td>
</tr>
<tr>
<td>Within Groups</td>
<td>63</td>
<td>7.819</td>
<td>.124</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Following this analysis, a Tukey multiple range test was computed. The findings indicated that in the categories of age, Category I (under 44) and Category II (45 to 65) differed from Category III (sisters 65 or older) for all three test scores.

Results of the analyses of variance on the pretest, post-test and postpost test mean scores using the variables profession, environment, and education indicated no relationship with the group response scores (see Table XII).
TABLE XII
ANALYSIS OF VARIANCE
PROFESSION, ENVIRONMENT, EDUCATION

<table>
<thead>
<tr>
<th>Variable</th>
<th>Sig. of F</th>
<th>Eta Coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pretest</td>
<td>.483</td>
<td>.007</td>
</tr>
<tr>
<td>Posttest</td>
<td>.158</td>
<td>.032</td>
</tr>
<tr>
<td>Postpost test</td>
<td>.540</td>
<td>.007</td>
</tr>
<tr>
<td>Profession</td>
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<td></td>
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<tr>
<td>Pretest</td>
<td>.069</td>
<td>.050</td>
</tr>
<tr>
<td>Posttest</td>
<td>.247</td>
<td>.021</td>
</tr>
<tr>
<td>Postpost test</td>
<td>.995</td>
<td>.001</td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pretest</td>
<td>.308</td>
<td>.037</td>
</tr>
<tr>
<td>Posttest</td>
<td>.922</td>
<td>.030</td>
</tr>
<tr>
<td>Postpost test</td>
<td>.541</td>
<td>.024</td>
</tr>
</tbody>
</table>

There also was a significance difference among the pretest group scores using the occupation variable. Table XIII indicates the results.

TABLE XIII
ANALYSIS OF VARIANCE
OCCUPATION - PRETEST

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>df</th>
<th>Sum of Squares</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig. of F</th>
<th>η²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between Groups</td>
<td>4</td>
<td>1.781</td>
<td>.445</td>
<td>3.202</td>
<td>.019</td>
<td>.17</td>
</tr>
<tr>
<td>Within Groups</td>
<td>61</td>
<td>8.481</td>
<td>.139</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Using the Tukey procedure, it was found that the sisters in Congregational administration and parish ministry had higher average pretest scores than the sisters who served in education, health, and other areas.

Summary of Findings

The results of the tests for the major test hypothesis utilizing analysis of variance and covariance techniques are reported in summary form. Discussions of these findings are given in Chapter V.

Hypothesis

The analysis of covariance results on the adjusted (for pretest scores) posttest and postpost test scores were significant indicating differences among the groups after treatment and after one month time lapse. The pairwise mean differences on the adjusted posttest group scores indicated that the workshop group had a higher adjusted mean than the control group. Since there was a significant difference between the control and workshop groups, the major test hypothesis was rejected at the .05 level giving evidence that consciousness was raised as a result of the application of the Freire method.

In the postpost test analysis, the null hypothesis was retained. The workshop group had slightly higher adjusted mean than the control group but a significant statistical difference was not obtained. Therefore, the change in mean
scores could not necessarily be attributed to Freire's method.

There was, however, a significant difference between the discussion group (which had a higher adjusted postpost test mean score) and the workshop group.

Confidential Data Variables

The analysis of the degree of relationship between the variables on the Confidential Data Form (e.g., age, profession, environment, education, occupation) and the mean test scores (e.g., pretest, posttest and postpost test) indicate:

1. In all three tests age was related to test scores. The sisters under sixty-five scored significantly higher than those sixty-five and over on all three tests.

2. In relating environment, profession, and education to mean scores no significant results were found.

3. The analysis of occupation indicated a pretest mean response difference by sisters who were presently employed in congregational administration and parish ministry and those who served in education and health.
CHAPTER V

DISCUSSION, CONCLUSIONS, RECOMMENDATIONS

Introduction

The purpose of social justice education for the Incarnate Word sisters is to develop sisters "who see themselves as committed to create a more just society based on Christian principles" (11, p. 50). All social encyclicals of the Church support this concept. The synod document, Justice in the World, emphasizes the need for justice education to develop in all people a critical reflection which will result in a change in society (10).

Paulo Freire's educational process was chosen for this study because his goal is the re-ordering of society which is accomplished by applying the message of the Gospels to each existential situation. He sees education as "the instrument for this transforming action" (2, p. 245).

Freire's objective is to "make people reflectively, critically aware of how they can and must assume responsibility for their own history and culture" (5, p. 46). His methodology frees people to become more human by helping them to recognize and overcome their sense of powerlessness. Persons are encouraged to see the reality of an existential situation and "...take initiative in shaping history in the
same way that they begin to remake themselves" (6, p. 29). Only then are they able to act for their own welfare and work to transform society (8).

To be effective, this educational approach must be carried out in a supportive, non-threatening environment which will allow for inquiry, reflection and action. "Knowing," according to Freire, "is a process of never-ending perception" ...learning is a "dialogical process of the investigation of reality" (1, p. 15).

For sisters who are well-educated, upper middle class, predominately from one culture and whose ministry is to the economically poor, Freire's method provides a guide and framework to teach others to become autonomous, self-learners and responsible citizens (9). As individuals and groups perceive all facts of the real life situation, they must be taught "to question the very reality which deprives men of the right to speak up" (3, p. 11) and to recognize that they are creators of culture (9). In this pluralistic society, sisters must learn to discover the reasons behind many of their attitudes toward cultural reality if they are to be effective in their ministry (4).

Discussion of Findings

The purpose of this study was to develop an educational design for consciousness-raising in social justice education for the Incarnate Word sisters using Paulo Freire's "literacy"
method. The sample for the study consisted of sixty-six Incarnate Word sisters living in San Antonio, Texas. A test instrument was constructed from the recommendations of the Incarnate Word General Chapter document. The instrument was designed to measure any change of attitude among three test groups (Control, Discussion, Workshop) over a two-month study period.

The workshop group participated in Freire's treatment while the discussion group dialogued about the Incarnate Word sisters' leadership role with the economically poor. During this period the control group received no formal instruction in social justice education. A pretest and posttest was given to the three groups using the test instrument. One month later, all groups again were tested to note if there had been a significant change over time.

A Confidential Data Form was attached to each test completed by the sisters. The purpose was to investigate if age, date of profession, childhood environment, education or present occupation was related to the mean score responses.

Hypothesis

The results presented in Chapter IV provide some support for adopting Freire's methodology to social justice education. The analysis of covariance computed for the posttest group response scores indicated a significant difference in the level of consciousness-raising among the three groups of sisters. The findings could have been the result of a high
interest level in the new mandate to minister to the economically poor and/or the sisters living in close proximity to one another on campus sharing all aspects of social justice ministry.

It was, however, hypothesized that Freire's methodology of consciousness-raising would prove more effective for social justice education. A multiple comparison computed on the adjusted posttest group scores indicated a short-term statistical difference between the workshop group and the control group. The null hypothesis was rejected at the .05 level.

After a lapse of four weeks, the posttest was again administered to the sisters in all three groups. The results again indicated a significant statistical difference in adjusted group means. A multiple comparison test indicated this was due to a difference between the control group and the discussion group, and between the workshop group and the discussion group. Since no significant difference was noted between the control group and the workshop group, the null hypothesis was retained.

This may be explained because Freire teaches that to effect a lasting influence, the sisters had to become "conscious of reality not from hearing but from doing" (9, p. 1); Freire teaches a person learns to know the truth only when that person practices it" (5, p. 545). Since it
was expedient for the experimental design to keep the treatment sessions equal, sufficient time was not allowed for sisters to practice or act upon their beliefs and understanding after the treatment. When applying the principles of the "literacy" method, there can be no hastily-packaged solutions to existential problems in society.

It is interesting, though not surprising, that the null hypothesis was rejected in the posttest analyses but was retained on the postpost test results. Freire's methodology is an intense, problem-inquiry approach requiring time for reflection and action. The short-term statistical difference may be attributed to the high interest level of the existential situations and the new, challenging, pragmatic approach learned in the workshop sessions.

When the posttest was readministered, the sisters who participated in the Freire workshop sessions did not exhibit any significant change in attitude nor did they even maintain the level of statistical difference after a time lapse of one month. A plausible explanation may be that the short sessions did not allow for concretizing the rationale of Freire's philosophical and methodological approach to justice education nor did it allow for practical application and reflection.

External or historical events which occurred during this four-week time lapse may also be factors affecting this lack of statistical difference. In Latin America, social justice
teachings and the manner of their application were investigated by the authorities of the Church. Liberation theology came under close scrutiny by the Vatican theologians and since many of Freire's ideas flowed from liberation theologians, it is possible that the responses of the sisters in workshop group were confounded by these events and the actions of the Holy See. In the treatment sessions, time was a factor in concretizing the rationale for Freire's philosophical and methodological approach to justice; hence, this explains the lack of statistical difference.

Throughout the study, the results of the statistical analyses indicated that the discussion group seemed to be more effective in consciousness-raising for the Incarnate Word sisters who minister to the economically poor. The discussion method was not new to the sisters and has been used as the only pattern of learning in social justice education. Hence, familiarity and a sense of knowing how to proceed may account for the significant effects of the discussion group in the posttest and postpost test results.

The workshop group was exposed to a different learning experience. Time had to be spent in instruction; rationale of the methodology had to be explored. Problems had to be posed and generative themes had to be identified before any discussion, reflection or action could take place. Their treatment period, therefore, was inadequate since it did
not allow for these factors.

Confidential Data Form

Correlational analyses were used to investigate the relationship between the factors on the Confidential Data Form and the group scores on the pretest, posttest and post-post tests.

Age, congregational administration, and parish ministry showed a relationship with group scores. Education, environment, and duty of profession did not indicate any significant relationship.

Age was found to be the only factor consistently related to the pretest, posttest and postpost test group scores indicating a significant statistical relationship. The sisters, sixty-five or older, responded more conservatively than the other age groups on all three tests. This is not unusual as the material used in the test instrument questioned traditionally accepted concepts of the status quo and could be interpreted as a challenge to authority. These older sisters had been educated to accept and obey; they freely subscribed to the religious concept of "culture of silence."

Long periods of training, reflection, and understanding are needed when authority is challenged and when education seems to prepare the learner to question or even overthrow the oppressive elites (10). It is important to understand
that rejection of the *status quo* or the concept of radical structural change is contrary to the beliefs and attitudes instilled in the over-sixty-five generation.

Although age affected the group responses on all three tests, present occupation indicated a statistical relationship only on the pretest scores. Many sisters who indicated Congregational administration as the present occupation had participated in the decision to opt for ministry to the economically poor; hence, their high response scores in favor of the items on the test instrument.

The response of the sisters in parish ministry might be explained by the circumstantial reality of their work. Daily they are confronted with problems of injustice and the obstacles in societies unjust structures which militate against the economically poor. Their first-hand experience of poverty makes them more conscious of the implications of the statements on the questionnaire. While only six percent of the sisters who participated in the study were engaged in parish ministry, their responses indicated a higher statistical difference in consciousness-raising than the other forms of ministry.

Conclusions

The results of the study indicate that social justice education is needed to raise the consciousness level of the sisters in their ministry with the economically poor. The
significant changes in the mean scores of the discussion and workshop group indicated that consciousness had been raised.

The magnitude of the differences due to the application of Paulo Freire's methodology and philosophy were not as impressive as had been anticipated. This could be attributed to the time of year selected to carry out the experiment and the short instruction and application time given to reinforce, reflect and practice the newly-learned concepts.

**Recommendations**

It is recommended that this study be redesigned to adapt, apply and measure the effects of Freire's method for social justice education. Since seventy-one percent of congregations of women religious have written options for the poor in their community documents, an expanded study would provide a potentially interesting direction for social justice education.

The following are suggestions for this replication.

1. Allow sufficient time to be given to train coordinators and develop codifications and themes. Emphasize periods of reflection, dialogue and alternative plans for action.

2. Expand the population sample by inviting participation of congregations of women religious who are committed to work with the economically poor.

3. Refine item selection and define ambiguous wording.

4. Emphasize learning outcomes and compare the traditional discussion technique with Freire's dialogical approach.
It is clear that more research needs to be done to develop educational skills in social justice education if congregations of women religious are to be effective in their ministry with the economically poor. Freire's dialogical model is potentially useful in raising consciousness about existential situations, fostering growth and development of persons, helping them to conceive alternative solutions, promoting human dignity by recognition and acceptance of action plans.

For a Congregation dedicated to the economically poor, there is no easily adjustable solution; a process must arise from the present set of circumstances in which the Incarnate Word sisters find themselves at this time in history. Consistent with these thoughts and ideas, this study presents Paulo Freire's approach to consciousness-raising as one methodology to be used in social justice education.
CHAPTER BIBLIOGRAPHY


66
APPENDIX
CONFIDENTIAL DATA FORM

(Please answer all questions)

RELIGIOUS: ____________

FIRST PROFESSION: (Please check)

Before 1963: ________
After 1963: ________

AGE: (Please check)

Under 44: ____________
Between 45-65: ________
Over 65: ____________

SEX:

Male: ________
Female: ________

CHILDHOOD ENVIRONMENT: (Please check one)

Predominantly one culture: ________
Multicultural: ________________

FORMAL EDUCATION: (Please check highest degree)

Bachelor's Degree: ________
Master's Degree: ________
Doctorate: ________________

PRESENT PROFESSION/OCCUPATION: (Please check one)

Education: ________
Health Care: ________
Parish Ministry: ________
Congregational Administration: ________
Other: ________
## QUESTIONNAIRE

**Statements**

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1. Race and ethnic prejudice can result in economic oppression.</td>
<td></td>
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<tr>
<td>2. American values are Christian values.</td>
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<tr>
<td>3. Today's technological emphasis is not dehumanizing.</td>
<td></td>
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<tr>
<td>4. When I am unwilling to assume leadership in ministry, it indicates that I accept the status quo.</td>
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<tr>
<td>5. Pluralistic values are an integral part of society and must be respected.</td>
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<tr>
<td>6. Sex discrimination exists within the Church.</td>
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<tr>
<td>7. Preferential option for the poor is not a part of our CCVI heritage.</td>
<td></td>
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<tr>
<td>8. As an institution, the CCVIIs are economically poor.</td>
<td></td>
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<tr>
<td>9. In religious life, responsibility to become the best person I can be is a shared responsibility.</td>
<td></td>
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<tr>
<td>10. Option for the economically poor does not necessitate being economically poor.</td>
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</tr>
</tbody>
</table>
11. Only free persons can call others to liberation.

12. The institutional Church reflects and promotes equality.


14. The most meaningful way to serve God is to be serving people, especially those in need.

15. The leaders in the institutional Church should be change agents in American society.

16. As individuals, the CCVI's are economically poor.

17. Congregational options for the poor call for evaluation of present ministries.

18. Religion should never be an instrument of alienation.

19. The concept of "community living" can become an impediment to work with the poor.

20. A sister's freedom of choice is destroyed by pressure to conform to tradition.
<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Indifferent</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>21. It is not God's will that we are in an oppressed position in society.</td>
<td></td>
<td></td>
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<tr>
<td>22. Women religious are superior to their lay co-workers.</td>
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<tr>
<td>23. Women religious who help the poor are not expected to live in poverty themselves.</td>
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<tr>
<td>24. Technology solely for economic gain is immoral.</td>
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<tr>
<td>25. I have nothing to do with the distribution of wealth in the United States.</td>
<td></td>
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</tr>
<tr>
<td>26. Commitment to the Gospel calls for denunciation of every type of dehumanization.</td>
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<tr>
<td>27. Effectiveness in ministry depends on preparation for that ministry.</td>
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<tr>
<td>28. The American people are not interested in justice for the poor.</td>
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<tr>
<td>29. Women religious should not get involved in political, economic and social change.</td>
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<tr>
<td>30. Educators promote negative attitudes toward the poor and culturally different.</td>
<td></td>
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<tr>
<td>Statements</td>
<td>I feel this way about these statements.</td>
<td></td>
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<tr>
<td>---------------------------------------------------------------------------</td>
<td>-----------------------------------------</td>
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<tr>
<td>31. The educational system supports the status quo.</td>
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<tr>
<td>32. It is not possible for everyone to achieve quality of life in the present economic situation.</td>
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<tr>
<td>33. To try to do something about the social injustices the Sisters should request to go to a foreign mission.</td>
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<tr>
<td>34. Social change is the only way to overcome inequality and oppression.</td>
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<tr>
<td>35. Relationships with others is an obstacle to knowing God.</td>
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</tbody>
</table>
## QUESTIONNAIRE

<table>
<thead>
<tr>
<th>Statements</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Indifferent</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. There is no relationship between race and poverty.</td>
<td></td>
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<tr>
<td>2. The American way of life can be compatible with Christian gospel values.</td>
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<tr>
<td>3. In practice, technological and professional expertise take precedence over personal growth and development of the person in the educational system.</td>
<td></td>
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<tr>
<td>4. I do not have an obligation to take a leadership role in bringing about change if I am against the existing situation.</td>
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<tr>
<td>5. In America we should try to eliminate all values that are not traditionally American.</td>
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<tr>
<td>6. Women have equal opportunities in the Church.</td>
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<tr>
<td>7. CCVI commitment to the poor has not changed.</td>
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<tr>
<td>8. Corporately CCVIs are not economically poor.</td>
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<tr>
<td>9. I alone am responsible for who I become.</td>
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<tr>
<td>Statements</td>
<td>I feel this way about these statements.</td>
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<td>---------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>10. To realistically identify with the economically poor, the CCVIs should become economically poor.</td>
<td>Strongly Agree Agree Indifferent Disagree Strongly Disagree</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>11. To free people to become fully human, the Sisters need not be free themselves.</td>
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<tr>
<td>12. The Church promotes a class system by its own hierarchical structure.</td>
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<tr>
<td>13. Not everyone has an equal chance to succeed in the United States.</td>
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<tr>
<td>14. We can love and serve God without serving the poor.</td>
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<tr>
<td>15. The Church and its leaders should not concern themselves with political and social structures.</td>
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<tr>
<td>16. The CCVIs are not personally economically poor.</td>
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<td>17. The congregational option for the poor does not mean that the Sisters should abandon some of their traditional ministries.</td>
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<td>18. One function of the Church is to help individuals evaluate customs, institutions, and beliefs according to Gospel values.</td>
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<td>Statements</td>
<td>I feel this way about these statements.</td>
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<td>19. The Sisters have been effective in ministry because they have worked</td>
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<td>in CCVI-sponsored institutions.</td>
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<td>20. Oppression indicates that I lack personal freedom to control my life.</td>
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<td>21. The Gospel teaches us we should accept our position in life.</td>
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<td>22. Lay workers should always look to women religious for leadership.</td>
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<td>23. Women religious are expected to live in poverty to help the economi-</td>
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<td>cally poor.</td>
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<td>24. An economic system based only on profit can be just and humane.</td>
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<td>25. I share the responsibility for the distribution of income and wealth</td>
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<td>in the United States.</td>
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<td>27. It is possible to be an effective minister without preparation or</td>
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<td>training.</td>
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<td>28. Americans are interested in justice for all.</td>
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## QUESTIONNAIRE (CONTINUED)

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<tr>
<th>Statements</th>
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<tr>
<td></td>
<td>Strongly Agree</td>
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<tr>
<td>29. Women religious reflect the patterns of the dominant group in society.</td>
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<td>30. Educators generally promote positive attitudes towards the poor and the culturally different.</td>
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<td>31. The educational system supports change rather than the status quo.</td>
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<td>32. It is possible for everyone to achieve quality of life in the present economic structures.</td>
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<td>33. Social injustices need to be addressed by the Sister in her local area.</td>
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<td>34. Inequality and oppression can be remedied in the present society.</td>
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<td>35. Through interpersonal relationships Sisters can learn to know God.</td>
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</tbody>
</table>
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