APPENDIX I

QUESTIONNAIRE

SOCIO – ECONOMIC – RELIGIOUS PROFILE

1. Name
2. Native Place
3. Age
4. Academic Qualification
5. Occupation of Father & Mother
6. Family Income
7. Congregation
8. Date of First Profession
9. Present Apostolate
10. Place of mission at present
11. Experience in women empowerment ministry

QUESTIONS FOR QUANTITATIVE SURVEY

[Mark 1, 2, 3, 4, 5, 6, 7 according to your preference]

1. What do you find essential in the call of religious women?
   A. Prayer,
   B. Community Life.
   C. Social Service.
   D. Liberative Works.
   E. Help the Clergy and the parish.
   F. Empowerment of women.
   G. Taking care of the victims of social evil.

2. When you come across with the events or experiences in which, the women are abused, tortured, abandoned or victimized of trafficking, you respond by;
   A. Get frightened and escape
   B. Inform the community and offer prayers
   C. Inform the police
   D. Do the necessary legal help
   E. Find fault with the victim
   F. Take the matter for conscientising all concerned
   G. Undertake non-violent methods of strike for rendering justice to the victim

3. The services of the Religious Women are restricted to the institutionalized apostolates. Why?
   A. More importance to academic study
B. Not ready to face challenges and take risk
C. Seeking reputation and security
D. Formation oriented to institutionalized activities
E. Tradition
F. Lack of generosity
G. Preference for comfort zone

4. Many Religious Women are reluctant to commit themselves for the cause of suffering women. What are the reasons?
   A. Closed mind set
   B. Improper understanding of holiness
   C. Ignorance of the pathetic situation of women
   D. Fear and lack of courage
   E. Lack of right attitude
   F. Inability to see Christ in the suffering women.
   G. Lack of community support

5. Why religious women are ineffective in their apostolate to empower the marginalized or the abandoned women?
   A. Not peaceful within
   B. Not sufficiently trained and equipped
   C. Not encouraged by the authorities
   D. Not rooted in fraternal love
   E. Not capable of taking risk
   F. There is a gap between the religious women and the marginalized women
   G. No mercy and compassion

6. The present day religious formation is insufficient to motivate and empower sisters for engaging in the civil society. The reasons are,
   A. Traditional training.
   B. Unable to discern the signs of the time.
   C. Institution maintenance mode is nurtured in formation
   D. Negative approach to the world
   E. It is not in the priorities of the formators
   F. Not able to adapt the charism to the present context
   G. Ignorance of the society.

7. If the formation house is taking to account certain specific elements, the religious formation could be more effective. What are the suggestions?
   A. More exposure
   B. Discern and accept creative ideas of the formee
   C. Formation personals and community with broad vision
   D. Respond to the timely exhortations of the Church
   E. Adapt the charism to the present world
   F. A little more open culture
   G. Need to re-interpret the concepts of vows and virtues.
APPENDIX II

QUESTIONS FOR QUALITATIVE SURVEY ANALYSIS

1. What do you find essential in the call of a religious woman; Why?

2. Newspapers often carry the terrifying and most painful news of sexual abuse, murder, trafficking, abandoning, aborting, killing and selling of female infants, girls, youths and ladies. As a Consecrated Woman what is your attitude towards these victims? What do you do when you come across such a situation?

3. Sisters are often indifferent towards the problems of marginalized women in the society (prostitutes, women prisoners, victims of domestic violence, etc.). What are the factors preventing them from creatively responding to the above said marginalized section in the society?

4. Are you satisfied by the response of your Congregation in these problems? Why?

5. What kind of awareness and guidance you give to your students, girls, and boys, to empower and help them to face the realities of life and help the marginalized?

6. Does the training you received in the Novitiate and in Tertiarianship help you to respond to such problems and help the persons in distress? Why? and How?

7. What additional steps are to be taken in these stages of formation in order to equip the sisters for involving in these social issues?

8. Do you have anything more to say regarding the formation of women religious in Kerala?