

ROLE SATISFACTION IN THE SISTERHOOD:
" A CROSS-CULTURAL REPLICATION

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DEDICATION

To Hallett, my husband, to my parents and grandmother, for their loving support.

TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS	v
LIST OF TABLES	vi
ABSTRACT	vii
Chapter	
I. Introduction	2
Role Satisfaction in an American Sisterhood	4
II. ROLE SATISFACTION IN A BRAZILIAN SISTERHOOD	10
Historical Development of Sisterhoods in Brazil	10
Cultural Context of F.C.I.M. Sisterhood	15
III. METHODOLOGY	21
On the Importance of Replication .	21
The Sample	25
Operational Measures	28
IV. FINDINGS AND ANALYSIS	30
Comparative Findings	30
Discussion and Conclusions	42
V. SUMMARY	49
APPENDICES	52
MAP	26
BIBLIOGRAPHY	62
VITA	68

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LIST OF TABLES

Table	Page
1. Distribution of Sample Characteristics of the Two Sisterhoods .	28
2. Correlation Coefficients and Means for Hypothesized Relationships among American and Brazilian Sisters	31
3. Pearson Correlation Matrix Between All Variables for USA and Brazilian Sisters	32
4. Women Religious Population Change.	34
5. Contingency Table: Role Satisfaction and Age	36
6. Contingency Table: Role Satisfaction and Years of Membership	37
7. Multiple Regression Analysis for Role Satisfaction, USA and Brazil.	38
8. Multiple Regression Analysis for Role Expectation, USA and Brazil .	40
9. Comparing Selected Questionnaire Items between American and Brazilian Sisters	45

ABSTRACT

Mikulka (1978) studied the correlates of role satisfaction on a sample of 64 Catholic sisters from Pennsylvania, USA. She expected to find positive correlations between role satisfaction and age, education, years of service, novitiate entrance age, self esteem, traditional orientation, and role expectation. She found no statistically significant correlates of role satisfaction, but years of service and education were its strongest correlates.

The present author replicated Mikulka's (1978) study cross-culturally on a sample of 58 Catholic sisters from Ceará, Brazil. She found role satisfaction to be significantly correlated with years of service and education.

Vatican II marked a change in the traditional orientation of Catholic sisterhoods by encouraging active involvement with secular society and democratized decision-making within the community. Mikulka (1978) compared the levels of traditional orientation, role expectation, and role satisfaction between sisters who entered the convent before Vatican II and those entering afterwards. She found significantly lower traditional orientation and role expectation scores for those sisters entering the convent after Vatican II, but found no significant change in levels of role satisfaction.

In Brazil, we found no significant change in levels of traditional orientation, role expectation, and role satisfaction for those sisters entering the convent after Vatican II. Furthermore, the population growth of sisterhoods after Vatican II (1968-78 decade) has been different for the two countries under study: a population decrease of 27 percent in the USA, and a population increase of four percent in Brazil. Thus, the effects of Vatican II, as a catalyst of change, were more readily observable in the American sisterhoods (with their significant decline in population and traditional orientation) than in Brazilian sisterhoods (where traditional orientation remained the same and population continued to grow). It is our assumption that American sisterhoods reacted more strongly to Vatican II because of its cultural context with increasing alternative life styles for women. And Brazilian sisterhoods' reaction to Vatican II was not as significant because of its traditional cultural context where women's emancipation affects a relatively small proportion of that population.

ROLE SATISFACTION IN THE SISTERHOOD:
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CHAPTER I

INTRODUCTION

Religious life for women is a largely unexplored area for sociologists. Over one million women worldwide today are pledged to this life of prayer, charity, and celibacy, which dates back to the fourth century. However, few studies have been done on the subject, and even fewer on the satisfaction religious women feel with their role.

Recently, Mikulka (1978) conducted a study on the role satisfaction of religious women. She sought to determine whether number of years in the role of Catholic sister, novitiate entrance age, self esteem, education, and traditional attitudes affected role satisfaction. She also sought to find possible changes in the traditional orientation and role satisfaction of Catholic sisters supposedly wrought by Vatican II.

Until the present study, no sociological comparative research has been done between American and Brazilian Catholic sisters, perhaps due to the traditionally cloistered nature of religious life. Replicating

Mikulka's (1978) study in Brazil set the basis for comparison between Catholic sisters in two cultures.

Insofar as this study is patterned after that of Mikulka (1978), it too is exploratory. In the absence of attitude measures designed for use with Catholic sisters, we adopted those used by Mikulka (1978), who in turn relied on existing measures used with other populations. The requirements of what Straus (1968) termed the method of "comparative replication" constrained us to follow Mikulka's methods. We shall first turn to a more complete review of Mikulka's research, including discussion of the major concepts and measures, their expected and actual relationships, and the predicted fallouts for religious women after Vatican II.

Chapter II provides the historical and cultural backdrop for the present study of Catholic sisters in the Northeast Brazilian state of Ceara. In Chapter III, the rationale for the method of cross-cultural comparative replication is explicated. Detailed sample characteristics of Brazilian and American sisters are also compared. The results of this study are then presented and contrasted with those based on the earlier study by Mikulka (1978). In the final chapter, the major findings are summarized and implications are drawn.

Role Satisfaction in an American
Sisterhood (Mikulka, 1978)

Kelly's (1971) attempt to determine the impact of institutional change on the role satisfaction of Catholic priests served as a guide to Mikulka's study of role satisfaction in the sisterhood (Mikulka, 1978:49). Kelly (1971) tried to determine the most influential variables related to the satisfaction a priest finds in exercising his present role. He found role satisfaction in the priesthood to be positively correlated with traditional attitudes and with traditional role expectations, but negatively correlated with present age and seminary entrance age (Kelly, 1971:81.)

Mikulka (1978) also sought to determine the most influential variables related to role satisfaction on her sample of sisters from Greensburg, Pennsylvania. She adopted some of Kelly's (1971) variables (age and entrance age), adapted others (traditional attitudes and traditional role expectations into traditional orientation and role expectation), and introduced three additional variables: years of service, education, and self esteem. Age, novitiate entrance age, years of service, education, self esteem, traditional orientation, and role expectation were the seven variables she chose as possibly correlated with role

satisfaction. Some of these variables may have overlapping meanings, i.e. age and years of service are interrelated (the more years of service one has the older one is likely to be), and traditional orientation and role expectation both refer to commitment to traditional values. But traditional orientation attempts to measure how conventional are one's standards of desirable behavior for Catholic society at large, whereas role expectation attempts to measure how conventional are one's rules for behavior in one's specific group (religious community). In this instance, traditional orientation measures attitudes towards the traditional opposition of the Church towards women priests, married clergy, divorce, contraception, abortion. Whereas role expectation measures the degree of obedience to authority structure versus personal freedom to choose one's own job, prayer schedule, clothing style, and living situations for nuns.

The theoretical framework from which Mikulka (1978) departs prominently features the concepts "self" and "role" as reflected in "self-image" and "role-satisfaction." The self is characterized by reflexive attitudes arising throughout socialization (Mikulka, 1978:23). Role is defined as a pattern of behavior expected from a particular social position. Self-image is defined as a combination of how we see others' view of

ourselves, the importance of that view, and how we see ourselves (Mikulka, 1978:23). And finally, role satisfaction is defined as "the degree of comfort an individual has with a particular role" (Mikulka, 1978:24).

The self and the role are interrelated concepts because the self emerges through socialization and the "role is the basic unit of socialization" (Mikulka, 1978:21). While self-image is "dependent on the role changes an individual has gone through" (Mikulka, 1978:24), self-image also "becomes the basis for accepting or rejecting roles" (Mikulka, 1978:20). It is posited that there is a positive association between self-image (what an individual perceives himself to be) and role satisfaction (degree of comfort in performing a role). Therefore, as the value of self-image increases, role satisfaction is also likely to increase (Mikulka, 1978:24).

Socialization into the convent or sisterhood (these two terms are used interchangeably) affect self-image and consequently role satisfaction, too. Self esteem reflects the value (positive or negative) of self-image. Therefore, Mikulka (1978) used self esteem as a measure of self-image in her attempt to discover the bases of role satisfaction in the sisterhood. Likewise, education, age, years of service, and entrance age were

scrutinized for their interrelated effects on self-image and role satisfaction. However, no significant correlation was found between role satisfaction and the selected variables (Table 2, p.32).

Attention is then turned to Vatican II's Decree on the Renewal of Religious Life (Abbott, 1969:469) and the role changes it entailed for sisterhoods. Pre-Vatican and post-Vatican belief themes were best summarized by Neal (1971:154):

Pre-Vatican themes described an otherworldly orientation in which God is experienced as remote and/or very personal in family terms. The religious experience calls one out of the world, away from involvement in social issues, where those with a religious calling deal with other people mainly within the confines of places set apart as sacred and look forward to salvation in the afterlife when they have completed their term of service relatively uncontaminated by 'the world.'

Post-Vatican themes include God acting in history, through people, in ever new ways, and of man breaking through cultural barriers, ever protesting what is evil while striving to help build structures organized in justice, living as pilgrims, ready to take risks when service to the neighbor calls for this, celebrating this mission together, and, through working with people, coming to know God. Transforming the world is focal.

These changes in belief orientation set new goals for behavior occasioning structural reorganization within those religious communities which responded to Vatican II.

James Norr (1976:21) analyzed the organizational changes initiated in response to Vatican II by Catholic sisterhoods. These changes may be subsumed under two

major ones: (1) decision-making was decentralized and democratized (the job appointment process changed from assignment by the central administration to a procedure emphasizing personal desires; secrecy was reduced and efforts made to increase communication flow; approval was made more flexible and less formalized), and (2) active involvement in secular society was encouraged (contact with lay institutions increased; there was a move out of convents to living arrangements of two to seven women in apartments; there was a decline in teaching with an increase in social service and greater diversification of occupations away from the religious realm; increased community commitment in combating social injustice, prejudice, alienation, poverty, and environmental deterioration).

When innovation takes place, some lack of role consensus usually follows. Because of a thorough socialization into the old pattern and feeling more comfortably settled in the pre-Vatican ways of thinking and behaving, many sisters endured role strain in adapting to the new expectations. Those sisters who entered the convent before Vatican II were expected to have endured more role stress and thus be less satisfied in their present roles. The opposite was expected from those sisters who entered the convent after Vatican II: less role stress and more satisfaction.

Mikulka (1978) found no significant difference in levels of role satisfaction between the two groups. Levels of traditional orientation and role expectation were predicted to be higher for those entering the convent before Vatican II, and lower for those entering the convent afterwards (since modern orientation and role expectation were legitimized and encouraged then). Mikulka (1978) found support for these predictions (see Table 2, p. 32). By contrast, among the Brazilian sisters in the present study time of entry relative to Vatican II produced no change in levels of measured role satisfaction, traditional orientation, or role expectation. The supposition that the changes wrought by Vatican II were more critical in the United States than in Brazil is also supported by the sharper decline in the religious populations in the former. During the 1968-78 decade the American religious population dropped by more than one-fourth, but actually increased somewhat in Brazil (see Table 4, p. 35).

CHAPTER II

ROLE SATISFACTION IN A BRAZILIAN SISTERHOOD

Historical Development

of

Sisterhoods in Brazil

Brazil was discovered in 1500; its first convent was founded in 1677 and remained the only one for more than fifty years. Why did Brazil spend almost two centuries without a single convent, although its culture was infused with Catholicism and values of seclusion for women? The foremost reasons were the sparse numbers of women, who typically were expected to marry, and an economic base insufficient to support convents.

Portugal's sovereign was preoccupied with the colonization of Brazil in order to secure that territory. That meant the promotion of colonial population and economic growth. He refused petitions for the erection of convents in Brazil until the arrival of more propitious circumstances. "The needs of the empire superseded those of faith" (Soeiro, 1978:176). However,

in the absence of a colonial convent, women kept on leaving Brazil and taking money out of the economy to enroll in convents overseas. That went against the plans of Portugal's sovereign, who, in order to halt further depletion of women and capital sifting through the colony, decreed that the first colonial convent be founded--the convent of Santa Clara do Desterro in Salvador, Bahia, the capital of Brazil at that time (Carneiro, 1950:105-07).

One single convent was not enough to solve the problems of economic and demographic dislocation. By 1680 Desterro convent was filled to the brim, and "the transatlantic exodus of women and specie continued unabated" (Soeiro, 1978:178). Seeing that his policy proved to be an inadequate solution, Portugal's sovereign took a more severe measure by imposing a ban on the traffic of women going out of Brazil to become nuns. Along with this departure prohibition, permission for the erection of three additional convents was given.

In 1733, the Lapa Convent was founded,; in 1735, the Mercês Convent; and in 1741, the Convent of Soledade. Where did these convents get their financial support? Sugar mill owners, the aristocrats of the time, were usually the patrons of convents since they earned social esteem by demonstrating their religiosity this way, and gained preferential admission for their daughters into

the cloister. Also, each nun was required to provide an annual allowance for her own support.

Though the seventeenth century was called the century of sugar, Brazil's number one export, unfavorable weather conditions and tough competition on the world market started an economic crisis for the colony. This agricultural recession drove away many young men to the mines of the interior, and soon women outnumbered men in the capital of Brazil (the sex ratio for the year 1775 was 8,126 men and 10,531 women (Soeiro, 1978:181). "That state (Bahia) is very fertile in feminine births; as can be seen, homes are full up to four and five daughters, sometimes more in each family, without so much as a single son in many of them," quotes Soeiro (1978) from an old uncatalogued journal. Also, in these times of economic distress, the number of marriages declined and the convents swelled up, as families lacked dowries for their daughters and eligible men sought to earn a living elsewhere.

Though now men, instead of women, were in short supply, and Bahia's population had tripled in size since the founding of the first convent, Portugal's sovereign still looked at convents with disfavor because their existence prevented family formation. He was especially concerned with the colonial elite's reproductive vitality which convents inhibited (77 percent of the elite's

female offspring were cloistered and only 14 percent married). But the economy (and not the convent) was here to be blamed, since the agricultural recession made it more difficult to provide appropriate dowries without dispersing one's wealth, and eligible men of equal social status were scarce (Soeiro, 1978:178-80).

Race and Social Class in the Convent

"Black women for work, mulattas for sex, and white women for marriage or the convent." So went the Brazilian saying that well described the cultural values ascribed to women and those of color. All the earlier convents were homogeneous in terms of race and social class. If one's racial purity was in doubt, one had to attest to it somehow; "mixed-bloods" were not to be trusted into the convent lest they "contaminated" it. As to social class, the necessity of providing a yearly subsidy (on written contract with two co-signers for support) effectively eliminated all but the rich (Soeiro, 1978:1985). Economic feasibility was at the cornerstone of the convent and admission to a convent was a virtual indicator of social status, and the only reputable alternative to marriage available to white women.

Functions of the Convent in Historical Brazil

The convent sheltered two categories of women: the religious (nuns) and the secular (recluses). Housed as

seculars were the illegitimate, the violated, the unchaste, the divorced, the rebellious against the patriarchal system, etc. By protecting them from a potentially marginal situation, the convent functioned as the forerunner of welfare agencies. Housing as religious the undowered virgins and excess of celibate women, the convent preserved the social ideal of women (religiosity and seclusion), while also hiding those that did not fit the model in the secular (recluse) category.

The convent spared the elite from the necessity of providing dowries for all their female offspring, thus preventing the dispersal of their wealth. Also, the convent was the ideal means of preventing interclass marriages and assuring the elite's endogamy (which fortified their kin group, power and resources). The young daughters of the elite were there secluded until a socially desirable match was selected.

The convent was the only alternative open to the unmarriageable, and thus "relieved society of the burden of sustaining an excess of celibate women" (Soeiro, 1978:173). Since the cultural values assigned to women were of "abject dependents" and no outside-of-the-home activity was sanctioned, the convent was an outlet to boredom and an escape to independence from a dominating patriarchal system. Furthermore, the convent contributed to circumscribing marriages and population growth by removing potentially fertile members from society.

In 1764, Portugal's sovereign issued a ban on further admission of novitiates into all religious orders--for male or female. His intention was to "maximize the role of active persons in society" and his view was that "religious orders were a deterrent to colonial growth and expansion" (Soeiro, 1978:191). The truth of the matter is that the declining agro-economy could no longer afford the financial burden of the unspecialized labor of overflowing religious communities. The convent was "an institution that warranted strict controls" (Soeiro, 1978:191) because its impact was noticeably felt in all other areas of society.

Cultural Context
of F.C.I.M. Sisterhood

The bulk of F.C.I.M. population is located in the Brazilian Northeast (Map I, p. 27), a region notorious for its droughts, poverty, and low technological levels. The droughts, periodic but unpredictable, led to the death of half of the one million inhabitants of Ceará State between 1877 and 1879 (Lodge, 1970:166). Nowadays, however, dams, reservoirs, and irrigation systems alleviate these fatal consequences of lack of water. With a per capita income of less than half of the national average (Robock, 1975:78), the Northeast is the poorest region of Brazil. Symptoms of this poverty are widespread disease, high fertility and mortality rates,

high illiteracy rates (70 percent of the school-age population are unable to read and write (Lodge, 1970:166)), and social mobility is virtually nonexistent. The major economic activities of the area are agriculture (large plantations of sugar, cotton, manioc, and carnauba) and cattle-raising. The low technological levels operate in the areas of textiles and food-processing.

The family institution, basic unit of social organization, has retained in Northeast Brazil a more traditional form from the rest of the country, perhaps because its industrialization has lagged behind. Though with urbanization the nuclear family is increasing in importance, the extended family is still pervasive in this region functioning as a protection against economic insecurity. The rigid definition of sex roles also persists. The dominant position of the husband and father is the norm, and women's subordinate position in this patriarchal structure is sustained ideologically. The cultural complexes of "machismo" and the "feminine mystique" contribute to women's inability to identify with occupational roles. Church and State mystify the roles of wife-mother in such a way as to reduce awareness of marginalization and even exploitation. Through socialization, women internalize these values and become the agents of their own subordination: afraid to leave the home and believing they are privileged to remain restricted (Nash, 1976:25).

Whenever economic necessity presses women into the labor force, work is seen as a sacrifice and temporary necessity, which they hope to be relieved from as soon as possible to fall back on their domestic roles. Thus, the labor force is relieved of a surplus it could not absorb, and male unemployment is reduced. And when work is a permanent necessity, "women tend to choose occupations that are extensions of their domestic roles--social work, nursing, teaching--thus minimizing competition with men in traditionally male occupations" (Nash, 1978:26). The 1970 census showed that the percentage of women in the economically active population in Brazil was only 21 percent while the United States showed a higher figure of 44 percent for 1973 (Saffioti, 1975:87, 65). Therefore, women in Brazil tend to be less economically independent than women in the U.S.

The "double standard" of sexual behavior is another example of rigid sex role definitions pervasive in all of Brazil, and especially salient in the Northeast. The "virginity complex" places a powerful negative sanction on non-marital sexual experience for women, while the "virility complex" expects men to engage early in non-marital sex (Willems, 1953:340-41). Violation of these norms are met with violence in the case of women, and with severe ridicule in the case of men. Current examples known to the author indicate the extent to which these values still dictate behavior as late as 1979: (1)

an eighteen-year-old daughter is expelled from home when her father learns of her unwedded pregnancy; (2) a respected physician sponsors weekly excursions to a brothel for his fifteen and sixteen-year-old sons and boasts about it.

The Church reinforces the value of virginity through the image of the Virgin Mary as the ideal of womanhood. Segregation of the sexes in educational establishments and family-controlled courtships, though undergoing some change, still contribute in maintaining conformity to these social values. Television serials and magazines portraying machismo and the mystique of femininity further solidify idealized values. The role of Catholic sister, with its vowed virginity or pledged chastity, is reinforced by these cultural ideals.

Brazil has the largest nominally Catholic population in the world (Roett, 1972:368). But, "Catholic belief and practice will differ necessarily, as it is fitted into various local situations, each marked by its particular history and problems" (Wolf et al., 1972:108). Three variations of Catholicism are apparent in Brazil: Superstitious, traditional, and modern. Superstitious Catholicism flourished in the uneducated lower strata and rural regions where the lack of priests prevents a traditional catechization (for the Northeast there were between one priest per 30,000 in Maranhão and one priest per 9,000 in Pernambuco in 1964 (Roett, 1972:363). In

order to survive in the backlands, this Catholicism elaborates an obscure reasoning in seeking for answers. A cult of the saints and of the Virgin Mary seems to replace that of God "who is like a corporation . . . a hazy and inaccessible power with whom it is impossible to deal directly" (Wolf et al., 1972:110). The saints provide a more personalized way of relating to the supernatural, and act first as intermediaries and later as ends in themselves. Promises are made to a favorite saint if he grants such and such grace. If the saint repeatedly fails to fulfill requests, the faithful turns against this saint and finds another one. Superstitious Catholicism can easily slip into more primitive forms, such as spiritism and black magic. In the Brazilian Northeast, where poverty and illiteracy is high, superstitious Catholicism is also high.

Traditional Catholicism is found mostly in urbanized centers where priests are available and can exert stronger control over the thoughtways of the people, (by keeping interpretation of events in line with traditional dogma). This is the second most popular variation of Catholicism in the conservative Northeast. Modern Catholicism is a religion of intellectuals who seek to adapt and unite Catholic doctrine with theories of the behavioral sciences (Smith, 1974:131). It tends to be less mystical and less ritualistic than traditional Catholicism, and more a middle-of-the-road humanism with

self-help techniques. This variation of less formal Catholicism is present to a smaller degree in Brazil, and caters only to the highly educated minority.

Toennies' *gemeinschaft* and *gesellschaft* ideal typologies help identify differences between societies. The Brazilian Northeast leans more toward the *gemeinschaft* polarity: low levels of technology, more sacred than secular, familistic rather than individualistic, extended family organization, marriage relatively indissoluble, high fertility rates, rigid sex division of labor, patriarchal structure and non-egalitarian relationship between the sexes. In contrast, the United States (Mikulka, 1978) better exemplifies the *gesellschaft* polar model: with the rational being given priority over the traditional and sacred, high levels of technology, individualistic and contractual rather than familistic, nuclear family organization, low fertility rates, divorce widespread, more flexible and experimental sex division of labor, more equality between the sexes.

CHAPTER III

METHODOLOGY

This Chapter presents a discussion of the method of replication in social research. Sample characteristics of the "Congregação das Filhas do Coração Imaculado de Maria" are given with details of its geographic distribution in Brazil. The third section of the chapter offers the content and summary statistics on four scales used in this research.

On the Importance of Replication

The importance of replication research has often been overlooked. The major charge that has been brought against this method is the stigma of unoriginality. Finifter (1975:119) explains the stockpiling of pioneer research, that remains unchallenged and unsupported, to be the consequence of this "perverse infatuation with novelty and originality" leading to prejudice of research funding agencies toward collecting 'fresh' data, and professional socialization programs that downgrade

replication to the position of a "presumed inferior second cousin" of its referential pioneer work. He adds that "very often our 'findings' consist of frail probability tendencies which are highly vulnerable to the vagaries of chance, artifacts, and misinterpretation; replication studies are needed to determine the reliability, validity, and meaning of our findings" (p. 121).

Mack (1951:93) in his article titled "The Need for Replication in Sociology," proposes that replication can help overcome the following shortcomings of our would-be science: (1) absence of careful procedure and thorough report of research undertaken; (2) the substitution of "nose-counting or descriptive surveys" for well-defined hypothesis testing; (3) lack of reliability; (4) lack of validity; (5) "lack of generalizations with a broad, universal base, since conclusions are usually founded in one particular culture." In part, then, he brings us to cross-cultural replication as a means of furthering scientific knowledge.

Straus' (1968:565) suggests that "the ideal in comparative research may be the execution of parallel studies in two or more societies." In advocating cross-cultural replication, he coined the term "comparative replication." "By comparative replication is meant repeating a previously published study in some other

society to determine the effects of the different socio-cultural milieu on the phenomena being studied." (p. 566). This type of replication has been recognized by LaSorte (1972:223) as "inter-societal theoretical replication," and by Finifter (1975:125-26) as "between-country generalization replication."

The major strategy advised by Straus (1986:568-69) for those undertaking a comparative replication is to list the major ways in which the two societies differ, thus taking into consideration the central elements of the social organization of each society. He warns us against omission in neglecting to build into the research design the different cultural conditions leading to different behavior.

On the other hand, Finifter (1972) warns us against "premature cultural explanations" when unsuccessful attempts to generalize findings from one society to another occur. "Failure to corroborate an initial finding in a different society often leads to claims of having discovered 'cultural' differences, and substantive interpretations are marshalled to account for the non-corroborative results" (Finifter, 1972:139). Instead, he advised one to question the validity or reliability of the original finding first, before advancing "an intricate and fascinating line of cross-cultural theorizing." (139). Thus, two points must be

kept in mind: not to ignore major cultural differences and not to bypass other types of explanation besides cultural.

The major objective of cross-cultural comparative replication, according to Straus (1968:510), is to "add generality to conclusions or to specify the societal conditions under which the findings hold." Sometimes generality is confirmed by cross-cultural replication, but more often than not the results will be different in different societies. These cross-cultural inconsistencies, however, usually generate new insights.

"Results should be checked and rechecked under both identical and varying conditions; the complexity of social life requires the same problems be studied many times before basic uniformities can be differentiated from transitory social occurrences," says Lazarsfeld (1948:viii). When results are different we need to explain these differences, and when results are similar generality is cumulatively supported.

The value of replication must not be neglected or underestimated. In defense of this method, LaSorte's (1972:225) closing words are: "Replication is not dull, repetitive hackwork done for those with more original minds; it requires considerable imagination and skill and is capable of producing new directions in method, data, and theory." In meeting with the goals already delineated, our replication of role satisfaction in the

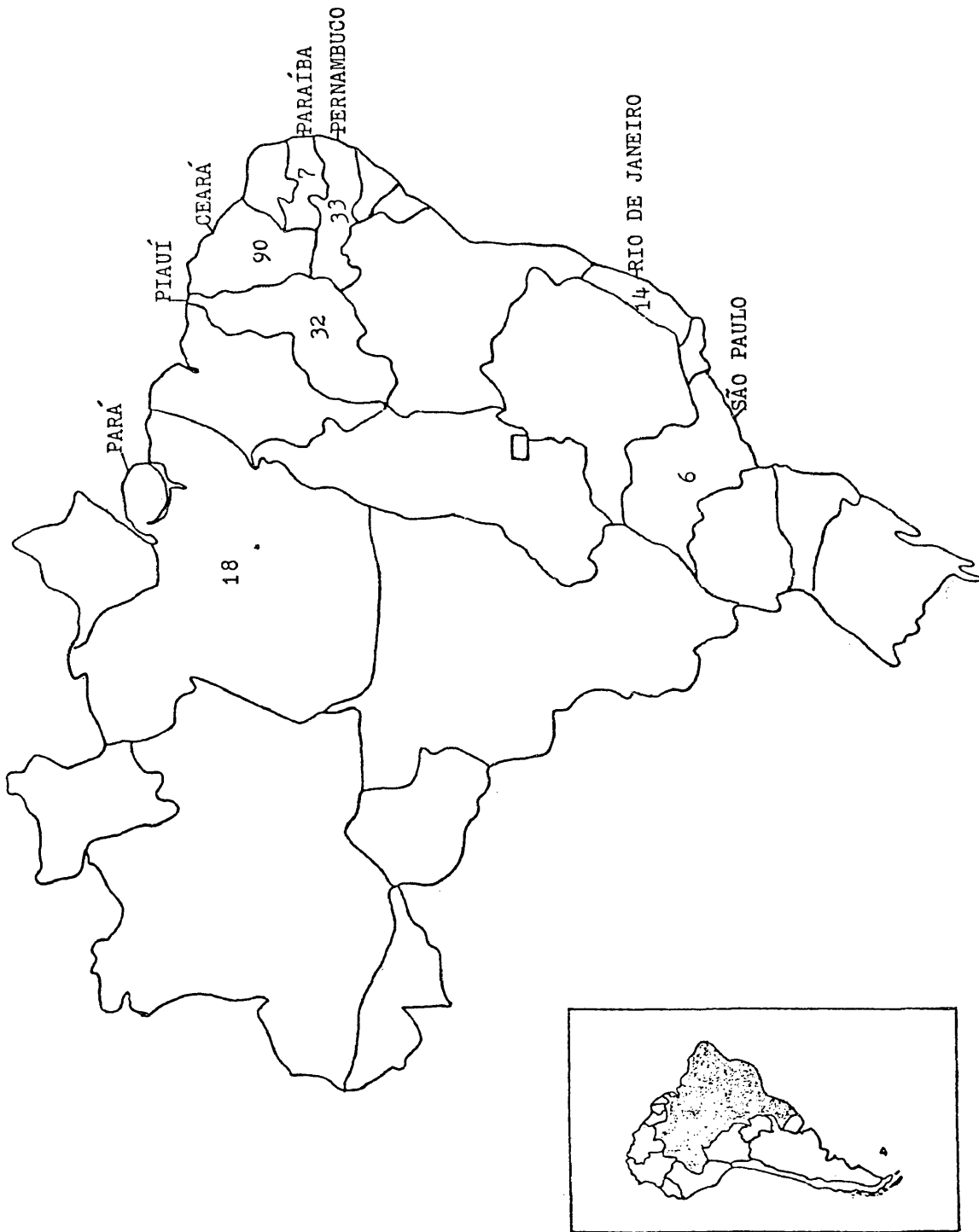
sisterhood hoped to assess how well Mikulka's (1978) hypotheses would hold up across cultures.

The Sample

The "Congregação das Filhas do Coração Imaculado de Maria" (Daughters of the Immaculate Heart of Mary Congregation) of Ceará State in northeastern Brazil was selected as the population for this study. This religious order was founded in December 1916 at Macapá, Pará, Brazil, by a Belgian priest, Father Júlio Maria de Lombaerde, to help in his missionary evangelism (see Appendix F for brief history). Since that time, the major apostolate has remained in the fields of education, nursing, and religious-social service. While the bulk of F.C.I.M. is concentrated in Ceará State, one finds more of its members scattered in the states of Pernambuco (33), Piauí (32), Pará (18), Rio de Janeiro (14), Paraíba (7), and São Paulo (6) (see Map I).

Ceará's community consists of 90 sisters, ranging in age from 25 to 89. A sample of 58 sisters was drawn (64 percent of the population). In the sample, 53 percent of the sisters were between the ages of 31 and 50, four percent under the age of 30, 43 percent were over 50. Of these 58 sisters, the median age was 49 years, the youngest being 25 and the oldest 62. The median length

MAP of F.C.I.M.'s Population Distribution per State, 1978.



of service was 25 years. Over three fourths of the sample, 76 percent, had been members less than 30 years.

Of the 58 sisters in the sample, 27 had earned a bachelor's degree, 27 had finished only high school, and four had finished only elementary school. The occupational roles of the members of the sample were as follows: 33 were in education, seven in nursing, seven in social service, six held administrative positions, and one worked as a household servant for the congregation (Table 1).

The intent of this study has been to evaluate role satisfaction of Brazilian sisters and to compare it to Mikulka's (1978) study of role satisfaction of American sisters. Data for the present study were collected by means of written questionnaires (translated into Portuguese but keeping the same format of our reference study) (Appendices A-E). All the sisters in the sample consented to be included. The sample was not completely random, being most representative of the "active" sisters (the age bracket 25-62) since older sisters were not allowed to participate. Therefore, our study more accurately measures role satisfaction of those members more fully active in the role of nun, not having yet retired from their normal duties.

Table 1 DISTRIBUTION OF SAMPLE CHARACTERISTICS
OF THE TWO SISTERHOODS

	USA	Brazil
Sample Size	64% (10% pop.)	58 (64% pop.)
Entered before Vatican II	51	47
Entered after Vatican II	13	11
Age Distribution:		
20-30	14%	4%
31-50	46%	53%
50+	40%	43%
Median Age	43	49
Age Range	23-88	25-62
Median Years of Service	25	25
Years of Education:		
1- 8	0	4
9-12	0	27
13-16	6	27
17+	58	0
Occupation:		
education	43	33
nursing	5	7
social service	3	7
administration	3	6
domestic	0	1

Operational Measures

A Portuguese translation of Mikulka's (1978:52-59) questionnaire was administered to our sample. This questionnaire included four scales (traditional

orientation, role expectation, self esteem, and role satisfaction) and a section on biographical information (see Appendices A-E).

1. Traditional Orientation scale. This series of 15 statements developed by Gorolmere (1964), attempts to measure how traditional are one's standards of desirable behavior for society at large. (Median = 47.72, range 30-67, standard deviation = 9.64, reliability = .84) (Mikulka, 1978:29).

2. Role Expectation scale. This 16 statement Likert scale developed by Lewis (1965) attempts to measure how traditional one's rules for behavior are in one's specific group (religious community). (Median = 52.16, range 38-73, standard deviation = 8.42, reliability = .86) (Mikulka, 1978:29).

3. Self Esteem scale. This series of nine statements developed by Kahn (1964) attempts to measure how positive one's attitudes are towards oneself. (Median = 21.03, range 16-26, standard deviation = 2.32, reliability = .80) (Mikulka, 1978:29).

4. Role Satisfaction scale. This series of six statements developed by Bachman (1967) and adapted to religious life by Mikulka (1978), attempts to measure how comfortable one feels in performing one's role. (Median = 27.19, range 21-30, standard deviation = 2.39, reliability = .81) (Mikulka, 1978:30).

CHAPTER IV

FINDINGS AND ANALYSIS

Comparative Findings

We expected to find a positive correlation between role satisfaction and each of the following variables: age, education, years of service, novitiate entrance age, self esteem, traditional orientation, and role expectation. We found positive correlations between role satisfaction and years of service, age, and self esteem, but found negative correlations between role satisfaction and traditional orientation, novitiate entrance age, and education. Of these, only years of service and age were significantly correlated with role satisfaction (Tables 2 and 3).

Role satisfaction and self esteem showed a positive but weak correlation. However, self esteem was significantly correlated with education ($r=.27$). Coopersmith (1967:129) also found a positive significant correlation between self esteem and education. Mikulka (1978) found a positive but not significant correlation between self esteem and education ($r=.14$).

Table 2 CORRELATION COEFFICIENTS AND MEANS FOR
HYPOTHESIZED RELATIONSHIPS AMONG AMERICAN
AND BRAZILIAN SISTERS

	USA		Braz.		USA	Braz.		
					r	p		
<u>Primary Hypotheses</u>								
Positive associations between:								
role satis. and age	.14	.30	NS	.05				
role satis. and educ.	.15	-.02	NS	NS				
role satis. and yrs of serv.	.15	.42	NS	.01				
role satis. and entr. age	.05	-.17	NS	NS				
role satis. and self esteem	-.09	.12	NS	NS				
role satis. and trad. orient.	.14	-.24	NS	NS				
role satis. and role expec.	.13	-.16	NS	NS				
<u>Secondary Hypotheses</u>								
Positive associations between:								
role expec. and age	.65	.02	.01	NS				
role expec. and educ.	.23	.07	NS	NS				
role expec. and yrs of serv.	.61	-.02	.01					
role expec. and entr. age	.23	.06	NS	NS				
role expec. and self esteem	-.12	-.29	NS	.05				
role expec. and trad. orient.	.83	.32	.01	.05				
Positive associations between:								
trad. orient. and age	.65	.07	.01	NS				
trad. orient. and educ.	.12	.01	NS	NS				
trad. orient. and yrs of serv.	.66	-.07	.01	NS				
trad. orient. and entr. age	.05	.34	NS	.01				
trad. orient. and self esteem	-.25	-.12	.05	NS				
Positive associations between:								
self esteem and age	.07	-.14	NS	NS				
self esteem and educ.	.14	.27	NS	.05				
self esteem and yrs of serv.	.10	-.06	NS	NS				
self esteem and entr. age	-.09	-.11	NS	NS				
Mean scores are expected to be lower among sisters who entered after Vatican II								
	USA			Brazil				
	total	before	after	total	before	after		
	N=64	N=51	N=13	N=58	N=47	N=11		
role satis.	27.2	27.1	27.5	25.1	24.4	23.8	NS	NS
role expec.	52.2	53.5	47.2	43.1	48.0	48.9	.02	NS
trad.orient.	47.4	49.6	38.6	49.0	49.2	48.6	.001	NS

Table 3 PEARSON CORRELATION MATRIX BETWEEN ALL VARIABLES
FOR USA AND BRAZILIAN SISTERS

	Role Satis.	Role Expec.	Trad. Orient.	Self Esteem	Novit. Entr. Age	Yrs of Serv.	Educ.
US ^a /Braz. ^b	US/Braz.	US/Braz.	US/Braz.	US/Braz.	US/Braz.	US/Braz.	US/Braz.
Age	.14/ .30	.65/ .02	.65/ .07	.07/- .14	.27/ .30	.96/ .90	.42/- .31
Educ.	.15/- .02	.23/ .07	.12/ .01	.14/ .27	.32/- .35	.15/- .19	
Yrs of Serv.	.15/ .42	.61/- .02	.66/- .07	.10/- .06	.04/- .12		
Novit. Entr. Age	.05/- .17	.23/ .06	.05/ .34	-.09/- .11			
Self Esteem	-.09/ .12	-.12/- .29	-.25/- .12				
Trad. Orient.	.14/- .24	.83/ .32					
Role Expec.	.13/- .16						

^aUSA (df=62), two-tailed significance levels for "r": (.05)=.25, (.01)=.33.

^bBrazil (df=56), two-tailed significance levels for "r": (.05)=.26, (.01)=.34.

We found a weak negative correlation between role satisfaction and entrance age ($r=.17$). Though not in the predicted direction, this finding paralleled Kelly's (1971:81) who also found a negative weak correlation between role satisfaction and entrance age ($r=.22$) for priests.

We expected to find differences in role satisfaction, traditional orientation, and role expectation between those sisters who entered the convent before Vatican II (1962) and those who entered afterwards. We found a small difference in role satisfaction; those sisters who entered the convent afterwards showed a slightly lower degree of role satisfaction (see Table 2). We found no difference in traditional orientation and role expectation between the pre-Vatican and post-Vatican entrance groups. Mikulka (1978), on the other hand, found significant differences in traditional orientation and role expectation between the two groups, but found no difference in role satisfaction. She expected (and did find) lower levels of traditional orientation and role expectation for those sisters entering the convent after 1962 because of the modernizing impact of Vatican II.

Another pertinent finding with regard to Vatican II's impact on Brazilian and American sisterhoods has been one of population change. American sisterhoods had

an increase of seven percent in their total population between 1958 and 1968 (pre-Vatican phase); whereas between 1968 and 1978 (post-Vatican phase) their population suffered a sharp decline of 27 percent. Brazilian sisterhoods had a population boost of 41 percent between 1958 and 1968 (pre-Vatican phase); and between 1968 and 1978 (post-Vatican phase) their population continue to grow but at a lower rate of four percent (see Table 4).

Table 4 WOMEN RELIGIOUS POPULATION CHANGE^a

Year	1958	1968	1978	Percent Change	
				1958-68	1968-78
USA	164,576	176,341	129,391	+ 7.15	-26.62
Brazil	24,762	34,848	36,393	+40.73	4.43

^aFoy, Felician, ed., The Catholic Almanac (Paterson, New Jersey: St. Anthony's Guild, 1959, 1969, 1979).

Education, being highly valued as a status symbol in both American and Brazilian cultures (though largely inaccessible in Brazil), was expected to be correlated with role satisfaction. We found no relationship between role satisfaction and education in Brazil. Mikulka (1978) found a positive, weak correlation between role satisfaction and education ($r=.15$) in the U.S. Mention should be made of the wide gap in educational levels between the Brazilian sample and Mikulka's (1978) American sample. While the Brazilian sample showed a

more varied distribution (46 percent were at the high school level and 46 percent at the undergraduate college level), there was little variation in educational levels in the American sample (where over 90 percent had earned advanced postgraduate degrees) (see Table 1).

In Table 5, which illustrates the relationship of role satisfaction and age, we found that scores for role satisfaction were very low for eight of the 12 sisters who were in the youngest age bracket (25-38). Also, none of these sisters reached the highest levels of role satisfaction. On Table 6, which illustrates the relationship between role satisfaction and years of service, we found that scores for role satisfaction were very low for 13 of the 21 sisters who had served for less than 20 years; also, none of them reached the highest levels of role satisfaction. We thus conclude that, in our sample, the younger a sister is and the less years of service she has, the lower her role satisfaction. The most significant pattern Mikulka (1978) noticed in her contingency tables complemented our findings; the older the sister and the more years of service accumulated, the higher the role satisfaction.

In Table 7, we ran a multiple regression analysis to examine the amount of separate and combined influence of the independent variables (age, education, years of service, entrance age, self esteem, traditional

Table 5 CONTINGENCY TABLE: ROLE SATISFACTION AND AGE

USA (Mikulka, 1978)					
Role Satisfaction	Age				
	22-38	39-55	56-71	72-88	
21-24	1	2	1	0	4
25-28	13	14	5	1	33
29-30	<u>7</u>	<u>9</u>	<u>6</u>	<u>5</u>	<u>27</u>
	21	25	12	6	64
Brazil (German, 1980)					
Role Satisfaction	Age				
	25-38	39-55	56-62		
21-24	8	13	3	24	
25-28	4	20	6	30	
29-30	<u>0</u>	<u>2</u>	<u>2</u>	<u>4</u>	
	12	35	11	58	

Table 6 CONTINGENCY TABLE:
ROLE SATISFACTION AND YEARS OF MEMBERSHIP

USA (Mikulka, 1978)				
Role Satisfaction	Years of Membership			
	1-20	21-40	41-60	
21-24	1	2	1	4
25-28	18	11	4	33
29-30	<u>8</u>	<u>10</u>	<u>9</u>	<u>27</u>
	27	23	14	64
Brazil (German, 1980)				
Role Satisfaction	Years of Membership			
	1-20	21-42		
21-24	13	11	24	
25-28	8	22	30	
29-30	<u>0</u>	<u>4</u>	<u>4</u>	
	21	37	58	

Table 7 MULTIPLE REGRESSION ANALYSIS
FOR ROLE SATISFACTION, USA AND BRAZIL

Variable	Role Satisfaction			
	Simple r		Standardized Beta	
	USA	BRAZIL	USA	BRAZIL
Age	.14	.30	.67	1.61
Education	.15	-.02	.12	.07
Years of Service	.15	.42	.71	1.95
Entrance Age	.05	-.17	.15	.65
Self Esteem	-.09	.12	-.10	.03
Trad. Orientation	.14	-.24	.06	-.19
Role Expectation	.13	-.16	.01	-.06

R = .25/ .43 Variance = .06/ .18

orientation, role expectation) on role satisfaction. The amount of variance explained in role satisfaction by all variables was 19 percent. Mikulka (1978) found only six percent of variance explained in role satisfaction.

Our findings showed little effect of the above listed independent variables on role satisfaction, except for years of service. Mikulka (1978) also found years of service to exert the greatest impact on role satisfaction. However, it should be noted that small sample size and multi-collinearity (especially among the time variables) render an accurate interpretation of Beta Coefficients difficult. Therefore, our regression analysis can only be considered exploratory.

In Table 8, we examine and contrast our findings on multiple regression analysis for role expectation, with Mikulka's (1978). We found that only eight percent of the variance was explained by the independent variables, whereas Mikulka (1978) found 26 percent of the variance on role expectation explained. We found traditional orientation to have the greatest impact on role expectation, and so did Mikulka. We also found self esteem to have a significant negative impact on role expectation.

Overall, the most significant correlations we found in the present study can be summarized as follows: (1) role satisfaction increases with years of service

Table 8

MULTIPLE REGRESSION ANALYSIS
FOR ROLE EXPECTATION, USA AND BRAZIL

	Role Satisfaction			
	Simple r		Standardized Beta	
	USA	BRAZIL	USA	BRAZIL
Age	.65	.02	.26	.15
Education	.23	.07	.05	.13
Years of Service	.61	-.02	-.21	-.11
Entrance Age	.23	.06	.12	-.08
Self Esteem	-.12	-.29	.09	-.28
Trad. Orientation	.83	.32	.80	.29
Role Satisfaction	.13	-.16	.002	-.07

R = .86/ .27

Variance = .74/ .07

($r=.42$); (2) those sisters who entered the convent at an older age are likely to have a more traditional orientation ($r=.34$); (3) traditional orientation and role expectation are moderately correlated ($r=.32$), but a higher correlation was expected since both their scales measure tradition (traditional general values on how the larger society should behave versus traditional specific norms on how one should behave as a sister); (4) higher traditional role expectation was weakly but significantly associated with lower levels of self esteem ($r=.29$); (5) there was a slight tendency for self esteem to increase with higher education levels ($r=.27$), but role satisfaction was not altered by education. Though statistically significant, all of the above correlations were still quite low.

On the other hand, Mikulka's (1978) most significant correlations can be summarized as follows: (1) traditional orientation and role expectation were highly correlated ($r=.83$), and both increased with years of service ($r=.66$) and age ($r=.65$); (2) higher traditional orientation was associated with lower levels of self esteem ($r=.25$).

Discussion and Conclusions

Dating as far back as the fourth century, the religious role for women has flourished and persisted through the twentieth century (world figures of sisterhoods show an overall stable population) (Catholic Almanac, 1958-78). However, after Vatican II (1962), there has been a substantial population loss in American sisterhoods. A parallel loss has not occurred in Brazilian sisterhoods. Our present cross-cultural endeavor focused on two questions concerning the role satisfaction of religious women: (1) what factors are involved in their role satisfaction, and (2) what changes Vatican II brought upon their role satisfaction and traditional role expectations.

In researching the factors involved in role satisfaction, we isolated seven variables, (age, years of service, education, novitiate entrance age, self esteem, traditional orientation, and role expectation) as likely correlates of role satisfaction. Of these seven variables, only one, years of service, was significantly linked to role satisfaction. We thus conclude that longer socialization into a role and longer commitment to a set of values lead to accumulated social status within that interactional group, and enhance role satisfaction. Becoming more integrated into the system, receiving social recognition (perhaps promotions) for past accomplishments, and role habituation (feeling settled

into routines established over many years of sisterhood), may all contribute to enhanced role satisfaction with more years of service. This may be accompanied by selective withdrawal of those who could not adapt. In other words, years of service per se would not account for an increase in role satisfaction, it may simply be that those sisters who are most satisfied with their roles choose to remain. Longer years of service would then be a consequence rather than an antecedent of role satisfaction.

Out of the vast array of possible correlates of role satisfaction, we may have failed to consider evaluations of one's role performance by significant others. We also reiterate the possible contaminating effects of including years of service and age in our multiple regression analysis of role satisfaction.

With regard to the low correlations found, "the easiest explanation that could be offered would be the possibility that the scales used did not measure the variables" (Mikulka, 1978:42). The scales of traditional orientation and role expectation had been previously tested on religious men, and the scales of role satisfaction and self esteem had proven reliable across samples of persons representing various occupations (Mikulka, 1978:42). But none of these had been specifically tailored to measure the attitudes and beliefs of religious women. However, aside from the low

correlations, some important qualitative data based on several selected questionnaire items illuminated the comparative analysis.

In defining themselves in terms of their most important role, 60 percent of American sisters chose "as a woman," while only 12 percent of Brazilian sisters chose this same alternative response. The majority of the Brazilian sisters in our sample saw as their most important role that of "member of a religious community," while none of the American sisters chose this alternative (Table 9). This tells us something about the cultural connotations of the word "woman," which in Brazil primarily calls to mind the roles of wife/mother. Therefore, Brazilian sisters, with their vowed celibacy, would be expected to discard that role of "woman" as their major one.

Another prominent cultural difference was discerned when community was defined as "family" by 48 percent of the Brazilian sisters and by only 14 percent of the American sisters (Table 9). Familistic values seem to be more relevant in Brazilian culture, while individualistic values are given priority in American culture. "Freedom of choice," which reveals individualistic values, was selected as the most valuable community change by 58 percent of the American sample, whereas only 18 percent of the Brazilian sample chose this option. "Openness to secularized society" was preferred as the most valuable

Table 9 COMPARING SELECTED QUESTIONNAIRE ITEMS
 BETWEEN AMERICAN AND BRAZILIAN SISTERS

Question 27. In defining yourself, which of the following do you feel is your most important role?

	<u>USA</u> ^a	<u>BRAZIL</u> ^b
A. member of a religious community	0%	40%
B. as a woman	60%	12%
C. your present occupational role	2%	0%
D. as a member of the Catholic Church	23%	36%

Question 16. How would you define community as it applies to your life?

	<u>USA</u> ^a	<u>BRAZIL</u> ^b
"As a family."	14%	48%

Question 22. What do you feel has been the most valuable change in your order?

	<u>USA</u> ^a	<u>BRAZIL</u> ^b
"Freedom of choice."	58%	18%
"Openness to secular society"	?	57%

^aMikulka, 1978:43, 47.

^bGerman, 1980

community change by 57 percent of the Brazilian sample (Table 9).

Now we turn to the second part of our research dealing with the question: what changes did Vatican II bring upon role satisfaction in the sisterhood? We found no change in the role satisfaction of the Brazilian sample after Vatican II; nor did Mikulka (1978) in her American sample. Vatican II was noted for its non-traditional orientation. Therefore, we expected a decline in traditional orientation after Vatican II. We found no decline in the traditional orientation of the Brazilian sample after Vatican II. However, Mikulka (1978) did find a significant decline in the traditional orientation of the American sample after Vatican II.

The major conclusion we drew from the above findings was that the cultural context of sisterhoods controls reactions to Vatican II. If the cultural context emphasizes the rational over the sacred and traditional (USA), then reactions to Vatican II would be stronger in lowering traditional orientation. On the other hand, if the cultural context emphasizes the sacred and traditional over the rational (Northeast Brazil), then reactions to Vatican II would be weaker in lowering traditional orientation.

Nonetheless, the impact of Vatican II as a catalyst force has been noticed in Brazil:

The most important development in the postwar European Church, the Vatican Council, seems to have

finally corroded two pillars of the church's internal ossification and external conservatism in Brazil: the assumption that the Church was an unchanging order . . . and the assumption that the church was bound to triumph in time (Roett, 1972:368).

Comparatively speaking however, we assume from our findings that change is slower in gathering momentum in Brazil than in the USA, because of cultural contingencies.

Traditional morals (as measured by the traditional orientation scale) are stronger in Brazilian culture than in American culture. Issues like divorce, contraception, non-marital sex for women, and abortion are more promulgated and legitimized in the USA than in Brazil. Also, women's liberation movement is a much stronger movement in the USA. As Pope John Paul preached controversial church teachings in his visit to the USA, "about 50 nuns stood silently in protest of his policy on women priests" (Time, 1979:67). The traditional teaching that women should not have authority over man in the Church and thus should not be ordained priests was indignantly opposed in a conference of 7,000 nuns welcoming the Pope in Washington, D.C. (Time, 1979:67). Such a strong stand against traditional sex roles has not become apparent in Brazil, where alternative life styles for women are more limited.

Most social institutions are undergoing rapid change today, and this has been related to a transition in contemporary thought from an emotional symbolism to a

more rational one (Kelly, 1971:75-76). This increasing secularization and rationalization of thought is becoming apparent in the more industrialized countries. "The more traditional world view of pervasive sacredness and supernatural influence is being replaced by this secularized world view" (Kelly, 1971:76). In Northeast Brazil, sacredness and emotional ways of organizing experience are still prevalent. The lower educational and technological levels contribute to less training and emphasis on the rational. In the U.S., however, the high technological and educational levels with their emphases on the rational, plus religious heterogeneity and media diffusion do not tend to reinforce the traditional world view expected of Catholic sisters. Despite variations in formal Catholicism in Brazil, the traditional world view of Catholic sisters is more consensually shared and reinforced by the rest of Brazilian society.

CHAPTER V

SUMMARY

Mikulka (1978) studied the correlates of role satisfaction of a sample of 64 Sisters of Charity of St. Vincent de Paul (Greensburg, Pennsylvania). She expected to find positive correlations between role satisfaction and age, education, years of service, novitiate entrance age, self esteem, traditional orientation, and role expectation. She found weak positive correlations between role satisfaction and all variables, except self esteem (where a weak negative association was found). Role satisfaction correlated most strongly with years of service ($r=.15$) and with education ($r=.15$), but these correlations were not statistically significant.

The present author replicated Mikulka's (1978) study cross-culturally, on a sample of 58 sisters of the congregation Filhas do Coração Imaculado de Maria (Ceará, Brazil). She found stronger positive correlations between role satisfaction and years of service, age, self esteem, but found negative correlations between role satisfaction and traditional orientation, novitiate entrance age, and education. The statistically significant correlations found were between role

satisfaction and years of service ($r=.42$) and role satisfaction and age ($r=.30$). The rise in role satisfaction with more years of service may be explained as follows: the longer one has occupied a role through which one gains status, the more competency and satisfaction one is likely to achieve in that role.

According to Neal (1971) and Norr (1976), Vatican II (1962-65) ostensibly marked a change in the value orientation of Catholic sisterhoods by encouraging (1) active involvement with secular society instead of the traditional retreat away from it, and (2) democratized decision-making within the community instead of the traditional subjugation to authoritarian control. The impact of Vatican II was also explored by Mikulka (1978), as she compared the levels of traditional orientation, role expectation, and role satisfaction, between sisters who entered the convent before Vatican II and those entering afterwards. She found significantly lower traditional orientation and role expectation scores for those sisters entering the convent after Vatican II, but found no significant change in levels of role satisfaction.

In Brazil, we found little or no change in levels of traditional orientation, role expectation, and role satisfaction, for those sisters entering the convent after Vatican II. Furthermore, the population growth of sisterhoods after Vatican II (1986-78 decade) has been

different for the two countries under study: a population decrease of 27 percent in the USA, and a population increase of four percent in Brazil. Thus, the effects of Vatican II, as a catalyst of change, were more readily observable in the American sisterhoods (with their significant decline in population and traditional orientation) than in Brazilian sisterhoods (where traditional orientation remained the same and population continued to grow). It is our assumption that American sisterhoods reacted more strongly to Vatican II because of its modern highly industrialized cultural context with increasing alternative life styles for women and Vatican II affecting American Catholic sisters as a time in which "women's liberation" ideology was both widespread and strident. And Brazilian sisterhood's reaction to Vatican II was not as significant because of its traditional less industrialized cultural context, where women's emancipation affects a relatively small proportion of that population.

APPENDIX A

QUESTIONNAIRE: ENGLISH AND PORTUGUESE

TRADITIONAL ORIENTATION (Mikulka, 1978:52)

Responses: (a) strongly agree
(b) agree
(c) undecided
(d) disagree
(e) strongly disagree

1. Celibate life is the only possible one for religious.
2. Legalization of abortion is a mistake.
3. Birth control by artificial means is wrong.
4. Women should not serve as priests.
5. The Catholic Church is the one true Church.
6. Mass needs to be formal and structured.
7. Only an ordained priest should serve communion.
8. Life after death is more important than this life.
9. All laws of the Church must be observed.
10. All religious should live in community.
11. Associations between religious men and women should be limited to a professional basis.
12. Celebration of the Mass in English was a necessary change.
13. Abstaining from meat on Friday should be continued.
14. Daily attendance at Mass is necessary for all religious.
15. There is a need for communal penance.

PORTUGUESE TRANSLATION:

TRADITIONAL ORIENTATION

Respostas: (a) concordo plenamente
(b) concordo
(c) indecisa
(d) discordo
(e) discordo plenamente

1. O celibato é condição essencial para a vida de uma religiosa.
2. A legislação do abôrto é um êrro.
3. O controle de nascimento por meios artificiais e censurável.
4. O sacerdócio deve ser reservado aos homens.
5. A religião católica é a única verdadeira.
6. A missa deve ser formal e estruturada.
7. Só um padre deve distribuir a comunhão.
8. A vida depois da morte é mais importante do que a vida presente.
9. Todas as leis da igreja devem ser obedecidas.
10. Todos os religiosos devem viver em comunidades.
11. Associações entre homens e mulheres religiosas devem ser limitadas ao nível profissional.
12. A celebração da missa em português (em vez do latim) foi uma mudança necessária.
13. Deve-se manter a abstinencia de carne nas sextas-feiras.
14. As religiosas devem assistir a missa diariamente.
15. Há necessidade da confissão para pòder participar do sacramento da comunhão.

APPENDIX B

ROLE EXPECTATION (Mikulka, 2978:54)

- Responses: (a) strongly agree
(b) agree
(c) undecided
(d) disagree
(e) strongly disagree
1. Sisters should follow all demands made of them by the council and the mother general.
 2. Sisters should have limited associations with persons outside the community.
 3. Sisters should remain neutral in all matters not directly concerning the community.
 4. Sisters should live in large, structured communities.
 5. Sisters should have the freedom to choose their individual living situation.
 6. Sisters should resolve personal problems only with the help of other community members.
 7. Sisters should maintain a definite and constant schedule of prayer.
 8. Sisters should have the freedom to decide their schedule of prayer.
 9. Sisters should maintain few family ties.
 10. Sisters should be assigned to position of work.
 11. Sisters should be given the opportunity to choose the concentration and position of their work.
 12. Sisters should place community needs above individual needs.
 13. Sisters should support the Church on all issues.
 14. Sisters should have the freedom in selecting their style of dress.
 15. Sisters should have a formation period with definite structure and formal stages.
 16. Sisters should have a formation period that is flexible enough to meet the needs of the individual.

PORTUGUESE TRANSLATION:

ROLE EXPECTATION

Respostas: (a) concordo plenamente
(b) concordo
(c) indecisa
(d) discordo
(e) discordo plenamente

1. As Irmãs devem obedecer rigorosamente à todas as exigências dos Concílios ou da Madre Provincial.
2. As Irmãs devem ter contatos limitados com pessoas externas a congregação.
3. As Irmãs devem permanecer neutras nas áreas que não dizem respeito à congregação.
4. As Irmãs devem viver em comunidades hierarquizadas e ordenadas esquematicamente.
5. As Irmãs devem ter a liberdade de escolher suas próprias situações de morada.
6. As Irmãs devem resolver seus problemas pessoais unicamente com a ajuda de outros membros de sua congregação.
7. As Irmãs devem manter um horário de orações definitivo e constante.
8. As Irmãs devem ter a liberdade de decidir seus horários (individuais) de orações.
9. As Irmãs devem manter seus laços de família.
10. As Irmãs devem ser designadas para os diversos postos de trabalho.
11. As Irmãs deve ser dada a oportunidade de escolher a concentração e posição de seu próprio trabalho.
12. As Irmãs devem colocar as necessidades da congregação acima das suas necessidades individuais.
13. As Irmãs devem apoiar todas as decisões da Igreja.
14. As Irmãs devem ter a liberdade de escolher seu próprio estilo de vestir.
15. As Irmãs devem ter o período de formação (noviciado) com estrutura definitiva e estágios formais.
16. As Irmãs devem ter o período de formação flexível e suficiente para atender às necessidades individuais.

APPENDIX C

ROLE SATISFACTION (Mikulka, 1978:56)

Responses: (a) almost always true
(b) often true
(c) sometimes true)
(d) seldom true
(e) never true

1. I generally feel in good spirits.
2. I am very satisfied with my life as a religious.
3. I find a good deal of happiness in life as a religious.
4. I enjoy my daily life.
5. The life style that I have chosen gives me a great deal of satisfaction.
6. I am content to continue as a religious.

PORTUGUESE TRANSLATION:

ROLE SATISFACTION

Respostas: (a) quase sempre verdade
(b) frequentemente verdade
(c) algumas vezes verdade
(d) raramente verdade
(e) nunca verdade

1. Geralmente estou de bom humor.
2. Estou muito satisfeita com minha vida de religiosa.
3. Encontro muita felicidade na vida religiosa.
4. Gosto de minha rotina diária.
5. Sinto-me realizada no estilo de vida que escolhi.
6. Estou contente por continuar como religiosa.

APPENDIX D

SELF ESTEEM (Mikulka, 1978:57)

- Responses: (a) almost always true
 (b) often true
 (c) sometimes true
 (d) seldom true
 (e) never true

1. I feel that I have a number of good qualities.
2. I am able to do things as well as most other people.
3. I feel that I do not have much to be proud of.
4. I take a positive attitude toward myself.
5. Sometimes I think I am no good at all.
6. I am a useful person to have around.
7. I feel that I can't do anything right.
8. When I do a job, I do it well.
9. I feel that my life is not very useful.

PORTUGUESE TRANSLATION:

- Respostas: (a) quase sempre verdade
 (b) frequentemente verdade
 (c) algumas vezes verdade
 (d) raramente verdade
 (e) nunca verdade

1. Reconheço que possuo boas qualidades.
2. Sinto que sou capaz de fazer coisas tão bem quanto quase todo mundo.
3. Sinto que não tenho qualidades de que possa me orgulhar.
4. Tenho uma atitude positiva a meu respeito.
5. Às vezes acho que não sou uma boa pessoa.
6. Sou uma pessoa útil.
7. Sinto que não posso fazer nada certo.
8. Realizo bem qualquer das minhas tarefas.
9. Sinto que a minha vida não é muito útil.

APPENDIX E

BIOGRAPHICAL INFORMATION (Mikulka, 1978:58)

1. Present age.
2. What is your present position?
3. How long have you been in it?
4. What type of schools did you attend prior to your entrance in this order?
5. What is your highest level of education?
6. In what fields?
7. At what age did you join the order?
8. In what year?
9. When did you decide that you wanted to be a sister?
10. What or whom do you feel was the greatest influence in your decision to join a religious order?
11. Why did you join this particular order above the others?
12. Did you feel that you had to undergo any adjustment to entering the religious life?
13. What was the most difficult adjustment?
14. How many years after joining the order did you take your final vows?
15. Is there any other areas, other than your present position that you feel would be attractive to work in?
16. How would you define community as it applies to your life?
17. Is there any way in which you feel that your community has failed to meet your expectations?
18. Do you feel that enough attention is given to your individual needs by the community?
19. Do you feel religious life has been satisfying for you?
20. Do you feel that you have been successful in religious life?
21. Do you feel there is a need for change in your community? How?
22. What do you feel has been the most valuable change in your order?
23. What, if any, do you feel has been the least valuable change in your order since joining?
24. Size of family.
25. Nationality.
26. Estimate family income.
27. In defining yourself, which of the following do you feel is your most important role?
 - A. member of a religious community
 - B. as a woman
 - C. your present occupational role
 - D. as a member of the Catholic Church
28. Did your family have a goal for you?
29. What was their reaction to your decision to enter?

PORTUGUESE TRANSLATION

1. Idade atual.
2. Função que exerce na Congregação.
3. Há quanto tempo pertence a congregação?
4. Que tipo de escolas frequentou antes de sua entrada na congregação? (escolas religiosas, públicas, etc.)
5. Qual o seu grau de instrução?
6. Em que área de estudo se concentrou?
7. Quantos anos tinha quando entrou na congregação?
8. Em que ano? Data de entrada.
9. Quando você se decidiu a entrar para a vida religiosa?
10. Na sua opinião, o que ou quem exerceu maior influencia na sua decisão de tornar-se uma religiosa?
11. Por que você escolheu a congregação das F.C.I.M. em vez de outras?
12. Você acha que atravessou um período de adaptação ao entrar para a vida religiosa?
13. Qual foi a adaptação mais difícil ?
14. Após sua admissão à vida religiosa, quantos anos passaram antes de tomar votos perpétuos?
15. Existem outras áreas, além da sua posição atual, em que você se sentiria atraída para trabalhar?
16. Como você definiria a comunidade religiosa no tocante à sua vida?
17. Sua comunidade falhou de alguma forma em atender às suas expectativas?
18. Você acha que a congregação dá atenção suficiente às necessidades individuais?
19. Você acha que a vida religiosa tem sido reconfortante para você?
20. Você se acha bem sucedida como freira?
21. Você acha que há necessidade de qualquer modificação na sua congregação? De que forma? Em que sentido?
22. O que você acha ter sido a melhor mudança por que passou a sua congregação?
23. Qual, se alguma, foi a mudança mais valiosa na sua congregação desde o seu ingresso na mesma?
24. Tamanho de sua família.
25. Nacionalidade.
26. Salário anual aproximado de sua família.
27. Considerando sua mais importante função, você se definiria como:
 - A. membro de uma congregação religiosa
 - B. como mulher
 - C. seu trabalho atual
 - D. como membro da Igreja Católica
28. Sua família estabeleceu algum objetivo específico para que você o atingisse?
29. Qual a reação de sua família quanto a sua decisão de ingressar numa congregação religiosa?

APPENDIX F

BRIEF HISTORY OF F.C.I.M. CONGREGATION

- 1912 - Júlio Maria de Lombaerde, a Belgium priest and future leader of F.C.I.M., arrives in Brazil to do missionary work in the Amazon region.
- 1916 - Father Júlio Maria founds F.C.I.M. (Filhas do Coração Imaculado de Maria), a religious order for women, in Macapá, Pará, to help him in missionary evangelism.
- 1922 - Death of the first F.C.I.M. nun, Sister Maria Celeste, a model of virtue and pride for the congregation. She becomes popularly venerated as a saint.
- 1923 - Macapá's climate of oppressive heat and humidity led to many deaths, and made it necessary to transfer the congregation's headquarters and novitiate to Icoaraci, Pará.
- 1926 - Fr. Júlio moves to Natal, Pernambuco, but leaves Fr. Teodoro Kokke as guide for the congregation.
- 1928 - Fr. Júlio founds a religious order for men, the Congregação dos Missionários Sacramentinos, in Mahumirim, Minas.
That same year and place, in order to voice his religious ideals freely in his polemic with the proliferating Protestants and Freemasons, Fr. Júlio founds his own newspaper, "O Lutador" (The Fighter).
- 1929 - Difficult times for Fr. Júlio and his religious orders, as he suffers from enemies of his religious ideals "the fight of inflexible enemies against Fr. Júlio continued dreadful. . .more than once one had to sleep in fright, waiting a firing at any time" (Pio, 1978:62-64).
- 1941 - Fr. Júlio becomes a naturalized Brazilian citizen.
- 1944 - Fr. Júlio dies in a car accident at the age of 66, but his charismatic leadership endures on in the ideologies of the three religious orders he left behind.
- 1949 - In search for a softer climate and more central location to its now spread population, F.C.I.M. congregation headquarters is again transferred; this time to Caucaia, Ceará, bordering on the ocean.
- 1963 - "Decretum Laudis" is conferred to F.C.I.M. Congregation by Pope Paul VI.

APPENDIX G

TOTAL MEANS AND STANDARD DEVIATIONS OF
ALL VARIABLES FOR BRAZILIAN SAMPLE

Variables	Mean	Standard Deviation
Age	47.30	9.10
Education	2.40	.62
Years of Education	23.48	9.02
Entrance Age	22.90	3.79
Self Esteem	36.79	4.33
Traditional Orientation	49.05	6.64
Role Expectation	48.14	5.80
Role Satisfaction	25.10	2.10

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