

Q U E S T I O N N A I R E

1. When we observe man's behaviour, we notice that male and female have different and complementary characteristics. Do you think this difference is the result of an existential situation? or the outward sign of a different psychosomatic make-up? or the imperfect reproduction of a definite archetype corresponding to each sex?

2. Daily experience shows a close relation between the masculine and feminine elements in each human being. On the other hand, where man reaches the plenitude of his nature, it is not easy to distinguish the two elements.

What conclusions do you draw from these facts?

Do you think we can speak of elements which are only feminine (or masculine)?

Or must we speak of specifically feminine elements which, while being completely human, are connatural to woman, and through her, find their most valuable expression?

3. If we want to define man's nature and if man is to achieve his destiny, serious study and experience are essential.

Do you think this assertion is valid with regard to the carrying out of your daily life as a woman? or Do you think that, given the instinctive force of your femininity, it is enough to be guided by your intuition?

4. A woman's life is not something we tack on to the common denominator of humanity! It is a way of being, an expression of a special way of life. It expresses the inner unification of every element, each element contributing to the flowering of genuine femininity.

Can you say which values you consider the most important, and which are the basis of this effort of unification?

5. In the disintegrated society of our days, woman must make a great effort to unify her personality. This she can only do in Christ, when she loves Him intensely, and in His doctrine, when she fulfils it faithfully.

a) Does university life help or hinder this meeting with Christ, so important for woman's soul?

b) How does your Federation help university girls to meet Christ?

6. True femininity is integrated in essential values: love and surrender which are fulfilled, on the social plane, in motherhood. These values are at the root of every human life and so they are indispensable for humanity seen according to God's plan.

a) Do you think that the society in which you live, recognizes and lives these feminine values?

b) What is the most usual concept of femininity in your university milieu?

c) Criticise these concepts and indicate the values which, in your opinion, make for real femininity.

7. Woman's vocation is eminently social.

Does this mean we can speak of a special mission for women in society?

If so, what are the characteristics of this mission?

Are there limits to this mission? Does this specific mission mean that women are present in society in a special way? or does it also mean there are limits to woman's field of action?

8. The social contribution of woman's vocation resembles the maternal mission of the Church.

a) Do the girls whose vocation is marriage, consider their vocation as women from this aspect?

b) Those whose vocation is consecration to God, do they learn the lesson of inexhaustible fecundity from the Church?

c) What has your Federation done in order to help university girls find, in these two vocations, the flowering of their destiny as women and the significance of their contribution to society?

9. Given the characteristics of woman's personality and her mission in society, do you think it right to make a distinction between "masculine" and "feminine" professions?

a) If so, what criterion should be used to define the feminine professions?

b) What does your Federation do to guide university girls towards the specifically feminine careers?

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10. Society is directed by ideas which form mentalities and influence structures. These ideas express a given culture, a given vision of life and events. What do you consider to be woman's influence on culture?

11. The university is an institution devoted to the study and spread of Truth, to the formation of minds and preparation of competent professional people. In the university, women are influenced by ^{those} aims.

a) What is the contribution of the university and university life to the specific formation of its women students?

b) Do university curricula take care to prepare girls for their task as women in cultural and social life?

c) Can you indicate the form this preparation should take in your classes?

d) What can your Federation do in this direction?

12. University life is built on a community where human values must be integrated. Do university girls contribute truly feminine values to this community? Are Catholic girls different from non-Catholic girls in this respect? How can the Federation help to make this feminine presence felt in the university community?

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